

THOMAS LAKE HARRIS
AND HIS OCCULT TEACHING

BY
W. P. SWAINSON

LONDON
WILLIAM RIDER & SON, LTD.
8-11 PATERNOSTER ROW, E.C.
1922

*Printed in Great Britain by Hazell, Watson & Viney, Ltd.,
London and Aylesbury.*

CONTENTS

CHAPTER I

THE MAN	PAGE 7
-------------------	--------

CHAPTER II

HIS LIFE	11
--------------------	----

CHAPTER III

THE SUPREME	15
-----------------------	----

CHAPTER IV

LIFE ON OTHER WORLDS	18
--------------------------------	----

CHAPTER V

ORIGIN OF EVIL	26
--------------------------	----

CHAPTER VI

GOLDEN, SILVER, COPPER, AND IRON AGES	33
---------------------------------------	----

CHAPTER VII

THE DIVINE INCARNATION	37
----------------------------------	----

CHAPTER VIII

	PAGE
EVOLUTION OF THE SOUL . . .	43

CHAPTER IX

INSOCIATED LIFE . . .	50
-----------------------	----

CHAPTER X

HARRIS'S POETRY . . .	55
-----------------------	----

CHAPTER XI

HARRIS AND OTHER OCCULTISTS . .	61
---------------------------------	----

CHAPTER XII

CONCLUSION . . .	65
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THOMAS LAKE HARRIS

AND HIS OCCULT TEACHING

CHAPTER I

THE MAN

THE Christian Era has produced no more extraordinary seer and mystic than Thomas Lake Harris ; yet, notwithstanding his remarkable occult powers, he is but little known outside the immediate circle of his friends and disciples. His range of clairvoyant vision, if we may judge by what he has written, was so extensive that it not only embraced our Solar System, but extended far beyond its outermost limits. He also claimed to have been in conscious touch with the great Adepts of the old Golden and Silver Ages of the remote past. He is mainly known to the comparatively few who have heard of him through his connection with Laurence Oliphant, and as the founder of the Brotherhood of the New Life, one of the many communities which, from time to time, have been established in America. While he

was loved on the one hand by those who knew him, many of whom called him father as indicative of their affection, on the other hand few men have been more misinterpreted and misunderstood.

Harris was a man of slight build and moderate height, but he possessed a remarkably full chest. He had a high forehead and overhanging eyebrows denoting large perceptive faculties. His eyes had a depth so spiritual that one could easily imagine him to be in communion with the Infinite, while his long beard gave him an appearance somewhat like that of the old patriarchs.

As to his character the most opposite views have been expressed.

When urged by his friend, Charles Pearce of Glasgow, to allow action to be taken on his behalf against the Oliphants, counsel's opinion being that he had them entirely at his mercy, he refused his consent, saying that God's will on earth would not be hastened by an appeal to the law courts.

W. H. Holcombe, M.D., of New Orleans, described Harris as "a man of magnificent intellect . . . a polished gentleman, exceedingly cordial in his manner . . . altogether unpretentious, with a charming mixture of simplicity and dignity in his bearing."

Dr. C. D. Hunter, who was for many years a member of the Central Society, wrote in 1880 : " Pledged by all the manhood in me to prefer Truth and Right and God before Harris, or anything else in the world, I find him (Harris) a pure, loving, sweet, humble, righteous man ; wise, temperate, frugal, just, merciful . . . the admiration of others he shuns."

Dr. John Pulsford, a man of ripe spiritual and mystical experience, author of *The Supremacy of Man* and other works, was a great admirer of Harris and his writings.

On the other hand, members of the Community who left, for one cause or another, have spoken of Harris as far too dictatorial, and jealous of the psychic gifts of his disciples, wishing to retain all power in his own hands ; and they have said that he was also harsh and unfair in his treatment of others, including his own sons.

It is impossible for outsiders to pronounce as to the truth of all these opinions, but it might be kept in view that a man should be judged from his work, or what he conceives to be his work, in the world. Harris has spoken of himself and his little band in the light of an outpost in an enemy's country, keeping open ground in a closed race, and incessantly ex-

posed to attacks from ever-watchful invisible powers, so that it should not be surprising if he claimed absolute military obedience from his followers and was sometimes severe in enforcing it, as the only measure of safety. But a state of war is not a normal condition of things. It is a means towards an end, and passes away in favour of peace and greater independence, and this would seem to have been the experience of Harris's Brotherhood at later stages.

Although most abstemious in his diet, he was not an ascetic, being neither a vegetarian, a pledged abstainer, nor a non-smoker, looking upon wine as one of God's gifts when rightly used. Whatever else he may have been he was unquestionably one of the greatest seers of modern times; also a philosopher who propounded a wonderfully comprehensive system of Christian philosophy, embracing not only a religious and ethical, but also a social and economic aspect. He is perhaps best defined as a Theo-socialist.

CHAPTER II

HIS LIFE

HARRIS was born at Fenny Stratford in Buckinghamshire, England, on May 15, 1823, his parents, Thomas Harris and Annie Lake, being Calvinistic Baptists. When he was five years of age he was taken to America. Shortly afterwards his mother died, and his father married a second time, his stepmother being terribly harsh to him. To a lad of Harris's temperament the Calvinist's God must have seemed a veritable devil.

From the age of nine he managed to support himself, working during the day and studying at night.

As a youth Harris always admired Jesus as the man who did, not merely talked, things. One day, when he was sixteen years old, he entered a little Baptist conventicle where a genuine religious revival was taking place. The result was that he then and there gave himself up definitely to the service of Christ.

At the age of eighteen — his spirit-sight

having been first opened when he was about three—his mother appeared and talked with him. She left indelibly impressed on his mind the inseparable truths that God is our Father, and man everywhere our brother.

In 1844 Harris was a Universalist preacher in New York. The following year he married Mary Van Arnum, by whom he had two sons, neither of whom was in sympathy with his father. In 1848 he became minister of the Independent Christian Congregation. He studied Spiritualism under Andrew Jackson Davis, and saw, not only the good, but also the dangers in it. He was also largely influenced by the writings of the Swedish seer, Emanuel Swedenborg. In 1850 his wife died. Later on he married a second time, and eventually, some years after his second wife died, a third time. His last wife was Miss Jane Lee Waring, who for many years was his private secretary, the union being a purely platonic one.

It was during the year 1850 that Harris first experienced what he terms "internal respiration." In the same year he founded the Mountain Cove Community, which, however, only lasted two years.

In 1857 he issued the *Arcana of Christianity (Genesis)*, a large volume unfolding the celestial sense of the Bible, Swedenborg, a century

earlier, having unfolded the spiritual sense. In 1859 he visited England, where he was examined by Dr. Garth Wilkinson, who said he "never saw such capacity for respiration in any other person." He returned to America in 1860, when he issued another large volume on the Apocalypse, besides other works.

