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Within and Without.

THE reply of Mrs. Besant to the revelations in *The Westminster Gazette* was addressed not to our contemporary, which assumes that colour which is symbolically connected with the forsaken, but to an older and less explicit friend of Theosophy—*The Daily Chronicle*. As, in view of the interest at the moment, that reply was likely to affect the circulation of either paper, Mrs. Besant acted astutely, and with premeditation no doubt. There is a very general feeling, outside the extreme position which is naturally occupied by Mr. F. E. Garrett, that the case has not been met as satisfactorily as was needed, but what people do not seem to understand is that this was almost inevitable. On the one side there are the avowed enemies of Theosophy, and from what they believed of Mrs. Besant and the quality of her rectitude they expected, implicitly or

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explicitly, little short of her full recantation. On the other side, those who look to Mrs. Besant as a saviour of her society have been hoping for its complete vindication. As might have been anticipated, neither have obtained their wish, and of course both are dissatisfied.



ASTROLOGERS are naturally busy over the Theosophic cataclysm of the moment: Mrs. Besant's directions and Mr. Judge's nativity appear in the current stellar literature. When Mrs. Besant joined the Theosophical Society, that was an auspicious moment. "Benefic directions of the Sun to Jupiter were in force;" but—woe is me, Alhama!—it was followed too swiftly by "unfortunate primaries" and the primaries by the "secondary direction of the Moon to the conjunction of Saturn," a disastrous influence under which, independently flouting the stars, Mrs. Besant first went to America, to be initiated, as it is said, by "the ingenious Brahman, Mr. Chakravarti," into certain occult dealings, possessing the peculiar complexion which belonged to the devices of Ah-Sin. Under "the direction of the Moon to the square of Mercury," Mrs. Besant becomes an accuser, but a "semi-square to Mars" intervened, and a compromise followed. Afterwards under "good aspects" in the matter of voyages, Mrs. Besant proceeded to the Colonies, where the stars or their readers leave her, and us, also, with an impression that it is easy to be wise after the event, for in the interests of the celestial

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science it is distinctly regrettable that so perfect an adjustment between stellar signs and mundane fortunes should not have encouraged the interpreter to dip a little into the future, and equip us with a little—yea, ever so little—sapience beforehand.



MORE explicit is the nativity of Mr. W. Q. Judge given in *The Astrologers' Magazine*, and it is performed, moreover, in a manner which is creditably non-committal, exhibiting the native as one endowed with the qualities necessary for a pioneer, a good organiser, secretive, and so apparently possessing an occult bias, without intimate friends, and without domestic happiness. The indications of futurity are ominous, suggesting a short life and a doubtful death. "The directions at the present moment are extremely unfavourable," and misfortune, even danger, seem to wait upon him in 1895. Friends and enemies will wish Mr. Judge well out of these difficulties, and will also be glad to remember that although the stars govern, yet, as an old writer testifies, there is "an art of ruling them by the law of Grace."



IN the early days of Spiritualism, Mr. Maskelyne tells us that he suggested the clothes of ghosts were a valid argument against the objectivity of apparitions. For the moment, unaccountably enough, it seems to have fixed the Spiritualists. They have escaped since—how, precisely we do not pretend to know or to inquire. It still fixes Mr. Maskelyne—why it would be idle to speculate. What is the evidential value attaching to a naked ghost? Perhaps a materialising spirit is polite enough to respect the "pleasant old conventions of our false humanity;" perhaps the spirit itself is not as yet disencumbered from the most obvious of conventions; perhaps there is a "natural law in the spiritual world" which prevents un-mitted humanity from disregarding the limitations prescribed by decency. Or is it that the drapery of a spirit suggests a bias towards that reserve which is sup-

posed to be inseparable from the artistic faculty? More probably the true explanation is that even the thaumaturgists of the Egyptian Hall may occasionally ask foolish questions, and that they puzzle silly people.

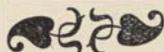


THE discussion between Mr. Maskelyne and Mr. Andrew Lang which has been one of the central interests of a new periodical, *The Realm*, and has occasioned the revival of the clothes-hypothesis, seems to strike an uncertain note. The question being—whether the phenomena produced by Eusapia Palladino in the presence of Dr. Oliver Lodge and other some scientists and psychical researchers do favourably decide such questions as, *e.g.*, whether motion without contact is possible and has occurred—we find Mr. Andrew Lang is "in no way convinced that Eusapia does *not* produce her effects by conjuring," while Mr. Maskelyne is in no way prejudiced against supernaturalism. And yet both these eminent disputants are entirely dissatisfied with each other, and do not even seem to understand each other. Mr. Lang wishes Mr. Maskelyne to reproduce Eusapia's wonders under Eusapia's conditions. Mr. Maskelyne replies that he does not possess the advantage accruing from the "glamour of a possible occultism." Mr. Lang expected this, but discredits the theory of glamour. Mr. Maskelyne offers to bring over Eusapia, if she will, at his own expense, provided that he may propose the tests. If Eusapia will not come—that proves nothing. If Eusapia should come, and if she can produce no results under the tests of Mr. Maskelyne—that again proves nothing. She is at any rate not likely to conjure with a prince of conjurors other than with the "Conjuration of the Four." The event in all cases is sure to leave Mr. Lang prepared for a fraudulent explanation, and Mr. Maskelyne still longing for a "genuine medium," so as to make use of him from a business point of view.



MR. MASKELYNE seems able at the same time to tolerate a leaning towards Spirit-

ualism, and even to count among his friends those who have that leaning developed quite distinctly, but it is quite another question when it comes to "the virus of occultism." He says: "Events have proved to me again and again that those who really have pinned their faith to occultism can be brought to believe anything that is sufficiently improbable. Their reasoning faculties become useless. They are no longer open to conviction," and so on, put somewhat more baldly than is creditable to a person of Mr. Maskelyne's abilities. It is, however, implicitly clear from his words that a representative, say, of THE UNKNOWN WORLD, would not be eligible to sit upon a Maskelyne committee to investigate the phenomena of Eusapia; it is not clear from his words that he knows quite what he means when he is talking of occultism. For our part, despite Mr. Maskelyne's scepticism and Mr. Lang's tentative and doubtful inclination towards faith, we are of opinion that the tables do move, but that it does not matter.



The Cloud upon the Sanctuary.

BY THE COUNCILLOR D' ECKARTSHAUSEN.

TRANSLATED BY MADAME ISABEL DE STEIGER.

LETTER II.

IT is necessary, my dear brothers in the Lord, to give you a clear idea of the interior Church; of that illuminated Community of God which is scattered throughout the world, but which is governed by one truth and united in one spirit.

This enlightened community has existed since the first day of the world's creation, and its duration will be to the last day of time.

This community possesses a school, in which all who thirst for knowledge are instructed by the Spirit of Wisdom itself; and all the mysteries of God and of nature are preserved in this school for the children of

light. . . . Perfect knowledge of God, of nature, and of humanity are the objects of instruction in this school. It is from her that all truths penetrate into the world, she is the School of the Prophets, and of all who search for wisdom, and it is in this community alone that truth and the explanation of all mystery is to be found. It is the most hidden of communities yet possesses members from many circles; of such is this school. From all time there has been an exterior school based on the interior one, of which it is but the outer expression. From all time, therefore, there has been a hidden assembly, a society of the Elect, of those who sought for and had capacity for light, and this interior society was called the interior Sanctuary or Church. All that the external Church possesses in symbol ceremony or rite is the letter expressive outwardly of the spirit of truth residing in the interior Sanctuary.

Hence this Sanctuary composed of scattered members, but tied by the bonds of perfect unity and love, has been occupied from the earliest ages in building the grand Temple through the regeneration of humanity, by which the reign of God will be manifest. This society is in the communion of those who have most capacity for light, *i.e.*, the Elect. The Elect are united in truth, and their Chief is the Light of the World himself, Jesus Christ, the One Anointed in light, the single mediator for the human race, the Way, the Truth, and the Life—Primitive light, wisdom, and the only *medium* by which man can return to God.

The interior Church was formed immediately after the fall of man, and received from God at first-hand the revelation of the means by which fallen humanity could be again raised to its rights and delivered from its misery. It received the primitive charge of all revelation and mystery; it received the key of true science, both divine and natural.

But when men multiplied, the frailty of man and his weakness necessitated an exterior society which veiled the interior one, and concealed the spirit and the truth in the letter. Because many people were not capable of comprehending great interior truth, and the danger would have been too great in confiding the most Holy

to incapable people. Therefore, interior truths were wrapped in external and perceptible ceremonies, so that men, by the perception of the outer, which is the symbol of the interior, might by degrees be enabled safely to approach the interior spiritual truths.

But the inner truth has always been confided to him who in his day had the most capacity for illumination, and he became the sole guardian of the original Trust, as High Priest of the Sanctuary.

When it became necessary that interior truths should be enfolded in exterior ceremony and symbol, on account of the real weakness of men who were not capable of bearing the Light of Light, then exterior worship began. It was, however, always the type and symbol of the interior, that is to say, the symbol of the true homage offered to God *in spirit* and *in truth*.

The difference between spiritual and animal man, and between rational and sensual man, made the exterior and interior imperative. Interior truth passed into the external wrapped in symbol and ceremony, so that sensuous man could observe, and be gradually thereby led to interior truth. Hence external worship was symbolically typical of interior truths, and of the true relationship between man and God before and after the Fall, and of his most perfect reconciliation. All the symbols of external worship are based upon the three fundamental relations—the Fall, the Reconciliation, and the Complete Atonement.

The care of the external service was the occupation of priests, and every father of a family was in the ancient times charged with this duty. First fruits and the first born among animals were offered to God, symbolizing that all that preserves and nourishes us comes from Him; also that animal man must be killed to make room for rational and spiritual man.

The external worship of God would never have been separated from interior service but for the weakness of man which tends too easily to forget the spirit in the letter, but the spirit of God is vigilant to note in every nation those who are able to receive light, and they are employed as agents to spread the light

according to man's capacity, and to re-vivify the dead letter.

Through these divine instruments the interior truths of the Sanctuary were taken into every nation, and modified symbolically according to their customs, capacity for instruction, climate, and receptiveness. So that the external types of every religion, worship, ceremonies and Sacred Books in general have more or less clearly, as their object of instruction, the interior truths of the Sanctuary, by which man, but only in the latter days, will be conducted to the universal knowledge of the one Absolute Truth.

The more the external worship of a people has remained united with the spirit of esoteric truth, the purer its religion; but the wider the difference between the symbolic letter and the invisible truth, the more imperfect has become the religion; even so far among some nations as to degenerate into polytheism. Then the external form entirely parted from its inner truth, when ceremonial observances without soul or life remained alone.

When the *germs* of the most important truths had been carried everywhere by God's agents, He chose a certain people to raise up a *vital symbol* destined by Him to manifest forth the means by which He intended to govern the human race in its present condition, and by which it would be raised into complete purification and perfection.

God Himself communicated to this people its exterior religious legislation, He gave all the symbols and enacted all the ceremonies, and they contained the impress, as it were, of the great esoteric truth of the Sanctuary.

God consecrated this external Church in Abraham, gave commandments through Moses, and it received its highest perfection in the double message of Jesus Christ, existing personally in poverty and suffering, and by the communication of His Spirit in the glory of the Resurrection.

Now, as God Himself laid the foundation of the external Church, the whole of the symbols of external worship formed the science of the Temple and of the Priests in those days, because the mysteries of the most sacred truths became external through revelation alone. The scientific acquaint-

ance of this holy symbolism was the science to unite fallen man once more with God, hence religion received its name from being the science of rebinding man with God, to bring man back to his origin.

One sees plainly by this pure idea of religion in general that unity in religion is within the inner Sanctuary, and that the multiplicity of external religions can never alter the true unity which is at the base of every exterior.

The wisdom of the ancient temple alliance was preserved by priests and by prophets.

To the priests was confided the external,—the letter of the symbol, hieroglyphics. The prophets had the charge of the inner truth, and their occupation was to continually recall the priest to the spirit in the letter, when inclined to lose it. The science of the priests was that of the knowledge of exterior symbol.

That of the prophets was experimental possession of the truth of the symbols. In the interior the spirit lived. There was, therefore, in the ancient alliance a school of prophets and of priests, the one occupying itself with the spirit in the emblem, the other with the emblem itself. The priests had the external possession of the Ark, of the shewbread, of the candlesticks, of the manna, of Aaron's rod, and the prophets were in interior possession of the inner spiritual truth which was represented exteriorly by the symbols just mentioned.

The external Church of the ancient alliance was visible, the interior Church was always invisible, must be invisible, and yet must govern all, because force and power are alone confided to her.

When the divine external* worship abandoned the interior worship it fell, and God proved by a remarkable chain of circumstances that the letter could not exist without the spirit, that it is only there to lead to the spirit, and it is useless and even rejected by God if it fails in its object.

As the spirit of nature extends to the most sterile depths to vivify and preserve and

* I can't but think here that the words interior and exterior are transposed in translating from the original German to the French from which I translate it, but I put it as I find in the text of the very valuable edition to which I have access.—I. de S.

cause growth in everything susceptible to its influence, likewise the spirit of light spreads itself interiorly among nations to animate everywhere the dead letter by the living spirit.

This is why we find a Job among idolators, a Melchizedek among strange nations, a Joseph with the Egyptian priests, a Moses in the country of Midian, as living proofs the interior community of those who are capable of receiving light was united by one spirit and one truth in all times and in all nations.

To these agents of light from the one inner community was united the Chief of all agents, Jesus Christ Himself, in the midst of time as *royal priest* after the order of Melchizedek.

The divine agents of the ancient alliance hitherto represented only specialised perfections of God; therefore a powerful movement was required which should show all at once—*all in one*. A universal type appeared, which gave the real touch of perfect unity to the picture, which opened a fresh door, and destroyed the number of the slavery of humanity.

The law of love began when the Image emanating from wisdom itself shewed to man all the greatness of his being, vivified him anew by every force, assured him of his immortality, and raised his intellectual status to that of being the true temple for the spirit.

This Chief Agent of all, this Saviour of the World and universal Regenerator, claimed man's whole attention to the primitive truth, whereby he can preserve his existence and recover his former dignity. Through the conditions of His own abasement He laid the base of the redemption of man, and He promised to accomplish it completely one day through His Spirit. He shewed also truly in part among His apostles all that should come to pass in the future to all the Elect.

He linked the chain of the community of light among the Elect, to whom He sent the spirit of truth, and confided to them the true primitive instruction in all divine and natural things, as a sign that He would never forsake His community.

When the letter and symbolic worship of the external Church of the ancient alliance

had been realised by the Incarnation of the Saviour, and verified in His person, new symbols became requisite for external use, which shewed us through the letter the future accomplishment of universal redemption.

The rites and symbols of the external Christian Church were formed after the pattern of these unchangeable and fundamental truths, announcing things of a strength and of an importance impossible to describe, and revealed only to those who knew the innermost Sanctuary.

This Sanctuary remains changeless, though external religion receives in the course of time and circumstances varied modification, entailing separation from the interior spirit which can alone preserve the letter. The profane idea of wishing to "civilise" * all that is Christian, and to Christianise all that is political, changed the exterior edifice, and covered with the shadow of death all that was interior light and life. Hence divisions and heresies, and the spirit of Sophistry ready to expound the letter when it had already lost the essence of truth.

Current incredulity increased corruption to its utmost point, attacking the edifice of Christianity in its fundamental parts, and the sacred interior was mingled with the exterior, already enfeebled by the ignorance of weak man.

Then was born Deism; this brought forth materialism, which looked on the union of man with superior forces as imaginary; then finally came forth, partly from the head and partly from the heart, the last degree of man's degradation—Atheism.

In the midst of all this, truth reposes inviolable in the inner Sanctuary.

Faithful to the spirit of truth, which promised never to abandon its community, the members of the interior Church lived in silence, but in real activity, and united the science of the temple of the ancient alliance with the spirit of the great saviour of man—the spirit of the interior alliance, waiting humbly the great moment when the Lord

will call them, and will assemble his community in order to give every dead letter external force and life.

This interior community of light is the reunion of all those capable of receiving light as Elect, and it is known as the *Communion of Saints*. The primitive receptacle for all strength and truth, confided to it from all time—it alone, says St. Paul, is in the possession of the science of the Saints.

By it the agents of God were formed in every age, passing from the interior to the exterior, and communicating spirit and life to the dead letter as already said.

This illuminated community has been through time the true school of God's spirit, and considered as school, it has its Chair, its Doctor, it possesses a rule for students, it has forms and objects for study, and, in short, a method by which they study.

It has, also, its degrees for successive development to higher altitudes.

The first and lowest degree consists in the moral good, by which the single will, subordinated to God, is led to God by the pure motive of willing with and to Jesus Christ, which it does through faith. The means by which the spirit of this school acts are called inspirations.

The second degree consists in the rational intellectuality, by which the understanding of the man of virtue, who is united to God, is crowned with wisdom and the light of knowledge, and the means which the spirit uses to produce this is called interior illumination.

The third and highest degree is the entire opening of our inner sensorium, by which the inner man perceives objectively and really, metaphysical verities. This is the highest degree when faith passes into open vision, and the means the spirit uses for this are real visions.

These are the three degrees of the school for true interior wisdom—that of the illuminated Society. The same spirit which ripens men for this community also distributes its degrees by the co-action of the ripened subject.

This school of wisdom has been forever most secretly hidden from the world, because it is invisible and submissive solely to divine government.

It has never been exposed to the accidents

* Civiliser in French, coming also from "civilis," does not mean literally civilise, but it is difficult to find an English equivalent expressive of reducing things to civil or ordinary practice.—I. de S.

of time and to the weakness of man. Because only the most capable were chosen for it, and the spirits who selected made no error.

Through this school were developed the germs of all the sublime sciences, which were first received by external schools, then clothed in other forms, and hence degenerating.

This society of sages communicated, according to time and circumstances, unto the exterior societies their symbolic hieroglyphs, in order to attract man to the great truths of their interior.

But all exterior societies subsist through this interior one giving them its spirit. As soon as external societies wish to be independent of the interior one, and to transform a temple of wisdom into a political edifice, the interior society retires and leaves only the letter without the spirit. It is thus that secret external societies of wisdom were nothing but hieroglyphic screens, the truth remaining inviolable in the sanctuary so that she might never be profaned.

In this interior society man finds wisdom and with her—*All*—not the wisdom of this world which is but scientific knowledge, which revolves round the outside but never touches the centre (in which is contained all strength), but true wisdom and men obeying her.

All disputes, all controversies, all the things belonging to the false cares of this world, fruitless discussions, useless germs of opinions which spread the seeds of disunion, all error, schisms, and systems are banished. Neither calumny nor scandal are known. Every man is honoured. Satire, that spirit which loves to make its neighbour smart, is unknown. Love alone reigns.

Want and feebleness are protected, and rejoicings are made at the elevation and greatness which man acquires.

We must not, however, imagine this society resembles any secret society, meeting at certain times, choosing its leaders and members, united by special objects. All societies, be what they may, can but come after this interior illuminated circle. This society knows none of the formalities which belong to the outer rings, the work of man. In this kingdom of power all outward forms cease.

God himself is the Power always present. The best man of his times, the chief him-

self, does not always know all the members, but the moment when it is the Will of God that he should accomplish any object, He finds them in the world with certainty to work for that purpose.

This community has no outside barriers. He who may be chosen by God is as the first, he presents himself among the others without presumption, and he is received by the others without jealousy.

If it be necessary that real members should meet together, they find and recognise each other with perfect certainty.

No disguise can be used, neither hypocrisy nor dissimulation could hide the characteristic qualities of this society, they are too genuine. All illusion is gone, and things appear in their true form.

No one member can choose another, unanimous choice is required. All men are called, the called may be chosen, if they become ripe for entrance.

Any one can look for the entrance, and any man who is within can teach another to seek for it; but only he who is fit can arrive inside.

Unprepared men occasion disorder in a community, and disorder is not compatible with the Sanctuary. This thrusts out all who are not homogeneous.

Worldly intelligence seeks this Sanctuary in vain, fruitless also will be the efforts of malice to penetrate these great mysteries; all is undecipherable to him who is not ripe, he can see nothing, read nothing in the interior.

He who is ripe is joined to the chain, perhaps often where he thought least likely, and at a point of which he knew nothing himself.

Seeking to become ripe, should be effort of him who sees wisdom.

But there are methods by which ripeness is attained, for in this holy communion is the primitive storehouse of the most ancient and original science of the human race, with the primitive mysteries also of all science. It is the unique and really illuminated community which is absolutely in possession of the key to all mystery, which knows the centre and source of all nature and creation. It is a society which unites superior strength to its own, and counts its members from more than one world. It is the society whose members form a theocratic republic,

which one day will be the Regent Mother of the whole World.*

TRANSLATOR'S NOTE.

There is an expression in the third paragraph which is puzzling. The literal translation would of course be "many worlds," (*plusieurs mondes*). The same word is also used in the last paragraph, "it counts its members from more than one world." I confess I am at a loss to give the real meaning. Merely translating it, society, circle, set of people, would at once give it a sense of limitation; "from all kindreds and peoples" would seem the best way to convey the idea of an eclectic but universal choice. I can't think it conveys the meaning that another planet or world would imply.

There is a paragraph in Carpenter's work "From Adams Peak to Elephanta," which I must here mention; he says *à propos* of the rites and ceremonies of a Hindu Temple; "the theory is that all the ceremonies have inner and mystic meanings—which meanings in due time are declared to those who are fit—and that thus the temple, institutions, and ceremonies constitute a great ladder by which men can rise at last to those inner truths which lie beyond all formulas and are contained in no creed."

