

THE GAY WORLD

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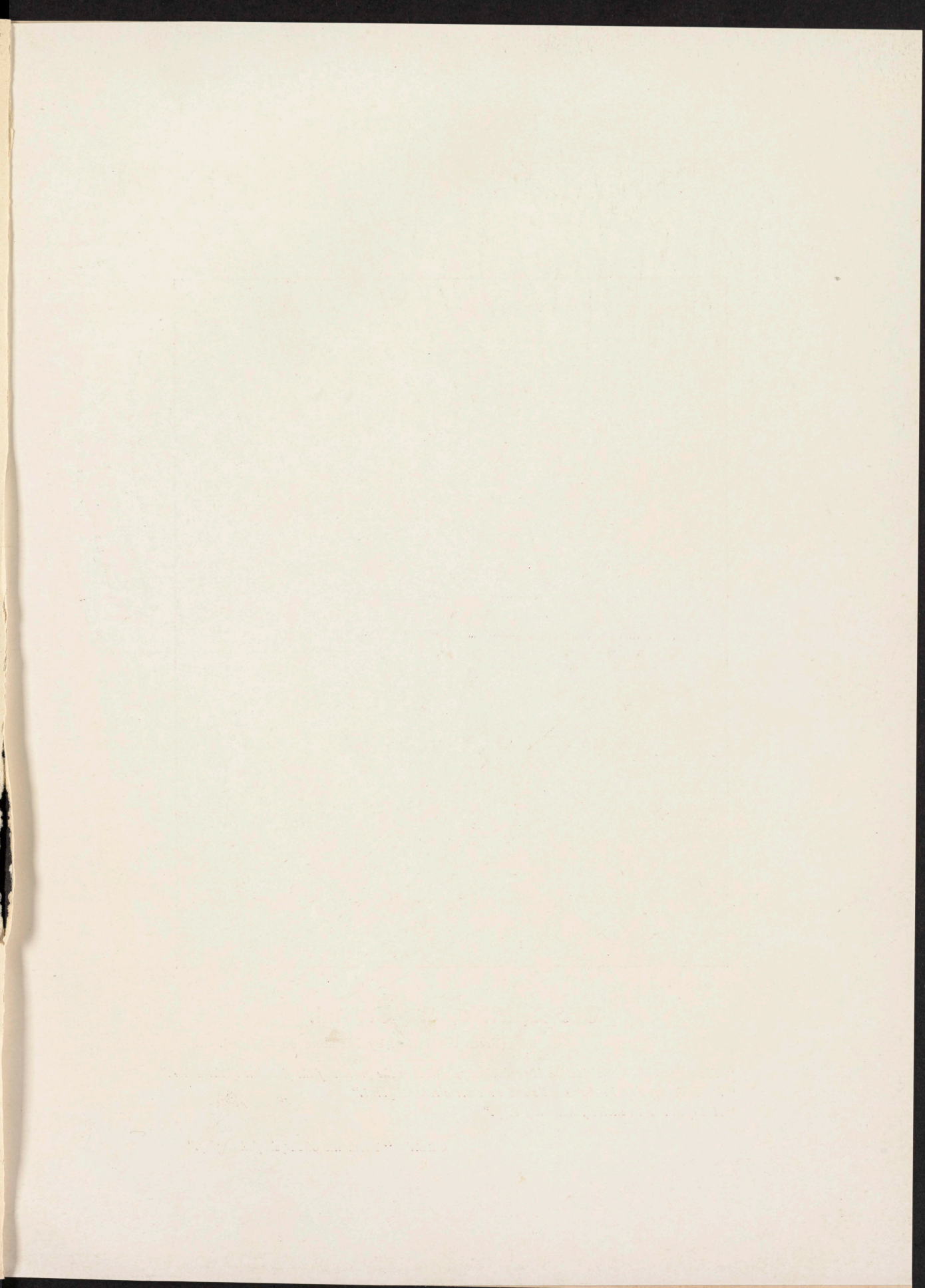
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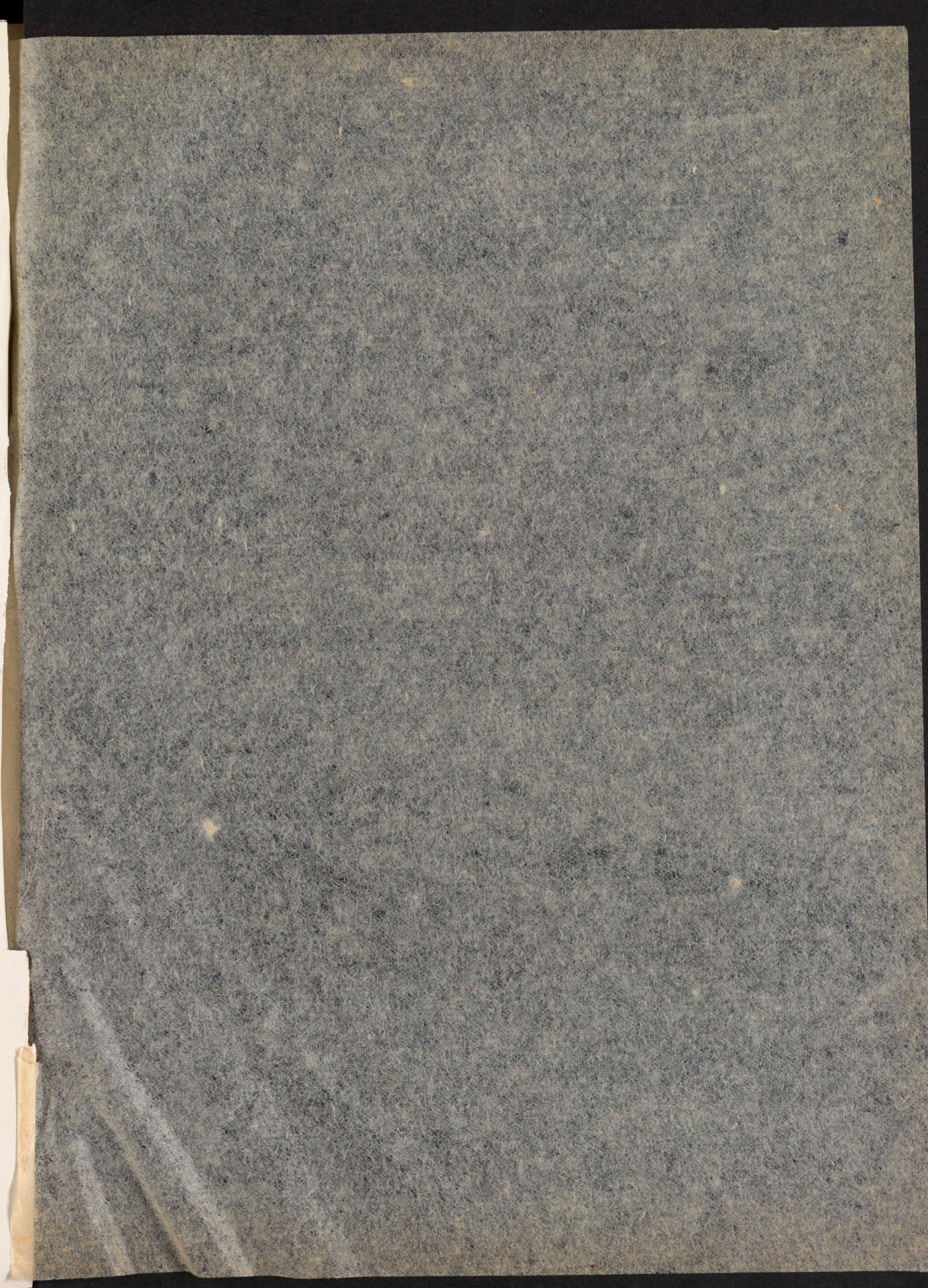
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The Unknown World

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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Our Reception.

THE attempt which was made to put forth the initial issue of THE UNKNOWN WORLD in such a manner as might place it at once upon a satisfactory working basis has exceeded very considerably in its result the best anticipations of its founders. Unlike most of the class magazines which have been from time to time originated in the interests of transcendental science and philosophy, the present enterprise has been successful even from the beginning. It would be bad taste on the part of its proprietors to attribute this felicitous position of affairs in any direct way to their personal efforts, but they may be reasonably permitted to appropriate whatever credit is due to them for having, so far as can be judged, gauged accurately the scope which is possible at the moment to a magazine of occult science, and for having so arranged their scheme that the existing *lacuna* in journalism has apparently been well filled. The success of the first

VOL. I.

number is due not so much to operation among the ordinary channels of publicity as to careful manipulation of certain more exclusive lines into which the proprietors have been directed by considerable experience in Hermetic publishing. While, therefore, no effort has been spared, nor any opportunity missed, in directions which were possibly productive, at the same time there has been no useless or indiscriminate expenditure of energy in those quarters where a definite return could not be actually expected. The wisdom of this course has been abundantly proved by the event, and the large impression of the first number is now practically out of print.



