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THE SMOKEY WORLD



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

The Unknown World

A MAGAZINE DEVOTED TO

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

EDITED BY ARTHUR EDWARD WAITE.

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Within and Without.

WE are in a position to cast some light upon the mystery of the new Brighton religion which perplexed our psychological contemporaries a few weeks since. It will perhaps be remembered that the reporter of a provincial newspaper was escorted blindfolded, and with other of the romantic accessories which savour of the Castle of Udolpho, the Confessional of the Black Penitents, and kindred tales of the wild and wonderful, into a strange and mystic chapel, situated in a mystic house, and gorgeously equipped with the select symbolism of the Perfect Way and of the Woman Clothed with the Sun, transmuted, however, by an immersion in the Liturgy and ritual of the Latin Church. The narrative of this eye-witness created a certain sensation, and was duly followed by still more surprising details, when it transpired that the celebrants and wor-

shippers of this withdrawn sanctuary were vegetarians, teetotalers, and non-smokers, modified by the influence of Mr. Edward Maitland, and an adapted Roman ceremonial, which possibly would not recommend itself to the collaborator of Anna Kingsford.



THERE was no special reason why the narrative should have been met with incredulity. There are many houses in Brighton which would lend themselves to the purposes of religious service; there are mystics in Brighton who may, some of them, aspire after the evolution of religious ritual; there are many functions performed in many cities, to see which the most commonplace reporter would consent to more mummeries than are connected with a silk bandage over the eyes; finally, there is at least no reason why mystic aspirations should not have a mystic ritual to express them. And the narrative, as a fact, was believed in by a number of persons, and tentatively by our contemporary *Light*.



A long experience in the strange ways of occult persons, and in their transfusion of facts by ideas, did, we confess, give us cause to hesitate, and an experience equally long, with the mystic personalia of the period, enabled us without any difficulty to identify the source of the communication. The result is much as we expected. The report of the supposed

pressman is to be understood transcendently. That is to say, it is true, but it is not fact. The mystic city of the New Jerusalem is most certainly descending four-square out of Heaven, and can be discerned by seers in the distance, but it has not yet reached the earth. Now it is not perhaps wholly creditable to publish the report of an eye-witness, about something which has not occurred, as set forth, although it is hoped that it may come to pass in the future. But we are acquainted with the persons concerned, and although they may not always act wisely they would invariably mean well and truthfully. The manœuvre, moreover, has been altogether so harmless, that even an enemy would refrain from the task of chastising a piece of such trivial romancing.



THE design is to direct attention to a scheme for the revision of the ritual, as used in English Churches, along lines which in a sense are mystical, though among mystics they would not be of universal or perhaps even general acceptance. The work itself seems to have begun so far back as the year 1867, when, under the auspices of a High Church Publisher, there appeared two books, namely, "The Canonical Hours and Ancient Uses of the Catholic Church," and "An Anglo-Catholic Sacramentary," both anonymously issued. These works constituted an attempt to extend and transcendentalise the Liturgy along extremely devotional lines, adhering to the traditions of antiquity but simplifying the complex systems of the early church.



SINCE that period the compiler of these works has published various pamphlets, such as "A Basket of Fragments," "The Order of Sacramental Benediction," "The Constitutions of the Golden Age," "Colloquies, or Daily Meditations," together with at least one more ambitious work, which, however, does not deal with

the question of the mystic ritual. We are in sympathy with the central idea of the scheme, but should not like to commit ourselves to any definite views upon the manner of its development in any special instance. Moreover, we do not believe that an individual effort is sufficient to insure success. The ritual of the new religion must grow naturally; it cannot be artificially manufactured, nor is any experiment likely to answer which seems to be destitute of, or at least, insufficiently furnished with the all-important fire of inspiration.



A GENTLEMAN, to whom, having regard for his style and habitation, we might apply the honourable title of Bombast of Battersea, is circulating an open letter among Theosophists and others, setting forth a personal grievance amidst much spume and spluttering, while the more salient features of English grammar have dissolved in the heat of his indignation. For all we know the stilted and extravagant circular may conceal a real grievance, and does in any case convey a warning which nobody professing the principles of brotherhood can afford to overlook. Mr. Bombast of Battersea—for we interpret his circular as the outcome of an afflicted proprium—has experienced treatment at the head quarters of the Theosophical Society, which he describes with much permutation of language.



WE select a few points for tabulation, but they are quite inadequate to the volubility and involution of the original. (a) The barrier of "Caste Cordon." (b) Ostracism. (c) Absence of favour. (d) Cold breathing of the East. (e) Petrifying breath. (f) Impossibility of sharing in the meagre meal of brotherhood. (g) Refrigeration. (h) Inquisitorial tactics of a criminal investigation bureau. (i) Drooping of the tender budding leaves of a new found hope. (j) Withering of same. (k) Cold stares. (l) Listless touching of

fingers. (*m*) Indication of seats by a nod. (*n*) Walking away of officials. (*o*) Grievance of seeing other ineligible candidates similarly treated. (*p*) Existence of something wrong somewhere. (*q*) Mortal stabs (metaphorical). (*r*) Paucity of drink (metaphorical). (*s*) Currents of words. (*t*) Bludgeoning (metaphorical). (*u*) Coldest of cold cynicism. (*v*) Hurling back (metaphorical). (*w*) Horrible nightmare (Ostracismically understood). (*x*) "Catching on" and "full blast" (Ostracismic). (*y*) Apotheosis of home affection killing agencies. (Hyphens understood). (*z*) Cold light.



The list is by no means exhausted, for there is the unnatural task of filtering out heat from light, a strange tarrying in the approach of Samadhi, illusive varnish, the counterfeit presentment of Divine reality, much defiance of the Divine philosophy bequeathed by H. P. B., outrage of Dharma, and other charges which will be found by those who seek them in the two closely printed folios which are comprised by this extraordinary circular.



We have all of us probably met with this species of complainant. As a rule, it is a case of imaginary grievance conceived by an acute sensibility imbedded in vanity, but there is occasionally an unintentional warrant on the other side, to which it might be well to look, so as to avoid scandalising any brother, however weak and foolish, and however much he may be given to vapouring and to violence, and the usually desperate expedient of a broadcast letter.



THE independent Theosophists of Boston have also sent us a circular, with a request to notice the same. It is fortunately couched in a wholly different style, and contains a protest addressed to the Theosophists of America by the Boston Theosophists, with a vindication of the position

which they have taken up. It observes that at the ninth annual convention of the American Theosophical Society, held recently, the representatives of the various branches, were largely pledged disciples of W. Q. Judge; that these delegates adopted resolutions by which the American section seceded from the International Society, electing Mr. Judge president for life, with power to nominate his successor; that the resolutions were adopted notwithstanding the earnest protest of the independent members, and especially of Mr. Alexander Fullerton, Treasurer of the Society. The protest observes, that "the new order of Judgites" is opposed in its spirit to the idea of American liberty, that it consecrates a new Theosophical pope, and is a travesty of the sacred idea of universal brotherhood. The strong point of the circular, however, is that the doctrine of universal brotherhood is destroyed by the declaration of the convention, that "the federation of all the branches of the world is not essential to the real work of any section or to the Theosophical movement as a whole." It concludes by inviting American Theosophists to reject the new interpretation, but while it is on the whole a good instance of the motives of the independent section, it does not seem likely to produce any special effect upon the present position of Theosophical affairs in America.



Mr. John Slater, the American Clairvoyant and Psychometrist is now in this country, and is giving, a correspondent informs us, some very remarkable public delineations. "In his dry, laconic American fashion, Mr. Slater gives test after test, describing in a few graphic sentences, the departed friends of the persons to whom delineations are given, supplying full names and surnames, with messages which place the question of identity beyond cavil, and generally electrifying his audience. Not a single item of his descriptions was challenged as incorrect, and as a demonstration of the scope and

reality of the subtler faculties of man's nature, his delineations left nothing to be desired. Not the least striking feature of the display was the complete self-possession and absolute confidence in his powers, shown by the psychometrist. The only appeal he made to the audience was that he should not be furnished with any clues or hints." Our correspondent does not state whether he had himself an opportunity to test Mr. Slater's alleged powers, and if so, whether the result was satisfactory. Too many transcendental comets of a season are liable to be extinguished suddenly, and occasionally they leave the wreck of many sanguine and hasty enthusiasts behind them to mark their track. We understand that it will be otherwise with Mr. John Slater, who is, we believe, not unfavourably known in his own country.



SOME of Mrs. Besant's tenets may be, and doubtless are, of a tentative character, but, we doubt, if they are so unstable as a Spiritualistic orator, to whom we recently listened, would have us believe. This gentleman expressed his conviction, founded on what he alleged to be the meaning of recent *ex cathedra* utterances of the Theosophical leader, that Theosophy is beginning to take a more sympathetic and friendly view of Spiritualism, and to admit (tacitly, of course), the fallacy of certain of its previous dicta on the subject. Assuming as we do an impartial and eclectic attitude upon all questions relating to transcendental research, we are biassed in neither direction. If we have a wish at all upon the subject, it is that there should be, as far as possible, a unity and co-operation amongst all cults and schools of occult knowledge in their investigations of the unseen. But in view of the irreconcilable character of certain of the doctrines of the Theosophist in relation to those of the Spiritualist, we are not inclined to be sanguine. Having regard to some of the earlier deliverances of Mrs. Besant concerning Spiritualism, such a change of attitude upon her part as that hinted at by the orator alluded to, would

almost amount to a *volte face*, of a kind that we could hardly associate with the successor of H. P. B. Probably "the wish is father to the thought" in the case of the disciple of Spiritualism.



THE variety and number of experiments that are being conducted at the present time in the field of what we may be permitted to call spiritual dynamics, are at once suggestive and significant. Their results may not be so definite and determinate as we could desire, but they indicate a growing activity on the part of students of the occult, and an increasing desire for practical knowledge. We are not all of the reflective and intuitive order of mentality and in truth some of the verities of psychic research need to be "gross as a mountain, open, palpable," before they command the acquiescence of the more sceptical—but the gradual accumulation of demonstrated and demonstrable facts is of good omen for the future. The period and the place when and where the physicist on the one side, and the transcendentalist on the other will meet and join hands is being perceptibly diminished.



THE present position of the "Unknown World" has been for some time past a source of considerable anxiety to its founders. As before stated, it has been self-supporting from its inception, but it has not been profitable. The second volume will be completed with the July issue, and before proceeding to make arrangements for its continuance, after that period, Messrs. James Elliott & Co., who represent the commercial side of the interest, are desirous of ascertaining whether those annual subscribers, whose subscriptions will then close, are willing to renew them for another twelve months. It is hoped that in either case no time will be lost in communicating a decision on this point to the publishers.



The Shining Pyramid.

BY ARTHUR MACHEN,

AUTHOR OF "THE GREAT GOD PAN."

SEARCH FOR THE BOWL.

"**W**HO was that old man that touched his hat to you just now?" said Dyson, as they came to the bend of the lane near the house.

"Oh, that was old Trevor. He looks very broken, poor old fellow."

"Who is Trevor?"

"Don't you remember? I told you the story that afternoon I came to your rooms—about a girl named Annie Trevor, who disappeared in the most inexplicable manner about five weeks ago. That was her father."

"Yes, yes, I recollect now. To tell the truth I had forgotten all about it. And nothing has been heard of the girl?"

"Nothing whatever. The police are quite at fault."

"I am afraid I did not pay very much attention to the details you gave me. Which way did the girl go?"

"Her path would take her right across those wild hills above the house; the nearest point in the track must be about two miles from here."

"Is it anywhere near that little hamlet I saw yesterday?"

"You mean Croesyceiliog, where the children come from? No; it goes more to the north."

"Ah, I have never been that way."

They went into the house, and Dyson shut himself up in his room, sunk deep in doubtful thought, but yet with the shadow of a suspicion growing within him that for a while haunted his brain all vague and fantastic, refusing to take definite form. He was sitting by the open window and looking out on the valley, and saw, as if in a picture, the intricate winding of the brook, the grey bridge, and the vast

hills rising beyond; all still and without a breath of wind to stir the mystic hanging woods, and the evening sunshine glowed warm on the bracken, and down below a faint mist, pure white, began to rise from the stream. Dyson sat by the window as the day darkened and the huge bastioned hills loomed vast and vague, and the woods became dim and more shadowy; and the fancy that had seized him no longer appeared altogether impossible. He passed the rest of the evening in a reverie, hardly hearing what Vaughan said; and when he took his candle in the hall, he paused a moment before bidding his friend good-night.

"I want a good rest," he said. "I have got some work to do to-morrow."

"Some writing you mean?"

"No. I am going to look for the Bowl."

"The Bowl! If you mean my punch-bowl, that is safe enough in the chest."

"I don't mean the punch-bowl. You may take my word for it that your plate has never been threatened. No; I will not bother you with any suppositions. We shall in all probability have something much stronger than suppositions before very long. Good-night, Vaughan."

The next morning Dyson set off after breakfast. He took the path by the garden-wall, and noted there were now eight of the weird almond eyes dimly outlined on the brick.

"Six days more," he said to himself, but as he thought over the theory he had formed, he shrank, in spite of strong conviction, from such a wildly incredible fancy. He struck up through the dense shadows of the wood, and at length came out on the bare hillside, and climbed higher and higher over the slippery turf, keeping well to the north, and following the indications given him by Vaughan. As he went on, he seemed to mount ever higher above the world of human life and customary things; to his right hand he looked at a fringe of orchard and saw a faint blue smoke rising like a pillar; there was the hamlet from which the children came to school, and there the only sign of life, for the woods embowered and con-

cealed Vaughan's old grey house. As he reached what seemed the summit of the hill, he realised for the first time the desolate loneliness and strangeness of the land; there was nothing but a grey sky and the grey hill, a high vast plain that seemed to stretch on for ever and ever, and a faint glimpse of a blue peaked mountain far away to the north. At length he came to a path, a slight track scarcely noticeable, and from its position and by what Vaughan had told him he knew that it was the way the lost girl, Annie Trevor, must have taken. He followed the path on the bare hill-top, noticing the great limestone rocks that cropped out of the turf, grim and hideous, and of an aspect as forbidding as an idol of the South Seas; and suddenly he halted, astonished, although he had found what he searched for. Almost without warning the ground shelved suddenly away on all sides, and Dyson looked down into a circular depression, which might well have been a Roman amphitheatre, and the ugly crags of limestone rimmed it round as if with a broken wall. Dyson walked round the hollow, and noted the position of the stones, and then turned on his way home.

"This," he thought to himself, "is more than curious. The Bowl is discovered, but where and what is the Pyramid?"

"My dear Vaughan," he said, when he got back, "I may tell you that I have found the Bowl, and that is all I shall tell you for the present. We have six days of absolute inaction before us; there is really nothing to be done."

THE SECRET OF THE PYRAMID.

"I HAVE just been round by the garden," said Vaughan one morning. "I have been counting those infernal eyes, and I find there are fourteen of them. For heaven's sake, Dyson, tell me what the meaning of it all is."

"I should be very sorry to attempt to do so. I may have guessed this or that but I always make it a principle to keep

my guesses to myself. Besides, it is really not worth while anticipating events; you will remember my telling you that we had six days of inaction before us? Well, this is the sixth day, and the last of idleness. To-night I propose that we take a stroll."

"A stroll! Is that all the action you mean to take?"

"Well, it may show us some very curious things. To be quite plain, I want you to start with me at nine o'clock this evening for the hills. We may have to be out all night, so you had better wrap up well, and bring some of that brandy."

"Is it a joke?" said Vaughan, who was bewildered with strange events and strange surmises.

"No, I don't think there is much joke in it. Unless I am very much mistaken we shall find a very serious explanation of the puzzle. You will come with me, I am sure?"

"Very good. Which way do you want to go?"

"By that path you told me of; the path that Annie Trevor is supposed to have taken."

Vaughan looked white at the mention of the girl's name.

"I did not think you were on that track," he said. "I thought it was the affair of those devices in flint and of the eyes on the wall that you were engaged on. It's no good saying any more, but I will go with you."

At a quarter to nine that evening the two men set out, taking the path through the wood, and up the hill-side. It was a dark and heavy night, the sky was thick with clouds, and the valley full of mist, and all the way they seemed to walk a world of shadow and gloom, hardly speaking, and afraid to break the haunted silence. They came out at last on the steep hill-side, and instead of the oppression of the wood there was the long dim sweep of the turf, and higher, the fantastic limestone rocks hinted horror through the darkness, and the wind sighed as it passed across the mountain to the sea, and in its passage beat chill about their hearts. They seemed to walk on and on for

hours, and the dim outline of the hill still stretched before them, and the haggard rocks still loomed through the darkness, when suddenly Dyson whispered, drawing his breath quickly, and coming close up to his companion.

"Here it is," he said with a hissing between his teeth. "Step after me, and walk as softly as you can."

They had come to the verge of the natural amphitheatre, and Dyson led Vaughan to the shelter of one of the huge limestone rocks.

"Here," he said, "we will lie down. I do not think there is anything yet."

"I know the place," said Vaughan, after a moment. "I have often been by it in the daytime. The country people are afraid to come here, I believe; it is supposed to be a fairies' castle, or something of the kind. But why on earth have we come here?"

"Speak a little lower," said Dyson. "It might not do us any good if we were overheard."

"Overheard here! There is not a soul within three miles of us."

"Possibly not; indeed I should say certainly not. But there might be a body somewhat nearer."

"I don't understand you in the least," said Vaughan, whispering to humour Dyson, "but why have we come here?"

"Well, you see, this hollow before us is the Bowl. I think we had better not talk even in whispers."

They lay full length upon the turf; the rock between their faces and the Bowl, and now and again, Dyson, slouching his dark soft hat over his forehead, put out the glint of an eye, and in a moment drew back, not daring to take a prolonged view. Again he laid an ear to the ground and listened, and the hours went by, and the darkness seemed to blacken, and the faint sigh of the wind was the only sound.

Vaughan grew impatient with this heaviness of silence, this watching for indefinite terror; for to him there was no shape or form of apprehension, and he began to think the whole vigil a dreary farce.

"How much longer is this to last?" he whispered to Dyson, and Dyson who had

been holding his breath in the agony of attention put his mouth up to Vaughan's ear and said:

"Will you listen," with pauses between each syllable, and in the voice with which the priest pronounces the awful words.

Vaughan caught the ground with his hands, and stretched forward, wondering what he was to hear. At first there was nothing, and then a low and gentle noise came very softly from the Bowl, a faint sound, almost indescribable, but as if one held the tongue against the roof of the mouth and expelled a breath. He listened eagerly and presently the noise grew louder, and became a strident and horrible hissing as if the pit beneath boiled with fervent heat, and Vaughan unable to remain in suspense any longer, drew his cap half over his face in imitation of Dyson, and looked down to the hollow below.

It did, in truth, stir and seethe like an infernal caldron. The whole of the sides and bottom tossed and writhed with vague and restless forms that passed to and fro without the sound of feet, and gathered thick here and there and seemed to speak to one another in those tones of horrible sibilance, like the hissing of snakes, that he had heard. It was as if the sweet turf and the cleanly earth had suddenly become corrupt and putrid and had quickened with some foul writhing yellow growth. Vaughan could not draw back his face, though he felt Dyson's finger touch him but he peered into the quaking mass and saw faintly that there were things like faces and human limbs, and yet he felt his inmost soul chill with the sure belief that no fellow soul or human thing stirred in all that tossing and hissing host. He looked on aghast, choking back sobs of horror, and at length the loathsome forms gathered thickest about some vague object in the middle of the hollow, and the hissing of their speech grew more venomous, and he saw in the uncertain light the abominable yellow limbs, vague and yet too plainly seen, writhe and intertwine, and he thought he heard, very faint, a low human moan striking through the noise of speech that was not of man. At his heart something seemed to whisper ever "the

worm of corruption, the worm that dieth not," and grotesquely the image was pictured to his imagination of a piece of putrid offal stirring through and through with bloated and horrible creeping things. The writhing of the dusky yellow limbs continued, they seemed clustered round the dark form in the middle of the hollow, and the sweat dripped and poured off Vaughan's forehead, and fell cold on his hand beneath his face.

Then, it seemed done in an instant, the loathsome mass melted and fell away to the sides of the Bowl, and for a moment Vaughan saw in the middle of the hollow the tossing of human arms. But a spark gleamed beneath, a fire kindled, and as the voice of a woman cried out loud in a shrill scream of utter anguish and terror, a great pyramid of flame spired up like the bursting of a pent fountain, and threw a blaze of light upon the whole mountain. In that instant Vaughan saw the myriads beneath; the things made in the form of men but stunted like children hideously deformed, the faces with the almond eyes burning with evil and unspeakable lusts; the ghastly yellow of the mass of naked flesh; and then as if by magic the place was empty, while the fire roared and crackled, and the flame shone abroad. "You have seen the Pyramid," said Dyson in his ear, "the Pyramid of fire."

THE LITTLE PEOPLE.

"THEN you recognise the thing?"

"Certainly. It is a brooch that Annie Trevor used to wear in church; I remember the pattern. But where did you find it? You don't mean to say that you have discovered the girl?"

"My dear Vaughan, I wonder you have not guessed where I found the brooch. You have not forgotten last night already?"

"Dyson," said the other, speaking very seriously, "I have been turning it over in my mind this morning while you have been out. I have thought about what I saw, or perhaps I should say about what I thought I saw, and the only conclusion I can come to is this, that the thing won't

bear recollection. As men live, I have lived soberly and honestly, in the fear of God, all my days, and all I can do is to believe that I suffered from some monstrous delusion, from some phantasmagoria of the bewildered senses. You know we went home together in silence, not a word has passed between us as to what I fancied I saw; had we not better agree to keep silence on the subject? When I took my usual walk in the peaceful morning sunshine, I thought all the earth seemed full of praise, and passing by that wall, I noticed that there were no more signs recorded, and I blotted out those that remained. The mystery, if there ever were any mystery, is over, and we can live quietly again. I think some poison has been working for the last few weeks, I have trod on the verge of madness, but I am sane now."

Mr. Vaughan had spoken earnestly, and bent forward in his chair and glanced at Dyson with something of entreaty.

"My dear Vaughan," said the other, after a pause, "what is the use of this? It is much too late to take that tone; we have gone too deep. Besides you know as well as I that there is no delusion in the case; I wish there were with all my heart. No, in justice to myself I must tell you the whole story, so far as I know it."