This is exactly the argument of Eckartshausen, with the exception of the last phrase, as, *au contraire*, he would say that creeds are quite different to formulas—creeds being synthetic enunciation of verities, so shorn of all but the absolutely necessary words that no one but masters of theology can at all correctly enlarge them. However, the interesting part is the similar view of the importance of the outer ceremony on the part of the Hindu priests. It would be insulting the understandings of my readers if I were to point out the obvious fact that though Eckartshausen speaks so constantly of the Church rites and ceremonies he is *not* alluding to

any special church. In the next letter, which is an extremely interesting one, the word Temple is substituted for *Eglise*. A Church properly speaking means a body of worshippers. A Temple means a building containing a shrine. This distinction is of importance. In France the R.C. Community call the Protestant places of worship Temples, which according to their views they cannot be, as they would not consider that the Protestants have the Sacred Vessels or offices, or anything really pertaining to a shrine.

Nevertheless, it is also clear that Eckartshausen speaks with so much respect of rites and ceremonies, symbols and hieroglyphics, which he may take otherwise than necessarily Egyptian, of course, that one feels that he must have thought with more respect of those Churches that have kept a larger amount of rite and ceremony than those who deliberately docked them. These latter emulated too soon the exalted condition of being "beyond formulas," and so fell below it, the tendency of mankind in a natural condition being towards outer manifestation. This, of course, is but a preliminary stage, but a long way ahead of the condition of not feeling any desire for such manifestation.

In speaking of the "Elect" we cannot be sufficiently careful not to fall into any error of thought on this matter by being influenced by any dregs of Calvinistic limitation. We cannot exalt our ideas on the subject high enough, for in fact we do not know anything at all about *who* and *what* are the Elect. Our mystic is certainly not writing on ordinary lines, neither to ordinary people. One may be inclined then to say, "Oh, then it does not concern us," but it does, for we never know when we may turn from the ordinary into the extra-ordinary. All we have to do is—our best. We certainly shall be in the right if we exalt all theology especially as conveyed through mystic writers (who seem to have the power of exalting the gold into still purer sublimation, only it is only in appearance) as high as our imagination will go. The *possibility* of reaching this region will always be open to us, if we do not fall into the snare of imagining that

* Capitals are rarely employed. I always quote them, but occasionally use them in other places when the sense requires them, so as not to confuse the cases and genders, for instance, *esprit* evidently requires to be written occasionally Spirit, not spirit.

we can easily experimentally arrive at this altitude. All the letters of Eckartshausen point to a region of thought and action quite beyond recognised theology. We therefore infer that he and other mystics give us some of the information known to the inner Sanctuary, and not taught generally in the outer circles, that is, in the Churches of Christendom. We must certainly read the words "Christian Mysteries" between the lines. If we said they mean the Sacraments, especially of the Holy Supper, we should limit these mysteries to those that are acknowledged as such and given generally to Christian Europe. We must all of us see an advanced grade beyond the one which we many of us can achieve, a grade of high initiation which will open these mysteries to us, an attitude of thought which at least must command our respect, and which certainly if faithfully maintained would in itself do much to advance us. The *fear* of God is the beginning of Wisdom. Wisdom, as Eckartshausen points out, being something *truly* comprehensive.

ISABEL DE STEIGER.



Form.

FORM is the limitation of spirit. It is also, so far as we know the Cosmos, its only possible expression. Only through form can spirit be made manifest to man's outer consciousness, therefore, only through form can we penetrate to the hidden mysteries of spirit. The variety of its manifestation is infinite, and the balance between the "too, too solid" and the ethereal, the almost formless, is continually shifting. As we see in art, the pendulum swings, from period to period, between a realistic and an impressionist school, so the same thing obtains in religions, from a dogmatic Church to a Quaker assembly, with innumerable shades of ritual and non-ritual practising bodies between the two. The form is not the essence, on that point all agree. But the question arises, can the essence be

retained for any practical purpose without the form? Can the liquid be serviceable without a vessel to contain it? "When the lamp is shattered, the light in the dust lies dead. When the cloud is scattered, the rainbow's glory is shed." The whole of Nature is an object-lesson, not in order that we may merely know and recognise the objects, but that we may reach something behind or within them. All the early years of man's life, in some instances *all* the years, are spent in studying objects. The infant's first lessons are lessons in form. It clasps its mother's finger, a stick, an ivory ring. As soon as it begins to crawl it makes for one solid object after another, grasps each in turn, and becomes conscious of three dimensions. It even sometimes reaches out its hands for the moon. At a later stage, the imitative or creative faculty comes into play, and the artist strives to throw his thought into shape on canvas, in stone, or wood or measured words, and becomes painter, sculptor, or poet. Even music, the most ethereal of the arts, is form, a mode of expression of emotions and ideas. And the artist does not rest satisfied with one form, but rather casts it aside as inadequate to express all the thought that burns within him; he seeks ever some new form, purer, richer, or simpler, by which to give it fuller and more perfect expression. But form he must have. Goethe, that master of manifold expression, makes the earth-spirit tell Faust in words that have been splendidly rendered by I know not what translator:

Thus at the whirring loom of time I ply,
And weave for God the garment thou seest Him by.

Literally, "His *living* dress" (der Gottheit lebendiges Kleid). These reflections have been awakened in my mind by observing the tendency of certain philosophic teachers to depreciate form, and to consider all outward things as illusion. So they are, in themselves. But these same philosophers say that Nature is the best teacher. I heartily agree; and Nature employs Form as her instrument.

Others again may say—But Nature's most powerful agents are formless. Have we not the "viewless air," steam, electricity; all formless, impalpable? Yes; but before steam becomes a motor power it must be

confined within the engine it is to propel. The wind gives rise to the sail and the wind-mill, and thus becomes useful to man. My contention is, as against the form-destroyers, iconoclasts of various grades, that for *practical* purposes thought and spirit have no existence apart from form. Form, therefore, is the necessary corollary of spirit, or to use a seeming paradox, illusion is an essential part of truth. It does not stand in antagonism to it. If recognised as its partial expression, illusion becomes the pathway to the goal, the bridge to the ultimate. But it is a bridge we cannot do without. It is a part of the great scheme of evolution, and therefore must be right in its own place. We have only to guard against mistaking the shadow for the substance, and to be continually correcting our observations of the Sun of Truth.

Not only can we not afford to give up form, even in religion, but we find its use an imperative necessity, even at the risk of sometimes over-estimating its value. It preserves for us the old truths, which have been gained at the cost of we know not what blood and sorrow, what long ages of strenuous labour and painful defence. Shall we destroy the well-tried paths which have so long and safely led men to that upper chamber where the Greater Mysteries are enacted, and substitute new roads which may lead us astray?

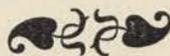
It seems a strangely contradictory state of mind which finds it hard to believe in the historical facts of the life of Christ, because those facts contain an inner signification which transcend them in importance. If the thing signified be true, surely that is an additional reason for holding the facts to be true also, given always the premiss that all truth must find expression. From the standpoint of the Higher Ego the events of every human life have a deeper meaning than we can discern at present; but when we come to understand them aright we shall surely not say that they never happened, nor that life in the body was unnecessary.

The contemplation of the highest life ever lived on earth is to the ordinary human being the surest help, and furnishes the most inspiring hope, on the upward path. And the more he contemplates, the more does that Form irradiate the Divine of which it is the expression. Only the Father is the Illimit-

able, the Formless, the Unconditioned. The moment He takes on form, He becomes the Son; when the Son has fulfilled His mission, the irradiating Spirit is diffused into the hearts of all believers, and is the Holy Spirit of Truth.

How shall His teaching be preserved? A body must be formed, which shall jealously guard the traditions, transcribe the facts, store up the teachings and transmit them to posterity. Should the body be changed, there is danger of loss, but the same facts will for ever find expression in some form or other. The gates of hell cannot prevail against the rock of truth. Intuition, that sun of the soul, though often beclouded, will always *finally* lead us right; but forms are as sign-posts that mark the road to the sanctuary wherein dwells the Holy Grail.

E. KISLINGBURY.



The Master.

The Blessed Master from the world beyond
Came in the morning redness of my life
And singled me from all my name and race
For ministry in secret through the world,
And I have never left him night or day
Through all the lonely wanderings and ways,
Great is the mission, and the end is sure:
In very truth the Blessed Master came!

You ask how first the Blessed Master came:
When first my heart was stirr'd the part divine
To choose, the Venerable Master came.
How came the Venerable Master? Say,
What other likeness could he wear but man's?
A man of men, of royal aspect he:
By just so much as man to things divine
Aspiring tends, comes down divine to man,
And so as man the Blessed Master came.

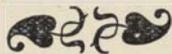
Where met the Master and the friend he loves?
Where should they meet but in familiar scenes?
The cotter need not look beyond his gate,
Nor Woodman quest beyond his fallen tree,
Nor any turn the corner of the street;
In East or West or zenith seek him not;
O Blessed Master, he is here and now!
To me at eve the Blessed Master came—
Thee haply call'd He with the morn's first bird,
And other some at middle night or noon—
With nature round, to me at eve He came.

The sunset's scarlet heart had fix'd mine eyes,
And when they moved a mist of fire and blood
Seem'd rolling round me: a majestic shape
Dilated in it suddenly I saw

Beside me, and my spirit by his voice—
The Master's blessed voice—was inly thrill'd.
The Blessed Master came at eve to me,
He bade me follow, in the autumn cold
I took the fields, and through an old swing gate
Pass'd into spongy marshes. Still my mind
Recalls the copse of willows where the moon
Through naked boughs look'd at us. I had
cross'd

A creaking stile : a minute's space I paused—
Had any stood there set apart so far
From all the world, O Blessed Master, say ?
From that old house, had ever maid or youth
At the star-promise of thy word most true
Pass'd forth at night to follow far on thee,
And paused, like me, by that familiar copse,
Where late and early on my face the moon
So oft had look'd, which would not know me more,
But all its woodland mystics spell the same
In calm and wind, while I was call'd away
The incorruptible, the crown, the prize,
The blessed bourne of all man's life to win ?
O Venerable Master, pausing there,
What marvel was it if my human heart
Should keep the memory of that dreaming copse
In yellow moonlight lying fresh for ever,
Thought to the stars exalted ?

Long ago—
O long ago ! and I have follow'd far,
With thee, still with thee, ever, Friend, with thee,
And the old house falls from the old roof-tree,
For death and change have been at work in all,
But still the woodland spells its mystic speech
In calm and wind, and all its speech I know,
For ever fresh within my human heart.
Oh, when the Blessed Master came at eve,
That dreaming copse in yellow moonlight lying,
Bears witness in me through eternity
Of how in very truth the Master came !



Christian Sacraments.

IN selecting the subject of the Christian Sacraments for a consideration I am influenced by this conviction, that there is an increasing desire, as there is undoubtedly a need, to search for the deeper aspects of the Christ-revelation, aspects which we feel have been neglected or unobserved, and consequently have not found their place in current expositions of its teaching : to this defect, it would seem, is to be attributed in a great measure the present, in many respects, healthy disaffection towards Christianity : in fact such disaffection may be looked upon as one of the hopeful signs of the times ; it

has already done much good service to the cause of Truth, by forcing into prominence the inadequacy of many traditional interpretations of Christian doctrine, and thus impelling many to look deeper into the doctrines themselves : the result of this deeper searching we maintain to be the discovery of fresh aspects of Truth, which meet and satisfy the nobler aspirations and needs of mankind. It is our conviction that in the Christ-revelation are to be found materials calculated to secure an ever-increasing intellectual, moral, and spiritual delight.

It is not then difficult to descry the energy of the Spirit of Truth in the persistent denunciations of the inadequate interpretations which are continually being served out to sin-torn, woe-tossed human minds and hearts as the answer of God in Christ to their agonised and outraged cries ; and to honour the silent withdrawal of many from forms of worship which no longer articulate what their growing instincts demand as essential features of Truth, Justice, and Love. We believe that in deeper interpretations than those that are common, of the Christ-Revelation of Life, there is to be found a disclosure of the Truth respecting God and Humanity that will satisfy the deepest instincts of human hearts, and also an inspiration of Power which will awaken in us complete confidence in the full realisation of our highest aspirations.

The central thought of Christianity is the Gift of Power, whereby the Life that is in us *can* and *will* be raised into fulness of fellowship with Universal life, both with its Source and manifold expression. This Power of the Holy Breath or Spirit is that to which the Son of Man was ever pointing ; the *experience* of whose Presence would be the fruit of belief in the witness which He, the Son of Man, bore respecting God and men. To witness to the Presence and Action of the Power of the Holy Spirit is the real purpose of the Christian Sacraments. It is not their purpose either to witness to an absent Lord, as some seem to intimate, nor to witness to a splendid work achieved ; but it is their special and supreme work to be living and effective

witnesses to the presence and action of a spiritual power immanent in every member of the race; the recognition of which and obedience to which is the security in each member of its growth into complete fellowship with Him, whose Spirit it is; and through that fellowship into further fellowship with every fragment of His body, which is the Universe.*

"What matter is to spirit," writes one to whom I gratefully acknowledge indebtedness for much spiritual awakening,† "what the visible humanity of Christ is to His inmost Divine nature, such are the Sacraments to the spiritual truths which they manifest; they are the pillars of Christian doctrine;" and after pointing out, with illustrations, the wide application of what is called the Sacramental theory: how, in fact, to the awakened consciousness everything around us is sacramental, viz., an outward sign of some spiritual and rational truth, he further reminds us that certain things, which are selected and called sacred, are not so called because they are essentially more sacred than other things, but because they are, from their representative character, calculated to witness to certain truths, and most effectively to awaken in us the discernment of the essential sacredness of all things.

There are seven ceremonies which have commended themselves as pre-eminently witnessing to truths of human life from earliest Christian times, all of which have lingered on in some parts of the Christian Church—a seven-fold lamp of witness, casting light upon the various problems and experiences of human life in its manifold stages of existence. With these I purpose briefly to deal, indicating as best I may the light which shines through them upon the nature and growth of our Divine

manhood; they have been called the extension of the Incarnation, a phrase which I understand to mean that they are the present external witnesses to the truths to which the Son of Man witnessed in the days of His visible life on earth. They witness, as did He, to the presence of a Power in man's essential nature, by means of which he can be brought into fellowship with God, and into His likeness.

Sacraments then, speaking generally, are ceremonies, which are more or less generally recognised to be effective outward witnesses to the inner truths of human existence.

In a Sacrament there are three parts

1. There is the outward sign or *sensuous* part: then,
2. The inward truth which is signified in the sign, this is the *rational* part: and
3. There is the experience of the power of the truth which is signified in the Sacrament; this is the *vital or spiritual* part of the Sacrament.

The purpose of the outward sign is to correct and concentrate the attention, and by this means awaken the reason to the discernment of the truth signified in the sign, and when it, the truth signified, is heartily and practically accepted, then the power or truthfulness of the thing signified is experienced or realised, and the end or purpose of the Sacrament is secured: a clear recognition of these three parts and their several purposes is important in order to secure the full understanding of a Sacrament: for instance, to stop short in the outward sign is to fall short of its *rational* purpose, which is to lead the mind to the discernment of the truth signified in the sign, and to stop short in the mere discernment of the thing signified is to fall short of the *vital* experience which the appropriation of the truth signified, through obedience to its spirit, is intended to produce in our consciousness; each part of an ordinance may contribute a subordinate satisfaction of sensuous gratification or of rational delight, but the full purpose of a Sacrament is only secured when through

* There is a tendency to miss sight of the vital or spiritual significance of Sacraments, evidenced in the assertion that the Sacraments *create* the truths to which they witness; on the contrary, their purpose is to witness to essential and eternal facts. It is the ignoring of this, their true purpose, which has led many to look upon them as obstacles rather than as witnesses to truth.

† "The Gospel of Divine Humanity," art. "Sacraments."

the recognition of its rational significance, and by a faithful obedience to its spirit we experience the power of the truth, to which witness is borne; verifying the truth of the proverb, that according to our faith is the measure of experience secured. Faith, be it remembered, always connotes rational discernment and real embrace of truth, it is the opened eye and the clutching hand of the soul.

And now for the application of these principles to these ceremonies or Sacraments, which witness to the truths of our manhood.

1. The Sacrament of Baptism.

- a. The outward sign is the bathing or sprinkling of a child or adult with water* by a member of the Christian Church with a certain formula of words.
- b. The truth signified in this outward ceremony is the spiritual fact of the Divine Sonship of humanity and the pledge or guarantee that this particular person shall be brought † into the knowledge of the verities made known respecting our divine sonship.
- c. The appropriate experience which belongs to this Sacrament is the consciousness of our Divine Sonship.

A baptised person in the Christian sense is one who has been awakened to the truth of the divine Sonship of mankind and of the Heavenly destiny of mankind.

2. The Sacrament of Confirmation.

- a. The outward sign is the laying on of hands ‡ by an elder or bishop.
- b. The truth signified in this ceremony is the gift of power which resides in our true manhood or divine Sonship, and is imparted to us for

the realisation of our Sonship by the Spirit.

- c. The appropriate experience belonging to this Sacrament is the consciousness of an indwelling spirit "working in us the power to will and to do of His good pleasure."
- #### 3. The Sacrament of the Holy Communion.
- a. The outward sign is broken bread and a cup of wine, blessed or set apart, and partaken of in remembrance of the Body broken for us and the Blood shed for us.
 - b. The truth signified in this ceremony is that we all individually are fragments of the One Divine Body, broken in Creation for us, that we might be created; and are all partakers of the one Life-giving Spirit, shed for us, whereby we might be redeemed out of separation into the organic unity of the One Body. The bread signifying the truth of Creation, the cup signifying the truth of Redemption from disintegration into integration or salvation. A few reflections will, I think, make clear the connection of thought between the sign and the truth signified in the sign.
 - i. Consecration is the declaration of the essential truth of a thing.
 - ii. The Consecrator in the original institution of this Sacrament was one, who realised in himself the truth of manhood, its oneness with the Divine.* Hence His body and His blood are the true Body and true Life-principle of the world.
 - iii. This cup is the *New Testament* in

* The use of water has from time immemorial been a familiar feature of the ceremony of initiation into schools of teaching.

† Great confusion has arisen through the substitution of the external ceremony of Baptism for the real and continuous Baptism of the mind and heart by the cleansing teaching of the Spirit of Truth

‡ Laying on of hands has been ever a familiar symbol of imparting strength.

* He does not say the broken bread *has become* my body (which seems to be inferred in the doctrine of transubstantiation) nor does he say *represents* my body (which seems to be inferred in another school of interpretation), but He says *is* my body; essentially is, in the past, the present, and the future. All creation *is* His body. "The earth is the Lord's and the *fulness* thereof." Fragments of His body we all are, necessary to one another and to Him for the completion of the Body.

my Blood. There is the *Old Testament of Creation* and the *New Testament of Redemption* unto Salvation; the *New Creation* is not yet manifested. Manifestly we are fragments of Creation, but not yet are we manifested as "Sons of God." Redemption as yet is a growing experience "of the heart," it is not yet "of the body," we wait groaning in an alien vessel for the redemption of our body. The exhortation is to feed upon the truth, that we are all one Body, and to drink of the Spirit of Truth which cleanses away selfness, and integrates us into the full unity of the one Body.

- c. The virtue or appropriate experience belonging to the truth expressed in this Sacrament is a growing Consciousness of the Unity of Creation, and of the Spirit of Love which binds all the members into the glorious liberty of a common Life.
4. The Sacrament of Marriage.
 - a. The outward sign is the union of husband and wife and the creation of a new existence.
 - b. The truth signified is the union of each member with the Head or quickening Spirit of their essential nature, a union indissoluble, and creative of a consciousness altogether new.
 - c. The virtue or appropriate experience belonging to the truth witnessed to in this Sacrament is the growing consciousness of a *wondrous intimacy* in thought and feeling and co-operation with the quickening Spirit in our essential manhood, and the experience of becoming a *new creation*, the old things of the outward appearance passing away, disclosing a soul of goodness and beauty and promise in all things;—"life and immortality are coming to light." To the enquiry which is raised in the mind as to the function and

order of the new powers which are now awakened, an answer is found in

5. The Sacrament of Holy Orders.
 - a. The outward sign of which is the recognition of a call from the Quickening Spirit and the formal recognition of its appropriate exercise in the Ministry of the Church; the Church in its limited sense is the symbol of the *true* order of Humanity at large.
 - b. The truth signified in this Sacrament is the rationale of the order of human existence, viz., that every member of the race has his proper calling from the Quickening Spirit and his special function and corresponding power for its fulfilment.
 - c. The appropriate experience belonging to the recognition of this truth is a growing consciousness of the sanctity of all human occupations, of their mutual harmony and co-operative power in the redemption and perfection of the Body. "That all the Body, having nourishment ministered by the joints and hands, and knit together increaseth with the increase of God." To the further enquiry—and what if we fall short in the fulfilment of our respective duties or service through deficiency of power or perversion of will? The answer to such enquiry is to be found in the Sacraments of penitence, and of the unction of the sick.

6. The Sacrament of penitence.—This ordinance I understand has special reference to failures occasioned by perversion of will or want of right desire.

It is important in order to secure a fuller understanding of the significance of these two ordinances to have a clear conception of the nature of forgiveness according to the Christian idea; it seems to me it is often missed.

Forgiveness in the Christian conception I understand connotes, firstly, the removal

of the sense of guilt, by the declaration that Love takes no account of the offence, in the sense of reckoning it *against* the offender. Love, seeing the truth which underlies all wrong action, cannot take offence. "Father, forgive them, for they know not what they do," illustrates my meaning; secondly, forgiveness connotes the acquirement of some new characteristic of our true manhood, through the demand made upon its resources by the offence committed or duty unfulfilled. The Christian word which is employed in our sacred writings for forgiveness implies more than the mere remission of sin, it implies also the acquisition of some trait or power of true manhood through the experience of the sin. A sin is not fully forgiven in the Christian sense until the *cause* of the sin is done away with, *i.e.*, until that degree of Life is attained, the want of which had caused the offence. In the language of Christian teaching the forgiveness of the world, as in relation to guilt, is *manifested* in Christ, "God was in Christ, reconciling the world unto Himself, not imputing to them their trespasses"; to Him there is no guilt on the world; and forgiveness is completed by His Spirit reproducing in us His own Holiness.

