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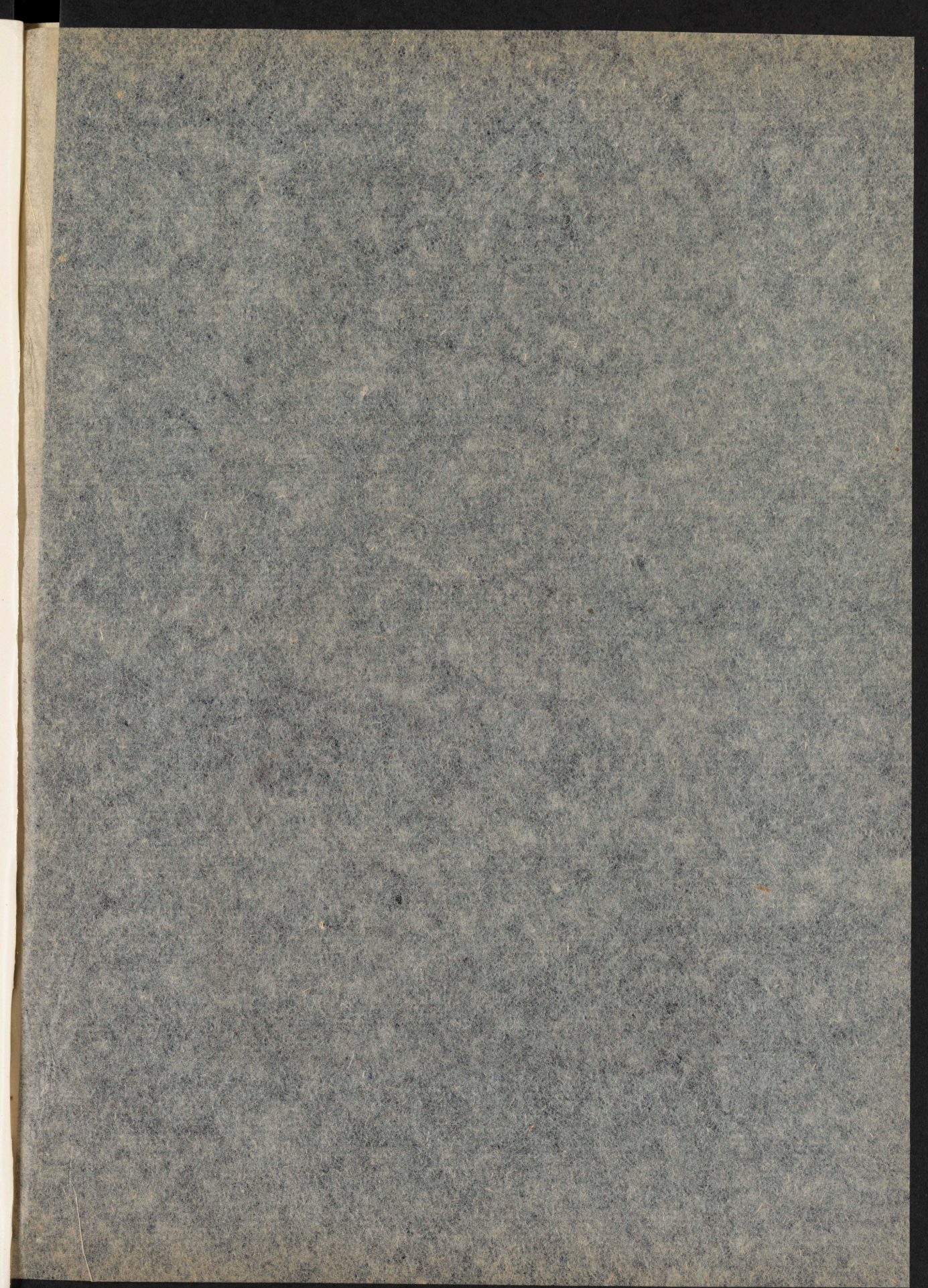
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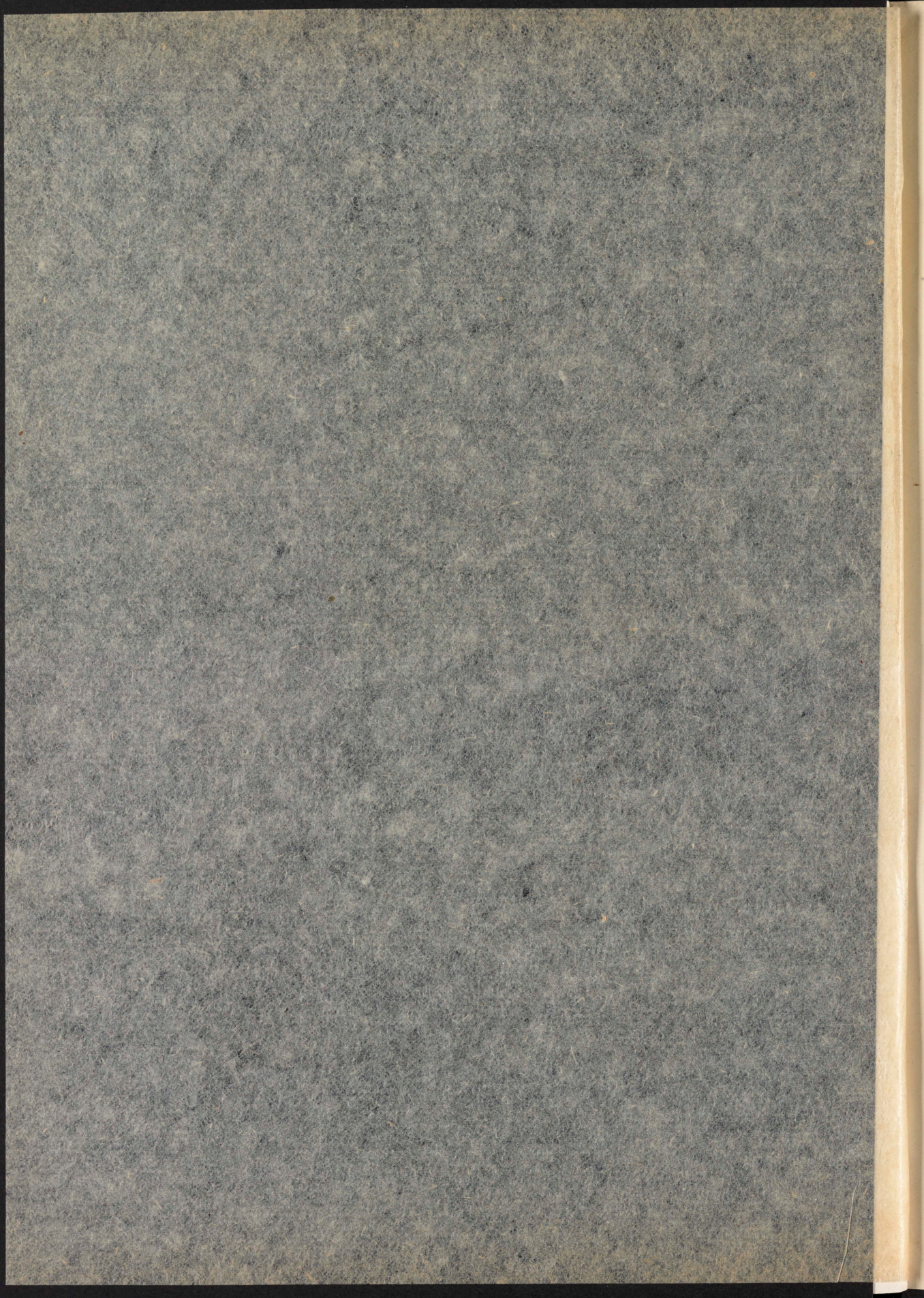


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The Avenging Angel.

From the Picture painted in Pastel by MADAME DE STEIGER, and exhibited at the Walker Art Gallery, Liverpool, 1892.





The Unknown World

A MAGAZINE DEVOTED TO

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

EDITED BY ARTHUR EDWARD WAITE.

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Within and Without.

THE first half-yearly volume of THE UNKNOWN WORLD is completed with the present issue, and fortified by recognition and encouragement in many quarters from which such aids are to us of peculiar importance—we refer to the appreciation of life-long students of those subjects which are embraced by our scheme—as well as by numerous testimonies from the more general ranks of interested inquirers, it seems possible to look back upon the past six months with a certain feeling of satisfaction. A revered Kabalist, the “disciple and literary heir” of an illustrious French transcendentalist, writing quite recently to one of our foremost contributors, observes that THE UNKNOWN WORLD “performs its promises and more. The choice and variety of its contents is remarkable. It will become an encyclopædia of occultism and mysticism.” We are grateful for this recognition, and especially because an undis-

VOL. I.

cerning or hasty reader may be inclined to think that we have abandoned some details of our original programme. As a fact, our intentions remain unaltered, but with that which is most important we have made haste to deal at once, leaving minor and archæological interests to a later stage. The modern developments of mystical philosophy and the movements connected with these are obviously in the first rank of importance, and have properly been represented first. At the same time, we have not lost sight of historical and literary questions.



IN the present issue we begin the fulfilment of a promise to which importance has been attached by us from the beginning—the translation or reproduction of rare or important occult works; and in making choice of Eckartshausen's *Cloud upon the Sanctuary* as a starting-point, we have been guided by its close correspondence with certain aspects of Christian mystical opinion at the present day. On this subject the distinguished esoteric student already quoted remarks in the same letter: “I hear with pleasure that THE UNKNOWN WORLD will give a translation of *The Cloud upon the Sanctuary*. This little book, which bears for epigraph—*sine nube pro nobis*—is admirable for its insight and suggestiveness. One would say that it is written recently. It is the best mystic work for our time.”



THE possibilities of THE UNKNOWN WORLD in the matter of occult reprints are not, however, commensurate to the eagerness of many

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of our subscribers, who attach more authority and importance to elder works than to the developments of to-day, and there are also many valuable and curious treatises which would scarcely be suitable for reproduction in the pages of a magazine. Without, therefore, departing from our original scheme, we propose to issue occasionally special separate supplements corresponding in size and appearance to the monthly issues, and these will contain some of the scarce treatises which have been referred to in the editorial notices, and for which students in the ordinary course would have to wait a considerable time. We invite the support of our readers in this novel departure, as it will be the cheapest series of occult reprints and translations ever offered in any country and at any period. Full particulars as to date of first publication and subjects will be announced in our next number.



THE first volume of THE UNKNOWN WORLD will be ready on February 1st bound in a handsome cloth cover. It is chiefly to meet the requirements of this permanent edition that the first number has been reprinted, and the publishers anticipate a considerable demand. The title page and index will be obtainable separately in a cover, for the convenience of subscribers who have taken the monthly issues. It will be accompanied by a beautiful plate, entitled *A Vision in the Astral*, from an original and as yet unexhibited oil painting by Madame Isabel de Steiger, whose permission to reproduce the same has been generously given us. This plate will form the frontispiece to the first volume. The price of the title-page, index, and frontispiece in wrapper will be sixpence, and the bound volume will be published at five shillings.



THE admirable article from the pen of Mr. E. T. Sturdy on *The Present Position of Mystical Societies in the West* has not met with the response which we had hoped for, but the chief proposal which it contained is not the less important and valuable on this account. The many transcendental interests of the present time cannot meet naturally around any teaching centre, but they can

meet in a central institution existing for the common convenience and inspired by no special policy of its own. There all interests could unite to the advantage of all, and there would be the benefit of a business headquarters and library centre without the tyranny of a doctrinal conclave which is practically irresponsible and from which there is no appeal. No doubt the delay which we have mentioned arises, on the part of Theosophists, the most considerable of the bodies concerned, from a wise determination to do nothing in haste, and indeed to do nothing at all till the chief in the West returns. After that takes place there will possibly be activities of many kinds.



THE sudden death of Mr. James Burns, founder and editor of *The Medium and Day-break*, removes a prominent and peculiar personality from the front rank of Spiritualism, on which, not only by means of his periodical, but also by all forms of public speaking, he exercised a very great and earnest influence for something like thirty years. It was not the best possible influence, perhaps on the whole it was not a wise influence, but it was honest and it was earnest, and it was impressed with the whole man. We understand, with profound regret, that his life closed amidst poverty and almost distress, and that a heavy burden of financial liability devolves upon his son, Mr. James Burns, Jun., who, with all his energy and capacity, is quite unable to deal with it unassisted. Our contemporaries observe that the late Mr. Burns was in reality supported as generously as could be expected by the movement which he represented. Perhaps so, and if so, should it not make one more effort and wipe out the whole liability? It is large for an individual, but it is small for a "cause," and it is a necessity which will not recur, for we take it that one section of the spiritual movement dies with the editor of *The Medium*; there is surely no need that it should die also under the auspices of "an official receiver."



A TRANSCENDENTAL poet has also passed away, and she was one of our greatest—Christina Georgina Rossetti. In the matter of inspiration, says her friend Theodore Watts,

she was above her brother Gabriel, and, he adds, "above almost everybody." Her devotional and poetic symbolism attaches her to the mode of the mystics, but independently of all symbolism, she is to be classed with them for another reason—for the reason of her poet's gift. That gift at its highest, and in her it was most high, is invariably the gift of the mystic.



The Cloud upon the Sanctuary.

BY THE COUNCILLOR D' ECKARTSHAUSEN.

TRANSLATED BY MADAME ISABEL DE STEIGER.

LETTER I.

THERE is no age more remarkable than the quiet observer than our own. Everywhere there is a fermentation in the minds of men ; everywhere there is a battle between light and darkness, between exploded thought and living ideas, between powerless wills and living active force ; in short everywhere is there war between animal man and growing spiritual man.

It is said that we live in an age of light, but it would be truer to say that we are living in an age of twilight ; here and there a luminous ray pierces through the mists of darkness, but does not light to full clearness either our reason or our hearts. Men are not of one mind, scientists dispute, and where there is discord truth is not yet apprehended.

The most important objects for humanity are still undetermined. No one is agreed either on the principle of rationality or on the principle of morality, or on the cause of the will. This proves that though we are dwelling in an age of light, we do not well understand what emanates from our hearts—and what from our heads. Probably we should have this information much sooner if we did not imagine that we have the light of knowledge already in our hands, or if we would cast a look on our weakness, and recognise that we require a more brilliant illumination. We live in

the times of idolatry of the intellect, we place a common torchlight upon the altar and we loudly proclaim the aurora, that now daylight is really about to appear, and that the world is emerging more and more out of obscurity into the full day of perfection, through the arts, sciences, cultured taste, and even from a purer understanding of religion.

Poor mankind ! To what standpoint have you raised the happiness of man ? Has there ever been an age which has counted so many victims to humanity as the present ? Has there ever been an age in which immorality and egotism have been greater or more dominant than in this one ? The tree is known by its fruits. Mad men ! With your imaginary natural reason, from whence have you the light by which you are so willing to enlighten others ? Are not all your ideas borrowed from your senses which do not give you the reality but merely its phenomena ? Is it not true that in time and space all knowledge is but relative ? Is it not true that all which we call reality is but relative, for absolute truth is not to be found in the phenomenal world. Thus your natural reason does not possess its true essence, but only the appearance of truth and light ; and the more this appearance increases and spreads, the more the *essence of light* inwardly fades, and the man confuses himself with this appearance and gropes vainly after the dazzling phantasmal images he conjures.

The philosophy of our age raises the natural intellect into independent objectivity, and gives it judicial power, she exempts it from any superior authority, she makes it voluntary, converting it into divinity by closing all harmony and communication with God ; and this god Reason, which has no other law but its own, is to govern Man and make him happy ! . . .

. . . Darkness able to spread light !
. . . Death capable of giving Life ! . . .

The truth leads man to happiness. Can you give it ?

That which you call truth is a form of conception empty of real matter, the knowledge of which is acquired from without and

through the senses, and the understanding co-ordinates them by observed synthetic relationship into science or opinion.

You abstract from the Scriptures and Tradition their moral, theoretical and practical truth; but as individuality is the principle of your intelligence, and as egotism is the incentive to your will, you do not see, by your light, the moral law which dominates, or you repel it with your will. It is to this length that the light of to-day has penetrated. Individuality under the cloak of false philosophy is a child of corruption.

Who can pretend that the sun is in full zenith if no bright rays illuminate the earth, and no warmth vitalises vegetation? If wisdom does not benefit man, if love does not make him happy, but very little has been done for him on the whole.

Oh! if only natural man, that is, sensuous man, would only learn to see that the source of his intelligence and the incentive of his will are only his individuality, he would then seek interiorly for a higher source, and he would thereby approach that which alone can give this true element, because it is *wisdom in its essential substance*.

Jesus Christ is that Wisdom, Truth and Love. He, as Wisdom, is the Principle of reason, and the Source of the purest intelligence. As Love, He is the Principle of morality, the true and pure incentive of the will.

Love and Wisdom beget the spirit of truth, interior light; this light illuminates us and makes supernatural things objective to us.

It is inconceivable to what depths of error a man falls when he abandons simple truths of faith by opposing his own opinions.

Our century tries to decide by its (brain) intelligence, wherein lies the principle or ground of reason and morality, or the ground of the will; if the scientists were mindful, they would see that these things are better answered in the heart of the simplest man, than through their most brilliant casuistry. The practical Christian finds this incentive to the will, the principle of all morality, really and objectively

in his heart; and this incentive is expressed in the following formula:—"Love God with all thy heart, and thy neighbour as thyself."

The love of God and his neighbour is the motive for the Christian's will, and the essence of love itself is Jesus Christ *in us*.

It is in this way the principle of reason is wisdom in us; and the essence of wisdom, wisdom in its substance, is again Jesus Christ, the light of the world. Thus we find in Him the principle of reason and of morality.

All that I am now saying is not hyper-physical extravagance; it is reality, absolute truth, that everyone can prove for himself by experience, as soon as he receives in himself the principle of all reason and morality—Jesus Christ, being wisdom and love *in essence*.

But the eye of the man of sensuous perception only is firmly closed to the fundamental basis of all that is true and to all that is transcendental.

The intelligence which many would fain raise to legislative authority is only that of the senses, whose light differs from that of transcendental reason, as does the phosphorescent glimmer of decayed wood from the glories of sunshine.

Absolute truth does not exist for sensuous man; it exists only for interior and spiritual man who possesses a suitable sensorium; or, to speak more correctly, who possesses an interior sense to receive the absolute truth of the transcendental world, a spiritual faculty which cognises spiritual objects as objectively and naturally as the exterior senses perceive external phenomena.

This interior faculty of the man spiritual, this sensorium for the metaphysical world, is unfortunately not known to those who cognise only outside of it—for it is a mystery of the kingdom of God.

The current incredulity towards everything which is not cognised objectively by our senses is the explanation for the misconception of truths which are, of all, most important to man.

But how can this be otherwise? In order to see one must have eyes, to hear, one must have ears. Every apparent

object requires its appropriate senses. So it is that transcendental objects require their sensorium—and this said sensorium is closed in most men. Hence men judge the metaphysical world through the intelligence of their senses, even as the blind imagine colours and the deaf judge tones—without suitable senses.

There is an objective and substantial ground of reason, an objective and substantial motive for the will. These two together form the new principle of *life*, and morality is there essentially inherent. This pure substance of reason and will, re-united in us the divine and the human, is Jesus Christ, the light of the world, who must enter into direct relationship with us, to be really recognised.

This real knowledge is actual faith, in which everything takes place in spirit and in truth.

Thus one ought to have a sensorium fitted for this communication, an organised spiritual sensorium, a spiritual and interior faculty able to receive this light; but it is closed to most men by their senses.

This interior organ is the intuitive sense of the transcendental world, and until this intuitive sense is effective in us we can have no certainty of more lofty truths.

This organism is naturally inactive since the Fall, which degraded man to the world of physical senses alone. The gross matter which envelops this interior sensorium is a film which veils the internal eye, and therefore prevents the exterior eye from seeing into spiritual realms. This same matter muffles our internal hearing, so that we are deaf to the sounds of the metaphysical world; it so paralyses our spiritual speech that we can scarcely stammer words of sacred import, *words we fully pronounced once*, and by virtue of which we held authority over the elements and the external world.

The opening of this spiritual sensorium is the mystery of the New Man—the mystery of Regeneration, and of the vital union between God and man—it is the noblest object of religion on earth, that religion whose sublime goal is none other than to unite men with God in Spirit and in Truth.

We can therefore easily see by this how it is that religion tends always towards the subjection of the senses. It does so because it desires to make the spiritual man dominant, in order that the spiritual or truly rational man may govern the man of sense. Philosophy feels this truth, only its error consists in not apprehending the true source of reason, and because she would replace it by individuality by sensuous reason.

As man has internally a spiritual organ and a sensorium to receive the true principle of divine wisdom, or a true motive for the will or divine love, he has also exteriorly a physical and material sensorium to receive the *appearance* of light and truth. As external nature can have no absolute truth, but only phenomenally relative, therefore, human reason cannot cognise pure truth, it can but apprehend through the appearance of phenomena, which excites the lust of the eye, and in this as a source of action consists the corruption of sensuous man and the degradation of nature.

This exterior sensorium in man is composed of frail matter, whereas the internal sensorium is organised fundamentally from incorruptible, transcendental, and metaphysical substance.

The first is the cause of our depravity and our mortality, the second the cause of our incorruptibility and of our immortality.

In the regions of material and corruptible nature mortality hides immortality, therefore all our trouble results from corruptible mortal matter. In order that man should be released from this distress, it is necessary that the immortal and incorruptible principle, which dwells within, should expand and absorb the corruptible principle, so that the envelope of the senses should be opened, and man appear in his pristine purity.

This natural envelope is a truly corruptible substance found in our blood, forming the fleshly bonds binding our immortal spirits under the servitude of the mortal flesh.

This envelope can be rent more or less in every man, and this places him in greater spiritual liberty, and makes him

more cognisant of the transcendental world.

There are three different degrees in the opening of our spiritual sensorium.

The first degree reaches to the moral plane only, the transcendental world energises through us in but by interior action, called inspiration.

The second and higher degree opens this sensorium to the reception of the spiritual and the intellectual, and the metaphysical world *works* in us by interior *illumination*

The third degree, which is the highest and most seldom attained, opens the whole inner man. It breaks the crust which fills our spiritual eyes and ears; it reveals the kingdom of spirit, and enables us to see objectively, metaphysical, and transcendental sights; hence all visions are explained fundamentally.

Thus we have an internal sense of objectivity as well as externally. Only the objects and the senses are different. Exteriorly animal and sensual motives act in us and corruptible sensuous matter energises. Interiorly it is metaphysical and indivisible substance which gains admittance within, and the incorruptible and immortal essence of our Spirit receives its influence. Nevertheless, generally things pass much in the same way interiorly as they do externally. The law is everywhere the same. Hence, as the spirit or our internal man has quite other senses, and quite another objective sight from the rational man; one need not be surprised that it (the spirit) should remain an enigma for the scientists of our age, for those who have no objective sense of the transcendental and spiritual world. Hence they measure the supernatural by the measurement of the senses. However, we owe a debt of gratitude towards the philosopher Kant for his view of the truths we have promulgated.

Kant has shown incontestably that the natural reason can know absolutely nothing of what is supernatural, and that it can never understand analytically or synthetically, neither can it prove the possibility of the reality of Love, Spirit, or of the Deity.

This is a great truth, lofty and beneficial for our epoch, though it is true that St. Paul has already enunciated it (1 Cor., i., 2-24). But the pagan philosophy of Christian scientists has been able to overlook it up to Kant. The virtue of this truth is double. First it puts insurmountable limits to the sentiment, to the fanaticism and to the extravagance of carnal reason. Then it shows by dazzling contrast the necessity and divinity of Revelation. It proves that our human reason, in its state of unfoldment, *has no other objective source for the supernatural than revelation, the only source of instruction in Divine things or of the spiritual world, the soul and its immortality; hence it follows that without revelation it is absolutely impossible to suppose or conjecture anything regarding these matters.*

We are, therefore, indebted to Kant for proving philosophically now-a-days, what long ago was taught in a more advanced and illuminated school, *that without revelation no knowledge of God, neither any doctrine touching the soul, could be at all possible.*

It is therefore clear that a universal Revelation must serve as a fundamental basis to all mundane religion.