Harris now proceeded to form a community, under his own direction, to be called "The Brotherhood of the New Life," the one indispensable requisite being that all the members should live the life, creed being a very secondary matter. Bearing on it he wrote: "We must have for our ends God's ends. If you build a mill to grind the devil's corn, you have no right to expect that God will pour out His water springs to turn the mill wheels." The community started at Wassaic, New York State, but was afterwards transferred to Brocton. Sixteen hundred acres were purchased, of which at first eighty were planted as vineyards. About sixty adults, English, American, and Japanese, besides children, settled there. Laurence Oliphant joined the community for a time, but ultimately withdrew.

In 1875 four hundred acres were purchased at Fountain Grove, Santa Rosa, California, to which place Harris and several of the more

advanced friends removed. Shortly after this *The Lord : the Two-in-One, Declared, Manifested, and Glorified* was issued. This is a very remarkable book, containing, among other things, an account of Christ's work among the devils, or unprogressed spirits in the hells, or lower astral spheres. The Brocton community continued in existence till 1881, when the Brotherhood concentrated at Fountain Grove, Santa Rosa, California, the estate in 1892 consisting of 1,750 acres, Harris living in a small wooden house, with a plot of land attached.

In 1884 *The Wisdom of the Adepts ; or Esoteric Science in Human History*, a large volume full of occult information, dealing, as the name implies, with the esoteric side of earth's history, was published.

Shortly afterwards Harris left Santa Rosa and went to New York, where he spent several years practically in seclusion. In 1903 he visited Scotland, returning to America in the autumn of the same year.

At length, on March 23, 1906, he left his earthly tenement, finally entering that luminous world in which he had lived as much, if not more than in this, for many years.

CHAPTER III

THE SUPREME

IN dealing with the religious philosophy of Lake Harris, it is somewhat difficult to select a starting point. It covers so wide a range, dealing with subjects of such magnitude as the nature of the Supreme, the evolution of the Cosmos, the progress of the soul, the mystery of evil, the Divine Incarnation, after death states, heaven and hell, life on other worlds, counterparts, arch-natural immortality, etc., that it is manifestly impossible to deal adequately with it in a small volume.

We will take Harris's concept of the Supreme first. The difficulty under which Harris, in common with others, laboured was in having to use finite, hence, more or less faulty, terms to express the Infinite. Words, we must ever bear in mind, are merely symbols, and very imperfect symbols at the best, by means of which we express our thoughts or ideas.

All things, according to Harris, proceed from a Boundless, Invisible, Incomprehensible,

Eternal One. This One evolves a Two, or more strictly a Twain-One, being a two-fold aspect of the One Reality. This Twain-One Harris speaks of as our Infinite Father-Mother, Genitor-Genitrix, the active and universal Indweller, whose life-giving energy permeates all things. From this Twain-One proceeds a Trinity, or three-fold force through one three-branched law, creative, preservative, and dissolvent, ever creating, ever sustaining, and ever changing all forms of manifestation. This Trinity is similar to the Indian Trinity of Brahm the Creator, Vishnu the preserver, and Siva the destroyer, or changer of all things.

Creation arises through the eternal projection of the God-Man's infinite consciousness into time and space, thus producing endless and illimitable universes of Cosmos upon Cosmos, God being the Infinite Man. In *The Wisdom of the Adepts*, Harris writes: "We may say of the birth and processions of a Cosmos, 'God objectivises.' We may say of the final disappearance of a Cosmos, 'God subjectivises.' God is in the Cosmos, but Nirvana is in God.

"It has been said 'that Brahm, the Absolute, alternates perpetually between two innumerable periods of duration.' One of these periods is conceived to be that during which

the Cosmos is born, evolves, and finally ripens to completeness; thence terminating in a universal pralaya; passing into nothing; ceasing to be: thus bringing on the night period, during which the Absolute is in repose; naught existing but the reposing Absolute."

The truth is that there is a "complex action of the two conditions or periods, in one and the same period, with no beginning or end . . . an endless chain of Cosmic creations. . . . The divine Brahm held in Himself two complementary states; making one; each being infinite and eternal, and being as repose in action, and action in repose. . . . We may conceive of the day side of God as this boundless Cosmos, in which He cosmosises by the manifold orbs. . . . Nirvana in the same figure may be conceived as the night side of God. . . . As the night makes visible more worlds than the day, so the light of Nirvana makes visible spaces in the Infinite Divine nature . . . creations upon creations, stratum beyond stratum of the starry host in God."

CHAPTER IV

LIFE ON OTHER WORLDS

IN its original form, creation, Harris asserts, was orderly and harmonious, as indicative of its Divine author, the manifested universe being a complete and perfect outward expression of the mind of the Supreme. For countless ages there was no such thing as sin, or moral evil. Upon the myriads of orbs, scattered throughout immensity, life unfolded from the lowest and simplest forms to the most complex organisms, through orderly processes of evolution. Instead of death, as we know it on this earth, translation to higher states of consciousness was the universal rule. The accounts given by Harris of the conditions of life on the sinless or unfallen worlds are very beautiful. Many are so ethereal that they are invisible to natural sight. He speaks of them as aroinal orbs.

Harris states that "there are . . . upon the harmonic earths of the universe . . . two distinct, yet harmonizing types of the human

family. The Shadow Races wake by night and sleep by day. . . . The Children of the Ray are of an opposite genius." There is a third division which he speaks of as the "Children of the Wave."

In the *Arcana of Christianity* and *The Great Republic* we have an account of life upon the Sun, where Harris saw "the primal types of many of the pre-Adamic organizations of our own planet in their undegraded and unperverted forms."

The Moon, according to Harris, was formerly a satellite of Oriana, the planet in our Solar System upon which evil originated, and which was finally destroyed. In *The Wisdom of the Adepts*, an Adept of the old Silver Age related to Harris the following concerning it. "On the remoter hemisphere of that orb (the Moon) is a very interesting people: they have outlived a long and very gradual drying up of its waters and thinning out of its atmosphere. . . . Into the soul of that globe is opening for it by renewal of its physical youthfulness, a rich and splendid future. I will read from a very ancient book, translating as I go. 'In the days of the Astral science of the Silver people it was affirmed concerning the principal nightly light giver, that she was an old woman who had seen trouble; that she had

broken loose from an ancient orb, her governess (the planet Oriana), who had gone to pieces in a great strain. They said that after this she made herself a waiting maid attendant upon the lady of this earthly house ; that she had lost one side of her form ; that she had but one leg and one arm, and that by a huge effort she had thrown her face and bosom on one side, by which she held herself, from face to belly, turned away from the gaze of earthly man.' ”

Elsewhere Harris writes : “ The earth was tabooed to them, so they would not venture even to the rim of their atmosphere that looked that way.” The Lunarians, we are told, all dwell on the further side of the Moon.

When Oriana was destroyed, its lunar attendant was whirled by an occult law into the orbit of our earth and became its Moon.

Mercury, Harris states, is an orb of “ singular beauty . . . and such exquisite harmony, whether as regards its climates, its productions, its seasons, or its inhabitants, that it utterly exceeds our conceptions either of the Golden Age of the past, or the future millennium. . . . Its inhabitants are tall and slender in their appearance, mild and gentle, yet exceedingly affectionate in their disposition ; but pre-eminently intellectual and disposed to abstract

meditation, especially concerning the truths of an ideal philosophy. . . . Their worship is solely of the One Intellectual Being whom they call the Absolute Truth. . . . They have no prisons, no slaves, no paupers, no idiots, and none of the vicious of either sex upon their orb. . . . (When) the duration of physical life (is complete) they undergo translations to the heavens."