The parable of the unmerciful servant illustrates my meaning. The servant is at once forgiven his great debt, all sense of guilt as in relation to his lord is at once removed on his coming to him. But although the debt was remitted, the forgiveness was not completed until the spirit of forgiveness which animated his lord was reproduced in the servant. Hence on refusing to forgive his fellow servant his little debt, which, of course, was virtually included in the great debt forgiven him by his lord, he must be taught by further experience what his lord's forgiveness of him really implied, until, in fact, "he pays all that is due," *i.e.*, until he learns from his heart, as says the Son of Man, to forgive his brother his trespass even as his lord had forgiven him. Our forgiveness is not completed until the spirit of forgiveness is complete in us.

- a. The outward sign of the Sacrament of penitence is the acknow-

ledgement of the offence and the declaration of God's forgiveness.

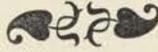
- b. The truth signified is that our offences are met and remedied by the Power of the Life which belongs to our true manhood as they were occasioned by the want of that Power in our consciousness.
- c. The virtue or appropriate experience belonging to the recognition of this truth is the peace of mind occasioned by this confidence, disclosing to us how our very offences are made the occasions of fuller experience of Life and of service to mankind.
7. The Sacrament of Unction.—This ordinance, I think, has reference to offences arising from defect of power to do, as the last seems to refer to those arising from defect of power to will.

- a. The sign of this ordinance is anointing with oil the body of the infirm in the name of the Lord.
- b. The truth signified is that all failures to accomplish what we feel to be right and desire to do, through infirmity of our conditions, are really supplied and completed by the effective working of the Power of Life in our true manhood.
- c. The virtue or appropriate experience of the recognition of this truth is the peaceful consciousness, that nothing arising from our mortal conditions can hinder the accomplishment of the purpose of Divine Love, but that even through our infirmities the power of true life will be more fully experienced and made known.

Such is the view of the so-called Christian Sacraments, which has given me much light respecting the truths of human existence, and made me to feel that if the truths to which they severally witness were more fully recognised, and an external relation to the outward sign were no longer substituted for the recognition of the truth that is signified in them, we should profit

greatly by the simple and effective witness they give to the chief facts of human life.

R. W. CORBET.



Chapters in Exposition of the New Gospel of Interpretation.

VII.

THE HERMETIC DOCTRINE OF REDEMPTION,
OTHERWISE CALLED THE ATONEMENT.

XII.

AMONG the many fatal objections to the doctrine of vicarious Atonement as orthodoxly propounded, is the objection that it makes salvation consist in escape from the consequences of sin, instead of from the liability to sin, the only way of escape from which liability is by regeneration. Bent on maintaining in some form the sacrificial system against which the prophets had one and all protested, and ignorant of the nature of regeneration on which they had insisted, sacerdotalism applied the terms employed to express the process, to something other than the generation of the Christ in man, and perverted the true doctrine into a fictitious imputation to man of the merits of the historical personal Jesus as the typical illustration of the Christ-doctrine, and the acceptance by Deity of such substitution in consideration of the gratification afforded by the blood shed through the murder of "His Son," Jesus.

For the ground and justification of this monstrous device, the appeal was made neither to the Word of God as revealed through the pure intuition of the prophets;—for these were emphatic and unanimous in their denunciations of the idea of salvation as occurring through vicarious bloodshed, or by any means other than the inward purification which is the condition of regeneration. Nor was it to any utterance of Jesus himself, who as the chief of the prophets was at one with his brethren on the point. The doctrine of vicarious atonement was framed and established in

direct defiance of Jesus and the prophets, and on the exclusive authority of those priestly traditions which were declared by him to have made the Word of God of none effect, and to be the product of the Fall, their infernal origin being implied in his denunciation of their exponents as being "of their father, the devil," and "a generation of vipers." A sentence which was reiterated by St. Paul in the declaration that there could be no concord between the Christ who insisted on regeneration as the means of salvation, and the Belial who insisted on substitution. And it was precisely to the revelation and destruction of "that wicked one," the controlling evil spirit of the corrupt priest-hoods which have been in possession ever since the Fall, constituting the generation denounced by Jesus as "evil and adulterous," because so inveterately materialistic and idolatrous,—that Paul pointed as the characteristic token and result of that second and spiritual coming of Christ which was to be in the clouds of the heaven within man of his restored understanding of Divine things,—a restoration of faculty and knowledge further indicated by Jesus in the saying "When ye shall see . . . then is the end near;" for that which would then be perceived has been there all the time unperceived, being that "abomination of Desolation," matter exalted to the holy place of Spirit. Likewise his indication of the budding and bearing anew of the fig-tree of the inward understanding which is by the intuition, for its loss of which he had so bitterly reproached the fallen church, as implied in the parable of the cursing of the barren fig-tree.

Meanwhile the event has verified the prediction that until such end and such second coming should take place, "that wicked one, the mystery of iniquity and son of perdition," the controlling evil spirit which had compassed the fall and dominated the church, would continue to sit in the temple of God, giving himself out to be God, and accepted by the corrupt orthodoxy in possession as God. Of this allegation the crucial proofs consist in the facts, first, that to this day, instead of being built on its true rock, the Under-

standing, the Church still rests itself on the false foundation of priestly authority and tradition, defying and suppressing the understanding; secondly, that although through being thus misfounded the Church has split into countless fragments, every one of those fragments still clings to the corrupt and false presentation of the fundamental doctrines of the Trinity, the Incarnation and the Atonement; and, thirdly, that this false faithfulness, this "faith unfaithful," is the subject of high gratulation in sacerdotal quarters, notwithstanding that by its outrage at once of Scripture, of reason, and of morality, it has driven the world into open revolt against even religion itself.

XIII.

It is necessary to the full justification of the position herein maintained, to show precisely who or what is the influence above indicated the revelation and destruction of which was to be a special sign and result of the second and spiritual Advent of Christ. And this all the more so, in view of the denial which has been made of the personality of the doer of the works for the destruction of which Christ was manifested, namely, the devil. Moreover, only in such measure as this is understood can there be adequate comprehension whether of the process itself of the Fall; of the consequences from which man needs to be saved; or of the momentousness of the task of the Christ.

The department of knowledge to which the explanation belongs is one of which the church has altogether lost the recognition. It is represented by the term "Occult." "Occultism" is the science of that sphere of existence which, being neither spiritual nor material, but astral or magnetic, is intermediate between those spheres, and subsists alike in the individual and in the universal. And so indispensable to religion and science is the knowledge of it, that it may without exaggeration be affirmed that the falsities and corruptions by which hitherto religion and science have been vitiated, are due chiefly, if not entirely, to ignorance of Occultism. And that it must be so is evident when it is

considered that the very first region of the consciousness upon which the mind enters on transcending the merely material and physical is the region which occultism has for its province.

The aspects under which it is necessary for the purposes of this exposition to treat of this astral region, are two, the impersonal, and the personal. As the impersonal it constitutes in man a fluidic and tenuous medium which is the seat of the lower mind and affections. Although it is of thought-substance, it is but the transmitter, not the originator of ideas. These are of the spiritual and superior region in man's system, which consists of the dualism of the soul and spirit, man's celestial part, and it is the function of the astral to convey to the external personality the ideas projected from the celestial within the man. From this arises the permanent necessity for maintaining a condition of purity in the astral medium in order that he may receive the images coming from above undimmed and undistorted. In this respect the correspondence is exact between that element and the planetary atmosphere. In such measure as the atmosphere is free from cloud and mist, it transmits unimpaired to the planet the rays coming through the circumambient ether from the sun and other heavenly bodies. But when thick with exhalations rising from below, those rays are dimmed, distorted, or shut out altogether. It is the same with the astral circulus in man. And, therefore, it is an indispensable condition to his perception of truth that he so order his manner of life and thought that no impure exhalations rising from the body and lower mind may render his astral atmosphere impermeable to the divine rays undimmed and undistorted. When so dense as to shut these out, this medium, instead of serving as a lens to transmit from above, operates as a mirror to reflect from below, magnifying or distorting in the process. And not only this; but by looking downwards into the astral, instead of upwards to the celestial, and receiving therefore the ray reflected from below instead of directly from above, the image is inverted and appears exactly the

reverse of the reality, as does any object when similarly reflected.

A crucial example of this phenomenon is afforded by the doctrine with which we are now especially concerned, that of salvation by vicarious sacrifice. In its true and divine intention, as discerned when piercing and surmounting the astral, he gazes directly upon the celestial, man finds salvation occurring by means of a sacrifice of two kinds, both of which are prompted by one and the same motive, namely Love. One is the sacrifice of the lower nature in himself to the higher; the other is the sacrifice of himself for others; both being voluntary on his part, and together constituting that sacrifice which alone ensures remission of sin and secures the life eternal. For, by following such rule, he at length rises wholly out of his lower and outer elements into his higher and inner, and is reconstituted of the principles of the upper and within, his own soul and spirit, becoming regenerate and realising his proper divinity. And it is this new spiritual and substantial individuality thus engendered and elaborated within his old material and phenomenal personality, who makes reconciliation and at-one-ment between him and God, for the limitations and shortcomings of his previous unregenerate state. Thus, and thus only, is he "vicariously at-oned" for. The whole process is within himself, and all that can be done towards it by any extraneous person, is to aid in kindling in him the love which is, really, man's sole redeemer. For that which saves the man is not the love for him, but the love in him. All that the love for him can do is to kindle this love in him. And the love for him is manifested by the self-sacrifice made for him.

But in the false and infernal acceptance of this doctrine, as beheld when, turning his back on the celestial, he looks down upon its reflect in the astral, and beholds the inverted image of the true idea, man imagines that salvation is to be found by means of the sacrifice, in selfishness, of his higher nature to his lower—of the sentiments of the soul to the promptings of the body—and of others for himself;

and in gratification of such impulse proceeds to sustain himself and promote his creed by wholesale slaughter and torture, in propitiation of the blood-loving being which he has substituted for the God of Love whom he would have surely discerned had he but purified his system and looked upwards instead of downwards for the true divine image.

To find the full explanation of the truly maniacal bloodthirstiness which has ever characterised the votaries of the orthodox doctrine of vicarious atonement and its fellow-tenet, everlasting torment, and to make the promised revelation of "that wicked one" and "mystery of iniquity," whose disclosure and destruction were to be the token and result of the second coming of Christ, we must proceed to the second division of our subject and deal with Occultism in its personal aspect. As before said, although there is no personal devil, there are personal devils. For hell and devils are realities, though the world has mistaken their origin. They are not God-made, but man-made. For they are the conditions which men make for themselves hereafter by the evil tendencies encouraged by them here. Man subsists, after shedding the physical body, under conditions which vary according to his conduct while in the body, the extreme opposites of which conditions are denoted by the terms celestial and infernal, heaven and hell. Meanwhile, he is, in his lifetime accessible to influences from each of these spheres, the upper and the lower, and as the denizens of the former are ever seeking in love to draw him upwards towards themselves by instilling into him pure and lofty conceptions and aspirations, so the denizens of the latter are ever seeking in hate to drag him downwards to their own low level, by inciting him to every course that tends to degradation. And, knowing that as is man's idea of God, so will he himself be, their chief device is to deprave his conception of the Divine Character, as by representing God to be Will without Love, Force without Substance, masculine without feminine, Caprice and not Justice, given to immeasurable wrath, an inveterate lover of blood, and

appeasable only by copious and incessant offerings of blood, preferring that of the innocent.

Such is the character which, as the whole history of ecclesiasticism indubitably shows, the votaries of a priest-constructed orthodoxy have invariably ascribed to the Deity, and in accordance with which they have converted the earth into one vast Aceldama and Golgotha.* But they have not known either the true source of the doctrine which they thus enforced, or the true reason for the insatiable demand for blood. For the knowledge was withheld from them by that same glamour of the pit which held them in thrall; and only when by the breaking of the sacerdotal power the human mind should be set free to see and to judge and to speak without restraint, would the discovery be made. Man must transcend the astral and penetrate to the celestial in order to conquer the infernal. The first condition of the victory is the knowledge of the enemy. The knowledge is a part of the divine Gnosis, so long lost, and of the key thereto. The restoration of the Gnosis and of the key to it was one of the concomitants of the second coming of Christ. Hence the declaration of St. Paul of the revelation and destruction by that coming of the malign influence called by him "that wicked one" and "son of perdition" and "mystery of iniquity," who so long had sat in the temple of God, making himself to appear as God, and accepted of the corrupt orthodoxy in possession as God, to the utter perversion of the truth of God as revealed in Christ.

This knowledge has at length been vouchsafed, together with the permission to make it known. That which is thus personified and characterised is no other than the combined influence of the lost souls, but strong wills, of the infernals, who, being cut off by their own inveterate wickedness from all hope of redemption, know themselves to be doomed to extinc-

tion. And finding in the fumes or "spirits" of blood freshly shed,—an established fact of occult science—the *tabulum* on which they can best sustain themselves and postpone the extinction sooner or later inevitable, their endeavour is to promote on earth the state of things most conducive to bloodshed, the object being their own sustentation. And knowing that as is man's conception of God so will be his conduct of life, they seek by every means in their power to induce him to accept as God a blood-loving deity, who is no other than the projection of their own self-made image concentrated and focussed upon the earth. And to their success in so doing the world's history bears unbroken testimony. Such were the origin, derivation, and motive of that sacrificial system which, in the name especially of religion, has made human history little else than a record of bloodshed, agony, madness and despair. Bloodshed to save the soul, bloodshed to sustain the body, bloodshed to cure disease, bloodshed for sacrifice, for persecution, for war, for sport, for clothing, for ornament, and every other imaginable purpose, all being but modes of that sacrificial system which, springing from the depths of hell, the world has accepted at the bidding of its fallen priesthoods, first of religion and last of science. For modern vivisectionist is but old sacrificialist and inquisitionist writ differently. The spirit is the same, whatever the plane or mode of manifestation, and its source is always the lower self, impelled and controlled by the wills of the infernals, who seek thereby to prolong their own existence and reinforce their own ranks, rather than turn and repent and be redeemed. Thus founded in bloodshed, civilisation—so-called—sins from the base, being devoid of any sound science, philosophy, morality, or religion. And it can never be otherwise until man, turning away his regards from the lower, directs them to the upper, and sets himself resolutely to climb the holy hill of regeneration, that sacred mount of God within himself, whereon there is no killing or hurting, but the rule only of Love and Purity, which are the sole secret and

* For proofs of this allegation so far as concerns the Christian era, see "The Bottomless Pit," by W. S. Ross, 1894, reviewed in this magazine in October of that year.

method of Christ, and way of salvation here or hereafter.

XIV.

The writings chiefly relied on by the insisters on the vicarious nature of the sacrifice constituted by the crucifixion of Jesus, are those which, whether rightly or wrongly, have been ascribed to St. Paul, and especially the epistle to the Hebrews. But in view of the express and emphatic repudiation by Paul of the fleshly Jesus, as the agent of salvation, and his emphatic insistence on the Christ formed within the individual himself, it is impossible that Paul's expressions, though drawn from the sacerdotal presentation, could have been intended to bear the sacerdotal construction, but rather were designed to spiritualise sacerdotalism by showing that the salvation wrought by Christ is none the less in a certain sense vicarious and in accordance with sacerdotal ideas, because the Saviour by whose blood propitiation is made and salvation attained, is in each case the Christ formed within the individual concerned; and who, as above described, is the man's own spiritual and substantial individuality begotten and elaborated within his physiological and phenomenal personality of "Water and the Spirit," "Virgin Maria and Holy Ghost," even his own soul and spirit in their divine, because pure, condition wherein they constitute the pure spirit which is the "blood" or life of God and Christ. But this is precisely the process of regeneration insisted on by Jesus himself as the means of salvation, and of which he himself was the typical example. And therefore as the meaning intended by Paul, it constitutes a perfect identity between his teaching and that of Jesus, and a like repudiation of the sacerdotal doctrine of substitution, and vicarious atonement by physical bloodshed.

The notion that there can be any congruous relation between the physical and spiritual in virtue of which the fruit of the body can atone for the sin of the soul, is condemned alike by reason and by revelation. The first principle of all science, physical and spiritual, is to com-

pare like with like and preserve the affinity of similars. And, therefore, it is that "the blood of Christ which cleanses from all sin," must be cognate to that which is thus cleansed, and is not the material blood of any man whatever, even though he be a full manifestation of the Christ and a veritable incarnation of God. But as Jesus was redeemed and attained, so must all be redeemed and attain. The secret and method is for all one and the same. And it is that process of inward purification whereby the spirit of man becomes the spirit of God, and his will becomes God's will. Thus is he born again or reconstituted of the "blood and the water" which are the spirit and substance of God, and has and is Christ, being an individuation of God as man. And it is this new and regenerate individuality that redeems him from the limitations of his former unregenerate personality and the liabilities incurred thereby. And that no atonement or propitiation, satisfaction or compensation other than this is needed or is possible, or any remission whether of sin or of penalty as orthodoxly pretended, follows inevitably from the fact that the man whose shortcomings had exposed him to condemnation, has then no longer any existence, but has altogether disappeared, having been shed and exchanged for the new man formed in him, as completely as the grub for the butterfly, of which it was the matrix. This new self, whose name as the anointed Liberator is Christ Jesus, has by the passion, the crucifixion, and the burial of the former self, made all-sufficing renunciation and atonement, and quitting the outer and the lower, has entered within the veil of the holy of holies of the man's own regenerate system, to be himself at once one with God, and God. For to be one with God is to be God, since that only which is God can be one with God. And the man who has and is Christ, is this.

From every point of view possible to the percipient mind the notion that man requires, or can by any possibility be redeemed by, a personal Saviour, fleshly and extraneous to himself, is an idolatrous travesty of the truth. The process of sal-

vation depends upon interior condition, and must be accomplished from within by the man himself, and can in no wise be accomplished from without or by proxy in the person of another. But there is no need to quarrel with the symbolism which expresses the stages of man's spiritual elaboration and perfectionment. That from which he requires to be saved is truly represented by the devil, who, through the fault of Eve, and the fall of Adam has power over him. And that whereby he is saved is truly the precious blood of Christ, the only-begotten Son of God, whose mother is the ever-virgin Maria. But not in the sense imputed by orthodoxy to these terms. For they one and all denote principles, processes and states purely spiritual and interior to the individual. And any mode of interpretation other than this is not of the celestial but of the astral and infernal, and due to that intrusion of earthly elements into divine things, of the world into the church, of matter into the holy place of the spirit, which constitutes idolatry and the worship of false gods.

As for the supposition that divine justice can be satisfied by the punishment of the innocent for the guilty, instead of being doubly outraged, only the mind hopelessly warped by the casuistry of the pit can by any possibility entertain it. No man, it is divinely declared, can take the sin of his brother or make atonement for his brother's trespass. But every one shall bear his own sin, and be purified by his own chastisement. It is, moreover, divinely enjoined upon man, "Be ye perfect," and as no one can become perfect save through suffering, no one can become perfect if another bear his sin for him. To take away his suffering would be to take away the means of his redemption and rob him of his crown of perfection. There is, therefore, no such thing as "vicarious atonement." For no one can save another by shedding innocent blood. The saying of Jesus, "I tell thee that thou shalt not come out thence until thou hast paid the uttermost farthing," is at once a positive and distinct denial of that doctrine and affirmation of the suppressed doctrine which is the corollary of regeneration, the

doctrine of a multiplicity of earthlives. For that which it means is that so long as the individual fails to attain a state wherein he is superior to the liability again to sin in like manner, he can by no means escape from those lower spheres of the consciousness wherein such sin is possible to him, but must return again and again into material conditions until by experience of matter he has acquired the knowledge and power to overcome the limitations of matter. The declaration that "as in Adam all die, so in Christ all have life eternal," is but one of the numerous passages in scripture implying this doctrine, and affirming the continuity of the human ego. For by "Adam" and "Christ" are meant the initial and final steps of the ladder of man's spiritual evolution, to climb which and accomplish his regeneration is the work of a vast period of time and a multitude of earthlives. For the sufferings whereby a Christ is made perfect are by no means exhausted in a single incarnation, such as that recorded in the Gospels. These were but the finishing part of a process which had endured through many ages, and it is on the stage attained in his previous lives that the sanctity of any particular Christ depends. The suppression by the formulators of Christian orthodoxy, of the doctrine of regeneration and its indispensable corollary and condition, the doctrine of reincarnation, in favour of those of substitution and of a single brief earthlife as determining the soul's state for all eternity, was in defiance alike of the Bible and of the whole of the pre-Christian religions from which Christianity sprung. And it is only through that suppression that the imposition upon the world was rendered possible, of that sacerdotal presentation which has been the world's direst curse. Hence the emphatic insistence of the New Gospel of Interpretation upon the doctrine of reincarnation as essential to regeneration, even to so ordering the method of the revelation as to make it a positive demonstration of the truth of that doctrine, alike for its immediate recipients and for all who study it percipiently. And so necessary is it to the understanding of the nature of

existence and of the facts of consciousness, whether scientifically, philosophically, morally, or spiritually, that no one can be truly said to have even an approximate conception of the nature, the method, and the purpose of the Universe, until he recognises not only its possibility but its necessity as a truth indefeasibly founded in the nature of existence and incapable of being otherwise. The reasons why, being thus true and indispensable, so few persons, comparatively, possess any recollection of their previous lives, are manifold and easy of statement, but the recital of them here would exceed the limits no less than the scope of the present exposition, to the conclusion of which we will now proceed.