Hence, following Kant, it is clear that the transmundane knowledge is wholly inaccessible to natural reason, and that God inhabits a world of light, into which no speculation of the unfolded reason can penetrate. Thus the rational man, or man of human reason, has no sense of transcendental reality, and therefore it was necessary that it should be *revealed* to him, for which faith is required, because the means are given to him by faith whereby his inner sensorium unfolds, and through which he can apprehend the reality of truths otherwise incapable of being understood by the natural man.

It is quite true that with new senses we can acquire sense of further reality. This reality exists already, but is not known to us, because we lack the organ by which to cognise it. One must not lay the fault to the percept, but on the receptive organ.

With, however, the development of the new organ we have a new perception, a sense of new reality. Without it the

spiritual world cannot exist for us, because the organ rendering it objective to us is not developed.

With, however, its unfoldment, the curtain is all at once raised, the impenetrable veil is torn away, the cloud before the Sanctuary lifts, a new world suddenly exists for us, scales fall from the eyes, and we are at once transported from the phenomenal world to the regions of truth.

God alone is *substance*, absolute truth; He alone is He who *is*, and we are what He has made us. For Him, all exists in Unity, for us, all exists in multiplicity.

A great many men have no more idea of the development of the inner sensorium than they have of the true and objective life of the spirit, which they neither perceive nor foresee in any manner. Hence it is impossible to them to know that one can comprehend the spiritual and transcendental, and that one can be raised to the supernatural, even to vision.

The great and true work of building the Temple consists solely in destroying the miserable Adamic hut and in erecting a divine temple; this means, in other words, to develop in us the interior sensorium, or the organ to receive God. After this process, the metaphysical and incorruptible principle rules over the terrestrial, and man begins to live, not any longer in the principle of self-love, but in the Spirit and in the Truth, of which he is the Temple.

The moral law then evolves into love for one's neighbour in deed and in truth, whereas for the natural man it is but a simple attitude of thought; and the spiritual man, regenerated in spirit, sees all *in its essence*, of which the natural man has only the forms void of thought, mere empty sounds, symbols and letters, which are all dead images without interior spirit. The lofty aim of religion is the intimate union of man with God; and this union is possible in this world; but it only can be by the opening of our inner sensorium, which enables our hearts to become receptive to God.

Therein are mysteries that our philosophy does not dream of, the key to which is not to be found in scholastic science.

Meanwhile, a more advanced school has

always existed to whom this deposition of all science has been confided, and this school was the community illuminated interiorly by the Saviour, the society of the Elect, which has continued from the first day of creation to the present time; its members, it is true, are scattered all over the world, but they have always been united in the spirit and in one truth; they have had but one intelligence and one source of truth, but one doctor and one master; but in whom resides substantially the whole plenitude of God, and who alone initiates them into the high mysteries of Nature and the Spiritual World.

This community of light has been called from all time the invisible celestial Church, or the most ancient of all communities, of which we will speak more fully in our next letter.

TRANSLATOR'S NOTE.

I am afraid that some readers who are interested in "Mysticism," or rather are desirous of entering into its study, may be deterred from doing so by reading these letters of the excellent Mystic, Eckartshausen. For the reason that his doctrine, Regeneration, has been so much misunderstood owing to the over-familiarity with the ordinary signification of that deeply important word, that modern Religion mostly given us. Nevertheless, no reader can fail to see that Eckartshausen has a very real and vital reason for all he says.

His language is extraordinarily simple, so much so that many may consider that he hides deeper matter purposely.

This is not quite the case; in all Catholic and central truth there *are* various meanings, not opposing ones, but each opening, as it were, according to the grade of the student's own spiritual understanding.

Indeed, it is very frequently urged against mystic and alchemic writings that they purposely and selfishly veil the truth. No doubt in many cases it has been purposely done, for very sincerely good reasons that real enquiry would amply endorse; but it is by no means a true bill against "Mystic" writings that the language is deliberately symbolic, allegoric,

or in a sort of cipher-code, as it were, in which one word is mischievously meant for another and so forth. I have heard all alchemic works described, indeed once thought so myself, as a farrago of pure bosh. But we know, as most people now-a-days who pretend to any philosophy at all, that there are other planes of nature besides the physical, and that mystic and alchemical writings are *not* generally dealing with physical or mental matters and nomenclature. They refer to higher planes of nature—and if a student is able to enter into higher planes I understand that the terms and expressions all take simple and rightful place. But all that a student can do in his first study in these matters is to try and discern somewhat where the planes change and where the writer means literally on the higher plane or parabolically on the physical or on what plane is the literalness? But most alchemic writing is hyperphysical. Origen says “to the literal minded (or carnal) we teach the Gospel in the historic or literal way, but to the proficients, fired with the love of Divine Wisdom, we impart the Logos.” Also we must remember that these writers were Spiritual giants; men who had gone through the vital process of Regeneration, and who wrote to others in like condition, not to the carnal minded or literal man, who have their spiritual “sensorium,” as Eckhartshausen calls it, still sealed.

We are, therefore, grateful when a Spiritual giant like Eckhartshausen writes as he does in simpler fashion, one more suitable to the plane of intellectuality on which we usually are. He tells us literally that man has fallen from his high estate, as we have all been taught in “common” Christianity, and he proceeds to point out the Spiritual rationale whereby man may attain his former Greatness. In doing so, he explains in a most suggestive manner the real value of the rites and ceremonies of Catholic Christendom, the Church as he teaches being the outer manifestation of that Inner Society (the nameless one), that Society of the Elect which has always existed, and must still exist, for the protection of mankind. If this Sacred Circle, this Celestial Church, did not *subsist*, our

earthly sinful Churches could not *exist*. That they *do* is a proof of its holy Guardianship—Eckhartshausen’s letters on the subject explanatory of this position, are most instructive. There are doubtless a few elect souls who are so richly laden with the ten talents they have earned in preceding lives, that they can, so to say, take the Kingdom of Heaven with violence and obtain their Regeneration and Immortality early in this life, without possibly belonging to any Society, whether Church organisation or otherwise, but to most people this is impossible; and we then, as humbler students, do well to lay heed to the great importance of Christian rites and ceremonies—especially that of the Sacred Supper. This is, of course, not new teaching to instructed Catholics, but I would respectfully suggest that Eckhartshausen *does* lead the understanding to higher ground and higher possibilities, as a permitted Initiate, than Church teaching generally can do, because Catholic Doctrine does not, *cannot* fully explain. It is her function only to enunciate *ex cathedra* as the legitimately authorised channel of communication; but certain writers, Initiates and Regenerate men, have special offices, of instructors and explainers. Therefore those people who have not the gift of Faith to receive enunciated Doctrine, have indeed much to be thankful for in that there are such writers who *are* permitted to explain *the reason why* of doctrine and dogma. To minds, then, who are not gifted with Faith, or who have not attained to it, the writings of the mystics are priceless, as no doubt through them the student who only commenced the quest through mere but honest curiosity and desire, if, however, he continue sincere and earnest, can without doubt rise not only to the region of faith, but in addition with a clear understanding, and he then is in a still better condition for further advancement. Mad is that person who with the grace and gift of Faith to commence with has left his talent untouched!

“The Cloud upon the Sanctuary” is written in six letters, and they show the meaning of Revelation, the means whereby man can receive it; the supreme import-

ance of man's Regeneration and the means whereby he can attain to it. And I may here say that a Regenerated Man in Mystic phraseology is equivalent to "Mahatma," or may be more; in modern theosophic terms, it means a Master, and until man attains to this rank he is not able to fully recognise *the* Master, so must always remain until that time outside the Temple, not yet fit to enter within the sacred precincts and be hailed as a true Builder by the Master Builder Himself. Regeneration is moreover the only means by which he gains freedom from Karma, and is thenceforth freed from the Circle of Necessity or Re-birth. There is one other matter to note, both in reading sacred writ and mystic writers, that if we find one meaning pretty clear throughout we may conclude we *have* one key, but that is all, and because we understand this side of the truth is just the reason that we have not *all* the truth. If we keep this well in our minds it will be a useful preventive against spiritual pride, for it will keep us always respectful to our brothers' and sisters' versions of the matter. Nevertheless there is something so real, so solid, so concrete in the presentment of Mystic Truth that if that foundation be firmly realised it is remarkable how much more easily the building is raised than we could imagine while wandering in the phantasmal regions of astral Revelations—that realm of Chaos out of and from which man has been lifted, by being created Rational Man, but towards which he too easily returns on a retrograde course. We must also note that Eckhartshausen lived and wrote at the period of the French Revolution; at an era very similar to our own in all but its sad consummation. "Magic" was the fashion, and quite as much was known then on these matters as is known now. There were spiritual circles, occult societies, brotherhoods, and a great searching into the "hidden things of the Spirit."

We have St. Martin's valuable authority at that period for thinking very highly of Eckhartshausen as a man who worked and thought centrally, and whose writings commanded his highest respect.

ISABEL DE STEIGER.

The Soul and the Sea.

NOR at the gate of Heaven, not in the land
Of psychic dream, pours forth thy soul in song,
Lark of the marsh, lark of the pastures rich!
Enough thou singest in an azure sky,
The still'd sea plashing on the hush'd sea sand
Pauses in sunlight with uplifted crests
And listens. Ever in this dream at noon
Lie like a lake upon the level shore
And languish, shallow sea! Never shall fail
The stately flight of gulls with flashing wings,
And round the fosses and the dykes and meads,
The martin ever with a plaintive note
Shall call and call and call. O still wash on!
With mazy melodies of winds and birds
Mingle, thou far off voice! Thy dim blue line,
Amidst the placid magic of a faint
Ethereal mist upon a silent verge,
Mixes with silent sky. O double blue—
Blue of the ocean, blue of heaven above—
Still draw the soul, alike on marsh and height,
Where rabbits burrow, where the eagle soars—
On the high crests, on the precipitous crests,
Whence torrents plunge to meet thee, draw the soul!
Amid the lowly walks of daily life,
And on the summits of exalted thought,
Attract her still, and give the wild white wings
Which o'er thee bear thy furthest flighted bird;
Then in the vastness of thine underworld
She shall abide with thee. Till twilight falls
Possess thy splendour, thine immensity,
And compass all thy bounds in loving thought,
Yea, in adoring thought, and shall awhile
Be satisfied and deem at length she rests
Made one with being which is vast as she.
Yet thou shalt fail, for twilight shuts thee in,
Thy strong spell utterly dissolves, thy voice
Grows hoarse and ominous, cold vapours fold
About the shining beauty of thy breast,
And when the shifting wind begins to chafe
The bitter discontentment of thy depths
Spumes upward, a vain madness passes through
Thy barren nature; on the rocks, the beach,
Thou ragest, passionate and impotent.
Grand art thou then, yet peace is far from thee.
And when the startled moon among the clouds
Begins to scurry, and with fitful lights
Thine eager waste illumines, great art thou,
But wretchedness is voiced in all thy waves,
And then we know thee and the want thou hast—
O for the footsteps of the Prince of Peace
To still thy tumult, and His voice to still
Our stormy hearts! there is no help in thee,
Our need is thine, and what, O sea, thou art,
All nature is, a message to the soul,
Assuagement sometimes, and some ministry,
But not true rest or true beatitude!
Yet in the sweet peace of a day to come
There shall be no more sea of storm and pain
But splendid calm, lucidity, and depth.
With gladness in immensity like thine,
O royal ocean, whom we hail and love!



The Word of Life.

IT should perhaps be given as the genius of Christianity that it brings life and immortality to light; that it is the light in which to view them: that it is the light of life. Its characteristic gift to the world, then, is not primarily a new theology, new knowledge, but a new point of view. Its starting-point is not a theory of knowledge or of Being, but human life. Jesus of Nazareth, His life, His experiences, His surroundings, His fate; it was this that set the minds of His fellows on the new track, seeing everything in a new light. He was the Revelation.

So at all times, the man in the street, any man in any street, contains a revelation, a bible, a book in which is written the history of the race—a manifestation in time and space of the real presence of God. The Parables, the method of the teaching of Jesus, illustrate this. Every action, relationship, incident in human life contains a revelation. What is the Kingdom of Heaven likened by? It is likened by everything that goes on in life. The flowers and the birds proclaim a Wisdom and a Power not attained by human art or skill. The Kingdom of Heaven is human life and its conditions viewed in the light of a true interpretation.

The Christian creed,—and especially the expanded one commonly called the Nicene—may be viewed as giving the inner story of the life of every man. Every individual has to be made man. This is the life-process that is always in operation. The Christ in whom in the creed we express belief, whom, that is, we confess to be our Life, is the perfected Manhood, *made* such by the experiences, the *passion*, of earthly life. What is called the Incarnation only partially refers to his earthly birth. In that he was made, not a man, but a babe. That birth is an historical fact, the same in kind as the historical fact of every birth of every child. A creed is not concerned with historical facts as such. There is no act of Faith in believing facts of human life that are before our eyes every day. We see them: every one sees them. A

creed has to do with the inner, the surer facts of life, facts of consciousness, facts of experience. The coming of Jesus of Nazareth into the world as a babe, that is one thing: His being made Man, His coming into the full powers of human life, His birth into the full consciousness of Manhood, its whence, its what, its whither, that is another thing, and that is what I am concerned with just now. The personality of Christ is to us the Word of Life.

Here let me for my present purpose make clear the distinction that is in my mind between Personality and Individuality.* For the purposes of thought it is necessary to make distinction of words clear. By *Individuality* I mean that which makes us separate units in time and space, making each of us distinct from other individualities, with distinct traits and characteristics. By *Personality* I mean that deeper impalpable essence which touches the universal kinship of man, which knits and binds and interweaves itself with that which, whether quickened or not, makes the essence and kernel of all human beings. The one is ephemeral, ever decaying and perishing, the "outer man"; the other, Personality, is destined to come to the birth in all, to develop and expand by the force of an infinite potency, the "God that worketh in us." To touch an individual affords but a passing sensation; to touch a *Person* in the individual is to widen the range of self-consciousness, to enter a new permanent habitation. The Prodigal Son in the story was but an individual in the first part of his career; he began to be a *person* when he came to himself and arose and went to his father. So every individual touches first his personality when he comes through the teaching of life to find himself one with his infinite Source, and stands "in native worth," conscious no longer of his mere individuality, but of his living in and by the Divine Father-

* The writer of this article has been made aware that in his connotation of the words "Individuality" and "Personality" he has reversed the customary use of Theosophists and others. He begs his readers to accept his definitions for the moment.

hood, until he comes to be able, through use, to exercise all the functions of that attainment.

For there are these two stages in the attainment of personality :—The first, in which the fact of Divine Sonship is known and recognised as the principle of life ; and this I take to be the stage in human progress reached in Jesus of Nazareth ; the second stage is that in which through discipline the powers and prerogatives of that Sonship are exercised on behalf of all the human race ; and this I take to have been attained by Jesus at His ascension, and witnessed to at Pentecost. The younger brother in the story of the Prodigal Son has yet to go out, and bring the elder son to the true home—knowledge, through the exercise of true brotherliness in the light of universal Sonship. And Pentecost, the pouring out of the Divinely human spirit upon all flesh, represents the new birth of Christ into His universal Personality, exercising the prerogative of His attained Sonship in becoming the gift of it to all his fellows. So, in the attainment of His Personality—the making Him truly Man — consists the Lordship of Christ : the Holy Spirit in His operative Personality, making us men ; bringing us into, and towards the perfection of, our Personality.

The main controversies of the first three centuries after Christ were concerned with the question, What is Personality, as illustrated in the life and experiences of Jesus—What is Man? How can he be human *and* divine? What is his nature, constitution, his destiny?

The central fact then and object of human life is the attainment of Personality. It lies at the root and base of self-consciousness ; it gives us the power, as it were, of standing outside ourselves, and looking at ourselves dramatically. As *individuals* we stand apart, separate ; as *persons* we strive to find ourselves in others, to touch every one, to find ourselves everywhere. We should like, and we try to find, all in vital and spiritual communion with ourselves. Personality is the invisible immeasurable essence of manhood. It gives the key, as I think, to the Resurrection.

The ordinary controversies as to the credibility or incredibility of the facts as recorded in the Gospel narratives seem to be altogether beside the mark and misleading as to the central fact. This central fact was that the personality of Jesus had stamped itself upon the minds and souls of His followers and wrought in them a change, a shifting of their whole point of view, a new liberty, ample traces of which exist in the records of the New Testament. The Resurrection of Christ signifies His attainment to an ideal human personality ; our Resurrection is, in whatever degree, the like experience in ourselves worked through the beneficent force of his living self. He becomes our personal God, because an object of true worship must be some one of our own kind raised into the perfection of His Being ; in short, an ideal human personality. The unknown, the unintelligible, cannot be worshipped in the true sense of the word. Worship implies living fellowship with some one of the same kind as oneself, freed from one's own imperfections, and having the power of refining oneself into his own likeness. Every human action or expression that calls forth admiration, enthusiasm, or love, that shames us and unlocks in us power of ascension to a higher state, is a genuine object of worship. And the power to worship increases with the growth of Revelation.

For Revelation has a double aspect. It is on the one hand a gradual opening out of new spheres of interest and activity, new fields of thought—in a word, increase of knowledge. On the other hand it is an unlocking of latent powers, a calling forth of new potentialities, a declaring that a higher standpoint is attainable and urgent : in a word, increase of life. These two are in fact, one and indivisible. Increase of knowledge alone has been called a mere puffing up, a fuller assertion of individuality ; increase of life on the other hand involves wider knowledge, as the food necessary for its sustenance. Growth of personality then, in the sense of the word in which I have tried to describe it, is increase of life, and is the word of Christianity to the world. Life is its own object.

To have life, and that more abundantly, is the end of living. For increase of life is the increase of personality: to be fully alive I suppose will be to be sensitive at all points to human needs, and to have the power of satisfying them. Life then is the supreme end and purpose of our education, for it includes knowledge, sympathy, and service. All these are summed up in the Christ-Revelation, in the enthusiasm of life. Knowledge and thought is not of things, but is rather quickened perception that springs out of fellowship with the perfected human personality, who is the Life of things: Sympathy is sensitiveness and responsiveness to the life that is in each; and Service is the outgoing of life that makes for the development of the life of each. By putting thought, sympathy, and service into terms of life we make life the unifying principle, and the source and object of everything. Unity of principle, the gathering up of all our constituent parts into one Headship or Centre, is the spiritual operation that is going on in us, as pictured forth by the building up into an organised unity of the physical body. The attainment of personality is the organising of all the constituent parts of our humanity into a unity of perception that life is the supreme object: not *having* this or that, not *doing* this or that, but being in vital fellowship with the supreme personality, the life and soul of all things, the Christ. That which organises is life; perfect organisation is fullness of life. The one object of worship is the organising spirit or power that proceeds from ideal human personality.

There is but one universal method for the attainment of life: and that is, the method of experience. Experience I understand to be the desire of each human individual to find the fulness of his life in accordance with natural human instincts.

The result of the first experience of the world is to discover its barrenness. The individual takes and tastes what offers itself, feeds on what comes to hand, on and on through the first necessary stage of experience until the famine comes, the sense of hunger, the food provided no longer sustaining, but as husks which the

swine do eat. This first period of experience, as set forth in the story of the Prodigal Son, need not, I think, be narrowed down, as is usually done, to the description of a profligate life, as though it only described the indulgence of gross lusts. It was only the elder brother who made this insinuation, and he represents, as I read it, the false judgment of the world, as in antithesis to the true judgment of God. Moralists often throw scorn upon this story, dealing with it as though good behaviour (in the conventional sense) were the be-all and end-all of teaching, and as though Jesus were wanting in the sense of the ordinary moralities of life (the God of some people), and should have held up the virtuous elder son as a pattern, and the vicious and younger brother as a warning. This arises from a conventional reading of the story, with no attempt at its interpretation. If the key that unlocks other parables fits this one as well, the condition of the younger son before he comes to himself represents not the occasional experience of some of the more reckless of the sons of men, but the first necessary experience of each and all. Why should it not represent the experience of the natural man, in whom the inner man is not yet developed, not yet brought into vital fellowship with God and man? Why should it not represent what may be called secular education, which should be the first stage of all education, religious education, that is the education of the inner man, coming later, when the inner man is born into conscious life? The learning to read and write, the obeying of parents and teachers, who for the time are in the place of God, and are required to train all the natural powers of the young, to fit them for the contact and commerce of the world—is not this the natural course of education? Should it not be secular in the true sense of the word? First of all that which is natural, or secular. Then in time there awakens a deeper need, the experience of famine, of defect, of shame. The soul finds itself larger, more worthy, more substantial than the outward life; it reaches the stage of personality, and religious education begins: the direct, immediate,

personal training of the living God. New potencies, ideals, and aspirations are awakened; the soul turns to the world again, no longer as its sport or victim, but its Master and Creator. It goes forth conquering and to conquer. Experience has now more the nature of experiment, the putting forth of new powers for the recreating of the world.

Words that have to do with life and character change their meaning according to the standpoint of the speaker. Words, for instance, like self-denial and self-assertion, dependence and independence, shift their meanings in this way. There are but two main planes of consciousness, the inorganic and the organic, or, to keep to my own terms, the individual and the personal. Recurring once more to the story of the Prodigal Son, the words:—"I am not worthy to be called thy son," represent the denial or the disowning of the individual self, and the involved assertion of the personal. That "I," the independent, self-centred consciousness can never be called the Son of God, and the recognition of this truth in regard to it marks the owning of the true Sonship of God, which is the personal self. The genuine self-assertion:—"I am the bread of life, the light of the world," and so forth, represents the owning of the true personality; for Sonship *is* personality. But the individual life must be worked out. The normal method of experience is that of exhaustion. The powers, passions, and impulses of the natural man must be exercised and tested until their inadequacy has been discovered. There is no test of life but living, no method of knowing what is in us, but through what comes out from us. What is needed for our education is not repression, but guidance. And the only adequate and living guidance is, I think, what we commonly call *influence*.

There is no doubt, I suppose, that today the value of what is called authority is being largely discounted; whether it be that of the Church or the State, of institutions or of laws. The Divinity outside us that attaches to what is established, time-honoured, historic, is paling before the rising glory of the Divinity that is felt to

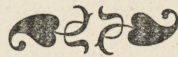
be *in* man. In times of transition extravagancies and eccentricities are inevitable. Idealists are not shocked or alarmed by them. The waning of the age of Authority heralds the coming of the age of Influence. The ideals of the two as to the end and purpose of life are distinct. The aim of Authority is to establish obedience, conformity, good conduct; the aim of Influence is to encourage originality, progress, fulness of life. The tendency of the world is to stereotype, to crystallise; the vision of life is of movement, flow, continuous renewal and recreation. The note of the typical life, that of Jesus of Nazareth, was experiment, originality, speaking as never man spake, doing as never man did. His reception at one time in his life of the question as to what was the authority by which he acted, revealed that the question was a crooked one. Power carries with it its own credentials; the authority for doing man's work lies in being a man. His life was the unveiling or revealing of the glory of Manhood. His life is typical in the sense that it represents what is true for all human lives. To read his life as though it were abnormal, unique, separate from all others, is to make it unintelligible; but to find it akin with what is instinctive in ourselves, and of the essence of our manhood, is to make it fruitful, awakening, inspiring; to find it to be human life, humanised by the teaching of experience.

The sense of kinship with mankind cannot be reached from without by any external organisation or association. "Manhood" need not be a purely abstract term, but may represent that essential nature which gives unity to all human life. To be made man is to know that kinship that gives unity to life, and becomes the quickening spirit of true human intercourse. In man is the interpretation of life, the Personification of God. The full-grown man is the Divine Personality. And growth is the result of experience.