PROBABLY no one among the thousands who have thus become acquainted with the scheme of THE UNKNOWN WORLD would have been sufficiently sanguine to suppose that it would win much recognition from the secular press of the day, and in this matter it has fared neither better nor worse than was expected. The desire for transcendental knowledge is increasing in all quarters, and it was noted last month that there are distinct evidences of its existence to be found by those who seek them in places apparently most remote from any incentive to interest, or even to curiosity; but the press, as a whole, is hostile to all forms of the psychological movement, and as it does not take the interest seriously, though it cannot dispute its fact, so, also, it is predisposed to facetiousness when there is

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an attempt made to satisfy this interest, while anything approaching a distinct plan to stimulate the desire for transcendental knowledge is calculated to make the press angry. It has been facetious after its own manner—which is not after all very trying,—and it has been angry also after its manner—which is not at its worst very dangerous—at the appearance of THE UNKNOWN WORLD. For the most part, however, the scourge has been administered lightly and not without a certain courtesy of handling which has been satisfactory on both sides. If the wrath, moreover, has not been unaccompanied by such sin as inheres in misrepresentations, this fact has been counterbalanced, in issue if not in ethics, by an appreciable and serviceable quality of bold advertisement. All persons who are concerned with anything which is included in the whole circle of the Occult Sciences have been made aware that a magazine, which attempts for the first time to cover its entire area, is now at length in existence and within the reach of all.



It is gratifying to find that the psychological press has recognised at once that THE UNKNOWN WORLD has a place of its own, which it is striving to fill with credit, and at the same time without displacing the special lines of any existing periodical. Mr. W. T. Stead, with his accustomed goodwill, was among the first to announce the advent of the new monthly, wishing all success to a fresh "coadjutor" in the last issue of BORDERLAND. LIGHT also, the foremost of the Spiritualistic magazines, in the course of a long notice, which begins with a friendly welcome, recognises that the new magazine possesses an independent sphere without challenging any vested interest in transcendental periodical literature. It would have been well if less careful critics in non-psychological journals had taken a little pains to understand an exceedingly clear position, and had not unintelligently described THE UNKNOWN WORLD as a competitor with Mr. Stead's quarterly. One of these misleading descriptions re-

quests that gentleman to "look to his ghostly laurels," while another disdains to suppose that BORDERLAND could have a competitor, with which, along its own lines, more intelligent persons than are in the chorus of slovenly reviewers will do wisely if they agree.



It is possible with even more gratification to advert briefly to the welcome which has been accorded THE UNKNOWN WORLD by the foremost Mystics of the present day. Their best recognition is in the fact that they are all numbered, either actually or prospectively, among its contributors. Representatives of many distinct, though in no sense rival, schools of transcendental thought, it is pleasant to be assured that the new esoteric periodical has in some way pleased them all. Mr. Alfred Percy Sinnett, who has been for many years the centre of the Theosophical movement in England, and is President of its London Lodge, writes as follows to the Editor: "I am very glad to hear the first number of THE UNKNOWN WORLD has been going well. I think it promises to be the most scholarly of the occult magazines, and I shall be glad from time to time in helping you to keep it up to date as well." Mr. Edward Maitland, the President of the Esoteric Christian Union, says: "I lose no time in writing to congratulate you on the first number of THE UNKNOWN WORLD. Contents and tone are all excellent, and the latter is by no means a secondary affair in view of the nature of the world in question. *Strong and tender*, these are, as they should be, it's Editor's watchwords." The venerable and illustrious Kabbalist, Baron Spedalieri, the friend and "literary heir of the Magian Eliphaz Levi," speaks of it in a private letter to a great English Mystic, as "a review that bids fair to be a medium, for publicity, to the Mystics—a medium whereof they stood in great need."



It is too early to look for recognition and encouragement in remote quarters, but it would be impossible to pass over in silence

the cordial welcome which has been given to THE UNKNOWN WORLD by Mr. Carl Michelsen, the leader of mystic thought in Denmark. Congratulations received from him are peculiarly welcome. Carl Michelsen occupies a high position, and is held in still higher respect, in his own country, where the transcendental philosophy is more appreciated in exalted quarters than it is here at the present time, seeing that the Danish Sovereign has decorated Mr. Carl Michelsen for his book upon mystical religion, an honour which would not be likely to await any author in England, even if literary talent became liable at any time to such flattering distinction. Carl Michelsen and his group are to some extent associated with an extensive body known as "The Union of the Religion of the Spirit," of which the headquarters are Buda Pesth, Hungary, and the energising centre is Herr Eugene Heinrich Schmidt, *phil. doc.*, a man of erudition and talent, who numbers in his Union a considerable following in South-Eastern Europe, Austria, Germany, especially Berlin, and Denmark.



THERE is one point over which the friendly forbearance of readers must be enlisted at the outset of such an enterprise as the present. THE UNKNOWN WORLD has sketched out for itself a large and important programme. It is not too large, because it in no sense exceeds the capabilities of the numerous able writers and authorities in the various departments of mystical research who have come forward to help in its realization; but there are indispensable conditions of time and space, and it is not possible to fulfil all at once every promise of the programme. But these promises will be fulfilled scrupulously as opportunity offers. Before the expiration of the first half-yearly volume it is believed that the departments of Occult Science and History which were mentioned last month as embraced by the editorial scheme, will have received their proper share of attention, that the chief departments of Western Mystical Philosophy will each have been adequately repre-

mented, that those who are interested in the archæology of Hermetic literature will have been put in possession of several rare and valuable documents in accordance with particulars already published, in reference to this section, and that something substantial will have been effected towards making THE UNKNOWN WORLD a connecting link between current literature and Mysticism.



IT will be well in conclusion to intimate that THE UNKNOWN WORLD is on sale throughout the United Kingdom, and is obtainable by order at any book-stall of Messrs. W. H. Smith & Son, as also of all wholesale and retail news-vendors and booksellers. Wherever a difficulty or delay is experienced in obtaining it, it is earnestly requested that application be made to the publishers, who will at once take the matter in hand. Preparations are now being made for reprinting the first number, but it is desirable before doing so that societies and other purchasers in quantities should communicate their probable requirements, as the second edition will be limited to orders actually in hand at the time.



THE HAUNTED HOUSE OF BEN'S HOLLOW and other ghostly stories, by Miss A. M. Stein, will be issued by James Elliott & Co. at the beginning of the autumn season. While the form of the work will be that of the shilling novel, a larger amount of reading matter will be given than is usually the case with new works issued at the price. It will be printed in a superior manner and illustrated with six full-page engravings from original designs by the authoress. The story which gives its title to the volume is something more than a ghost-tale, and will be of interest to all transcendental thinkers, but especially to Spiritualists. A large edition is passing through the press and a great demand is anticipated, as the style is very readable and the plots are of a fascinating kind.

The Foundation of Magic.

THE keynote of Christian Mysticism is contained in the doctrine of Interpretation. It has been affirmed that there is wisdom in mystery, and at first sight it has been reasonably objected that such a statement does not seem to be the wisest thesis which it is possible to maintain; but there is one sense in which it is true enough. It is indeed the highest quality of wisdom which exercising the transcendental faculty of insight discerns the secret law which underlies the mysteries of being, or the secret meaning which subtends the written word of parabolic literature. Now the oft-quoted dictum of Matthew Arnold concerning Christianity in general, applies in precisely the same manner to much of Christian Mysticism:—"At the present moment there are two things about the Christian religion which must be obvious to every percipient person; one, that men cannot do without it; the other, that they cannot do with it as it is." Accepting this instruction in one sphere of its application, namely, in connection with exoteric and esoteric Christian literature, this will mean that the literature of Mysticism requires an interpretation, an employment of the doctrine to which reference has been made above, quite as much as the Scriptures of the Old and New Testaments also require it. The intelligence of the present age cannot do with the legend of the Fall of Man, the history of the garden and the apple, as it is inscribed upon the cortex of Genesis; nor can it do with the picture of the New Jerusalem, a ready-made city coming down four square out of heaven, as it is understood literally in the last splendour of the apocalyptic vision. And between the covers of that great book of the mysteries, which begins and ends thus, there is much more that man cannot do with, though he has been taught it for eighteen centuries, the church which is called of Christ having administered it bodily, as did the angel to St. John the Evangelist; and though it may have been sweet in the mouth for a time—for there is a certain reasonable sweetness even in the husk of Christianity—yet in his belly it has been bitter, because the body of

the Bible, like the body of Christ, profits nothing to man's interior nature, since that is not of flesh but of spirit. But there is wisdom in the right understanding of the great book of these mysteries. And so, also, with the luminous body of Christian mystic literature. With that also in its exterior presentation man cannot do at this day. The student who determines to approach it for the first time is sometimes apt to suppose that he will enter all at once into the unveiled light of the inner world, and then he is dismayed and repelled at the outset by a still denser cloud of mystery. In its practical part the sanctuary of occult science seems to be surrounded by barbarous futilities. In its doctrinal part the surface difficulties of presentation seem to be as serious as anything in orthodox Christian theology, to possess in fact every intellectual hindrance which attaches to this as well as many others which are apparently peculiar to itself. On any supposition that the Christian Mystics were possessors of an advanced religious wisdom, one is met at the outset by the stupendous difficulty that all the old masters seem to teach in the works that have come down to us, the same fundamental dogmas which most thinking minds have agreed to reject as untrue. Dionysius, the Areopagite, teaches them, though there is something of Gnostic involution in his system of the celestial hierarchies. They were taught by S. Thomas Aquinas, though he has filled folios with avowed mystical theology. Every one cites Bonaventure and his *Itinerarius Mentis ad Deum* as a consummate hand-book of the mystic life within, and he also teaches them. Eckart and Tauler and Molinos—all these taught them, and if in some things they have been charged with heresy, it is not because they disagreed with any of these central doctrines, and their heresies are unimportant in consequence. Indirectly, at least, the presence of these doctrines is detected in the most illuminative of Catholic writings, the works of St. John of the Cross, though these almost exclusively deal with the evolution of transcendental experience in the human soul, and scarcely at all with doctrine. And turning from the Mystics of the Latin Church to such schools of esoteric instruction as that for example of Jacob Böhme, there also the

same confounding doctrines, as that of everlasting punishment, and other intellectual scandals, reappear with an additional force of repulsion, because the student has anticipated another quality of light than is diffused from the gates of hell.