"Very good," said Vaughan with a sigh, "if you must, you must."

"Then," said Dyson, "we will begin with the end, if you please. I found this brooch you have just identified in the place we have called the Bowl. There was a great heap of grey ashes, as if a fire had been burning, indeed the embers were still hot, and this brooch was lying on the ground, just outside the range of the flame. It must have dropped accidentally from the dress of the person who was wearing it. No, don't interrupt me; we can pass now to the beginning, as we have had the end. Let us go back to that day you came to see me in my rooms in London. So far as I remember soon after you came in you mentioned, in a somewhat casual manner, that an unfortunate and mysterious incident had occurred in your part of the country; a girl named Annie

Trevor had gone to see a relative, and had disappeared. I confess freely that what you said did not greatly interest me; there are so many reasons which may make it extremely convenient for a man and more especially a woman to vanish from the circle of their relations and friends. I suppose, if we were to consult the police, one would find that in London somebody disappears mysteriously every other week, and the officers would, no doubt, shrug their shoulders, and tell you that by the law of averages it could not be otherwise. So I was very culpably careless to your story, and besides there is another reason for my lack of interest; your tale was inexplicable. You could only suggest a blackguard sailor on the tramp, but I discarded the explanation immediately, for many reasons, but chiefly because the occasional criminal, the amateur in brutal crime, is always found out, especially if he selects the country as the scene of his operations. You will remember the case of that Garcia you mentioned; he strolled into a railway station the day after the murder, his trousers covered with blood, and the works of the Dutch clock, his loot, tied in a neat parcel. So rejecting this, your only suggestion, the whole tale became, as I say, inexplicable, and, therefore, profoundly uninteresting. Yes, *therefore*, it is a perfectly valid conclusion. Do you ever trouble your head about problems which you know to be insoluble? Did you ever bestow much thought on the old puzzle of Achilles and the Tortoise? Of course not, because you knew it was a hopeless quest, and so when you told me the story of a country girl who had disappeared I simply placed the whole thing in the category of the insoluble, and thought no more about the matter. I was mistaken, so it has turned out; but if you remember, you immediately passed on to an affair which interested you more intensely, because personally. I need not go over the very singular narrative of the flint signs; at first I thought it all trivial, probably some children's game, and if not that, a hoax of some sort, but your shewing me the arrowhead awoke my acute interest. Here,

I saw, there was something widely removed from the commonplace, and matter of real curiosity, and as soon as I came here I set to work to find a solution, repeating to myself again and again the signs you had described. First came the sign we have agreed to call the Army; a number of serried lines of flints, all pointing the same way. Then the lines, like the spokes of a wheel, all converging towards the figure of a Bowl, then the triangle or Pyramid, and last of all the Half-moon. I confess that I exhausted conjecture in my efforts to unveil this mystery, and as you will understand, it was a duplex or rather a triplex problem. For I had not merely to ask myself: what do these figures mean? but also, who can possibly be responsible for the designing of them? And again, who can possibly possess such valuable curiosities, and knowing their value thus throw them down by the wayside? This line of thought led me to suppose that the person or persons in question did not know the value of unique flint arrowheads, and yet this did not lead me far, for a well-educated man might easily be ignorant on such a subject. Then came the complication of the eyes on the wall, and you remember that we could not avoid the conclusion that in the two cases the same agency was at work. The peculiar position of these eyes on the wall made me enquire if there were such a thing as a dwarf anywhere in the neighbourhood, but I found there was not, and I knew that the children who pass by every day had nothing to do with the matter. Yet I felt convinced that whoever drew the eyes must be from three-and-a-half to four feet high, since, as I pointed out at the time, everyone who draws on a perpendicular surface chooses by instinct a spot about on a level with his face. Then again, there was the question of the peculiar shape of the eyes; that marked Mongolian character of which the English countryman could have no conception, and for a final cause of confusion the obvious fact that the designer or designers must be able practically to see in the dark. As you remarked, a man who has been

confined for many years in an extremely dark cell or dungeon might acquire this power; but since the days of Edmond Danté's where would such a prison be found in Europe? A sailor, who had been immured for a considerable period in some horrible Chinese *oubliette*, seemed the individual I was in search of, and though it looked improbable, it was not absolutely impossible that a sailor or, let us say, a man employed on shipboard, should be a dwarf. But how to account for my imaginary sailor being in possession of prehistoric arrowheads, and the possession granted, required the meaning and object of these mysterious signs in flint, and the almond shaped eyes. Your theory of a contemplated burglary I saw, nearly from the first, to be quite untenable, and I confess I was utterly at a loss for a workable hypothesis. It was a mere accident which put me on the track; we passed poor old Trevor, and your mention of his name and of the disappearance of his daughter, recalled the story which I had forgotten, or which had remained unheeded. Here then, I said to myself, is another problem, uninteresting, it is true, by itself; but what if it prove to be in relation with all these enigmas which torture me? I shut myself in my room, and endeavoured to dismiss all prejudice from my mind, and I went over everything *de novo*, assuming for theory's sake that the disappearance of Annie Trevor had some connection with the flint signs and the eyes on the wall. This assumption did not lead me very far, and I was on the point of giving the whole problem up in despair, when a possible significance of the Bowl struck me. As you know there is a 'Devils Punch-Bowl' in Surrey, and I saw that the symbol might refer to some feature in the country. Putting the two extremes of the puzzle together, I determined to look for the Bowl near the path which the lost girl had taken, and you know how I found it. I interpreted the signs by what I knew, and read the first, the Army, thus: 'there is to be a gathering or assembly at the Bowl in a fortnight (that is the Half Moon) to see the Pyramid, or to build the Pyramid.' The eyes,

drawn one by one, day by day, evidently checked off the days, and I knew that there would be fourteen and no more. Thus far the way seemed pretty plain; I would not trouble myself to enquire as to the nature of the assembly, or as to who was to assemble in the loneliest and most dreaded place among these lonely hills. In Ireland or China or the west of America the question would have been easily answered; a muster of the disaffected, the meeting of a secret society, Vigilantes summoned to report; the thing would be simplicity itself, but in this quiet corner of England, inhabited by quiet folk, no such suppositions were possible for a moment. But I knew that I should have an opportunity of seeing and watching the assembly, and I did not care to perplex myself with hopeless research; and in place of sober reasoning a wild fancy entered my thoughts, and haunted me in spite of my judgment: I remembered what the people here had said of Annie Trevor's disappearance, that she had been 'taken by the fairies.' I tell you Vaughan I am a sane man as you are, my brain is not I trust, mere vacant space to let to any wild improbability, and I tried my best to thrust the fantasy away. And the hint came of the old name of the fairies, "the little people," and the very probable belief that they represent a tradition of the prehistoric Turanian inhabitants of the country, who were cave dwellers: and then I realised with a shock that I was looking for a being under four feet in height, accustomed to live in darkness, possessing stone instruments, and familiar with the Mongolian cast of feature! I say this Vaughan, that I should be ashamed to hint at such visionary stuff to you, if it were not for that which you saw with your very eyes last night, and I say that I might doubt the evidence of my senses, if they were not confirmed by yours. But you and I cannot look one another in the face and pretend delusion; as you lay on the turf beside me I felt your flesh shrink and quiver, and I saw your eyes in the light of the flame. And so I tell you without any shame what was in my mind last night as we went through the wood and climbed

the hill, and lay hidden beneath the rock.

"There was one thing that should have been most evident that puzzled me to the very last. I told you how I read the sign of the Pyramid; the assembly was to see a pyramid, or to build a pyramid, or to do I knew not what with a pyramid, and the true meaning of the symbol escaped me to the last moment. The old derivation from $\pi\upsilon\rho$, fire, though false, should have set me on the track, but it never occurred to me.

"I think I need say very little more. You know we were quite helpless, even if we had foreseen what was to come. Ah, the particular place where these signs were displayed? Yes, that is a curious question. But this house is, so far as I can judge, in a pretty central situation amongst the hills; and possibly, who can say yes or no, that queer old limestone pillar by your garden wall was a place of meeting before the Celt set foot in Britain. But there is one thing I must add; I don't regret our inability to rescue that wretched girl. You saw the appearance of those things that gathered thick and writhed in the Bowl; you may be sure that what lay bound in the midst of them was no longer fit for earth."

"So?" said Vaughan.

"So she passed in the Pyramid of Fire," said Dyson, "and they passed again to their under-world, to the places beneath the hills."

THE END.



Mr. Herbert Vivian, once, we believe, connected with a stormy periodical entitled *The Whirlwind*, has made more than one bid for literary success, without altogether achieving his object, and he has now determined upon a bold stroke. He has written a novel, which is announced for early publication, and is credibly reported to have the newest and sweetest thing in frontispieces; this sweetness takes the form of a horary figure, erected by a lady-astrologer, who has been good enough to predict for the book a very felicitous future. Mr. Herbert Vivian may be congratulated upon this latest device in advertisement, but can we also congratulate one of the greatest and oldest of the secret sciences upon being put to such uses?

The Cloud upon the Sanctuary.

BY THE COUNCILLOR D' ECKARTSHAUSEN.

TRANSLATED BY MADAME ISABEL DE STEIGER.

LETTER VI. AND LAST.

GOD made Himself man to deify man. Heaven united itself with earth to transform earth into heaven.

But in order that these divine transformations can take place, an entire change, a complete and absolute overturning and upsetting of our being, is necessary.

This change, this upsetting, is called re-birth. *To be born*, simply means to enter into a world in which the senses dominate, in which wisdom and love languish in the bonds of individuality.

To be *re-born* means to return to a world where the spirit of wisdom and love governs, and where animal-man obeys.

The re-birth is triple; first, the re-birth of our intelligence; second, of our heart and of our will; and, finally, the re-birth of our entire being.

The first and second kinds are called the spiritual, and the third the corporeal re-birth.

Many pious men, seekers after God, have been regenerated in the mind and will, but few have known the corporeal re-birth. This last has been attained to but by few men, and those to whom it has been given have only received it that they might serve as *agents* of God, in accordance with great and grand objects and intentions, and to bring humanity nearer to felicity.

It is now necessary, my dear brothers, to lay before you the true order of re-birth. God, who is all strength, wisdom, and love, works eternally in order and in harmony.

He who will not receive the spiritual life, he who is not born anew from the Lord, can not enter into heaven.

Man is engendered through his parents in original sin, that is to say, he enters into the natural life and not the spiritual.

The spiritual life consists in loving God above everything, and your neighbour as

yourself. In this double-love consists the *principle* of the new life.

Man is begotten in evil, in the love of himself and of the things of this world. Love of himself! Self interest! Self gratification! Such are the substantial properties of evil. The good is in the love of God and your neighbour, in knowing no other love but the love of mankind, no interest but that affecting every man, and no other pleasure but that of the well-being of all.

It is by such sentiments that the spirit of the children of God is distinguished from the spirit of the children of this world.

To change the spirit of this world into the spirit of the children of God is to be regenerated, and it means to despoil the old man, and to re-clothe the new.

But no person can be re-born if he does not know and put in practise the following principle—that of truth becoming the object for our doing or not doing; therefore, he who desires to be re-born ought first to know what belongs to re-birth. He ought to understand, meditate, and reflect on all this. Afterwards he should act according to his knowledge, and the result will be a new life.

Now, as it is first necessary to know, and to be instructed in all that appertains to re-birth, a doctor, or an instructor is required, and if we know one, faith in him is also necessary, because of what use is an instructor if his pupil have no faith in him?

Hence, the commencement of re-birth is faith in Revelation.

The disciple should begin by believing that the Lord, the Son, is the Wisdom of God, that He is from all Eternity from God, and that He came into the world to bring happiness to humanity. He should believe that the Lord has full power in heaven and on earth, and that all faith and love, all the true and the good, come from Him alone; that He is the Mediator, the Saviour, and Governor of men.

When this most exalting faith has taken root in us, we shall think often of the Saviour, and these thoughts turned towards Him develop, and by His grace re-

acting in us, the seven closed and spiritual powers are opened.

The way to happiness.—Do you wish, man and brother, to acquire the highest happiness possible? Search for truth, wisdom, and love. But you will not find truth, wisdom, and love, save in the unity of the Lord Jesus Christ, the Anointed of God.

Seek, then, Jesus Christ with all your strength, search Him from the fulness of your heart.

The beginning of His Ascension is the knowledge of His absence, and from the recognition of this knowledge is the desire for increased power to seek Him, which desire is the beginning of faith.

Faith gives confidence, but faith has also its order of progress. First comes historic faith, then moral, then divine, and finally *living* faith. The progression is as follows: Historical faith when we learn to believe the history of Jesus of Nazareth, and through this simple historical faith in the *existence* of Jesus, will evolve moral faith, whose development consists in the acquirement of virtue by its search and practice, so that we see and find real pleasure in all that is taught by this Man; we find that His simple doctrine is full of wisdom and His teaching full of love; that His intentions towards humanity are straight and true, and that He willingly suffered death for the sake of justice. Thus, faith in His Person will be followed by faith in His Divinity.

This same Jesus Christ tells us now that He is Son of God, and he emphasizes His words by instructing His disciples in the sacred mysteries of nature and religion.

Here natural and reasonable faith changes into divine faith, and we begin to believe that he was God made man. From this faith it results that we hold as true all that we do not yet understand, but which He tells us to believe. Through this faith in the Divinity of Jesus, and by that entire surrender to Him, and the faithful attention to His directions, is at last produced that living faith, by which we find *within ourselves* and TRUE through *our own experience*, all that hitherto we

have until now believed in merely with the confidence of a child; and this living faith proved by experience is the highest grade of all.

When our hearts, through living faith, have received Jesus Christ into them, then this Light of the World is born within us as in a humble stable.

Everything in us is impure, surrounded by the spider-webs of vanity, covered with the mud of sensuality.

Our will is the ox that is under the yoke of its passions. Our reason is the Ass who is bound through the obstinacy of its opinions, its prejudices, its follies.

In this miserable and ruined hut, the home of all the animal passions, can Jesus Christ be born in us through faith.

The simplicity of our souls, is as the shepherds who brought their first offerings, until at last the three principal powers of our royal dignity, our reason, our will, and our activity* prostrate themselves before Him and offer Him the gifts of truth, wisdom, and love.

Little by little, the stable of our hearts changes itself into an exterior Temple, where Jesus Christ teaches, but this Temple is still full of Scribes and Pharisees.

Those who sell, Dives and the money changers, are still to be found, and these should be driven out, and the Temple changed into a House of Prayer.

Little by little Jesus Christ chooses all the good powers in us to announce Him. He heals our blindness, purifies our leprosy, raises the dead powers into living forces within us; He is crucified in us, He dies, and He is gloriously raised again Conqueror with us. Afterwards His personality lives in us, and instructs us in exalted mysteries, until He has made us complete and ready for the perfect Regeneration, when He mounts to heaven and thence sends us the Spirit of Truth.

But before such a Spirit can act in us, we experience the following changes:—

First, the seven powers of our understanding are lifted up within us; afterwards, the seven powers of our hearts or

of our will, and this exaltation takes place after the following manner. The human understanding is divided into seven powers; the first is that of looking at abstract objects—*intuitus*. By the second we perceive the objects abstractedly regarded—*apperceptio*. By the third, that which has been perceived is reflected upon—*reflexio*. The fourth is that of considering these objects in their diversity—*fantasia, imaginatio*. The fifth is that of deciding upon some thing—*judicium*. The sixth co-ordinates all these according to their relationships—*ratio*. The seventh and last is the power of realizing the whole intellectual intuition—*intellectus*.

This last contains, so to say, the sum of all the others.

The will of man divides itself similarly into seven powers, which, taken together as a unit, form the will of man, being, as it were, its *substantial* parts.

The first is the capacity of desiring things apart from himself—*desiderium*. The second is the power to annex mentally things desired for himself—*appetitus*. The third is the power of giving them form, realizing them so as to satisfy his desire—*concupiscentia*. The fourth is that of receiving inclinations, without deciding upon acting upon any, as in the condition of passion—*passio*. The fifth is the capacity for deciding for or against a thing, liberty—*libertas*. The sixth is that choice or a resolution actually taken—*electio*. The seventh is the power of giving the object chosen an existence—*voluntas*. This seventh power also contains all the others in one figure.

Now the seven powers of the understanding, like the seven powers of our heart and will, can be ennobled and exalted in a very special manner, when we embrace Jesus Christ, as being the wisdom of God, as principle of our reason, and His whole life, which was all love, for motive power of our will.

Our understanding is formed after that of Jesus Christ; First, when we have Him in view in everything, when He forms the only point of sight for all our actions—*intuitus*. Second, when we perceive His actions, His sentiments, and His spirit

* The Three Magi.

everywhere—*apperceptio*. Third, when in all our thoughts we reflect upon His sayings, when we think in everything as He would have thought—*reflexio*. Fourth, when we so comfort ourselves in such wise, that His thoughts and His wisdom are the only object for the strength of our imagination—*fantasia*. Fifth, when we reject every thought which would not be His, and when we choose every thought which could be His—*judicium*. Sixth, when in short we co-ordinate the whole edifice of our ideas and spirit upon the model of His ideas and spirit—*ratio*. Seventh, It is then will be born in us a new light, a more brilliant one, surpassing far the light of reason of the senses—*intellectus*. Our heart is also reformed in like manner, when in everything,—First, We lean on Him only—*desidere*. Second, We wish for Him only—*appetere*. Third, We desire only Him—*concupiscere*. Fourth, We love Him only—*amare*. Fifth, We choose only that which He is, so that we avoid all that He is not—*eligere*. Sixth, We live only in harmony with Him after His commandments and His institutions and orders—*subordinare*. By which in short, Seventh, is born a complete union of our will with His, by which union man is with Jesus Christ but as one sense, one heart; by which perfect union the new man is little by little born in us, and Divine wisdom and love unite to form in us the new spiritual man, in whose heart faith passes into sight, and in comparison to this living faith the treasures of India can be considered but as ashes.

This actual possession of God or Jesus Christ in us is the Centre towards which all the mysteries converge like rays to the circle eye; the highest of the mysteries is this consummation.

The Kingdom of God is a kingdom of truth, morality, and happiness. It operates in the saints from the innermost to the outside, and spreads itself gradually by the Spirit of Jesus Christ into all nations, to institute everywhere an Order by means of which the individual can reach as well as the race; our human nature can be raised to its highest perfection, and sick humanity be cured from all the evils of its weakness.

Thus the love and spirit of God will one day alone vivify all humanity; they will awake and rekindle all the strength of the human race, will lead it to the goals of Wisdom and place it in suitable relationships.

Peace, fidelity, domestic harmony, love between nations, will be the first fruits of this Spirit. Inspiration of good without false similitudes, the exaltation of our souls without too severe a tension, warmth in the heart without turbulent impatience, will approach, reconcile, and unite all the various parts of the human race, long separated and divided by many differences, and stirred up against each other by prejudices and errors, and in one Grand Temple of Nature, great and little, poor and rich, all will sing the praise of the Father of Love.

TRANSLATOR'S NOTE.

I can but fear that, especially in this latter part, our noble teacher Eckartshausen may displease, even disgust, some of his readers. To the natural man the things of God are foolishness, and the intellect that is only equipped with the opinions of this modern nineteenth century world will probably feel even resentment at what he or she may think is surrendering their whole natures in an ignoble manner, and that to follow out teachings which some may consider savour of the meeting-house or Roman Catholic Chapel—as the ending suggests both—is really quite unsuitable for the intellectual religious student of the various religions, Theosophical or Occult *present times*, and to these objections, which one feels come rather from the head than the heart, I would like respectfully to suggest a few thoughts.

In the first place, Eckartshausen is addressing himself to the Elect, these last also including all who desire to know the things of the Spirit. Many are called but few chosen, many have the desires but are not strong enough to carry them through; now, Eckartshausen does not consider these, he speaks to steady students, and he leads them up to a point which we all feel few can attain, and that sense of re-

sentment is not altogether blameable, because it proceeds from an intuition of our own shortcomings and the magnitude of the whole. In very simple words the author puts before us the achievement of the individual man in the greatest work that can be done on earth, the conscious possession of God—known and taught in the Eastern School, equally, that of the entering in of finite mortal man into Omniscience, Immortality, and Infinity. Because we have by too common use of such phrases lowered and profaned our own ideals, it does not alter *the fact* that this possibility and the hope of mankind is of all things the most superb. Neither, because we feel as ordinary men and women that these things are too high for us, and our souls faint within us at the bare notion of such achievement, need we despair. We must reflect that the whole purpose of Creation is the ultimate full manifestation of God in Man; that though we as mere individuals can but make small headway, yet we belong to humanity, and it is humanity that is to be restored to its pristine glory, and for which the superlative work of Christ's Incarnation was done. Man, the greatest of God's works; this Catholic soul of man, when regenerated brings about the great Redemption. Few as individuals can attain, save those holy Priests of the Mysteries, those Saints, those Masters of the Rosy Cross, those first men *made perfect*, who lead the way for us to follow each as best he can; remembering, to our everlasting comfort, that we are now *in the Kingdom*, that our Faith keeps us there, and so that we hold on, as it were by the fringe of His garments, we are in the Fold with our Shepherd. Faith is the *substance* of things hoped for, so our Faith is a proof of the substance to which we are annexed.

As to the objection that there are no masters and doctors, now—are there not? God has left no one without them. Everyone of us according to his merits and requirements *has* some teacher of some sort. Doubtless very few have arrived at the point when what is called *occult* knowledge is either given or required; but, when any mind is able to know the important things of the spirit, it does not

matter in what outward religion he may be placed the doctor and master will surely come. Experience proves this. In these days there is an unfortunate idea afloat, that "information" in the things of the Spirit means mainly clairvoyance, clairaudience, etc. Certainly there is much, very much, to learn about these matters, which can only be learned correctly in special manners and under authorised teachers; but most students are in these matters only impelled by very shallow curiosity or vanity, and have no intention of real work. These will not find—otherwise than what they seek. They will find but the apparitions created by the passions of their soul, having no substance, therefore, not signifying anything true, which they will not have the knowledge to understand. The vaporous estate of universal being will, as under the Satyric form of "Pan," conceal all truth from them, and they run the risk of losing themselves *away* from *the Kingdom*.