The very ideas of God change and transform themselves with our growing fulness of experience. The God of each is a magnified and glorified self, summed up

in the conception of "What I would do were I Lord God, and Thou wert David Elginbrod." The conception of God becomes more perfect, more human, more inclusive, as the self becomes purified and enlarged into the consciousness of a universal, central personality. Be the conception of God as altruistic, as super-rational as it may, the altruistic or super-rational conception is still born within us, evolved out of the growing sum of human experience. That which safeguards the course of experience so that it cannot be conceived as running outside the limits of what is needful for the development of human life, is the fact that the instincts which impel us are the Divine Word to us; if they are not they will come to be eradicated; for "every plant that the Father hath not planted shall be rooted up." There is no new force to be introduced, no new root to be planted for the perfection of human life; the God that works in us is and was and shall be all in all. It is for us only to walk in the light of experience, welcomed from whence-soever it may come, not to allow the light to be clouded by what is purely arbitrary, artificial, conventionally accepted, and to allow full play to the inborn instincts of the race: divine, because natively human and humanising powers.

C. R. SHAW STEWART.



Occultism and Evolution.

AT the present stage of thought, no theory of existence can be said to be in any way comprehensive that does not deal with the great unfoldment of knowledge which has been granted to the world under the title of the "Evolution of Species."

But the more we consider this theory in all its bearings on the physical, mental, and moral phenomena of existence, the more we become convinced that it fails to a very large extent, as all other physical theories have failed, in giving a fundamental explanation of

the cause underlying the differentiation of the organisms we see around us. Indeed, we must acknowledge that the varied theories that have been propounded can only be considered as re-statements of the facts of our existence rather than as solutions to the problem. Nor should we in any way suggest that this method of investigation is not the right one for the ordinary mind to follow. We must proceed from the known to the unknown, from the effect to its cause, and it is useless for us, in our imperfect condition of knowledge, to attempt any solution of a problem except on the basis of accurate agreement with the known facts of Nature. The opposite course has brought about that great conflict between religion and science which has been the stumbling block both to scientific investigation and the development of the religious nature in man.

While accepting and welcoming every additional knowledge that science can bring us through her exclusive and unremitting attention to physical fact, it can hardly be denied that those facts present but a series of unmeaning statements unless they are welded together by the reasoning faculty in an intelligible hypothesis. Such may be considered to have been the natural unfoldment in the present age of the idea of evolution. The careful study of the phenomena of life, and the gradual classification of known facts drew the attention of more than one reasoning mind to a solution that has proved to be a great step in giving a theory of existence in harmony with natural phenomena; and it is that theory in its relation to the teachings of occultism that is the subject of the present paper.

In the theory of evolution as presented for our consideration, we are confronted with some of the most stupendous assertions that science has ever put forward. We are called upon to accept the hypothesis that from inchoate unintelligent matter there proceeds in orderly evolution the gradual unfoldment of an intelligent mind capable of being its own discerner. That the processes of evolution are sufficient in themselves without any external impulse or prototype to build up the human body and its intelligence from the "germ-plasm" of a cell. That the assertion of heredity explains the power that a living

organism has to reproduce its like, and that a "thousand different physical and mental characters depend upon the minute mass of a few chromatin granules in the nucleus of a sperm cell."

These three propositions, which have been said to cover and account for the problem of differentiation in existence, are in reality only another statement of facts, and can hardly be said to afford much explanation.

Let us take the fundamental ideas of evolution as presented by modern science, and see how far they are in harmony with the more ancient conceptions of the occult teaching. The work of evolution is said to start from a primordial homogeneous condition of matter, differentiating by gradual process into the complex individualities of human consciousness. This statement is considered by the Occultist as but a very one-sided presentation of the actual truth. In the ancient teaching it is set forth that the primordial essence is the first evolution or out-breathing of That which, from our standard of consciousness, can only be regarded as the Unconscious. This primordial essence holds within itself the potency of differentiation into individualised consciousness, this differentiation being the purpose of the out-breathing or manifestation. But while the modern theory proceeds solely on the assumption that particles of matter are both the material and efficient cause of evolution, the occult teaching asserts the existence of an essence which is both the substance and ruler of matter; that is to say, that evolution must be considered as twofold, each atom being the product or sheath of the informing essence, which is ever pushing the material particles to higher and more complex forms for its better manifestation. In this way we get a constant dual evolution, that of form and that of essence or spirit. On the one hand we have the multitudinous forms of organic and inorganic nature, the stone, the plant, the beast, the man, as the Kabbalistic axiom puts it, each in its order leading up from the homogeneous and simple to the differentiated and complex, as the modern observers of Nature have discovered. On the other side, whereas they have only taken into account the evolution and development of the grouping of the particles, the occult teaching shows

that this grouping depends upon the evolution or differentiation of the essence, and that the further the undifferentiated essence has progressed from its starting point, the greater will be the complexity of the form organism required for its use. Here we come upon an aspect of evolution that receives no explanation from the ordinary physical theory.—While the complex organism fulfils its own part in its position in the long chain of development, and is leading up to a higher form, it is itself the field of evolution of a lower degree. Each cell has its own particular grouping of particles, and follows its own individual destiny independent of the life-evolution of the whole organism. The cells of the complex organisms of animal and human life live and die, and are replaced by others without any direct result on the upward progress of the whole. This can only be possible on the theory that the activity of the whole organism is due to an impulse different from and more complex than that which lies behind the grouping of the particles of the individual cells. There is thus evolution within evolution, each carrying on its own separate development.

Let us now turn to the starting point of the primordial essence on its first appearance in evolution as manifested matter. Of the nature and conditions of the unmanifested impulse, and of the stages preceding the first encasement in matter, but little information can be given. We are told that these stages may be considered as the downward arc of the evolution which has for its aim the development of individualised consciousness through the ascending series of life. Let us conceive of the monadic essence at the threshold of inorganic life. It is ready at this stage to aggregate combinations of atoms. It passes through processes of crystallisation and becomes to that extent differentiated, enabling it to evolve a higher grouping or aggregation of particles. It is, so to say, master of the field below it. Slowly, but without missing any step, it passes by a new impulse from inorganic to organic, each new manifestation leaving its impress in further differentiation of essence, and added complexity of organism. But it must never be forgotten that it is the progress of differentiation of essence that causes the complex form, and that the

complex form is the effect and not the cause. This is the fundamental difference between the ancient and the modern theory.

Each time, we are told, the grouping of the new aggregation of particles is forced into being by the necessities of the further differentiation of the informing essence. This grouping of atoms proceeds in a systematic order from the lowest forms of matter to the highest and most complex organisms of the human body. The minute cells, each possessing their own evolving and informing essence, are brought together in obedience to the impress of a higher evolution, which again takes, through that grouping, another step forward on its upward path. At each stage there is the twofold evolution, the complexity of material form, and the greater differentiation of essence which pushes forward each time with a new impulse.

With organic life the grouping becomes more complex, each stage of manifestation having its own appropriate forms. We can thus account for the disappearance from existence of certain forms of life. Forms called into being by the necessity for a particular manifestation at a particular epoch will no longer be required when the impulse has fulfilled its purpose and the cyclic wheel has turned. The material particles will then take on other groupings. The gigantic mammoths of the past, of which but few traces are now to be found, mark epochs of evolution which have passed away. We hardly know what ages of the world's history were the field of their activity, but they have disappeared from the line of form, leaving but scanty proof of their existence.

At the time when the pre-human stage is reached we may imagine the type-form on the one side—the material particles with their impress of development—and on the other the informing essence with the evolved differentiation of attribute and quality. It is now prepared to fulfil the great purpose of its course. Up to this point the consciousness of Being has not emerged from its unconscious, or rather unindividualised, condition. It has progressed as a totality but not as the unit.

How, in the great life-history of unfolding Being, the unconscious evolving essence first receives the impulse towards conscious in-

dividuality, it is impossible to define, for it is the supreme mystery of the Unity reflecting itself in the many. Henceforward in all its course it can never return to the unconscious. It must carry the impress of its birthright as an intelligent evolving soul through the rounds of incarnation till it enters the path of knowledge and becomes at last perfected consciousness and bliss in the Unity of Being.

We thus see that the occult teaching does not in any way agree with the hypothesis that intelligent mind can be evolved from inchoate unintelligent matter. As well expressed in the article entitled "Stages in the Cognition of the World," by Mr. C. C. Massey, "there must be real *priority* in order of the higher stage to the lower;" and "the existence (not the mere potentiality) of the higher is presupposed as the possibility of the lower." It is by a fresh impulse that the informing essence is able to draw up the physical organism to respond to the manifestation of the Absolute consciousness in the consciousness of the individual ego. The occult teaching does not allow that the soul of man ever resided even as a potentiality in the form of a monkey or any of the lower animals. Nor is physical evolution sufficient to account for the development of the complex human organism, for physical evolution is itself an effect and not a cause. What then is the occult teaching in reference to the hypothesis of physical heredity? What is the explanation of the fact that an organic being has the power to reproduce its like? Here again the occult teaching is able to give a solution to the problems of life which are unanswerable by the mere physical hypothesis while, at the same time, we see that no *fact* in nature is slurred over or ignored.

It would require many pages to fully open out this subject, dealing as it does with the most complicated phenomena of existence, but a few suggestions will enable us to form a general conception of the occult teaching in this direction, leaving the details to be added as fuller knowledge is attained. We have arrived at the epoch when the conscious ego enters as a separate unit on its new sphere of activity, that which because of its special characteristic of individualised consciousness we call the human kingdom. The form which belongs to that kingdom has been evolved

through the countless ages of the past, and the physical man with his complex structure of brain and organism stands at the pinnacle of evolution, the fit instrument for the now conscious pilgrim. Whether that form will ever have to be again modified for any new development in the future, or whether, as seems more probable, the apex of form has been reached in this evolution of humanity, we have no definite information. It may be that henceforth development will be rather on the lines of the elimination of material form than of its further accentuation. But as far back as science can trace in skeleton and fossil—our ancestral progenitors—no essential difference is to be found in the form. Paleolithic man has as much the human form as the new born infant of to-day.

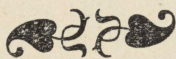
It makes no substantial difference whether we consider the theory of heredity as presented by Mr. Darwin under the hypothesis of Pangenesis, or as the Germ-plasm of Professor Weismann, the idea that is sought to be conveyed is the same. The mechanism of heredity may be different; in the one case the "carriers" are "gemmules," thrown off by all the physiological cells of the organisms of the parents, the new organism depending for its characteristic heredity on the development of some out of the aggregated number. In the other case the "germ-plasm" and its receptacle, the germ-cell, is the "carrier of heredity." Of this germ-plasm only a minute portion from the two parent "germ-cells" goes to form the new organism, and the residue, so to say, is stored up and handed on to the new individual so as to form the continuing "germ-plasm" which in this case is said to be the basis of heredity. Of these two theories future experiments will probably decide which is the nearer to the truth. Of both it may be said that they are careful statements of accurate observation, that they assert the fact of heredity and make hypothesis as to the matter of its physical basis. But do they in any way answer the great problem? Is it not just as difficult to understand the process of determination which, out of the aggregate of possible "gemmules" from the two parent organisms, selects some and rejects others? Is it fortuitous propinquity that causes one minute particle of the "germ-plasm" to be stirred up into activity rather than another?

Why should the germ-plasm in one case transmit the vicious tendency of a line of heredity to the offspring, and in another case from the same line of heredity transmit a virtuous tendency? What is the selective cause? Professor Romanes in his consideration of the gemmule theory says "that it is evident that their (the "gemmules") mutual 'affinities' must be adaptively 'marshalled' at each step of phylogenetic evolution before any further advance of such evolution can be possible," and he further goes on to say that "a controlling force must be equally assumed by both theories; but in each alike there is an absence of any ghost of an explanation." It is this explanation of a controlling force, so imperatively demanded by the physical theory of evolution, which is clearly and logically furnished in the occult teaching with reference to the question of heredity.

As we have followed the informing essence from kingdom to kingdom, each time pushed on by fresh impulse calling forth the form suited to its further manifestation, so in the human kingdom we see the now individualised conscious unit passing through a series of activities. At each renewed manifestation it selects, in accordance with the law of its affinities, through the impulse of development, the particular "gemmules" or the particular particles of germ-plasm, which, as "carriers of heredity," are the agents through which the new form is gradually moulded in harmony with the prototype of its requirements.

This is of necessity but a mere rough outline of the teaching relative to this subject. It is, however, enough to show that the fact of their being a basis of physical heredity is in no way an objection to the occult theory. On the contrary, the new discoveries and theories of modern science, which have been worked out by careful and accurate observation of facts, only help to unfold to our physical intelligence the information that has been given as to what on the higher plane of causes underlies manifestation in the material world.

F. ARUNDALE.



R

The Brotherhood of the New Life.

III.

THE IMPENDING WORLD-CRISIS.

“ Rejoice, for the Saviour within us appears,
And in vain shall the demons molest ;
He dawns on the desolate night of our fears,
And He breathes through the doors of the breast.

Rejoice, for He cometh to reign in the earth,
And the kingdoms to judge with His truth ;
Sing praises before Him with music and mirth,
For the world shall return to its youth.

But who shall endure in the terrible day,
When the sons of the nations respire ;
As the veils of the darkness are parted away,
With a breath of unquenchable fire ? ”

HYMNS OF SPIRITUAL DEVOTION, No. 377.

“ Woe to him who shall live to see the time of this Messiah. Then a fire pillar will appear, which for forty days shall reach from heaven to earth, and shall be visible to all nations. On that day, the King, the Messiah, will depart from the Garden Odin, out of the place named Chen-Tzipor. And on the day of His coming the whole world shall quake, and all the children of the world shall hide themselves in holes and caverns, for they can no longer hope to be saved.”—(SOHAR: quoted by E. V. Kenearly in his COMMENTARY ON THE APOCALYPSE, p. 667.)

“ And the Lord said, ‘ I will shake the world as a city is shaken by a terrible earthquake; and I will rain upon the world; with a rain of fire will I rain upon the world, the world that is the flesh of life; and My rain shall fall upon its bosom, and distil throughout its utmost flesh; and I will put Myself between thee and the world, and thou shalt rest in My bosom, and I will be thy shield.’—(THE LORD, THE TWO-IN-ONE, DECLARED, MANIFESTED, AND GLORIFIED, p. 147.)

“ Lily took the book and read: ‘ There came a man from the seventh vortice, and said: Enter your habitations, O my seed! for I send a rain of fire to consume the inhabitants of the Man-form of the earth that doeth evil. And I pass this rain through your land for a blessing, that it may enter that land, smiting with a tempest.’—(THE LUMINOUS LIFE, par. 474.)

THE records of the past, as well as the revelations of the present age, contain references to two great cataclysms in the world's history; the first, which is past, symbolised by a universal deluge of water; the second, which is to come, by a universal deluge of fire. With both the symbolic term of “ forty days ” is associated. Both are connected with Internal Respiration; the former with its universal withdrawal, the latter with its universal restoration. In both, the possibility that the catastrophic form of the event might be averted, is plainly foreshadowed. That such occult crises should be attended with stupendous changes in the world, even to the most ultimate plane, is a logical conclusion. But there is this important difference between them: That whereas the first cataclysm was destructive solely, even the survivors being rele-

gated thereby to an inferior plane of existence; the second will be essentially purifying, elevating the survivors to a superior plane of existence, and destructive only so far as the attitude of the human race renders destruction inevitable.*

The solemn fact that the cataclysm of the Fire-Breath was impending, through the re-opening of the respiratories with all its involved consequences, has always been the burden of the writings of Thomas Lake Harris. That he at first concluded that it must be far distant in its most ultimate degree, even though the preparatory processes had already commenced, neither impugns the validity of his conclusions, nor militates against the truth of the fact itself. Under the conditions which then existed, a long series of evolving epochs must necessarily have elapsed ere the goal was attained; as indeed he demonstrates in the two volumes of the *ARCANA OF CHRISTIANITY* published in 1858 and 1867; but the introduction into the problem of new factors of stupendous import; the judgment and destruction of the ancient hells with the rescuing of their captives; the advance into Nature of the Arch-natural people from the unfallen universe; and above all, the descent of the LORD JESUS CHRIST Himself into the world's interspace, thence to commence the establishment of His Kingdom on earth; all these have hastened the sequence of

* This difference is also symbolised by the descending symbol of Water, and the ascending symbol of Fire. The occultist will note that when these opposing symbols are united they form the Hexagram, the symbol of the Macrocosm, the equilibrated and harmonious Universe. The initiate of the Rosicrucian Order will also compare the symbolism of the Tarot Keys, commonly known as the “ Last Judgment ” or “ Angel,” and the “ Hanged Man; ” though these are not their true and interior appellations, and the latter has even been perverted from its original signification. The reader will understand, with regard to this and similar comparisons, that I may not refer to the Rosicrucian arcana, save in a veiled manner. It is therefore an error of judgment for those who have not yet entered within the veil to find fault with what they of necessity cannot fully grasp; more especially when they not only fail to see the point of the argument, but cannot even quote with accuracy.

events, though without any violation of natural or arch-natural law.

In the *ARCANA OF CHRISTIANITY, GENESIS*, published in 1858, it is thus written:—
 “There is a great calamity, corresponding to the deluge, which is obscurely hinted at in all the ancient prophecies, under the name of the conflagration of the world; and to which the Apostle Peter especially refers when he says, writing also in the language of correspondencies, ‘The Heavens were of old, and the earth standing out of the water and in the water; whereby the world that then was, being overflowed with water, perished; but the Heavens and the earth which are now, by the same word, are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men; but the Day of the Lord will come as a thief in the night.’ Understand, that as the men of the old world who became corrupt, when the Lord withdrew His Divine sphere of protection, being unable to respire the external atmosphere, were deluged by the rushing streams of the abyss, and suffocated thereby; so at a future period, when the Lord’s New Church has become organised in the interiors of men, so copiously shall celestial influxes descend into the re-opened planes of the respiratory system, that all men in the world affected by it, shall be brought once more into their interior respiration. But none, except such as are in charity from the Lord, shall be able to respire from this Divine flame of love, and then those who are confirmed in self-love shall perish. . . . This will be the dawn of the millennium. After this the saints shall possess the earth. The good in all nations, whether they be ostensibly believers or unbelievers, will be preserved; but the wicked shall be swept away as with the besom of destruction.” (Par. 41.)

In an exquisite poem, *A LYRIC OF THE MORNING LAND*, published in 1855, T. L. Harris thus describes a vision of the renovating effect of the Fire-Breath upon those found fitted for evolution into a higher and arch-natural existence upon this planet.

“A pause,—then breathless murmurs ran through space;
 Once more appeared that victory-bringing Angel.

I heard him bid heaven’s hierarchies assemble.
 In radiant forms of harmony and grace

We saw them come;
 From Sirius some,
 And these were vast, and shook
 The crystal space beneath them; then a book
 Was opened, and therein I read,
 ‘Now comes the Resurrection of the Dead.’
 I looked, and saw, beneath, the earthly ball;
 Nations, tribes, kindreds, peoples, over all
 Its orb’d expanse were quickened; one drew near
 And said to me, ‘Earth’s judgment day is here.
 Look on the Earth, and thou shalt see the Power
 That renovates the race.’ I saw a shower
 Of golden light stream from that Angel’s wand;
 And looking down towards Earth’s Western Land,
 The air was full of fire-flakes: where they fell,
 The human mind, thrilled by some unknown spell,
 Was quickened. Day by day, for so it seemed,
 More vividly those burning fire-flakes gleamed.
 Some fell on little infants, and they talked
 In perfect speech almost before they walked.
 And some on children, and they woke by night,
 And talked with Angels, and their hearts grew

light
 With many smiles. Some fell on youthful maids,
 Walking untended in the forest shades;
 These felt the young leaves quiver, heard the thrill

Of music round them, though the birds were still;
 And the quick ear thrilled to celestial songs,
 Chanted in Heaven by viewless Angel throngs.
 And poets felt it, as beneath the snow
 The snow-drop wakes, when first the south winds blow.

And lovers heard it in the moonlight pale,
 What time sweet twilight throws her bridal veil,
 Jewelled with stars, o’er Earth’s bloom-hidden breast;

Their bosoms moved, as if each were the nest
 Of happy doves; where hand-in-hand they trod,
 Their hearts thrilled deep as if they talked with God:

A spiritual glory sparkling shone
 Around each sacred form, a light unknown
 To natural senses, and they seemed to glide
 Almost in ether, spirits glorified.

It came to old men, whom a century’s snow
 Had drifted over; they began to glow
 With morning splendours of returning youth;
 Sweet Love and Peace and Innocence and Truth,
 From the eternal hill-tops sang to them:
 Plumed Immortality, with diadem
 Of crystal fire, and eyes that shone like flame,
 Instead of Death, to the departing came.”

Yet there is another, a terrible, aspect of the advent of the Divine Breath; the vision of which is thus described in *THE GREAT REPUBLIC, A POEM OF THE SUN*, published in 1867 and reprinted by the author in 1891.

“That mighty hierophant, who bade me read,
 Cried ‘Listen.’ In a trance of sacred wonder
 I saw the spirit of our planet speed

Through the starred zodiac, while the measured
thunder
Of her deep pulses shivered far through space ;
The woe of a dead world was on her face.
Then with a sound more sweet than fainting
flowers
Might hear, reviving to a deathless prime,
The Voice, that seemed to hold the perfect hours
Of that first paradise, in every chime,
While in its love lost morn again began,
Cried loud, ' Within that planet, lo, THE MAN ! ''
I looked : the air, the fire, and earth, and ocean,
Were all encircled by one seamless robe.
In it a saint, transfigured in devotion ?
Nay, 'twas the Spirit of the wondrous globe.
The silent loves within her being stood,
Angels of air, light, continent, and flood.*
Wrought thus of forms unnumbered as her sands,
All worshipping immortals, she upbore
Fanes, altars, palaces, upon her hands ;
Thrones, peoples, nations, on her bosom frore ;
Thus lifting up the misery of mankind,
In her own frame and all her loves enshrined.
It was a sight, methinks, the heart to pierce,
With death or sudden madness ; in the seas
Of her full brain were pirate isles most fierce ;
Her loins held lusts ; her breast huge agonies ;
And beamed, beneath the grey December sky,
Treachery and unbelief from eye to eye.
I looked. O wondrous sight ! Interpervading,
The living genii of air, flood, and fire,
All silently those human throngs invading,
Were heaping there one vast and solemn pyre ;
While through the mass, the swift and subtle heat
With flamy fingers wove a winding sheet.
I looked again, and the GOD-MAN descending,
The planet's frame pervaded to its feet ;
And the DIVINE HUMANITY was blending
Infinite fire with that terrestrial heat.
He breathed ; the planet's lungs were burst as
graves ;
A fiery deluge flowed them with its waves.
I looked once more. Ah, 'twas a time of mourning,
Such as had never been. Mankind was rent.
Society was to its dust returning.
The true and false that social use had blent,
Fled from each other ; looks had power to kill ;
Men oped themselves, with heaven or hell to fill.
It came as fire comes to a household sleeping
At midnight ; wonderful it was to mark
Flame-panthers, through the human bosom
leaping.
Without one hour of twilight came the dark :
Thousands at morn woke blithe, at noon were gay,
At midnight poisoned air with foul decay.
I saw a thousand soldiers in one sheaf
That war had gathered ; one in ninety-nine,
Mourning earth's evils with a secret grief,
And pining inly for a life divine ;

* The occultist will here note the intimate acquaintance thus shown with the denizens of the four elemental kingdoms : were it permissible, I could say more on this point.