But if these are the surface characteristics of all the Christian guide-books of the life within, other intellectual bars encompass the whole circle of occult science. Assuming for the moment that Alchemy is not concerned with the transmutation of metals but with the soul's conversion, it possesses a horrible terminology, of which the key is still to seek, and the aspirant is haunted all through it with the embarrassing possibility that its experiment is metallic after all, and so barren for his purpose. What is termed Ceremonial Magic—the evocation and control of spirits—black spirits and white, blue spirits and red, elementals and elementaries, ghosts and shades and astrals—is a bizarre business, which savours of ancient chaos, so slender is the traceable connection between cause and effect therein. All the light and trivial fringe of foolish practice and inane process connected with multitudinous divinations, fortune tellings, star readings, diagnosis of character, are really of so little moment to any one who is predisposed to be in earnest that it is scarcely worth while to inquire whether such things are true, because in either case they are almost equally inexpedient. In the face of all these difficulties is it not rather the prudent course to reject the claims of Mysticism—the alleged methods for attaining the interior life, because, however bountiful in their promises, they are combined with a body of doctrine which the age generally has agreed to set aside, which also modern mystics do unanimously themselves put by—and no less the alleged phenomena of transcendental science, because they are so little to the purposes of the said seeker, even if they are established facts?

Were it not for the doctrine of Interpretation this might indeed be the wiser course. The instruction of this doctrine, to express it with almost childish plainness, is that "things are not what they seem," and to understand anything of which the outward manifestation cannot be accepted as inwardly true, an attempt must be made to discern it

as it really is. So long as this earth was held to be the centre of the universe, so long the starry heavens were irreducible to any real order; but the doctrine of Interpretation came and operating upon observed facts discerned a truer message than is uttered ostensibly by appearances, and to the mind of man henceforth, "order is heaven's first law." The great method and instrument even of physical science, it is all powerful as the key of spiritual knowledge. The discernment of spirits is its gift and the unfolding of the deep things of God. The scriptures of the far East surrender their mysteries when this touchstone is applied to them, and those other Scriptures with which all are so familiar in their beautiful English vestment that one almost forgets that they too are oriental, those also yield up their secret treasures. Both are reducible to order by this doctrine of Interpretation; a truer message than is uttered ostensibly by either can be found within them. In one respect it is like the cipher story which some people believe themselves to have discovered in the Shakespeare plays; here, as there apparently, the key does not open everything; the complete sense has not yet been recovered, and yet in this case at least—it may well be in the other also—enough has been discerned to set beyond all doubt the great truth that it is there. What is required in dealing with the literature of Christian Mysticism is the application of this same instrument of Interpretation, this faculty of discerning, this process of separating the internal sense from the outward meaning. It is a truism to say so, but it should be remembered that the books of the Mystics are mystic books, and that they must be understood mystically. It is unreasonable to read transcendental allegory into *Jack and the Beanstalk*, because in spite of the fact that the beanstalk went up into heaven, and was something like Jacob's ladder, there is no reason to suppose that this excellent tale for the nursery had any interior meaning. It is unreasonable, also, to suppose the Mysteries of the Moon and of Isis to be lying *perdu* beneath the literal surface in the latest practical hand-book on the metallurgy of silver; but it is far more unreasonable still to suppose that a mystic book has not a mystic meaning, and to insist on a literal

interpretation of Bonaventure and John of the Cross. The Key to the interpretation of the Christian Mystics is not of doctrine as received by instruction from without in an official *Creed* or *Catechism*, but it is of doctrine experienced from within by development of the soul in the light. It is not matter for astonishment that the Christian Mystics made use of the symbolism and economies of Christian dogma when they committed their experiences to writing. Moreover, that which hindered the transcendentalists of all ages from explicit teaching, the unavailableness of individual knowledge in the midst of intellectual darkness and intolerance, did not improbably hinder the sacerdotalists of Catholic altars, who by the *via dolorosa* of asceticism had entered hardly and perhaps unhelped into initiation.

However this may be, the faculty to which reference has been made, which at base is intuitive in its nature, but is not intuition in naked simplicity, rather operating in combination with the experience which results from cumulative observation, will help the student to understand the secret of mystic literature in the West, as in his own field of research it helps the physical scientist in precisely the same manner to sift the illusions of material appearances, and to distinguish true law from its counterfeits. It will help him also to discern the true relationship which subsists between the class of experience which belongs to the interior life of Mysticism and those phenomenal manifestations of occult energy—some trivial and in themselves foolish, some sublime and momentous, some again dangerous and connected with the descending way which enters ultimately into the second death—which constitute what is broadly called Magic. But if the term Magic be used in its true sense, as the equivalent of that esoteric wisdom in which a knowledge of transcendental religion, transcendental philosophy, and transcendental science may be said to culminate, then is this faculty of interpretation the foundation of such Magic, that is to say, it is at the base of a right understanding of the correspondences between these divisions of the esoteric. It will enable him, in particular, to discern two truths on which it is desirable to insist for the moment. Firstly, when separated from what

rightly and exclusively deserves to be named as true Mysticism, namely, that sequence of interior experience which has its first and unpretending beginning in simple self-inspection, and the exercise of the contemplative faculty, while its end is the Divine Union,—separated from this, Transcendental Sciences are all trivial and all futile. In the first number of THE UNKNOWN WORLD this point was most plainly set forth, and need not be dwelt on again. Secondly, in connection with spiritual evolution, even what is light and trifling in Transcendental Science becomes of moment, for it all leads up to an enhanced knowledge of the interior potencies of man's being.

By another exercise of the same faculty, and only in this manner, is it possible to enter upon an intelligent study of Magic in its historical aspect. A chronological narrative of mysterious phenomena and of strange transcendental claims in various countries, and at different periods of time, is not in any proper sense of the Expression a history of Magic. It is merely a collection of data in the least useful sphere of esoteric experience. A helpful and illuminating study of the subject must, without setting aside the phenomena, do its best to get behind them, and to exhibit their existence in connection with the spiritual evolution of mankind. It is in that light they are of interest, and in that only do they possess a real importance. Fetish-worship and many other gross and savage superstitions connect with Magic, but the man who attributes to them an inherent interest on their own account is, compared with the true transcendentalist, possessing the gift of their interpretation, like the mere *virtuoso* of the past who collected curiosities ignorantly, simply because they were curious, compared with the well-equipped archæologist of the present day.

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MRS. STUART-MENTEATH'S remarkable mystic poem, entitled AVALON, which was the subject of an advance notice last month, is now ready, and may be obtained, by order, from all booksellers, or direct from the publishers, James Elliott & Co. The price is 3s. 6d.

Human Growth.

I PURPOSE dealing with the subject of Human Growth, in that period of human existence which we call "this life," as to whether *previous* periods of our existence were in these or other conditions, and as to whether subsequent periods of existence are to be in these or other conditions, I have to pass by, with the remark that it seems to be in conformity with reason to think that there have been such periods in somewhat similar conditions, and will be, until the experience which they are capable of securing for human growth is fully acquired—always remembering that the organic unity of the race implies community of goods, according to the measure of life-consciousness attained—the *experiences* belonging to growth may be of infinite variety, but they are all gathered up into one common property of which every member is an inheritor. And further, I do not know any better word for such periods of existence than "embodiment." Provided that we recognise a differentiation of bodily conditions, viz., that the conditions of each embodiment vary according to the degree of life-consciousness attained.

In *this* period of existence the individual human being is recognised to be the child of God, in flesh and blood or animal, conditions, *through* which and *out of* which he will pass into higher conditions, when he has secured in these conditions that necessary experience in his development which these conditions are capable of securing him. "Growth" connotes the *fulfilment* of the conditions through which we pass—it is erroneous to attempt to outrage, despise, or ignore them—fulfilment presupposes intelligent and reverent use of such conditions, such intelligence and reverence as rational faith and observation will secure. The wisdom which is justified of her children, secures for us the transcension of each order of conditions.

I shall, I think, make my consideration of our subject most intelligible and profitable if I look at "human growth" from the following points of view:—the intel-

lectual, moral, social, and spiritual or vital.

The individual then, is recognised to be the child of God, conditioned in flesh and blood: in this embodiment he has experience to acquire, which shall secure an ascension into the higher conditions of flesh and spirit—the embodiment I understand in each case to denote the consciousness and manifestation of consciousness appropriate to each set of conditions.