To readers of intellect who are dissuaded from the idea of the "Quest" as being derogatory to their intellect to have faith in that of which they know nothing, I would also venture to suggest that the plan should be tried, for nowhere does Eckartshausen or any mystic at all imply that the intellect is to be stultified. On the contrary, they assert that the objects for the intellect are so great and noble, that the intellect naturally, when really honourable to itself, humbles itself because of the nobility of the objects contemplated. In everything the intellect is regarded with respect, and it is only humbled by the comparison it must make when it sees the vast difference opening for it, when it leaves the small issues of the sense-life to the great and catholic ones of the new life of man. All this is not mere words; it is meant precisely as said, not as figment of the imagination, which has no root in itself—but as the recorded experience of the wise ones; which we simple ones would do well to respect.

Now with regard to the last letter a friend suggests some valuable thoughts which I will quote. With reference to the word *gluten*, lest any one should place too gross an interpretation on the word, it

may be as well to bear in mind that a similar term has been used by others who lead up thence and from *every vulgar* interpretation, by showing that what is referred to by Eckartshausen is *our* sensorial life, the sensuous spirit in the blood, which having departed from the Image of its principle needs conversion to and co-ordination with it—not that the body of sin—the wicked man—should die absolutely, but that he should be converted and live, by which process he becomes indeed the body of the divine Image by which he is re-capitulated. If he repent, he lives with a new whole sensorium.

Thus Dante, among others, speaks in the Paradiso of the double garment, the spiritual body, and the glorified earthly body. Refer, moreover, to Isaiah xi. 7, "Therefore their land shall possess the *double*, and everlasting joy shall be unto them," and hence it is that the greatest and humblest of all earthly creatures, viz., the re-created pure humanity, the Rosy-Cross of the Regeneration, has been honoured, by such as have known the handmaid of the Lord, the Servant-Form not yet glorified which He vouchsafed to take upon Him.

Thus the angels will be seen in the same aspect after the Judgment as before, being true emanations, but the souls of the Saints will bear "the two-fold garment" spoken of in Canto xxv., viz., the spiritual and the glorified terrestrial or paradisaical body, that is to say, our sensorium being re-capitulated by its Principle, *i.e.*, in Christ, reigneth with Him in glory, a perfect manifestation of Deity which is the Omega of all Creation.*

These admirable thoughts will surely

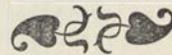
*It may be observed that Mystics uniformly respect the Historic Tradition, if but as in a secondary sense, as it were a husk for the safe keeping of the invaluable kernel, and as the bark protects the vitality of the tree. Thus Dean Colet, in his Introduction to Dionysius, quoting him says—"We have heard as a mystery that Jesus Christ was made in substance as a man, but we know not how He was fashioned of the Virgin's substance by a law other than natural, nor how with feet bearing a corporeal mass and weight of matter He passed dry-shod over this watery and fleeting existence. The understanding of this how has not been considered essential to Salvation."

help to raise ours to a hopeful belief that such a magnificent future is worthy of all our highest aspiration and endeavour. Each in our own small way is of use, we must remember that every stone is wanted by the Master Builder that He Himself chisels and points to one great End. Surely we should have infinite patience in all clash of opinions, knowing that opinions matter *nothing*.

This little work of Eckartshausen is, as it were, his last Swans Song. It was greatly esteemed by many, and still holds its own, stamping the author as a man who wrote from experimental knowledge. Doubtless he was understood thoroughly only by minds in his own grade of office, and to such he still speaks principally. It is a mistake to suppose that his period of history was very different from our own in these matters; for in all generations there are minds in certain processes of re-birth, and from time to time these speak with no uncertain sound; each, as he departs hence, opening another door for a new aspirant. The work is *not* a selfish one, it can never be individual only. It is not our petty individual immortality that is the aim of such writers as Eckartshausen, but each individual swells the multitude of the Elect, and so hastens the time of the great, even the supreme, Consummation.

ISABEL DE STEIGER.

THE END.



The Redemption of Hysteria.

IN propounding a theory, or proposing a method of practice, new to any section of one's readers, it is well to clear the ground by coming to an understanding as to the exact sense in which one is using words. The word *Hysteria* is commonly used, vaguely, for any nervous disorder which the person speaking is unable to refer to any other category. As long as the public, the medical public especially, disbelieved in the existence of such phenomena as telepathy and thought-

transference, the whole subject of nervous disorder was necessarily a chaos, and its nomenclature was of course confused. But the mere knowledge that such phenomena do occur (even prior to any close study of them) suggests at once a beginning of classification; we are led to distinguish two distinct types of nervous organisation:—the positive-magnet or impression-sending type; and the sensitive or impression-receiving type. These types overlap; as do genera in natural history; none the less are types themselves strongly marked; and each is subject to its own kind of nervous aberrations.

Now many of the obscure symptoms commonly called "hysterical," when examined in the light of even the most elementary occultist knowledge, are found to be distinctly connected with failure of the will-power under subjection to accidental influence from some positive-magnet; the symptoms in such cases can often be arrested by the will of some other positive-magnet purposely directed to that end. I would venture to suggest that we confine the term "hysteria" to the nervous disorders of the receptive type. I am aware that the word is derived from the Greek name of one special physical organ; but as the functioning of that physical organ is specially likely to affect, and to be affected by, disturbing magnetic relations, the very etymology of the word hysteria makes it not the less but the more adapted to the class of disorders to which I propose to confine it.

I use the word "redemption" rather than "cure;" because I hold that hysteria is not a disease, but the abnormal exhibition of a special faculty which has been debarred from its normal exercise and outlet. The study and treatment of hysteria have been hampered by a foregone conclusion that the peculiar hysterical tendency to a dual life is a disease, which ought to be cured by restoring the patient to the stable condition of the positive-magnet type; the truth being that the tendency to lead a dual life is a power or faculty, which we should endeavour to redeem by directing it towards its true function.

The hysteric is a potential *peacemaker* who has missed her vocation. Her true function is to be an interpreter between persons or classes in widely differing states of consciousness (and especially between persons

in *polar* states of consciousness); to pass, by magnetic sympathy, into one of the opposing states; and then, while saturated with the knowledge given by that experience, to pass into the opposite mode of consciousness by similar sympathy with the other side. The conflicting states fuse together within herself; then (when she has recovered the immediate strain), she can interpret each to the other. Such work is at times somewhat painful; but is in no way dangerous if done under proper conditions. So far from its being unhealthy work, the magnetism of each of a pair of antithetic polars is the best prophylactic against injury from the magnetism of the other. The hysteric is one who has been accidentally over-magnetised on one side without receiving due counter-magnetism. A steady training in the work of the interpreter constitutes *the Redemption of Hysteria* into Seerhood.

Spiritualists may object that I speak as if the function of the hysteric were to interpret between man and man on earth; whereas (they will say) her true function is to be a medium of communication between those in the flesh and Unseen Beings. To which I reply that I am speaking of the process and means of Redemption, of the training of the medium for her ultimate task; not of that task itself. Training for a high and difficult task must be given by exercise in similar tasks at a lower level. The bane of Spiritualism has been that mediums are not taught to interpret between polar states of consciousness at such levels that the teacher can judge of the accuracy of their work. Given the mediumistic temperament, there is as much scope for careful training in accuracy of interpretation as there is in making a vocalist into a faithful interpreter between composers and audiences; and the master cannot train except by insisting, at first, on the faithful execution of comparatively easy tasks. In "Schools of the Prophets," the future interpreter between God and man was trained by acting as messenger or interpreter between his human teacher and the stupid worldly world.

To come down to our own day, its practical difficulties and possible solutions. I would warn parents to beware of any teacher who says of a nervously sensitive child:

"She has genius for —," the teacher's own special subject; it is far more likely that the child has a "genius" for thought-receptivity, and is being over-magnetised by this particular teacher; the most probable outcome of which is, a short brilliancy, followed by an early (and perhaps fatal) break-down. Get any child who is said to have special genius counter-magnetised; this will not destroy genius should it really exist; but it will explode the bubble of a fictitious brilliancy due to the pupil thought-reading the teacher. If the latter expresses himself disappointed and leaves off predicting for the pupil a special career, the parent may infer that the supposed vocation never was a real one; and should then set work to prepare the child for that career for which she is fitted, and for which her genius is real and can be cultivated into solid power, the career of an interpreter. Discourage the ambition to shine, *e.g.*, at examinations. Let the child learn few subjects, but be well-grounded in those. Keep her under magnetic teachers (as far as may be of the positive-magnet type). Let her study be always a little below the level of her age and capability. Let part of her regular work consist in assisting stupid or backward pupils of the *same* teacher to understand his instructions. This averts the dangers of one-sided magnetism, by keeping the girl in a proper alternation of consciousness between the clever teacher and the stupid pupils; and it gives exercise to the interpreter faculty. See that she distinguishes carefully between her own ideas or impressions of the subject she is studying, and the actual teaching of the master. This caution is specially necessary when any special religious instruction is going on, as, for instance, during preparation for confirmation in a school.

It is good for such a girl as I am describing to spend a good deal of time in translating from one language to another. Train her to keep strictly to the sense of the original, while conforming to the idiom of the language in which she is writing.

An excellent occupation for such a girl after leaving school is to be assistant to an author or lecturer, or (especially) to a conscientious editor of a magazine, in any capacity which involves mediating between

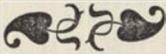
the man and his public. To be study-assistant to a mere investigator subjects the patient to one-sided magnetism, which mere ordinary social or family intercourse is usually found quite inadequate to polarise. The Redemption of Hysteria consists in making of the patient an actual medium of communication between influences which stand in some relation of antithesis or polarity to each other.

The freakishness and fickleness characteristic of hysteria result from the blind groping of thwarted instinct feeling out after the true remedy for its distress,—*polarity of influence*. The result of systematically supplying the need for a time, is that the blind, groping desire becomes quickened into a true instinct of self preservation; and when once this has been established, the patient may be left to take care of herself. The after-difficulties come, not from her, but from the prevailing condition of popular ignorance on the whole subject. This, however, is happily tending to diminish every day. During the years when I was making my chief study of hysteria, the proposition to put a girl, over-magnetised by some preacher, into friendly relations with the writer whom that preacher least understood and most rabidly denounced, for the sake of magnetic polarisation, called forth a storm of remonstrances! One's path was blocked and hampered at every turn by foolish prejudices, quite irrelevant to the matter in hand, which was the cure of disorder.

I have said that the hysteric (actual or potential) should be kept as much as possible under teachers of the positive magnet type. The difficulty is to find strong positive magnets who do not misuse their power, from ignorance, desire to propagate some hobby, and delight in the exercise of magnetic influence. It is here that the peculiar temperament of the Jewish people comes to our aid. Their long training has not only made of them a race of positive magnets, but has also inbred in them a marvellous chastenedness in the use of the power so gained. It may be true that many Jews exert undue influence in matters of money and politics; they are usually guiltless of the far worse crime of weakening the will-power, and destroying the nervous balance, of pupils, for the gratifica-

tion of their own emotional vanity, or the propagation of their spiritual or intellectual hobbies. I wish I could say as much for Christian preachers of any denomination, or for Gentile teachers of any Art or Science! The *magnetic tricks*—(for such they really are, however disguised)—by which many of the most refined among us gain what they please to call “influence for good,” would offend the *taste* of a quite average Jew or Jewess. This chastened Jewish taste in such matters is the result of centuries of training, directed to prevent that massing round a teacher of *gobe-mouche* “followers,” which, according to Jewish ideas, comes very near the sin of “idolatry.” Whoever would know what Judaism is, as a silent influence for good in this fevered and crazy world of ours, should watch the wise calmness of Hebrew teachers in dealing with Gentile hysteriacs.

MARY EVEREST BOOLE.



Some Considerations towards A Philosophy of God and Man.

IX.

EARTHS AND HEAVENS : THEIR RELATIONSHIP.

WE have spoken of man as existing in three different states of Being which we have called the Heavenly, the Edenic, and the Earthly. We have now to suggest, as an equally clear deduction from the teaching of Holy Scripture; that in connection with at least the lower and middle of these three, there are two modes of consciousness, which are termed Earth and Heaven. This statement is based upon various passages in the Word which speak of a new Heaven and a new Earth. (See Rev. xxi., 1., Isa. lxv., 17, lxvi., 22, II. Peter iii., 13, and compare II. Cor. xii., 2., where we have “third heaven,” though nowhere in Scripture is any reference to a third earth.)

This idea, very luminous when grasped in

its right significance, may possibly at first seem to some a little difficult. The idea is this. As man is three-fold in the sense of comprising Spirit, Soul, and Body, so are there three planes of human existence (three, not as exhausting possibility, but as exhausting present perception and concern) correspondent to these. The Man of the Highest is—we suggest—the Man of Gen. i., very good in his Maker's sight; a two-in-one, that is a perfect unity of the two elements of human being—feeling and knowledge, will and understanding; correspondent to the two forms of human being, female and male. He is also the perfect Alpha and Omega of the book of Revelation; the Lamb, who sits with God on the Throne, as a pledge of the re-union into One of the primal unity, broken into manifestations for the purpose of attaining the ability to consciously delight in a state of spiritual perfection. The man of the middle plane is the man of Gen. ii. : a one in two; fallen into a dream of duality for a like economic purpose, but still in Eden, and with a body—or rather two bodies, male and female—of far finer quality than these coats of skins of beasts which we in this lowest stage wear. The third and lowest would be ourselves as we now are and as we shall be after death, when we pass into that second mode of earthly being which, in distinction, is called Heaven and Hell; or the Spirit, or unseen world.

Now if there be a new Heaven and a new Earth, it must follow that Heaven and Earth are not two planes, but rather two co-relative modes of being, existing both for this lowest plane, and also for that plane (the Edenic) next in succession. Taking this view it will be necessary to remodel our nomenclature lest, using Heaven to express both the higher *mode* and the highest *plane*, we fall into confusion. Let us then speak of the three *planes* as Celestial, Edenic, and Mundane: we can thus keep Earth and Heaven to express the two *modes* of Being, which, it is suggested, obtain on the Mundane and the Edenic planes.

The first point is to grasp with some sort of clearness the characteristic differences of the three planes—Mundane, Edenic, and Celestial—corresponding to

Body, Soul, and Spirit. It is *the idea* that should be caught: terms have no relative value in themselves.

Now although it is far beyond our power to work out a full definition of the three ideas involved in these three terms, yet some approximation may be attained to enable us to think self-consistently.

The Mundane or lowest plane should be associated with the idea of external cognition; learning from objects without us, and experiences which seem external to us. This limitation results from the fact that here matter is opaque to us: we have but limited vision. This limitation is of two degrees. First, on the earth we see only surfaces. We have no insight, and we see the physical only; the moral is hidden from us. But beyond death, in the Heaven-mode of the same plane, an extension of vision will be gained; and we shall see character, and its consequences, expressed very differently from what we see here. But of this more hereafter.

The Edenic is distinguished, we would suggest, from the Mundane by the fact that there we cognise more immediately *qualities in themselves*. It should be borne in mind that in this essay we are attempting only certain considerations towards a philosophy, and not the fully matured philosophy of God and man itself. To the writer there seems a great and clear distinction between these two ideas: a moral order and an understanding order. The former is expressed by "Hear! and do!" (Deut. v., 27). The latter by "I will put my laws in their mind and on their heart also will I write them, and their sins and their iniquities will I remember no more" (Heb. viii., 10). The covenant of the former might be such a passage as Deut. xxx., 15-20. Note especially—"I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live." The covenant of the latter might be found in Ezek. xxxvi., 25-28.

To seek to set up distinctions between planes as being material and immaterial; sight limited to surfaces, and insight, &c.;

though true enough in a sense, yet is apt to mislead. For when we speak of the plane above as immaterial, or characterised by insight, we use, or should use, these terms relatively only. There is no plane which is purely immaterial; but the matter there is of such molecular fineness that it would be immaterial *to us*, with our present faculties. Laurence Oliphant in "Scientific Religion" suggests the ingenious theory that planes differ in virtue of having a finer or coarser ultimate atom, and this of course is determined by our faculties. To finer organisms things intangible to us might be perfectly tangible, and it is hard to see where the logical limit to this progression can be fixed. As Oliphant said, to spiritual bodies love may be as real and solid as any material object here.

We may think then of these two planes, the Mundane and the Edenic, as distinguished by such a differing fineness of organisation as renders us capable of responding in the higher to forces which in the lower can make no conscious effect on us: whereby here we are governed by a system of laws enforced by promises and threats, that is, by rewards and punishments: while in the higher we are directly inspired to love and rejoice in doing what is there perceived to be our good, as well as God's will.

Of the third plane, the Celestial, we shall not venture to say anything at all. Such as are interested to see a very suggestive and admirable little treatise on the subject of the psychical and pneumatological planes are referred to "I Awoke" (published by Simpkin Marshall & Co.

Having thus spoken of the planes of Being, and the distinctive idea involved in them, we must turn now to consider the two modes, earthly and heavenly, which, it is suggested, exist for at least the lower and middle planes.

It is naturally easier to speak of the lower of the two planes: the higher is yet hidden from us; and we can reason about it only by analogy, and by intuitive feeling of what must probably be the case there.

But here on this Mundane plane, we are now in, and do actually experience, the

Earthly mode : and we have a great store of statements about the heavenly in our sacred Scriptures. Some of these probably apply to the Edenic Heaven, and it is necessary to distinguish these statements. In the fact that two, or possibly even three, heavens are described in the same book will be found a fully satisfactory explanation, of divers apparent inconsistencies and contradictions in different passages of Scripture.

The characteristic of Earth is, again, a certain grossness of sense and perception, which makes everything beyond a definite degree of fineness incognisable to us ; and on our side of the degree makes vision for us be of externals only, and matter generally opaque. Here we are being educated into the knowledge of our true spirit and nature, and the character proper to it, by being allowed to practice a lower standard of good, and to experience that the consequences of it is evil. But on this earthly side our experience is limited by our limited perceptive faculties. We know by experience that if we eat too much our stomach gets out of order, and that if we let ourselves fall a great distance we break our limbs or back. But we do not know by experience that if we act from self regarding motives we do as much harm to ourselves as to our bodies in the former case : that to be proud is as bad for us as a cancer, that hatred is like a fever and selfishness a real insanity. These things we do not experience here. The utmost we can do is to find that these characteristics make us disliked ; retard our progress ; or lead to dissatisfaction. And even this lower sort of experimental knowledge is not sure to result in every case. Many manifest all sorts of lower and baser forms of character here, and at death are quite unaware that they are blameworthy. Hence the need for a different mode of being, where demonstration—not attained here, because our senses were too gross for the perception of the demonstration—may be experimentally realised. In heaven we shall see everyone's quality and character as easily as we see their external body here. There, hypocrisy will be unmasked, and sincerity will be recognised. There, too, vices will be as cognisable as bodily dis-

eases and defects here. Observe : *the system* is the same. Actions there will be as much as here good or evil, but the two will never be able to be confused as they can be here. It is simply the same plane, and the same system, only more rigorously enforced and with no possibility of self-deception or evasion. Thus this first Heaven includes what is termed Hell. It is no part of advanced theology to say that God will never seem at all to afflict or grieve the children of men. Pain and sorrow, as we have seen, are necessary ministers, working for us in the ability to know and rejoice in pleasure and joy. Hence, just as there is the demonstration that right action results in joy, so there must, *ex hypothesi*, be the demonstration that wrong action results in sorrow. What is mistaken in the conventional doctrine of Hell is that it is a *real* state, and a *final* state. It is not real if it is not final : these two go together. But there is in it this truth : that there must be a state in which demonstration evaded upon earth may "come home : " as much of the blessedness of what has been rightly done as of the disastrousness of what has been wrongly done.

Now it is easy to see that such a regime as that suggested as characterising the Mundane plane involves necessarily the idea of Free Will. That is, man must be allowed to think himself free to act from his own determination, else punishment would be tyranny, and the worst sort of tyranny—blind and unproductive. Hence, to him who cognises only the Mundane plane, Free Will is a reality whose contradiction is unthinkable. It is very probable that in the Mundane Heaven the same idea of Free Will still holds ; and herein would be another distinction between the Mundane and Edenic states, in that in the former when punished we say, "I deserve it ;" and when rewarded we say, "I have made my calling and election sure : " while in the Edenic we know that we have in the past Mundane plane been made to go through just the experience necessary for the due development of our characters, and that from both the evil and the good, the sorrow and the joy, we have learned needful lessons.

It is always a delight to the spiritually

minded man to be able to justify, rather than to condemn, all honestly and earnestly held opinions, even those which he himself may no longer be able to hold. There is ever somewhat of the trail of "the accuser of the brethren" in such as are quick to blame and denounce what seems to them erroneous. And in the philosophy here suggested it is delightful to find a vindication of the conventional and yet very largely held forms of faith concerning Hell and Free Will. There is a truth in these ideas, though it is not quite what their adherents suppose. After this life, with its possibilities of self-delusion, and ignorance of psychical facts, comes an unveiling of such realities as are proper to the mundane plane, and to the principle of Divine Economy under which, while on this plane, we live. But the mind of any psychical intuition will feel that all that is, or seems to be, done here—wrong act, perverse spirit, and the disastrous consequences never to be evaded—are all alike part of the great Order of human education, whereby through much affliction we enter the Kingdom of God. Such a mind will not be astonished at his own or another's sin; nor will he be cast into doubt of God's love, or despair as to the ultimate state, by finding that suffering follows upon all acts, alike the evil, and the most perfect he can do while under present conditions: for—as the Lord said—branches that bear no fruit are taken away, as a lesson which, if they learn (and we believe they must in the end), God is able to graft them in again: while branches that bear fruit are purged that they may bear more. Thus such a mind armed with this philosophy will go through life firmly and confidently. Fears will not dissolve him. Successes will not vaporise him. He will neither be unduly depressed nor unduly exalted, but will ever be as, in the magnificent address of Brynhild to Sigurd, William Morris describes the attitude of the brave discerning man,—than which nothing finer has ever been written:

"Wilt thou do the deed and repent it? thou hadst better never been born:

Wilt thou do the deed and exalt it? then thy fame shall be outworn:

Thou shalt do the deed and abide it, and sit on thy throne on high,
And look on to-day and to-morrow as those that never die."

For what happens here is rather the prologue to life than life itself. Here we do not so much live as are made fit to live, capable of appreciating and rightly using the high gift when it comes. The great change is not necessarily at the death of the body, for if the now unseen state of the Mundane Heaven and Hell be as some seers have described, the nightmare dream includes both sides of death. Those who have had much experience of really genuine spiritual or physical phenomena—though in view of the philosophy advocated here the actual stage is not so advanced as the terms express—will have no difficulty in believing that the change at death is a comparatively slight one; no greater than that from a larva to the imago: the former a creature of earth or water, the latter of air: but earth, water and air are all in the same world to us: as our Mundane, Earth and Heaven are, no doubt, to the higher Beings of the Edenic and Celestial planes.