These kissed eternity ; but darkly spread
Corruption where their comrades met the dead.
O it was pitiless, yet full of pity !
It was a stream of fire that swept away
The poor, the rich, the gay, the wise, the witty ;
Yet strangely spared the best and worst alway :
The men of half-belief, in good or ill,
Perished ; the strong in either triumphed still.
The strongly base, wed to infernal fires,
Of lust, and hate, and madness most intense ;
With corrugated breasts, that crime inspires,
Scorned then the weaklings' palsied impotence.
' By perfect love of self,' they cried, ' alone
We conquer death ; self is the god-head's throne.
To final issues tends the world apace ;
The wheat and tares, that long together grow,
Must ripen with the fortunes of the race ;
Nor either, till the reaping, be laid low.
Breathes the New Man, filled with the Spirit's
might ?
On that new field th' infernals dare the fight.
Self-love and martyr-love in this agree :
Each seeks a boundless and supreme domain.
One only can the final victor be,
Smiting its rival with consuming pain :
While each, through man, leaps in its coming
force,
To ruin, or make whole, the universe.
Howe'er the scales of human fates may tremble,
Though every power of heaven or hell assists,
Still in man's heart the warring might's assemble ;
Man is the champion ; his earth the lists.
Comes the GOD-MAN ? By martyr-love He fights,
Comes Lucifer ? Through love of self he smites.
'Tis moral force, not mere material power,
That wings the battle to its awful end.
Through self-devoted men, sublime who tower,
Falsely or truly, as the fiend or friend,
Draw nigh the combatants ; the gage is thrown ;
One must expire ; one claim th' eternal throne.
Through states of heart the powers that combat
enter,
And either love arms man from head to heel.
The greatly base, in self all strength who centre,
Knit up both soul and flesh like hammered steel.
One weak relenting bodes an overthrow ;
Palsied Infernus gives but half a blow.
' Choose ye this day.' With what stupendous
meaning
The ancient message cleaves this air of doom !
Man journeyed long, but now is overleaning
The balustrade that hangs above the tomb.
' Choose ye this day.' The standards are unfurled ;
Self-love or martyr-love must win the world."

The first of these quotations constitutes an epitome of the general nature and result of the restoration of Internal Respiration. The second and third depict in outline its effect when in its far-advanced stages, immediately preceding the End ;

and it should be noticed that the development of evil magical powers, through the perversion of the Divine Breath, is more than hinted at. Finally, in *A VOICE FROM HEAVEN*, printed in 1879, the closing scene, with its immediate results, is thus described :

“The elements of the atmosphere are in a state of continual war. The arch-natural ether is in combat with the natural ether of the globe, and is preparing to swallow it up and to transmute its elements ; preparing literally by its electric fires to flood the world. When this is finally effected, the long predicted Day of Judgment will be ushered in ; the natural atmosphere bursting as a bubble from within, and passing away. And this is liable to occur without any visible sign that shall indicate the approach of the catastrophe. During the last period of this process by which the arch-natural ether is absorbing the present natural ether, a mild and friendly darkness will pervade and mantle the globe ; a stupor will possess the organs of mere natural intelligence and sensation. All of these processes are in the strict order and movement of law, there being no miracle in the ecclesiastical sense. Those in whom the germs of the body of the new creation are evolved or established, will then commence to realise the forms of the new structure evolving from within. The egoistic, dissolute, or phantasmal natural man will sink into a sleep, during which his corporate structure will crumble and dissolve. There will be no stench from corpses ; no subsequent burial of the dead ; the wicked, the dissolute, the unfit, will have vanished by the dissipation of the bodily elements. So in the dawning of the New Day, none will survive of all the inhabitants of the earth, but those who shall be in states of preparation, to enter as living constituents into the Divine solidarity of the race.—The predictions that have been handed down, on earth, from all antiquity, uniformly aver that the natural man shall finally be destroyed by a flood of fire. There will be no appearance of fire, no smoke upon the garments, no visible conflagration of the dissolving

elements ; nevertheless the predictions, to all intents and purposes, will be absolutely fulfilled. For the potencies of THE LORD in arch-nature are such, that, in their final touch, the unfit and hostile natural creature will *crumble bodily, though painlessly, and disappear as the moth that is caught in the flame of a taper, or as morsels of living substance when subjected to the action of the voltaic pile. So then we await the end. The fires of the Arch-natural luminary diffuse into the atmosphere of our world an aerial sea, which is composed of the ethers of the virtuous affections, softened and adapted to the tender growths of life. This virtue, descending by vortices, encompasses at the present time the atmosphere of the terrestrial globe. Men below are not aware, as they go about their accustomed pursuits, of the near approximation of this sea of flame. It is silently drawing in, to meet and fasten upon the brain at its † base, the great sensitive nerve at its central ‡ gang-

* The 13th chapter of the second book of Esdras, which the Anglican Church, in its wisdom (?), has excluded from the canon of scripture, contains an astonishing prophecy of this event, and of T. L. Harris himself.

† “‘And heard’ signifies that there is an immediate voice of THE LORD then audible. ‘Behind me’ signifies that this Divine voice penetrates the ganglions, through the point of junction of the spine and the base of the brain.”—“The Divine fires which penetrate the human system, in the stages which precede the re-opening of the respiratories, are injected into the system at the junction of the spinal column with the base of the cerebellum.”—*ARCANA OF CHRISTIANITY, APOCALYPSE*, pars. 62, 67. The initiates of the Rosy Cross will know the occult signification of this vital nerve-centre, called the medulla oblongata, and also its correspondence in the Sephirothic Tree of Life.

‡ This is the solar plexus, concerning which Dr. L. G. Bedell has lately written an instructive treatise, entitled *The Abdominal Brain*. With regard to its functions, one of the Brotherhood wrote January 26th, 1881, concerning the phrase “plexial understanding” in THE HOLY CITY, “The solar plexus is meant : as the organism opens, experience reveals that this is the great sympathetic nerve, and intelligent nerve or series of nerves, in the body ; and the opening of which is really the opening of the brain itself, closed hitherto as to its higher comprehension and perception.”

lion, and the sexual form in its extremity. It is feeling its way, and gradually softening and making porous as it approaches; entering the lungs also from without, by a mixture in the natural air; so laying hold upon the breathing frame. It is a limitless force, controlled by the general administration of the Arch-natural race: it adheres to the substances of nature wherever it touches them: it follows definitely in the track of man: it is being infused the most where men do most congregate: meeting, at every point of contact, the elements of disease and depravity engendered on the globe. It is, so to speak, the Active Nature, entering the passive nature, and enveloping it in its luminous folds, having overcome the first great resistance, and playing about it as the flames begin to flicker upon dry wood heaped for the conflagration. Literally, the human earth has been prepared for the burning, and the first process of that burning has begun. As it proceeds through its secret stages, those on earth who are most quickened in the Arch-natural life will commence to experience a relief, by the giving way of the general resistance. Every step of the advance afterwards will be marked by a sense of gradual and grateful liberation. Then will come the End: the lungs will open: the brain will free itself from the animal fluids from without, by which it is oppressed: the groin will open for the flowing of living waters,* and for the removal of the corrupted fluids from the tissues. A soft vernal heat of life will kindle in the sensorium, and pass thrillingly through the whole nature; while, with the advance of the fluid virtue through the organism, those who love THE LORD and the neighbour will feel themselves becoming like little children, mild, gentle, and utterly indisposed to strife. Impetuosity will pass

* Compare the mystic statement in John VII., 38, when Christ foretells his departure. "He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. But this spake he of the Spirit, which they that believe on Him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified."

away into calm, and a secret harmony take possession of the spirit and its frame. Thus all things will be prepared for the Social Change that must follow the Catastrophe. This is the coming of THE LORD JESUS CHRIST, to make an end of sin, and to bring in the everlasting righteousness." (Pars, 30-3, 85-9.)

The preceding printed statements have been supplemented in several important details by epistolary communications from various members of the Brotherhood. One wrote May 16th, 1881, and Sept. 28th, 1883, as follows:—"How intensely Mr Harris does long for the friendly darkness to come! I asked if we would be conscious through it. He said, Yes; we would be infinitely calm and happy, and would sleep and wake, and fold our hands upon our breasts, and feel weak and small like little children; our voices, if we had occasion to speak while we were passing through it, would seem like little *children's. It will commence at sunrise, and travel round the world with the sun, growing gradually darker and darker. All will either be arrested where they are, or pass to their own haunts and lie down and rest. It will be a period of perfect tranquility to all; finally, the wicked and the unfit will, by a chemical change, crumble to a handful of dust." In another communication, dated October 17th, 1884, it was stated that the darkness would com-

* Shortly before this first visit to T. L. Harris, the writer had a remarkable preliminary experience of this state. She writes, "I awoke a few mornings since with such a strange weak feeling, and as if I were a little babe, and I was saying over and over, 'Lord, I am but an infant small.' I never felt so little in my life before. It seemed as though everything had gone from me, and a little new infant was all that was left, just a little new babe. Every once in a while through the day, it returned; and, when it did, I could not keep from saying, 'Lord, I am but an infant small.'" A few weeks later she wrote, May 26th, 1881, "I have tried many times since I wrote to imagine myself a baby again, but it was no use, the feeling would not come; till a few days ago I woke feeling that my counterpart and I were both together, with our arms round each other, and both were babies." It would seem that the consciousness was here transferred to, and concentrated in, the inmost fay-soul, or seventh principle of the organism.

mence on the Pacific coast; and as it is in this region that the Central Society has been established, both as the nucleus of the external organisation, and the focus for the descent of the Arch-natural influx, it is but rational to conclude that the Supreme Event which is to purify the world will commence there. Other communications state that the darkness will last for three days; and this is the occult significance of certain phrases recorded in the Gospels, but evidently not fully understood by the historians, even if not, to a certain extent, misquoted. In *A VOICE FROM HEAVEN* this prophecy is thus recorded: "I will destroy this temple, and after three days of destruction, I will begin to build it as it should be builded.—Behold, then, this great temple that has been in building for so many ages from first to last. And this temple will I destroy, so that not one of these stones shall be left upon another." (Par. 92.)

Yet this tremendous world-judgment, appalling as even the contemplation of it seems, is but the initial stage of the restoration of the world to even more than pristine perfection. It should, therefore, be anticipated, not with dread, but with the liveliest joy combined with the calmest patience; for it will be the source of immediate deliverance for all who strive for the Right. One of the Brotherhood wrote February 6th, 1879: "Multitudes of those who at present are intellectually bound and enslaved in error will be delivered entirely by the Crisis, which will completely destroy the things they believed in; besides freeing them from the magnetism that clouds and debases both heart and mind. It is from this magnetism that those who already believe and endeavour to ultimate Divine Truth in their own lives, are so much oppressed and tormented. After the Crisis, that burden will be lifted from them. Although in first principles, even of natural substance, it has already commenced; it is understood, nevertheless, that it will come suddenly and unexpectedly upon all the earth, in its most ultimate manifestation."

And even to the worst of mankind this Judgment will be most utterly merciful in

its justice. Those who are merely unfitted for survival, with its consequent continuous evolution on the earthly plane of existence, will pass away therefrom; and on the spiritual planes will undergo such purification as may be in each case necessary to accomplish their final perfection. Those who have confirmed themselves absolutely in evil will be absolutely disintegrated, not only in body, but in soul also; but the innermost spirit, the seventh principle, which is a sinless fay, will be indrawn from the degraded personality into the Divine sphere; to be again evolved at some later period, and—perchance on this restored earth—to take on *again and elaborate the complete human organism, as it was originally designed in its primal evolution.

On this subject one of the Brotherhood wrote November 21st, 1878: "A few months since,—he (T. L. Harris) told us about the coming Crisis. It appeared to him that, according to prophecy, the sun would be †darkened, and the moon would not give her light; that this darkness would last some days: during this darkness, those who were unable to receive the descending Fire-Breath from God would perish; and that these would constitute a vast majority of the human race, perhaps seven-eighths, ‡ that they would perish gently, so he thought, and that the Lord's mercy would not cease here, for the Judgment comes in love: but what God could not save as to the body, He would save as to the spirit, if possible; and if He could not save the external spirit, He would save

* This is the solitary germ of truth which forms the basis of the perverted doctrine of human re-incarnation.

† See Matthew xxiv. 29; Mark xiii. 24; Isaiah xiii. 9, 10; Joel ii. 2, 10, 31; and Zephaniah i. 15. In Joel ii. 1-11 is described the descent to the earth of the arch-natural people during the processes of the judgment.

‡ In a letter dated September 29th, 1879, it was stated that probably "in Christendom 99 in 100 will depart;" and on April 24th, 1892, it was written, "The number that will be left on earth when the end comes, looks to be about 20 millions; less than the present population of England alone. China will be almost entirely depopulated, as it now looks." The total population of the globe is estimated at 1500 millions.

the inmost of it ; He would do all He could for all His creatures, for He is the ALL-FATHER and ALL-MOTHER, and all are His." And another wrote May 18th, 1881 : " Your view of the final re-instatement of the ' unfit ' in all the fulness of their first inheritance, is perfectly just ; and the way for this class, after the change, I have little doubt will be made even easier and pleasanter than that of those who shall remain : and the only real reason why the lot of the latter class should be preferred, is because their opportunity of service will be greater, and in that respect, therefore, their lot more blessed. I think the true attitude to endeavour to hold ourselves in with regard to the coming events, is to identify ourselves in heart and feeling, as completely as possible, with the race as a unit ; and while we do so, the contemplation of the coming Judgment will be a source of un-mixed thankfulness and joy to us. In truth, the secret of celestial joy is in losing ourselves in the general blessedness that is destined for all. Those who will survive will have the opportunity of giving ultimate expression to this central affection of the soul in most completeness, and, therefore, will be the most blessed ; and they will have the satisfaction of serving in the re-habilitation of all those who will be removed, till this blessedness will be shared by all at last."

Lastly, in THE HOLY CITY, T. L. Harris writes as follows :—

" So God comes to this race, all of whose members have gone astray, forgiving all, and relieving all, even those who are confirmed in egoism, of the penalties that are consequent upon transgression ; forgiving them according to the order of His mercy ; forgiving those who have destroyed the life-germ of their personality in its capacity for higher evolution, by dissolving in a second death the structure that by its atomic association serves as the basis of personality, so liberating the original psychic germ of identity and restoring it to His own bosom. Thus He comes, taking those who are unfit by many reasons for terrestrial life, passing them through the first or superficial death, and gathering them to a subjective realm

for the definite re-arrangement of malformed and deficient structures. Thus again He passes those, who by reason of a preparatory fitness are selected to remain, through ineffable operations, building them to the inward from the without, and to the outward from within, till they shall stand in the public order of the Kingdom of Heaven, incorrupt, impeccable, released alike from the body of sin and the sequences of death" (par. 226).

And again in THE LUMINOUS LIFE he says : " Dissolution to the multitudes will be very sweet : they will drop away as by pleasant dreams ; God wills it so : it is the Supreme Kindness that prepares for the dissolution of this load of monstrous and abnormal flesh, this mountain of disease. The atmospheres that bring in the dissolution will enter the respiratories of those who are to de cease pleasantly, and be sensed in the beginning as a stimulative ether ; but finally it will surcharge the organs, inducing stillness and repose. The element that destroys is identical with the element that preserves. Peace will cover the whole earth, obstructions ending in the removal of the obstructive type of the species. All who survive being in the germinal state of a new and composite mankind, the organic tendency will be to universal unity. The factors of virulence and violence being destroyed, sin and disease will sink below the planes of consciousness, and be swallowed up in righteousness and health of life." (Par. 330-1.)

And finally, in the WISDOM OF THE ADEPTS, he declares : " The Divine Humanity . . . by its exquisite tenderness protects the psychic germ of every personality ; so that while it is possible for man by yielding to the primitive resistance-form to evolve an evil karma from the self-desire, and so descend to the state of no-good ; yet that even there the care of God follows and the hand of God holds, to dissolve the form of no-good, and to lift that psychic germ again into the Divine Bosom, that it may resume its round, and become constituted in a new personality from its virginal innocence." (Par. 645.)

[To be continued.

RESPIRO.

Chapters in Exposition of the New Gospel of Interpretation.

VI.

THE HERMETIC DOCTRINE OF REDEMPTION,
OTHERWISE CALLED THE ATONEMENT.

X.

THE following enumeration of the points thus far established will suffice to convict the accepted orthodoxy of being a gross and fatal perversion of the doctrines of the Trinity, the Incarnation, and the Atonement, from their real and divine sense.

(1). The Trinity, of which the Christ doctrine represents the manifestation in man, is composed, not as orthodoxy has it of Father, Son, and Holy Ghost, but of Father, Mother, and Son, which correspond to and are respectively the Spirit or Energy, the Water or Substance, which is the Soul, and the Word or mutual resultant and expression of these two, being generated of them as parents; which process of generation, whether as applied to creation or to redemption, is rendered impossible by the exclusion of the Substance or mother as the second person. And that the Father of the Christ in man is said to be the Holy Ghost, is because that is the term whereby is denoted Deity when proceeded into activity from the Father-Mother through the Son, Adonai, in the Trinity of the Godhead, and from God unmanifest and passive become God manifest and active. It is as the Divine Will in operation as creative energy and generative function, that the Spouse of Mary the soul, substance or Mother, is said to be not the Father but the Holy Ghost.

(2). The process of redemption which is the supplement and complement, crown and completion of creation, and is represented by the term "Christ," being also by generation, is a vital process, and is called Regeneration. And it consists in the production and elaboration of a new spiritual and substantial individuality within the old physical and phenomenal personality, of the mutual interaction of the

two supreme principles in man's system, force and substance individuated in him as his spirit and soul. These, which are mystically called the Spirit and the Water, Holy Ghost and Virgin Mary, are directly and without participation of matter, the parents and constituent principles of the spiritual and substantial selfhood—called as by St. Paul, the "Christ formed within"—in, by, and through whom the man is redeemed from the limitations of matter, and made at one with God, being constituted of the Force and Substance, Spirit and Water, which in their pure and divine condition are God, since God is pure spirit whether in its mode of force or of substance. As the third person, or Son, in the Trinity within man, the Christ within corresponds to, but is not the incarnation of, the third person, or Son, in the Trinity of the unmanifest Godhead as subsisting in the high heavens prior to and apart from creation, whose mystic name is, for the Hebrews, Adonai, and for the Hindoos, Arddhanari. Being possessed of the potency of both parents, he is dual, as also is the Holy Ghost who has his procession from the Father-Mother through him, which two principles are also recognised in the Hindoo theosophy under the names Purusha and Prakriti. For the doctrine of the Duality of the Original Unity, and of generation as the method of creation, is catholic in the sense of universal.

(3). Wherefore the orthodox doctrine which excludes from the Trinity of the Godhead its feminine principle of Substance, to the rendering impossible that eternal generation whereby are both creation and redemption, is not only not Catholic, it is directly anti-Christian. For as declared by St. John, "He who denieth the Father and the Son, the same is Antichrist." And to deny the Mother is to deny, in [the most flagrant manner possible, the Father and the Son, by making both Fatherhood and Sonship impossible, with the result of depriving man of the divine potentialities which are his birth-right in virtue of the divinity of his constituent principles, the Force and Substance of existence.

(4). But this is not all the mischief that has come of the corruption by orthodoxy of the doctrine of the Trinity. The corruption of the doctrine of Divine Incarnation is the inevitable sequence. Unable, through its suppression of the feminine principle in Being, Substance, and therein of both the Fatherhood and the Motherhood of God, to conceive how God, as Christ, can be begotten in man, and be, as he really is, the product of Regeneration, and attained by ascent from below,—orthodoxy has suppressed the Divine potentialities in virtue of which every man has in himself the seed of his own regeneration and therein of Christ; and has substituted a generation, at once disorderly and monstrous, of a being hybrid and unthinkable, who is not the counterpart and correspondence in the trinity in man of the Son or Adonai in the Trinity in the Godhead, but an actual incarnation of that principle, to the complete subversion at once of the religion of the Bible and of Christ, and of all that is implied in the term *Logos*, or perfect reason of God. For while the persons of the Trinity are distinguishable in thought, they are inseparable in fact, inasmuch as the "Son" is the Father-Mother manifested in Substance, and can by no possibility become detached and incarnated as a distinct entity, as imagined of orthodoxy, the effect of whose denial of the potential divinity of all men, in favour of the exclusive divinity of one man, has been to rob men of their Saviour, to the utter nullification of the real gospel of Christ. Hence the appropriateness of the vocation assigned to him to whom the crucifiers of Christ accorded the preference, and to whom their representatives of the dominant orthodoxy, which is equally "of their father the devil," still accord it:—"Now Barabbas was a robber."

(5). The rectification of the doctrine of the Trinity does not involve the removal from the place due to them of any of the "Persons" comprised in the corrupt sacerdotal presentation. "Father," "Son" and "Holy Ghost" are alike indefeasible. But they are not the "three persons" of the Trinity as subsisting in the unity of original Being, and on whom the Bible

insists. Those three "persons" are "The Spirit, the Water, and the Word," who are, respectively, Force, the Father; Substance, the Mother; and their "Son"—properly son-daughter—their mutual expression and manifestor. And this, from the first chapter of the Bible, to the last, alike in the nativity of the universe, or creation; in the account of the nativity of the Christ, or Regeneration; and in the account of the final glorification of the redeemed human ego. For that which is denoted by the terms "heavens" in the first verse of Genesis, and "the Spirit of God" and "the Waters" in the second verse, and by the "heavens" again in verses 1 and 4 of the second chapter, namely the divine Father-Mother of Force and Substance, is that which is denoted—only individuated in man—by the terms "Holy Ghost" and "Virgin Maria," in the gospel narrative of the nativity, namely man's own spirit and soul, in their divine, because their pure, condition; and that also which is called in the Apocalypse, "The Spirit and the Bride." And it is no other than these two supreme constituent principles of the regenerate selfhood, the Christ within man, that are symbolised by the Eucharistic Wine and Bread, and by the "Blood and the Water," discerned by the beloved disciple—who alone had the love which enabled him to discern them—as issuing from the side of the pierced Christ, as the constituents of the body, not of the man Jesus, but of the Christ within Jesus. But of this essential distinction between the external and human personality called Jesus, and the interior and divine individuality called "Christ," although so repeatedly and emphatically insisted on both by Jesus himself and by St. Paul, orthodoxy has taken no account, but has made the man Jesus, who was but the material vehicle of the Christ, equally with the Christ the son of the Holy Ghost and Virgin Mary, instead of his proper human parents, Joseph and Mary. Thus doing, orthodoxy has incurred, in the highest degree, the sins of idolatry and of blasphemy, and has manifested absolute ignorance of the nature and doctrine of the Christ. It has committed idolatry by

exalting and worshipping as God, a human personality, that of Jesus. And it has committed blasphemy by degrading the principle represented by the Virgin Mary, namely the pure soul and her intuition, of the man regenerate who, as the "Mother" of the Christ is the "Mother of God," in man, into a physical, fleshly woman, and by ascribing to his "Father" the Divine spirit within him, who is the proper spouse of the soul, an unnatural, because a cross, intercourse with a female of a totally different, because a material, nature.

This gross and fatal perversion of the truth has its root in, and was only rendered possible by, the prior suppression, by a priest-constructed orthodoxy—always from the beginning in inveterate antagonism to the "woman"—of the feminine principle, Substance, in Deity. As the soul in man, this woman is, by her intuition of spirit, the interpreter to man of his own nature, and the revealer of his divine potentialities. The prophets are always her sons, in such measure as the intuition in them is pure from taint of materiality. Wherefore the greatest of their order, He who as prophet and redeemer in one attains to the glory of the Christ, is called emphatically "the Son of the woman," and she a "virgin," having no material admixture to obscure her perception of spirit. And it is of the deadly feud between the priest as the minister of the sense-nature, and the prophet as the minister of the intuition, and of the fatal consequences to the race, that the Bible is, from beginning to end, a record. To which end it represents as the first-fruits of the fall of the Edenic Church, the priest who, as the cultivator of the "fruits of the ground" or the lower nature in himself, can render to God, who is Pure Spirit, no acceptable sacrifice; and who kills outright his brother the prophet who, as the cultivator of the "lamb" of a pure spirit, and therein of a pure intuition, alone renders acceptable, because spiritual, sacrifices by consecrating the highest and holiest of gifts to the service of heaven. And it is no other than this Cain and Abel conflict between the materialising priest and the spiritualising prophet, that the

Bible represents as raging ever since the Fall, to find its culminating example in the murder of Jesus, the chief of the prophets, by those successors of Cain, Caiaphas and his fellow-priests. The "Jerusalem that kills the prophets" being always the corrupt sacerdotalism.