Considerable confusion of thought often arises from want of care in the transference of words denoting experience in one period of existence, to denote the corresponding experience in another order of existence; there will necessarily be some great modification of thought to be pre-supposed in any such transference of a word. The word consciousness is one of these, and I have no doubt it is on this account that the word is apparently repudiated in Eastern thought as appropriate to existence in much higher conditions. The word consciousness in the present period of existence denotes as a rule a separating and not a universalizing consciousness: like the consciousness experienced in severe bodily pain, "*we are imprisoned in ourselves*, in contrast to the consciousness of perfect bodily health when we pass out of self *into universal life*."

I.—HUMAN GROWTH VIEWED IN THE INTELLECTUAL ASPECT. The goal of intellectual pursuit is truth or knowledge concerning the *facts of life*. Such knowledge is secured by persevering observation of phenomena in every form. The result of which observation is vast knowledge concerning the facts of Life so far as can be deduced from the external results presented to the senses. But we most of us feel the measure of knowledge obtainable by this process is very far from exhausting possible knowledge of the facts of Life: there still remains the region of inward consciousness to be investigated where the facts of Life to be apprehended are of a more subtil, delicate and exalted order.

There is an *instinct* in us all of another relationship to the Life of the universe besides that of the senses, and one which as much concerns the intellectual development of man as the former. Religion

insists upon the fact that there is but one Life, personified in infinite variety of consciousness and manifestation, and that as trust in observation of the manifestation of Life presented to the senses, has accumulated untold treasures of knowledge *about* Life, so trust in the unity of Life will develop the intuitions to the discernment of the inner facts of Life and thus enrich us with treasures of knowledge respecting the *inner consciousness* of Life as well as its external presentations to the senses. "According to our faith it is done unto us" is a fact of wide application, for in religion there is faith or trust in an inward perception, as in science there is trust in an outward observation, and both lead onward to intellectual development in the clearer and fuller knowledge of the facts of Life.

Some of us are aware of this, as we find that the belief in the unity of Life carries us beyond the outward presentations of Life into a perception of the inner consciousness, and thus are enabled sympathetically to look at things from other's point of view with more or less correspondence of feeling, and thus I apprehend that a stronger belief in the unity of Life would indefinitely extend in sympathy of understanding.

Is religion, so called, less a region of knowledge of the facts of Life than science, so called? Is not religion the perception of the facts of Life presented to the inward experience? And science the perception of the facts of Life presented to the outward experience? And do not both together furnish the sum of knowledge?

Human growth then, viewed intellectually, denotes the progressive acquisition of knowledge concerning the facts of Life both in its outward presentation and its inward consciousness, acquired in the faithful exercise of sensuous observation and spiritual intuition.

Such progressive acquisition involves a crisis oftentimes of a most painful character, involving experience of so momentous a kind that it may be fitly described a martyrdom—with this I shall deal further on.

2.—Now we pass on to the thought of HUMAN GROWTH IN ITS MORAL ASPECT.

This also has its two strongly marked stages. Morality I understand to be obedience to the law of Life, as knowledge I understand to be the perception of the facts of Life. Obedience to the law of Life is generally at first exercised in relation to some external rules of conduct imposed by some recognised authority, such as parents, teachers, or religious system, backed up by the inducement of rewards or punishments. These rules of conduct may be expressed either in a formal code or in the presentation of a typical example. Morality of this kind is non-vital and *artificial* in so far as the *reason* of the obedience is external to the action. Such morality has its uses in view of awakening the true moral sense, but it is not *vital* morality.

The higher stage of morality is when the reason of the obedience lies within the action, *i.e.*, when obedience to any standard of conduct is the outcome of the recognition of the inherent rectitude of the standard presented to the imagination and is itself a spontaneous act of homage to it: this is *vital* or spiritual morality. Any action is vital and spiritual only in so far as the reason of the action lies within the action, just as belief in anything is only really attained when the reason of our belief is not an authority external to the truth presented but lies in the perception of the essential truthfulness of the truth presented: orthodoxy is artificial or non-vital belief when the authority on which it rests is external to the doctrine presented, whether that authority be of the Church, Bible or teacher, and consequently, in so far as that is the case, is defective of the power which belongs to belief that is genuine and vital. And advanced orthodoxy of opinion or conduct is often further from the true kingdom of human thought and action than an altogether heterodoxy of thought and action, and needs a more severe destruction; the one, to use a familiar illustration, "will fall upon the Rock of Truth and be broken, but upon the other the Rock must fall and grind him to powder." A moral proselyte is often further from the kingdom of heaven than a recognised outcast, for the former is not even yet true to his wrongness,

to which he must become true before he can become true to his rightness. The "woes" of the Son of Man are pronounced upon those who pride themselves on an artificial morality. In the transition from artificial into inward and vital morality it generally happens that a crisis of moral disturbance takes place which lays us open to wide censure of great severity. It is a period, probably, without parallel in our past, and yet the disturbance is the accompaniment of, in fact is occasioned by real progress in morality. It marks the advancement from ignorance of, or indifference to, the vital moral principle into the recognition and love of that principle. Old habits acquired with vast effort and satisfaction are being broken up and new ones are not yet formed. Such a period in our life is one that claims the generous consideration of our fellows; of "the charity that covers the multitude of sins;" of the sweet reasonableness to which allusion is made in the exhortation translated, "Let your moderation be known or experienced by all men;" "moderation" here signifying the tender considerateness which reasonableness would inspire. Such considerateness is readily vouchsafed at such a period by all who have grown into the perceptions and habits of vital morality. They understand from experience the apparent falling away to be a real hastening onward, and they are able to contribute encouragement and aid most valuable in the crisis. Wrongness they have learnt must be displayed in manifold ways, to be known and rejected as such, before rightness can be fully discerned and loved. The real enemies of vital morality are conventional and sentimental moralists. The occasion of the growth from non-vital to *vital* morality is the perception of what is the true nature of humanity, its character and destiny.

Religious truth, which is the disclosure of the essential facts of Life, brings about this growth or moral regeneration. Such truth discloses our true nature and its essential powers, and awakens in us by the portrayal of the fruit of those powers, a trust in them which constitutes vital morality—but as a rule it is only when we have become aware of the poverty and

hollowness of artificial or non-vital morality, that we receive with gladness the disclosure of the higher morality and of the powers which are enshrined in our true nature—obedience to whose wisdom and strength will produce that moral health which is essential to true human action.

The physically healthy man readily fulfils the natural actions of the body in obedience to the inner impulse; so the morally healthy man discovers within himself the wisdom and strength for true moral action, to which he readily corresponds with an enthusiasm, that reckons not the apparent consequences, because he is confident that the Divine within him works for what is truly best for all. And should it happen that through infirmity he misreads or neglects the inner voice, or distrusts the inner strength, he admits the personal defect or sin, and finds forgiveness in the knowledge that the supreme wisdom and power of Him, "in whom we live, and move, and have our being," is not bound or hindered in its beneficence by our infirmity. *The truth* which has made his *intelligence* free to pursue with confidence the *facts of life* in the outward and inward realm of Life has also made his *will* free to follow with confidence the *inspirations* of Life within him, for it has disclosed to him the characteristics of true life.

3.—HUMAN GROWTH IN ITS SOCIAL ASPECT. At first the social instinct finds its natural sphere of exercise in the family, the relationships of which tend more or less to control the irregular outbursts of individualism; the family limitations are transcended by friendships. The essential characteristic of the social instinct is fusion, the regulative law of which is consideration of the welfare of others. This consideration parental influence will awaken and educate from earliest years into action by precept and example.

Religion appeals to the social instinct, interprets and develops it; it discloses its source in the one Life of which we are partakers; it presents an ideal expression of it in the person of the Son of Man, denoting its fulfilment to be in the sociality of a free trustful relationship with Him who is the source and substance of

all life, and of a free sympathetic regard for the welfare of all creaturely existences; this ideal expression tends to further awaken and stimulate in us the social instinct, not only to the inclusion of the human race, but also of all sentient creatures, and to such a degree that the welfare of all is identified with the welfare of ourselves, so that the objective realisation of the subjective instinct is none other than the perfection of the whole.

Religion, being thus brought to bear on the social instinct, frees it from all limitations, and while emphasising the temporary claims of family and of friendship for educative purposes, redeems it from selfhood in any form, and brings it to the throne of God a full and complete human instinct universalised in the common life: it may be a lengthy process, but the principles are simple, though the experiences may be most complicated and tragical. A conviction of our *vital oneness*, whereby the welfare of all is the welfare of the one, and the welfare of the one is the welfare of all, of which—life-consciousness, which is Love, is the experience; and a conviction that all circumstances are leading to the realisation of this common welfare gives the *full expression* to the enthusiasm of which I spoke above. But such a growth of the social instinct involves, too, a serious crisis in our history, of which I speak presently.

There are some strange doctrines taught in the name of religion which really outrage the vital truths of religion expressed in our formal creeds and in the fundamental instincts of our nature. A creed to be a valid creed must be the record of human instincts expressed in some vivid typical form, otherwise it is an impertinence or an outrage.