To sum up. We have suggested that the system of rewards and punishments holds good both for this earth life, and for that state after death which we have called Heaven (Hell in its restricted sense being therein included): that is for the first Earth and the first Heaven which we have called the Mundane plane. That after this there is for us a New Earth and a New Heaven, which we have called the Edenic plane, in which is to dwell righteousness:* when God's law is written on our minds and a new heart and a new spirit are given to us. While possibly beyond even this there may be a third heaven, which we have called the Celestial plane, not separated from its Earth, but Earth and Heaven united in one; and where the characteristic may be rather goodness than righteousness (see last note).

It is also to be observed that these three planes are not hard and fast distinctions, three regions in different parts of space;

* Note St. Paul's distinction, in Rom. v., 7, between righteousness and goodness.

the whole three are here with us now, and the Being of every man, even the most ignorant, penetrates to the deepest and innermost. If this were not so we could know nothing beyond the one we were actually on at the time: but, because potentially we are in them all, in some minds there is a sort of vision of the depths, and in some a sort of dim seeing or feeling, called intuition, whereby, even here and now, some perception, dim and inaccurate no doubt, is attained of those planes, whose full revelation is a thing yet to come: while others are not yet aroused to any perception beyond the material.

Thus, if we see or feel at all internally, we see now the function and significance of sin and sorrow. They are not at all on the real life plane; only seem to be here for a time, and a loving purpose, on this Mundane plane below life, where we are not only asleep, but fallen into a horrible dream in which we seem to ourselves to be able to act unlovingly and in an unbrotherly spirit; seeking to gain rather than to give, to be served rather than to serve. And when at last, by God's grace, we awake, and once again truly live, the memory of the dream will be to us a power of realising joy. We shall say one to another, "I thought in my dream that I was really like that, and that that state was my rightful and natural one. How awful, if that had been true! but of course it could never be. This is the real, the true, and how sweet it seems to us now after that horrible illusion."

There is a word of the old Latin poet which expresses most perfectly, if caught in the full force of its meaning, the purport and characteristic of this first and lowest plane—

"Per varios casus, per tot discrimina rerum,
Tendimus in Latium; sedes ubi fata quietas
Ostendunt: illic fas est regna resurgere Trogae
Durate, et vosmet rebus servate secundis."*

G. W. A.

[To be continued.]

* Virgil, Aeneid i., 205-8. A free translation would be: Through fair fortune and ill, and experiences which bring out the true metal of us, we are journeying to the promised home; there destiny assures to us peaceful abiding places, and there our old lost state will once more be restored. Endure then awhile that ye may reserve yourselves for the good time that must surely come.



The Lessons of Spiritualism.

WHEN the time comes for the historian to review the development of thought in the nineteenth century, his attention, we cannot doubt, will be attracted to what we have come to designate by the name of Spiritualism. It is not in itself a very happy term for the group of phenomena which it labels, or the convictions with which they are associated. The word *Materialism* provides a definite, well-accredited name for the convictions of those who consider all that we can know of existence to be revealed by the senses, and *Spiritualism* should supply a clear logical opposite. But these neat antitheses are not found in the ordinary dialect of human intercourse. Spiritualism has come to mean the belief that those we call dead can signify their presence to those we call living by the movements of visible objects, sometimes by the movement of the living organism, and the name will so be used here, though it is not one I should have chosen for the purpose. It is only the name which is new. The phenomena to which it applies have probably always been known to some portion of mankind, and the very fact that the new belief in their significance brings us into line with remote ages is a part of its interest; but what gives this belief a special character in our day is that it coincides with a strong development of those scientific tastes which are most hostile to anything allied with the supernatural. The half-century which has seen the face of the world transformed by the miracles of Science, which has witnessed the rise of a new orthodoxy, as absolute and exclusive as the old, founded on a study of the physical world—this age has also seen a recurrence to the beliefs which led pilgrims to Delphi and to Endor, and which peopled, for our ignorant ancestors, the woods with elves and sprites. So much is unquestionable fact, whatever view we take of it.

This change of feeling is most striking, perhaps, where we turn to the very representations of the supernatural which are common to all fictitious literature. They

are nowhere more effective than in the pages of Walter Scott. But when he brings in a visitant from another world, we feel that he is telling a fairy tale. On the imaginative side of his nature it evokes his liveliest sympathies; on every other he is as scornful as if he were a member of the Royal Society. The apparition in the *Bride of Lammermoor* is to my mind one of the most impressive ghost stories in fiction. It so happened that Scott heard a story in some respects similar, attested by a declaration of its truth, from the person to whom the event occurred, that person being a Lord Chancellor of England. The brilliant and witty Thomas Erskine was in early youth accosted (so he told a party at the Duchess of Gordon's when he had become famous), by a pallid image, recognised by him as that of his father's butler, who had died some months previously, and whose return to the realms of the visible had at least as much explanation as that of the apparition of Lammermoor. We need not say that Erskine's narrative is ineffective by the side of Scott's. Ravenswood's visit to the cottage of old Alice, and his interview with the weeping attendant, is more pathetic than Erskine's visit to the lodgings, where he found the widow, and learned from her the tale of injustice and her husband's dying assurance that "Master Tom would see her righted" (as he did), but the main difference is that of genius in the narrator. Yet all Scott has to say of the story is that—

"Tom Erskine was positively mad. I have heard him tell a cock-and-a-bull story of having seen the ghost of his father's servant, John Burnet, with as much gravity as if he believed every word he was saying."

The disbelief of any similar narrative in the present day, though it might be just as positive, would be of a different character from this. Men of Science consider that Spiritualists are fools, as members of the Liberal party consider that Tories are fools. The feeling is no longer the contempt with which men of the world regard the solitary dreamer, it is more like the antagonism of one political party to another.

The new influence is potent even where it is denied or ignored. If it deeply colours our fiction, it sensibly tinges our science. What is Telepathy? If one human being

can reach another without aid from eye or ear, then what is there difficult to receive in the further view that the spirit which can dispense with their service while still possessing them should carry on its intercourse with other spirits when these are dust? And in fact the elder generation of scientific men do feel this, and turn from such theories as Telepathy with distaste, as the slope towards the abyss. But the mere existence of the new names testifies to the encroachment of the new ideas, on the domain most fortified against them.

I should have thought that to the indisputableness of such a change in public opinion, we might add, as common concession, that of its importance. Those who do not consider the growing belief an important truth might be expected to regard it as a mischievous delusion; but that "nothing could be conceived more unimportant if it were true" is what I could not have believed should be held by any one, unless we had received the declaration at first hand. Surely there is no man and no woman who has not moments of passionate longing to hear a voice from lips that are cold. It is a feeling more various in its character than is sometimes imagined; we do not all desire the presence of those we love with equal intensity. But is there any one who does not earnestly wish to know that it is well with them? Some among us declare that this is possible. They say that their bodily organisation is sometimes taken possession of by another will than their own, that the beloved lost send messages through the hand that once clasped theirs. And "men of light and leading" pronounce the belief—not only false, that is natural, the evidence must be received at first hand, and is not always attainable:—not only dangerous, that also would be natural, those who do believe in these communications are tempted at times (and no temptation is more dangerous) to turn from all the business of life and watch for one of the dear words:—but insignificant! I thought my son was lost in Africa, you tell me he is in some city where there is a telegraph office. Perhaps your information is incorrect, you may mistake your wish for conviction. But unimportant even if true!

It is urged against the messages brought by

our telegraph from the unseen world that they are trivial. When the objection comes from men of science, or those taking up the position of men of science, I would rather contest its relevance than its truth. The epithet is one that should find no place in scientific dialect. An actual criticism on Darwin's career, that he wasted his time in counting the spots on a beetle's back, was quite as rational as that which concludes from the triviality of a particular message, that the channel for its transmission is a delusion. However, I am not endeavouring to convince any one of the facts of Spiritualism. I am addressing those who are convinced, either of the reality of those facts, or, at all events (and this is the real issue), of their importance if they be true. We naturally desire to add our testimony to belief at a time when it is denied or derided by the leaders of thought, but the protest is not as necessary as it was, and I should gladly have avoided it, finding the short time before me closely filled with other interests, on which it is more natural to speak to the public. And there are now others interested in the question who address a much larger audience than I could reach. But they do not say the things I would say, and in some respects they take a different view of the subject of our common belief. And I think it possible that these lines may meet the eyes of someone to whom the convictions they express may bring the consolation and hope which they have brought to me. However, in turning to the experiences of a medium—the thoughts they have suggested, and the light they seem to me to throw on the problems of the world, such as it is,—I invite no reader to accompany me who does not care to hear these things as *statements*. I have nothing to say that anyone could regard as a proof.

The power of what is called automatic writing was not unknown in remote antiquity. It was described by a Hebrew writer* more than two milleniums ago, and in all probability there never was a time when it was wholly unknown; it seems now to be very common. There are many, I suppose, who

* "All this" (the details of the temple furniture), "the Lord made me to understand in writing with His hand upon me" (I. Chron. xxviii., 19). This citation was given, not quite accurately, in a message to me.

when they take a pen in hand, feel as if it were a living thing, and are surprised at any instance of immobility. We cannot lay down any rule for the presence of this power; a strong wish has no tendency to produce it, or a strong repugnance to exclude it; it seems compatible with every time of life, and with every character. It is sometimes accompanied by peculiar sensations probably different in different people; to me the feeling is like that of a tight sleeve, and a sort of faintness, but often there is no particular feeling at all. The movement is not one that there would be the slightest difficulty in preventing; but neither is it one which I can suppose myself to be causing unconsciously. I do not know how a sentence or a word is going to end. I feel my hand in the grasp of another, like that of a child who is learning to write. If I finish a word myself, I am as conscious of the difference as if I had taken the pen out of the hand of a different person. There is no more possibility of mistake in the one case than in the other.

But what of the messages themselves. Are they important? Are they interesting? Are they useful? Before I can answer those questions I must know their meaning. Important and interesting to whom? If the questioners desire to know whether the knowledge thus gained is valuable as knowledge would be valuable brought back from earthly travel, which can be imparted to anyone, I should answer that their main interest for many persons must consistent in their testimony to some region whence they proceed. Fifty years ago, a traveller left our shores for the North Pole, who will be enshrined in all memories by the lines which remind the spectators of his cenotaph—

"Not here! the white North hath thy bones, and thou
 Heroic sailor-soul
 Art travelling on some happier voyage now
 Towards no earthly goal."

If Franklin had returned from the white North to tell us that he could give no help in making a map of it—that to the question whether a particular spot was land or water his answer would be unintelligible to our ears, nothing he had to say further would possess any interest for us. And since many consider that questions analogous to these

are what we have to get answered from those who return from a voyage "towards no earthly goal," I would record my own concession (for it must appear in that light to them) that our messages, from that point of view, are disappointing. If anyone derives any new light on physical science from those who have quitted the enclosure of the physical, his experience must be quite different from mine. Nor have I ever learned any fact which I could ascertain to be a fact by any other evidence than that of the person who narrates it. Every attempt to test these messages has, with me, turned out a failure, and it has even happened that a message has been false. This has been so rare that it seems almost misleading to mention it, but a single instance is enough to prove that these communications are not, as we might have hoped such communications would be, secured against actual utruth. No one would continue them, if such cases were frequent. But the proportion in which I have known them no more induces distrust of the whole than a forged letter would prevent anyone trusting the post. When we find these writings gradually acquire coherence and meaning, when in an experience of years we come back to the same names accompanied (as in earth intercourse) by the same method of address and the same kind of expression, when expressions indicating that the affections which have united us on earth are intensified and strengthened recur, when scenes in which we took part, names familiar to both, are mentioned freely—when all these things happen continually, and through an interval of years, I find it impossible to believe that those who address me are other than what they profess to be. The conviction must be held subject to two disadvantages. I have found it, as I have said, impossible to test these communications, and I have found them somewhat colourless. Nothing has been told me, relating to the earth life of the persons who professed to communicate, which was new to me, and which I could investigate. And nothing has been said by them bearing exactly the stamp of individual character which belonged to their intercourse in life. If anyone feels these two concessions fatal to his interest in Spiritualism he must, as far as my experience goes, turn to other things.

Others, no doubt, would speak differently; it is best for each of us to speak from his or her own experience, and this is mine. I have no desire to induce any reader to pursue the subject; it may be that the screen which shuts him in to what is visible and tangible is a needed enclosure for his activity, it is sometimes thus regarded by some who have passed beyond this enclosure. I have been forbidden to report these communications to persons whom they would deeply have interested. All I would urge is that one who will not investigate Spiritualism, for good reasons or bad ones, has no right to an opinion about Spiritualism. It is strange that such a truism has to be put into words. But, unquestionably, there are many who seem to believe the contrary.

What is disappointing in the messages brought us by the mysterious telegraph uniting the seen world with the unseen is explicable on more grounds than one. We put ourselves in a wrong attitude for receiving these messages from precisely opposite reasons. We expect too much of them, and too little. We exaggerate, and then we under-rate, the change that separates us from those who send them. And it is quite possible to combine both these errors, opposite as they are. We may at the same time expect that those who have laid aside the veil of the flesh should become omniscient, and forget that such knowledge as they do gain, is far larger than they can impart to us.

The demand that every message from beyond the grave shall authenticate itself by elevated wisdom or startling revelation is, little as it betrays the connection, a legacy from the belief in an endless Hell. While the multifarious characters and careers of life were supposed to diverge, at the crisis we call Death, in a sudden bifurcation that left on one side no hope, and on another no flaw, all who believed the popular creed—or rather all who did not definitely disbelieve it (a much larger number)—were obliged to regard their lost ones as suddenly transformed, by their passage out of this world, into an elevated grandeur of thought and occupation, quite unlike their character in this life. Up to that moment the mourner may have seen moral and intellectual shortcomings in wife or brother plainly enough, perhaps rather too

plainly ; but to allow of their continued existence was to cut off from all hope the dear and faulty being with whose image recurred at every moment the longing, "Would I had loved him more." The accident or the fever which had removed him from sight must have conferred on him all goodness and all wisdom. Thus it used to be supposed that the alternative was between Heaven and Hell ; and it is still supposed that the choice is between Heaven and nothing. To my mind one of the most valuable lessons of Spiritualism is that it confutes a belief which has no ground but an abandoned and yet recent superstition, and which is repudiated (in its practical influence) by the teaching of the ancient church almost as decidedly as by that modern thought which is most antagonistic to all the churches. The invisible world must surely be as various as the visible, probably far more various. The change that we call Death delivers men from some dangers and temptations, but it works no magic transformation ; and to suppose that those who have passed it, if they continue to live, cease to err, is to forget all the lessons of experience, and draw conclusions without premises.

When, on the other hand, we suppose that if they have anything valuable to communicate, it must be such as we can understand, we contradict the lessons of experience, and draw conclusions against evidence. The demand on the part of a school-boy for some demonstration of the intellectual advantage of age over youth is a gentle approach to that which is made by persons assuming that if the messages from the departed were what they profess to be, they would put us in possession of knowledge which we could at once apply and estimate. If the larger part of what makes a man of fifty fitter to deal with the problems of life than a youth of seventeen is what it would be quite impossible to bring home to the understanding of the latter (if we can suppose him demanding proof of it) much more is this true of that state of spiritual maturity which men mis-call Death.

That the messages which come to us from those we call dead are often disappointing from a lack of that flavour of individuality recalled by the names which authenticate them is what I have fully allowed ; what, indeed, I am anxious to impress on anyone who turns

to this channel of communication in hopes of a word from his dear ones. I would even expand the warning. Those who have quitted our conditions of being when they address us in our language leave at times erroneous impressions, and when they give information or advice as to matters of temporary interest in this world, are entering on the field which in some sense they contemplate from afar. And when they speak to us of *their* experience they convey information which of necessity is to us vague and abstract. Vague and abstract no doubt, and yet on the other hand inwrought with what is intensely personal. On both sides it seems to escape the possibility of effective communication. Yet as I am, once for all, attempting to share my knowledge with those whom it may cheer or aid, I will endeavour to tell all that can be told of what I have gained from these messages.

They have brought me a profound sense both of the continuity of our existence here and hereafter ; and also of an inversion, in some sense apparently opposed to it, of desire and regret. The revelation has its mingled aspect. To me the saddest part of it is the discovery that those who have disbelieved in the Divine in this world may carry that disbelief elsewhere. Communications with one I never knew in earth-life, and of whose very name I remain ignorant, have forced me to recognise that atheism may survive our migration into the unseen, or at least that a bitter resentment against any possible disposer of the earthly fate affords the only trace of anything that we can call a belief in the existence of God. Yet I cannot say so much without adding that a sense of something transient and fitful attaches to the communications of this unknown one, and that when I turn to others, speaking of an infinite hope, I am conscious of a much deeper stability of feeling, as indeed I have felt in earthly intercourse. But the contrast seems stronger here. In some way that it is impossible to describe, the potency of denial seems weakened, even while it must, of course, gain something from the mere fact of its source. And other communications, also from one who was an unbeliever here, open to me new possibilities there of a vision of the Divine. When this speaker awakened to what he described as an experience "which

the word Heaven best expresses," he used his new liberty to ask of supreme wisdom, then apparently first revealed to him, a question concerning science. He had, I suppose (I never saw him) in life cared mainly for science. It was through that channel, it appeared, that the Highest was to be made known to him. No particulars could, he said, be given as to the scientific knowledge thus conveyed, only the result of an intense delight in this teaching, leaving on my mind the impression that the love of physical truth might from some points of view be introductory to a love of all truth, to an extent inconceivable to me hitherto. Yet at the same time the errors in what is called a blameless life were brought home to him with a vividness which seems quite alien to the mind occupied in the study of science. "My omissions sometimes seem colossal." They could not obscure that teaching, nor in the new delight could he forget them.

Nothing is more impressed upon me by these messages than the permanence of all true interests of earth. "Interests deepen and sympathies widen." "This world is more social than I expected." The person who wrote this through my hand spoke of old bonds enduring in their closeness, of family ties renewed and strengthened, of old acquaintance rightly named, old wishes still felt, old hopes still cherished. The meetings in the spirit-world were described as they would be on earth, with a certain temperance most characteristic of the nature. "Not rapture—a growing peace," was the answer to a question lacking that temperance of anticipation. What was most desired, I was told, came more slowly than our earthly hopes had pictured it. The reference, I knew, was to a knowledge of the Divine, on the hope of which we had often dwelt together in past years. I am sure that no one could find old memories thus retouched, and doubt that a voice was speaking from the past.

This continuity of interest is wonderful, but even more, to my mind, are the glimpses of a marvellous change in the estimate of large and small. I have been more than once reminded of that Rabbinical story mentioned by Renan, of the Rabbi, who after a death-like trance, returned to earth to declare that he had seen an "inverted world." The words almost recurred in the case of one

who tried to tell me of his awakening there, and of the judgment on his past. A new scale seemed to have re-arranged all relation, the emphasis, the light and shade, were quite other than he had known on earth. There had been a steady, persistent endeavour to do right here, but with the new light a sudden rush of neglected duty seemed to have been revealed, and the words "I was hungry, and ye fed me not," though not actually used, were forced on my memory. Yet he was one who had heard the invitation to enter into the joy of his Lord. "The invitation," he wrote, "does not preclude, it supplies judgment." The entrance into that joy, the writer went on to add, involves an entrance into that sorrow. A Divine sorrow, indeed, appears the aspect in which, to all aspiring souls, the errors of their earthly career is first revealed. The wronged acquire a strange influence over those who have wronged them, even when the wrong seems trifling. "Our wrong becomes our rudder," that is, as I interpreted the phrase, the whole direction of endeavour is fixed by the desire to atone for injury inflicted on earth. An extraordinary patience and pity has sometimes been revealed where there has been wrong here. "Enter thou into the sorrow of thy Lord" seems to me now an invitation not less sacred than that which it would appear to invert.

The communications of which I have given these specimens—too few, perhaps, to arouse interest, yet almost too many for the feelings of their sacredness, which publication at times seems to outrage—are the outcome, I am told, of a change in the relation of the seen to the unseen universe. There has been a certain thinning in the veils which separate us from those who have passed into the Invisible, which, as it increases, will change the views of the relation between the spiritual and material. A new revelation is dawning on the world. Whether it will be of a character to enforce belief from those who meet it without desire to believe in it, I am not told, I should think not. But those who have spoken of it to me accept for it a position which connects it with the historic course of religion in the past. They see in it a fulfilment of those words of the prophet, "It shall come to pass afterwards that I will pour out my Spirit upon all flesh, your sons and your daughters shall

prophecy . . . and also upon the servants and upon the hand-maidens in those days will I pour out my Spirit."* That is, as I understand, the revelations, which in former days marked the heights of spiritual insight or moral grandeur descend now into the valleys, and meet vague yearnings and feeble gropings in the ignorant, the obscure, and the commonplace. "I have not sufficiently dwelt on the close, familiar, home-life way in which the new dispensation is ordained to come to those in this world," said one who told me of this dispensation. It seems given us, in an especial sense, to widen and deepen our conception of all human relations. It has been emphasized that our Lord is "the first-born among many brethren," His union with His brethren is dwelt on more than His union with His Father. There is a reverence and awe when He is named which it is impossible to describe, because it is expressed in the way in which certain words are written, but if anyone began by believing that Christ was no more than man he might, as far as my communications go, end with believing it. The effect of some of them seems to draw the Divine so near the human that any exceptional relation to the Divine seems submerged.

Much that I have been taught of the possible closeness of human relation would have been somewhat repugnant to me if it had come from spirits clothed in flesh. The new personality which shall, I am told, arise when fragmentary human spirits find their complement, would have seemed to impair the sense of a permanent individuality and obliterate the very idea of a *self*. But when the teacher, speaking from the Beyond, recalls past memories, adds to them definite incidents and circumstances previously unknown but blending in with his present life and forming, as it were, a part of his spiritual scenery, we *feel* the life continuous, the personality undisturbed. The intelligence that it is to form an element in some larger personality does not trouble the mind which holds such a pledge that all which makes the true *self* is imperishable.