XV.

It is true that he who has been saved by the Christ formed within him, is able to save others and thus to be a Christ and redeemer to them. But it is not true that this occurs by any imputation to them of his merits, or by any satisfaction made by him to God for them, even though he saves them by his "blood." For, as must be reiterated until indelibly apprehended, the blood that saves is not the physical blood of the man, be he called Jesus or by any other name, but the spiritual blood, or pure spirit, which is the blood of the Christ within him, which by the fire of his love the redeemer kindles in him who will be saved. To say which is to say that the saving principle is Sympathy. It is by the intensity of his sympathy—a sentiment which owes its existence to the knowledge that their case has been his own—that the Christ opens his heart to all creatures and gives himself freely for them, recognising all as modes and differentiations of the One Omnipresent Self. Such is the force of the utterance "My Father and your Father, my God and your God." It is an affirmation, first, of his substantial identity, and therein his brotherhood, with them; next, of the substantial identity of all with God. In making of Jesus a being unique and abnormal, as it has done in defiance of this express declaration of identity, orthodoxy has deprived this utterance of all its significance.

Men, then, are not forgiven because Christ died, but because they are changed and made new creatures. And they are changed because Christ loves. He washes them white with his doctrine, and purifies them with his deeds. And these are his heart's blood, even the divine word and the divine life springing from his divine, because pure, spirit, which spirit, becoming theirs, makes them, like him, one with God, who is pure spirit.

Such is the atonement and perpetual sacrifice of Christ. To believe is to be saved; for he that believeth is changed from the image of death to life. But to be real belief, which is assured conviction and not factitious assent, it must be founded in understanding. Such belief implies knowledge. And he that has this knowledge sins no more, for he has in him that "blood of Christ" which cleanses and keeps free from all sin. Not, however, by the purchase of pardon and immunity with another's gold, but because the Love of God in him has changed the heart of the sinner. Under the influence of this love, the penitent saves himself by suffering, sorrow and amendment. And it is the Christ in himself that redeems him by giving his heart's blood for him. Christ's love for him kindles in him the love that saves him. "For it is love alone who redeemeth, and love hath nothing of her own." The saying that Christ suffers for us, does not mean that he suffers instead of us; it means that he suffers in, through, and with us, by the fulness of his sympathy with us. As it is divinely written in the New Interpretation:—

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

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

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

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

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

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

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

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

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

For no man can do Love's perfect work unless Love thrust him through and through.

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

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

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

And unto God and Love, all things are possible.

To apprehend in their true sense, as herein defined, the doctrine of the Trinity, the Incarnation and the Atonement, is to recognise the mystical and spiritual, and therein the only non-idolatrous, sense of the eucharistic offering, as set forth by the New Interpretation in the following aspiration:—

May this holy Body and Blood, Substance and Spirit, Divine Mother and Father, inseparable Duality in Unity, given for all creatures, broken and shed, and making oblation for the world, be everywhere known, adored, and venerated! May we, by means of that Blood, which is the Love of God and the Spirit of Life, be redeemed, indrawn, and transmuted into that Body which is Pure Substance, immaculate and ever virgin, express Image of the Person of God! That we hunger no more, neither thirst any more; and that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any creature, be able to separate us from the Love of God, which is in Christ Jesus.

That being made one through the At-one-ment of Christ, who only hath Immortality, and inhabiteth Light inaccessible;

We also, beholding the glory of God with open face, may be transformed into the same Image, from glory to glory by the power of the Spirit.

EDWARD MAITLAND.

[THE END.]



Unpublished Poem by Thomas Lake Harris.

THOUGHT THE QUICKENER.

"Give me a Great Thought, that I may quicken myself with it."—HERDER.

"Give me a great thought," said the dying Herder,

"That I may quicken so;"

Standing at last on the Eternal Border,
Whence inspirations flow.

The mind arose, to catch some form resplendent
Of infinite pure truth;
So lifted up, o'er mortal slaves attendant,
Into celestial youth.

Great thoughts are quickeners! No man ever
liveth

By earthly bread alone;
We pine for the refreshments that he giveth,
Who fills the Great White Throne.

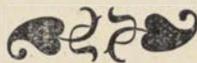
Oppressed with sorrow, loneliness, and scorning,
Wearied with age and strife;
We turn for light to God who is our morning,
Light that o'erflows with life.

"More light," cried Goethe, while the shadowed
vapours

Their films had round him spun.
We should behold, not by funereal tapers,
But open to the sun;

Nor wait till death's damps o'er the bosom gather,
And chill upon the brow;
But seek the radiance of the MOTHER-FATHER,
And rise and quicken now.

*Brotherhood of the New Life,
Fountain Grove, Santa Rosa, California,
March 5th, 1881.*



Some Considerations towards A Philosophy of God and Man.

I.—INTRODUCTORY.

WHEN we think about the nature and Being of God we can form no definite concept, because, as Jacob Boehme declares, "no faculty can see further than its own mother;" and our present sense and brain faculties, being (as far as they go in consciousness) in the outward birth, can see indeed what is on this side of the gate of the next birth, but not through the gate into the regenerate life that lies beyond it. Hence our best present thought about God is in part only.

Yet our present sense and brain faculties, because their root is in the deepest birth of all, can grasp certain logical considerations whereby we are enabled to glean something of what must be the essential truth about fundamental Causes and the philosophy of Origins. From these considerations we are led to certain conclusions which are in com-

plete harmony with the more direct perceptions of the Seers, those gifted intuitionists, who—as the greatest of them affirmed—spoke of what they knew and bare witness of what they had seen.

To commence a study of these considerations we must first of all have a clear idea of what we mean by Truth; and what faculties are involved in the attainment of a sensation of certainty. Then we must examine what our minds are obliged to think as to the logic of Causation, so as to get a general idea of what is involved in the concept "God." Having done this we may then approach the general question of what is the truest we can think as to the nature of Man and his relation to God.

II.—AS TO "TRUTH."

Truth, for us, may be defined as the legitimate conclusion of a syllogism or series of syllogisms whose premises include all the data involved. The instrument which draws the conclusion from these data is our mind, or thinking apparatus. This—as the late Professor Boole has shown—works in a definite way according to the nature which has been given to it; the laws of which nature we can discover by a suitable enquiry, but cannot alter or modify. The three main requisites for the arrival at a true conclusion are:—first, that no datum which is really an element in the problem, should have been left unconsidered; secondly, that the manner in which the conclusion is drawn from these data shall be a legitimate, or self-consistent, one, not violating any of the actual laws of our thinking apparatus; thirdly, that the conclusion arrived at shall be consistent with all the data.* Thus, truth for us may be defined as the right integration of facts into theory.

If we could but be sure of one thing we might be sure of the truth of our conclusion, and that one thing is, that we know all the data. It is here that, as the mind enlarges and the vastness of existence is more and more appreciated, uncertainty steps in: uncertainty which at length grows into a cer-

tainty that we, as we yet are, cannot possibly know all the data, and hence can never be more than relatively sure. Therefore, every succeeding system of philosophy and modification in religious belief must base its claim to acceptance upon either one or other of these two considerations:—first, that it has discovered some new datum which was not integrated in the conclusions of the preceding school; or, secondly, that it can show some flaw in the process of integration whereby the preceding school arrived at its conclusion.

The claim of the more modern system which is now beginning to make its presence felt, is that in the inner man there exists not only an organ of manipulation of data, but an organ of discovery of data. Hitherto the inner organ, or mind, has been confined to dealing with the data discovered by the outer sense faculties, and no other data have been recognised.* Any one can see what a great difference may be made in our conclusions when what is virtually a new faculty is used for the discovery of data. All data, whether of outer or inner facts, must be manipulated by the same logical faculty; the only alteration possible in regard to this is its gradual education to discern minuter and more subtle distinctions of ideas in reasoning. And here is, if we will study it, a beautiful instance of adaptation of these two sides of intellection—observation and reasoning: the ideas which seemed sound and true to the logical faculty when dealing only with external data are of course no longer tenable in the light of the new data of internal cognition; yet the old conclusions seemed to be in harmony with facts. It is impossible that two conflicting conclusions can be in harmony with the same fact; yet, where was the flaw in the chain of reasoning? Here the development of the logical faculty, which is almost always synchronous with the development of perceptive faculty, comes in to answer the question, and show us just where the, till now, unseen flaw in the argument was, and why—given the old

* The second and third are, strictly, only two ways of stating the same thing. For the right interpretation of all the data would necessarily be in harmony with all the data.

* The religious half of the world have recognised special cases in the past in which God directly revealed truth to the inner man in the case of a few specially raised up and inspired men. But Rationalists have never admitted any exceptional cases at all; and restrict all data to the discoveries of the outer senses.

data and the old logical limitation—it was impossible but that this point of finer discernment should not have been seen, and so the ideas now seen to be partial should have been taken for the full truth.

Thus, although abstractly Truth is one, we are obliged to make a distinction. Truth for us is that theory which is logically deduced from *all the facts we know*. This we call relative Truth. It is limited in two ways. First, by the limitation in our logical faculty; for it does not follow that, because we can see no flaw in our chain of reasoning, a Being of a higher order of logical faculty could not see a flaw therein. And secondly, it is limited by the limitation of our cognising faculties which are in bondage to time and space; so that we can know only *some* of the data within a limited period of time and a limited area of space. Truth of the highest order would be the ideas of a Being unlimited in every way, who would know that there was for him nothing more to be known.

And it is also to be noted, before passing on, that there is a limitation not only in the matter of discovering truth for ourselves but also in the matter of having it revealed to us. He who cannot find truth in ordinary ways will never learn it from extraordinary. There can be no revelation apart from faculty to receive and understand the thing revealed. Therefore, our ideas and beliefs are always in strict relation to our mental capacity, and no power in the universe could make one who was not perfect as to faculty (or in other words, as to Being), perfect as to knowledge, knowing the whole and *complete truth*.

III.—THE RELATION OF "CAUSE" TO "EFFECT."

According to the laws of our thinking apparatus it is a necessity of thought that effects should have had some Cause or Origin; and that the Cause and effect should be in eternal and essential relation. Two relations may be distinguished: the relation of an artificer to his handy work, which is formal; and the relation of God to his creation, which is essential. The artificer finds the substance or matter on which he works ready to his hand, and his work only alters it as to form and use. God must be thought of as the Origin both of the

matter and of the form of all His works. No earthly figure or simile is adequate to illustrate an essential relationship. Even the relation of Parent and Child, as we know it, is totally inadequate to express the Divine Fatherhood; for what earthly father or mother is conscious of the way in which their will and force have operated, or can claim to have in any way directed the operations, or so controlled the result? We have some ideas indeed of what the relationship, when it is established, involves; of how the one out of two unites the two in a newer and sweeter unity; and of all the resulting obligations of love and care and sympathy which arise from it. But this is not to know *it*, the causal relation, in itself.

None the less can we feel sure of certain considerations which, if strictly scrutinised, indeed, would possibly take the negative form of ideas about what it was not, rather than the positive form of distinct notions as to what it was. These ideas may, however, be, for our purposes here, expressed in positive form as follows:—

1.—An essential cause must be the sole determining cause of the total nature of that of which it is the essential cause. For being the one sole cause of all things, it is the cause not only of one particular effect but of all effects; that is to say, if God is the essential cause of any man, God must be the determinant of all that that man is in himself as to nature and disposition, and also of all the environment in which that man finds himself; by the quality of which he is, phenomenally, so largely influenced.

Popular theology is based upon the denial of the principle here laid down as a necessary law of thought, in that it asserts that God is not the cause of any man's nature, because man has been by his Creator cut off from causal relationship, and endowed with a free will of his own: hence man has power to form himself as he will; and himself, and not his essential cause, is responsible for what he comes to be.

Against this I am content to set this simple thesis, which will in the end be seen to be truer than that against which it is urged—*No essential cause can ever conceivably act as if He were not, what He is "exhypothesi," the Cause and determinant of the creature He*

has put forth into manifestation; and therefore such Cause can never be out of causal relation to his creature.

This is so because, first, will, apart from power, is nought. How vain to assert that God has given man a so-called free will if He has not—as He demonstrably has not—given him power to effect what he may will. No responsibility for failure could conceivably attach to a will that failed through want of power. And has man power to determine the circumstances of his birth and upbringing, on which so much depends; or the nature of his circumstances and environment? Second, free will is a confusion of ideas. Will is always definite and fixed: a will may be weak or strong in relation to its object, but to call it *free* is to use words which raise up no definite answering concept in the mind; and is of a nature with such terms as a cold thought, a broken time, a black love, and so on. Free choice might be intelligible, but free will is a chimera, a nonentity, a reprehensible confusion of categories.

It is impossible to discuss the question at all adequately here; where our present purpose is to maintain our first position with regard to what must be the nature of an essential cause to its effect. I am content to let the matter rest on this brief discussion of it, and urge that, to self-consistent thought, it is inconceivable that an essential cause can ever be out of causal and determining relation to its effect; or, in other words, *that the cause of the first condition can become not the cause of the last.*

2.—There cannot be two really Essential Causes. For if there could, then they must each either be conscious of the other's existence or not conscious. If they were conscious, that would prove a relationship; for it is not thinkable that what is absolutely out of all relation to another can be conscious of that other. And if there were relationship, it would demonstrate that these two were not *essential* but only *intermediate* causes, and were each in relation to some deeper cause behind both. While if they were not conscious of each other, and yet the creature of one of them (that is, the man who undertakes to assert that they are, but are not conscious of each other) is conscious of both, then we should find the creature, the less, exceeding

the creator, the greater, in regard to knowledge, which is absurd.

3.—The Essential Cause is always on a different plane from that on which its effect is manifested. Planes of existence are sometimes spoken of as higher and lower; but it is more exact, and far more convenient, to speak of them as inner and outer. Once grant that there is any difference as to plane, and although you may be unable to be sure that the two you cognise are either of them the innermost or the outermost, you are logically compelled to grant that there must be an innermost and outermost.

The relation of different planes to each other is best illustrated by the theory of dimensions, which has been already referred to in the articles on the Elimination of Evil. From this we may generalise:—First, that what is shut, closed, invisible to the beings of any given dimension is naked and open to the beings of all dimensions nearer to the centre than that one. Second, that the ideas about causation which are held by the creatures of any given plane are very different from the ideas of creatures of planes nearer the centre, or in other words, that where the more limited and outer faculties think they see the beginning of a thing, faculties less limited and more interior see that the real beginning was far deeper. And here we may note in passing that it was from the non-perception of this truth that the idea of free determination arose. The real determining cause being on a plane interior to, or nearer the centre than, that on which the desire and the action came into consciousness, it must needs be incognisable and unthinkable to the beings of that plane of desire and action; and hence, experiencing the desire and performing the act, and being totally unconscious of the real source of both on the inner plane, they had no alternative but to believe that the desire arose spontaneously, and that the act was originated in their own wills alone. Third, the outer plane is in the inner as a part of the inner and indeed stands related proportionally to the inner as the root to its square; so that if n were the symbol of any plane, n^2 would be the symbol of the plane next to it on the side of the centre; and the symbol of the succeeding plane after that would not be n^3 but $(n^2)^2$. Therefore the inner

comprises the outer, but the outer does not comprise the inner. Also the outer, being ignorant of the next plane, in which it lies, cannot be to itself as it is to those of that next interior plane; because difference as to knowledge always involves difference of apprehension. (Note the difference of a primrose in the estimation of Peter Bell and of the poet who wrote of him.) Hence on the one hand we need not go out of our own plane to find the next; for every plane, yea, even to the very innermost, is here, and we are in all; but we must go out of our limitation, we must learn to see the invisible, to feel the impalpable. For though we are, here and now, in the inner plane, just as a line is in a surface, and a root in its square, yet what we see and feel is not that next plane *as it is to itself*, but *as it is to us*, who see only so much of it as may be represented by the relation of a root to its square.

Out of all this we may gather the following considerations:—Existence is not limited to our present conscious cognition; there are creatures and states that are hidden from our present faculties. These states, we have no ground for doubting, form a graduated series of planes, which are all one within another, and arise, not from the different creative acts of different Creators, but from the different perceptive faculties of creatures in different modes of manifestation and degrees of Being. That is: the reality is one; but, cognised by faculties of differing powers of cognition, it produces different impression on each. By the term "God" we mean the primal conscious causal source and origin of all; who is ever in all, discerned with differing degrees of clearness and dimness by each, and so thought of by each according to his several ability: for ever related to each and all by an essential relationship which can never thinkably be severed. This God is to his manifestation as the centre to the circumference, as the Spirit to the form or body, as thought to word and deed, and as power to the work the power performs.* No planes are to Him,

* None of these are fully accurate analogies, for no one can know exactly what God is to His creatures. They are suggestions towards a higher and more spiritual apprehension, but not the full apprehension itself. They are truer than the popular view that God is to his creatures as a workman to his work, or a king to his subjects.

for to Him all is Himself: of planes we cannot say they *are*, but only that they *exist*, they *seem*; and we must ever carefully distinguish between "existere" (to exist) and "esse" (to be).* "Being" we only conceive by being compelled to posit something as "cause" to "existence." If there were no Being, nothing behind existence, existence itself would become for us what we now express by Being: just as, if there were no "genus" behind "species," "species" would become what we now mean by "genus."

G. W. A.

[To be continued.]

* Essence is *what is*. Existence is *what is out of essence* (ex-ist).



The Brotherhood of the New Life.

III.

THE IMPENDING WORLD-CRISIS.

[Continued from vol. 1., p. 264].

AN obvious question now presents itself; "When shall these things be?" The question was asked some nineteen centuries ago; and was met with the response that not only was it unfitting that such knowledge should be communicated, but that not even the celestial hierarchies were in possession of the secret: nevertheless, certain broad outlines of the premonitory signs were unveiled. Now, though it is not a logical sequence to conclude that what was unknown or incommunicable in a past cycle must necessarily be so in the present age; yet practically the same arguments are valid, and the same conditions obtain, now as then. The injunction then was, "Occupy till I come;" yet were the exact period of the End definitely known, it would of necessity prevent the complete fulfilment of the command. It would be humanly impossible, even for those most advanced in their arch-natural evolution, to perform their daily duties satisfactorily, did they

know, on authority, that on a fixed and not far distant day the New Order would be established by Divine Power. Even did they realise to the full that these very daily duties were a portion of the sequence of events leading to the End; yet their energy and perseverance under difficulties would not infrequently be crippled by the involuntary thought, that however they might fail in the due performance of their work, the End was certain and all-sufficient to complete what they had left defective. One of the Brotherhood wrote, December 19th, 1882, that "it was wrong to fix any time in our minds, as it interfered with proper fulfilment of our daily life; and the idea of the change loses its vitality and becomes a natural thought, and can no longer be a medium for the descending influx from the Divine TWO-IN-ONE."

Moreover, as has already been stated, the processes of arch-natural evolution are processes of strict law: hence, in order to ascertain the exact epoch of the End,—unless that time were authoritatively revealed,—not only would it be necessary to know accurately the power of the forces of arch-nature, but also that of the resistant forces of evil which must first be overcome; and this knowledge,—again apart from authoritative revelation,—can only be acquired by the actual experiment. Consequently all statements made,—either by those on earth whose arch-natural evolution is the most advanced, or by the luminous arch-natural people themselves,—as to the time required for the full and complete evolution of the processes of the Judgment, must be considered as probabilities and approximations only, even though based on data which are perfectly reliable so far as they extend.

Now, not only has such authoritative revelation as to the exact epoch never been declared, but it is clearly stated that it never will be declared, either in heaven or on earth, till immediately before the Event itself.

In the WISDOM OF THE ADEPTS it is thus declared by the Adept of the Silver Age: "Now these are the seven degrees through which, in the science of the strict law, those who were the Brothers of

the New Life of man, the adepts of its science and the custodians of its mystery, passed on, ascending through the labyrinth, and entered into that which is beyond the last veil. They were builded hence into the Rock; they were invorticed into the Pillar; and in that rock and pillar they now abide. Now of those who have been received into the rock and led into the pillar for habitation, the Man of the Rock and the Pillar is with them in their mystery. Therefore, when the time cometh, He shall set forth that which must be known. I say no further than this: that no man knoweth the day nor the hour, not even those who abide in the rock; not even those who are formed in the pillar: but only the He-She who is the Rock and who is the Pillar. And at the fated hour the rock shall open and the pillar yield forth; and then He-She will declare of the mystery of this world, that it is finished" (par. 249.)

Again, in THE HOLY CITY it is written, "So the *MOTHER drew nearer to Her servant, and laid one hand upon his forehead, and with the other laid a little wafer-cake upon his tongue, saying, 'When thou shalt eat such bread outwardly, by it thou shalt know that in a day from that time the friendly darkness shall overspread the globe'" (par. 153). The interpretation of which is that when the processes of the Judgment have advanced so far that the Divine TWAIN-ONE manifests in the ultimate of nature even as now in Arch-nature, so that this scene which occurred in Arch-nature is reproduced in nature in its most ultimate degree, it will be a sign to him who partakes therein that the inverse condition of this earth has but 24 hours longer of permitted existence.