Venus is a lovely planet, "encompassed on the side toward our earth with a complex sphere of angels . . . set there to prevent the disorders which affect our earth from disturbing the processes of physical life upon its surface. . . . Were it not for this protection the plants and animals would die. . . . Being so near the earth, where disorder obtains, they need this . . . to guard against inversive influences." In the *Arcana of Christianity* Harris gives a description of the various peoples who inhabit the planet Venus.

Harris describes several of the races on the planet Mars, also the different plants and animals there. He writes: "It is a world of peace; and the living creatures all inherit into the innocent dispositions of the human race. They have no venomous reptiles of any sort, nor any flesh eating animals."

Jupiter, Harris asserts, "presents many

geographical peculiarities. Substance there is eminently solid, and the water dense like quicksilver." The inhabitants are tall in stature, very powerful and majestic. "They have no disposition which militates against the Divine law."

In the *Arcana of Christianity* we have an account of Saturn. "There are no bad men upon that orb . . . all are engaged in loving their Lord with all the heart, the soul, the mind, and the strength, and in loving the neighbour as themselves. . . . The golden rule is the standard of conduct there."

Harris gives us details of a planet in our Solar System, beyond the orbit of Neptune, which he calls Polyhymnia. In the *Arcana of Christianity* he writes: "There is a planet beyond the orbit of Neptune . . . which is called Polyhymnia by the angels. . . . There is a race here who exhibit the same peculiarities, and, indeed, are of the same quality as the race who fell; but they are holy, nor has any innovation of Divine order ever existed amongst them. They are fully aware of what would be their fate should they become inverted."

Several other worlds and Suns, far beyond the limits of our Solar System, were visited by Harris, among them being the star Sirius, concerning which he writes: "I saw . . . there

a dark cloud, and they (the Sirians) told me it was 'the earth . . . enveloped in the smoke of its torment.' I enquired why the earth was visible so plainly, while our Sun shone but as a twinkling point, and they gave this reply: 'We are taught from infancy that there is a *something* there that must be loathed and hated: therefore it appears as a dark cloud . . . but is visible by a species of natural clairvoyance.' . . . I could distinctly see our orb enveloped partially in a darker sphere than its own." This sphere was the black satellite where the inversive brethren dwell. The Sirians "believed that the bosom of our Solar System had been defiled by a terrible catastrophe, and that our earth was very near that place." Harris was informed by the Sirians that "two races inhabited the two sides of the orb, but (viewed) from the spiritual plane they were very dissimilar. I now observed, too," he adds, "how easy it is for one to be mistaken in astral sight."

One of the most interesting accounts Harris gives of other worlds is that of a star in the southern hemisphere. "I was conducted," he writes, "to a Sun in the southern quarter of the firmament, which appears almost above the antarctic pole. . . . The inhabitants of this Sun . . . delight in epitome. . . . History is

taught there in a very remarkable manner. I saw a music book: upon a golden page appeared musical characters. . . . The teacher said: 'Composition in C minor, illustrative of the history of a soul's unfolding from birth to ascension.' A little child then took her seat before a musical instrument, and as she played . . . each succession of notes became a floating aerial picture. I saw first a man and woman in their Paradise, in the first innocence . . . then the pictured history of the pair, through all their periods till they became angels."

Another little girl "was then called upon to execute a composition descriptive of an aromal orb, passing from its first inhabited state to a condition of composite, national civilization; and to its culmination in beauty, knowledge, and virtue. . . . Architecture grew there from simple leafy bowers to vast, composite, and unitary cities of millions of inhabitants, all roofed with lapis lazuli, spired with diamond, and gated and balconied with pearl and gold. We saw the advance of architectural development corresponding to the march of man and growing in perfection.

"The history of a Solar System was then given through a young maiden of superb and queen-like appearance. . . . Obedient to her

magic fingers, the lofty strain resounded. A Sun came forth, glowing in belts of atmosphere. . . . Its planets, gestated from its interiors, were grouped around it, rapidly passing through the most wondrous transformations."

The above descriptions will give a general idea of what, according to Harris, life is like on the various orbs of the universe, all of which, he asserts, are orderly or unfallen, with the exception of our earth.

CHAPTER V

ORIGIN OF EVIL

IF all things were originally harmonious and orderly, as Harris asserts, what may be termed a lapse, or fall, must have intervened, somehow, somewhere, somewhen between the original creation and its present condition on this earth. What first caused the state of disorder that exists here? How did moral evil first arise? Whence came that appalling state of things we see around us, where nature "is red in tooth and claw," and "man's inhumanity to man makes countless thousands mourn"? Why is it that evolution on this earth has to struggle through disorder to attain its end? Has the earth been drawn from its moral orbit, and made a subject world, sunk under the mesmeric fascination of some fallen and satanic star? The answer is, "Yes," and that brings us face to face with that riddle of the universe, the origin of evil.

Harris states that although evil did not originate on this earth, the earth has become

a hotbed for propagating it. The planet on which evil first broke out—called by Harris, Oriana—has been destroyed, leaving our earth the only one on which moral evil exists. Ours is an “inversive,” “subversive,” or “disorderly” world; all other orbs throughout immensity being harmonious and orderly. Humanity here is egoistic; on other orbs it is altruistic. This earth is, as it were, the one lost sheep among the hundred, spoken of in the parable. It is the one orb which has fallen out of the universal march. Our earth has severed itself from the solidarity which exists elsewhere throughout immensity.

The planet Oriana, upon which moral evil originated, was situated in our Solar System. Harris states that at the time of the catastrophe “the planet was in the noon-tide of civilization; that they (the inhabitants) were all organized into one cosmopolitan empire . . . that when the spirit, afterwards called Satan or Lucifer, was born, he was of the most splendid intellectual endowments; that . . . he was born under the mightiest of all the solar influences; that . . . as a child (he) grasped eagerly at every variety of knowledge, rapidly passing through all the cultivated sciences, and penetrating beyond them into unknown depths of thought.”

At length this mighty intellect "drew at last in his moral state to that extreme point at which the mind discovers an ability to reason in opposition to Faith. . . . He felt a new power in himself, a power . . . to reason from himself as a centre, instead of from God as a centre." He questioned in his mind the existence of any power superior to himself.

At this critical moment the Pivotal Ruler of the orb stood before him, and projected the thought into his mind, "'Before you question, pray.' . . . 'No,' he replied, 'this would be to grant the thing I question.'" He refused to pray and forthwith threw himself into a positive attitude of mind. Intellectual pride dominated him. No longer receptive, he became closed to the higher influx of life. He chose, what is called in occultism, the left-hand path. He became self-centred, instead of God-centred. Henceforth he was an inverted angel. For the first time in the history of the universe there arose a will in opposition to the Supreme Will. A counter current was set in motion; an opposing force came into action. The harmony of things was disturbed. Moral evil had made its appearance on Oriana. Progression had hitherto been universal, but not inevitable; universal because all men willed to obey the Divine law.