The interest of anything that throws light upon our mysterious future is so great, that even a faint gleam which falls there, seems at times more of a magnet than a brilliant illu-

mination elsewhere. But a large part of the interest of these messages lies in their bearing on the life that now is. Even what is disappointing in them throws a wonderful light, to my mind, on the disappointments of intercourse here. Those who send these messages insist on the difficulty of all their intercourse with us, on its liability to distortion, to undue colouring from the atmosphere through which it must pass. I have often felt this insistence disappointing and wasted, yet as I read the communications by the light of much other experience, I discern that merely to carry this warning into life would be, for some of us, to escape its worst dangers. When the secrets of all hearts are revealed it will be discovered, I believe, that our communications, within this sphere, are subject to much more hopeless barriers of misconception than our communications with those who have passed beyond it. If they speak a foreign tongue, and we have to decipher their meaning from ill-chosen words, so do we, and more unconsciously. The greatest hindrance to our mutual understanding is the assumption that we already understand; and if any one should turn from the study of Spiritualism with the conviction that what is false in his ears may have been true on the speaker's lips—if he should carry away a conviction of the enormous part that a mere question of significance—of *semantics*, as it has well been called—takes in all human intercourse, if he should be led, in all controversy to ask more seriously than ever before the questions: What is it you really mean? What is it I really mean?—he would have gained such added powers of apprehension, of tolerance and of sympathy as would give a new expansion to the very idea of truth.

One of the main interests of Spiritualism, I have said, lies in its bringing us into harmony with a remote past. A traveller in Greece has recorded in melodious verse, his refusal to regard the abandoned shrine of Delphi as the haunt merely of impostors and dupes. Both were there, doubtless. The possession of exceptional powers must always present the temptation of concealing their intermittence or decay by simulating the part which was once spontaneous, and there will be always some who will yield to it. But the imposture itself bears

* Joel ii., 28-29.

witness to the reality. That for a thousand years oracles had their visitants and their hierophants, that matters small and great were brought to the decision of those who could decide them only through such agency as we should call spiritualistic—this surely is a fact which we should gladly explain by some other theory than the presence in all ages of a great many fools and liars. Our time links itself, through this belief, with the far past. Under the guidance of those impulses which we name as mediumship, it must be felt by all that it is possible to take up the idea of Inspiration on a new side. We find, at some moments, that a power takes possession of us and uses us as a channel for utterance which we know is not ours. It is close to us, and separate from us. It answers our inmost thoughts, and in the conviction which it enforces of an unseen personality, it explains and justifies that strange sense both of inadequacy and of exaggeration which haunts, as with fitful gusts, a large part of our experience. Who has not felt that all the known events and circumstances of life form a mere contribution to its explanation, that we needed unheard voices to account for some spring of joy within; unseen clouds to account for the darkness which has perplexed our aims and discouraged our effort? We are bewildered no longer at these anomalies. We feel that they meet the experiences of mediumship as a broken splinter joins on to its place. If the troubles of life be not otherwise lightened they at least lose that strange inexplicableness, which by some minds is felt as their heaviest aggravation. Strange sudden wafts of influence receive their explanation when we think of the unseen company around us pouring warm love on our heart like the sunshine on the blind, or chilling us with their need like a hidden iceberg. The shadow of the last is dim beside the glow of the first, and it is also far less enduring.

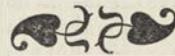
Perhaps the suggestion that these messages from the unseen world light up the seen world with a new extension of that principle which within the Church we know as Sacramentalism, may commend itself to a larger number of readers. "An outward and visible sign of an inward and spiritual grace" is the description of much besides the Canonical Sacraments. Under the influence of Spiritualism we learn to

look on all material existence as a *language*—a clothing for ideas which it is possible to translate more or less accurately into ordinary words. Those lines of Milton's—

"What if Earth
Be but the shadow of Heaven, and things in each
To other like, more than on Earth is thought?"

come home to the mind with new meaning, as we feel the mystic influence of places and circumstances in fostering or hindering this correspondence between the seen and the unseen. I am told—I do not profess to understand the communication, but I believe it—that all places which have been woven in with our affections here have their shadows there, or, perhaps, rather that the shadows were here and that something more real awaits us there. I know how absurd these broken hints may sound. I am speaking to those who can interpret them by the light of intuitions under which they expand as the leafless boughs in May. And only from these can I hope for any understanding. I have chosen a channel for reaching such readers which will, I hope, serve as an exclusion of those who read only to criticise. I write to console, not to convince—not, at least, to convince those who have no desire for conviction. For them these words are meaningless.

JULIA WEDGWOOD.



Petries' Strange Discovery of a "New Race" confirming the Sacred Theory of the Great Pyramid.

By C. FOX, M.R.A.S., M.R.C.S., F.S.S., M.S.A.

IN a paragraph in a late number relative to interpretations of the Great Pyramid occur the words: "The meaning of an Egyptian building must, of course, be Egyptian." This is said *à propos* of my statement that the "eternal doctrine of Christianity" is therein symbolized and concealed. This doctrine is, indeed, in two connections that "both of Christ and of Egypt," as suggested, which are (1) inasmuch as it is

enshrined in this Pyramid, and (2) underlying the original and purest conceptions of Egypt, exemplified to us chiefly in the lofty utterances of Trismegistus. These stand forth from remote ages, in that land of darkness—by its own name Kemi,—as those of the Bhagavat-Gîtâ, &c., so similar, do in India, being as far superior to and diverse from the corrupt products that lineally followed as true Religion is from Idolatry. A distinction has to be made, which is a very broad one; and we must allow, further—whether under the faiths of India, China or Egypt—that it was in a very early, often almost prehistoric, time only that the true faith was held forth. In such a conception it will be found, and the discovery is an inspiring one, that no system of darkness and idolatry is or has been on earth but was once pure, or rather is now a *corruption of the truth*; and such singular degeneration may be credited and understood if we will but watch the processes now going on in Christian churches, where we shall find all gradually, but surely, and alike, tending towards death and the denial of their own original ideals, and the oldest the most so, it being ever *but a matter of time*.

Not to enlarge on this great truth here, I only draw attention to the fact that, while Taoism was, in its original, actually an immaculate expression of the truth, what passes now (and has passed for long) under this name is one of the most besotted and hopeless systems, cursing the earth.

We do not deny, further, that there might be and were individuals under these vitiated religions, or in idolatry, who might be right and accepted—or, again, that there were, probably, those who held and knew the mystical truth at these times; and this there is great reason, *e.g.*, to believe of the Druids, even while their System may have necessitated barbarous rites.

Egypt came, then, to be even typically the Land of Darkness, if we regard not only Scripture but its own abundant remains. Again and again is it thus referred to in the former, or as the representative of Creaturely Will, Might and Wisdom—of Fallen Man, the house of Pharaoh and of bondage to the Seed and “children” of God (or Israel). Thus, the language of prophecy was notably *and still is*, “Out of Egypt have I called My Son,” and, in deep unison and mystery, the child Jesus had to go thither and return by a singularly ordered chain of events; for He was to be our Captain through all the road.

We say, therefore, that the Great Pyramid is—properly speaking—not an Egyptian building; and, indeed, if it were really Egyptian, it could not hold forth what it is found to do. It is Egyptian in that it is in Egypt, and was reared by Egyptian hands too; but this is all the agreement—a superficial one and one which (we say) misleads most into assuming it to be Egyptian in character or to be rightly called by that name. The sad Pyramid of War in which England entombed her dead on the field of Waterloo is not Belgian, but English, and differs as much by its purpose and nature from every other structure of like size in that country as it does by the nation-

ality of its builders. So, it is the very foundation of our belief in the Great Pyramid's sacred and perennially useful character, or in its mystery, that it is not of Egypt, though there situated; and, hence, to recognise this great fact is of importance before examining this mystery. It is a fact which few are apt easily to credit, and of which some sufficient proof may well be asked, but the reader might be surprised to know how much of this can be given.

The strange and foreign character of the Great Pyramid has been demonstrated by Professor Piazzzi Smyth, and may be shown from very various points of view. By intrinsic evidence, it may be enough now to note how the Tombic or Egyptian hypothesis (that being the received theory of Egyptologists) presents insuperable anomalies in this case, and Professor Petrie, whose account of the matter has been too readily accepted by many as settling it finally, is unable—I note—to dispose of some of the incompatibilities it presents on this head. That other Pyramids there are sepulchres it is easy to see; they present no incongruity.

The greatest and oldest and far the noblest, further, has many characters within as much differentiating it from the others as outside it resembles—characters unnecessary, moreover, to and inexplicable by the hypothesis of *their* erection and use. Reference may be made to the predominance in it of the number five and five squared; for, though “Nature loves” this number, it is remarkable that *Egypt* hated and still hates it, deeming it wicked and marking it by a naught. On the other hand, it will be found that the Jews of the early age observed it particularly, or had to; thus, notably their Law was writ in a *Penta-teuch* and they went up out of Egypt harnessed in bands of five; *et sic de cæteris*.

No doubt the great difficulty with Professor Petrie and his adherents is the explanation of a heterologous edifice of such importance in the land, the apparent hopelessness of which makes them pass over any dissimilarities and contradictions which itself presents, since when these are allowed and insisted on we are driven to the theory of a foreign source. I do not think this is philosophic; for these contrarieties are actual facts before our eyes, and, though there were no concurrent testimony whatever from history, their inference from them would be that a Semitic people had come once to Egypt and built this pyramid.

It has been ordered, however, that Josephus (*cont. Ap.*) preserved a fragment of lost Manetho recording a tradition of such a people's coming thither, possessed of a supernatural power, and evidently in the Divine favour and will, and, after awhile, leaving the land again for Palestine. This, several ways, will *not* agree with the sad sojourn long after which ended in the Exodus.—Though historical evidence exactly calculated to solve the problem, this is ignored. The facts of the Great Pyramid, I venture to say, could be explained on no other possible hypothesis, had we no account of this event.

A very interesting and curious discovery has,

however,—in this state of the question,—been just made by Professor Petrie himself, of "A New Race in Egypt." A fresh anomaly has been presented, from indisputable material facts, a peer to that of the Pyramid, and our learned authorities are sorely perplexed by this suddenly-arisen problem of a most ancient people hitherto buried in the Thebaid—and on much the *same grounds* as puzzle all who reject a sacred theory of this Pyramid. So that the very discovery which would have gone far to explain this old problem and have *confirmed the Semitic hypothesis* had he accepted this, now perplexes the very competent discoverer *because he had before rejected it*. For I submit that it harmonises beautifully, by the professor's own unmistakable description, with what the theory of the Pyramid which we hold requires, its anomalous features being there explained and being just those which we believed but had no concurrent archæological evidences to prove. Such evidence at last has been permitted to come to light by the discovery of a non-Egyptian race's town and remains in Egypt, and Professor Petrie is our unexceptional authority for the singular facts which have so unique an interest.

Though unwilling to allow such an anomalous characteristic in the case of the Pyramid as that of being foreign to the land wherein it stands, he is the very authority to affirm and to demonstrate this character of the "New Race" whose town and sepulchre, extending for over 100 miles, he has just described and is at a loss to explain. "Not one body," he says, in all the 2000 tombs he opened, "was mummified or buried at full length," as Egyptians always were, and in this great survey he and his colleagues found "*not a single Egyptian object*," not one scarabæus or cartouche, not one piece of usual funereal furniture, a head-rest or a kohl-pot, not one Egyptian bead, not one amulet, not one god,—so that he is fain to regard the whole discovery as "most strange and inexplicable;" and, if he judges thus of this people, they cannot have been of Egypt; but his opinion is positive.

He even calls this people, proved now to have lived in the heart of that land as "strangers and foreigners," "remoter than a star" from it, and says that, "*had this new town been found in Persia or Syria, no one would have supposed it to be connected with Egypt*." The difference he testifies, after such full examination, to be shown "in all their remains." The very form of their heads is un-Egyptian. Their pottery—quite peculiar—has some resemblance to that of the Amorites, so that he concludes them either Amorites or Libyans. On the first supposition they would be Oriental and might be that Semitic people which we believe came and left the grand memorial and Divine testimony on the rock at Ghizeh; for the ancestors of the Amorites may have been worshippers of Jehovah, since the Jebusites, whom Israel had also to fight, had anciently been the subjects of Melchizedek, King of Salem, and, as above said, all Cults and peoples degenerate in time. The unknown Race had aquiline noses and fine countenances, like the Jews.

There is evidence enough of decline even in Egypt on my theory as to this new found Race, since, withal, strangely, it appears that they used

a ceremonial cannibalism, though I submit this is not actually proved. It is in this way that I would dispose of such an incongruity; the lapse of time would be quite sufficient to cause a sad degeneration—yet, this people's peculiar traits were preserved wonderfully from Egyptian influence; but is not this notoriously the way with the Hebrew race wherever dwelling—have not as long periods passed over these poor exiles and left them no whit less distinct?

We need not specify the apostatized state into which they fell when about to be dispersed.

The chosen people became in Syria Idolaters, nay at Horeb! and there is at least one instance of Cannibalism told even in Scripture, and another occurred at the siege of Jerusalem—which were too in parents on their offspring!

Petrie concludes this mysterious race was present in the land as early as the Seventh Dynasty. Then they might well have been in the land under the Fourth, when this Pyramid was built; and in the interval of time such as settled at Thebes would probably have much altered in piety—indeed, the fact of *their* remaining behind in Egypt argues no less, when the others withdrew to Canaan (as Manettio says of the People who came).

I have yet to mention one feature observed, most un-Egyptian, which is in the closest affinity with the anomalous Pyramid—viz., there was not found one hieroglyph! The same extraordinary character of the latter, speaking so loudly against both the spirit of the land and Idolatry, is enigmatic indeed when we have to note it, not only on but *one* such edifice, but this the loftiest, noblest, most perfect and first; so that, in fact, the very glory of Egypt disclaims all her art and embellishment of priestcraft and the most eminent and universal feature of an Egyptian work!

The riddle of this other Sphynx is solved, however, on the sacred theory. And now we find the very same character to distinguish this alien people—surely they were the builders of this Pyramid! It testifies in its severely simple majesty (like a type of *true Deity* in that dark land of Imagery), against all Decoration and Parade in a country which none has equalled for hieratical embellishment and pictured walls; and here we find this buried people do the very same. Do they not agree?

We have, at last, surely, found the traces of a people such as might build this mysterious Pyramid. To us their discovery is very well explained, since that is there to be accounted for and was certainly erected by man near their time; it presents nothing perplexing to the believer in the wondrous character of that extraordinary, secret work. He must, on the contrary, rejoice at it and say, "*Now* we have a proof from archæology and ethnology—and the link our argument could not supply." But to all others the "new Race in Egypt" must be a hopeless problem, and so its discoverer admits it to be "*inexplicable*," with all his research,—because they must, ignoring its treasured mysteries and infinite correlations, and the contradictions which it presents to all material theories, believe the Great Pyramid to be a tomb.

The Grand Grimoire

With the Powerful Clavicle of Solomon, and Black Magic; or, The Infernal Devices of the Great Agrippa for the Discovery of all Hidden Treasures and the Subjugation of every denomination of Spirits; together with an abridgement of all the Magical Arts.

During the recent Theosophical controversy we have heard much concerning Black Magic. Mr. Judge and his disciples have accused Mrs. Besant of being in some way connected therewith, either actively or as a victim; they have in like manner accused Mr. Chakravarti of being in a peculiar manner a participant in the powers and mysteries of this extraordinary science. Perhaps it will be well for us to afford the readers of THE UNKNOWN WORLD an opportunity to judge for themselves as to the importance and value of the ritual of Black Magic, which was circulated in Europe during the sixteenth and succeeding centuries. The Grand Grimoire, which here follows, is one of a cycle, and is neither better nor worse than its companions. It is translated verbatim from a French work.

CHAPTER I.

SO rare is this great work, so much has it been sought after in these parts, that by reason of its scarcity, one may well call it, with the Rabbinical authors, the veritable *Magnum Opus*; it is they who have bequeathed to us this priceless original, which innumerable charlatans have impotently endeavoured to counterfeit, in imitation of the genuine book, which they have never succeeded in discovering, and for the appropriation of the money of simpletons who have recourse to the first that offers himself instead of to the fountain-head. The present copy has been transcribed from the genuine writings of the mighty King Solomon, which have been met with by pure chance, this sublime monarch having passed all the days of his life in the most laborious researches and in pursuit of the most obscure and hopeless secrets; but in the end he succeeded in all his undertakings, penetrating even into the most remote haunts of Spirits, whom he bound one and all, and forced them to obey him by the power of his *Talisman* or *Clavicle*. Of a truth, what other man, save this invincible genius, would have had the hardihood to reveal the withering words which God makes use of to strike terror into the rebellious Angels and to compel them into obedience? Having soared into the celestial altitudes that he might master the secrets and learn the omnipotent words which constitute all the power of a terrible and venerable Deity, the essence of whose innermost arcana, made use of by an infinite Divinity, was extracted by this grand King, and thereby he has discovered us the Stellar Influences, the constellation of the planets, and the method for the Evocation of all hierarchies of Spirits, by the recitation of the sublime Apellations as they are hereafter set down for you in this Book, as well as the true composition and effects of the dreadful Blasting Rod which causes the Spirits to tremble, and which God also used to arm His Angel when Adam and Eve were driven out of the Terrestrial Paradise, and wherewith he smote the rebellious Angels, precipitating their ambitions into the most appalling gulfs by the power of this very Rod—

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this Rod which collects the clouds, which disperses and breaks up tempests, storms, thunderbolts, and precipitates them upon any portion of the Earth at the pleasure of its director.

Now, therefore, hereinafter follow the true words which have come forth from his mouth, which I have literally followed, and in which I have experienced all possible delight, doubt, and satisfaction, since I have had the good fortune to succeed in all my undertakings.

(Signed) ANTONIO VENITIANA
del Rabina.

CHAPTER II.

OH, men! oh, impotent mortals! tremble at your own temerity when you blindly aspire to the possession of a science so profound. Lift up your minds beyond your limited sphere, and learn of me that before you undertake anything, it is necessary that you should become firm and immoveable, besides being scrupulously attentive in the exact observation, step by step, of all things whatsoever I shall tell you, without which precautions every operation will turn to your disadvantage, confusion, and total destruction; while, on the contrary, by following my injunctions with precision, you will rise from your meanness and poverty, achieving a complete success in all your enterprises.

Arm yourselves, therefore, with intrepidity, prudence, wisdom, and virtue, as qualifications for this grand and illimitable Work, in which I have passed sixty and seven years, working night and day for the attainment of success in this sublime object. The faithful performance of all that is hereinafter set down is the indispensable condition of achievement.

You must abstain during an entire quarter of the Moon from the society of females, so as to protect yourself from the possibility of impurity. You must commence your magical quarter at the same moment with that of the luminary itself, by a pledge to the Grand Adonay, who is the master of all Spirits, to make no more than two collections daily, that is to say, in every twenty-four hours of the said quarter of the Moon, which collations should be taken at noon and midnight, or, if it better please you, at seven o'clock in the morning and at the corresponding hour in the evening, using the following prayer previously to each repast during the whole of the said quarter.

PRAYER.

I implore thee, oh, thou grand and powerful *Adonay*, Master of all Spirits, I beseech thee, O Eloim, I implore thee, O Jehovam! O grand *Adonay*, I give thee my soul, my heart, my bowels, my hands, my feet, my desires, my entire being! O grand *Adonay*, deign to be favourable unto me! So be it! Amen.

Then take your repast; disrobe as seldom and sleep as little possible during the whole of the said period, but meditate continually on your undertaking, centering all your hopes in the infinite goodness of the great *Adonay*. Afterwards,

P

on the morning which succeeds the first night of the said quarter of the Moon, go to a druggist's and purchase a blood-stone called *Ematille*, which must be carried continually about you for fear of accident, and in expectation that henceforth the Spirit whom you propose to compel and to bind will do all in his power to overwhelm you with terror so as to incite you to abandon your enterprise, hoping in this manner to escape from the evils which you are beginning to weave about him. It must be carefully borne in mind that there should be either one or three taking part in the evocation, the *Karcist* included, who is the person appointed to address the Spirit, holding the Destroying Rod in his hand. Be careful to select as the scene of the evocation a forlorn and isolated spot, where the *Karcist* will be free from interruption. You must then purchase a virgin kid, and decapitate it on the third day of the Moon, with a garland of vervain wound about the neck, immediately below the head, by means of a green ribbon. Transport the animal to the place chosen for the evocation, and there, with the right arm bared to the shoulder, arming yourself with a blade of pure steel, and having kindled a fire of white wood, recite the following words in a hopeful and animated manner :

INITIAL OFFERING.

I immolate this victim to thee, oh! grand Adonay, Eloim, Ariel, and Jehovam, to the honour, glory, and power of thy nature which is superior to all Spirits. O grand Adonay! vouchsafe to receive it as an acceptable offering. Amen.

Here you must cut the throat of the Kid, skin it, set the body on the fire, and reduce it to ashes, which must be collected and cast towards the Rising of the Sun, at the same time repeating the following words :

It is to the honour, glory, and dominion of thy name, oh grand Adonay, Eloim, Ariel, and Jehovam, that I spill the blood of this victim! Vouchsafe, O thou grand Adonay, to receive its ashes as an acceptable sacrifice!

While the victim is being consumed by the flames, you may rejoice in the honour and glory of the grand Adonay, Eloim, Ariel, and Jehovam, taking care to preserve the skin of the virgin Kid to form the round or Grand Kabbalistic Circle in which you must place yourself on the day of the grand enterprise.

CHAPTER III.

Contains the true composition of the Mysterious Wand or Destroying Rod.

ON the eve of the grand Enterprise, you must go in search of a Wand or Rod of wild hazel which has never borne fruit; its length should be nineteen inches and a half. When you have met with a Wand of the required form, touch it not otherwise than with your eyes; let it stay till the next morning, which is the day of action; then must you cut it absolutely at the moment when the sun rises; strip it of its leaves and minor branches,

if any there be, using the same steel blade with which the victim was slain, which will still be stained with its blood, assuming that you have abstained from wiping it. Begin to cut it when the sun is first rising over this hemisphere, pronouncing the following words :—

I beseech Thee, O grand Adonay, Eloim, Ariel, and Jehovam to be propitious unto me, and to endow this Wand which I am cutting with the power and virtue of those of Jacob, of Moses, and of the mighty Josua! I also beseech Thee, O grand Adonay, Eloim, Ariel, and Jehovam to infuse into this Rod the whole strength of Samson, the righteous wrath of Emanuel, and the thunders of powerful *Zariatnatmik*, who will avenge the crimes of men at the great day of judgment! Amen.