For instance, such teaching as would impose upon the human heart the conception of fellow creatures enduring permanent and profitless vivisection is an outrage to the social instincts as it is to any real belief in the Fatherhood of God or vital morality. *If* there are people who believe in the possibility of such an existence, I suppose *they* must have some experience of what it means in order to release them from such an unworthy belief.

Intellectual growth, then, as I apprehend, is the ascension of knowledge from the observation of facts of Life in their results presented to the senses, to the discernment of the facts of Life acquired by inward experience.

Moral growth is the ascension from obedience to an accepted code or example, to obedience to the *law of Life* itself recognised in an inward inspiration, *i.e.* an enthusiasm.

Social growth is the ascension through lower limitations to the worship of humanity, in the recognition of the one divine Life in all, and by the power of the enthusiasm of the law of Life which that faith inspires.

The combination of these three constitutes spiritual or *vital manhood*.

In each aspect of growth there is, as I have said, a momentous crisis called regeneration. "When old things pass away and all things become new," perceptions and conclusions secured with much toil and perhaps suffering, which have become the familiar friends of the mind, and have gathered round one a circle of sympathetic friends, have to be surrendered and things new and strange occupy the thoughts reversing many cherished opinions; we see that we have to begin, as it were, all over again from the beginning, and for a time it appears as if the past had been only a failure, and alone in much humiliation we enter upon a new course in an unknown kingdom. It is not necessary to enlarge on these crises, most of us know something of them; and in doing so I might miss the more important features in recording what belonged to personal experience. It is sufficient to indicate the death which has to be passed through of long cherished opinions, and in an experience of strange loneliness, when it is hardly possible to give any explanation, that is intelligible to those who have not passed through the same experience, and when the temptations not to go forward are numerous and incisive; and when the respect and approval of friends have to be forfeited and reproaches encountered, and in strange regions with immature powers branded as infidel, agnostic or unscien-

tific, the facts of Life have to be pursued without companionship or encouragement; or, bewildered by strange experiences amid the execration of conventional moralists, we struggle to obey the law of vital morality with the old habits of artificial morality entangling us again and again.

And amid condemnation of another kind we have to know what it is "to hate father, and mother and wife and children and brethren and sisters, yea, and our own life" also in the worship of that higher claim, disclosed in the Son of Man, the claim of Humanity.

Just at the time when her services are most needed, the ministrations of the Church are for the most part lacking—are probably ranged on the side that opposes human growth, yet it is the office of religion to guide us through the outward to the inward fellowship with, or knowledge of, the facts of Life; and when are her ministrations of sympathy, interpretation, and encouragement more needed than when in the bewilderments of a mental chaos we pass forth as babes into a new and higher world of thought and effort and feeling! How often have scorn or torture or "the greater excommunication" accompanied the passage of man from a lower to a higher form of life; and by her error has the Church again and again endeavoured to stifle the spirit of Life in the minds and hearts of men.

It is important to remember that what we see by outward observation is, when presented most favourably, but an accommodation to unfavourable circumstances, and therefore cannot represent fairly the Life within. Conditions here are not favourable for adequate expression of Life but for stimulating effort. Not in what he did, but in what he *desired* to do, do we more truly discern the character of man.

4.—HUMAN GROWTH VIEWED SPIRITUALLY, *i.e.*, the development of the Life that is in us into eternal Life or Love, which is true Life-consciousness, combining in itself knowledge of the facts of Life together with the experience of its moral power and of its social beneficence. The first influence that falls upon the Life-principle of the human child is the shine of parental

love, which awakens a sense of fellowship with external objects and of a power within to correspond to those relations. It is the office of religion to deepen and extend this sense of fellowship and responsibility by bringing to bear upon the mind and heart of the child the record of a Parental love untainted by imperfection, infinitely wide in its embrace, infinitely minute and tender in its sympathy, immanent in every circumstance, securing by inexorable and unceasing discipline the final perfection of all. The *idea* of the Christian Church has been expressed in the term "mother" (the reality how sadly different in numberless cases), thereby intimating that her office is to give expression through her members, in word and deed, of the infinite love of the Divine Parent, so as to secure confidence in the Divine purpose, full awakening to the unity and fellowship of all Life, and to the ability of each fragment to respond to its claims; and thereby to anticipate the terrible shocks which sooner or later the spiritual perceptions and instincts must encounter when they come into contact with the outward experience of human existence. The Son of Man displays this great ambition in his teaching, *viz.*, that the Righteousness of the Parent of humanity should reach and shine into the mind and heart of every child, so that in the confidence of His all-embracing, all-sympathising, all-perfecting love, each might find his sheltering and inspiring Home in the bewildering turmoil and contradiction of our growth into maturity of Life; for this it was he sent forth his disciples to preach the Gospel of Life.

The acorn springs from the oak and has within it the ability to respond to the influence of the ground and heavens, and to become like the oak from which it springs. It is so with each one of us; the offspring of God we have within us the ability to respond to the influences of mankind and of heaven, and thus to contend with the storms and other tragic incidents of growth, and finally to reach the likeness of Him from whom we spring.

And here I should like to say a word upon what I mean by Religion as distinguished from Theology in connection

with human growth. There is ever a tendency to confuse the significance of these two words and thus to miss the important significance of each. We see it now-a-days in the discussion on religious teaching in elementary schools; in the name of religious teaching some would impose theological teaching. Now, religious teaching is an appeal (through the mind) to the heart and deals with God's essential relations with His creatures in the way of kinship of nature manifested in a Parental sympathy and beneficent purpose, which Purpose He will assuredly accomplish. Religious teaching, briefly said, is concerned with the disclosure of Parental love in its various aspects, the purpose of which is to awaken responsive Trust and Love in the taught. It is true, Religious teaching can only be adequately given by those who have been awakened into the Light of Life or Love. But the Story of Divine Love can be profitably read by anyone to the children of God. Personally, I think, under the circumstances, that the reading of the Gospel histories without note or comment to be the most satisfactory form of supplying Religious teaching in elementary schools. Comments as a rule diminish the beneficial effect. It is Bunyan's great enemy of mankind, Mr. Clip-the-Promise, that generally supplies the comments, and we do not want him.

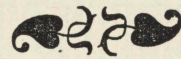
Theological teaching, excellent in its way, appeals to the intellect in respect of doctrines concerning God Himself as distinct from His essential relation with His creatures—doctrines which do not directly appeal to the instincts, sympathies and needs of the heart. The Son of Man directs his appeals to the human heart in deeds and stories of Love, in order to awaken and establish the spiritual instincts of men, in the light and power of which instincts the spiritual growth of the human being is steadily developed.

The doctrine of the Trinity in religious teaching may be set forth in the name or terms of Life as Author, Substance, and Perfecter of our essential nature. The Divinity of the Son of Man, religiously taught, is the assertion of the *adequacy* of his Revelation of the fundamental truths

of Life to secure man's complete development.

Spiritual birth is the discovery of the Well of living water within us, springing up unto Eternal life, *i.e.*, unto true Life-consciousness; drinking persistently of this spring develops our true Life into a River of living water, *i.e.*, into a Life-giving sacrifice for the world.

R. W. CORBET.



The Soul's Invocation.

WHEN striving souls have climb'd the furthest heights,
 And hear beyond the stir of mortal man
 A dimmest echo, Thou art far away :
 We strive to reach Thee with uplifted heads ;
 Our narrow'd natures, bursting bar and bond,
 From all of self set free, by yearning's strength,
 By thought's intentness, by desire, by dream,
 And the fierce energy of consuming will,
 Divide the blackness of the night of God,
 The mystic Night Obscure which parts the soul
 Ascending Carmel's Mount from her true spouse.
 Yet upward, upward, seems there light at hand !
 The darkness whitens, morning comes apace,
 Faint shines already on her straining sight
 The blessed Master's own beloved domain,
 And soon in bush or bower or garden close
 Or dighted hall or chamber shall we see
 The blessed Spouse and Master face to face.
 Ah, splendent visage of eternal joy,
 Best, brightest, dearest, holy, holy One,
 Spouse, master, lover, King, true Christ of God,
 Life's measure, life's totality, life's end,
 We cannot reach Thee till Thou come to us,
 Nor dwell with Thee till Thou abide in us,
 Nor see Thee till Thou art reveal'd in us,
 Nor any way till Thou art known in us
 Can we Thy saving beauty's fulness know !
 But we must reach Thee, we must dwell with
 Thee,
 We must behold Thee, we must know Thee well,
 Who art our nature's deep necessity,
 And whatsoe'er we lose with Thee, with Thee,
 No part in us of body, mind, or soul
 Can e'er dispense ! The good which works in us,
 The yearning towards Thee, both are part of
 Thee,
 And Thou art in us when we know it not.
 Be more in us that we may more be Thine,
 Be further with us, till the soul enlarged
 And fortified grow fit to gaze on Thee ;
 Then let the night melt on our mountain tops—
 Star of the Morning rise, lighten us then !

Thy time is surely near, our part is done :
 Lo, we have search'd the world, crying on Thee !