Satan's "comeliness of person was unimpaired, for physical fixedness, resulting from inverted angel-hood, found him at the zenith of his manhood. . . . He could not die physically, except by some Divine Judgment, having made himself, in his body, as one of the Immortals, through eating of the fruit of the sacred tree, which confirms the state of the man who partakes of it. In the condition of an inverted angel he began his fiendhood. A universal commotion seized the inhabitants. . . . Henceforth there was an objective tempter . . . the loftiest of all their race in mental force and grandeur.

"Half the inhabitants followed their chief and took the evil way ; the other half holding to the good. Humanity on Oriana was rent in twain. The good retired to the southern hemisphere, the evil remaining in the northern. The planet was vast and richly peopled, and the paroxysm culminated in the establishment of the egoised social empire of the ego-pantearch." Frightful disorders ensued, titanic offspring were born, cannibalism became rampant, and monsters, unknown before, made their appearance.

At length the evil made war upon the good, committing unspeakable atrocities. The orb became more and more disturbed, until its

equilibrium was upset and it ceased to rotate. "The firmament burst into one seething mass of yellow flame. The rushing fire-deep within the orb burst forth at every quarter, gushing in a blazing sea. The ultimative bodies of the evil now began to be resolved into the elements. . . . The dissipation of the substances of that planet into space now ensued. Of these, the principal portions were accreted into the organism of our own orb." The meteorites which, from time to time, fall on to this earth are supposed by some to be fragments of Oriana.

When the physical dissolution of the orb took place the good were whirled into a devachanic heaven of their own, while the evil were drawn together into a fiery magnetic orb, thus forming the first hell.

As to the period when the planet Oriana was destroyed, Olbers states : "That while shells are found in secondary and tertiary formations, no fossil meteoric stones have as yet been discovered. May we conclude from this circumstance that previous to the present and last modification of the earth's surface, no meteoric stones fell on it, although at the present time it appears probable . . . that 700 fall annually."

Daubree writes : "When we reflect upon

the quantity (of meteorites) which reach the earth every year the induction would be that many fell during the enormous intervals of time when the stratified soils were in process of formation at the bottom of the ocean where they would have lodged. Yet the most minute research has failed to discover any trace of such bodies. . . . Putting all hypotheses aside it appears that the meteorites are derived from some planet now in a state of disaggregation, of which they form a part."

Although this may not be absolutely conclusive evidence, as meteorites may possibly even yet be discovered in secondary and tertiary formations, it certainly supports Harris's statement that the destruction of Oriana took place prior to the appearance of organic life on this earth, also that before the "fall of Lucifer," there were no aerolites in the universe, or at least in that portion of it in which our earth is located.

The black, or fiery, magnetic orb in which the evil spirits from Oriana were gathered, being situated near our earth, was drawn into its magnetic sphere, thus holding relations to it as an invisible satellite. Organic life not having, as yet, made its appearance on our earth, the black magnetism from the dark satellite entered into the evolution of its life,

affecting the germ of every seed, both animal and human. The growth of life was thus turned into disorderly channels, strikingly exemplified in the monsters of the Saurian epoch.

In order to enlarge their dominion the invasive brethren "attacked our earth ; believing that they could subdue a new race to wickedness, and so, by degrees, infernalize and subjugate the Solar System itself. This process was begun by magnetizing the world-soul of the orb," and, through it, all life as it evolved on the planet. "The disorderly influence of this ingressive sphere was first apparent in the subversion of forms, and, secondly, in the perversion of affections or dispositions."

At length, after long ages, a retrocession of the evil magnetic sphere took place, and man appeared on the earth.

CHAPTER VI

GOLDEN, SILVER, COPPER, AND IRON AGES

OUR first ancestors, according to Lake Harris, lived in a state of virtual innocence, symbolized in the Hebrew Scriptures by the garden of Eden. They were twain-one, or dual in their nature, their bodies being ethereal, not, as ours are, material. They also breathed internally, instead of, like us, externally. From this condition they "fell," though at first the decline from the state of innocence was almost imperceptible.

The Golden Age, a time of relative innocence, ensued, mankind being very spiritual. This was of long duration, being followed by the Silver Age, which was also of long duration. During this period mankind became more intellectual, but less spiritual. The Silver people developed a marvellous civilization. It was during the Silver Age that the occult fraternity called "The Brothers of the New Life," or "Adepts of the Rock," was formed in order to stay the insidious advance

of evil, which threatened the race. They were greatly helped by the Adepts of the planet Venus, with whom they came in contact. By their united self-sacrifice they held the evil magnetic sphere, more or less, in check for a time, but the tendency to evil gradually increased, in spite of their utmost efforts to prevent it. In those days everyone was a potential Adept from childhood, many becoming great spiritual Adepts.

Eventually, some of the more restless and energetic of the race, though by no means the most spiritual, found it increasingly irksome to adhere to the strict law which was in vogue among the Silver people, and which it was absolutely essential should be kept, if mankind were to be preserved from the influence of the dark satellite. They therefore determined to emigrate to other regions where they would be free from the restrictions under which the Silver people lived. They accordingly separated from the main body of the people, and sailed away across the waters, their departure being perfectly friendly. Evil had not yet become really active, but the organic unity of the race, upon which its future depended, was broken.

The Copper Age now commenced, and the first symptoms of actual evil began to appear.

The worship of the Great God "I Myself" gradually arose, followed by positive evil, and black, as well as white magic was practised. The Copper people at length made war upon the Silver people, but were foiled in their attempts to conquer them by the white Adepts. Eventually such a state of disorder arose on all planes that nature was unable to work, even as harmoniously as hitherto.

This condition of things finally culminated in a cataclysm; internal breathing ceased, and external, or merely natural, breathing took its place. The vast majority of the race perished, only those whose breath could become adapted to the gross unmodified natural atmosphere surviving the crisis. All traces of the old Golden and Silver people, with their wonderful civilization, were utterly destroyed. This great catastrophe is symbolized in the Hebrew scriptures by the Flood.

The human race had now practically to start again from a basis of natural barbarism, with only a very dim recollection of their former state, and passed into the Iron Age. Mankind slowly evolved from savagedom, during long epochs. Esoteric science was again practised in Atlantis, Egypt, Chaldea, Persia, India, and elsewhere, black as well as white magic being in vogue, there being a re-

vival of evil, especially in Atlantis. All their occult knowledge, however, was, more or less, erroneous, because they inherited the inverse esoteric science that existed among the Copper people, as well as partial remains of the pure science of the old Golden and Silver people. Cataclysm succeeded cataclysm at long intervals, the land rose and fell, Atlantis and other parts disappearing beneath the waves.

Meanwhile the black magnetic sphere from the invisible satellite steadily encroached. Although the white Adepts delayed, they were unable to prevent Earth's downward course. At length a crisis was reached. The orb itself was on the verge of dissolution, while the black magnetism from the dark satellite threatened to spread to the other planets of our Solar System. At this juncture the Supreme Him-Herself incarnated in human form in the person of Jesus of Nazareth, in order to save the world from impending destruction.