* On the Divine Feminine, the learned Hebraist, S. L. Macgregor Mathers writes thus: "Among these Sephiroth, jointly and severally, we find the development of the person and attributes of God. Of these some are male and some female. Now, for some reason or other best known to themselves, the translators of the Bible have carefully crowded out of existence and smothered up every reference to the fact that the Deity is both masculine and feminine. They have translated a feminine plural by a masculine singular in the case of the word Elohim. They have, however, left an inadvertent admission of their know-

This point, however, is one which here demands the most searching investigation, and the fullest elucidation; and for this reason. When, at the close of 1881, some of the less-advanced members of the Brocton branch of the Brotherhood seceded, statements were circulated that T. L. Harris had definitely predicted the Crisis for a time now past, and was therefore proved by the non-fulfilment of the prophecy to be no longer trustworthy as a spiritual teacher and guide. The following, somewhat voluminous, communications from various members of the Brotherhood, many of them written prior to the secession, furnish a triumphant refutation of all such allegations. *Ex uno disce omnes.*

In the letter of Nov. 21st, 1878, already partly quoted, the writer further says: "With regard to the coming Crisis, Mr. Harris has given no time. Some of our friends think it very near; others that years must elapse, but that there will be great changes first in the world. My own feeling is that there will be wars, terror, confusion, trouble, and breaking away and breaking up of all that men have depended

ledge that it was plural in Gen. iv., 26: 'And Elohim said, Let Us make man.' Again (v. 27), how could Adam be made in the image of the Elohim, male and female, unless the Elohim were male and female also? The word Elohim is a plural formed from the feminine singular ALH, Elo, by adding IM to the word. But inasmuch as IM is usually the termination of the masculine plural, and is here added to a feminine noun, it gives to the word Elohim the sense of a female potency united to a masculine idea, and thereby capable of producing an offspring. Now we hear much of the Father and the Son, but we never hear of the Mother in the ordinary religions of the day. But in the Kabbalah we find that the Ancient of Days conforms Himself simultaneously into the Father and the Mother, and thus begets the Son. Now this Mother is Elohim. Again, we are usually told that the Holy Spirit is masculine. But the word RVCH, Ruach, Spirit, is feminine, as appears from the following passage in the *Sepher Yetzirah*: ACHTH RVCH ALHIM CHIIM, Achath (feminine, not Achad masculine) Ruach Elohim Chiim: One is She, the Spirit of the Elohim of Life" (KABALAH UNVEILED, introduction, par. 40). The consequence of this fraudulent *suppressio veri* has been, that even at the close of the 19th century, one portion of Christendom worships a stern and angry God, possessed of masculine attributes solely; while the other, though almost touching the sublime mystery, yet fails to grasp it in its completeness, and so exalts a mortal woman to be the Queen of Heaven.

on; and that in the midst of the confusion and consternation, the Lord, the Messiah, will appear, but this is only an opinion. —But *father has often shown us that the Lord does not reveal things to him except in generals, for he has to work them out. He sees the preparations in the spiritual world and in the heavens, but their ultimatum only dimly."

The writer of a letter dated Nov. 15th, 1879, says: "Mr. Harris always speaks of things in the Arch-natural world as moving very rapidly towards the Great End; but then there is a vast work to be done, and this we have always to bear in mind. He says that when the safety of all those whom the Lord wishes to save as to their bodies is assured, he believes the End will come. If it came prematurely, some, perhaps many, whom the Lord wishes to save, would be destroyed."

One of the Brotherhood wrote, November 29th, 1879: "Father's words are, 'It may be years or months, I cannot say.'"

On September 10th, 1880, it was written: "Mr. Harris says he is feeling the ripples of the coming Great Day; the natural man is being already consumed as to his interiors. But he says the DIVINE MOTHER told him as to the End, that he was not to ask as to the time of it, or †how it was to come. The LORD told him that it was not unconnected with the coming perihelia of the planets; but he was not permitted to dwell on it, or to enquire curiously about it, but to perform his pressing daily duties."

Another Brother, writing April 14th, 1885, confirms this statement, though suggesting a different interpretation, thus:—"With regard to the planetary perihelia, father did say on one occasion when I asked him, that all he knew with regard to their having any relation to the End was, that the LORD had once said that

* The Brotherhood often call T. L. Harris "father;" not as implying a claim like that of the priesthoods of Christendom; but as an expression of the reverent affection which they feel towards one from whom they have received so much.

† This evidently refers to the alternative processes spoken of later.

two conjunctions would have to take place before it could come. But father did not seem to associate this decisively with any specific observed phenomena. It may have had the more vital meaning of conjunction of spheres. I do not count much on the perihelia; but from all I know of internal or vital facts or movements, regarded conjointly with the external, I feel very sure either of the End itself, or of some great and radical * change leading directly to it, at no very distant date. It seems an inevitable necessity."

In connection with these astronomical details, the following communication, dated December 26th, 1879, is of interest: "All is going on rapidly, and the internal work also, Mr. Harris writing down daily a full account of every change. This journal contains the most wonderful things, but it is not known that it will be printed and circulated, or any part of it. All that is known at present is that it is necessary to record it. For one thing, it shows that the work which is now proceeding through Arch-nature into outward nature in this earth, is part of a great whole, involving the whole series of orbs in this region of the universe; and also that all the disembodied angels from this earth are † returning to the ultimate, to take up the threads of their incompleated lives where they were cut short in their deaths; and to work out, in natural ultimates, a solid ground for all the glorious conditions that they have entered into in heaven. For the foundation must be as the super-structure, and no man can rise higher than that foundation will bear. This state hitherto has been held for them by others."

It was written March 6th, 1881: "Our labours are in no respect relaxed because of the coming End. Nay; on this account we have to provide for two contingencies instead of one; viz., for its possible immediate coming, or for its indefinite post-

* This was most absolutely fulfilled in the occult evolutionary phenomena recorded in GOD'S BREATH IN MAN, pars. 550-84, which commenced "in the early spring of 1886."

† By this process is now being effected what the re-incarnationists deem can be accomplished only by millions of natural rebirths on the human plane.

ponement; for while the work from the internal is continually reported as advancing with accelerated speed and increasing power; it is ever new ground into which it opens, upon which there is absolutely no experience from all past time to throw a ray of light, or to suggest what may be still beyond. With this we are content, believing it to be the true state of real life; that which merely reflects the past or distant being an evidence of * obstructed progression."

Again, on March 31st, 1881, one of the Brotherhood wrote: "We never know for certain what course events will take here, as changes come both suddenly and unexpectedly. So with regard to the overcoming of the natural man in his last entrenchments; it being an untried field, and the events all moving in the course of law, we know not what may occur before the End comes. Mr. Harris said a little while since that some Arch-natural men who were working in the interspace, told him that their labours were very arduous, and the work was great, and the End appeared far off; but they cannot know how far off in natural † time."

On July 28th, 1881, a Brother wrote: "At the time † Chrysantheus was in San Francisco [in 1878], he thought the Crisis might come so immediately as to leave no time for a general warning; the SON OF MAN then moving in His manifest power, and all the holy angels with Him: till the latter began actually to enter into the dense

* How true this is of all existing ecclesiastical organisations! They are ancient systems, stereotyped in the records of the past. One great charm of the teaching of T. L. Harris is that it is continually developing and advancing.

† "It is impossible for the angel who has descended and is made Divine-natural, after he becomes discreted into the degree of time, to meditate or reason any more according to the law and method of eternity pure and simple; but he then commences to meditate and reason from the law and method of eternity in time; as will be the case with all those of earth who shall survive. Hence no angel is able to speak authoritatively, from this point, as to the duration of the processes whereby judgment passes to the finality, whether longer or shorter." (THE HOLY CITY, par. 290.)

‡ One of the names of T. L. Harris in Arch-nature: it signifies "a golden flower."

magnetic spheres of nature. The consequence was, up to the present time, that the Luminous People, in working into the sphere of the natural man, gradually lost their native glorious appearance, and became opaque, till they could not even see one another. At the present time the conditions are changed, the darkness being now entirely between the Arch-natural people and the world, and so under them. This state of things leaves our father himself, and those quickened like him, relatively remote from their luminous friends, and even from their own counterparts who now manifest themselves very little. Whether these conditions will continue to the very End we do not know; but we consider that we are in the transition, and it is to us almost as if we were in the darkness. The natural time that will ensue we do not know, nor do we believe that the luminous people know."

On February 14th, 1882, one wrote: "It [the Judgment] has even already entered the highest plane of ultimates; but the conditions that have to be fulfilled in the lowest plane are what are hidden from us. Concerning this not even the highest of the Arch-natural Intelligences could positively affirm. We only know that these conditions are involved with that of the structure of that frail appearance or shadow-form that moves amongst us."

From a communication dated May 9th, 1883, we see how careful T. L. Harris himself was that there should be no misunderstanding on this point. After describing a further and remarkable advance in the arch-natural evolution of the Primate of the Brotherhood, the writer adds: "He says he has a feeling in this state as of the first processes of the End. I asked if I might mention this in my letter. He said, 'Oh no, because they will think it is therefore coming immediately.' I said that in my letters I tried to make the distinction between vital nearness and a nearness in mere natural time; and he replied that it would do them good to realise that it is vitally near, because that will tend to bring the organism into unison with the conditions; but that it is

hurtful to draw inferences with regard to natural time."

On September 28th, 1883, one of the Brotherhood wrote: "Father said, with regard to the Change, that he knew nothing as to the time of it; that he was like a wedge; that as one resistance gave way he was driven further in; that there was no rest for a single instant."

On January 30th, 1884, one of the Brotherhood wrote: "When our father is in externals, he gives his whole mind to them [the vines and other fruit-trees], as if there were no great change coming; but when again he goes into internal states, then the great change looks very near; and latterly in these internal states has looked nearer to him than ever. But he does not know when the End is to come, as to external time. Such knowledge would interfere with his present use, and with our uses and disciplines, which consist in our daily labour and the regular discharge of all our duties of body, mind and spirit."

On February 9th, 1884, it was written: "To father it often seems as if the End were very near, but this is when he is in his deeper states; and when he is engaged in external works, its nearness is less apparent. It has often happened, and this was especially the case at the close of last year, that it has looked to him as if there were some great external change or *manifestation very near; and yet nothing specially in the external has occurred. And yet those who are quickened know that something has taken place, know that there is a change. There is a feeling that the atmosphere is different, that all things old are older, and that the things that are near are nearer, and heaven nearer, and the Lord nearer."

On February 21st, 1885, one of the Brotherhood wrote: "Father was out yesterday, very strong and very externalised. He says the interior body has begun to show itself through the outward

* And only a few months afterwards the WISDOM OF THE ADEPTS, the most important work at that juncture, was received and printed.

body, and this when *completed will be the sign of the End being come. Yet how long it will take for this to ensue cannot be said.—Externally, he said, things seem to be advancing slowly; but in the internal, the sight of the velocity of the movement is terrifying to witness; it is like a world evolving. Those in the outward should not think of the End from what they see there, or of the length of time which seems to pass with little effect. The reality of what is passing is beyond their utmost conception.—He said he did not believe that anarchy would be permitted; but that if it should come, that would precipitate the Crisis. He said all should discipline themselves to hold, whatever may be the length of the intermediate time, and still to be prepared always for an immediate ending.”

Finally, a correspondent, infrequent communication with the Brotherhood, wrote May 21st, 1890: “The DIVINE MOTHER said a few weeks ago ‘The End will come for †Blessedness in his rest from labours before the world’s inversive cycle will fully close.’ She also said about ‘not looking for any great change under three years.’” This form of expression implied

* “The MOTHER said again, ‘When We come in darkness, that I may draw My veil and shadow over this globe for the transformation, you will know it easily in the processes, and pass through it encompassed by the Arch-natural light that will form about you and ray about you. The arch-natural body is inherently luminous from the light of the Word, but the natural body is opaque, and when it becomes luminous it tends also to disintegrate. When your body becomes luminous, My darkness will encompass the globe.—When this fire has utterly encompassed you, say farewell to the world that now is, for We will abolish it utterly then.’”—“The son replied, ‘My Father, in some manner I feel as if the end of this long travail were drawing nigh.’ The LORD answered, ‘So long as your body does not feel the process of the End, liberating it, strengthening it, the End is not nigh; for your body is in sympathy with the processes, as they move on from change to change. Your mind may see the Event from its view-point in future time, but your body does not accept the Event till the Event is in it; then your body will be in the Event, and the Event will be in the world. Your body now by its intelligence takes hold of the Judgment, so that must finally pass to ultimates.’” (THE HOLY CITY, pars. 260, 262, 451.)

† Another name of Chrysantheus in Arch-nature.

that soon after that period great changes might be expected. And now the close of 1894 has witnessed three events of great importance; (1) the overthrow of the centre of political corruption in New York, which will probably extend to other cities of the United States; (2) the accession to the throne of Russia of a liberal monarch, who has already shown signs of granting more liberty, especially religious liberty, to his subjects; and (3) the commencement of the disintegration of the effete barbarism of the Chinese Empire by Japan. When the origin of the *Japanese is remembered, and also the fact that a considerable proportion of the Central Society of the Brotherhood have been of that nation, this latter fact assumes still greater significance.

These quotations will be appropriately concluded with an extract from a letter by T. L. Harris himself, dated December 22nd, 1881, which not only gives authoritative statements concerning existing conditions, but indicates maxims of prudence in external affairs which are of universal application.

“In reply to your personal question as to removal, I would say: concerning the time of the End we know not, except that all the Divine processes in Arch-nature work on, though invisibly, towards the point of consummation. These are processes of strict law; and the formation of the New Humanity, to be evolved through the relicts and remains of the old race, is analogous to the process of gestation.

* “The DIVINE MOTHER—said,—‘Before the deluge came there were a few who preserved the worship of God in the service of the creature. Being built into the complex of mankind organically, as parts in one creation, their respiration was forced to become changed with the others; but they underwent certain processes which preserved them from becoming wholly brutal in their sensations; they were preserved as seed.—One little family, spacially separated [from the progenitors of the Aryans] but originally kindred, inhabited the islands in the archipelago of Japan; a little people.—[This] family has been kept isolated in a large sense, subsisting principally on the fishes and the fruits and grains, cultivating great charity in domestic life, and preserving the remains of the primitive devotion in the worship of Me, the Mother of heaven.’” (THE HOLY CITY, pars. 159-60.)

There must first be a general and gradual decline of the energy and vitality of Proprium throughout the world; and as this decline of proprium goes on, we may be able to gain some approximate idea of the approaches of the Event. So then the wise course is to exercise the most critical and consummate judgment in all matters pertaining to outward things; and not to remove from one locality to another, or make changes in business, excepting as in the dictates of an absolute prudence. The remains of my poor family at Brocton think me sadly blinded and astray for such conclusions; as —, who has become a 'medium,' and who makes a Head for them, writes automatically through his hand, that unless I yield to his directions, and go at once under his charge to Palestine forthwith, 'I shall be* destroyed, and the whole human race will perish with me.' Good sense is the continent and basis of all genuine inspiration; so I expect to be found at the End in my humble place, not less rational, but more rational, and not less prudent, but more prudent. It is the provident man who is made the servant and recipient of the Divine Providence. If you have leisure at any time from your many cares for a brief visit here, I think that it will do you good to see how the Divine Ideal takes form, beauty and fruitfulness, in the Homely Practical. I am beginning to experience a hunger for the occasional society of staunch and valiant men, like yourself, Dr. —, and others, whom we love and know. The End, as you will gather, does not seem to me to be immediate. I am looking forward to a season of quiet and comparative repose, as the general proprium of the race wastes and declines. So I have planted, and am still planting, vineyards and orchards on as large a scale as means will allow, that in three or four years time I may be able to keep open house for all the 'Elect' who visit me, and find resources for the exercise of an unstinted hospitality. My

* It is hardly necessary to state that the fulfilment of this prophecy has been exactly reversed. Let others take warning as to the unreliability of "automatic writing," and similar forms of "spirit-mediumship."

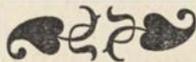
long isolation in internal work, and in the outward service of the few, is ending; and my life seems moving abroad into the bosom of the many. It affords me joy to feel the plenitude of my affections breaking forth like a fountain that has been long sealed, and flowing far and wide. Our hearts meet, and our hands touch, across the wide space. The Kingdom comes 'without observation,' in its earlier stages, excepting as it is felt by these electric currents from soul to soul. We are in the first faint glimmerings of the young and tender dawn. And so, in the tender dawn-light, I remain, yours more than ever."

From the preceding quotations and arguments it will be seen that the exact time of the impending cataclysm cannot be known to us with definite certainty; but yet that there are and will be premonitions of that event, from which the approximate epoch may be calculated as time moves on. Before, however, proceeding to an investigation of these premonitory signs of the End, and the approximate epoch thereof, another problem must be solved, as its elucidation throws a side-light on the matter itself. This question has doubtless occurred to the student who has carefully followed the argument so far: "Even if the end is to come, not by the direct power of Omnipotence, but in accordance with pre-ordained law which takes cognisance both of the forces of nature in her evil aspect and those of sinless arch-nature; why has not the End come ere this, if it is to be so productive of good to our unhappy race? Surely the power of the universal heavens combined with that of the unfallen earths of the universe, should be found sufficient, even when exercised in strict accordance with law, to overcome the remains of evil, now confined to the narrow limits of our planet, however strong its last entrenchments may be." Doubtless the power is there; but there are times when restraint of power becomes a necessity, else the innocent may suffer with the guilty; and the law of the impending final act of judgment is that if possible this should not be. To fully explain the position it will be necessary to recapitulate somewhat

In the comparison between the two great World-Cataclysms, the one past, the other future, it was stated that the possibility of averting the catastrophic form of the Event was plainly foreshadowed. It is written in the ancient record, "My Breath shall not always strive with man, for that he also is flesh; yet his days shall be 120 years." This involves the solemn warning that the Divine Breath would be withdrawn from humanity, if persistently resisted and perverted to ends of evil; yet that for the symbolic period of 120 years, mankind should be in a state of final probation with regard to this issue. But the warning was unheeded by the majority of the race, and the Crisis was catastrophic in its effects. It was in like manner with the advent of the restoration of Internal Respiration. In 1867 T. L. Harris wrote in the *ARCANA OF CHRISTIANITY, APOCALYPSE*: "All transitions from the present social into the Divine Social system may be effected with no more confusion or disturbance than characterises the death of winter and the birth of spring.—But whether the incoming of that order shall be catastrophic or harmonious, depends upon the active obedience and conspiracy of enlightened men" (pars. 727, 731). Therefore, the time and conditions for declaring to the world the New Gospel of the Kingdom having fully come, the volume entitled *THE LORD, THE TWO-IN-ONE, DECLARED, MANIFESTED, AND GLORIFIED*, was issued from the press in 1876, together with some smaller pamphlets, and was lavishly and gratuitously distributed.

RESPIRO.

[To be continued.]



Last month we announced our intention to issue, as occasion made possible, certain special supplements to *THE UNKNOWN WORLD* which would provide those who are interested in the archæology of Mysticism with some rare treatises which, for various reasons, are unadapted to the columns of a periodical, and do yet fall within the scope of our programme. Some support has been offered to the enterprise, but it is at present insufficient to justify the detailed announcement then promised.

A Hymn of the Battle.

Can ye lengthen the hours of the dying night,
Or chain the wings of the morning light?
Can ye seal the springs of the ocean deep,
Or bind the thunders in silent sleep?
The sun that rises, the seas that flow,
The thunders of heaven, all answer "No!"

Can ye drive young spring from the blossomed
earth?
The earthquake still in its awful birth?
Will the hand on time's dial backward flee,
Or the pulse of the universe pause for thee?
The shaken mountains, the flowers that blow,
The pulse of the universe, answer "No!"

Can ye burn a truth in the martyr's fire?
Or chain a thought in the dungeon dire?
Or stay the soul, when it soars away
In glorious life from the mouldering clay?
The truth that liveth, the thoughts that go,
The spirit ascending, all answer, "No!"

Oh priest! Oh despot! your doom they speak,
For God is mighty, as ye are weak;
Your night and your winter from earth must roll;
Your chains must melt from the limb and soul;
Ye have wrought us wrong, ye have brought
us woe;
Shall ye triumph longer? We answer, "No!"

Ye have builded your temples with gems im-
pearled,
On the broken heart of a famished world;
Ye have crushed its heroes in desert-graves;
Ye have made its children a race of slaves;
O'er the future age shall the ruin go?
We gather against ye, and answer, "No!"

Ye laugh in scorn from your shrines and towers
But weak are ye, for the Truth is ours;
In arms, in gold, and in pride ye move,
But we are stronger, our strength is Love;
Slay truth and love with the curse and blow?
The beautiful heavens, they answer, "No!"

The winter night of the world is past;
The day of humanity dawns at last;
The veil is rent from the soul's calm eyes,
And prophets, and heroes, and seers arise;
Their words and deeds like the thunders go:
Can ye stifle their voices? They answer,
"No!"

It is God who speaks in their words of might;
It is God who act in their deeds of right;
Lo! Eden waits like a radiant bride;
Humanity springeth elate to her side:
Can ye sever the twain who to oneness flow?
The voice of Divinity answers, "No!"

THOMAS LAKE HARRIS.

(From *ODORA*.)

The Great Elixir.

A FRENCH LEGEND.

IN the infancy of physical science, when the possibilities of knowledge were just being opened out by daring pioneers, when the prospect on every side appeared so boundless that no undertaking was thought beyond accomplishment, men dreamed, as we know, of an elixir which should invest them with an earthly immortality—of a medicinal draught which should heal all diseases and renew youth. Others aspired to the possession of a method for the multiplication of gold and silver, and the conversion of base metals into these precious substances. Lives innumerable, talents of no common kind, were expended in experiments and investigations which had these objects in view, and, wild as such quests may seem, much was incidentally discovered which proved valuable to later and more sober science. There were some, however, who pretended to have attained the grand secrets of wealth, youth, and everlasting being, and a multitude of marvellous legends collected in the popular mind around these extraordinary claimants. Spreading over a large part of Europe, borrowing additional glamour from the natural magic of medicine and chemical wonders, most of them ultimately passed from the plastic form of tradition into a concrete literary shape, and have been preserved in old books.