Lo, we have mounted every steep of mind,
 And now we wait! Stands now the finite man
 On his thought's apex, on the utmost range:
 Horeb and Calvary and Sinai,
 All peaks where man has suffer'd and has seen
 Some little corner of the mystery,
 Are far below; they profit nothing more;
 We must have all of truth, O Lord, and Thee.
 So call we Thee, the infinite between:
 We can no more; therefore Thy time has come:
 Man's part is done, let God himself fulfil.
 O Thou desired of the eternal hills,
 Spirit of Strength, Spirit of Counsel, come,
 Come, holy, holy God! Come, Prince of Peace!
 Lo, we are holy and we call on Thee,
 Wasteful and wicked, and the more we call;
 Whatever good or evil dwells in us,
 The time hath come when Thou must all be ours.
 Amen, it shall be so: we will not wait:
 Maker of all desire, Thou knowest this,
 Thou knowest us. We do not call alone,
 The voice of Antichrist and Lucifer,
 With every voice in agonized appeal,
 Invoke Thee now. And Thou, O Lord, wilt come,
 Thou wilt not fail or tarry, or bestow
 A part again, or offer type and sign,
 But Thou wilt wholly give Thy gracious self,
 When all our thirst will cease, for Thine are we,
 Sweet Father-Mother of the gods and men!



THE autumn announcements of James Elliott & Co. will include a work by the President of the Berean Society, Mr. Charles G. Harrison, entitled *THE TRANSCENDENTAL UNIVERSE*, being six lectures on Occult Science, Theosophy, and the Catholic Faith, with special reference to the present Gnostic reaction. Mr. Harrison considers that the time is ripe for a fuller disclosure of the methods and aims of certain Esoteric Fraternities and of that conflict "behind the veil" which "resulted in the movements of Modern Spiritualism and Theosophy." Among other subjects discussed in the lectures are the Evolution of the God-Idea, the Celestial Hierarchy, the Mystery of the Eighth Sphere, the Problem of Evil, Initiation, &c. Theosophical teachings in regard to man's origin and destiny are considered in the light of Occult Science and in relation to the philosophical literature of the church, and an attempt is made to reconcile the truths brought to light by Theosophy with the fundamental doctrines of Christianity.

Chapters in Exposition of the New Gospel of Interpretation.

II.

THE HERMETIC DOCTRINE OF THE FALL.

IN order to understand the Redemption it is requisite to understand the Fall from which the Redemption is the Salvation. For as the one is necessarily the converse of the other, neither is intelligible apart from the other.

There are two senses in which the Bible is a Hermetic book. It is inspired by the Holy Ghost operating as the second of His seven Elohim, the Spirit of Understanding, whose name is Hermes. And it is a sealed book in virtue of its being written in parables, allegories and symbols which require a key to unlock them and disclose their meaning. This, as a rule, is widely different from their apparent and literal sense, so different as fully to justify the warning that "the letter kills; the Spirit alone has life." And that which the letter kills is not only the intended sense of the Word, but also the very faculty of spiritual perception in those who rest in the letter. This is a truth to which the world's whole history, and notably the history of Christendom, bears ample testimony. All the difficulties and errors which have arisen in relation to religion, have come of the preference for the letter to the Spirit, for the form to the substance, for the appearance to the reality, for the symbol to the verity. To say which is to say that they have come of that which in the Bible is denounced as the most heinous of sins, namely, Idolatry; since this consists precisely in understanding the things of sense where the things of the Spirit are alone implied. So that Idolatry really is Materialism, and it is Materialism which is the common and original sin of man, which replaces Spirit by appearance, substance by illusion, and leads both the moral and intellectual being into error, so that they substitute the nether for the upper, and the depth for the height. It is that false fruit which attracts the outer senses, the bait of the serpent in the beginning of the world.

Until the mystic man and woman—persons presently to be explained—had eaten of this fruit, they knew only the things of the Spirit, and found them suffice. But after their Fall, they began to apprehend matter also, and gave it the preference, making themselves idolaters. And their sin, and the taint begotten of that false fruit, have corrupted the blood of the whole race of men; from which corruption the Sons of God would have redeemed them.

Now, by "the beginning of the world" in this prophetic utterance is not meant any particular period having reference to the planet Earth. It means the beginning of the world, in the sense of worldliness or materiality, in the Church of Christ. Consequently "the end of the world" means the end of materiality in the Church of Christ, and the restoration of the spiritual sense of divine things. And it is to the end of the world as thus defined that all the prophecies of that event point, the time thereof being precisely that which now is.

Our present and immediate subject is the Fall. Before there can be a fall, there must be a rise. For all things, as things, begin from below, and work upwards. That which begins or comes from above, and works downwards, is the substance of things, which is Divine, is God. For God is the Force and the Substance of which all things consist. As shown in the previous exposition, the first chapter of Genesis describes, among other generations, the generation of the visible world, which it exhibits as occurring by the procession of Deity into conditions and limitations, becoming manifest as matter, to be the life, or force, and substance of the universe. Thus we read, "in the beginning, God," the Unity of Original Being, "created," or put forth from Himself, "the heavens," or duality of force and substance, "and the earth," or matter, their ultimate phenomenal resultant. "And the Spirit," or force, "of God moved on the face of the waters," or substance, of God, "and God said," or uttered Himself, "and there was light," or manifestation of God.

Thus originated and constituted, the universe was possessed of divine capacities and potentialities by the unfoldment and realization of which it would demonstrate its true origin, nature and intent. Hence the Hermetic definition of Evolution, "the manifestation of inherency." And as the manifestation of a divine inherency, Evolution is accomplished only by the realization of divinity. Therefore, Evolution is further definable as the process of the individuation of Deity. Now the Hermetic term for this process is Regeneration.

The second chapter of Genesis tells of the ascent of man by evolution from rudimentary being to the condition wherein he is possessed of a living soul, having in him the breath of the spiritual life. His condition is now, not that only of Eden, or the kosmos at large. It is that of the Garden in Eden; the particular and finished in the bosom of the universal and inchoate, a world redeemed from chaos. All the four rivers of Eden, the constituent principles of man's fourfold nature, body, mind, soul and spirit, now compose him. And in this last and fourth generation, that of the Spirit, he is fully man, being "in the image of God," "male and female," and "made upright." For he has attained his mental balance in respect of the two factors of his mental system, the intellect and the intuition, which are the true man and woman in him, inasmuch as the mind is more than the body, and sex in some mode subsists on all planes of existence, being inherent in Being.

It is not in man alone that existence is fourfold. As the microcosm of the macrocosm, his constitution accords with that of the universe. The "car" or "chariot" in which Deity descends into manifestation is fourfold, as described in Ezekiel and elsewhere in the Bible, and consists of the four principles represented by the terms, in the universal, force, substance, astral, ether and matter, and in the individual, spirit, soul, mind, and body. Both spirit and soul are spirit, but as distinguished from each other, spirit is always energy or force, and soul is always substance. The spirit answers also to the will.

To comprehend the Hermetic definition of man and the Hermetic or mystical scriptures generally, it must be explained that in their esoteric sense those scriptures deal not with material things but with spiritual realities; and that as Adam is not a man, nor Eve a woman, nor the Tree a plant in its true signification, so also are not the beasts named in the same books real beasts, but that the mystic sense of them is implied. All of which is to say that such books are really hieroglyphs, describing under forms derived from the visible world, principles, processes and states belonging to the soul and purely spiritual. As a book of the soul, the appeal of the Bible is to the soul, and not to the senses.

Hermetically defined, then, man's function is to know and to understand; wherefore he is not man, but man rudimentary only, and in course of elaboration, until he has developed his organon of knowledge and is capable of understanding. This he becomes by the unfoldment and equilibration in him of the mind's two modes variously called its centrifugal and centripetal, and its masculine and feminine modes. By means of the former, which is the intellect, he goes forth from his radiant point, his spiritual centre, outwards and downwards to matter and phenomenon, where he obtains his physical fact. By means of the latter, which is the intuition, he returns inwards and upwards to spirit and reality, where he obtains the substantial idea which interprets his phenomenal fact, and is able to complete the system of his thought. And such is the correspondence between the various planes of existence, that he can no more complete his mental system by means of one mode only of the mind, than the solar system can be completed by means of one mode only of force, or the reproductive system by means of one mode only of sex. Wherefore the intellect and the intuition, as the man and woman of the mind, are the parents of whose co-operation is engendered the Divine child, Truth. And neither is this man without this woman, or she without him, in the perfect humanity represented by the term

"the Lord." Being thus, they are the mystic man and woman, the Adam and Eve of Genesis.

These modes of the mind are also denoted by certain animals, of which the ram is one, the action of butting with the head denoting the forcible action of the mind. And that ram's skins, dyed red, were used as the covering of the sanctuary, was to denote that only by the application of mental force combined with a pure spirit, or love, of which red is the symbol, could the mysteries concealed therein be penetrated. The most notable symbols for them are the horse and the ass. And when it is said, as in Genesis xlix., that "the Shiloh comes binding his foal to the vine, and his ass's colt to the choice vine, washing his garments in wine, and his vesture in the blood of grapes," the meaning is that man attains deliverance from the limitations of his lower nature by uniting his intellect with his intuition in a pure spirit. Thus mounted he rides triumphant as king into the holy city of his own regenerate nature. Hence the significance of the story of Balaam's contention with his ass. As that in man which "sees the angel," or cognizes the divine, the ass represents the intuition, and Balaam is the man who following the outer and lower reason, refuses to heed the intuition, until compelled by further experience to do so, when he reverses the conclusions arrived at by the intellect alone. The horse and his rider who are overthrown in the sea, imply the inevitable discomfiture of those who have trusted to intellect only, in presence of the intuitions of the soul, of which the sea is the symbol.