Next to the falsehood which ascribed the Fall to a woman and visited the consequences on a sex, instead of on the order which by its corruption of the "woman" Intuition had caused the Fall, never was falsehood more disastrous than that which by ascribing the death of Jesus to the Jewish people shifted the responsibility and the punishment from the real culprits on to that unfortunate race. True, they were Jews who delivered him over to his executioners, but it was not as Jews but as priests that they did so. The Jews produced him, and supplied him with his disciples and apostles, and would have taken him by force to make him their king, so greatly captivated were they with his simple doctrine of Love and Purity as the only way of salvation. But sacerdotalism compassed his death as it had compassed the Fall and the death of his brethren the prophets. And in course of time, finding him a name to conjure with, it reconstituted itself with him as its central figure, and forthwith proceeded to crucify him afresh and continually in the person of his doctrine. To which end the priests exalted to the place of the Supreme Being the same blood-loving deity, who, as the demon of the pit, had been the contriver of the Fall through their agency, and in place of the simple and self-evident doctrine of Jesus and all the prophets constructed a system which was at once an outrage to the mind and an offence to the conscience, calling it Christian orthodoxy. And having made it such that by no possibility could it be reconciled to the understanding, they suppressed the understanding as the criterion of truth in favour of authority, and this their own, and then proceeded to enforce it by terrors physical and spiritual beyond any of which the world had previous experience, inasmuch as to these they superadded the crowning horror of everlasting torment in hell-fire for the vast

majority of the human race, the only way of escape from which was by absolute subservience to priestly doctrine and rule.

Language fails adequately to describe the sufferings of humanity under the sway of the priesthoods which have usurped that name, all of which had been impossible save for their elimination of the love element in Deity by the suppression of the feminine principle of Substance in virtue of which God is Mother as well as Father, Love as well as Will. So strong is man's intuition on this behalf that no conceivable cause can be assigned for his acquiescence in so fatal a suppression, save the glamour of that same pit whence the Fall itself had originated, and of which the corrupt priesthoods were the visible agents. It availed nothing to the contrary that the Bible from beginning to end brought this indictment against sacerdotalism. It was avowedly not in the Bible but on traditions which made the word of God of none effect, that sacerdotalism reared its system. And for the first fifteen centuries of the Christian era the Bible was virtually suppressed lest it prove a rival to the sway of the priests. And when at length a timely revolt against the power dominant in the Church rescued the letter of Scripture from oblivion and virtual extinction, the minds of men were still so hopelessly enthralled by the same evil glamour, that they were unable to discern the spirit through the letter, and accordingly set up a new tyranny and one no less galling, that of the Book and the Letter, instead of that of the priest, the doctrine of hell-fire being retained in all its force and even aggravated, as witness the histories of the protestant communions, notably that of Scotland, the working of this tenet in which are among the most appalling in literature. While every one of the leading dogmas of religion was retained in its corrupt form, God being still regarded as Will only and Force, to the exclusion of Love and Substance; a lover of blood, especially that of the innocent, and according his favours only to those who gratified this propensity by accepting as the means of their redemption the blood so foully shed on Calvary. And, to come

to our own time and land, so far from the Bible, when translated and popularised, being allowed to throw any fuller light on the Divine Nature, by revealing the true constituents of the Duality subsisting in the original Unity, it was so artfully mistranslated as still further to conceal the truth. For, as a recent learned expounder of the Hebrew *Kabala* truly says,—“For some reason or other best known to themselves, the translators of the Bible have carefully crowded out of existence and smothered up every reference to the fact that the Deity is both masculine and feminine. They have translated a feminine plural by a masculine singular in the case of the word *Elohim*. They have, however, left an inadvertent admission of their knowledge that it was plural, in Gen. i., 26, ‘And Elohim said, Let *us* make man.’* And again, too, in verse 27, ‘In the image of God, male and female.’ It is so also with the other names for God used in the Bible, none of which are so rendered as to express the duality implied.

The hope against hope entertained by the few who knew, that the revised version would rectify these and sundry other errors of vital moment, proved absolutely illusory. True it is that the fateful year 1881—indicated in so many prophecies, Biblical and extra-Biblical, as that wherein would occur some crucial event which should prove “the end of the world” in the Church by dealing the deathblow to that systematic materialisation of things spiritual which had prevailed ever since the Fall—saw the publication of the Revised Version, so long in preparation at the hands of the most learned Hebraists of two hemispheres, backed by the national purses of their respective peoples. But although the prophecies found their due fulfilment in the promulgation in that year of that New Gospel of Interpretation of which these chapters are an exposition, translating the Bible for the first time from the plane of the Letter to that of the Spirit, the Revised Version failed utterly of its rightful end, and in respect of sun-

* “The *Kabala* Unveiled,” by S. L. Macgregor Mathers.

dry vital points, multiplied instead of correcting the errors of its predecessor, the Authorised Version, owing to its being the work of men only of intellect and learning, and not of intuition and understanding. And so it came that instead of rendering the word translated "heaven" in Gen. i., 1, in the plural, whereby in the original it implies the duality of Force and Substance, or "Spirit and Deep," in virtue of which Creation occurs by generation, they repeated the error, and even perpetrated two fresh errors by translating in the singular the same word in Gen. ii., 1, 4, which in the Authorised Version had rightly been rendered in the plural. Doing which, they ministered—whether wittingly or in ignorance who shall say?—to the reinforcement of that deadly heresy whereby orthodoxy has succeeded in hitherto concealing from men the supreme truth that they are endowed with divine potentialities in virtue of the divinity of their constituent principles, the Force and Substance of existence, the subsistence of which in Deity makes God both Father and Mother,* and not the mere Will only and Force, the exclusive recognition of which has been the basis of the ascription to God, by the orthodox and sectarian alike, of a character altogether diabolical for its caprice and pitilessness. It is only now that, by the recognition of the feminine principle in Deity the "woman" has been exalted to the throne of God, men will at length learn who and what was the "Father" of our Lord Jesus Christ, and that the term really, and as he meant it, implied also "Mother." Not otherwise could he, as the typical man regenerate, be truly said to be "born again from above of water and of the spirit," "of Virgin Maria and Holy Ghost."

XI.

It was necessary to the suppression of the divine doctrine of regeneration in

* In the *Nineteenth Century*, November, 1885, Mr. Gladstone remarks of the Hebrew word *shamayim*, heavens, that its plurality has been made quite clear by Bishop Kaye. Its doctrinal significance, however, momentous as it is, has altogether escaped his recognition as well as that of the translators and commentators.

favour of the priest-constructed doctrine of substitution, otherwise called "vicarious atonement," that the doctrine also be suppressed which is the corollary and condition of regeneration. This is the doctrine of a multiplicity of earth-lives as the means of the elaboration by evolution, and final perfectionment by regeneration, of the human soul and ego. Universal in the pre-Christian churches alike of the West and of the far East, including the Hebrew—for it is implicit throughout the Bible, being sometimes explicit also—this essential doctrine was thrust aside and let drop by the sacerdotal formulators of Christian orthodoxy for a reason neither far to seek nor doubtful, in view of the character and design of that orthodoxy. That design was to erect upon the ruins of the world's past religions a sacerdotal order more powerful and far-extending than any that had preceded it, which should be the absolute master of the world, with the whole human race for its abject slaves. To this end it was necessary that men should be dependent for their chances of salvation upon the priesthood, and regard them as their sole efficient mediators between God and man. And this could be effected only by the stern rejection of any hope of salvation by aught that men could do for themselves. It was in vain that Christ, upon whom the new order affected to base itself, had insisted as the means of salvation for all, upon the process whereby he himself had attained and of which he was the chief typical example, namely, inward purification, pursued over the necessary term of existence, until—made perfect through the suffering of experience—man has accomplished in himself that atonement or reconciliation with God, which comes alone of his possession of a pure spirit. A process such as this made every man his own priest, independent of extraneous rite and ceremony, or any sacerdotal ministrations. It brought man at once into direct relations with God such as left no room for intervention from without, and the utmost that priest or prophet could do for him was to aid and instruct by friendly counsel.

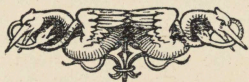
The precise process of the perversion

the spirit of wisdom and first of the gods, the king, her Father, being God Himself, from whom immediately the soul has her procession, as constituted of the divine substance. And as the process is the same for the individual and the collective, the redemption of the Church from its lapse beneath the bondage of an orthodoxy become densely materialistic and positing, as the means of salvation, substitution for regeneration, and the physical blood of a God for the spiritual blood which is God—is by a re-birth of the “woman,” the soul and her intuition, when from Eve she has become Virgin Maria through the washing of the waters of regeneration, and instead of being mother of man degenerate, she becomes mother of man regenerate, whose name is Immanuel, because he is God not only with but within us.

From all which it is clear that the real basis of the corrupt orthodoxy is a gross falsification of the meaning of the mystical symbols employed to denote the genesis, nature and functions of man's own regenerate ego; and, therefore, that the rectification of that orthodoxy lies in the restoration of the terms in question to their true significations.

[To be concluded.]

EDWARD MAITLAND.



Our Intellectual Relation to the Unseen.

II.—SOME SAFEGUARDS OF THE TRUTH-SEEKER (Continued).

MAN is at all times, and about all things, liable to momentary error.

Now, transcendental truth, in the act of entering a human mind, exerts on it some sort of photographing power; any erroneous notion which happens to be in the mind when some truth of higher order is being revealed within it, is likely to become so imprinted on that mind, as to be afterwards indistinguishable from truth. A story is told of some great mathematician, hopelessly fogged in an investigation, and repeating

over and over again, “five and seven are eleven,” till his housemaid corrected him. Whether the story be true or not, it is at all events a picture of many things which do happen. We call such aberration “absence of mind,” but it differs from mere dreamy and lethargic absence of mind, the mere negative failing to cognise facts. It is positive error, caused by the fixing of a momentary misapprehension owing to the intensity of the higher vision.

Many errors in Biology must have been due to this cause. Anyone looking into a microscope may mis-see an object. If there were nothing in his mind to cause special registration of impressions, the observer might probably discover his mistake on the next inspection; but if he happens to make the mistake when his brain is intent on some principle or general truth, his eyes will be very apt to repeat their mistake of vision on subsequent occasions. The best observers are aware of this danger, and take precautions accordingly. Unfortunately some biologists are not thus careful, and give to the public, as Science, things which have no existence except as fixed optical illusions in their own brains. In mathematics the caution is practically universal. An actuary charged with a difficult investigation is not trusted to correct his own mistakes by going over and over his own calculations; for a mistake once made during a period of intense investigation would tend to repeat itself automatically, by association, if he went over the same ground afterwards. Nor is it sufficient that an admiring subordinate should revise the superior's work; the corrector must come to the work with a fresh insight and unbiassed mind, and make all the investigations separately for himself. The results given to inquirers from a respectable actuarial office have been arrived at *independently*, by two or more persons. This is why actuarial Science is *Science*, and is not mere traditional guesses, handed on from generation to generation as truths.

For new truth has not only a photographing power, it has also some curious kind of magnetising power. The act of seeing transcendental truth at first hand makes the whole person *magnetic*, gives him a power to attract followers and to convey into their minds by sheer contagion, and independently of argument, whatever ideas are in his mind, the false along with the true.

I ask your attention specially to this point. We are prone to imagine that if a man or woman has seen any new truth, provided only that he or she is on the whole well-intentioned, it must be desirable that that person should impart what he sees, should win believers and adherents. The fact that so-and-so, who has seen some new truth, is attracting hearers, winning followers, exerting great influence, is often spoken of as if it were *of course* a good thing; is spoken of thus, both by the followers, and, what is worse, by the Seer himself. But the really wisest men know better; they know that the very force which attracts hearers is itself a double danger; it tends to fix on the teacher's mind, as if solid truths, any

whereby the physical blood of Jesus came to be regarded as the means of salvation is not far to seek or difficult of explanation. In accordance with the mystical usage of describing things spiritual in terms derived from the physical world,—a usage due to their recognition of the correspondence between the various planes of existence insisted on, as by St. Paul, Rom. i. 20—blood was taken as the symbol and synonym for life up to its highest and intensest mode as subsisting in Deity, as applied to whom it denoted pure spirit as the blood, or life, of God. And it was “blood” in this sense that is the saving principle in man. Man is reconciled, atoned and made one with God, by possession of the pure spirit which *is* God. But through the fall of the Church from the perfection implied by the Garden of Eden, and the decline of the spiritual consciousness from the altitude then attained, through the corruption of the “woman” Intuition, physical blood was substituted for spiritual blood as the means of redemption, and this the blood of *a* God, for the “blood of God,” the former being of necessity a man—or human God, as not otherwise could he be possessed of such physical blood. And it was in order to provide the blood in question that the orthodox scheme of the Incarnation was devised; the term “Son of God” being perverted from its true sense for the purpose.

For, as is known to all genuine and percipient students of divine things, Regeneration has ever been recognised by prophets and initiates as the sole means of redemption, and only by the fallen and corrupt priesthoods has it been set aside in favour of Substitution, a doctrine the diabolical origin and nature of which was declared by Jesus in his denunciations of its official exponents as being “of their father the devil.” And the name “Son of God” was everywhere the title accorded to those perfected souls who, by serving as manifestations of God in the flesh, and therein as being in their degree Christs, were recognised as the products of regeneration. As the Saviours of men and the anointed of God, these men regenerate

constituted the order of those “whose name is Christ-Jesus in the day of their initiation,” and of whom there have been, and shall yet be, many. For owing to the liability of religion to fall under the control of the priesthood, its administrators, who represent the body or physical organism of the Church, to the exclusion of the prophets, its interpreters, who represent the soul and her intuition; and owing, further, to the inveterate tendency of the sacerdotal body to claim to be the Church, precisely as the physical body claims to be the man, Materialism is everlastingly the besetting sin of priesthoods, and the materialisation of mysteries purely spiritual, their habitual practice. Hence the force of the term “Melchizedek” to denote the order of those who, being priest and prophet in one, represent the equilibrium of the mind’s two modes, the intellect and the intuition.*

Although, then, it is always “a new thing in the earth” of minds blinded by a corrupt, because a materialistic, orthodoxy, to the realities of the Spirit, that a “woman should compass a man,” it is for minds spiritually percipient, and able to discern the spirit through the letter, an eternal verity in perpetual course of manifestation. For that which the expression denotes is no other than that process of regeneration wherein the soul and her intuition, as the “woman” of man’s spiritual and mental system bears so essential a part. And hence it is that the regenerate of old were called virgin-born, twice-born, gods, demigods, sons of god, and divinely begotten of a king’s daughter; and therein of Virgin Mary and Holy Ghost. For the pure soul is always the daughter of the king, and said to be “all-glorious within, whose clothing is of wrought gold;” gold being the symbol of Phœbus,

* The first two syllables of this word imply both the masculine and the feminine modes of the mind, and the last two the balance between them. Wherefore exactly rendered, Melchizedek means, My King, my Queen, or Counsel, and Balance. Counsel being used, as by Isaiah, to denote the third of the spirits of God, the feminine aspect of love which corresponds to the Aphrodite of the Greeks, and has the planet Venus for station, to imply that “Love is the counsellor of heaven.”

shadowy misperceptions that may have been floating about in it owing to his own aberrations; it also confers on him the terrible power of making his errors seem like truths to disciples; and they in their turn, by the fervour of admiration, impress the teacher back again with fresh conviction of the truth of his own erroneous notions. The best teachers are therefore very cautious to keep their influence well in check; to exert not the most influence they can, but the least amount which is consistent with the fulfilling of their duty.

This modest self-restraint, this resolute keeping well in check of one's own power to attract and to influence, is, I hold, the greatest and most essential safeguard of the truth-seeker. It has been raised by mathematicians to the level of a fine art. A good mathematical teacher exerts his personal influence *only* in fixing his pupils' attention on the step in investigation which they should be taking, and in encouraging them to investigate accurately; he is specially careful to convey no hint, either by word or sign, or by indirect influence, as to what he supposes to be the correct answer. Hence it happens that though the teacher may make mistakes, every pupil acts as a corrector, not an intensifying reflector, of the teacher's errors.

The impulse to thrust one's own beliefs on other people gathers round itself so many associations of supposed piety, sentiment, philanthropy, that we cannot see it for its adventitious clothing; but at the door of the mathematical temple, all these emotional trappings fall off, and if it gains an entrance at all, it is seen in its natural ugliness, as the hunting instinct gone astray into a civilisation where it has no place; the impatient lust of the brute for arresting all life and motion except its own. And much of what is often called the colourless coldness of mathematics is in reality the white heat of a passionate resolve that each mind shall live out its own life at its own normal place, and receive its own revelations, undisturbed by that intrusive hurry and scramble which are the curse of religious parties.

I said just now that transcendental Truth, in the act of entering a human mind or brain, tends to photograph on the brain whatever error it has been making. Now take the case of St. Paul. He had been studying Mosaism all his life, on the flat, so to speak, as carried out diagrammatically by a set of little flat rules. Then he caught sight of what we may call a singular solution of the Mosaic Law, an instance of its meaning on an unexpectedly high level. He at first became murderously angry; then, suddenly, he received transcendental illumination, and saw the religion of Moses as one to which the life of Christ formed no contradiction. The famous Charity Chapter is the very essence of Mosaism, set free from the plains of Judæa, and, under the stimulus of Christ's life-commentary, projected back into the heavens whence it had descended. One has seen something of men who have gone through an experience relatively similar to that, only about the much more mild and less disturbing subject of curves in space. One knows how a man is

affected for a long time after receiving such transcendent illumination; what confused explanations and erroneous statements he will gravely write down, and how incapable he often is of understanding where he has been mistaken even when he is told of it; one remembers how it took all the energies of a devoted band of impartial critics to prevent his publishing, in perfect good faith, absolutely chaotic nonsense. Then one reflects that for many centuries Christians were expected to believe, and did believe, that Paul, after *his* experience, was more, not less, fit than any average person to describe exactly how the Lord's Supper was instituted, he not having been present; to abrogate, off-hand, on the strength of a vision, a carefully worked out set of rules of diet and hygiene; to define, for all time, the position of woman; and to settle for us that we may not teach, and that we must keep our bonnets on in church! Can one wonder that Christian theology is a chaos?

This condition of abject slavery to inspired seers is passing away. But even still, there are persons who, if one suggests that some statement of Paul's was probably a mere blunder, will solemnly refer one to the thirteenth chapter I. Corinthians, as proof that he was "inspired," as if *that* made him incapable of mistakes! I really do not wish to hurt anyone's religious feelings; but the man who, after the murder of Stephen, so transcended his original standpoint as to be able to write that Chapter on Charity, must, one would naturally suppose, have been, for the rest of his life, dazzled, and mentally lopsided, like Jacob after wrestling with the Angel; and I do not see what, except confusion, can come of ignoring or denying it.

Timid persons ask: If we cannot trust the great seers, how can we arrive at certainty in religious matters? If we have arrived at certainty in mathematical matters, it has not been by treating transcendental seers as infallible. We are grateful to our Newton, for instance; we love him dearly; we feel our own work glorified and quickened by the reflection of his transcendent illumination; but it is *our* work we are each of us doing, not mere copies of his. And one main reason why our great mathematical apostles are able to remain sane, is precisely because no one treats them as religious apostles have been treated; because, instead of letting them infect us with their mistakes, we keep them, so to speak, in a bath of healthy counter-magnetism. For lack of that counter-magnetism, nearly all the prominent seers of our own day are, to put it mildly, hampered and injured in their reasoning powers. Many of them, I am sure, started with the best intentions of keeping up friendly relations with non-believers; but they grow too busy to do so; each sinks back among a coterie of disciples; each finds time to come out into the world occasionally to preach, but not to hear, to teach, not to be taught. A grave responsibility therefore rests on the admirers and pupils of a seer to keep him or her in that condition of balance which the individual is powerless to preserve for him or herself. And I must say I think that, as a rule, the

admirers and pupils of spiritual leaders understand their function in this respect very little as yet. If numerical questions were treated in the same manner as theosophical and spiritual questions have almost constantly been treated, every transcendental mathematician would have his brain spoiled for a working engine by being magnetised with some special set of fixed delusions; instead of a *Science* of number we should have only a chaos of contradictory guesses; and probably we might, at the present day, be quarrelling about the question whether five and seven make eleven, as one inspired mathematician repeatedly affirmed at a time of solemn revelation, or whether they make thirteen, according to the equally inspired dictum of some other transcendental seer! It is no special credit to mathematicians that they have avoided this slough of error and folly; as I said, the necessity of the case has forced them to accept and obey the laws of safeguarding of the transcendental vision. I simply suggest that non-mathematicians might learn something from the experience which has been forced on the students of numerical questions.

Another safe-guard is this. Nearly every question which man can study presents itself first to his mind in a form too large and complex for it to grasp. It has to be broken up into parts which are investigated separately. In everything but mathematics we are tempted to give, to ourselves and others, some partial answer, for the true solution. In mathematics, a stern discipline keeps this tendency in check. The child is taught, from the first, that a partial answer is no answer at all to the question asked; and that he must not begin to talk about having found an answer till he has brought back into consciousness, and fitted together, all the elements which he successively suppressed in order to attend to only one at a time.

There is one other safeguard of the transcending faculty which I will just mention.

When a curve in three dimensions, however regular and harmonious, manifests itself as projected or shadowed upon a two-dimensional surface, it usually shews itself as an interrupted line; with sudden breaks or reversals. The same happens when a four-dimensional figure is shewn to us dwellers in three dimensions. When a mathematician has been tracing a regular curve for a time, and, all of a sudden, it breaks off, or turns back, he does not agitate himself over the "disturbed harmony of the universe" and the "introduction of discord into God's world"; he simply knows that the curve belongs to a higher order than appeared at first; that its unbroken and undisturbed form is to be sought in that higher order. And he uses the broken curve as an implement of transcendent vision, as a means of acquiring accurate knowledge of some law of the higher order. Moreover, supposing his flat figure is ugly or displeasing, and he desires to secure on a flat plane some projection of the higher figure, which shall be, so far as it goes, beautiful and harmonious in itself, he

does not try forcibly to improve the flat figure which he already has, by altering bits of it here and there; he readjusts the whole position of his plane till the shadow which falls on it seems to him harmonious. Already a few spiritual teachers take that tone about interruptions of the ethical and spiritual order; saying about any such interruption that it does not prove that Law is ever really broken; it does prove that spiritual law is of higher order than we naturally suppose it to be. And they decline to join schemes for forcibly altering some special bit of human life to suit our notions of what is seemly; they spend their energies in trying so to poise the whole plane of life, that the shadow which it presents of unseen things shall be, not grotesque and revolting, but, so far as may be, in harmony with the Actual from which it is projected. Earnest good people are apt to be scared at this interpretation and this treatment of apparent violations of Divine Law; they think the teacher who offers them is indifferent to moral *Truth*. I wish to point out that, in mathematics, such interpretation of irregularities in no way conflicts with Truth or conduces to laxity. And very much of mathematical certainty is due to the saving of that nervous tension, that emotional friction and that intellectual confusion, which are induced into the domain of spiritual thought by fussiness over irregularities and interruptions of moral order which appear in the mere shadow of the actual universe, projected on the plane of our present life on earth.

That faith is more difficult to cultivate in the spiritual order of things than in mathematics, I have already admitted; no one who lacks it should be blamed. But surely those to whom it is possible should be encouraged to cultivate it. The attitude towards sin of those who do cultivate it seems to timid souls to threaten a great shock to the stability of moral truth; but timid souls might take comfort from the reflection that mathematical truth has survived a quite similar shock; and no one has discovered that it is in any way the weaker or the worse.