CHAPTER VII

THE DIVINE INCARNATION

LAKE HARRIS always speaks of Jesus as Jesus-Yessa, and Christ as Christus-Christa, because as the personal manifestation of our Twain-One heavenly Father-Mother, Christ Jesus was also twain-one, that is, both masculine and feminine in His nature. The Lady Yessa, according to Harris, was involved within the body of the Lord Jesus, though invisible to natural sight, She being His Counterpart, either being incomplete without the other.

Concerning Jesus of Nazareth, Harris writes :
“ Whatever He may have been as to the Higher mode of Being (He) was at least, in this earthly mode, an Arch-Adept of the esoteric science. The works recorded of Him, with perhaps a single exception, are all within the compass of the hidden law.”

In comparing the Christ with the Buddha, Harris points out the enormous advantages the latter possessed over the former. The Hindoos were, more or less, prepared in their

minds for the reception of esoteric truth, besides which "Sakyamuni found the remains of a mild, tolerant, calm, learned, and peaceful civilization." On the other hand, "Jesus found His surroundings in a fanatical, intolerant, conceited, and selfish tribe . . . a race which took offence at any extension of the religious cult, any criticism upon any of their superstitions, as an insult offered to their God; a race that even attributed the power of His healing virtues to the magic of the devil. Hence the Buddha lived to complete His greatly extended earthly service . . . and hence the Christ was made a victim to the religious hatred and impiety of His own people, while only in the earlier round of a visible divine career. Again . . . the Buddha found the remains of vast societies of Adepts. . . . He knew that He was but one out of many. . . . The Christ came . . . but as an alien. . . . His genius was constitutionally opposite to the mental, moral, and physical peculiarity of the Israelite." The race among whom the Christ dwelt was one of the most bigoted, non-receptive, and intolerant the world has ever known.

Christ's work, Harris states, was not confined to this earth. He not only occultly repelled the black satellite, which was gradu-

ally drawing in its orbit nearer and nearer to this world ; He also curtailed the sphere of evil which threatened to extend to the other planets of our Solar System, entirely freeing them from its malign influence. The crucifixion of Jesus was the visible point on earth of the crucifixion of the Christ throughout immensity.

Concerning the Divine Incarnation, in a remarkable letter to the Rev. H. B. Browning, dated May 1877, Harris wrote : " First comes the question of the Glorified Humanity of the Lord. Is the Son eternally proceeding from the Father, begotten not made, reality not mythos ? If we believe in the Son proceeding from the Father in degree of derivative personality, so that we may say :

Greater or lesser He appears by turns,
As men are great or small ;
His Image in refulgent Helios burns,
And in the dewdrop's ball ;
The tide-waves of the constellations toss
About His great white Throne ;
Yet as a Child He met the Planet's loss,
And bore its griefs alone.

" If, in a word, this Man Christ-Jesus is the manifestation form of the Infinite, and so to say, Form in form, Humanity in humanity, moving over, in and through all octaves of

creature existence, then the ground of faith is shown, and the results follow. The Infinite Two-in-One, incomprehensible, ineffable, whom no eye hath seen, are finitely revealed on every plane of Nature-life by the Divine Proceeding; and in this exquisite procession descending from plane to plane, the Two-in-Oneness must be present and co-operative. This is the rational and universal and perpetual ground of the hope that is in us, 'God manifested in the flesh,' God manifested even to the lowest requirements of corporeal substance."

The Divine Incarnation has been poetically expressed by Lake Harris in the following :

HYMN OF THE INCARNATION

In the midnight of the Ages,
In the midnight dark and lone,
When the heroes and the sages
In life's battle faint had grown ;
When the world's great heart was lying
Like a corpse upon its bier,
Then, through heaven, a voice went crying
" God is near ! "

In the midnight of the nations,
When the Morning Land was dead,
And to woes and lamentations
Earth in agony was wed ;
Rose a cry of fearful wailing
From the stormy nether sphere,
" Lo ! the pagan orb is paling,
God is near ! "

In the midnight of Earth's errors,
 When the serpent's monstrous head,
 From its eyes shot lurid terrors
 While upon her breasts it fed,
 When the faith in the Hereafter
 Had no prophet, bard, or seer,
 Rang a voice, through sin's wild laughter—
 "God is near!"

Where a virgin, pure, adoring,
 Worshipped God who reigns above,
 Came a glorious outburst, pouring
 From Jehovah's heart of love;
 And an angel spake, "Hail, Maiden;
 In thy inmost bosom sphere
 Thou with child from Heaven art laden—
 God is near!"

Through the seraph universes
 Shone a flame of circling light;
 While dark Hades rang with curses
 It unfolded form and might.
 Then a CHILD to earth was given,
 And He stood beside Earth's bier
 Crying loud, "Arise forgiven,
 God is here!"

As a meteor star that falleth
 Sank the world from out its place;
 Or a ravished bride that calleth
 From a serpent's loathed embrace;
 Lo! through storms of lava ashes
 Came a voice, her heart to cheer,
 Thundering through the lightning flashes,
 "God is here!"

Who shall tell the solemn story
Of the Form that God possessed ?
Of the temples pierced and gory
And the wounds in feet and breast ?
All the angels worshipped round Him
When the bloody cross was near,
Crying to the men who bound Him,
" God is here ! "

In His love's transfiguration,
When He rose, the world to free,
Seen by every angel nation
In DIVINE HUMANITY,
All the universe adoring
Saw the end of evil near,
Crying loud, in one outpouring,
" God is here ! "

CHAPTER VIII

EVOLUTION OF THE SOUL

CONCERNING man's occult organism, Lake Harris teaches that we have, first, the physical body or external shell. Proceeding inwardly we come to the life force, or form of natural vitality. Involved within, and operating through this second body, is a third, the natural human soul, or body of desire. The fourth form Harris terms the geist, a kind of impersonal animated photograph of the man. It is sometimes called the double, the shadow form, the memory form, the astral image.

With regard to the nature of geists Harris gives us a good deal of information in *The Lord : the Two-in-One*. He says : " After the decease of man he divides into two parts, the Spirit, which is personal, and the geist, the shadow man, which is impersonal. The geist holds in its fine structures the man's whole life—every thought, every act, every condition through which he passed—the whole story of his days. . . . The geist after decease is not

taken, as the Spirit is, by angels ; it drifts out of the body. The cord is cut by which Spirit, body and geist made one in the flesh ; and the geist, by its own levity, floats away, softly and easily, as thistledown."

Geists are often visible to clairvoyants, being sometimes mistaken by them for their former owner. "The geist inhabits the last state of the man whose geist he is," endlessly reproducing his habits, manners, and ways in a sort of dream condition, such as happens in sleep.

"The geist never infests . . . (but) there are ways by means of which he can be compelled to unroll the picturings of events that are inscrolled into the layers of his frame. This is unlawful, but possible, and frequently practised at the present day. The geist will lie, as any mesmerised subject can be made to lie. Men who practise biology upon the poor, helpless creatures, know not how terrible a sin they are committing against order, nor what terrific consequences must inevitably follow them in the rebound of that violated order to its place." This is a form of black magic which, sooner or later, reacts with disastrous effects upon all who practise it.