"Adam," then, we read in the new interpretation, is rather the intellectual force: he is of earth. "Eve" is the moral conscience: she is mother of the living. Intellect, then, is the male, and intuition the female principle. And the sons of intuition, herself fallen, shall at last recover truth and redeem all things. By her fault, indeed, is the moral conscience of humanity made subject to the intellectual force, and thereby all manner of evil and confusion abounds, since her desire is unto him, and he rules over her until now.

But the end foretold by the seer is not far off. Then shall the woman be exalted, clothed with the sun, and carried to the throne of God. And her sons shall make war with the dragon, and have victory over him. Intuition, therefore, pure and a virgin, shall be the mother and redemptress of her fallen sons, whom she bore under bondage to her husband, the intellectual force.

This was the burden of all the prophets. Recognising the Fall as coming through the corruption and failure of the "woman" Intuition, whom they variously styled the king's daughter, the daughter of Zion, of Jerusalem and other sacred places, they hailed the prospect of her restoration as the means of redemption. This is not to say that the intellect is to be dishonoured. For it is the heir of all things if only it be truly begotten of the Spirit, and be no bastard engendered of matter. Duly conjoined with the intuition, in a pure spirit, the intellect is Lucifer, the bright and morning star and opener of the gates of day. But divorced from the intuition and leagued with the sense nature, he becomes "prince of devils" in man, and author of the world's cruel sacrificial selfish system which recognises matter only and the body, and sacrifices to these all that really makes the man, the soul and the character. Hence the rapture of the prophet when, identifying the intellect thus depraved with the "King of Babylon," or ruling principle of the world's materialistic system, he anticipates his fall from his place of supremacy and denounces him as "thou that weakenest the nations and makest the earth a wilderness." And history tells of no time when the evil effects of the reign of mere intellect were more apparent than now, and the recovered Hermetic definition concerning the secret of sin and death—with which St. Paul was evidently acquainted—found such abundant illustration.

"The whole world is full of revolt; and every element hath a will divergent from God.

Whereas there ought to be but one Will, attracting and ruling the whole man.

But there is no longer Brotherhood among you; nor order, nor mutual sustenance.

Every cell is its own arbiter; and every member is become a sect.

Ye are not bound one to another: ye have confounded your offices, and abandoned your functions.

Ye have reversed the direction of your magnetic currents: ye are fallen into confusion, and have given place to the spirit of misrule.

Your Wills are many and diverse; and every one of you is an anarchy.

A house that is divided against itself, falleth.

O wretched man; who shall deliver you from this body of Death?"

And all for want of the perfect system of thought and rule of life which come only of the balance between the intellect and the intuition; which always are "the two witnesses" for God in man.

As by the attainment of this equilibrium man was made upright and existence was for him a garden of delight, so by the loss of this equilibrium he fell, and the garden was exchanged for the wilderness. Losing his spiritual consciousness he became Cain, the cultivator of the soil of the lower nature only, and bringer of the fruits of the ground in himself, the mere sense nature, and cognizing matter only, unable to make to God any offering that God, who is Spirit, can accept. Thus depraved he kills outright the Abel who, cultivating in himself the "lamb" of a pure spirit, has a pure intuition, and consecrates the highest and holiest of spiritual gifts and graces to the service of heaven.

Cain and Abel, then, are types respectively of the priest and the prophet, of the former not as he ought to be, but as he has been since the Fall, and will be until the Redemption. The Jerusalem that kills the prophets is always the corrupt sacerdotalism which, losing its intuition of spiritual things, materializes the mysteries and persecutes those who, having spiritual insight, denounce it as idolatrous. But while the prophet is the interpreter, the priest fulfils a necessary office in the church as guardian and administrator, and therefore Cain may not be killed, but is preserved to do good service in the time of the regeneration; when priest and prophet, as the representatives respectively of the sense-nature and the intuition, shall be at one again, "after the order of Melchizedec," a term which denotes the balance between the two modes of the mind.

The nature of the intuition is so little understood that some account of it is necessary to render intelligible the importance attached to it in the Hermetic philosophy. And the reason why it is so little understood is because through the total eclipse of it, man has lost the knowledge to which it alone gives access, the knowledge of his own spiritual nature and constitution. True though it be that the intuition represents the perceptions and recollections of the soul, such an account of it is wholly inadequate unless it be understood also who or what the soul is, and how the soul comes by such recollections and perceptions. It is unnecessary for the present purpose to give an exhaustive or elaborate account of the soul. It will suffice to say that it, or rather she—for the soul is the feminine factor in man's spiritual system, the Spirit being the masculine—is man's substantial and permanent part, which, when once engendered—as she is in the lowest forms of organic life—is capable of surviving all changes of form and condition, and returns again and again into the body, ever putting on higher, because more complex, forms, according as she unfolds the capacities of her substance. She grows by accretion and learns by experience; and as her nature is spiritual so are her knowledges of things spiritual; and it is her perceptions and recollections which constitute the intuition. Hence the definition of this faculty, which for the first time in the world's history has been given to the world in the New Gospel of Interpretation, but which, though authoritative, does not rest upon mere authority, since it was given to both the recipients of it to verify it by their own experience. So that it is established at the mouth of two witnesses, and so with all the knowledges in the New Interpretation. The following definition of the intuition is part of an instruction concerning inspiration and prophesying:—

“There is no enlightenment from without: the secret of things is revealed from within.

From without cometh no Divine Revelation: but the Spirit within beareth witness. . . .

None is a prophet save he also knoweth: the Instructor of the people is a man of many lives.

VOL. I.

Inborn knowledge and the perception of things, these are the sources of Revelation: the soul of the man instructeth him, having already learned by experience.

Intuition is inborn experience; that which the soul knoweth of old and of former years.

And illumination is the light of wisdom, whereby a man perceiveth heavenly secrets.

Which light is the Spirit of God within the man, showing unto him the things of God. . . .

Thou who art a prophet hast had many lives; yea, thou hast taught many nations, and hast stood before kings.

And God hath instructed thee in the years that are past; and in the former times of the earth.

By prayer, by fasting, by meditation, by painful seeking, hast thou attained that thou knowest.

There is no knowledge but by labour: there is no intuition but by experience.

I have seen thee on the hills of the East; I have followed thy steps in the wilderness: I have seen thee adore at sunrise; I have marked thy night watches in the caves of the mountains.

Thou hast attained with patience, O prophet; God hath revealed the truth to thee from within.”

The intuition, like the intellect, necessarily subsists in varying degrees in different persons. Its strength and purity depend upon the number of lives the individual soul has lived; the character of that soul; and the use made of its lives. In some persons the intuition is wholly wanting. These are the Materialists. They are not necessarily young souls, but they are weak souls, which by reason of their weakness are unable to surmount the level of matter. The soul that is old and at the same time materialist, is liable through the inveteracy of its tendency to matter to lose itself altogether in matter and cease to be.

In others the intuition subsists in a slight degree, as a flame lambent and feeble and shedding on its possessor only a variable and flickering light.

Fulness of intuition makes the prophet and poet. It is the secret of genius. The completion of the intuition is the Finding of Christ, who is called therefore emphatically “the Son of the Woman, and she a virgin,” owing to the plenitude and purity of his soul and her intuition.

But, as already said, “the man, intellect, is not without the woman, intuition, nor she without him, in the perfect humanity.” The two must be conjoined, and in a pure spirit. As love without

force is impotent, so intuition without intellect is weak and carries man astray into superstition. And as force without love is destructive, so intellect without intuition lands a man in materialism and negation, and there leaves him stranded to perish. Hence the injunction to the soul, whose nature is purely spiritual, against inclining to materiality—"In the day that thou eatest thereof thou shalt surely die;" or become, like the body, liable to disintegration and extinction. Matter is for her always the forbidden fruit.

As the soul is one so is her history one; the same narrative records at once the history of the individual and of the collective, as well also as of the universal. Our present concern is mainly with the soul collective, or Church.