To sum up:—Mathematical Science, though certain and safe, is eminently transcendental; its possibilities of accuracy and certainty depend, not on the suppression of those faculties by which we transcend our actual position and gain knowledge of truths beyond the direct grasp of our limited faculties, but on the habitual and universal observance, within the domain of mathematics, of certain conditions necessary for the safeguarding of those faculties. Most of these conditions, though hitherto chiefly insisted on by mathematicians, would seem to be as applicable in spiritual investigation as in numerical. Chief among the safe-guards mathematically indicated are these:—

- 1.—Constant recognition that man is as liable to error while his transcendental faculties are active as at any other time; and, moreover, that error which otherwise would have been immediately detected and corrected, tend, if made at that time, to become fixed and to appear like solid truths,

- unless carefully checked by some well-selected mode of correction (*e.g.*, the "proving" of a sum).
- 2.—Great reserve on the part of the teacher in even stating to pupils the special conclusions to which he has been led, lest he should arrest the normal exercise of their investigating faculties.
 - 3.—Specially stern self-control in the use of personal influence to convince or to persuade.
 - 4.—Modest reticence in the matter of courting applause by proclaiming any partial result before one has brought back into consciousness all those elements of a question, which one had discarded from attention, in order to fix it for a time solely on some selected elements of the question.
 - 5.—Constantly accepting apparent disturbances of harmony and order as proofs that the true law of the case belongs to a higher order than that in which the investigator is at the time working.

Our present position of certainty in numerical science has been built up by the steady observance of these precautions; and until we have at least tried the effect of a steady observance of them in spiritual investigation, we have no right to deny that man may some day arrive at mathematical certainty in spiritual science.

MARY EVEREST BOOLE.



Stages in the Cognition of the World.

III.—THE INTEGRATION OF MAN.

THE speculative division of a subject has the defect of all abstraction, that the parts are not truly understood except in their total connexion; we can only offer in the first instance a provisional indication by means of a principle which finds itself, indeed, in the abstracted members of the whole topic, but only on the presupposition of a synthesis at which we have not yet arrived. Thus we have seen that the principle of integration in space and time is an expanded, because more intimate, relation of consciousness to the world and experience, in which the world and experience are themselves transformed. The expansion of relation is always a consequence of its deeper inwardness or intimacy. And it follows that only a deeper inwardness of self-consciousness can reveal the inwardness of relation under the forms of objective self-expression. That we belong to nature is the appearance arising from externality of relation, that nature belongs to us

is the truth discovered by the deeper self-consciousness which overcomes externality. To all this we must yield assent as soon as we understand what is implied by the pre-supposition or ideal of science, that the world is through and through intelligible, because it is this only if nature is perfectly atoned to mind, if mind is the very principle and process of nature. In that case the limitations of a science of merely external observation must be obvious; the categories of interpretation wait on a self-knowledge that shall transform the phenomena themselves, and exhibit them as transparent to intelligence. The ideal of a science which calls itself natural is only the presentiment of another nature, of a nature whose very suppression of the first is the perfect explanation of it.

But in this unitary constitution or integration of nature as the expression of spirit is pre-supposed the unitary constitution or integration of spirit itself. For this is the discretely deeper self-consciousness for which objectivity is self-expression. And here the ethical ideal of our present degree is objectively on a par with the scientific; as an agency in the world, its attainments are condemned to similar limitations. It testifies to another order of human relations which is not an improvement of our society, but a transformation of it. The effective humanitarianism of the ethical ideal in this world takes the form of the principle of *Justice*, that is, it has regard to objective conditions. It dictates the policies and philanthropies which either act on the framework of society, or organise attempts to alleviate the results, direct and indirect, of its inequity. In so far as it goes deeper than this, and seeks to intensify, to realise, to propagate its own essential spirit, which is Love, it belongs undisguisedly to Religion, because its success signifies another order of collective consciousness, a unitary integration which is at the same time a transformation of the phenomenon of the world. This is "the earnest expectation of the creature" which "waiteth for the manifestation of the sons of God;" "the creature also shall be delivered from the bondage of corruption" (disintegration) "into the glorious liberty of the sons of God." And that there may be no mistaking the wide sense in which the apostle means "the creature," it is forthwith added "for we know that the *whole creation* groaneth and travaileth in pain together until now." The redemption of all "nature," its delivery from the phenomenon of its disintegration, follows on our own—an idea especially familiar to the readers of Jacob Boehme. But—as I hope presently to make evident—this is not a consummation in time, but one eternally real and pre-supposed. For again it must be insisted that Reality does not wait upon Appearance, that truth is eternally realised. From our standpoint of an evolutionary consciousness, we have to explain truth as the removal of error, but from the higher standpoint of the eternally consummated consciousness, it is error that receives explanation as non-integration of truth, and is thus not removed, but on the contrary obtains its affirma-

tion as phenomenal limitation of truth. Thus Appearance is brought into, or under, the conception of Reality, time under Eternity, flux under stability. The redemption of the world is no event; the phenomenon of the world abides. The redemption of the world is eternally accomplished, and yet it is equally true that it is everlastingly in course of accomplishment. And it is the first statement which makes the second at once possible and necessary. The solution of this paradox belongs to the immediate subject of this third article.

Self-consciousness in its first phase or moment, as it originates in self-distinction from the object, lays all the emphasis on the otherness of things and persons, and is a rigid self-inclosure, or seclusion from them. Consciousness emerging as a reflective moment from the mere immediacy of nature, seeks first to secure and maintain its independence as a self, and this is its own unreflected immediacy as spirit. All relation stands to it in the form or mode of externality. Now all vital process repeats the logical moments of thought itself. The history of spirit is thus: (1) abstract self-affirmation with unevolved content—"I am I" (bare Apprehension); (2) the submergence or latency of the self in the differentiation of its evolved content as relations to the world—"I am man, citizen, etc." (Judgment, in which the unity of the Apprehension of identity is submerged in relations); (3) the re-emergence of the unity of the self as now expressed in its differentiations or relations. This is *appropriation* of the relations in which identity was, *pro tanto*, lost in the earlier moment. I now *freely* recognise myself as human, citizen, etc., realising these characters as essentially my own, and no longer as circumstances in which my identity is merely involved, or to which I am subjected (Reasoning on Conclusion, in which the significance of the Judgment for the subject becomes express).

With the completion of this process or cycle, the ethical consciousness is fully in evidence. The moments are to be conceived epochally, not as definitely exclusive periods. The earlier both overlap and anticipate the later, but the succession is clearly distinguishable alike in racial and individual experience.

The individual now knows himself as a social unit, free by voluntary adoption of the relations which at first appeared as limitations or compulsions derogatory to the self, but in which the self now recognises its own development. But this is not the end. On the stage of free personality, and with that distinctive character, is to be repeated the process which thus appears as a spiral cycle. The individual will enter freely upon that process, as before unfreely. He will give up his separate personality, merging it in that social whole, be it what it may, in which he most intimately knows himself. It may be the State, the Church, a party, or a sect. Apart from this, his self has for him no ideal interest. He completely identifies himself therewith. Result, the third moment in which his identity is restored as the very personification or self-consciousness of the

community in which he lost it—he has become the "Representative Man," the hero, the leader, whom that community instructively follow as the personal expression of their collective unity. The identity of the truly representative man is no longer that of the mere social unit; in the voluntary merger of that identity he has refound it as a *total* personality. He has raised to subjectivity itself the predicate which he made exhaustive of his self-consciousness. From that, *into* which we go with total self-surrender, we return *containing* it. We finding our life in it, it finds its life in us.

But, so far, we are still on the plane of this world's consciousness. And just, therefore, because these ideals are limited by this world's limitations, their realisations in personality have not the absolute character above attributed to them. The supposition that they had took no account of the *universality* of the human spirit, which refuses to be merged wholly in any partial whole. The universality of man comes to consciousness in the refusal of limitations. And so we enter on another cycle of the process. The hour of religion is about to strike. It is only the minute hand of the clock that times the social consciousness of our world.

With the disrepute, express, or tacit, into which theological dogma, uninterpreted by philosophy, has largely fallen, the ethical ideal has laid its stress on the conception of Brotherhood, contenting itself, as best it can, with obtaining that relation by filiation to impersonal Spirit. But impersonal spirit belongs only to the plane of non-integration. So far from being a philosophical advance on the idea of a "personal God," impersonal pantheism results from an unphilosophical conception of personality, taken merely from what is apparent in the non-integrational or phenomenal order. As personality is seen here, in the incompleteness of its idea, it is a part of the Whole, and cannot stand for it. Therefore, when the Whole is speculatively recognised as the true reality, with which consciousness must be identified that the self may be really known, there results the conception of an impersonal spirit seeking consciousness and self-identification originally in humanity. Hence the self-contradictory notion of absolute "reality" wanting something it has not got, reality not commensurate with the all-inclusive sufficiency which is what it means. This is not the metaphysical stage of thought, but the phenomenal, representing its ideal as one for temporal attainment. For an ultimately idealistic conception, universal spirit *is* personality, while containing logical or metaphysical "moments" of distinction which are phenomenally represented as temporal.

The ethical ideal of human Brotherhood does not overcome externality till, at the stage of religion, it apprehends the unitary bond presupposed by integration. The consciousness of Sonship is a condition precedent to that of Brotherhood. We cannot proceed *immediately* to a union which eternal order (represented in the phenomenal order) makes mediate. True, in the eternal realisation the moments of immediacy and mediacy coalesce

without interval in the eternal act of accomplishment. In the religious consciousness also they are known to be in truth inseparable, but only because the unity of Brotherhood is found in the consciousness of Sonship. But this consciousness, again, would be non-integral if we had only the conception of *sons*, if that conception did not owe all its significance to that of *the* "Son." In the human family relation of brotherhood there is externality; the true brotherhood of humanity is not mere participation of origin; it is to be one *in* Sonship. The relation is organic on the plane of spirit; to be sons of God we must be members of the Son of God. And the existence of that organic body of manifestation is presupposed in the idea of our assimilation to it. It is the Divine Humanity, mediatorial because assimilative, introducing us to the relation of Sonship, "reconciling" us to God.

All this may not be explicit in the religious consciousness, but it is implicit therein, involved in the imperative necessity it feels to conceive God as personal in a mediatorial relation to humanity. The ethical idea in its development falls into the religious; the unity of humanity must be thought through that of the divine personality. This personality is the immediate object of the subject seeking universalisation or integration. As we have seen, the first moment of objectivity is always in the form of externality. And so God, or God in Christ as divine universal man, is to the devotee first in this form of externality. Now in the relation of man to nature, the identification overcoming externality reveals objectivity as self-expression. But in identification with God, we stand in the relation in which nature stands to us, we are the self-expression of God, the reflection ("Image") of God which knows itself as such. If anyone should ask, in what consists the differentiation of an universalised consciousness, illustrative reference may be made to the harmony of distinct notes in music, to the contextual signification of words in a sentence, to the logical distinction between denotative and connotative, etc. But all these instances fall short of the conception of distinction in integrational consciousness, in which all the differentiations are not only first what they are by relation to the whole, but this whole in relation is intimately conscious in all the relatives as their very known and felt subsistence and significance. "Each" is reflection of the consciousness of all.

We have now arrived at the most difficult and most essential part of our task, to indicate (for no more can be attempted here) a speculative solution of the paradox of eternal accomplishment and temporal process, of the necessary illusion of a beginning and end of things in time, of Creation, and the "one far-off divine event to which the whole Creation moves." We cannot, as already seen, cut the knot by the common distinction between Reality and Consciousness, because in attempting to make that distinction absolute, we find that the terms fall together. We may, indeed, and rightly, call consciousness manifestation, appearance, expression, reflection, etc., importing

a relation *within* the Absolute or Real. But it is only our inveterate habit of conceiving by abstraction which externalises relation, making one of its terms independent of it. The universe of differentiation presupposes its unity, and that unity is the identifying self-consciousness in it. The supposition of an *inexplicit* unity in multitude is not one which reason can make, since for reason unity is always unification, the *act* of comprisal or integration. This act is the very life of nature, and any *state* of unity (e.g., the organic) conceived without reference to this continuing act is a dead abstraction of our own. In the partial integrations of nature we seem to see unconscious unity, but still as living act of unification, presupposing formative and conservative ideas whose self-manifestation the products of nature are. The same necessity of thinking unity in differentiation applies to these ideas themselves, whose unity in relation can again only be unification (act), and in this synthesis self-conscious thought can no longer be disguised, for ideas are universals whose *esse* is *intelligi*. That their synthesis on that plane of consciousness (which we are not to suppose the highest, or absolute Universal) would have a corresponding phenomenon or nature (the superior integration of which we try to denote by the term four or more "dimensional") seems consequent. But what we are now propounding is that nature as we know it, through stages of ideal mediation, is derived from and sustained by an eternal *act* of thought. In this act, eternal, single, indivisible, self-personifying, and creative, is a dialectic of distinct logical moments without temporal interval, which we cannot, without fatal metaphysical fallacy, conceive in abstraction, or separately hypostatise. Considered (fallaciously) as distinct *states*, these moments are (1) Unity without difference, (2) Difference without unity, (3) Unity in Difference. The latter alone is real; there is no unity without difference, and no difference without unity. But its reality is essentially cognitional, it is the synthesis by which thought overcomes the unreal abstraction of its elements. We cannot go behind thought and call its elements real, unless we will say that reality is not only other than thought, but its very contradiction, not only non-rational but the negation of reason, for that is what the elements in separation are. We have already seen the same thing on the lower stage of cognition, time and space being real only as *quanta*, yet being the very negative of quantity, if abstracted from the synthesising consciousness. Therefore it is that time and space without filling are only "forms of consciousness."

The primary differentiations of the Universal Consciousness are themselves subordinate universals whose relation *inter se* is that unification of its total content in which the Universal thought in self-consciousness consists. The eternal act of thought constitutes ideas with a plenitude of subordinate content. Now, the explication of each content belongs to the same eternal thought of the Universal Subject, and every further and lower derivation stands similarly in that single act

as the explicated consciousness of it, just as the individual comes under the family, the family under the species, the species under the genus. The full opening or explication of the genus yields the individual, but through distinct stages of differentiation. The significance of these stages in the totality of the eternal thought act is what we have to consider.

In relation to the thinking subject, a thought is both act and object. But its objectivity as a thought is not only *constituted* by the act of thinking, it is *in* that act and sustained by it. All that appears as relatively inert or changeless *state* in the objective universe belongs to the indivisible dynamic of the eternal thought *act*. Now, when pantheism asserts the *immanence* of the Universal in all the particulars of the universe, but denies its *transcendence* as the unitary self-consciousness of all, this negation is due to conceiving the particulars in their statical aspect as *objects*, regardless of the dynamical fact that the unity of the particulars as objects is the unity of the act of thought, this being the very truth of "immanence," seeming that the Universal can be no otherwise in the sum of its particulars than as their unitary synthesis, nor in the particulars severally than as the same constitutive act in all. We conceive all the differences coming to light in existence as "in" the Universal, but it is in the manifesting or statuting them existentially that pantheism must find its truth, and that truth is the identity of the constitutive process. Impersonal pantheism is the dead way of looking at the universe, and in that way we can see only abstract "Being" as the ultimate category common to all, but being without any dialectic by which it can pass into difference, and recover its living unity in the richness of difference.

What, then, is the distinction, at once legitimate and fruitful, between thought as act and as expression, content, or ideal object? It is to be found in the potency of thought as included content, to renew or reproduce itself as act by explication of the difference in the content, and recovery of unity therein. But this statement in its brevity is unavoidably misleading. It seems to imply a *subsequent* act, on a par with the first. The act is not subsequent or second in the temporal sense; it is *secondary* or subordinate; *given* in the first, as a particularisation of it. It constitutes the universe in a secondary order or stage of cognition, presupposing the absolute order. Now, the act of thought is, as we have seen, in the third logical moment of its indivisible process, self-personification. The unity of the self is "recovered" as explicit in the difference. Therefore the sub-thoughts, so to speak, of the one eternal act of thought, its co-eternal self-subordinations, must have the same essential character or result. The Universal recapitulates or re-personifies itself subordinately in its secondary grade of expression. The Absolute Personality constitutes and comprehends itself as limitative. The Universal content is differentiated as distinct primary Ideas. The unification of these is the universal self-consciousness in and of their relational syn-

thesis. But in the self-exposition of the ideas severally their mutual relativity retires from cognition as an unexpressed presupposition. Thus *along with* and *within* the total unitary self-recognition of the Universal in its ideal content, there is given a *limitative* self-recognition, distinguishing itself in a partiality which personifies the ideas separately, or out of their mutual relation.

In the "secondary selves" of the "subliminal" consciousness in dream, abnormal states, and relatively rare experiences of genius, we have a psychology very significant of results which the metaphysic of the thought-process deduces *a priori*. To those phenomena I can only cursorily advert, with the remark that, according to the conception here presented, we are ourselves, not indeed secondary or tertiary, but far more remotely mediated personifications of the Absolute Self.

The general idea of discretely derivative grades of universality, in descensional and collateral order, each a cognitional "world," and all comprehended by, and given in the one Eternal Thought Act, as its own differentiations yielding total, sub-total, and partial self-consciousness as its stages, is, perhaps, sufficiently indicated, or at least suggested, in what has been said. Every cognitional world is to be conceived as an interiorly secondary activity—or one of yet remoter order—of the universal eternal Thought Act, a secondary, etc., determination of that act within itself. We must be careful not to let in the idea of time by thinking of these mediate or sub-determinative acts as *repetitions* of the principal Act. The whole Universe with all its worlds is eternally manifested by the one eternal Thought-Act which contains within itself, as reproduction of itself in order, not in time, all its mediate and sub-potencies. These act in the very act that constitutes them. Objectifications of that act, they have the subjectivity of it, with the same inherent act-character of self-expression or differentiation of content, and self-identification therein. The secondary process is *given* in the primary, does not *follow*. And as the process is in every case personification, the sub-universals may be called Gods, secondary selves of the Absolute Self. They are personal because eternal sub-activities of the complete thought-process. And their own differentiations—in the higher grades where these are themselves lesser wholes, or have a plenitude of content—are also personal. For they also are constituted by, and thus have in them, as principle of another development or expression, the same process. In the whole Universe there is nothing but personality and its expression; but in the lower grades, like our own, where disintegration of the constitutive personality has proceeded far, "nature" is not identified as such expression.

We are now at the culminating point of this speculation, at which it hopes, according to the undertaking, to show the inclusion of Appearance in Reality, to bring time under eternity, temporal process under eternal accomplishment. The significance of "the integration of man" will be apparent if what is about to be said is intelligible.

The Absolute is personal in the Logos, the Eternal Thought in the completion of its indivisible process-moments. We have only to look at the distinctive character of these moments to see what is the unified differentiation expressed in the Logos. The going forth into difference is expansion, spirit, the male principle. The return to unity as self is *reflective*, thus a compression of expansive spirit, a substantiation, the female principle. The eternal consciousness, the Logos, is the unity of these characters or principles, the androgyne "progenitor" of the universe. The primary differentiations ("offspring") of the Logos, the Logoi, are the first collaterals in the universal order. These being sub-universals or seminal principles, each has a distinct content, a "world" whose unfolding is the secondary activity of the Eternal Thought in the Logos. This secondary activity being again the whole process in sub-expression (not temporally subsequent) the Logoi are personal, the androgynous "parents" of the several world-systems which are their expressed content. By the "parental" relation we have to understand the unification of the relatives—the manifestations—in the comprehensive consciousness, the primary Logoi being themselves unitedly related in the Logos as its first manifestation. The proximate differentiations of the Logoi are likewise individual totals with severally subordinate content, to which the same process, and the same result, are applicable. But we have now to notice an all-important distinction in the meaning of the term "integration." The differentiations of every total all down the genealogical scale of (*included*) descent are all integrated (related in distinction) in, by, and as the total parental consciousness, because *this* integration is given in the indivisibility of the personifying thought-process. It is the knowledge of all its differentiations as related *inter se* which makes the self-consciousness of the parental total, seeing that this is just the knowledge of its own unity in them. A is explicated into a, b, c, etc., and if that were all, A would be lost in the severality of a, b, c, etc., and the unity of these would not come to light. The self-finding or recovery of A in a, b, c, etc., is the revelation of their relational oneness in each other, as a *into* b, *into* c, etc., and, indeed, in all the varieties of combination which might be algebraically denoted. The idea of integrational relativity is that none of the relatives is in any sense *without* the others, that each is *distinctly* all, all in distinction. This relational combination is the true equivalent *expression* of A, and has necessarily a double significance, first, as *unity in distinction*, secondly as *distinction in unity*. The first is the *unitary* self-consciousness of A in its related or integrated expression, the second is the *distinctive* integral self-consciousness of the expression in A. The thought-process does not stand still in its moment of differentiation, its "standing still" in that "moment" would mean an infinitely expanding unreflected activity of endless differentiation which there would be nothing to arrest (spirit without bound, substance, or conversion to subjectivity); there would be no return into itself, no cycle, no consciousness, no universe. The principle of Bound,

Compression, or Substance (which is return to self as subject) is an inseparable element in the primary differentiation, and must express itself without delay, immediately as Personality, and in every re-expression the same principle determines the "degrees" or discretions of the expansive principle, reconstituting personality as secondarily total, at every stage. So much must be here interposed against the fallacy which makes consciousness originate at an imaginary nadir of the cycle, which there would be no principle to fix.* The total unitary self-consciousness is the *presupposition* of all the included consciousnesses, not their resultant. The self-consciousness of A in a, b, c, etc., as $a \times b \times c$, etc., is not *merely* the thus relatedly distinct self-consciousness of a and b and c, whose self-identification with A, their universal, is for each focussed in the distinction, whereas the unitary self-consciousness is the focus which makes these several foci possible, but is by no means first made possible by them. We are now to see the great significance of this distinction.

All the Collaterals, the secondary selves of each order, are integrally related by their Principle Self. But they are individually selves by virtue of the thought-process in them, or rather as being completions of that process, each having severally differentiated and returned to unity through the integration of its own difference. This does not give their own integration *inter se*, which happens by self-identification with their Principle (the Primary Self) whereby their self-consciousness, or distinction in unity, *reflects* the Primary Self-Consciousness as unity in distinction. Now, we have no other principle to work with but the thought-process, and in that we must find the necessity of this individual return of the collateral differences to unity in a reflective self-consciousness, as distinguished from the return to unity of the Primary itself, by which the Primary knows itself in the thereby integrated differences. The necessity lies in this, that the Primary is wholly *in* each and all of its differences, and therefore its own extrication from the form of difference, though it brings back the differences into unity as its own self-expression, does not satisfy the thought-process, which requires that each of the differences or particulars shall severally return to unity by reflectively recognising its immanent Primary as the truth of itself. The particular is a *secondary self*. Identification of it by the Primary, though it is just that which yields the self-consciousness of the Primary as a return to its unity, would abrogate the particular as a self in limitative

* It may be said that the principle of return is already given in the "curvature" of the circle as it goes forth from the zenith-point, and that self-consciousness would then emerge at the nadir, culminating in total consciousness at the zenith. If temporal evolution is here to be understood, the conception is simply inversion by Appearance of the true order, and may be summarily dismissed from philosophical consideration. But if the cycle stands in the eternity, the truth in it is only what I have already emphatically premised, that the lowest order of consciousness is given in the highest, the thought-process including all the subordination of itself, and being thus equivalent to the whole circle, of which the subordinate circles are mere inner rings. The circumference is thus the supreme comprehension, the material principle of comprehension being more and more predominant over the spiritual or expansive as we go towards the centre. The zenith and nadir points have in this view no significance.

distinction, and so stop the whole course of devolution (or rather would annihilate its eternal accomplishment), if it did not *re-constitute* the particular as a self *reflecting* the Primary.