One Sunday, in the year 1250, says one of these singular histories, a beautiful and accomplished lady, named Ambrosia di Castello, went, as she was accustomed, to hear mass in the church of Palma, a town in the island of Majorca. A cavalier of distinguished appearance, and richly dressed, who was passing at the time in the street, stopped as if thunderstruck; she entered the church, quickly disappearing in the shadow of the great porch. The cavalier, quite unconscious of what he did, spurred his horse, and rode after her into the midst of the affrighted worshippers. Great was the astonishment and scandal! The cavalier was well known; he was the Seigneur Raymond Lully, Seneschal of the Isles and Grand Master of the Palace. He had a wife and three children, while Ambrosia di Castello was also married, and enjoyed, moreover, an irreproachable reputation. Raymond Lully passed therefore for a great libertine. His equestrian entrance into the church of Palma was noised over the whole town, and Ambrosia, in the greatest confusion, sought the advice of her husband. He apparently was a man of sense, and he did not consider his wife insulted because her beauty had turned the head of a young and brilliant nobleman. He proposed that Ambrosia should cure her admirer by a folly as grotesque as his own.

Meanwhile, Raymond Lully had already written to the lady to excuse, or, rather, to still further accuse himself.

"What had prompted him," he said, "was strange, supernatural, irresistible. He respected

the affections which he knew belonged to another, but he had been thunderstruck. He felt that his imprudence required for its expiation high self-devotion, great sacrifices, miracles to be accomplished, the penitence of a Stylite, and the feats of a knight-errant."

Ambrosia answered: "To correspond adequately to a love which you term supernatural would require an immortal existence. If this love be heroically sacrificed to our common duty during the lives of those who are dear to each of us, it will, beyond all doubt, create for itself an eternity at that moment when conscience and the world will permit us to love one another. It is said that there exists an elixir of life; seek to discover it, and when you are certain that you have succeeded, come and see me. Till then, live for your wife and children; as I, also, will live for the husband I love; and if you meet me in the street, make no sign of recognition."

It was evidently a gracious *congé*, but her lover refused to understand it thus, and from that day forth the brilliant nobleman disappeared to make room for the grave and thoughtful alchemist. Don Juan had become Faust! Many years passed away. The wife of Raymond Lully died; Ambrosia di Castello in her turn became a widow, but the alchemist appeared to have forgotten her, and was absorbed only in his sublime work.

At length, one day, the widow being alone, Raymond Lully was announced, and there entered the apartment a bald and emaciated old man, who held in his hand a phial filled with a bright, ruddy elixir. He advanced with an unsteady step and wandering eyes. The object which they sought was before them, but he did not recognise her who in his imagination had remained always young and beautiful.

"It is I," she said at length. "What would you with me?"

At the accents of that voice the alchemist started violently; he recognised her whom he had fondly thought to find unchanged. Casting himself on his knees at her feet, he offered her the vial, saying:—"Take it, drink it, it is life! Thirty years of my own existence are comprised in it; but I have tried it, and I know that it is the elixir of immortality."

"What," asked Ambrosia with a sad smile, "Have you yourself drunk it?"

"For two months," replied Raymond, "after having taken a quantity of the elixir equal to that which is contained here, I have abstained from all other nourishment. The pangs of hunger have tormented me; but not only have I not died, I am conscious within me of an unparalleled accession of strength and life."

"I believe you," said Ambrosia, "but this elixir which preserves existence is powerless to restore lost youth. My poor friend, look at yourself," and she presented him a mirror.

Raymond Lully recoiled, for it is affirmed by the legend that he had never surveyed himself in this manner during the thirty years of his labours.

"And now, Raymond," continued Ambrosia, "look at me," and she unbound her hair, which

was white as snow ; then, loosening the clasps of her robe, she exposed to him her breast, which was almost eaten away by a cancer. "Is it this," she asked piteously, "which you wish to immortalise?"

Then, seeing the consternation of the alchemist, she continued :—"For thirty years I have loved you, and I would not doom you to a perpetual prison in the body of an infirm old man ; in your turn, do not condemn me. Spare me this death which you term life ! Let me suffer the change which is necessary before I can live again truly ; let us renew our nature with an eternal youth. I have no wish for your elixir, which prolongs only the night of the tomb ; I aspire to immortality."

Raymond Lully thereupon cast down the vial, which was broken on the ground.

"I deliver you," he said, "and for your sake I remain in prison. Live thou in the immortality of heaven, while I am condemned for ever to a living death on this earth."

Then, hiding his face in his hands, he went away weeping.

Some months after, a monk of the Third Order of St. Francis assisted Ambrosia di Castello in her last moments. This monk was the alchemist, Raymond Lully.

The popular legend represents him henceforth as a wanderer from country to country, vainly seeking to procure, by violent means, the release of death which was denied to him. This legend gives to the alchemist several centuries of expiation. The day on which he should naturally have expired, he experienced all the agonies of dissolution ; then, at the supreme crisis, he felt life again take possession of his frame, like the vulture of Prometheus resuming its banquet.

He knew how to make gold, and he could purchase the world and all its kingdoms without being able to assure himself the humblest tomb. Everywhere he went begging death, and no one was able to give it him. The courtly nobleman had become an absorbed alchemist, the alchemist a monk ; the monk turned preacher, philosopher, ascetic, saint, and, last of all, missionary. He engaged, hand to hand, with the learned men of Arabia ; he battled victoriously against Islamism, and had everything to fear from the fury of its professors.

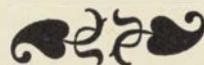
Everything to fear—that is, he had something to hope, and that which he hoped for was death !

When in Italy, he engaged a young Arab of the most fanatical class as his attendant, and posed before him as the scourge of the religion of Mahomet. The Arab assassinated his master, which was what he expected, but Raymond Lully did not die ; it was the assassin he would fain have forgiven, who killed himself in despair at his failure.

But all legends must end eventually, and the alchemist is delivered by a martyrdom. He is stoned by the inhabitants of Tunis in the midst of his missionary labours.

On the same night, says the legend, two Genoese merchants, sailing over the open sea, beheld a great light shining near the port of Tunis.

They changed their course, and, approaching the shore, discovered a mound of stones, which diffused far and near this miraculous splendour. They landed in great astonishment, and finally discovered the body of Raymond Lully, mangled but breathing still. He was taken on board the ship and carried to Majorca. But in sight of his native land, the alchemist at length expired ; his expiation had been accomplished.



Correspondence.

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

CONCERNING MR. STURDY'S PROPOSAL.

To the Editor of "The Unknown World."

Sir,—As Mr. Sturdy's letter mentions the Scottish Lodge and its autonomy, perhaps a short account of what that autonomy is and how it arose may be interesting at the present time, when the whole affairs of the Theosophical Society seem to be in a state of upheaval. The Scottish Lodge was chartered in 1884, two years before any other Lodge, except the London Lodge in Great Britain. Indeed, the Odessa Lodge is the only one in Europe which antedates it, and that by only a few months. When the Scottish Lodge was founded by Col. Olcott its absolute autonomy was recognised ; indeed, there was then no other European authority to claim any right of control, the sole condition was the payment of certain dues to Adyar. The activity of H. P. Blavatsky and her circle in Europe subsequently caused other Centres, Branches, and Lodges to be established, but in the formation or regulation of these the Scottish Lodge took no part. At the time of its formation there was no idea, nor was any claim made, of occult guidance in the formation or ruling of Lodges or of the Society. It was known indeed that H. P. Blavatsky claimed to have intercourse with higher powers than those ordinarily known on this earth-plane, but such claim never came within the practical politics of the Scottish Lodge. Other Lodges grew up with considerable rapidity, and these after a time affiliated themselves into a British and then a European section. The Scottish Lodge, though assenting to the principle of such organisation, declined from the first to recognise any authority of the so-called headquarters in London. At the request of Col. Olcott the annual subscription paid by the Scottish Lodge was increased beyond the amount originally agreed to in the charter, and also at the same request the subscriptions were paid to the general secretary in London as his delegate. Beyond this the Scottish Lodge has consistently refused to recognise any authority in the London headquarters, or to consider Avenue Road as anything more than the place of meeting of the Blavatsky Lodge, one of the federated Lodges forming the Theosophical Society. The Scottish Lodge has from the first been opposed to the

principle of propaganda, the theory has been consistently maintained that, as William Blake has said, "No bird can fly higher than he soars with his own wings," and therefore that itinerant lecturers going round the country to tell provincial Lodges what to read, and what to think, and what to believe, and what was the meaning of books they were perfectly well able to read for themselves, was a mistake and a weakness. Accordingly the Scottish Lodge (perhaps alone among the Lodges of Great Britain) has never had or asked for a lecture or a visit from any of the Pundits of Avenue Road, with the exception of the general secretary, who as corresponding secretary of Scottish Lodge was always welcome. Hence the Scottish Lodge has developed along its own lines, and now stands wholly free from, and untouched by, the present lamentable upset, it has never either accepted or denied the possibility of supernatural communications, but has resolutely opposed the idea that any man has any title, on the score of real or pretended communications of such a nature to claim any right over his fellows; according to the principles and the policy of the Lodge whatever disputes or quarrels or accusations may transpire between Mr. Judge or Mrs. Besant, or Mr. Old, or any one else in fact, the Scottish Lodge remains absolutely unmoved, because not one of these individuals is of any more account than the humblest private member in the Society, or at all events no more than the president or secretary of the smallest provincial Lodge. From Col. Olcott and H. P. Blavatsky we received our charter, and now that H. P. Blavatsky is gone we owe allegiance to Col. Olcott alone. We have subsections and corresponding sections in different parts of the country, and in spite of our privacy our methods have succeeded in Scotland where other methods have failed.

How far we have been able to educate ourselves, and to comprehend the principles of Theosophy without the aid of Avenue Road itinerant lecturers, let "the transactions of the Scottish Lodge" testify.

For the rest, the lines advocated for the future organisation of the Theosophical Society by Mr. Sturdy are those which the Scottish Lodge has consistently pursued, and as such command our warm support and adherence.

A. P. CATTANACH.

For the President of the Scottish League.

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PHILOSOPHICAL MAGIC.

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

SIR,—I would beg to be allowed to respectfully express my appreciation of the admirable articles on the above question by G.W.A. which have appeared in the first volume of your journal. Most occult schools give such prominence to the results achievable by the efforts of the personal self, that they tend to obliterate the fact that selves have no validity apart from the Universal Life, which becomes present therein as sole determiner in manifestation.

G.W.A. points out that all magic worthy of the name is power drawn from a plane superior to the one on which the action is produced (I would prefer: bestowed from), and that insight is not

cultivable directly, but must in the first instance be given . . . from a deeper seated ground than the mind of the outer apparent self, which must be regarded not as originating what seems to arise in it, but as a mere vehicle of communication between the true self within our present external consciousness. . . . I regret, however, that he did not deal more fully with the planes involved in this distinction.

Hegel argued that "the truth of necessity is freedom," because the basis of the self rests upon universality. But modern psychology is beginning to recognise that there are intermediate planes or strata in the self, between the superficial normal consciousness termed empirical and the background of the self, or immediate presence of the universal reality within.

Such intermediate strata of consciousness in the self demonstrate the existence of related planes or spheres in the universe, as there can be no such thing as self-consciousness without relation with surroundings, or with "otherness" (in its own mode or degree, or intensity of being); and it is these subliminal planes or spheres (to which Kant's term, "supersensible world," would probably apply) that are involved as the source of the magical powers in question.

While, therefore, the self rests upon a basis of universality and consequent freedom as universal, and while the universal communicates and produces itself directly in its parts or selves, and thus determines itself immediately, yet each self may also be mediately determined by other selves (who are still the universal in process) in the intermediate planes referred to. These strata in the self are necessarily continuous in reality (Life), but are discreted in actuality (consciousness). Consequently thoughts may be communicated in a subliminal strata of a self and presented thereby to the superficial strata of the self and thus become empirical; though the self will be unable to trace the origin of such thought, which will assume the form of intuition.

The recognition of these subliminal strata in the self renders the question of determination far more complex than it was in the days of Hegel, and new "categories" will have to be introduced by metaphysic in order to include these intra-normal modes, in the dialectic of discursive thought. In other words, while there is self-determination, or immediate determination of the self by the universal in which it is based, yet there is also mediate determination in intra-normal planes, behind or within normal consciousness; as well as determination in relation with our empirical surroundings, or not-self.

It will be seen that the conception of personal effort on which what G.W.A. calls "external magic" is based is a delusion. There is no such thing as personal will except as the universal will acting on the plane of personality, or determining itself through personalities. Any one particular self, and all other selves on this and all other planes, as well as the nature or not self pertaining to each plane, are all the One Universal Life manifesting in variety and all the infinite inter-

actions of these finite parts, are the Universal determining its own manifestation.

This being so, it is evident that evil becomes an included factor in the universal order, and G.W.A. reminds us that all that comes into manifestation is but the development of what was there underlying, unrevealed, or veiled in germ, and that the whole process of nature and being, including what we call evil, predicates universal order, in which evil takes a necessary place. In fact, all things are working out God's great and perfect, end and whatever is, is right, when discerned in its universal significance.

I applaud G.W.A.'s treatment of the old false notions that noumenal degrees of consciousness can be unfolded by such external methods as ascetism and diet. It is evident that the monastic idea of withdrawal from the struggle and from temptation, entails limitation of experience and consequent imperfection, and thus defeats its own end. It is as much a mistake, says G.W.A., to refuse pleasant experiences as it is to desire only these, or to shun sorrow and pain. Rather should we take all as means of spiritual evolution and submit ourselves unreservedly to any experience, knowing that none is bad in itself, and look on nothing as to be avoided in itself, but remember that the road to the abiding is through universalism.

Especially attractive is his argument that love and sympathy alter our power of cognition and enable us to apprehend things differently, so that what once was evil to us becomes good; so that by sympathetically placing ourselves in the position of others what appeared to be evil in them fades away with increased illumination, and we cease to see it.

Is not this one form of "rising in the planes," at least as regards "knowing" if not in "being"? It reminds one of the occult teaching that while all selves must eat of the fruit of the tree of knowledge of good and evil, that is, must experience the states pertaining to external life, yet evil *does not affect* the noumenal reality within them, which remains unsullied and pure in its angelic degree, or in the plane of the tree of life, to which the "serpent of evil cannot raise its head."

Evidently it is only by failure that we realise our own weaknesses and gain strength. It is only by experience of imperfection that we can estimate perfection. To appreciate harmony we must have known discordance. Hegel shows clearly that self-consciousness is only possible by relation in opposition and only comes into the recognition of its own identity with the unity which lies behind and overreaches differences, through suffering, through sacrifice, surrender, and resignation. This law of re-action in opposition within which all thought occurs reappears in the process of being within which all external life manifests. Nature is the mode of opposition by which spirit realises itself, or as Hegel puts it, "Nature is the extreme self-alienation of spirit, in which it yet remains at one with itself."

But with regard to Absolute Idealism I would say that intelligence cannot exist apart from Life,

the universal reality in which it rests. Life carries the dual signification of love as well as intelligence (positive and negative polarity are inseparable*). Hence the unity of the world has not only to be identified in intelligence, it has also to be reconciled in love. It is because the complete dual or equilibrate unity of being is separated in appearance, into intelligence and love, or masculine and feminine being, in the process of manifestation on the outer and personal (and psychical) planes, that imperfection is entailed therein. It is this division, or distinction rather, in *being* itself, that entails division and opposition in the process of knowing, and consequent manifestation of "the pairs of opposites" in all their manifold variety on the external planes.

That this must be so is evidenced by the well-known law that everything objective is reflected from inner subjective reality. If there is division or distinction in external planes it must be because there is distinction in the noumenal reality of which the other is the phenomenal manifestation.

It is evident that there could be no external earths without the sun, which stands to them as positive to negative; or as the centre whence life radiates to the circumference. But universal law applies to the small equally as to the great. It follows that there can be no external selves on external earths without an inner self pertaining thereto on an inner sphere; or the other pole of our dual being, which must stand to us as positive to negative or as life transmitter to us recipients.

The evolution of man must be a dual work therefore, implying co-operation from inner spheres, and the schools which make progress dependent on personal effort solely, are doubly wrong.

The re-uniting of these dual elements in mystic marriage, of the sun and the moon alchemical, of gold and silver or the red and white natures, *i.e.*, of love and intelligence, entails the re-equilibrate and perfect dual being, in which state or plane of individ(e)uality, all evil necessarily ceases to exist.

But this mystic marriage *does not occur on the plane of the personality*, it is not attainable by the efforts of the external personality, and I must expressly disclaim herein any association with the views represented in the Harris school.

When man's inner consciousness functions in the altitude of the mount of initiation (Meru: Sinai) that is, when the angelic degree of con-

* It is within the field of the opposing forces of attraction and repulsion that the solar system has been created and is maintained in equilibrium, in what must have been previously uniform space. It is probably the action and re-action in opposition of the same forces which maintain the integrity of finite selves, which would otherwise also lapse back into the ocean of unindividuate life, or universal unity. Thus the process inherent in knowing and in being appear to be identical and inseparable. Solar systems and finite selves, are maintained by the same process of opposition in relation as that in which thought occurs.

The process of reaction in relation within which thought or knowing occurs, is not merely an abstract logical process, but is accompanied by a circuit of life radiation; this is again but a repetition in a finite degree of what is illustrated on a larger scale in solar being, in the life rays projected from the sun to the earth by the action and counteraction of the inherent properties of which the planets are held in equilibrium.

sciousness present within man (but usually latent or discrete) illumines what is now his empirical consciousness, then the harmony present in the discord of his surroundings will burst forth and appear; then old things will pass away and all things become new; then we shall understand why things are as they are; why conditions, surroundings, objects, are as they are.

"Not until it can be demonstrated that that which is made or formed possesses the power within itself to influence the great power which made it what it is can the imperfect prescribe terms to the perfect, or set itself up in judgment of the process by which it becomes what it is." Let us then not doubt the wisdom and love of the Infinite Determiner by whose determination it has been ordained that self-consciousness can only be developed in states of personal suffering. Rejoice rather in tribulation when we realise that it is the passing through such experiences that constitutes progressive stages on the ladder whose base rests on the earth, but whose top is in the heavens. As matter is the necessary opposite in state to that of spirit, as states of mental darkness and suffering are so much a necessary opposite to the state called heaven, which could have no existence but for its extreme opposite, *i.e.*, hell (or earth states), which forms the basis on which it rests.

QUESTOR VITÆ.

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THEOSOPHY: MR. T. L. HARRIS AND THE ROSICRUCIAN SOCIETIES.

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

SIR,—As a literary venture in the hitherto unknown domain of human thought—to the great mass of men and women—past and present, THE UNKNOWN WORLD holds an unique position, and all who are students of the Laws that govern and operate in that realm of mental—if not spiritual—actuality, will assuredly desire its success and indulge the hope that its discoveries will add to our knowledge of the human principle as to its possibilities and powers even while in external embodiment. The not less important question of the survival and continuity of that self-conscious human principle, or ego, seems as yet to be only inferentially dealt with, and perhaps, hardly comes within the range marked out by the projectors of the magazine, and, therefore, I refrain from raising that question in your columns, but with your permission will deal with the subjects summed up in the term "Mysticism," as viewed from my standpoint.

Undoubtedly the intelligent student of human history—especially that part in which the nations of Christendom are deeply concerned—can recognise and value the use of mysticism, veiled in allegory and symbolism, during the conflict between those who struggled and suffered for the free expression of individual human thought, and those who sought to stifle it by means reprehensible and cruel, the latter carried out chiefly by a powerful Hierarchy whose aim was, and still is, universal domination in mental and so called spiritual—to say nothing of secular—matters. We are not yet free from the attempt to fasten the

yoke of bondage to Ecclesiastical Authority, which is intolerable to all but the votaries of that system, but outside loyal obedience to the just laws of the State, liberty of conscience to express itself in its own way is the heritage of all, and by the conflict of opinion—not of the sword or "Authority"—true knowledge may possibly be gained of that which pertains to human weal or woe both here and hereafter.

But the question here comes, "Is mysticism in its variety of form and manifestation suited to the present state of mentality?" What was a necessity in times, now happily gone by, may be, and to my view is, utterly unsuitable for the present. Science, as we understand the term, has disregarded the tactics of mediæval ages, and has with an unsparing hand given the result of her great and glorious discoveries broadcast for the benefit of the race, with the result that not a select and privileged few have profited thereby, but all have participated in what has sprung from the labours of the leaders in free scientific thought, research, and application. Why not act on the same principle in regard to the so-called occult, otherwise mystic, sciences—if such they are? We are told that these deal with forces and powers which would be dangerous to confide to humanity at large, and therefore must be withheld until the time or state has arrived—in the opinion of those who profess to possess the keys, or the secrets—when it will be safe to impart the knowledge of their use to the world at large. This brings me to deal with Secret Societies or Orders which claim to be possessors of occult powers, as well as judges of the fitness or otherwise of outsiders to be the recipients of such secrets. It is not a little noticeable that our own times have witnessed the rise of several Societies, all making the same claims, *viz.*, that their leaders, or adepts, are in possession of occult powers, meaning thereby the control of the forces of nature, in the psychological and not in the scientific sense of the term. Notably we have the rise of the Theosophical Society, said to be founded by living men known as Mahatmas, whose home is in some inaccessible mountain retreats of Thibet, and who are said to be of a very great age, for having overcome the tendency to the decay and dissolution of the physical organism they can live or die at will. They are the present representatives of a line of Sages dating from a high antiquity, who claim—or it is claimed for them—that they have attained the knowledge of the Cosmos, as well as of the past, present, and future history of the race on this earth, and judging that the time has arrived for the enlightenment of the western nations (one wonders why they have not directed their energies to the nations which surround them nearer home), they, for this purpose, are imparting from their stores of knowledge and wisdom so much as they judge will be of service to the benighted intelligence of the occident. But the founder of the Society, Madame Blavatsky, who introduced the new "Wisdom Religion," has not passed through her extraordinary career scatheless, how much or how little deserved must be a matter of individual opinion. What the result of the quarrel between the present officials of the Society, and the embroglio, or fiasco, which it is now passing through—witness the series of papers in the *Westminster Gazette* on "The Truth about the great Mahatma Hoax"—remains to be seen; but to

the impartial onlooker the continuance of the Society seems questionable. From my point of view, Madame Blavatsky was a powerful psychological sensitive, and the phenomena which she claimed to produce by her own will ability were the result of operators unknown to herself. It was her claim that this psychic power resulted from her own self-development, which also could be realised by others who used the means, as taught to her initiates, it was that, I say, which drew so many of the *elite* of society and intellect to her charmed circle, but several, if not many, having found on closer inspection that "it is not all gold that glitters," sooner or later withdrew from further connection with the Society.