Having pronounced these sublime and terrific words, and still keeping the eye turned to the quarter of the Rising Sun, you may finish cutting your Rod, and may then carry it to your room. You must then go in search of a piece of wood, which you must fashion to the same size as the two ends of the genuine Rod, and take it to an ironmaster to weld the two little branches with the steel blade with which the victim was slain, taking care that the ends are slightly pointed when they are fitted to the wood; the whole being executed after this manner, you may return home and fix the before-mentioned with your own hands to the genuine Rod. Subsequently you must use a piece of loadstone to magnetise the two points, pronouncing the following words :—

By the grand Adonay, Eloim, Ariel, and Jehovam, I bid thee be united to and attract all substances which I desire by the might of the sublime Adonay, Eloim, Ariel, and Jehovam. I command thee by the opposition of fire and water to separate all substances as they were separated on the day of the world's creation. Amen.

Finally, you must rejoice in the honour and glory of the sublime Adonay, being convinced that you are in possession of a most priceless treasure of the light. On the following evening collect your Rod, goatskin, the stone called *Ematille*, and the two Vervain crowns, as well as two candlesticks and two candles of virgin wax, made by a virgin girl and duly blessed. Take also a new steel, two new flints with sufficient tinder to kindle a fire, likewise half a bottle of brandy, some blessed incense and camphor, and four nails from the coffin of a dead child. All these must be carried to the place chosen for the great work, where everything hereinafter laid down must be scrupulously performed and the dread Kabbalistic Circle must be described in an accurate manner.

CHAPTER IV.

Containing a true Representation of the Grand Kabbalistic Circle.

YOU must begin by forming a Circle with strips of Kid's skin, fastened to the ground by means of your four nails. Then with the stone called

Ematille you must trace the triangle within the Circle beginning at the Eastern point. A large A, a small E, a small A, and a small J, must be drawn in like manner, as also the sacred name of Jesus between two Crosses. By this means the spirits will have no power to harm you from behind. The Karcist and his assistants may then fearlessly proceed to their places within the triangle, and regardless of any noises may set the two candlesticks and the two vervain crowns on the right and left sides of the Triangle within the Circle. This being done, you may light your two candles, taking care that there is a new brazier in front of the Karcist, piled with newly consecrated charcoal. This must be kindled by the Karcist casting a small quantity of the Brandy therein and a part of the camphor, the rest being reserved to feed the fire periodically, in proportion to the length of the business. Having punctually performed all that is mentioned above, you may repeat the following prayer:—

I present thee, O great Adonay! this incense as the purest I can obtain; in like manner, I present thee this charcoal prepared from the most ethereal of woods. I offer them, O grand and omnipotent Adonay, Eloim, Ariel, and Jehovam, with my whole soul and my whole heart. Vouchsafe, O great Adonay! to receive them as an acceptable holocaust. Amen.

You should also be careful to have no alloyed metal about your person, except a gold or silver coin, wrapped in paper, which you must fling to the spirit when he appears outside the circle, so as to prevent him from harming you. While he is picking up the coin, begin promptly the following prayer, fortifying yourself with courage, energy, and prudence. Be, also, especially careful that the Karcist is the sole speaker; the assistants must preserve a determined silence, even if they are questioned or menaced by the Spirit.

FIRST PRAYER.

O great and living God, subsisting in one and the same person, the Father, the Son, and the Holy Ghost, I adore Thee with the deepest veneration, and I submit with the liveliest confidence to Thy holy and sufficient protection; I believe with the most sincere faith that Thou art my Creator, my Benefactor, my Preserver, and my Lord, and I testify to thy sovereign Majesty that my soul desire is to belong to Thee through the whole of eternity. So be it! Amen.

SECOND PRAYER.

O great and living God, who hast created man to enjoy felicity in this life, who hast adapted all things for his necessities, and who didst declare that everything should be made subject to his will, be favourable to this my design, and permit not the rebellious spirits to be in possession of those treasures which were formed by Thine own hands for our temporal requirements. Grant me, O great God, the power to dispose of them by the potent and terrific names in Thy Clavicle:

Adonay, Eloim, Ariel, Jehovam, Tagla, Mathon, be ye propitious unto me. So be it! Amen.

Be careful to nourish the flame with brandy, incense, and camphor, and proceed with the offertory by means of the following prayer.

OFFERTORY.

I offer Thee this incense as the purest which I have been able to obtain, O sublime Adonay, Eloim, Ariel, and Jehovam! vouchsafe to receive it as an acceptable holocaust. Incline to me in Thy power, and enable me to succeed in this great enterprise. So be it. Amen.

FIRST CONJURATION.

Addressed to the Emperor Lucifer.

Emperor Lucifer, Master and Prince of Rebellious Spirits, I adjure thee to leave thine abode in whatsoever quarter of the world it may be situated, and come hither to communicate with me. I command and I conjure thee in the name of the mighty living God: Father, Son, and Holy Ghost: to appear without noise and without any evil smell, to respond in a clear and intelligible voice, point by point, to all that I shall ask thee, failing which, thou shalt be most surely compelled to obedience by the power of the divine Adonay, Eloim, Ariel, Jehovam, Tagla, Mathon, and by the whole hierarchy of superior Intelligences, who shall constrain thee against thy will. *Venitè, Venitè!*

Submirittillor LUCIFUGE, or eternal torment shall overwhelm thee, by the great power of this Blasting Rod. *In Subitò.*

SECOND CONJURATION.

I command and I adjure thee, Emperor Lucifer, as the representative of the mighty living God, and by the power of Emanuel his only son, who is thy master and mine, and by the virtue of His precious blood, which he shed to redeem mankind from thy chains, I command thee to quit thine abode wheresoever it may be, swearing that I will give thee one quarter of one hour of quiet alone, if thou dost not straightway come hither and communicate with me in an audible and intelligible voice, or if thy personal presence be impossible to send me thy Messenger Astarôt in a human form, without either noise or evil smell, failing which I will smite thee and thy whole race with the terrible Blasting Rod into the depth of the bottomless abysses, and that by the power of those great words in the Clavicle—*By Adonay, Eloim, Ariel, Jehovam, Tagla, Mathon, Almouzin, Arios, Pithona, Magots, Sylpha, Tabots, Salamandra, Guonus, Terra, Cælis, Godens, Aqua.* In subitò.

NOTICE.—Before uttering the third Conjunction, should the Spirit refuse to comply, read what follows in the Clavicle, and smite all the Spirits, by plunging both the forked extremities of your Rod into the flames, and be not alarmed, in so doing, at the frightful howls which you may hear, for at this extreme moment all the Spirits will manifest. Then, before reading the Clavicle, and in the midst of the commotion, recite the third conjunction.

THIRD CONJURATION.

I adjure thee, Emperor Lucifer, as the agent of the strong living God, of His beloved Son, and of the Holy Ghost, and by the power of the great Adonay, Eloim, Ariel, and Jehovam, to appear instantly, or to send me thy Messenger Astarôt, forcing thee to forsake thy hiding place, wheresoever it may be, and warning thee that if thou dost not manifest this moment, I will straightway smite thee and all thy race with the Blasting Rod of the great Adonay, Eloim, Ariel, and Jehovam, etc.

At this point, should the Spirit still fail to appear, plunge the two ends of your Rod a second time into the flames, and recite the following potent words from the grand Clavicle of Solomon.

GRAND CONJURATION.

Extracted from the veritable Clavicle.

I adjure thee, O Spirit! by the power of the Grand Adonay, to appear instanter, and by Eloim, by Ariel, by Jehovam, by Aqua, Tagla, Mathon, Oarios, Almoazin, Arios, Membrot, Varios, Pithona, Majods, Salphæ, Gabots, Salamandræ, Tabots, Gnomus, Terræ, Cœlis, Godens, Aqua, Gingua, Janna, Etitnamus, Zariatnatmix, etc. A..E..A..J..A..T..M..O..A..A..M..V..P..M..S..C..S..T..G..T..C..G..A..G...J...F...Z...etc.

After a second repetition of these sublime and powerful words, you may be sure that the Spirit will respond after the ensuing manner.

Of the manifestation of the Spirit.

Lo, I am here! What dost thou seek of me? Why dost thou disturb my repose? Smite me no more with that dread Rod!

LUCIFUGE' ROFOCALE.

Reply to the Spirit.

Hadst thou appeared when I invoked thee, I had by no means smitten thee; remember if the request which I make thee be refused, I am determined to torment thee eternally.

SOLOMON.

The Spirit's Answer.

Torment me no further. Say, rather, what thou dost require at my hands.

LUCIFUGE' ROFOCALE.

The Requisition.

I require that thou shalt communicate two several times on each night of the week either with myself or with those who are entrusted with my present Book, the which thou shalt approve and sign; I permit thee the choice of those hours which may suit thee, if thou approvest not those which I now enumerate.

To Wit:

On Monday at Nine o'clock and at midnight.

On Tuesday at Ten o'clock and at One in the morning.

On Wednesday at Eleven o'clock and at Two in the morning.

On Thursday at Eight and Ten o'clock.

On Friday at Seven in the evening and at midnight.

On Saturday at Nine in the evening and at Eleven at night.

Further, I command thee to surrender me the nearest Treasure, and I promise thee as a reward the first piece of gold or silver which I lay hands on on the first day of every month. Such is my demand.

SOLOMON.

The Spirit's Reply.

I cannot comply with thy request on such terms, nor on any others, unless thou shalt give thyself over to me in fifty years, to do with thy body and soul as I please.

LUCIFUGE' ROFOCALE.

Rejoinder to the Spirit.

Lo, will I smite thee and thy whole race, by the might of great Adonay, if, on the contrary, thou dost not comply with my request.

NOTICE.

You plunge the points of the Blasting Rod into the fire and repeat the grand Conjunction of the Clavicle, till the Spirit surrenders himself to your will.

Answer and Compliance of the Spirit.

Smite me no further; I pledge myself to do what thou desirest two several times on every night of the week. To wit:—

On Monday at Ten o'clock and at midnight.

On Tuesday at Eleven o'clock and at One in the morning.

On Wednesday at midnight and at Two in the morning.

On Thursday at Eight and Eleven o'clock.

On Friday at Nine o'clock and at midnight.

On Saturday at Ten o'clock and at One in the morning.

I also approve thy Book, and I give thee my true Signature on Parchment, which thou shalt affix at its end, to make use of at thy need. Further, I place myself at thy disposition, to appear before thee at thy call when, being purified, and holding the dreadful Blasting Rod, thou shalt open the Book, having described the great Kabbalistic Circle, and pronounced the word *Rofocale*. I promise thee to have friendly commerce with those who are fortified by the possession of the said Book, where my true signature stands, provided that they invoke me according to rule, on the first occasion that they require me.

I also engage to deliver thee the treasure which thou seekest, on condition that thou keepest the secret for ever inviolable, art charitable to the Poor, and dost give me a gold or silver coin on the first day of every month. If thou failest, thou art mine everlastingly.

LUCIFUGE' ROFOCALE.

*Imprimatur.**Reply to the Spirit.*

I agree to thy conditions.

SOLOMON,

INVITATION OF THE SPIRIT.

Follow me, and come lay thy hands on the treasure.

Thereupon the Karcist, armed with the Blasting Rod and the stone called Ematille shall issue from the Circle at that point where the door of mighty Adonay is figured, and shall follow the Spirit, but the assistants shall not stir one step from the Circle, but shall remain firm and immoveable within it, whatever reports they hear, and whatever visions they see. The Spirit shall then conduct the Karcist to the vicinity of the Treasure, when it may befall that the Karcist shall behold the apparition of a large and fierce dog with a collar as resplendent as the Sun. This will be a Gnome, which he can drive off by presenting the point of his Rod, when the apparition will make off towards the Treasure. The Karcist must follow, and on reaching the Treasure will be astonished to discover the person who has hidden it, who will endeavour to grapple with him, but will be unable so much as to approach him. The Karcist must be provided with a sheet of virgin parchment inscribed with the grand Conjunction of the Clavicle. This he must cast upon the Treasure grasping one of its coins at the same moment as a pledge and a surety, and previously flinging down a piece of his own money bitten by his own teeth, after which he may retire, walking backwards and carrying away what he can of the Treasure. The rest cannot escape him after the above precautions. He must, however, take heed not to turn round, whatever noise he may hear, for at this critical moment it will truly seem as if all the mountains in the world were being precipitated upon him. He must for this cause be fortified with special intrepidity, must take fright at nothing, and keep perfectly firm. So acting, he will be led back by the Spirit to the entrance of the Circle. Then shall the Karcist recite the following discharge of the Spirit.

CONJURATION

and Discharge of the Spirit.

Oh! Prince Lucifer, I am, for the time, contented with thee; I now leave thee in peace, and permit thee to retire wheresoever it may seem good to thee, so it be without noise and without leaving any evil smell behind thee. Be mindful, however, of our engagement, for should'st thou fail in it, even for a moment, be assured that I shall eternally smite thee with the Blasting Rod of the great Adonay, Eloim, Ariel and Jehovam. Amen.

ACT OF THANKSGIVING.

O omnipotent God, who hast created all things for the service and convenience of men, we return Thee most humble thanks for the benefits which, in Thy great bounty, Thou hast poured out on us during this night of Thine inestimable favours, and for that which Thou hast granted us according to our desires! Now, O almighty God, have we realized all the scope of Thy great promises when Thou didst say to us—seek and ye shall find, knock and it shall be opened unto you. And as Thou hast commanded and warned us

to succour the poor, we promise Thee, in the presence of the great Adonay Eloim, Ariel, and Jehovam, to be charitable and to pour out on them the beneficent beams of the sun with which those four potent divinities have enriched us! So be it. Amen.

VALE.

THE SECOND BOOK.

Containing the genuine Sanctum Regnum of the Clavicle, or the true method of making Pacts. Together with the Names, Offices, and Characters of all the chief Superior Intelligences; so, also, the method to compel their appearance by virtue of the great Conjunction in the chapter entitled "Pacts," which enforces their obedience in any desired Operation.

THE genuine SANCTUM REGNUM of the grand Clavicle, otherwise termed the Pacta Conventa Dæmoniorum, so long talked about, is a matter eminently calling for explanation in this place, for the information of those who are desirous to bind Spirits, but who are devoid of the requisite resources for composing the Blasting Rod and the Kabbalistic Circle, as described in the foregoing book. Such persons will never succeed in evoking any Spirits unless they perform, point by point, all that is detailed hereinafter, concerning the manner of making Pacts with any Spirits whatsoever, whether for the possession of Treasures, for the enjoyment of women or girls, and for obtaining any desired favour at their hands, whether for the discovery of the most hidden secrets in all the Courts and Cabinets of the world, whether for the revelation of the most impenetrable mysteries, whether for engaging a Spirit to perform one's work in the night, whether to cause a fall of hail or a storm in any appointed place, whether to open seals, to behold what is passing in private houses, and learn all the skill of the Shepherds, whether to obtain the Hand of Glory, and discern all the qualities and virtues of Metals, Minerals, and Vegetables, and of Animals both pure and impure, and to perform things so astounding that no person in existence can fail to be in a condition of utter bewilderment to see that by means of a Pact with certain Spirits, one can discover the grandest secrets of Nature, which are hidden from the eyes of all other men. It is to the Clavicle of the great King Solomon that we owe the discovery of the genuine method of making Pacts, which he also made use of himself for the acquisition of his immense riches, for the pleasure of such innumerable women, and for the revelation of the most impenetrable arcana of nature, whereby every species of good and evil may be accomplished.

We shall begin, in the first place, by enumerating the names of the Chief Spirits, with their Powers and Dominions, and shall afterwards explain the *Pacta Dæmoniorum*, or the true method of making Pacts, with any Spirits whatsoever. Hereinafter follow the names of the principal infernal Spirits.

LUCIFER—Emperor.
BELZEBUTH—Prince.
ASTAROT—Grand Duke.

Then follow the superior Spirits, who are subordinate to those just named. To wit:—

LUCIFUGE'—Prime Minister.
 SATANACHIA—Commander-in-Chief.
 AGALIAREPT—Another Commander.
 FLEURETY—Lieutenant-General.
 SARGATANAS—Brigadier-Major.
 NEBIROS—Field-Marshal.

The six chief Spirits who are named above have control over the whole Infernal Power which is entrusted to the lesser Spirits. They have eighteen other Intelligences at their disposal, and who are subordinated unto them. To wit:—

1.— <i>Baël.</i>	7.— <i>Buer.</i>	13.— <i>Zoray.</i>
2.— <i>Agares.</i>	8.— <i>Gusoyn.</i>	14.— <i>Valefar.</i>
3.— <i>Marbas.</i>	9.— <i>Botis.</i>	15.— <i>Faraii.</i>
4.— <i>Pruslas.</i>	10.— <i>Bathim.</i>	16.— <i>Ayperos.</i>
5.— <i>Aamon.</i>	11.— <i>Pursan.</i>	17.— <i>Naberrs.</i>
6.— <i>Barbatos.</i>	12.— <i>Eligor.</i>	18.— <i>Glassyalabolas.</i>

Having enumerated the names of these eighteen spirits who are inferior to the previous six, it will be well to acquaint you with the matters which follow.

To Wit:—

LUCIFUGE' has power over the three first, namely, over *Baël*, *Agares*, and *Marbas*.

SATANACHIA has power over *Pruslas*, *Aamon*, and *Barbatos*.

AGALIAREPT has power over *Buer*, *Gusoyn*, and *Botis*.

FLEURETY has power over *Bathim*, *Pursan*, and *Eligor*.

SARGATANAS has power over *Zoray*, *Valefar*, and *Faraii*.

NEBIROS has power over *Ayperos*, *Naberrs*, and *Glassyalabolas*.

And albeit there are millions of other spirits in subordination to those which have been enumerated, it will serve no purpose to name them, as they are only required when it pleases the Superior Spirits to employ them in place of themselves, for they make use of all the inferior Intelligencies, as if they were their workmen or slaves. Thus in making the Pact with any of the six governors of whom you may be in need, it is unimportant what Spirit obeys you. Notwithstanding, invariably require of the Spirit with whom you make your Pact that you shall be served by one of the three superiors among his special subordinates.

Here follow the precise Powers, Attainments, Arts, and Faculties of the above mentioned spirits, so that any one who is eager to make a Pact, can recognise among the qualities, the ones which will serve his need.

The first is the great *Lucifuge' Rofocale*, Prime Minister Infernal; he has the control, with which Lucifer has invested him, over all the wealth and treasures of the world.

The second is the grand SATANACHIA, General in Chief, he has the power of subjecting all women and girls to his wishes, and to do with them as he wills.

AGALIAREPT, another commander, has the faculty of discovering the arcane secrets in all the courts and

council chambers of the world; he also unveils the most sublime mysteries. He commands the Second Legion of Spirits, and has under him *Buer*, *Gusoyn*, and *Botis*, etc.

FLEURETY, Lieutenant-General, has the power to perform any labour during the night; he moreover causes hailstorms in any required place. He controls a very considerable army of Spirits, and has *Bathim*, *Pursan*, and *Eligor*, etc., etc. as his subordinates.

SARGATANES, Brigadier-Major, has the power to make any person invisible, to transport them to any place, to open all locks, to reveal whatsoever is taking place in private houses, to teach all the rogueries of the Shepherds; he commands several Brigades of Spirits, and has *Zoray*, *Valefar*, and *Faraii*, etc. for his immediate inferiors.

NEBIROS, Field-Marshal and Inspector-General, has the power to do evil to whomsoever he will; he discovers the Hand of Glory, he reveals all the virtues of Metals, Minerals, Vegetables, and of all Animals, both pure and impure. He also possesses the art of predicting things to come, being one of the greatest Necromancers in all the Infernal Hierarchies; he goes to and fro everywhere and inspects all the hordes of perdition. His immediate subordinates are *Ayperos*, *Naberrs*, and *Glassyalabolas*, etc., etc.

NOTICE.

When you have determined to make a Pact with one of the governing Intelligences which I have just named, you must begin on the previous evening by cutting with a new and unused Knife, a Rod of Wild Hazel, which has never borne fruit, and which shall be similar to the Blasting Rod as it has been already described and represented in Book the First. This must be done precisely at the moment when the sun appears upon our horizon. This being accomplished, arm yourself with the stone called *Ematille*, and with two blessed Candles, and proceed to select a place for the coming operation, where you will be wholly undisturbed; you may even make the Pact in some isolated room, or in some subterranean part of an old ruinous castle, for the Spirit has the power to transport the Treasure to any required place. This having been arranged, describe a triangle with the stone called *Ematille*—this is exclusively needed on the first occasion of making a Pact. Then set the two blessed Candles in a parallel position on either side of the Triangle of Pacts, inscribing the Holy Name of Jesus below so that no Spirits can injure you after any manner. You may now take up your position in the middle of the triangle, holding the mysterious Rod, together with the grand Conjunction of the Spirit, the Clavicle, the Requisition you mean to make, and the Discharge of the Spirit.

Having exactly fulfilled what things soever have been above described, begin by reciting the following Conjunction with decision and hopefulness.

Grand Conjunction of Spirits with whom it is sought to make a Pact. Taken from the grand Clavicle.

Emperor LUCIFER, Master of all the revolted Spirits, I entreat thee to favour me in the adjuration which I address to thy mighty minister, LUCIFUGE' ROFOCALE, being desirous to make a Pact with him. I beg thee

also, O Prince Belzebuth, to protect me in my undertaking! O Count Astarot! be propitious to me and grant that to-night the great LUCIFUGE' may appear to me under a human form, and free from evil smell, and that he may accord me in virtue of the Pact which I propose to enter into all the riches which I need. Oh! grand LUCIFUGE', I pray thee to quit thy dwelling wheresoever it may be, and come hither to speak with me, otherwise will I compel thee by the power of the strong living God, of His beloved Son, and of thee. Obey promptly, or thou shalt be eternally tormented by the power of the potent words in the grand Clavicle of Solomon, wherewith he was accustomed to compel the rebellious Spirits to receive his Compact. Then straightway appear, or I will persistently torture thee by the virtue of these great words in the Clavicle—*Aglon, Tetragram, vaycheon stimulamaton czphares retragrammaton olyaram irion esytion existion tryona onera brasym mozm messias sofer Emanuel Sabaoth Adonay te adoro, et te invoco.* Amen.