The spirit communications, so prevalent nowadays, may not all—though many un-

doubtedly do—come from the true spirits, but merely from these unsubstantial memory forms which, as they fix the last state of the human on earth, are therefore able to give apparently convincing proof of their identity.

Harris says that everyone finally, by means of the geist form, must resume his earthly personality where he left it, and complete his life to his full natural term, clothed not in a gross physical body, but in a luminous one. Achilles' armour is not Achilles, but Achilles is naked without it; so man is incomplete until he resumes his geist, or memory form. "The Power that disunited them, can alone reunite them; but if united, lo! the resurrection of the dead."

Thus far man's structure is comparatively simple. But the real man, latent with most people for good or evil, resides within. Advancing inwardly we find a fifth form, which Harris speaks of as the spiritual self-ego: the spiritual body. The sixth is the soul of the spirit, uniting the spiritual body with the Divine Essence. The seventh, or inmost, is the psychic, or fay-germ, corresponding to the Divine spark, Atma, or Ego, which is sinless.

Up to this point Lake Harris is more or less in agreement with other occultists. Here,

however, he speaks of an eighth form, derived from the Lord in heaven, which is received by man through a second birth.

The septenary, or sevenfold, constitution of all things has been rhythmically expressed by Harris in the following lines :

There are seven degrees in the holy sphere
That girdles the outer skies ;
There are seven hues in the atmosphere
Of the Spirit Paradise ;
And the seven lamps burn bright and clear
In the mind, the heart, and the eyes
Of the Angel-spirits from every world
That ever and ever arise.
There are seven ages the Angels know
In the courts of the Spirit Heaven ;
And seven joys through the spirit flow
From the morn of the heart till even ;
Seven curtains of light wave to and fro
Where the seven great trumpets the Angels blow,
And the throne of God hath a seven-fold glow,
And the Angel hosts are seven.
And a spiral winds from the worlds to the suns,
And every star that shines
In the path of degrees for ever runs,
And the spiral octave climbs ;
And a sevenfold heaven round every one
In the spiral order twines.
There are seven links from God to man,
There are seven links and a threefold span,
And seven spheres in the great degree
Of one created immensity.
There are seven octaves of spirit love
In the heart, the mind, and the heavens above,
And seven degrees in the frailest thing
Though it hath but a y for its blossoming.

By what means does the psychic germ become the complex organism just described ? Issuing from the Supreme twain-one, or inherently dual, it contains, potentially, all that is male and all that is female, somewhat as an acorn contains, potentially, a whole forest of oak trees. Differentiating from the universal formless Spirit, the human germ starts on its evolutionary career. It then divides, the two halves, one essentially male, or positive, and the other essentially female, or negative, proceeding separately through long ages, ever downwards or outwards from the Highest until the mineral kingdom is reached. After a period spent in the devachanic, or heavenly spheres, the human germ commences its return journey, its constituents passing through a vast series of embodiments from the lowest to the highest kingdom of Nature. It receives its earthly body immediately through Nature, but the soul itself, with the Divine germ, descends immediately from God by successive births through the heavens until it receives its ultimate human form upon the earth. It then pursues its earthly career.

After physical decease, owing to the disorder that exists on this earth, the state of man varies very considerably according to his individual character, whether good or bad. The different

bodies forming the complete man, only in very exceptional cases retain their unity and cohere, the geist in particular separating itself at death, and remaining apart until reunited to the man when his resurrection body is completed.

The vast majority at death pass into the spirit, or astral world, which in some respects resembles this, though in others it is very different. Men and women appear there as they really are, and not, as here, with their true characters more or less hidden. After a longer or shorter stay, according to their state, some having at first to pass through much suffering in order to be cleansed from their evils, they ascend to higher spheres, or what some call devachan, or heaven. They ultimately attain to Arch-Nature. By this time they have become an Angel, twain-one—one and yet two, two and yet one—having found and been united to their counterparts.

If a man has deliberately and persistently perverted all his powers and become wholly and entirely evil and selfish, in short a black magician, he sinks to the bottom of the astral plane, or hell, finally passing into Ni, or dissolution. The personality having been destroyed through continual persistence in evil, the psychic, inmost, or fay germ, which is

indestructible, because sinless, returns to the Supreme. At some future time it will again start on its evolutionary career, eventually becoming what it would have been in the first instance, but for sin and evil. This, Harris asserts, is the ultimate truth in the doctrine of Reincarnation. Such cases, however, are exceedingly rare.

A good deal has been heard recently about fairies, several persons not only claiming to have seen them, but photographs have been taken of them. Harris was acquainted with these little denizens of the unseen and has written much about them. The following excerpt from *Regina* is a specimen of his poetry dealing with the fays.

The Universe is made of tiny men :
 In holy infancy their endless lives
 Round ever to an orb of perfect light :
 And matter, in its varying forms and hues
 And subtle harmonies of airy flame,
 Is their pavilion, where, in choral dance,
 They weave the flying tapestry of space.
 These are the fays of Nature, brethren small
 To Angels and the radiant human kind ;
 And love of good and truth, for their own sakes,
 And the creative blessedness they bring,
 And love of God, who is the Good and True,
 Is the religion of the Fairy World ;
 Nor can they ever fall away from this,
 But bloom and ripen with an infant's joy.

CHAPTER IX

INSOCIATED LIFE

HARRIS taught the redemption of the body as well as the soul. One of the first steps to this end is "Internal Respiration." This means the breathing of the atmosphere of heaven, not only into the spiritual, but also into the natural lungs. It is the gift of the Holy Spirit to those who are sufficiently regenerated to receive it, and was originally possessed by the entire humanity of this planet.

Internal, or arch-natural respiration leads to counterpartal marriage. This is not "merely the dwelling of two persons opposite in sex with each other, but their indwelling with each other, eternal mate with eternal mate," man in his true or unfallen state being twain-one, or dual in his nature.

From these pure marriage unions will spring pure families, these families being the first germs of a regenerated society. The social Kingdom of God in man will thus be estab-

lished on this earth, all relations and institutions being in harmony, nature itself being redeemed through man.

The culmination will be reached when mankind attains, what Harris calls, arch-natural immortality. This does not mean the perpetuation, but the regeneration of our physical form, transmuting our "body of humiliation" into the likeness of "Christ's body of glory." Our bodies will be ethereal, though substantial, being composed, not of flesh that dieth, but of pure perfect flesh, free from all disabilities. Our departure to the higher states will not be "by the disintegrating process of physical decease, but by the evolutionary process of physical transubstantiation and ascension."

This condition will be brought about through Arch-Nature impinging upon, and finally absorbing nature, thus causing a crisis. Harris calls it the "Impending World Crisis," or fire deluge. It is symbolized in our Bible by fire, because fire rises, and it will be followed by the rise of the race to a higher level; just as the old breath deluge was symbolized by water, because that was a fall to a lower plane of life. Mankind will again breathe internally, as they did in the old Golden and Silver Ages. The inversives, or evil, as well as the unfit will

pass away, leaving only the survivalists, or altruists, who alone will be able to adapt themselves to the new conditions. Harris divides mankind into three classes, namely, the inversives, those who are selfish and egoistic, thinking only of themselves; the unfit, who comprise the great bulk of the human race, and who are more or less negative and incapable of either great good or great evil; and the survivalists, or altruists, those who live to serve others, and who suffer accordingly. The ranks of the survivalists are constantly recruited from those of the unfit, as the latter become more altruistic, and so fitted to survive. The crisis may be sudden and catastrophic, or it may be spread over a period of years, during which the inversives and unfit will pass away, leaving only the survivalists to inherit a purified earth.