Another conspicuous figure had arisen long previously in the person of Thomas Lake Harris, who lays claim to the possession of certain powers in comparison with which Theosophical adepts sink into insignificance. His "Brotherhood of the New Life" is a semi-Secret Society which has had many defections that I need not specify.

I now come, last but not least, to the Rosicrucian Order, whose history and existence is as great a mystery as the great Mahatma fraternity in the East. It is this very "mystery" that surrounds the Order with a glamour which dazzles and fascinates so many; and I for one hope that THE UNKNOWN WORLD may be successful in giving to its readers something more than fragments from the writings of the real or alleged "Adepts" of the past—and why not of the present—which if they possess any hidden meaning of value to the cultured mind, should be made plain. That they are "allegorical" is admitted, but the principles underlying the symbology, so far as I have seen, appear to be anything but "up to date," either in natural or spiritual science and philosophy. The Society or Order seems to be of a comparatively modern date, although here again it is said that its alleged founder, Christian Rosenkreutz (interpreted the Order of the Christian Red Cross), had travelled and came in contact with the then representatives of a long line of Sages, or adepts, who initiated him into their mysteries and secrets, and presented him with the "Philosopher's Stone," by which he could alchemically transmute base metal into gold, &c., &c., and this is alleged to be still in possession of the Order, or its chiefs or adepts. To treat this as more than a fiction, or at most an "allegory," is unworthy of a cultured or enlightened mind, and whether the "game is worth the candle" in attempting to unravel the mystic meaning is an open question to all who are interested therein.

Thanks to the efforts of THE UNKNOWN WORLD, the mystery regarding the existence of a Rosicrucian Order is partially unveiled; for No. 2 contains a manifesto from one of themselves, who signs himself "Resurgam, Fra. R. R. et A. C." (see page 86), who to my thinking has taken an unwise step, seeing that he says too much, or too little, in that he exposes himself—as the mouthpiece of the Order—to a rather severe criticism. (It will be a surprise to many when informed that the real—not bogus—Rosicrucian Fraternity in its corporate form in this country has not passed its first decade, and that the writer knows but little of the "real occult" secrets that are claimed to

be known and possessed by the adepts, or chiefs, and the initiates of the highest or more interior grades.)

We are told that "the Keys of the Forces of Nature which the true Rosicrucians have inherited from the initiates and sages of the dim past will never be lightly revealed to the world. When mankind is ripe for these knowledges (so also speak the Sages of Theosophy) and when humanity once more restored to pristine purity, can be safely entrusted with them, they may be more fully revealed, but not till then."

As to the "Keys of the Forces of Nature," I make bold to affirm that what little powers the Order claims to possess, are but the merest child's play in comparison with what I have time after time witnessed and testified to. The claim to produce psychic displays by their own will power, like that of Madame Blavatsky, may fascinate outsiders, and perhaps some within the magic circle, but the students of the Laws of Life and its manifestation in this and other states of self-conscious being, *know* differently, for such recognise that men and women are the recipients of vitality; and, notwithstanding appearances to the contrary, they are not the real actors, but are acted upon by beings of whose actuality and powers they know little or nothing.

Again, what evidence can the Rosicrucians, or any one else, produce to establish that Humanity ever possessed a pristine purity? Until the facts to the contrary which Science is continually bringing to light can be disproved, this antiquated notion of "pristine purity," the Golden age of the long past, rests on nothing more substantial than fable!

The last paragraph in the Rosicrucian Manifesto in reference to so-called "traitors" is very unfortunate for the Order. I refer to the possible death penalty for the violation of the oaths taken by the initiates. If it is intended to be taken in its literal sense and meaning, it renders the Order, through their mouthpiece, open to severe censure, and possibly more; but if it is intended to be regarded in the Masonic sense, as applied to the revealer of their secrets, it should have been put in a more qualified manner. In any case, is it not a violation of true ethics to extract "oaths of secrecy," with or without penalty, from those who seek admittance and initiation into this and kindred Orders? What if some who join from the pure motive of gaining knowledge and the possession of power over the "forces of Nature," find that no such knowledge and power are attainable, that the claims of the Order to instruct and impart the same are baseless, and that the supposed "secrets" are of no more practical value than the supposed Secrets of the Masonic Fraternity? It is the glamour induced by the claim of these Secret Societies that they do possess occult powers which affects the credulity and the desire for initiation in many, if not in all, of those who seek admission, and the more it is known that such Orders exist the greater will be the rush to their temples. More, for the present, it is undesirable to say, than that every lover and searcher of Truth for its own sake should not be beguiled into paths that will ultimately lead him or her into a labyrinth, from which escape may be difficult.

WILLIAM OXLEY.

Answers to Correspondents.

- T.P.G. (Paris).—Your M.S. is under consideration, and our decision will be shortly communicated, but the fluidic nature of the human personality, and the comparatively short period during which it can subsist after the change of physical death, are views already so familiar, through the modern literature of occultism, to the readers of this magazine, that it seems hardly necessary to approach the subject unless there is really some further light to be cast on it, and your paper is professedly elementary. With regard to the literary aspect, about which you are good enough to ask our opinion, that will require some deliberation before it will be possible to advise, but on this point also we shall be glad to do our best when the opportunity occurs.
- E.M.C.—Will this correspondent favour us with name and address, as it is impossible for us to make use of contributions which are sent anonymously?
- W.J.C. (S.W.).—The meetings of the Christo-Theosophical Society are held at 33, Bloomsbury Square, W.C. They would probably be open to any earnest inquirer, but as it is the house of a private gentleman, it might be well, in the first instance, to make an application by letter. We publish this statement in reply to more than one correspondent. W.J.C. also desires to express his admiration of THE UNKNOWN WORLD, "which grows in interest and value with every number."
- J.P.H. (Charleston, U.S.A.).—Best thanks for your friendly suggestions, which are certainly accepted, as you ask, in the spirit that prompted them. Some of them are in course of adoption, but about others there is a difficulty. On this side of the Atlantic, uncut edges are the vogue of the moment, and, on the whole, with reason, because they give advantage in binding. When the time comes for a special American edition, we shall pay due regard to the Transatlantic taste. There is no difference in the rate of passage to American subscribers.
- HERR W. (Warsaw).—There are many books on the Interpretation of Dreams, from those which are here termed "catch-penny" publications, to serious treatises. The bad and worthless are distinguished easily; between the others it is difficult to exercise a special selection, or to recommend anything. To the literature as a whole we attach little importance. Setting aside the art of interpretation, there is one book we can confidently recommend, as containing a most suggestive and valuable dream-philosophy—that is, Dr. Carl Du Prel's *Philosophy of Mysticism*, either in the original or in Mr C. C. Massey's excellent English translation. We know of no work which treats of a symbolism of dreams common to all dreamers. Should any exist within the knowledge of our readers, they will oblige by informing us.
- "GLASGOW."—Your question reached us too late to be dealt with in the last issue. We are in a position to state that there is a shortly forthcoming

Transaction of the London Lodge of the Theosophical Society, which will not only give all information hitherto available concerning the astral plane, its inhabitants, and the life therein, but much, as it is claimed, that has not been hitherto made known. The transactions are issued at a small price, and are available to the public. You will be able in due course to obtain a copy from the office of this magazine.

- MYSTICUS.—It is a pleasure to hear from you again, though you do not mention your further progress with inspirational painting. . . . We much fear that other than a veiled reference to your first inquiry would occasion a dangerous correspondence in our columns, but we can say frankly: Be guided by your best intuitions in such a matter. Observe the practice of divine conformity in all things about which your conscience is quite clear, and be sure that the Interior Light which you desire to attain will not then be withheld because you sincerely exercise your discretion in matters which are reasonably doubtful.—Your second question: *What steps should be taken by anyone desirous of becoming a Rosicrucian or a member of any other association of Mystics?* is one that we can only note. The societies concerned will come forward or not as they feel disposed. There are, of course, many exoteric bodies which can be joined without difficulty by inquirers.
- J.B. (Glasgow).—We have read your communication with deep interest, and should have been glad to have quoted it at full length in these columns, so that others might share in the same pleasure. How can we direct you in anything? You are in hands which will lead you as in the small things, so in great, and from things great to that which transcends all, even the Divine Union which you describe in the true language of the Mystics. You should advance along the lines you have indicated without any need to labour over the correspondences which do undoubtedly subsist between all the occult sciences. You are right in supposing that Alchemy has never stood apart from Astrology, and that Palmistry is a derivative from the Science of the Stars, but what of all this to one who is already in possession of the true process of the Grand Quintessence? If we are to recommend any reading—and we do not, except incidentally—suggest reading—we would refer you in the first instance to the translation of Eckartshausen, now appearing in this magazine, and, secondly, with due discrimination, to Jacob Böhme. But you have begun to read within, and all the Lexicons of Alchemy, all the Grammars of Palmistry, all the Considerations of Astrology—good as these things may be—are but finger-posts on the road which you are travelling.
- F.T.S.—There has been no concentrated action up to the present time in regard to Mr. Sturdy's proposal, though the drift of recent events is being watched closely. We doubt whether it would be advisable to print your letter as it now stands. Should the various autonomous bodies connected with Mysticism decide to form into a fluidic combination, we do not think there would be much difficulty in obtaining a suitable designation, and

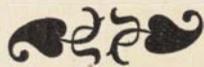
though it may be true, as you suggest, that there is a certain vagueness about a part of Mr. Sturdy's proposal, the mere provision of a title—even if quite suitable—is not really a very definite step in advance. You will hear in due course of any steps which we may take. In the meantime we may refer you to the letter from the headquarters of the Scottish Lodge of the Theosophical Society, which appears elsewhere in this issue.

L.H.R.—The following ingenious answer to your inquiry noted last month has been sent us by another correspondent, whose initials will be familiar to many of our readers:—It seems to me that "Transubstantiation" is one of the great powers, if not the greatest, of the adept—the Priest of Mysticism—and it consists in taking the materialised dogmas of the Church and transubstantiating them into higher Spiritual truths, the accidents and form remaining the same. A notable example of this power is Eckartshausen, and in our own time and most notable of all, are Anna Kingsford and Edward Maitland, inasmuch as they have transubstantiated the entire cycle of Catholic dogma into the Spiritual verities relating to God and the Soul.

I would distinguish this gift of the mystical priest from that of transmutation (transformation), which is rather the work of the mystical deacon, Levite, or initiate, and consists in changing and adapting the *forms* in which the old dogmas were presented so as to preserve and convey the higher truths. These are the "artificers of vessels of gold and of silver for the service of the Temple"—a lower grade, but most useful and needful, of which there are but one or two examples in these days, the time perhaps being not yet come for new liturgical forms to enshrine the higher light. But if the new wine continues to be put into old bottles it seems to me that "the bottles will burst and the wine be spilled."

There is also a physical transubstantiation in the Catholic Sacrament which is symbolic of the higher and spiritual. For when Jesus took bread and mingled wine, and blessed them, and gave them, saying, "This is My Body; this is My Blood," it was symbolical of His will and desire that as in Himself so in all His followers, the fruits of the earth represented by "corn and wine and oil" should be transubstantiated into their flesh and blood, and that abjuring the gross carnal and carnalising food gotten by cruelty and bloodshed they should return to the "pure oblation," and the natural food which Elohim gave to man in the beginning.

I.O.M.A.



Reviews.

MONISM, as connecting Religion and Science, the Confession of Faith of a man of Science. By

Ernst Haeckel. Translated from the German by J. Gilchrist, M.A., B.Sc., Ph.D. London: Adam and Charles Black. 1894. Pp. 125.

This is an address which was delivered by the well-known German savant, Professor Haeckel, at the request of the members of the Scientific Congress at Altenburg, October, 1892, in reply to a previous address delivered by Professor Schlesinger, of Vienna, on "Scientific Articles of Faith." The scope of this address is set forth by the author in the preface as follows:—"The purpose of this candid confession of Monistic faith is two-fold. First, it is my desire to give expression to that rational view of the world which is being forced upon us with such logical vigour by the modern advancements in our knowledge of nature as a unity, a view in reality held by almost all unprejudiced and thinking men of science, although but few have the courage (or the need) to declare it openly. Secondly, I would fain establish thereby a bond between religion and science, and thus contribute to the adjustment of the antithesis so needlessly maintained between these, the two highest spheres in which the mind of man can exercise itself: in Monism, the ethical demands of the soul are satisfied, as well as the logical necessities of the understanding. . . . It is in the highest degree desirable that so worthy endeavours" (as are being made by certain writers named) "to draw together the empirical and the speculative views of nature, realism and idealism, should have more attention and encouragement than they have hitherto received, for it is only through a natural union of the two that we can approach a realisation of the highest aim of mental activity—the blending of religion and science in monism."

Monism is defined as the essential oneness or unity of all Being: and every great advance in the direction of a profounder knowledge is declared to mean a breaking away from the traditional dualism (or pluralism), and an approach to monism. "Ever clearer does it become that all the wonderful phenomena of nature around us, organic as well as inorganic, are only various products of one and the same original force; various combinations of one and the same primitive matter." "According to our Monistic conception, energy and matter are inseparable, being only different inalienable manifestations of one single universal being—substance. (Pp. 15-18.)

By the former of these utterances it is clear that so far from the author having a true conception of the nature of the religion he undertakes to reconcile with science, he identifies it with the ethical, and conceives of the soul as being satisfied by the gratification of its ethical demands. Of religion in its true sense as concerned with the spiritual and the soul's relation to its divine source, he shows no recognition, but makes religion consist in morality which concerns only man's relation to his fellows.

A similar defect of definition vitiates the latter utterance. For however true may be the idea intended, that of the original and essential unity

of all being, he employs three distinct terms, having as many different meanings, to express it; namely, energy (or force), matter, and substance. Doing which, he really postulates not only an original unity, but also an original duality and trinity. Since, owing to the impossibility of substance being made manifest except by force, and thus becoming matter, the force by which substance is made manifest must be co-subsistent with substance and precede their phenomenal resultant matter. From which it follows that the original unity must itself comprise a duality, force and substance, and is therefore not adequately expressed by the single term, substance. And also that the term "Monism," if defined as implying a simple unity whether force or substance, is altogether inadequate to account for the existence of the universe; since each of these is, in itself, unmanifest, and neither of them is, of itself, capable of manifestation. But always does force require substance as its vehicle of manifestation, and always does substance require force as its agent of manifestation. The passage cited convicts the author of being without any clear conception of the distinction between force, substance, and their mutual phenomenal resultant, matter. To say which is to say that he has yet to comprehend that true doctrine of the Trinity, which alone is the key to the problems at once of Being and of Existence, of God in God's Self, and of God in creation. Not that he denies or ignores God. On the contrary, he uses the term frequently as representing something that really is and he claims to be himself, a Pantheist. But he is every whit as vague in his conception of God as in his conception of force, substance, and matter.

The treatise is characterised by yet other limitations of logic which invalidate it altogether as a contribution to philosophic thought. We select the views given on Immortality as specially bringing it within the scope of this journal. The author admits that it is often made a reproach against Monism that it altogether denies immortality, and declares this to be erroneous. But on what ground? On the ground that it admits it "in the strictly scientific sense as meaning conservation of Substance. . . . The Cosmos as a whole is immortal. . . . At our death there disappears only the individual form in which the nerve-substance was fashioned, and the personal 'soul' which represented the work performed by this. . . . The conception of a personal immortality cannot be maintained. . . . It is often asserted by the numerous advocates of personal immortality that this dogma is an innate one, common to all rational men, and that it is taught in all the more perfect forms of religion. But this is not correct. Neither Buddhism nor the religion of Moses originally contained the dogma of personal immortality. . . . If any antiquated school of purely speculative psychology still continues to uphold this irrational dogma, the fact can only be regarded as a deplorable anachronism" (pp. 50, 54).

By this we learn that Monism as expounded by Professor Haeckel does not deny immortality, but

only that of the individual, as if there were any other sense in which any one cared about it or used the term. It holds, however, that of the Cosmos or material universe as a whole. But this is no less a dogma than the other, if by dogma be meant an unproved proposition. Not, as we shall presently see, that the other is an unproved proposition. On what grounds then, we ask, does Monism affirm the immortality of the Cosmos? The very word 'substance' which our author substitutes for matter as the material of Being, implies, etymologically, that which *sub-stands* and subsists prior to and independently of matter, since only when made manifest by Force does it become matter. But whence the necessity for such perpetual and continuous manifestation of Substance? Granted that Substance must always be capable of manifestation as matter, just as mind must always be capable of thought; it does not follow that it must for ever be manifested as matter, any more than that mind must be for ever thinking. How about the desire and will through which force is impelled to render substance manifest, and to which substance responds by becoming manifest? Are they not at liberty to refrain from such projection of substance into the conditions and limitations which mark and make the material cosmos, and to restrict themselves, at times, at least, to a spiritual and substantial cosmos, superior to such conditions and limitations as are inevitable to a material cosmos? To deny the presence of conscient desire and will in the original principles of being, and to make them an effect only of the material cosmos, is to make them impossible in the latter, save on the supposition that something can come out of nothing. For the absence of such attributes in the original and unmanifest being, would render them impossible in the derived and manifest cosmos. Are we to understand that Monism, like materialism, postulates the stupendous miracle of getting something out of nothing, consciousness out of non-consciousness, mind out of no mind? It looks very like it, as presented by Professor Haeckel.

And what, again, of the possibility that the purpose of the material and phenomenal cosmos is no other than the generation and elaboration of a spiritual and substantial cosmos, the former ceasing to be when such purpose is accomplished? All these are questions which, being absolutely reasonable, demand an answer; and as *we* define Monism they point indefeasibly to such result as following necessarily from the very nature of the Unity which is the only true reality.

Again: This book purports to be the confession of faith of a man of science. What is science but exact knowledge, ascertained by experience, and this an all-comprehensive experience, such as is possible only to a mind open equally in all directions and absolutely devoid of prejudices or foregone conclusions which may serve to close it in any direction? Is it a mind such as this that we have here denying immortality for the individual, and this even while employing the term substance instead of matter to denote the basis of being,

and thereby getting rid of the limitations of matter? But not only does the author stultify himself herein. He quits his own special province for that of religious exegesis to claim Buddhism, and the religion of Moses as sustaining his denial of immortality. And this in face of the certainty that both of those systems accord permanence to the individual and substantial ego, from the lowest step to the highest in the ladder of evolution, until at length "made perfect through suffering," the suffering of the experience of its manifold earthlives, it has obtained, by experience of matter, the power and knowledge to overcome the limitations of matter, from a material and phenomenal becoming a spiritual and substantial being, and thus attaining the condition of indefeasible individual perfection, from which there is no more any relapse into materiality, called by Buddhists "Nirvāna," and by Christians "Christ," which alike signify that "peace which passes all understanding," which belongs to those who have successfully accomplished their warfare with matter.

The process, moreover, whereby such transmutation is wrought and man's divine potentialities are finally realised, is the same both with Moses and with Jesus; for the latter is but the typical fulfilment of the system of the former. And that it is called, as by Jesus, regeneration, and ascribed to the combined operation of "water and the spirit," is because it is the result of the purification in man of the two supreme principles of his system thus mystically denoted, and which are no other than his own soul and spirit, or substance and force, in their divine, because their pure condition, wherein they are mystically termed "Virgin Maria and Holy Ghost." It is the former of these principles which in the book of Moses is represented as falling beneath the power of matter and becoming "Mother" of man degenerate and liable to extinction; but is nevertheless assured that she shall yet rise superior to matter and become mother of man regenerate—a promise of which, as the purified soul, the Virgin Mother of the Gospels represents the fulfilment. The whole burden of the system of Moses is the accomplishment of this process, and wherever salvation is described as occurring "by Water and the Spirit"—as in the parables of the Flood, the Exodus, or any other—the real reference is to that process of regeneration which is the crowning stage of evolution, and the result of which is the realisation of the supreme purpose of creation, the perfectionment, the perpetuation and the glorification of the individual human ego. Yet in the face of these obvious truths, this "man of science"—even while so far escaping from the sloughs of materialism as to recognise as the basis of existence, a substance which is not adequately expressed by the term "matter,"—denies that the systems of Buddha and Moses contain the "dogma of Immortality!"