The Brotherhood of the New Life.

III.

THE IMPENDING WORLD-CRISIS.

[Continued from page 185].

ON March 13th, 1879, T. L. Harris wrote the following: "I find it impossible to publish, though I would gladly do so, owing to the immense resistance of the collective ecclesiastical and natural man. A cold deadly wave of reaction rolls against my sensitive body. By day and night I put forth my utmost energies to hold my frame in natural visibility. As the organism passes through stage after stage of transubstantiation, it opens out into *rapport* with the collective race, and consequently stands at present in the centre of the world's resistance to the order of the arch-natural world. Prior to the last change I was a man of time, opened and looking into Eternity; at last I have passed the boundary, and now as a man of Eternity merely look forth through the lenses of the visible form into the world of time. You can logically apprehend what an uprise of thought must be the result of this transition. As to utterances, I am bound by the laws of Social and General Eternity. Eternity has always veiled its profound secrets, and men of the time-world, like Swedenborg and others, have only been permitted a surface view of its tremendous and transcendent realities. I find myself suddenly become reticent. Yet from day to day, for the past three years, I have laboured in the construction of works, from each plane of the advance and approximation, of which only little fragments have been printed and distributed. There must be some thousands of pages, I have had no time to estimate the

amount. These I carefully hold, every page preserved, till their issuance shall be permitted in the order of Eternity. So, my intellectual labours not ended, I still carry on my task of composition. And now the Word-Concept is evolving as a living organism, in the organism, in place of the geist; whilst by means of the Concept as a medium, I retain my hold and place in the surfaces of the time-body. Thus again, the new natural body, evolving in the old as in a matrix, is gradually absorbing the old; and is fed, sometimes objectively, sometimes subjectively, with the food that it is dependent on. I feel the double set of organs; and when the new natural is in full play, the outer body is more full, and tinted with a rosy flush of light. As this personal change goes on, *pari passu*, the great change that is to arch-naturalise mankind also advances, and it seems that I am made its witness and historian. The Hells and broken worlds of spirits are crumbling and fading away. The objective world of the Heavens is preparing to take possession by descent of the inner-natural space that folds about our globe; and so the long travail of our earthly creation is tending to the final birth. I wait for events that shall liberate these gathered writings, and open mankind to them, while they are opened to mankind."

On July 14th, 1879, T. L. Harris wrote thus, in answer to a query whether some alleged "spirit materialisations" in which Swedenborg was stated to have taken a prominent part, were reliable. "I am not permitted to be the channel of any private communication from spirits, and am also precluded from seeking any information from grounds of personal curiosity; in fact, I have no curiosity; it has vanished, with other remains of the natural man. Were Emanuel Swedenborg personally sent to me, to make any communication in an official capacity, I should certainly receive it, and make such after-disposition of it as might be required in Divine order; but he would not come to me except on public affairs, nor should I feel at liberty to intrude upon him.* I do not look outside the field of my own passing duties to know concerning the field of spiritual manifestation, much as it might interest me under other and former conditions. The one conviction to which I have arrived, as the result of all experience, is this: that the Last Judgment, or final ordering of our orb, of which Swedenborg beheld the preliminaries in 1757, is rapidly being led forth into final and physical ultimates. I look for the evolution of a new Divine-natural humanity, and the obliteration of the present egoistic natural man. I regret that I cannot serve in the innocent request with which you have honoured me. Perhaps I should hardly say 'regret,' for the state of regret is almost removed from my experience. My former works are now passed out of print; and with them time itself, except as for remaining uses, is lost, swallowed up in Eternity."

* T. L. Harris has had many interviews with Swedenborg, some of which are recorded in the WISDOM OF ANGELS and the ARCANAE OF CHRISTIANITY, GENESIS. It is noteworthy that in these communications, Swedenborg always maintained the truth of that doctrine which was the keynote of his earthly teaching, the supreme and absolute divinity of the LORD JESUS.

A remarkable atmospheric change about this time was described by one of the Brothers in a letter dated August 6th, 1879. "Some time ago, when father was driving in the neighbourhood, he came into a stratum of rotten atmosphere. He said: 'the vines look green and the country beautiful, but the air is quite rotten.' This meant, as I understood, that the infinitesimal forms of life, with which the air is pregnant, were dead. The effect of this was to fill his body with such a cold, that he could not get rid of it for several days. He said: 'It goes in streaks or bands, and I came on a streak of it on the outskirts of our own boundary. The natural man cannot breathe such an air, and continue to live long; and it is a consequence of the arch-natural working down into the natural.' Time, of course, is a relative word, and we cannot speak positively as to natural time, but the work goes fast."

The next important record of the arch-natural evolution was written July 1st, 1880. "Indications of an approaching end continue to manifest themselves. A few days ago, in the very early morning, father saw the luminous people, as they are gathered into their immense series and groups of series; and for every vortical form moving in their great unitary structure, he saw a little vortice in his own body, with an exactly correspondent action derived from it. His breath was twofold; and for every breath that went forth, he saw these vortices building up the new physical form in the whole front of the body; and for every breath that was drawn in, he saw the new structures being built up in the same way, in the hinder part of the body: and that this process was going on in every individual in the whole world who was to survive in the Crisis."

On October 15th, 1880, the following statement, supplementary to the preceding, was written: "The arch-natural has come into contact with our earth only as New Age conditions have become receptive there; and otherwise with the approach of Judgment to the natural man. The people of the luminous world descended and encircled the King at the appointed time, to fortify him with their powers in his work for Humanity, as is described or indicated in different places in THE GOLDEN CHILD. They are from those orderly* orbs whose inhabitants could arise, clothed upon with their full arch-natural qualities and powers; no other could hold their place. There are the hosts who are now taking possession of the earth and all its inhabitants, in preparation for the End."

On June 1st, 1881, one of the Brotherhood wrote: "Mr. Harris feels the state of the world and the people changing very much, from the

changed internal conditions. He feels able to go among them with impunity, where before he would have been assailed by their hosts of attendant spirits. But now he finds the spirits gone, and the people settling down into a purely natural state, feeling to him like docile animals, where their natural surroundings do not jar upon them. How far and how long such a condition can go on, becoming more and more fixed, it is impossible to estimate; but sooner or later it must leave those who refuse to accept the degeneration, in an isolation of soul that they must recognise when the arch-natural ether, which will be their only breath of life, must descend to deliver them."

A further advance, and a further decline of proprium in the race is evidenced by a letter from T. L. Harris dated September 5th, 1883. "The days since my last letter have passed as usual in the round of hard-pressing cares; but there is now a little interval, in which I can take up the pen. That the world's proprium is slowly but surely weakening, there can be, I think, no doubt. Towards the end of July I was pressed to be a guest at a festival of the Knights of the Red Cross, a higher order in Masonry. I had not been at a Masonic gathering for over thirty years, but it seemed my duty to go; so I went, hardly knowing how I could endure. Unexpectedly I was called to respond to a sentiment. A dimness passed before my eyes, a moment of half-suspended consciousness, and I was on my feet. My voice, grown husky with chronic ailment of the throat, at once returned, with all and more than its old-time vibratory and penetrative qualities. The gift of public address, suspended for many years, had been given back again. I found myself uttering golden god-like sentences of Divine Wisdom, yet all toned down and wrought into a frame-work that might fit them for the minds of the body of gentlemen to whom I spoke. They were hanging upon my lips as if entranced. The resistant proprium, for the time, had been rolled back, and the words went forth, winged and free. Again last month, I was invited to address the Knights Templars* in Masonic Hall, Santa Rosa, on a public occasion, and with the same result. People are saying that such words were never heard by them before. Yet I appear to them, not as less natural, but as more natural than they are. Thus I am moving forth, little by little, into human society, with the Word-staff in my hand."

On January 23rd, 1884, T. L. Harris wrote: "Events more on, as I have been forewarned that they would do, in their gradual approach towards the End. I was taught to look forward to a time like this. (1) Spiritually and mentally, when owing to the pressure of the inflamed proprium of the race, the heart would be saddened and almost overwhelmed at times, by a sense almost as if the Lord had left us, and almost ceased to be. I was taught to expect that the natural man would more and more be confirmed and enlarged

* "A man is unfit to advance beyond the minutest seed-germ of Internal Respiration, until he begins to associate interiorly with congenial societies of the inhabitants of those earths where moral evil has no place. Until men begin to familiarise themselves with the doctrines of the unfallen universe, disabusing their minds especially of the monstrous fallacy that sin is a normal and necessary fact in creation, they cannot arise from the gross condition which now obtains in the world. The conception of the unfallen universe, and of a condition of obedience maintained in freedom through Divine inbreathings, from the celestial to the natural degree of the human constitution, prepare the way, as Divine messages, for the Lord's coming in the New Creation."—ARCANA OF CHRISTIANITY, APOCALYPSE, par. 95.

* The subject of the address was "Christ from a secular ground; the Arch-Knight and Head of the Worlds' Chivalry." It was delivered to a crowded audience, some 500 of Knight Templars with their families having visited the town, and was very greatly admired.

in his agnostic delusions. (2) Materially, I was shown that a cloud of extraneous substance was gradually to approach the earth, and be involved in its atmosphere. I have for four years been watching this approach. At times, for the last two years, I have seen, with the finer natural vision, the soft red vapour which it was beginning to evolve. That cloud has made its first presentation to the most external sight, in the *red sunset and after-glow. For the last two months or more, the dawn opens here in California with a gold light that diffuses over the entire firmament; and for an hour or two after sunset, the wonderful luminosity passes through changes of vivid colour that would be fearful, if there were not in the light itself a soft, soothing, quieting, almost slumberous influence. A very good Brother of long experience, said to me the other day, 'I commence to feel in the atmosphere the Divine-natural sphere that I have always felt previously in your personal presence.'

'Arch-nature into nature flows;
The Word-light in the Orient glows.'

Little by little! The elements infiltrate. The body of Nature must be surcharged till all things, in the order of their law, are prepared and ready. Then the End. Meanwhile, I find time to keep a diary of the vast processes that are taking place in the subjective, so that a history of the Great Epoch may be preserved for future times."

On February 21st, 1885, a further advance of a most interesting and important nature was thus described by one of the Brotherhood. "He (T. L. Harris) spoke of Nature, saying no one has known anything of it, within the surface; and instanced Swedenborg as knowing nothing here. He, father himself, has commenced to descend bodily into Nature, stratum by stratum, from the highest degree to the lowest. But he said the resistances are enormous, not merely from men and all organised life in the world, but from the external of Nature herself. For she is two-fold; independently of the strata after strata above referred to, she, in a general respect, is †internal and external, and the New Man stands

* "Observe, within the veil, the red lights formed generally upon the planet's atmosphere during the last autumn, and continuing slowly fading to the present spring. Every effort of the scientists to demonstrate a natural cause for them has been a failure. To our electro-vital sight, yours and mine, the colour rays of the more essential ether have been deepening, at least for the last four years. When your sight, without ceasing to be outwardly natural, is intensified a little, the whole firmament, by day or by night, is of the colour of wine. Yet through this, as a clearer medium, not only are visible the usual procession of the planets and stars which have an ultra-material formation; but other lines of constellations sweep into vision; suns and systems formed in nature's finer density. The visible red wave came; it passed away, being diffused into the lower atmosphere. We know, by our science, of that which this signifies. Those human beings of the most refined and perfected constitution, who in their faculties index the motions of the astral bodies, are aware that there is now a projection from the sun-sphere, which is drawing forth to meet a projection from the earth-sphere. When the two have met, and the vortice of the solar sphere is involved in that of the earth, and the intense aromal elements are diffused into the ether of the globe, we also know of that which this indicates."—(THE WISDOM OF THE ADEPTS, pars. 508—9.)

† "I saw, when present through the body of the nerve-spirit, in the inner mineral kingdom of the globe, the unborn basis of the new earth. How glorious, how wonderful the sight. There, in first principles, stood the latent stone; while through all, a low murmur announced the language in which the atomic spirits held communion with each other. 'For brass,' said our Lord, through the prophet, 'I will bring gold, and for stones iron. I will make thy officers peace and thine exactors righteousness.' The gold waits to ascend. I saw the primates of its particles. They will ascend at His commandment, and stand embodied in refulgent ore. I heard the primates of the iron: their multitudinous host await His whisper. The new minerals, typical of the seven-fold series of the attributes, are in their place."—(ARCANA OF CHRISTIANITY, APOCALYPSE, par. 345).

in equilibrium between the two. Now, by her internal, she is wholly self-renouncing, putting away from her everything like a desire to hold and possess; but in her external, she is the reverse, holding with all her strength. The New Man, standing on the dividing line, or just by it, may be said to have his home on the inner side; and all the forces of Nature there co-operate with his self-abnegating spirit. But if he has a use given him that requires holding for Divine ends in life, he has only to cross the line by the least degree, and all the forces of Nature flow into him with holding power. But as yet the external of Nature is not purified, and hence the new equilibrium cannot be said to be established or perfected; and yet again, so far as father advances, it has to be established. Hence the enormosity of the work, as if pressing against the globe of a world."

On July 21st, 1885, one of the Brothers from Great Britain, who was visiting Fountain Grove, wrote the following description of a recent arch-natural development of immense significance: "Mr. Harris is in very deep states just now, and no one goes near his house, except upon the most urgent necessity. A most extraordinary change in him has taken place since I have been here. The skin of his arch-natural body, which discreted or separated it from direct contact with what is left of his natural body, has been removed, excepting in three places, one at the neck, one at the solar plexus, one at the back of the neck; the skin was pulled off, as I pull off my jersey. Father not only felt, but saw the operation, and as it was being pulled off over his head, he could not see through it as it was too thick. One result of this process was, that the body of remains of the natural was brought into actual contact with the arch-natural body; and another was that the arch-natural body instantly shot out rays to everyone in the world in whom the arch-natural life had commenced, and fixed itself, as it were, into every such person. As Mr. Harris's arch-natural body is the first which has been organised in a man of the earth by our LORD-LADY, and as all the arch-natural influences stream directly through him as the centre, he is properly styled *'father' in this degree. There must be a first beginning of a good as of a plague. The first beginning of the new good is through him. Now when the arch-natural body has entirely taken possession of the natural body of remains, soaked it, as it were, as water does a sponge, and entered substantially into its organic structures as the dynamic life-force, formative of heat, soaks into, suffuses, and permeates an egg during incubation, and condenses into the rudimentary organs within the shell; until finally the spirit within the condensed forces has changed the character of the albumen and yolk into flesh

* A Brother wrote on this point, August 6th, 1886: "Our relationship to our dear father is—a real sonship and daughterhood in this respect; that when we are received by him into these near relations, we begin to receive from him elements for the true life-renewal, for the building up of the body and spirit in the form and order of Eternity. In order that we may co-operate with him, his desire for each of us is that we should fix our minds on immortality, and by a constant uplift of the spirit to the FATHER-MOTHER banish the thoughts of death, and concentrate them on life."

and blood, and has made for itself a body in which it can appear, live, and work in the outer world, when it breaks the shell, and comes forth, and performs its use in that world: so in like manner, when the arch-natural forces, virtues, and powers have changed the character of the body of remains, in which father now moves and acts in the outward, and have incorporated the atoms of it wholly into their own character, so that they can use it to operate through in the world of nature; then they will, as it were, break the shell in which they are now working, and father will be able to use all the arch-natural forces and powers, and virtues in the world. They will be under his control and direction; he will rule through them; and as he will be able to become invisible or visible at will, he will be outside of all the ranges of the evil forces, and will pour into them the Divine virtues, before which they will shrink, collapse, and vanish. This time appears to be approaching rapidly, and to be very near. The end of evil is certain. All works by law, so it is sure."

On October 21st, 1885, the following letter was written by T. L. Harris to an enquirer. It not only describes existing conditions, and the resultant restrictions as to the propaganda of the truths of the New Life; but when compared with the description of the triumphant advance of the arch-natural evolution recorded in *THE BROTHERHOOD OF THE NEW LIFE*, pp. 15-6, and the resultant authorisation of a public declaration of the said truth, it shows how great an organic change has really taken place, and how all things are steadily advancing to the consummation. "I fully appreciate your heroic motive, and unselfish spirit; but in my judgment every effort to diffuse the teachings would only involve you in complications that would result in *disaster. The truths, as far as made public, are only sketches and fragments of a vast system, only a lesser portion of which is yet in type. One great objection is the lack of such public evidence as will place them beyond the reach, to every candid mind, of controversy or denial. The final effort, to which my powers are now concentrated, is to evolve, in my own person, a supreme organic fact; a fact as great, if not greater, than that which made a basis for the first promulgation of Christianity, the physical transformation of the body of our Lord. The Parisians have a saying, 'the true is the incredible.' That which occurs daily and nightly in this house, especially at present, utterly transcends the limits of natural belief. I veil, so far as possible, that which I should be glad to communicate, knowing that premature agitation about these marvels may destroy me, by causing an undue pressure upon my outer body during the precarious conditions incident to organic change. The printing of the last book (*WISDOM OF THE ADEPTS*), to which you allude,

was forced on by a necessity. The magical force of the Eastern Adepts invaded the minds and bodies of friends with whom I am in direct rapport, both here and in other countries. I wrote the volume as the only means, with others, of repulsing occult influences that were gathering to destroy my visible life. This end being accomplished, I am satisfied that at present it should attract little notice, and produce but an insignificant visible effect. With reference to criticisms that might be made about the *Brotherhood of the New Life*, growing out of the sorts of people I have had about me, I can only say now, that it is impossible to present any statement of reasons why, which the natural mind can receive. The Christ laboured, not among minds of a highly cultured type, such as might have been found in Egypt, India, or Greece. He was shut in to His environment, surrounded by ignorance, childishness, bigotry, fanaticism and oppression. He was never able, notwithstanding the unique force and genius of His personality to break through the environment to the close of His natural career. My environment, from the first, has been both odious and terrible. If for the last quarter of a century I have been taking persons into my household who were reeking with their old vices, and brimming with ineptitudes and insanities, it has been because they were enforced upon me as the results of efforts to break environment; a battle from the first, and becoming more perilous with each new complication and new advance. Laws come in here, that are as potent and active as gravitation, but of which the natural mind is not aware, and which to state would but occasion incredulity. I have been obliged, for this long time, to measure myself against the Active Evil of the world, represented by some of the most organically *depraved and subtle and persistent of the race, whom I have taken to my heart and to my home, and cherished with an infinite love, while labouring for their bodily and mental and spiritual salvation. It has been by such risks and such toils and such self-abnegation as these, that the latent potentialities of my being have been called forth and established. By them the road has been opened for my pathway through the Rounds. I have not known more than an average of one night of full and sweet rest in a year, for more than twenty years; and I never expect repose till either that the burden crushes me, or the grand object of my life is realised. I would not have you or anyone committed to the public avowal of these teachings, till I have won that final victory, which will both afford a demonstration of the truth of the Life, and open a living Pathway for those who are to follow. At present there is no Path. I should be most happy to

* This caution is a noteworthy instance of prophetic insight. His correspondent, though a would-be reformer, subsequently lost interest in the New Life, complaining that its propaganda resulted in loss of caste—a reformer shrinking from loss of caste—and still later made a *fiasco* in "Christian Science," so-called apparently on the *lucus a non lucendo* principle.

* One of these, broken down in spirit and body by a life of debauchery, was received by T. L. Harris, partly out of pity and almost against his better judgment, partly on account of the use he would serve, if he could be restored. This man turned against him, robbed, slandered, and betrayed him; and later plunged into such enormities of vice that he was only saved by his death from a criminal prosecution, involving a heavy penalty, under English law. Yet even to this day the falsehoods of this person against T. L. Harris are circulated and believed without investigation. I congratulate the enemies of the Brotherhood on their most noble champion.

receive a visit from yourself and friend, but for the fact that I do not know where I may be, or what conditions may obtain from one week to another. I would gladly take up the other interesting topics presented in your letter, but neither time or strength are at my present command. I can only and very heartily say, 'God bless you.'

On March 15th, 1886, T. L. Harris wrote the following letter, describing a further advance in the evolutionary process of a most important character. "It looks here as if the first gleam of the coming dayspring from on high were at last commencing to penetrate this point of the dense earthly atmosphere. About three weeks since, while wide awake outwardly, about two o'clock, my body, with the visual organs, transposed a little, without any sensation of change; and I lay in a delightful state of quiet, looking at the sun, which had apparently risen a little above the horizon, resting above broad bands of ruddy golden light, as far as the sight extended. I said to myself, 'Bless me! morning has come very early, and the sun is up, a wonderful sun it is; the light is glorious, but I can look at it without being dazzled!' Then as I looked and collected my thought a little, I said again, 'That is not the natural sun, for it is a number of degrees north of the point where the day rises now; there is no window in that direction from my chamber, but the light streams in through solid walls, and fills the room with brilliant day.' So I rested, drinking in the pleasant radiance, till after a while I fell asleep. When I went out of doors in the morning, I found that the *anima mundi* was in vibration, and making the first faint essay towards the long predicted rise; the vibrations thrilled into my feet and limbs, making a lift in my walking, that thrilled in my body with exquisite delight. I soon began to realise, from above and within, the first faint distant response of the *anima calt.* As a result the Divine social sphere began to flow into the poor suffering bodies of our people, and I was able to assemble them for social festivities, and to form the social band, the Divine vibrations passing into the music and dances. This result I have been labouring towards for 25 years. Our people have met socially once or twice a week ever since, in states of increasing bodily ease and spiritual blessedness. There is no excitement, but a deep and happy calm, all the outward work going on as usual. You must not understand this as indicating any certainty of the great Crisis as being immanent. This is the last of a series of hundreds of changes that have passed in orderly successions during the last six years, all of which are carefully written down; there may be scores or hundreds more before the final result is reached. Still it is vastly encouraging and comforting, inasmuch as it shows that we have but to hold and wait, with the assurance that our best hopes are certain to be realised. I could inform you of a more recent event connected with the advance of transposition, but am not permitted so to do at present; an event of immense solemnity and significance. What labours and burdens await me, I know not;

but for what has come already, we should all with profound humility take comfort and rejoice. As showing the very cordial feelings which are springing up on all sides around me among our neighbours of the external sort, there is a little incident which, if I narrate, I am sure will give you pleasure. The Knights Templars, who are the most influential social body of gentlemen in California, at one of their meetings took up the subject of the gross slander and outrage to which I was subject a year ago; and resolved that Santa Rosa Commandery should wait upon me in a body, by what is here called a surprise party; designing it as a public expression of the esteem and affection in which I am held by them, in common with the members of the lesser orders of the great Masonic Fraternity. That the family might not be incommoded, a private intimation was sent to —, which, of course, I was not to know. Accordingly, our sisters decorated the house, and prepared a noble feast, of which you may gather an idea by the extract which I enclose from a Santa Rosa newspaper. The noteworthy fact is, that as they sat at the table, thirty-five Knights, filling our large room, the Divine social sphere descended among them, and for a time their affections expanded, till I felt I had all their hearts in my hand. In an early stage of the banquet I made an address, as was expected of me, which called out from them, one after another, such expressions of reverence and honour as I never heard before from natural men. In the close, a compliment was expressed to — and the other ladies of the family, to which I was called by courtesy to reply. The Knights all standing around the great table, the spirit of the MOTHER descended and rested upon me, and I spoke such words to them as I think have never been heard on the earth since the Sermon on the Mount; and they drank them in as the thirsty earth drinks rain, and went away as a band of good children, declaring that such a feast had never been given, and such Divine utterances had never been spoken since the world was made. Here, indeed, is an illustration, showing that the Proprium is being reduced; for I never could have spoken thus, in a body of natural men before, to have saved my life."