This reflection is an eternal tendency, eternally accomplishing itself, eternally accomplished. How, then, do we get the Time of our experience, the ideals that are not attained in our consciousness? What is the individual as we know him, mankind in empirical regard? This is our answer: The thought-process which makes consciousness and is consciousness, will have nothing of itself unrepresented in consciousness. Not only will it objectify itself as the fact of consciousness, it will have the consciousness of the fact. Its moments, its "tendencies," are accomplished in the integral consciousness. It will have a non-integral consciousness that its moments may be distinctly known. As eternally accomplished they cannot be distinctly known, they cannot go forth in a representative experience. But how, in their several imperfection, their *want* of their integral consummation, can they be interpreted for a consciousness which is their consummation, which they have perfected in the very act of constituting it? How, above all, can they be so interpreted as to be the very experience of this perfect and never imperfect consciousness? Only in this way:—

The thought-process as an act whose moments are *indivisible*, is eternal accomplishment. But as an act *in* moments it is eternal *accomplishing*, the reconciliation of these two equally true and real aspects being that the accomplishing is given *in* the accomplishment, so that we cannot think the last without the first, the completion without the incompleteness. Now, as Consciousness is the manifestation of the thought-process, the *Experience* thereof, it must similarly be revealed as the completion of experience, containing in it, that is, in Consciousness itself, its incompleteness. This containing in itself its own incompleteness is on the lower stages of the incompleteness as "progress" represented by *memory*, and therefore it is that in a non-metaphysical spiritualism memory is held essential to identity of the self. This identity is really quite independent of memory as such, the self being only inchoate while consciousness is in the form of a temporal progress, and is only completed or realised in a self-identification in experience which leaves nothing to accede contingently or externally. Temporal experience is transmuted into a self-expression which is its completion.* Now, the containing incompleteness, which for the incomplete experience as progressive is memory, is for the completed a lower stage of personality. Personality is only absolute as God in the Logos. The Logos, as the absolute expression of the thought-process in consciousness, contains the whole of experience, wholly and partially. As containing it wholly, the Logos is the Primary self which *has* eternally differentiated immediately and mediately through all the sub-differentia-

* This completion, as we have seen, is only gained by the true or integrally related self, the falling into it of the empirical consciousness, whose time-form of consciousness—at least the time-form of that stage—is *eo facto* thrown off. But as will be seen in the text-sequel, the "eventual" character of this as a crisis is only from the point of view of the incomplete self-consciousness.

tions, in selves secondary, tertiary, and so on. It is in all these, at once cognising in and as them, and in their form of incomplete experience, and relating them all in a co-ordinate experience which is the complete or absolute conscious reality. This is the true interpretation of the appearance that consciousness "begins" at its least or lowest empirical manifestation. It seems as if the perfect or most integral consciousness must have passed through all the particulars of experience *first*, before it could transformationally integrate them. The right statement is that it must have the particularity *along with* the integration, as subsumed *thereunder*. The fact of the particular experience lies in analysis or disintegration of the complete or absolute consciousness. The synthesis is first (not in time but in order) because the thought-process is already complete in the Primary Consciousness, but will have its *completing* reflected in that consciousness as its subordinate determinations.

Now the indivisible moments of the thought process which have to be reflected in consciousness distinctly, are the going forth into difference and the return therefrom to unity identifying difference. The incompleteness of the moments is expressed by "tendency," and it is therefore the equivalent of tendency which we have to find in the reflective consciousness. That is Desire, and Desire is in principle the form of Time. Time is not an undefinable ultimate form of empirical consciousness. Objectively we measure time by motion.* But in actual motion its direction is given, and in direction the end sought—for consciousness essential tendency appearing as motive desire. Now in truth Desire finds nothing to be done; it is but reflection of an eternal moment eternally suppressed by inclusion in eternal accomplishment—it is the *opening* of that moment in the eternally accomplished consciousness. Not, therefore, is empirical consciousness the idle unreal play it may thus seem, and has been represented as being. It belongs essentially to the Absolute Consciousness or Reality, which would not be were the empirical appearance not in it. Appearance is *for* Reality, which eternally creates in consuming it. The opening of time with all its experience as and thence by, Desire can receive no further exposition within the limits of this article, and it is the less necessary because such an exposition would offer no difficulty in principle. All that need be here said in general is that the outward moment of the process is reflected in the empirical consciousness by desire to nature and the world in its externality, the return moment by the religious desire of the self to its Principle, to self-identification therewith. The temporal representation of this moment applies to all the grades of personal differentiation, right up to the summit. All partiality passionately tends to integration, for only in integration is the immanent whole—the primary self—in the secondary partiality known. But now, to make the relation between the eternal or wholly integrated consciousness, and the time-consciousness desirous of integration, intelligible, we must revert for a moment to the former.

As the totality of integration is already accomplished in the Eternal Consciousness, the solidarity of

* It is only when the measures of time by motion are established that it becomes in its turn the measure of motion.

all the grades and their respective contents is complete, and Desire is a moment suppressed as such in fulfilment and satisfaction, which can be only vaguely conceived by us as universal harmony, but which, as it is timeless, the analogies of the temporal consciousness necessarily fail to express, though these analogies are even thus suggestively significant. Nevertheless, the temporal consciousness is itself the evidence of the eternal, because it is at root the desire of that, process seeking consummation, motion seeking rest. The illusion of the time-consciousness is only in feigning consummation at a final point *in* time, as an end in time, whereas it is a timeless end of time. But the eternal consciousness by the very fact that it *suppresses* the temporal, affirms the temporal as a sub-mode of itself. For the temporal is not first imported by us into the conception of the eternal for the purpose of being there suppressed. It is the distinction of the moments of the indivisible eternal process, and the process itself as the suppression of the first moment by the second, and the second by the third, that obliges the consciousness which reflects the process to treat the moments as open *in* consciousness for the suppression. The consciousness which is so necessitated is already the eternal consciousness, and cannot as such be disintegrated by this necessity. It must, therefore, *represent* its own disintegration, its own completeness as re-integration, its own harmonious gradational distinctions as gradational differences to be harmonised. This *representation* it is in which stand the temporal consciousness and the process of its experience, for by the same necessity it belongs mediately to all the grades within the eternal co-ordination. For every distinction, that is, for every integrated personality of the universal Nounenon, there must thus be a phenomenal dependent from its noumenal consciousness. As every phenomenal personality represents the process with its moments opened, that is, in the temporal mode, it is no inert appendage to its noumenon, but a ceaseless desire for identification therewith. This desire must be accomplished, because the representation in which it stands contains the idea of that consummation, and so the phenomenon is always being resolved into the noumenon. On the other hand, as the representation is not transitory, but belongs to the eternal consciousness, all its phenomenal moments have a constant filling. The noumenon simultaneously represents its passage through all the moments; its *self-representation* in temporal experience is always a *representative* at every point. Thus the phenomenon abides in transition. What then are "we?" We are our eternally integrated or noumenal selves, that is, we are remotely mediate self-differentiations of the Logos, identified by Him, reflectively self-identified with Him, through our proximate Primary or Principle, our Mediator who for us is Him; perfectly atoned in the universal order and harmony, perfectly participant in the universal integral consciousness. "We" are also temporal representatives of our eternal selves at whatever point we may stand in the necessary representation of the process in time. The representation personifies at all its process-points, that is, is self-reflective at every point, a personality at every point. It is the noumenal self that strives in its representative consciousness, liberating it from its temporal illusion,

but not dispelling the illusion itself. For that has always adequate representation in representatives who are merely the noumenal self-positing in disintegration at every point of the temporal process. For the noumenal self-representation of time is at once a representation in phenomenal *constancy* in time (that the representation may not come to an end) and of phenomenal *progress* in time. These two characters of the representation require a continual generation of reflective points (personalities) with self-identification of the whole past series of points as the "memory" of an "experience." The empirical "I" of any point in the progress is a reflection of the identification of those statuted past points by the noumenal self, and in passing to the next empirical point in "my" progress, I represent (or am reflexion of) the *progressive* feature in the two-fold character of the representation by the noumenal consciousness. In this progressive character the empirical "I" is the transitory illusion of the phenomenal representation, which the noumenon (my true self) dispels in its eternal self-identifying moment. The liberation of the empirical ego, of the illusive reflexion of the necessary representation by the noumenon of all its eternal moments as open or temporal, is the re-closure of the moments in the eternal self-identification. The desire in the representation necessarily conceives this eternal moment in the time-form, as an end in time, and the saint speaks of "entering" into his rest. But in truth the final moment or consummation of the eternal process is the end of the whole representation of the moments as "open," an end which is simply *non-reflexion* in empirical egoity. That is to say, it is the end of that representation just in that character in which an end of it can be represented as possible, viz., as movement or progress in which the opened moments are passed through and successively closed in time. That character, as we have seen, it is which necessitates the reflexion of the representation as personal, that it may be given as progressive self-identification in the moments as passing in time. The "end" in that character is the eternal abrogation of it. But the representation, the phenomenon, remains with both its characters, for in the temporal representation of the eternal moments they must remain for ever open and for ever closing. The open process gives empirical egoity, the closure dispels it, but only in the particular or individual ego, whose place in the representation is always taken by another personal reflexion of the progress, "another" only as reflexion of the point of progress.

Something must be said in conclusion on the relation of our world of humanity, considered as integrated in the eternal order, to the rest of the universe. It is a misconception of growing prevalence that the comparative insignificance of this globe and its inhabitants in time must revolutionise or abrogate ideas of religion which seem to represent it as central, and ourselves as of most proximate and immediate concern to an infinite Absolute. But the truth is that Religion in any part or grade of the universe can be nothing but the science of integration in an immediate Principle (or Primary Consciousness), which represents for its subordinate the whole majesty, perfection, and power of the Absolute. That this Principle or Primary is itself subordinately integrated in relation

with collateral peers in the larger order, is a truth which may be speculatively apprehended, but with which Religion, our practical spiritual interest, has no concern. It is our business to get united to and in our Principle, who will then carry us with and in its own unity into more universal relations. (That is, of course, the statement only from our phenomenal point of view, which looks on all as to be accomplished in time, a point of view not to be dismissed, but to be accepted in the faith—which speculation seeks to make intelligible or to explicate—that its relative truth is interpretable into absolute truth.) If a grain of wheat were consciously desirous to surrender its independent substantiality for assimilation by our organic life, that desire and its implications would be the whole truth of all religion in application to the minute consciousness supposed. There is nothing which the highest intelligence could add to it, nor, I imagine, would the highest intelligence complain that the bit of bread called the unity of our physical organism, God, or (with pseudo-philosophical avoidance of that term) “the Absolute.” The survey of the starry heavens should not suggest the illusion but the universality of our religion in its principle. Only as co-ordinated in the unity of our world’s Principle are we vitally related to other components of a system in which our Principle is a distinctive factor. And only in the unitary consciousness of that co-ordination is known what perhaps the Psalmist meant by saying, “The heavens declare the glory of God.”

C.C.M.



Correspondence.

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

THE HERMETIC MUSEUM.

To the Editor of “The Unknown World.”

SIR,—The thanks of all Occultists are due to the editor and publishers of the UNKNOWN WORLD for their superb edition of the above-named work, now for the first time translated into English. I am able to add a few interesting facts concerning some of the treatises contained therein.

The GOLDEN AGE RESTORED was originally published in 1621, not 1622; it was again printed in the two editions of the MUSEUM HERMETICUM in 1677 and 1749 respectively. In 1785 it appeared in German in GEHEIME FIGUREN DER ROSENKREUTZER AUS DEM 16TH UND 17TH JAHRHUNDERT, published at Altona. It was written by a noted Initiate of the Rosicrucian Order, who also published in 1651 two other works, THESAURUS ET ARMAMENTARIUM MEDICO-CHYMICUM, and TESTAMENTUM HADRIANEUM DE AUREO PHILOSOPHORUM LAPIDE.

In the HERMETIC MUSEUM this work is attributed to Henry Madanathas. Here a curious error has crept in. The author was Count Adrian a Mynsicht. Now if for “Adrian” we substitute the alternative form “Hadrian,” as he did himself in his TESTAMENTUM, we shall find that “Hadrian

a Mynsicht” forms the anagram “Hinricus Madanathys.” But some too clever copyist thought that Hinricus was a misprint for Henricus; and also for reasons unknown, changed Madanathys into Madanathas, and so destroyed the anagram. After this the change to “Henry Madanathas” was easy. *Facilis descensus Averni!*

From a literal translation of the introductory portion of the original work, in the handwriting of one of the High Chiefs of the Rosicrucian Fraternity, which I have been permitted to quote, I conclude that the version of the HERMETIC MUSEUM has been somewhat condensed. On the original title-page the author declares himself, “Theosophist, Physician, and at length by the Grace of God, Brother of the Rose and Golden Cross.” The profession of medicine seems to have contributed many worthy Fratres to the Rosy Cross of old, as indeed it does at the present day. This title, by the way, shows that “Theosophist” is an ancient term; so that the followers of the late Madame Blavatsky have no patent right to the exclusive use of the name, as some of them have endeavoured to claim. As was truly stated by “Respiro” in the October number of THE UNKNOWN WORLD, a Theosophist is simply one who possesses Theosophic Wisdom, or the Wisdom of God.

Count Adrian’s motto is given in the HERMETIC MUSEUM as “The Centre of the World—a Grain of Sand.” It was really *Centrum mundi, granum fundi*; —“The Centre of the World (or Universe) is the Seed of its Foundation.” Also, “Centre in the Centre of the Triangle” is in the original *Centrum in Trigone Centri*, “The Centre in the Triangle of the Centre.”

THE HERMETIC MUSEUM gives the following mystic interpretation of the author’s assumed name: “The number of my name is 1613; by this number my whole name is written in the Book of Nature with two dead ones and seven living ones. After that the letter 5 is the 5th part of B, and 15 the 5th part of 12.”

This puzzle is explained thus: premising that the true number of his name is 1612, not 1613, that B should be 8, and that there are 11 and not 2 “dead ones” (the Arabic 11 having been mistaken for the Roman II.).

Of the 18 letters of his assumed name the 7 “living” ones are those which in Latin have a numerical value; these added together produce the following result, V, U, and Y being interchangeable in this language:—

I	=	1
I	=	1
C	=	100
V (for U)	=	5
M	=	1000
D	=	500
V (for Y)	=	5

1612

(Not 1613 as erroneously copied.)

The mystic numbers of 8 (misquoted as B) and 12 are thus obtained:—

8 is the least number of 107 (*i.e.*, 1 + 0 + 7), the

numerical value of the "living letters" of Hincrus; *i.e.*, I, I, C, V = 107.

12 is the least number of 1506 (*i.e.*, 1000 + 500 + 5 + 1), the numerical value of the "living letters" of Madanathys + unity; *i.e.*, M, D, V, + I = 1506.

The remainder is found by a Kabalistic arcana, thus:—

$5 \times 5 = 25$, and $2 + 5 = 7$; adding the primal unity to 7 we have 8; hence 8 is produced out of 25, of which 5 is the 5th part.

Similarly, $15 \times 5 = 75$, and $7 + 5 = 12$; hence 15 is the 5th part of 12. More must not be explained.

The work is said in THE HERMETIC MUSEUM to be "written at Taunenberg, March 23rd, 1622." The latter date should be 1621; and in the original, instead of Taunenberg it is dated "from the Mountain of Abiegnus," the meaning of which mystic name the Frateres of the Rosy Cross know.

The Book ALZE was also the work of a Frater of the Rosy Cross; neither his earthly nor his Rosicrucian name have been handed down to us; but this treatise was so highly esteemed that it received honourable mention in one of the Secret Rituals of the Fraternity.

The first portion of THE NEW CHEMICAL LIGHT is attributed to *Divi Leschi genus amo*, which is stated to be an anagram of Michael Sendivogius. The second portion, "Concerning Sulphur," is attributed to *Angelus doce mihi jus*; but this is again an anagram of the same author's name, the u and v and the i and j being reckoned synonymous. (HERMETIC MUSEUM II., 121-127.)

THE BOOK OF LAMBSPRING was printed originally at "Franckfurt am Mayn, anno MDCXXV."

In the HERMETIC MUSEUM I., 53, line 12, "glue" should be "gluten." The "gluten of the eagle" is a term frequently used in Alchemy. In II., 313, *tibias* is translated "thighs;" it signifies the lower leg, *i.e.*, between knees and feet.

RESURGAM, Fra. R.R. at A.C.

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"SOME DEFINITIONS OF MYSTICISM."

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

SIR,—With reference to some demurs entered under the head of "Correspondence" in your last number, I would submit that the fact of the *ground* of thought being identically unknowable in active consciousness, by no means militates against the possibility of divine knowledges which imply associative conditions of active and passive perception in analysis whereby the agnostic argument loses consequential force.

With the details of those conditions that are everywhere implied by the first philosophers, it would be inexpedient to burden the pages of your magazine. They may be gathered by such as desire to find them in the abundant literature that has induced the greatest thinkers up to the present time to reverence the transcendental tradition, while the objections of minor logicians reign only with such minds as prefer to be faithless as to the discovery of any fundamental Wisdom in life at all.

To one, however, who concedes, as does your cor-

respondent, that "the Divine in the universe may communicate itself to man," it is hard to discern why the "hypostatic union" should seem impossible. Granted that "in this life the Divine stratum in man is only germic"—the first step of genuine philosophy in pursuance of its alleged object is, as is well known, to awaken this germ so that the wheel that makes for Righteousness may be set going in our midst. But this germ is no less a thing, perhaps, than the Sacramental Ternary itself, which, abdicating its aspiration, so to say, when evolved—becoming ablative non-Being—will be the simple sameness needful for the identic discovery of that Universal Causality, of which it is the express image and counterpart.

Such a union as is here in question could not persist, of course, in connection with the heterogeneous life of time; the crisis would be transitory; nevertheless, if we may be guided by the testimony of philosophic and religious experience the Logistic Correlate will carry back with itself a furnished memory of the ecstatic access, a memory laden with a remnant of Grace from and savour of the Life eternal wherewith to hallow, co-ordinate, instruct, and reconstruct the psychic Organism that was left behind.

Independently, moreover, of the religious tradition that should weigh, I fail to see why the Divine in man should not cognise divinely without infringing any necessary law of thought, unless, indeed, the differential act of self-severance be regarded as transgressionary, and those ritualistic aids to the apperception of Intelligibles be repudiated, that are concomitant and more familiar in the old transparent rooms of psychical research.

But, and if, the *ground*, remains yet in question behind, intransitive—analogy will not be wanting on the lower planes of spiral progress to assist the rational exigence towards an understanding of that "Love that passes knowledge." Polarity will be causality, therefore, in the Life whence motion intrinsically originates, and one may discern in other, by an accurate interspheration of lives, that which is abstract and inaccessible apart from the highest Objective Communion.

To defend isolated passages out of a book that was over hastily published and withdrawn accordingly, is no part of the present purpose; while offering an apologetic whisper towards some faithful sufferance of the claims of transcendental Idealism or Realism, as the same was called by the early Schoolmen in free view of the pre-established Harmonies, Laws, Powers, *Archai* of the Causal Circuit, to which they were affiliated, while those remain hidden from this untoward generation until some one somewhere haply is converted to his Principle, and born again.

AN OLD ENQUIRER.

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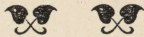
THE ELIMINATION OF EVIL.

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

SIR,—In G.W.A.'s interesting paper on this subject in a recent number of THE UNKNOWN WORLD, the question is raised as to the method of helping others by strong desire and self-sacrifice. In the Roman Catholic Church a good deal of time spent in prayer for others, alms-giving and various acts of self-denial for the good of the souls of others

—these things are enjoined as one of the highest of Christian duties, as well as the most efficacious means of help, especially for persons whom we cannot reach in any direct way. In Madame Craven's well-known *Récit d'une Sœur*, which is the veritable history of the writer's own family, two signal instances of this kind of help are given. One was the conversion to the Catholic faith of a young girl who afterwards became the wife of the eldest son; no personal pressure was ever exerted, but all the family gave their prayers constantly for this end. The marriage took place, the lady still remaining a Protestant. Finally, the young man himself, whose health was delicate, offered his life for her conversion. He fell into a rapid consumption; but before his death his wife was received into the Church, and joined her husband in Holy Communion, which proved to be his *viaticum*. Years afterwards the widow, while still young, offered, in a similar manner, her own life for the *Perè de Ravignan*, her spiritual director, who was thought to be dying. He recovered and she shortly afterwards died. Of course there is no proof in either case that death or conversion were due to the prayers or self-offering, but the belief is commonly held that such acts are efficacious and frequently produce the desired result.

As regards the Sacrifice of Jesus Christ, it does not seem to me that G.W.A. proves his case, because the Scribes and Pharisees, the "classes of power and privilege" whom he cites, were *not* those who were converted and "made aware of their ignorance and blindness." We read that the publicans and sinners were those who followed Him, and that the *common* people heard Him gladly. And does it save people, to let them give way to their passions to the uttermost? Do we not rather see that men become more and more enslaved by self-indulgence, until at last they seem to become irretrievably bad? I use the word *seem* advisedly, because we do not know the end, and we have no right to judge one another. Also G.W.A., who has doubtless given much thought to the question, speaks very confidently when he says "there can be no case in which help is not quite possible to one who can pay the price." The claim of the Christian Church is that Jesus Christ *has* paid the price; the difficulty lies in getting the sinner to accept the price, and to ask that the benefit of Christ's Sacrifice may be applied to his own soul. This is just the old stumbling block of the rationalist, the vicarious suffering of the Saviour, and Christians will feel grateful to G.W.A. for presenting this truth from the occult side, and for giving it the extension he has done on the purely human side. E.K.



Reviews.

COLLECTANEA HERMETICA, edited by W. Wynn Westcott, M.B., D.P.H. Vol. 5. *Somnium Scipionis*, translated into English, with an essay on the Vision of Scipio, considered as a Fragment of the Mysteries. The Golden Verses of Pythagoras.

The Symbols of Pythagoras. London: Theosophical Publishing Society, 7 Duke Street, Adelphi, W.C. 1894.

To speak quite frankly, this series which began so admirably does not altogether improve as it goes on. The present volume is scrappy and of slender interest compared with some which have preceded, and, one is glad to add, with one at least which is to follow, namely, the *Chaldean Oracles*. The *Somnium Scipionis* is translated independently of certain rules of good English which have been allowed to pass unchallenged hitherto. The transitions from *thou* and *thee* to *you* and *your* make the revelations of the ghost of Scipio Africanus little short of ludicrous, and a painful point is reached when he is made to exclaim in a moment of sudden enthusiasm—"How long wilt thy mind," &c. But, putting these faults aside, which after all do not touch the subject-matter, the pieces included in this volume are only of minor moment. The *Somnium Scipionis* is said to throw light upon the Mysteries, but to what extent the translator's essay on the vision is the best evidence. There are some distinctly good points in this essay, but it is a short study of the Mysteries with very slender reference to the *Somnium*, with which indeed the writer might have dispensed altogether in this connection. Again, with all due deference to the *Commentary of Hierocles*, a modern reader can scarcely regard the *Golden Verses of Pythagoras* as rich in anything but the commonplaces of morality. Nor are the notes generally at all profound or improving; one of them exists to inform us that the moon is not itself a luminary, but is illuminated by the sun. The truth is that when Dr. Westcott, the general editor, undertakes the work himself, the reader fares much better than when he is left to the instruction of writers who are retained under him, and we entirely prefer the Supreme Magus of the *Soc. Ros. in Anglia* to his younger disciples. Much the best section in the present booklet is that entitled *The Symbols of Pythagoras*, to which *Sapere Aude* contributes some helpful annotations. We look forward to the sixth volume of the series, which will be occupied by *The Chaldean Oracles*.

PHANTASMS: Original Stories illustrating Posthumous Personality and Character. By Wirt Gerrare. London: The Roxburghe Press, 3 Victoria Street, Westminster.