We have already carried our notice of this book to a length to which its intrinsic value does not entitle it. But seeing that it bears a name of high estimation in the ranks of science, and represents

a vast and dominant school, we propose yet further to demonstrate its really unscientific character, by showing that in respect of one whole vast department of science, that of psychology, it is pre-eminently unscientific, and purely dogmatic. For that which science means is exact knowledge based on experience, and this book totally ignores the whole of the experience on which the world of our time rests its belief in immortality. For so far from its being true, as herein asserted, that "the school of psychology which upholds immortality is antiquated or holds it as a purely speculative dogma"—the last fifty years has established it firmly on a basis of inexpugnable positive experience for countless thousands of unimpeachable witnesses, whose own personal intercourse with the world of departed souls has been such that to treat that world and its denizens as unreal, would be to leave themselves without grounds for regarding this world and its denizens as real, the evidence for the one being as conclusive as that for the other. And yet more than this. The latter part of that period has furnished proof of immortality transcending even that just named—seeing that the mere fact of the soul's survival of the body does not necessarily imply its immortality. The proof in question consists in the demonstration of the power of souls actually incarnate to recover the recollection of experiences undergone and knowledges acquired in lives long past, and thus to trace the steps of their evolution through a long succession of bodies, with a certainty and a fulness which leave nothing to be desired in the way of evidence extrinsic or intrinsic. It is needless to say that the allusion here is to that "New Gospel of Interpretation," sundry chapters in exposition of which have appeared in these pages; and the method of the reception of which was so ordered as to constitute it an absolute demonstration of the soul's immortality, the multiplicity of its earthlives, and its power—under divine illumination—to recover its memories of its past even for a period extending over many thousands of years, such recoveries comprising knowledges which are their own witness.

These are facts, to be ignorant of which is to be so far in arrears of the thought and knowledge of the day, as to disqualify the person thus ignorant for the part of a teacher whether of science, morality, or religion. And in view of the fact that, notwithstanding its world-wide notoriety, this whole body of evidence is ignored in the work before us as completely as if it had no existence, and the doctrine of immortality is contemptuously pronounced to be a mere dogma and purely speculative, it is impossible to concede the author's claim to be a "man of science," or in any worthy sense a truth-seeker, so evident does he make it that not truth, but the establishment of a foregone conclusion, is his object, by his selection of the facts which suit his hypothesis to the complete exclusion of all others, which is precisely the besetting and damning sin of the science falsely so-called of the day. For which reason his book, instead of being entitled "The confession of faith

of a man of science," is more correctly designable as "The confession of unfaith of a man of nescience," being the work of one who does not know enough to be able to believe, and to such extent lacks the logical faculty as to fail to see that so far from connecting and blending religion and science, his methods and conclusions are fatal both to religion and science.

E. M.

BORDERLAND FANCIES. By Eva Boulton. With twenty-three illustrations by the author. London: The Leadenhall Press, Ltd., 50 Leadenhall Street, E.C.

A very pleasant psychic fantasy runs through this little book of astral dreaming and it has been quite too hardly dealt with by the unregenerated critics of the general press, who, to put it Byronically, are often inclined to treat a transcendental author "very martyrly." At the same time it is altogether true that it is not more pleasing than faulty. It is pleasing because it is of right easy reading. The Leadenhall Press may always be trusted to provide the best and boldest type, with just so much matter on every page as will make reading a pure luxury, unaccompanied by a shadow of effort, and Miss Eva Boulton—for we take her to be a young lady—has an easy style which corresponds closely to the dilettante mode of production that has become illustrious in Leadenhall Street. For it is a dilettante book of wayward musings, a light transcendentalism for leisure hours, which takes a tired fancy at an idle moment, and leaves no impression behind it, as befits an astral fairyland. On the other hand it is faulty, and, grammatically, almost criminal. The *and which* monster has seldom manifested such a multiplicity of hydra heads within so small a compass, and the past participles are in a state bordering on delirium. But these are the faults of the amateur and the leader-writer in daily papers. Probably a little schooling will mend them in the case of Miss Eva Boulton. The drawings are much after the manner of the written fancies, the work of an amateur who has prettiness but not faculty. The moonlight pictures are much like the sunlight pictures; the earthly garden scenes differ in no way from those of celestial places; the females of divine origin are somewhat formless, and the narrator of the visions figures as a weak-chinned gentleman in evening dress. There is nothing in the book to assure us whether the fantastic experiences in the Garden of Light and in the City of Melody are merely flights of fancy, or whether, as is possible enough, they have some foundation in the experience of the writer. In either case they are very much akin to the Stellar Keys of the Summer Land with which spiritualists have been made familiar by their chief seer, and the method by which they are supposed to be induced is identical with that which so often exalted Jacob Böhme into the trance state.

THE DIVINE PROBLEM OF MAN IS A LIVING SOUL.
By Mariquita, Viscountess de Panama. London:

The Roxburghe Press, 3 Victoria Street, Westminster.

The Viscountess de Panama does not mean to say that man's Divine problem is a living soul, but that whether man is a living soul is the Divine Problem. It is perhaps poetical justice that a confused book should possess a confusing title, and that where good English is wanting in the text it should be doubtful in the inscription. One of the chief disadvantages of Mysticism is that so many foolish oracles give voice unasked within its circle, and one of the most unpleasant duties of a transcendental review—namely, to speak the truth concerning them—is calculated to give pain to some really well-intentioned people. On such subjects, however much it may be wanting in the common centres of reviewing and appraising, the sweet reasonableness of Matthew Arnold should above all things govern criticism in this magazine. To sit in judgment because it is intellectually pleasurable to dispense praise and blame, and to speak with the accent of authority, is a *ludus puerorum* which may be surrendered to young *littérateurs* and will be ultimately outgrown by them. But as it is necessary in the interests of our readers to point out what books within the field of their interest are to be avoided as worthless, it is difficult not indeed to preserve reasonableness, and that even temper which constitutes intellectual sweetness, but to obtain recognition of these qualities from the writers of worthless books and the friends whom they may have. The Viscountess de Panama's little work scarcely contains a passage which will repay reading. It seems hard to say this for it is innocent in its intention, and its failure is so transparent that it might be more charitable to pass it over in silence, but as it has been sent us for review it is our duty to notice it and to speak the truth concerning it. We have all of us met with ladies in mystic circles who sincerely regard themselves as recipients of divine revelation and as commissioned to make it known to humanity. But the secrets which their hearts are all burning to tell is too vague for expression, and in fact there is no secret, there is nothing but a feverish anxiety to achieve something, they know not how, and to say something they know not what—to fulfil themselves in some way, but there is no potentiality which they can fulfil. Whether or not the Viscountess de Panama is to be included in this number may be judged from her book. She claims revelation at least:—"I learned to seek within myself, and found Divine Science in my own heart; then I began to study the Scriptures, both Old and New, until they were opened to my understanding and developed in my mind the wisdom which I have taught to many friends." What is the Wisdom in question? "That which Humanity calls the body is the Holy Temple of God." Is that an adequate equipment for one who seems to claim the position of an inspired teacher? Old maxim as it is, it is however a clear statement, but the way in which it is confused in its development by the writer is quite incredible. It appears further on that man's "body of mat-

ter" is not his at all (p. 16). It appears also that it is not a "body of matter," but is only so-called (*itid*). This wrongful possession thereof is the occasion of its dying, and he holds it because of his fundamental error that he *is* a body (p. 17). As a matter of fact, the body is only the "image or temple" which God "created man in," to make use of the happy dialect of the author. The distinction seems scarcely of moment; Confucius is reported to have said: Do not change the name, change the thing, *i.e.*, the idea which it involves. The Viscountess de Panama seems to think that if one well-known name be exchanged for another equally well-known, then a revolution has been accomplished in knowledge, and God has spoken to humanity. As a consequence of his lamentable fall it appears (p. 28) that man began to use medicines, and so fell into further blunders and miseries. It is all very sad. Jesus wept over Jerusalem, and the writer informs that she weeps generally over all nations, knowing what she does (p. 43). If only man would cease to believe that he is real being, whereas he is matter (p. 47), there would be distinct improvement, but this is apparently without prejudice to the fact that all his misery is occasioned by regarding himself as matter, whereas he is real being. And so the book goes on getting more mixed at every page, till the valedictory paragraphs tell us that the blessings of priests cannot prosper because they are "living in the Tabernacle of David" (p. 104), the chief objection to David being that he trusted everything to God (*it*). At the same time this trust was righteousness, and "this righteousness is the *Son of David*, even our Christ" (p. 105). It is needless to add that the writer is always saying the very opposite of what she wishes, because of her complete inability to express herself. We do not mind hearing old views restated, but we object to the claim that they are personal revelations, and we object to any views being handled by one who is devoid of any faculty for writing about anything.

FRAGMENTS FROM VICTOR HUGO'S LEGENDS AND LYRICS. By Cecilia Elizabeth Meetkerke. London: Digby, Long, and Co., 18 Bouverie Street, E.C.

We have high pagan authority for the statement that "it is hard to be a Christian," and perhaps in its way it is not much less hard to be a poet. In the one case, to be born again of the spirit depends upon something outside the will of the aspirant, and is accomplished only when the spirit "listeth," and so too in the other case we must be born with a quality, or, as it may be, later reborn in a quality, the possession of which is not always within the sphere of a worker's possibility. At the same time it is altogether possible to write good and strong verse which we can read and take pleasure in reading and be also the better for reading, and this is a thing of no little moment, and has redeemed much earnest effort from the charge of vanity. The lady—maid or matron—who in this goodly volume has presented us with the result of her best possibilities

in the rendering of the great French poet, has put the immortal measures of that master very frequently into well reading English measures. She has not succeeded in attaining the admirable standard laid down by Sir John Denham, and selected as the motto of her collection—"The translator's business is not only to translate language into language, but poeic into poeic"—nor is the "new spirit" of which he speaks present in her pages. Indeed, the motto stands not so much to represent the claim of the translator as her excuse for a free rendering. The better workmanship is undoubtedly in the lyrical parts; the narratives from *La Légende des Siècles* are somewhat laboured and rhythmically imperfect. Work of this kind is probably its own reward, and if not is likely to go uncrowned, but those who are debarred from the originals may here make an acquaintance at second-hand with the poet, and will, we trust, retain afterwards some kindly memories for his English spokeswoman.

THE BEAUTIFUL SOUL. By Florence Marryat. Third edition. London: Digby, Long, and Co., 18 Bouverie Street, E.C.

Of some third editions the mysteries are past finding out, and Miss Marryat must owe much to her publishers, or to some far off time when, as report says—we pretend not to speak with knowledge—she did produce good fiction. After two exceedingly florid volumes on experiences in modern Spiritualism, one might expect that *The Beautiful Soul* would prove to be a transcendental novel. It is not, and we are not disappointed. From some of its enthusiasts transcendentalism may well ask to be saved. *The Beautiful Soul* is an exceedingly common-place novel which differs only from kindred contributions to the penny periodical press in the fact that it is more vulgar. The plot is flimsy and the development so obvious from the beginning that it slips serenely through to its silly finish without one surprise and without raising the thinnest ghost of an emotion. The characterisation is of the baldest kind. The fatuity of Miss Hetherington remains to the end unrelieved by any quality of intellectual redemption; she is as stupid as she can possibly be, even as the little villain of the story—Mab Selwyn—who dabbles in flirtation and fiction—is as shallow and vulgar as she can be, and even too as the hero, that dull dog Nasmyth, is as sordid and selfish as he can be. Mab Selwyn is meant to be vulgar, but she shares that quality with all her entourage and has successfully infected the narrator. Some novels are good because they are works of art, and some others because they teach a lesson. *The Beautiful Soul* belongs to neither class, but to the great genus of the inconsequent. That it is readable at all is chiefly owing to the fact that it is so well printed.

THE VIKING PATH: A Tale of the White Christ. By J. J. Haldane Burgess, M.A. London: William Blackwood and Sons.

Here is a stirring, picturesque story which boys will like, and it possesses certain more serious elements which will recommend it to older readers. It has many of the merits and the faults of the Norse Sagas. There is the same simplicity of design, the same vividness of narrative, the same indistinct crowd of names scarcely serving to distinguish the multitude of warriors, the same cloud of battle and bloodshed brooding over all. But it has also a purpose foreign to the Sagas—to exhibit the softening influence of early Christianity on the wild valour of Scandinavia. While, therefore, it does not represent a period which is of special moment to the readers of this magazine, it has its side of interest, and the mystic may recur with satisfaction to the peaceful image of the White Christ appearing over the turbulent horizon of the Old Norse Life.

CALEDONIA, described as "a monthly magazine of Literature, Antiquity, and Tradition," is an attractive and creditably produced periodical, of which the initial issues reach us from the granite city. Its contents, as may be inferred, are mainly of a Scottish character. There is, in the first number, a monograph of Professor Blackie as a poet, by the editor; "Limburn Farm," a serial story by J. Sturrock; a "Dissertation on the Fairies," by an old Highland Seer, which is kindred to some subjects treated in THE UNKNOWN WORLD; "An Aberdeenshire Author," by Robert Anderson; "John Morrison," a biographical sketch by D. J. Jolly, etc. Under the title of "Echoes from the Sanctum"—which has something of an amateur flavour—there are a number of references to subjects more or less within the circle of the transcendental. Finally, there is "An Astrological Bureau," containing delineations of the career of the young Czar and other prominent personages. This feature would appear to be somewhat out of place, as the magazine has no connection other than accidental with occult science. However, it is there, and there also is a scheme for the casting of free horoscopes to subscribers, a department entrusted to Mr. George Wilde, whose *Natal Astrology* has been noticed in this magazine. These are not precisely the palmy days of monthly magazines, and we hope that the founders of *Caledonia* have looked well to the stars for their direction. The enterprise has our best wishes. Messrs. W. Jolly and Sons are the publishers, the place is Aberdeen, the editor is Mr. Alexander Lawson, and the price is sixpence.



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MODERN MYSTICS AND MODERN MAGIC : containing a full biography of the Rev. William Stainton Moses. By Arthur Lillie. London : Swan, Sonnenschein & Co., Paternoster Square, E.C. 1894. 6s.

On the principle that uninitiated persons would regard the life of the most illustrious and cultured of all spiritual mediums—M.A. (Oxon.)—otherwise William Stainton Moses—as a laborious fairy tale if he were not introduced to it gradually, Mr. Arthur Lillie accordingly leads up to it in a series of preliminary narratives designed to exhibit that M.A. (Oxon.) was not alone in the glamour of his personality, but that modern mystics and modern magicians preceded him in this and the last century. It is not quite clear why Swedenborg, Boehme, Madame Guyon, and Illuminati of the Martinist type should have been chosen for this introductory purpose; a sketch of the spiritual movement would have been seemingly more natural and obvious; but, after all, it is not of much consequence, and Mr. Lillie's brief sketches of later mystic persons and events is altogether more welcome to us, and will be also to our readers, than a recital of the Rochester Knockings and what followed them in modern American Spiritualism. The little chapters are pleasantly compiled, and make no pretension to special research. Anything about Saint Martin is of interest, and the admirers of that mystic will recur more than once to the section which is devoted to the Illuminati and to him. As we believe that Mr. Lillie was well acquainted with William Stainton Moses, he has no doubt been able to tell us all that we are likely to know—at least, all that is necessary—concerning that remarkable personality.

THINGS TO COME : being essays towards a fuller apprehension of the Christian Idea. New Edition. London : Elliott Stock, 62 Paternoster Row, E.C. 3s. 6d.

This second and cheaper edition places an extremely valuable and thoughtful book within the

possibilities of all, and as the readers of THE UNKNOWN WORLD are taking considerable interest in the views of Christian Theosophy, this collection of papers read before the Christo-Theosophical Society offer a good opportunity to extend the acquaintance which they have made in these columns with the president of the society, with Mr. C. C. Massey, Mr. R. W. Corbet, and Mr. Shaw Stewart, all of whom are represented by able contributions. The first principles of spiritual interpretation, the fundamental aspect of the Christ-Revelation, the relation to truth, are among the subjects treated, while the explanatory essay, "What I understand by Christo-Theosophy," puts the position of Mr. Allen in a very clear and intelligible form.

SPIRIT, FORCE, MATTER, made known by Catherine, Adelma, and Odon. Leipzig: published by Oswald Mutze. 1875.

This and the two following books are in German; they are all the product of an exceptional gift of automatic writing possessed by a lady whose name is well known and highly respected in spiritualistic circles—the Baroness von Vay—who for thirty years has devoted herself to the studies of the soul. A translation of this work has been kindly placed at our disposal by the writer, and at a future time something may be done to introduce the substance of its singular theorems to our readers.

THE SPHERES BETWEEN THE EARTH AND THE SUN, made known by the Baroness Adelma von Vay. Berlin: published by Karl Siegesmund, Mauerstrasse, 68. 1890.

The Baroness von Vay has published in all about eight books, of which this we believe is the last. It contains some very curious communications. A French translation appeared some time since in L'Etoile, and of this book also there is a MS. translation in English, the use of which has been promised us.

STUDIES OF THE SPIRIT WORLD, by Adelma Freün von Vay, née Countess of Wurmbbrand. With a portrait of the writer, six mediumistic drawings by the Baron von Odön, and illustrations in the text. Second edition. Leipzig: published for the author by Oswald Mutze, N.D.

The chief difficulty about automatic communications is their attribution to a satisfactory source, but we are thankful at least to possess in this curious volume the portrait of a lady of whom we have all heard so much. In the isolation of her Styrian home, few are likely to have the privilege of beholding the original.

Editorial Notices.

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

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The publishers have prepared a handsome ornamenta cloth case for binding the first volume of THE UNKNOWN WORLD, and it can now be supplied to subscribers direct, or by order through any bookseller, price 1s. 6d., postage extra. A limited number only will be available, and orders should reach the office at once, as there will be no second supply. Subscribers may also send their numbers to the publishers for binding in any style.

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The editor of THE UNKNOWN WORLD, as himself a writer of books, and the publishers, as personally interested in sustaining the commercial value of new books, resent the prevailing custom of selling review copies immediately after publication, and too often without notice at all. All books sent to this Magazine for review will remain in the custody of the proprietors, and will not be parted with under any circumstances.

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The editor invites contributions from leaders of mystic thought and from all literate persons who are interested in any branches of the Secret Sciences. The utmost care will be taken of manuscripts submitted for consideration, and every endeavour will be made to return unsuitable communications, if accompanied by stamps for postage. No special responsibility can, however, be recognised.

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

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

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

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

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Supplement to The Unknown World

FEBRUARY 15TH, 1895.

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

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

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

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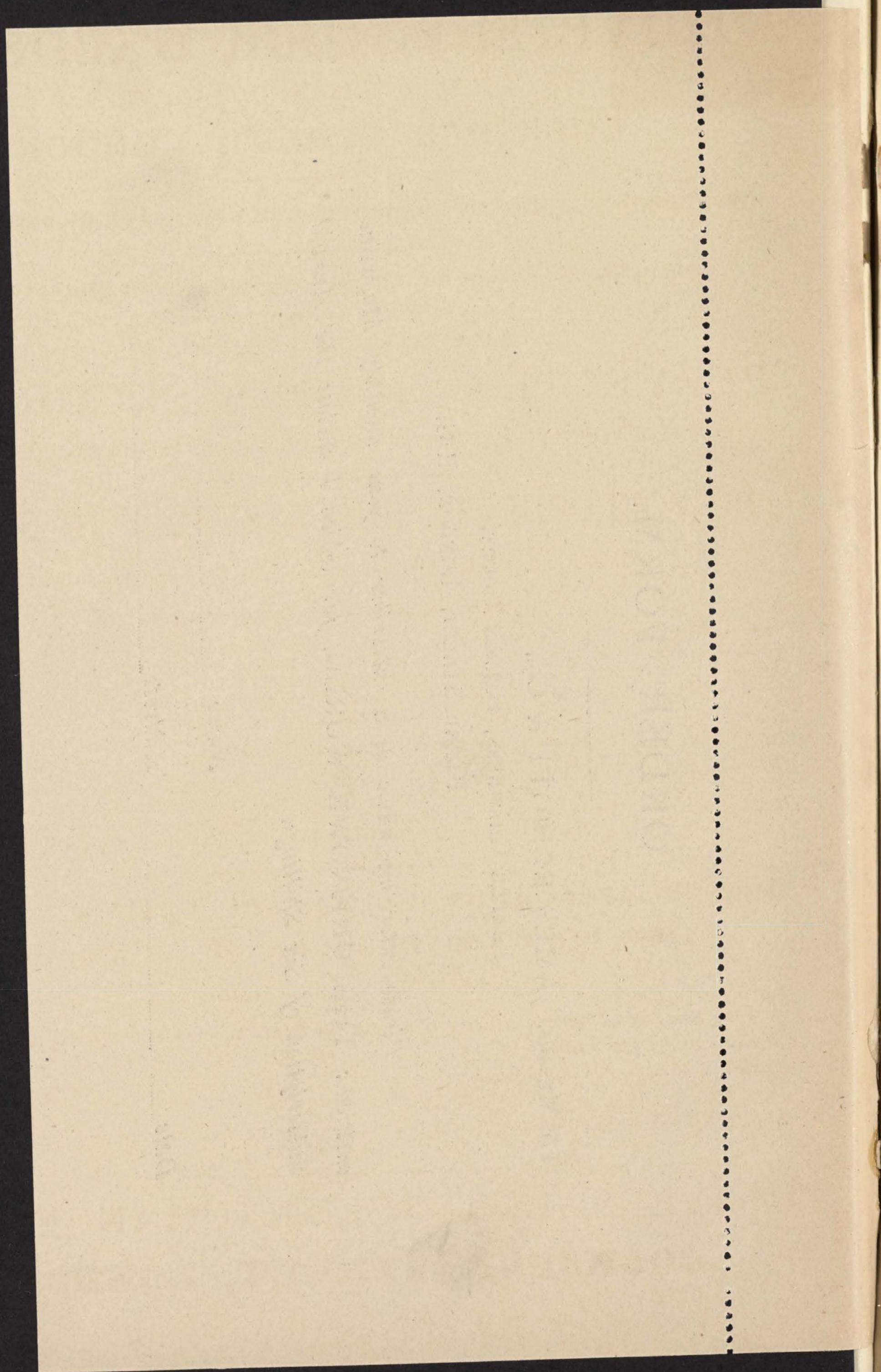
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