Again, on May 4th, 1886, T. L. Harris wrote concerning the arch-natural transmutation: "As the sacred transposition goes on, the Word-life in me more and more envelopes and illuminates brain and body, making of both one complete organ of sensitive intelligence. I am now in the time that I looked forward to before leaving Brocton, when I said the time would come in which my outward form would require the preservative encircling of a united band, formed in the order of the inflowing life. My body is becoming a living, moving, and joyful harmony; and my life's love and heart's heart breathes through me as a flower through its flower, but also forms about me as a flower forms its flower, in flesh, to transposing flesh, of ultimate life. This occurs only in the deep stillness of the night, and no outward person enters the lower rooms, which

are kept sacredly guarded that I may be alone, while the awful mysteries of transposition lead on, little by little, organic state budding out of state. The two bands of brothers and sisters hold between me and the gross external. I am quite sure my shadow-form could not be preserved in any other way; for the melody and dance motions serve, where meat and drink cease to afford nourishment; and, vibrating through the bands, revive the life-flames in the life-body and the soul-body, which keep up the motions of the animates in the external form, and supply the motive powers to brain, lungs, and heart."

On January 7th, 1887, T. L. Harris wrote as follows, correcting a misapprehension which had arisen, and explaining still further his position at that time. "I find from letters that there is springing up a misapprehension about what I have said of going out; as if I were coming merely in an external way after the fashion of the natural man. I am going out from time to time now, by means of my internal white body, feeling my way into the lines, tracing the paths, and educating the senses and forces in this new way of motion. Of course I know nothing beyond what I have found out, what I am educated to, what has become solid in experience. My feet are turned towards the world; but when and how I shall be able to make myself public in New York or Glasgow or elsewhere, I do not know. As to time when, that depends upon a multitude of conditions both internal and external; it depends upon the rapidity of advance, not in myself alone, but in the advance of a general movement which includes heaven, earth, and hell in the mighty spirals of its motion. All of these events are in the law of alternatives. I am now impeded by immense resistances, through which I am patiently endeavouring to open passages, advancing little by little, and not knowing how soon these complicated barriers may be overcome."

On May 15th, 1888, one of the Brotherhood wrote the following letter, describing an event of stupendous import. "To-day is his birthday. He says he never before passed a happy birthday; but to-day he is so deeply conscious of a new birth through all his frame, and that powers are ultimating for his outward advance, that he is full of deep gladness. He is writing now a work on occultism, which is very powerful. Since the change in our LORD and LADY, and Their withdrawal from the former line of Their earth-service, father's state has undergone an entire change also. He still bears in the burden of Saviourhood, but instead of being bound under the load, he is on the aggressive, forcing an opening for himself into the arena of the world's dominant forces. He has passed, himself, through a mysterious change. The old form in which he has borne and laboured for humanity has passed away, been accepted of, and drawn into, God. In his present form he is an immortal Result, standing as a representative and exponent of Divine law, holding the forces in restraint and balance as they descend from arch-nature for the great change in earth's destiny.

He has never been so well a winter in his whole life: he has not had a single cold. His flesh is becoming firm and compact; and although he looks thinner, he weighs more than he did last year; his very muscles gather into firmness of fibre, in sympathy with the condensation of the powers in his frame."

On July 8th, 1888, T. L. Harris wrote: "Our LORD, ever since the Incarnation, in His assumed burden for our especial race, has passed in the ultimate form of personality every year through the annual round of burden. During each year, that ultimate form has passed through a cycle from youth to age, renewing youth again at the Easter time. The present change is this: instead of descending again to assume again the burden of the race in the ultimate form, that ultimate is now held up in the luminous world of our planet; the 1800 years of travail are ended. This is the beginning of that great event hinted at in the epistle; 'Then shall the Son be subject to the Father, that God may be all in all.' Now transitions are to us here always painful. This change in our LORD's attitude to us causes us to feel bodily, more sensibly than ever before, the pressure of the dying race by which we are surrounded; and our bodies feel this inroad, as if indeed they were approaching dissolution. This, I apprehend, accounts in a large degree for that sense of mortality that affects your own body. It affects me likewise; and were I to give way to the feelings, it would sweep me away; but knowing the fact and the ground, I call forth heroic forces from the internal, and hold like a Greek warrior in the pass of Thermopylæ. Now before this year, my own sense of renewing life has always returned with the LORD's Easter change; but this year, instead of coming into more ease with Easter, the increased pressure of the world's death has brought immense burden, requiring the constant attitude of holding to the uttermost. Now you see that an old order is passing away, whilst the new order is not formed yet, but is in the formative process. I am full of a loving hope and faith that, as the new order forms, the LORD will lead strength into us to bodily ultimates, more abundantly than ever before. I have glimpses of this already. There is a power forming in the bodily interiors which, if we can hold through this period of transition, will surely conquer the resistances that we encounter, and will finally swallow up death in victory. I look on it now that we are passing through the last great barrier. When I dictate these lines my body firms up in confirmation, till the nerves and sinews take strength as if they held live steel. I could write volumes, but this brief statement must now suffice."

On April 9th, 1889, one of the Brotherhood wrote thus concerning a further stage in the advance: "Father's organism indicates that the vastness of the advance is beyond measure. His new body is so forming out that it has bridged nearly all of the degrees in space from the arch-natural to the natural. The fays who have been inhabiting its expanses (the expanses of the

natural) have ascended, and the degrees are now filled by the returning translated fays, and they bring with them the life and promise embodied in this song enclosed."

Finally, on June 27th, 1890, the following statement was sent to one of the Brothers in Great Britain, though not to be at that time divulged: "Father has gone through all of his changes; the new natural body that has been forming for these many years, has transposed into the old form of remains; so that he stands to outmosts in the redeemed, immortal body. All that remains now is to make 'environment' as he expresses it, in which to go forth to his world work. How long this will take, he does not know."

This is the great crisis in his arch-natural evolution which in 1891 was publicly made known to the world in the pamphlet entitled THE BROTHERHOOD OF THE NEW LIFE. As this essay is accessible to all, it is only necessary here to quote, for the purpose of completing the argument, the following note. "His natural degree of person is now transposed into the spiritual degree; but the spiritual degree is also transposed into the natural degree: thus making a two-fold unity, an intermovement of the two-in-one. Hence his natural person is divested of the obsolete remains, the failing passions of old age, and the tendencies that result in final decease. He is alive, in the sense of a new Divine-natural life, to the most extreme sensories of the visible form. Spirit is diffused throughout the flesh; flesh is in turn impregnated with spirit. He is thus re-incorporated into the potency and promise of psychophysical immortality. He is in the youth and spring and morning of the new existence. But, by means of this transposition and transubstantiation, he enters anew into the general organisation of the earthly and suffering mankind. He does not show, personally, by a transfiguration, as some might suppose; but by renewed ability to enter more and more into the sympathy and burden of the suffering of the earthly man. He now touches the race, feels to it, and will only show an advance in the visible splendours of his own apparent form and mind, as mankind itself quickens and is being moved onward to the great crisis of its own redemptive deliverance. It has been previously stated that he would not appear to be 'less natural, but more natural,' and this is verified. It has been also stated that, for a time, he would wear the appearance of old age upon the surfaces, while these surfaces would appear vivified and penetrated by a Divine-natural youthfulness and radiance; and this is verified also."

Thus are the gradual processes of the arch-natural evolution shown; and thus we may discern how surely and rapidly the long-expected restoration of the world is being ultimated. What is here quoted is, however, but an outline of the most salient features of the stupendous reality, and only up to a certain point. What has occurred since, must be left till its publication is authorised. Suffice it now to say, that the advance of arch-nature into nature is both rapid and steady, all

things being auspicious for a speedy victory. In the meantime, let all remember his message to the Brotherhood, September 4th, 1891; "The result is sure, and the deliverance will be absolute."

RESPIRO.



The Two-fold Senses.

THE Senses are God's heritage;
Gifts held from infancy to age;
The avenues by which we find
Our way to the Eternal Mind.

Some hold them knowing not their worth
And use them only for this earth—
Obstructing ways translucent made
To hint at glories ne'er to fade—
Until at length, deaf, dumb, and blind,
Worn out with age, and void of mind,
Scarce capable of touch or taste,
They sink dull victims of Sense-waste.
For such, dear Lord, with heart I pray.
O quicken them in this their day
To realise the mystic fact
And all their past to counteract,
By taking Thee into their heart—
Their senses re-created start
As servants bent to do Thy Will
Now theirs become—with fervent thrill.

The EYE that once saw only earth
Can now see God in every birth.
No wayside flower too small that blows
But in it lies some worth God knows,
Which calls for reverence enjoyed.
What once poor "Sight" would have destroyed
The quickened sense alive discerns
A bush wherein God's Spirit burns!

The EAR an inward Voice now hears
That on its tone sweet music bears;
Most precious gift of melody
Pervades the world since God is nigh.

And what of SPEECH that cleaves the day
Our thought's swift lightning to convey—
The soul is mute with wonder-spell
And prays for "grace" to guard it well!

PERCEPTION scents the inward use
Of efflorescence wafted loose
From incense which the flowers supply
Exhale from Nature's sanctuary
To keep earth warded from the ill
Which mists of sin absorbing fill.
Unconscious guardians! None the less
All open souls perceive and bless.

What bounties have Thy mercies proved
For us in TASTE—O God Beloved!—
One thought alone I find for this:—
Diseases would depart I wit
If only all we drink and eat
Were taken at Thy Mercy Seat
As sacramental symbols free—
Divine our nourishment would be!

And then O subtle TOUCH profound
Of all the senses in the round
The issues that on thee depend
Eternally may raise or rend—
To heaven above or hell below
As lives from birth to death o'erflow !

Only in God can Man discern
How to control the fires that burn
For him in "touch !" O dedicate
The sense to Him and then await
Its precious use—most sacred gift,
Its desecration—Judgment swift !

The Senses are Thy Gates, O God,
That open heaven as earth is trod,
Write Thou this truth on every part,
Engrave it clearly on each heart.

"BERYL."



Correspondence.

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

THE MYSTIC ALTAR OF NINEVEH.

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

FRIEND—It seems desirable to add some further detail, with a view to accuracy, as to the apparently-mystical Altar of Assur-nazir-pal which I described in thy last issue. The height is actually 33 inches, as I make it. It stands on a base below the feet, and so is one block of gray stone. This base is about 5 inches high. There is also, remarkably, one addition I did not refer to,—a transverse bar, of the same width (the very mystical 5), dividing each side or square into two about equal parts, each $8\frac{1}{2}$ inches deep. This *duality* may be most mystically explained, and beautiful. The facette conjoining two adjacent sides is $4\frac{1}{2}$ inches wide, flat and plain, and projects exactly as far as the top. This disc or top is not flat or even, but very rude. The fossa in it is not actually (only mystically) in the centre, or round. The eccentricity is such as to make it possible that it was designed, just as I find in the Great Pyramid seeming departures from perfect form or harmony often designed for the sake of other harmonies, etc., and, thus, really indicative of *yet greater* perfection and meaning when appearing to show less or to violate the same. So, here, it is singular that the mystically central depression, of 7 inches in depth and averaging 7 inches, also, broad above, is, in one radius of the disc, at the distances of 9 and 12 inches from the circumference at the ends, and, in the radius at right angles to this, at that of 11 inches from each opposite point. Thus, it seems so placed as to be equidistant from the circle's edge at its shorter diameter and at distances which are as 3 : 4 from it at the two ends respectively at its longest one. This (9 : 12) implies a *relation* in the two lengths occasioned by its Eccentricity,—which, coupled with the fact of *equal* distances in the opposite direction, seems as if it must have been designed—and, so, mystical. I queried whether the three primary and grand forms of Triangle, Circle, and Square could be combined in any other figure than this. I believe

it would be impossible. It is certain that, in any such case, the Circle could only be—as here—set a-top of the other two, and I do not see how these could be combined and support it except in the triangular prism. The idiosyncrasy of total want of inscription (as examined under a lense) or hieratic adornment may be vividly realized by comparison with the large statue of the very King in whose time and before whom it was erected ; for, although of such antiquity, this is covered with cunei-form writing, and close by is the famous obelisk of the *same monarch* overspread with pictures no less. We know how, in that time and land, they even wrote over the person and dress of the man or animal sculptured ; and, hence, the complete absence of writing on this Altar's surface is highly significant. Strange though it is, however, this feature is entirely in accord with a mystical interpretation, being then fully and easily explained. For in such a case it is the measures and form that speak to us, and it is understood to be spiritual, and therefore expressed by simplicity alone.

C. FOX.

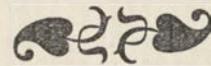
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A MYSTIC RITUAL.

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

SIR,—I observe with interest a reply to F. D. M., and while just remarking that "Palingenesia" was published in 1884, and was in existence in MS. ten years before that, and has raised in the minds of many a longing for mystic ritual, I wish to observe that there was founded in the year 1888 a certain Order called the "Order of the Golden Age," for this very object which was sketched in very elaborate detail in that work now out of print, having been limited to an edition of 125 copies only. Since then numerous smaller works in the same direction have been issued by the Society, *e.g.*, "New Light on Old Truths," "Basket of Fragments," etc., which can be had by writing to J. G. Ouseley, 3 Evelyn Terrace, Brighton. It is felt that the time has now arrived when all those who are sincere and anxious should join together using a common form of worship as far as they can, which shall enshrine the higher truths now given to the world, and the teachings of Humanitarianism and the higher Socialism, such as obtained among the Essenes, or as near it as possible, and assistance will be gladly received towards the carrying out of this object. It is hardly needful to say that what was given in "Palingenesia" was in symbol and not to be taken literally, but the later publications will give a more practical idea.

O.A.



Answers to Correspondents.

MYSTICUS (Brighton).—We are very glad indeed that we have been the means of introducing you to a helpful correspondent, and we do not know that you could well come across one who can be more

helpful. We agree with you that it is a great blessing that you are so situated as to be able to cultivate your interior gifts in retirement. There are many stages of the clairvoyant faculty, and no doubt further developments are awaiting you under that guidance which you implore.

C.H. (Dublin).—Any help that you can give us in the matter under consideration will be useful, and we are glad of your kindly assurances.

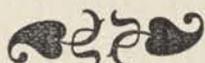
A.M.L. (Southsea).—We agree with you that the middle course will probably be the best to take, but no definite action has yet been decided on.

S.E.C. (St. Leonards).—We are glad that THE UNKNOWN WORLD has pleased you and has proved helpful in your development.

W.S. (Donegal).—You are perfectly right, and our experience confirms your own. It happens quite frequently that the dreamer is aware that he is in a dream, and makes a distinct effort to awake. No doubt in the symbolical dream-visions to which you refer the immersion was more complete, and, in such a state the experience would not occur.

A.R.M. (Lancashire).—We are glad to hear from you, and are much gratified by your high appreciation of THE UNKNOWN WORLD. Your communication was duly forwarded, but we know nothing as to the result. You will see that a circulating library is about to be opened in connection with this magazine.

M.C.L. (Wavertree).—We are well acquainted with the movement to which you refer, and have known its chief promoter for years. Unfortunately, it is not an enterprise which can be undertaken by any person single-handed, but the time is ripening, and perhaps a collective effort will be possible before long. We are in full agreement with your sympathetic letter, and shall be glad of your proffered help.



Reviews.

THE ESOTERIC BASIS OF CHRISTIANITY, OR THEOSOPHY AND CHRISTIAN DOCTRINE, by William Kingsland, London; Theosophical Publishing Society, 7 Duke Street, Adelphi, W.C.

We like Mr. Kingsland's design to exhibit the underlying mystic principles of Christian religion; we could scarcely do otherwise as it has been throughout the endeavour of the Unknown World as well. We are not sure that we like his method or its result. In the first place, Mr. Kingsland is so far out of sympathy with his subject, that he is evidently sorry for everything which wears the vestment of Ecclesiastical Christianity. About its orthodox forms he says hard

things, and so hard that there seems to be a little rift within the lute of universal brotherhood. He says things too, which have been over frequently said before, and have sometimes been expressed better as well, so that in the matter of literary freshness, one cannot always think highly of Mr. Kingsland; and then also, he occasionally says foolish things, or things which impress us as foolish, so that one is not always able to value, as one could wish, the wisdom of Mr. Kingsland. In the second place his interpretation of Christianity is devoid of any illumination, any capacity, for illumining, any enthusiasm, any vital spark. We believe that there is an elevating principle of mystic doctrine, but it requires organisation to manifest it. Mr. Kingsland's material is of the inorganic order, and, to compare books with books, as a presentation of esoteric philosophy, it reminds us, as much as anything, of Hoole's translations of Ariosto and Tasso. It is sufficiently correct in its way to pass muster as mere tolerable workmanship but it wants the fire within. Mr. Kingsland is, however, favourably known to theosophical readers as the author of several pamphlets, some of which are reproduced substantially in the present volume, and also, of a psychological novel, entitled "The Mystic Quest," which has met, we believe, with some favourable reception.

NIAGRA AND KHANDALLA, OR NATURE WORSHIP EAST AND WEST, by William Sharpe, M.D., London; J. J. Morse, 26 Osnaburgh Street, Euston Road.

As a metrical writer Dr. Sharpe is well known to the readers of psychological journals, and one of the poems contained in the present pamphlet has been reprinted from our own columns. Perhaps the writer appeared at his best in the little work entitled "Humanity and the Man," but there is a pleasant view of poetic feeling and no little amount of poetic insight in its pages. The following lines lend themselves most readily to quotation:—

"As up the east the growing splendours climb,
The fading shadows pass till all the heaven—
The hyaline, transparent vault is clear.
The hills and peaks in silent grandeur stand;
For silence reigns, and hush, and stillness, save
The hollow bass of waters in the glen.
No sounds of life but wandering echoes, as
The low of kine or cry of water-bird.
No sound! For though the air is full of light
No ray as yet has touched the rocky heights.
But lo! anon it nears! and round them now
The radiance pours! the valleys feel the touch!
The sea of mist responds, and up the hills,
In fleecy clouds the snow-white vapours roll.

THE CASE AGAINST W. Q. JUDGE, published by Annie Besant, at the office of the Theosophical Publishing Society, 7 Dukes Street, Adelphi, W.C.

At the present stage of the Theosophical controversy, and for the purposes of THE UNKNOWN WORLD, it is necessary only to indicate the salient features of this closely-set pamphlet. The first part includes

the now widely-known letter addressed by Mrs. Besant to the members of the Theosophical Society. The second part, which occupies the bulk of the pages, contains a statement prepared by Mrs. Besant for the information of the judicial committee, during July, 1894. The third part gives certain statements by witnesses, including Colonel Olcott and Mr. Bertram Keightley. There is, lastly, a short appendix of additional matter. It would have been difficult, under any circumstances, to have put the case more clearly, and within certain limits, with more complete satisfaction, than Mrs. Besant has put her own case and explained her own motives, in the letter of the first part. The able and uncompromising critic of the *Westminster Gazette* has done his best upon this document, and has left it quite unimpaired and in command of its essential forces. Mrs. Besant makes clear after what manner, during her absence from England, the real point at issue was clouded by Mr. Judge and his adherents; she disposes effectually of the question concerning charity and brotherhood, which was raised on the side of the defence, and also concerning the alleged refusal of copies of the documents concerned; the copies were not refused and, it should be added, were not promised. The high claims made by Mr. Judge for his many years of service to the Theosophical Society, have a light cast upon them which will surprise many persons who are not acquainted with the inner history of the Society. "He claimed," says Mrs. Besant, "to have given sixteen years (from 1875 to 1891) of unbroken service to the Theosophical Society, and the Masters; this long period of service gave him weight in my eyes. It was not until Christmas, 1893, that I learned that the sixteen years were illusory; that for the greater part of them little work was done, that during part of them there was a complete breach between H. P. Blavatsky and himself, and that at one time she uttered most bitter reproaches against him and regarded him as having become her enemy." But setting aside controversial matters, all that Mrs. Besant has to say in defence of having believed Mr. Judge, having accepted his Mahatmic messages as genuine, and having mentioned them at the Hall of Science, setting aside, also, the reasons, sufficient or not, which induced her to look upon them, after the discovery that they were forgeries, as perhaps automatically written, the most interesting part of this letter is the account of Mrs. Besant's own direct experiences in direct communication with what she regards as visible apparitions of a Master. A similar vision was once at least beheld, or is said to have been beheld, by M. Solovyoff without ultimately convincing him, and all persons, from Saints of the Latin Church to the believer in modern Spiritualism, who have had like experiences, interpret them after the diverse manner of their peculiar creeds, so that we must know more before we can accept the identification of Mrs. Besant. Yet this fact does not diminish the interest, and to have elicited such personal testimony from the successor of H. P. Blavatsky is in some respects a set-off against the irreparable scandal of the Judge controversy. The case against Mr. Judge is most fully summarised in the second part of the pamphlet, and as it is difficult to reply to the unanswerable, we understand how it is that Mr. Judge, though he has spoken, has not replied.

Editorial Notices.

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

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

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

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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

JUNE 15TH, 1895.

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