Limited editions and privately printed editions, editions in special bindings and in no bindings, copies on large paper, small books at high prices and long epics at a farthing, we are all of us familiar with these and kindred devices for putting new works upon the market. Mr. Wirt Gerrare or his publishers have hit upon another plan, and have invented a time-limited series, of which this is the first volume, and during the whole period of copyright it will not be obtainable after the month of March in the present year. Of all peculiarities in production which are meant to draw attention to a book and to create a demand for it this seems to us least reasonable or tolerable. It is an advertisement of mediocrity, and it is precisely the way in which one would like to publish the book of one's enemy, assuming that one must publish his book. No author and no publisher

would, we take it, engage to forfeit the possibility of a large and continued popularity did they think that there was a remote chance of obtaining it. To this forfeit in this case both are wholly pledged; the inference seems inevitable—they do not think the book has a chance of a large sale, and they are doing what they regard as next best, attempting to make capital out of the badness of its chance. In its way that is clever, but to admit so much is not to congratulate them; we might felicitate them, indeed, if we agreed with their opinion, if we could say that they are doing what they can for something which is doomed by its badness, its dulness, its heaviness, or its unsuitability to the times. But if in spite of author and publisher we may say so, we like the book, and we do think that it stands a fair chance of a larger measure of popularity than they are inclined to give it. There are certain differences between Mr. Wirt Gerrare and his *Phantasms* and between Mr. Arthur Machen and his book of *The Great God Pan and the Inmost Light*, to which we drew attention last month. Mr. Wirt Gerrare seems to all intents and purposes a believer in transcendental phenomena, and he gives us disquisitions and hypotheses, which weight his book, and are, moreover, mostly disagreeable. Mr. Arthur Machen is apparently not a believer, he does not philosophise at all; for him occult science is of moment only in so far as he can use it as an artist. It is impossible to put down Mr. Machen's book without finishing it; it is at any time possible to put down *Phantasms*, if only to resolve its hypotheses. Furthermore, Mr. Machen is a man of genius; Mr. Gerrare has no little power, but it does not impress us as that of genius. *The Actual Apparition* is a very commonplace ghost story told in a very ordinary manner. *The Force of Nature* is neither a ghost nor any other kind of story, and seems quite pointless. It concerns a gentleman of the Finnish persuasion in the matter of race who comes to the narrator because he wishes to look upon the Macrocosm, and departs without receiving any special satisfaction. However, it gives the author some opportunity to speculate, from which it appears that he regards the earth as the microcosm, which mystically is very peculiar. Mr. Gerrare also informs us that the human race is to be succeeded on this planet by an ant-like creature half a span high, and this prophecy impresses us as intemperate. On the other hand, *Uncle Selwyn* is good distinctly, and indeed it is very good. The suggestion at the last moment that the old man murdered Thora by strangling her is telling and unexpected. So also *Retribution* is a powerful and original conception which shews Mr. Gerrare at his best. There are other narratives in the volume which possess the *vis Phantasiae* of the author's motto, and, take it altogether, we regret that the collection is hampered by the invidious limit of time. Like all works issued from the Roxburghe Press, it is produced with exceeding care, and the dim *éblouissement* of the cloth binding is quite a new sensation. The frontispiece of a *bonâ-fide* apparition is admirable. We trust our readers will take advantage of the short period during which they can make acquaintance with Mr. Gerrare. By the way, there is very

little about posthumous personality or character in the whole volume.

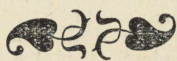
JACOB BEHMEN: an Appreciation. By Alexander Whyte. Oliphant, Anderson & Ferrier, 30 St. Mary Street, Edinburgh; and 24 Old Bailey, London. 1894.

All that the professed mystic could wish to hear said of Böhme is here said by the Rev. Dr. Whyte, though it does not anywhere precisely appear in the course of his loving and discerning study that the writer is professedly himself a mystic. It is probably a mere question of terms, and after all there is no real gain in a determined process of labelling. Perhaps the best thing about Dr. Whyte's appreciation is that it is a quite simple-minded and successful attempt to give a popular presentation of Böhme and his philosophy. It is indeed perfectly clear and within grasp, while at the same time it is a distinct contribution to knowledge, having the literary touch of an elegant writer. It has also another merit. It exhibits—and this is always interesting, sometimes really important—after what manner a given author has impressed or influenced an educated mind. When the author, as in this case, is a great mystic—Dr. Whyte calls him the greatest of the mystics and the father of German philosophy—and the lecturer or writer—for this delightful little book is the outcome of a lecture to students attached in some way or other to St. George's Free Church—is a prominent member of the Christian ministry, no doubt a large proportion of the mystics who at the present day have made THE UNKNOWN WORLD a possibility and a present fact in the higher transcendental literature, will embrace very gladly this opportunity of extending their acquaintance with Böhme by means of this pretty booklet at its altogether nominal price.

FALLEN ANGELS: a Disquisition upon Human Existence, an attempt to elucidate some of its Mysteries, especially those of evil and suffering. By One of Them Second Edition. London; Gay and Bird, 5 Chandos Street, Strand. 1894.

The demand for mystic literature, even at this period of more than considerable interest in transcendental subjects, is not so great that second editions, especially of anonymous books, are very really required, and it is distinctly encouraging to see that in this instance another impression has been called for. *Fallen Angels* is not perhaps the book which we should before all have selected for the measure of popularity which may be inferred from a second edition, but whatever the ultimate value of its conclusions, there is no doubt that it is a good book, because it is earnest. It is an honest and independent attempt, which finds a clear, moderate, and tentative expression, to obtain a solution of the mystery of man's sin and misery by the help of a doctrine of pre-existence, re-incarnation, and even transmigration, which at the same time is meant to be in harmony with orthodox Biblical and Christian teaching. Man and the animals are alike fallen angels, but

at the same time the Karmic system developed by the author is not even superficially similar to that of the Theosophic instruction. The development is at least ingenious, especially in the chapter on Heredity, where a serious difficulty is disposed of with considerable, though unconvincing, skill. This exceedingly obvious physical law is represented to be more apparent than real, because souls select bodies and birthplaces in correspondence to their former lives. "It cannot seem unreasonable," observes the author, "that those associated in previous guilt should by the ministration of Providence be brought together on earth to undergo the same forms of punishment and cleansing." The impression left by the book is chiefly that of a well-sustained thesis, but independently of its central principle, there is much that is profitable by the way.



Answers to Correspondents.

G.O. (Brighton).—There is certainly no intention on the part of THE UNKNOWN WORLD to stifle any form of inquiry, or to deny representation to any branch of mystic interest. There are many subjects to which, as yet, a reference has been impossible, and many books are waiting notice for which a place can only be found later on. Nor is it necessarily in the order of their importance that all things are invariably treated. Much which is good has stood over, and indeed that which is of most permanent interest is often that which can best afford to wait. Then as to mystic work generally, and what you justly say about its tardy recognition, in this connection we may fitly recall the thought which comforted Eliphaz Levi: "My books are without meaning for my generation, but what does that signify to me? If it be not to-day, it will be in a year hence; if it be not in a year, it will be in a century, but I am contented, for I know that it will come." It is also well to remember that tardiness in recognition does not mean a conspiracy of silence.

C.P.A.H. (Auburn, Maine, U.S.A.) writes:—In my experience as a student of occultism and mysticism, and in my acquaintance with all the best magazines devoted to these topics I have never been so thoroughly satisfied as with your magazine. Its scholarly and philosophical tone commends it specially to those who, from affiliation with the societies devoted to occultism, have learned to look beneath the surface of things.—We thank our correspondent warmly, and are encouraged by his recognition. Something more than the "star of empire" has taken its way westward. The genius of transcendentalism has passed over it, and its influence is beginning to permeate,

ministering to a desire which pre-existed, and to a faculty which is now growing.

W.O. (Manchester).—The Egyptian royal portrait is exceedingly interesting, and the peculiarities which you point out are remarkable. It would certainly be of use along the lines of the proposal already indicated.

J.T.B. (Boston U.S.A.).—It would involve a breach of confidence to explicitly name the persons who, to our knowledge are practically interested in experimental Alchemy, but should an opportunity arise to make such an introduction as you desire, the request will not be overlooked. There are persons now occupying very high places in the social and even the political world whom we know to be so engaged, but they would resist the attempt to approach them and might even deny their interest. Ethically this may be open to criticism, but as a point of fact it is true; moreover, at the present day, tolerant and indifferent as it is, there are still many strong reasons why persons in exalted positions should conceal their devotion to the secret sciences. The translation of *The Triumphal Chariot of Antimony*, by Basil Valentine, which is published at the office of this magazine, is an independent and original translation. *The True Book of the Learned Synesius*, translated in 1678, has never since been reprinted. With regard to *Ripley Revived*, by Eirenaeus Philalethes (Cosmopolita), this work is exceedingly scarce and commands a considerable price. We can make inquiries for a copy, should you desire it. *The Hermetic Museum* is not published in parts.

T.H. (Bolton).—It would require a specialist in modern chemistry to do justice to the interesting subject which you mention in your letter, namely, the grouping of the chemical elements into families of seven. An opportunity may arise later on to fulfil your request in the matter. Dr. Wynn Westcott's little work on *Numbers* will probably answer your purpose with regard to the other part of your inquiry. There a section is devoted to the occult properties of the septenary.

L.H.R. inquires.—*What truth is there, symbolical or actual, in the Catholic doctrine of Transubstantiation?*—To deal adequately with such a question is impossible in this place, and we note it rather in the hope of eliciting the views of some advanced mystics of the Catholic Church than with the idea of definitely replying. In the first place, Transubstantiation as such is the reverse of mystical, and the Catholic doctrine of the Eucharist must be understood mystically if we are to learn its real value and significance. There is one section of Christian Mystics who regard it as the true means by which an aspirant, having a pure spirit, can make contact with the Inner Circle (and its Lord) which constitutes the Esoteric Church of Christ, and it is in this sense that it is rightly and mystically called the Communion. With

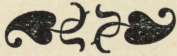
reference to another point, THE UNKNOWN WORLD will probably publish at a future date the addresses of the Societies referred to. Our correspondent adds: "I must not omit to say how much I admire your magazine. It is most interesting, and I trust it meets with the support it deserves."

HERR W.—(Warsaw).—It is a difficult task to indicate a course of mystic reading. The desires and the qualities of one seeker are so different from those of some others. In the cosmological part of transcendental physics, about which you inquire, the Kabbalah you do well to regard as most important, but there is no serviceable digest such as you seek. The *Kabbalah Demudata* of Rosenroth is the best introduction. In the applied doctrine of transcendental physics, Paracelsus—the other authority you mention—of course takes a first rank. But here again there is no digest worth naming. The unabridged Alchemical and Hermetic Writings which have been published recently, and particulars of which will be found in our monthly supplement, are the only work to which we can refer you, because there Paracelsus is represented by himself and not through the medium of a commentator's mind. Personally, we are always inclined to recommend a beginner to have recourse to Eliphas Levi's brilliant presentation of occult philosophy. This French writer is not altogether a safe guide, and subsequent experience will discover his defects to the student, but his insights are wonderful and he resumes the subject admirably. Moreover, and this is an advantage at starting, he is essentially modern. We assume that your question does not refer to the mystic literature of the interior life, which is, of course, quite apart from transcendental physics.

J. H. writes as follows:—On page 123-4 of THE UNKNOWN WORLD, Mr. E. Maitland says, "We find even in these days, books issuing from the press, insisting that the event called the second advent of Christ, and described as *purely spiritual*, was fulfilled by the return of the personal Jesus, within the lifetime of the generation which slew him." Is the "second advent of Christ" different from "the return of the personal Jesus," as promised in Acts I., 10-11., "while they were looking steadfastly into heaven as he went, behold two men stood by them in white apparel, which also said, Ye men of Galilee, why stand ye looking into heaven, this Jesus, which was received up from ye into heaven, shall so come in like manner as ye beheld him going into heaven." If not different, how can this return of the personal Jesus be regarded as "purely spiritual?"—We have referred to Mr. Maitland himself for an answer to this correspondent, and he has sent us the following statements:—(1) That, as shewn in Smith's Dictionary of the Bible, the book of the Acts of the Apostles is not to be relied on in the absence of corroborative testimony; and its narrative of the ascension is entirely without such sup-

port. (2) The only two of the evangelists who mention the ascension are Mark and Luke; and properly translated, as in the R.V., all that their statements imply is that the event called the ascension took place at some period after the farewell. The statement of Mark that after the reception of Jesus into heaven he "sat on the right hand of God," is so far removed from any personal knowledge that he could have as to imply a conviction only that such was the case, founded on the system of thought, of which the Christ is the personal illustration. (3) That John, who must have been present on such an occasion, is silent on the subject, is explicable only on the supposition that he was aware that the ascension was not properly describable in the terms employed, but had a mystic and spiritual meaning, which meaning involved the recognition of the distinction between the physical man Jesus, and the spiritual and substantial self-hood, the Christ within him. (4) This distinction was recognised and insisted on by St. Paul, but has never reached the understanding of the Church, owing to the inveterate tendency of priesthoods to materialise things spiritual, as by supposing—as it has done in this instance—that the heaven into which the ascension is made is the physical sky, instead of "that kingdom of heaven which is within." The New Gospel of Interpretation restores the lost doctrine of the ascension as follows:—In virtue of the divinity of the spiritual and substantial self-hood, the man fully regenerate is, like God in the universe, omnipotent in his own system. He can lay down his body and take it up again, as by resuscitating it after the death on the cross. And he can finally indraw it from its material and phenomenal into its spiritual and substantial condition, making the outer as the inner, and the two as one homogenous being. This indrawing of the body and its transmutation into pure spirit, constitutes the final labour of the spiritual Hercules, and is called the ascension; by it the "kingdoms of Satan"—the outward and lower spheres of man's system—"become the kingdom of God and His Christ." The change is of condition, not of place. And Jesus remained on earth after parting with his disciples in the cloud on the mount to which he retired, as long as was necessary to enable him to achieve this final conquest over his body. Having accomplished which he would never again have a phenomenal body, but would take his place as a pure spirit—being "virgin" as to matter—in the innermost sphere which is the final destination of those who attain to the order of the Christs, and which, being the highest—is called "the right hand of God." (5) But the world could not at once comprehend the gospel which was really that of Christ, the gospel which accords divine potentialities to man, realisable by regeneration, even had the priest-hoods not conspired to suppress that Gospel in favour of substitution as the means of salvation. Hence the necessity for a second and spiritual coming of Christ, which should be in the clouds of the heaven within man of his restored understanding of Divine things, and supplement and complement the gospel of manifestation by a

gospel of interpretation. And it was against the looking for a personal coming on that occasion that Jesus protested when he warned his hearers against paying heed to those who should say, "Lo, here is Christ, or lo, there." I have space only to refer those who desire fuller information to the two chief depositories of the New Interpretation, "The Perfect Way" and "Clothed with the Sun."



Guide to Current Literature,

Embracing all Books now in print, and obtainable at the Prices affixed, upon subjects connected with Transcendental Science and Philosophy.

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

A NEW CREED, Human and Humane.
London: Digby, Long & Co., 18 Bouverie Street, Fleet Street, E.C., N.D.
3s. 6d.

The chief thesis of this book is that human life as we find it has been based on the assumption that man was made to mourn, but that the assumption is false. Man really was made to be happy, but it has taken six thousand years odd to discover this. That is not a very promising or indeed a suggestive programme for a new creed, but, as the "nameless author" naively pleads, "a philosophy that has nothing but the happiness of the race for its aim, is at least worthy of some consideration." This admitted, the first impulse of an amenable criticism is to regard the little work as a crude attempt to account on simple principles for the complexity of human history. In dealing with the entire social system of the race and endeavouring to prove the principles which have been at work in producing it, it is very difficult for any one, and especially an unpractised writer, to be otherwise than crude. But with all the crudity which does characterise beyond challenge the present attempt, with all the tautological treatment, the abrupt and spasmodic transitions, and the occasional glaring errors in the

mere matter of good English, here there is undoubtedly power—power of thought, power of expression—and with it too there are insights and a grip which are altogether uncommon. It is distinctly an epigrammatic book—a book which puts truisms very often into epigrams, but so pointedly that they lose their conventional aspect, and glitter under the skill of their lapidary with something of the light of things precious. Having paid this tribute, we must proceed to state that in the doctrine of sympathy which constitutes the "new creed" we have failed to discern novelty. It is really an attempt to obtain a wider understanding of a very old truth, namely, the power of kindness, by placing it in a quasi-scientific aspect which does not really add much to our knowledge, and embarrasses one by its pretensions. Concerning the "phenomenon of faith," the "etheriform element," and its electric or magnetic correspondences, Eliphas Levi has already said all and more than has been said by this writer, especially in *La Science des Esprits*, published so far back as 1865. It may be added that the author accepts the doctrine of a personal Deity, and at the close of his introduction brings forward the most plausible and amazing presentation of a finite being with an infinite sphere of operation that we ever remember to have met with.

VERA VITÆ: The Philosophy of Sympathy, etc. By David Sinclair, author of "A New Creed." London: Digby, Long, & Co., 18 Bouverie Street, Fleet Street.
1892. 3s. 6d.

In this second work, the author declares his identity, develops further what he terms his "discovery of a new element and its connection with real life," dedicates his treatise to Mrs. Bloomfield Moore, well known in connection with Keely's experiments, and traces the connection between his philosophy and the investigations of that mysterious scientist. What Keely has discovered in physics, Mr. Sinclair says that he is in some measure credited with discovering in metaphysics. But we have already stated that we cannot regard Mr. Sinclair as having discovered anything, and the impression left by the second book is not so good as that of *A New Creed*, though there is incidentally much that is forceful, and incidentally much that is true and well put. But he opens with the hazardous thesis that sympathy is a material force, and that it is the same thing as wisdom and truth, which are, therefore, also material forces.

OUR DEATHLESS HOPE: A Series of Discourses. By John Pulsford. London: Hamilton, Adams, & Co. 1889. 5s.

Last month we fell into the error of describing this truly admirable book as out of print, and therefore useless for the purposes of this Guide. Happily it is still with us and obtainable from the publishers, so that those of our readers who are unacquainted with Dr. Pulsford's abounding contribution to our spiritual delight, may, if they will, begin here and at once. "What is here given," says the author, "was first received. It belongs not to the writer: it belongs to

us all." Is not that happily put? And our possession herein tells, after Dr. Pulsford's own beautiful manner, what he has learned during a long life of conformity to God's Spirit, and what we, after our measure, can learn concerning God, "the supreme fact;" the procession of the spirit; the trinity of man; the escape from the second death; and the communication between heaven and earth. *Our Deathless Hope* is a right and true instruction towards the path of paths, which is the only perfect way wherein "the Intense Life and Light of God" become facts of personal experiences.

SONGS OF THOUGHT AND FEELING. By George W. Allen. London: Edward Bumpus, Holborn Bars. 1888.

The president of the Christo-Theosophical Society is one of those minds with which it is well to be acquainted in such inner moments and moods as are often revealed more completely in a first volume of verse than in more planned and, perhaps, more finished compositions. The spirit which prompts these songs is pure, strong, and wholesome. From the art standpoint they may not be free from blemish, but one is better for reading them, and that is a good test.



Editorial Notices.

Owing to extreme pressure on the space at our disposal, it has been decided to issue *The Magic Calendar*, announced last month, in the form of a special supplement to the index of THE UNKNOWN WORLD, vol. 1. The title-page and index, with frontispiece, calendar, and additional matter, will be ready at the end of the present month.

The papers on *The Rosicrucian Mystery* and *What is Alchemy?* are unavoidably held over till No. 7.

Mr. David Gow, who is well-known in several transcendental circles, and is, moreover, an accomplished littérateur and journalist, has been appointed sub-editor of THE UNKNOWN WORLD.

Owing to a miscarriage of proof the following errors occurred last month in Mrs. Boole's article on *Our Intellectual Relation to the Unseen* :—

P. 229, second paragraph. Lines 6 and 7 of that paragraph should read :—"from large numbers of observations. Of syllogistic method, Euclid is the

great master and model. He"—Footnote on p. 230, the name of Gratry's publisher is "Douniol."—P. 230, second column, line 39 :—"accepted by any party as a truth. The man who persists," etc.

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

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.

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

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

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

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

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

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Supplement to The Unknown World

JANUARY 15TH, 1895.

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WORKS ON ALCHEMY & ESOTERIC SCIENCE.

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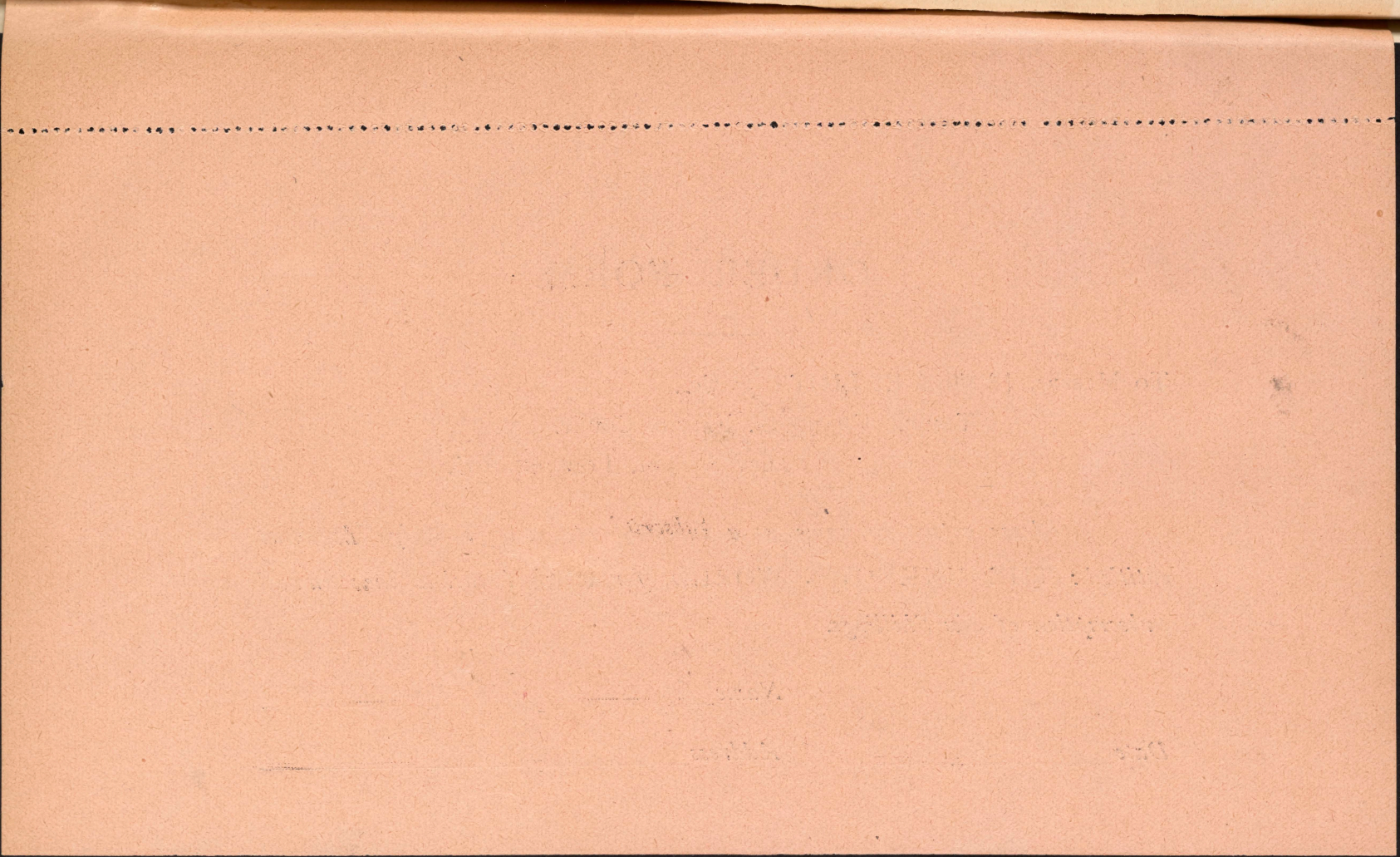
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THE JOINT STOCK CIRCULAR, the official organ of the INSTITUTE, is circulated free of charge amongst the investing public, and will be regularly forwarded, post free to any one interested in Company matters, upon receipt of name and address.