With regard to social and economic questions Harris was a Theo-Socialist. He held that at the head of all things there should be the Divine man. Under Him there would be orders or grades, each man or woman serving according to his or her fitness for any particular use, from the highest to the lowest, the head being the servant of all. Society would thus form what he calls an "Association of fitnesses," governed, or regulated from the centre, in which each

individual unit would fill that position in the body politic for which he or she was best fitted, and in which he or she would find his or her greatest happiness in serving the whole. This would replace the present haphazard and aimless, so called, democratic rule, where each is selected for some post in authority, irrespective of suitability, by a majority of votes, no matter whether the voters are competent or incompetent to judge. Instead of working from a point on the circumference, or outside, which is merely sectional, as we do now, it would start from the centre, which is universal. All would then serve a use, co-operating together as one organic whole, and mankind, instead of being a fortuitous concourse of atoms, would be one harmonious unity.

Reformers fail, because they change the letter

And not the spirit of the world's design.

Tyrant and slave create the scourge and fetter ;

As is the worshipper will be the shrine.

The ideal fails, though perfect were the plan ;

World harmony springs from the perfect man.

Harris maintains that if the human race is to be saved, the hells must be abolished, for as long as they exist they make incessant war upon mankind. This earth is like a granary of wheat, well guarded and secure above ground, but the floor is full of holes through

which the rats enter without intermission, and eat the corn ; or like a house, well built and furnished, in which a woman lives with her children which she loses one by one through disease, because underneath the house there is a cesspool. The nests of rats must be destroyed and the cesspool cleared out before the evil can cease. There are astral slums, far worse than any material ones, which constantly breed corresponding conditions on this earth. The root of the evil must be destroyed, and that lies in the astral hells.

CHAPTER X

HARRIS'S POETRY

HARRIS wrote a large number of books, both in poetry and prose, on various occult, religious, and social subjects. Besides the *Arcana of Christianity*, *The Lord the Two in One*, and *The Wisdom of the Adepts* already mentioned, are *The New Republic*, *The Republic of the Sun*, *A Lyric of the Golden Age*, *A Lyric of the Morning Land*, *An Epic of the Starry Heavens*, *A Voice from Heaven*, *The Luminous Life*, *The Holy City*, *God's Breath in Man*, and many others.

His poetry varies very considerably, but at times it reaches the loftiest heights, dealing with the noblest and most sublime themes in the universe. Much of it in his earlier years was written under spirit dictation, and taken down by others. One of his finest poems is a *Lyric of the Golden Age*, consisting of some ten thousand lines of which the following is an extract :

No two men in creation think alike ;
No two men in creation love alike ;
No two men in creation are alike.

No worlds, or suns, or heavens, but are distinct,
And wear a separate beauty. Not a star
But differs from the star that nearest seems
And most congenial to its own pure state,
And this unlikeness grows with all their growth.
Manhood is individuality
Of thought. No two men ever saw the world
Alike through outward eyes, nor ever heard
Just the same music in the wild birds' hymn
Or the deep moaning of the wakeful sea.
Were all men just alike, then there would be
One stagnant ocean, one lethargic swamp
Of fetid and corrupting life, and men
Tired of the sameness of the universe
Unvarying and permanent, grow like
Ghastly and empty shells of heart and brain.

The following is taken from the poem *Regina* :

GLORIA PATRI OF THE STARS

1

There's not a star on high, that swings
A censer 'mid the burning host,
But in her glory ever sings
To Father, Son, and Holy Ghost.

2

Where sweet Corona's orbed urn
Draws rapture from the solar coast,
Her tuneful thoughts in music turn
To Father, Son, and Holy Ghost.

3

Where Mercury with silver hand
Unveils her planet's lucid coast,
She lifts her lay in voices grand
To Father, Son, and Holy Ghost.

4

The evening star upon her throne
In Christ the Saviour makes her boast,
In Him adoring God alone,
The Father, Son, and Holy Ghost.

5

The lovely Mars with bridal shame
Adores her bridegroom Saviour most,
And blushing, owns His mighty name
In Father, Son, and Holy Ghost.

6

In trembling bliss the silver Moon
Delights to hold an infant host ;
We praise, through life's eternal noon,
The Father, Son, and Holy Ghost.

7

Majestic are the tones that fall
From Jupiter's engirdled coast ;
They own Messiah Lord of all
In Father, Son, and Holy Ghost.

8

Where Saturn sweeps with solemn thought—
That ancient of the planet host—
He hath His orb in tribute brought
To Father, Son, and Holy Ghost.

9

With tongues of pentecostal flame,
Apostles of the azure coast,
Messiah God they all proclaim
In Father, Son, and Holy Ghost.

The following stirring lines are from a lyrical poem entitled :

A HYMN OF BATTLE

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

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

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

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

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

One of the most true and beautiful of Harris's poems is a charming, yet simple little hymn on Death :

Death is the fading of a cloud,
The breaking of a chain ;
The rending of a mortal shroud
We ne'er shall see again.

Death is the conqueror's welcome home,
The heavenly city's door,
The entrance of the world to come—
'Tis life for evermore.

Death is the mightier second birth,
Th' unveiling of the soul ;
'Tis freedom from the chains of earth—
The pilgrim's heavenly goal.

Death is the close of life's alarms ;
The watch-light on the shore ;
The clasping in immortal arms
Of loved ones gone before.

Death is the gaining of a crown
Where saints and angels meet ;
The laying of our burden down
At the deliverer's feet.

Death is a song from seraph lips ;
The day-spring from on high ;
The ending of the soul's eclipse—
Its transit to the sky.

The ensuing specimen of Lake Harris's poetry is a very choice little poem, written in

1871, when the position of women was very different from what it is now. It is entitled :

A MAN'S WORD FOR WOMAN

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

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

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

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

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

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

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

CHAPTER XI

HARRIS AND OTHER OCCULTISTS

THOSE who have studied the writings of Lake Harris cannot fail to have noticed the comprehensive and inclusive nature of his system of religious philosophy. While it is Christian to its inmost core, it yet embraces much of the occult philosophy of India, Chaldea, Egypt, Persia, and elsewhere. Although it differs from the ancient Secret Doctrine in some of the details, it nevertheless is largely in agreement with it in many of the main essentials.

Harris's Boundless Invisible Incomprehensible Eternal One corresponds with the Absolute of Theosophy, Ain Soph, or The Limitless of the Kabalah, the undifferentiated Universal Spirit of the old hermetic schools, Parabrahm of Eastern Philosophy, the One and the Good of Plotinus, the Primal Essence of Paracelsus, and the Abyssal of Jacob Boehme.

Our One-Twain Father-Mother God of which Harris speaks is essentially identical with the Will and the Wisdom of Jacob Boehme, the Father and Mother of Anna Kingsford, Abba

and Aima of the Kabalah, and Osiris and Isis of the old Egyptian Theosophy. In the most ancient times the Supreme was symbolized by the letters "I. O.," signifying Father-Mother. All ancient religions taught the duality of the Divine nature, the feminine finding expression, throughout the ages, under various names, such as Isis, Sophia, Madonna, etc. Judaism has always esoterically taught the dual nature of the Supreme, while in the Roman Catholic Church we find this truth veiled under the worship of the Virgin Mary.

In the *Arcana of Christianity* (Genesis) Harris says, "There is in God a Divine Masculinity, by which He begets ; a Divine Femininity, by which He conceives ; and a Divine Proceeding of the Masculinity into Femininity, by which He ultimates. This is the truth which is concealed within the formula of Father, Son, and Holy Spirit. The Eternal Masculinity is the Divine Love. The Eternal Femininity is the Divine Truth. The Eternal Proceeding of the Two-in-One is the Divine Ability."

Harris's teaching thus forms a kind of nexus between Western or Christian thought and belief as these have developed through the centuries in the dogmas and doctrines of the Christian Church, and Eastern thought and belief as these have come down to us through the ages.

The doctrine of Counterparts or Dual Souls of which Harris speaks was esoterically taught in all the great hermetic schools of antiquity, and is held by Swedenborg, Hiram Butler, Dr. Peebles, the more advanced Spiritualists, and the Faithists.

Harris's statement that our earlier ancestors were originally twain-one, and ethereal in their nature, but that after the "fall" the sexes became separate, agrees with the teaching of the Chaldean and Egyptian Initiates. The latter held that our remote ancestors were of a spiritual essence, and dual in their nature, but that owing to the descent into matter the sexes separated.

In keeping with the teachings of the various occult schools Harris asserts that there were other rounds and races prior to the present one on this earth, also that there was a Golden, a Silver, a Copper, and an Iron Age, although he differs from them regarding details. Swedenborg also states that there were four different ages.

The fall of Satan on Oriana is virtually identical with Boehme's account of the fall of Lucifer. In both cases it was the outcome of undue curiosity and intellectual pride. In the Epistle of Jude we read of the angels who kept not their first estate.

The black magnetic orb, which, according to

Harris, came into existence when Oriana was destroyed, has always been known to Initiates as the dark satellite and the home of the Inversive Magi.

Harris is in agreement with Swedenborg in maintaining that Christ Jesus was God incarnate.

With regard to the fall of Adam-Eve, the teaching of Harris is practically on a par with that of Jacob Boehme in the main essentials.

The arch-natural body, of which Harris speaks, is very similar to Boehme's eternal, and Paul's resurrection body.

Like all other occultists, Harris teaches that man is sevenfold in his constitution. He differs from them, however, in his assertion that there is an eighth form, which is derived from the Lord through a second birth.

With the exception of Anna Kingsford, Harris appears to be the only Christian mystic who touches on Reincarnation. While he teaches a series of embodiments through the lower forms of life, mineral, vegetable, and animal, he denies human reincarnation, except in very rare cases, such as that of a black magician. In this, although he differs from the teachings of both Anna Kingsford and Theosophy, he is in virtual agreement with the teachings of the Egyptian and Chaldean Initiates.

CHAPTER XII

CONCLUSION

THERE is a good deal in the writings of Lake Harris that is open to criticism. He makes such stupendous claims that, on first acquaintance, one naturally feels sceptical as to the truth of much that he asserts. Even after a more or less comprehensive study of his writings it is difficult to bring oneself to accept many of his statements.

His assertion that evil originated with an Arch-Adept on the planet Oriana, which was afterwards destroyed, and that now our earth is the only orb on which moral evil exists, is an all-embracing statement, covering an illimitable field. To assert that no other orb throughout immensity suffers from moral evil implies either a vision so wide that it is practically co-extensive with the cosmos, or that one is so *en rapport* with the Grand Man of the universe, that any disturbance, even in the remotest parts of space, would be felt by his sensitive and sympathetic organism. On the other hand the thought is inconceivable that

every orb throughout immensity has to undergo the agony and suffering our earth has had to undergo in the course of its evolution. We may at least hope that Harris is right, and that our earth is the solitary example of a fallen world ; that it is the exception and not the rule, and that evil is not absolutely essential to progress. Were it not, however, for the deflection of our earth from the Divine order we might never have known the forgiving, redeeming, and restoring sides of the Divine nature ; or gained the experience we have through eating of the fruit of the Tree of Knowledge of Good and Evil, through which a greater and higher good will ultimately ensue, and which otherwise were impossible.

Harris's prophecy of an impending world crisis, which would cause the removal of the inversive and the unfit, leaving only the survivalists or altruists to inherit a purified earth, and which might either be mildly spread over a series of years, or compressed into three days, during which a friendly darkness would enshroud the earth, has not been fulfilled, at any rate as he anticipated, unless it is yet to take place. On the other hand there is no doubt Harris witnessed changes in the inner realms which were the precursors of corresponding changes on the physical plane, and to an extent he

was right, although he may have been mistaken in the manner in which the changes would ultimate, misinterpreting what he saw on the interior planes. Great changes have taken place during the last few years. We have entered a New Age, though not in the way Harris expected.

He also led his disciples to infer that he had transcended physical decease, asserting that he had "passed from December to May."

When he passed away in the ordinary course of nature it was a great shock to many of his followers, some of whom, for a time, almost lost faith in his teaching. Harris was probably sincere in his belief that the process of transmutation was so far accomplished that he would pass to the higher realms not "by the disintegrating process of physical decease, but by the evolutionary process of physical transubstantiation and ascension." He may have progressed far on the road towards this end, but he never fully accomplished it.

The truth of what Harris teaches, however, does not stand or fall upon his assertions. Truth is eternal and rests on its own merits. A thing is not true simply because someone asserts it on authority, but because it is self evidently so, and harmonizes with the eternal fitness of things. It has been truly said that "a thing is not true because it is in the Bible,

but it is in the Bible because it is true " ; that is, someone has witnessed to the truth of it.

Although there may be many things one may be unable to accept in Harris's writings, there is much that is undoubtedly both true and beautiful. Truth requires no extraneous supports ; it reveals itself in its own light. Harris, like other seers, had his limitations, but this does not detract from the truth of many of the main essentials in his system of philosophy, which is Christian to its inmost core. It centres round the Christ. This is the pivot upon which it turns. All the problems that perplex mankind find their solution in the God-Man Christ Jesus.

As waves upon the headlands beat
All revelations at his feet
In musical vibrations meet.

In the *Wisdom of the Adepts* Harris writes, " There is found growing forth to expression this occult Christo-centric science which accepts as its principle that Christ is not dogma, but Spirit and Life ; that Christianity is not hierarchal, but humanitarian ; not repressive, but evolutionary ; that its object is the reconstruction of the planet in the form of its divine genius, the restoration of an orb that was forced out of the line of march by disturbing forces, into the grand processional order of the universe."

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