In this aspect of the parable the Fall came, not by the relapse of those who had attained and were "made upright." They duly passed on to higher conditions of being. The Fall came through the failure of succeeding generations to reach the altitude of spiritual perception represented by the Edenic Church. The intellect and the sense-nature overpowered the intuition, and refused to accept her as their guide. Scripture makes it very clear with whom the fault lay. The controlling influence was of the infernal, coming from the bottomless pit of man's lower nature, and personified as the Devil, "that old serpent," and "liar and murderer from the beginning," all of which are terms to denote the negation of God in favour of man's lower nature. But the agents were the priests, who as ministers of the sense-nature, exalted this in place of the spirit, not to the suppression, but to the corruption and enslavement of the intuition. To have suppressed the intuition would have been to cut the ground from under themselves, by destroying the religious instinct; in which case their vocation would be gone. This is what the priests of a materialistic science have done. Instead of restoring this indispensable mode of the mind to the purity of which the corrupt priesthoods of religion had robbed her, they have suppressed her altogether, thereby carrying the Fall of Man to a lower

depth than has ever before been reached, as is indicated by the fact that, as represented by the recognised intellect of the age, he is content to style himself "Agnostic." For such is the term whereby he has signified his conviction of his own incapacity for knowledge and understanding, and his acquiescence in such humiliating estimate of his powers. Whereas they who are instructed of Hermes know that man is, as ever, by constitution an organon of knowledge, competent for the discernment of all truth, and only by defect of condition fails to be such an organon. And knowing this they know, having the witness in themselves, that he has but to restore in himself his lost balance between the two modes of his mind, the intellect and the intuition, once more to be whole, and sound, and sane, and able to know; when, again "made upright," he will reverse the fall and regain his proper divine image. Meanwhile he is as a bird with one wing, incapable of rising from the ground of the sense-nature, and able only to flutter round and round in a vicious circle on the same low level. And be he as big and strong a bird as he may, a veritable eagle of intellect, the sparrow with its two wings can laugh him to scorn. Far better, therefore, a little intellect and a little intuition than a vast intellect and no intuition. And if some comprehensive cause be sought for the depth of the spiritual obscuration which prevails, it is to be found in the extent to which Christendom has departed from the regimen of Eden. To humanity in Paradise, upright and unfallen, were given as food the fruits and grains of the earth. There was no slaying or hurting in that holy mount of regeneration. Living purely and innocently, as is indicated by his structure physical and moral, man was meant to live, he saw clearly and knew surely, and possessed a perfect system of thought and rule of life. Whereas Christendom, on the contrary, has fairly flesh-eaten itself out of its moral and spiritual consciousness, and by the systematic organisation wholesale of slaughter and torture has converted earth into an Acedama to the cutting of itself off from the

vision of God by the threefold veil, Blood, Idolatry, and the Curse of Eve. Which, interpreted, mean the saving oneself by the sacrifice of others, and those innocent, instead of by inward purification and amendment; the preference of the letter to the spirit, of the form to the substance, of the appearance to the reality, of the body to the soul, of matter to God. And the total loss of the spiritual consciousness, to the exclusive domination of that "prince of devils" in man, the Lucifer of the intellect divorced from the intuition, and leagued with the sense-nature.

The extent of the decline of man's perception of divine things from the altitude attained in the church unfallen may best be gathered from a comparison of the doctrines of these two states of the church. According to the doctrine of the church unfallen, and therein of that Edenic state when the lion of the intellect lay down with the lamb of a pure intuition, God who is the sole original Being, is all love and wisdom and power and goodness; and man is an individuated portion of God, constituted of the energy and substance which are God—for there is no other source for them—and is by nature and constitution essentially good, and only through his failure to recognise this fact is he otherwise. And in virtue of the divinity of his constituent principles, he is possessed of divine potentialities, the realization of which lies within his own power. The method of such realization consists in inward purification and unfoldment, the process whereof is called Regeneration, because by means of it he becomes constituted anew of the higher principles of his system, to the elaboration in him of a spiritual and substantial ego or individuality as distinguished from his physical and phenomenal personality. The production and perfectionment of this ego is the purpose of creation, and all evolution works for its accomplishment. The Hermetic name for it is denotive of its office. This is the redemption of the man from the limitations of matter by means of his reconstitution of Spirit. In it matter reverts to its original and divine condition of pure substance. Owing to its complete

suffusion by or anointing of the Spirit, this new selfhood is called Christ; and as the deliverer of the man from material limitations, whether of character, of faculty, or any other, it is called Jesus, or Liberator. Every example of it is called Christ-Jesus in the day of his initiation. And because constituted of pure soul-substance and pure spirit, which in their pure condition are God, he is mystically said to be born again or from above of water and the Spirit, of Virgin Maria and Holy Ghost, and to be at once God and Son of God. For as pure Spirit is God and God is pure Spirit, so they are not the less God because individuated in a human soul, or because when thus individuated such soul is invested with a human body. Wherefore, Hermetically interpreted, the doctrine of divine incarnation is an affirmation of the possibility to man of having in him a pure soul and spirit. And the Apostles Creed is a summary of the spiritual history of all those who, accomplishing their due evolution, become by regeneration Sons of God. And, as already said, the way to this end and, therein, the secret and method of Christ, is by interior purification and unfoldment. And it comes of living while in the body the life also of the Spirit in such wise that the whole man shall be at one with the Spirit, following in all things the divine will, making love the rule of action, and salvation the result of interior condition. And whereas under such regime every person was in process of elaborating the Christ within him, there was no need for any special manifestation of the Christ.

[To be continued.]

EDWARD MAITLAND.

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THINK only how the blue sky encompasses and includes the whole horizon, and is, in a sense, the limit of the earth! Is the universe larger than the blue distance which contains it? Be sure that the sin and discord of this life, heard amid the great harmonies of eternity, are the one jarring note which intensifies by contrast a perfect melody.

Medicina Spagyrica.

THE following article appeared in the AMERICAN JOURNAL OF HOMŒOPATHIC MATERIA MEDICA, July, 1872, pp. 427-9, being translated by Dr. G. Oehme from HIRSCHL'S NEUE ZEITSCHRIFT FÜR HOMŒOPATHISCHE KLINIK, vol. 21, pp. 38, 57.

"The researches of Dr. Lobethal, in the library at Breslau (Province of Silesia, Prussia) regarding the *Medicina Spagyrica* (Chemical Medicine), brought to light the following exceedingly interesting facts.

(1) The principle *similia similibus curantur* was known in the 12th century as a very old, rational, and empiric mode of treatment.

(2) The *Medicina Spagyrica*, developed out of Alchemy, took from it many errors, was often confounded with it and misunderstood. It suffered severely under the persecution of Alchemy, and passed into entire oblivion.

(3) The curative effect of the spagyric remedies was explained on the principle *similia similibus curantur*, in contrast to that of the so-called 'school physicians' or Galenists, who practised on the principle *contraria contrariis*.

(4) This treatment was cultivated especially in the monasteries and from them spread. The monk Basilius Valentinus, at Erfurt, celebrated through his cures and writings, knew clearly and distinctly, already in the 14th century, that this treatment was the simplest, most correct, and quickest, and recommended it highly.

(5) Theophrastus Paracelsus was not the forerunner of Hahnemann in Homœopathy, but was considered a braggart and quack, against whom the respected physicians of the spagyric school protested in word and writing.

[This is most unjust to Paracelsus. It was the physicians of his day who were the "braggarts and quacks," and they hated Paracelsus (and afterwards it is believed murdered him) because he denounced their ignorance and presumption. So at a later date was Hahnemann maligned and persecuted. I do not understand the difference which Dr. Lobethal makes between Spagyric and Alchemic medicine. From the article on Para-

celsus in the last number of the UNKNOWN WORLD, he seems to have used the two expressions as synonymous; and surely he knew best the accepted meaning of the terms.—E. W. B.]

(6) The spagyric physicians not only knew the principle *similia similibus*, and had a better and more natural explanation of it than have we, but acted on the following doctrines:—

(a) For every disease, only *one* remedy should be given, not a compound.

(b) All chronic external diseases can be cured only by internal medicine.

(c) Remedies administered according to the principle *similia similibus* should be given only in the form of an arcanum; that is, all matter (in contrast to their spirit or dynamic power) should be removed from them.

(d) All remedies work best, after they have lost their material properties, by repeated, mostly chemical, laborious preparation, and have been converted by a four-fold treatment into *quintæ essentie*.

(e) So prepared, medicines should be given in very small quantities, and not in frequent doses, on account of their magnetic relationship to the disease.

(f) The physicians of this school were not only acquainted with the most important effects of most of the present homœopathic polychrests, but knew also how to convert quartz, common salt, and similar (indifferent) bodies into arcana or great medicines.

Johann Pharamund Rumel, born at Neumarkt, Bavaria, writes in his work on *MEDICINA SPAGYRICA*, published 1694, the following:—

"As every spirit (*spiritus*) desires to be affected only by such as has the strongest affinity to it, *simile a simili curari* (page 3) . . . , the cure must be effected by a remedy of a nature alike to that which caused the disease. All poison (disease) can be removed in two ways; first, *per cont-*

raria, by a remedy of an opposite nature, which goes against the poison, . . . second, *per similia*, by a remedy of a like nature—as by *magnetism*, one poison attracts the other. But the poisonous remedy which has to cure its like, must first be so prepared, that its poison is turned into a medicine. Because a poison so prepared that it cannot do any harm, counteracts all other poison (disease) which it finds. . . . In a like way, fire and the most fiery alcohol draw out the pain and heat of a burn; cold snow water restores frozen limbs; and the oil of the scorpion, the powder of fried toads, and the fat of vipers take out all infection by poisonous animals” (pp. 599-601).

This teaching embraces the three chief principles of *true* Homœopathy, as taught later by Hahnemann, viz.: the similar remedy; the single remedy; and the dynamised remedy, usually called the infinitesimal dose. It is interesting as showing the advanced knowledge of some of the old Hermetic philosophers.

It will be observed that both Rumel and the writer of the documents which Dr. Lobethal discovered, use the term “magnetism” or “magnetic relationship” to denote the *modus operandi* of a medicinal cure. Thirty years ago I wrote out a theory of Homœopathic action (never yet published), in which I argued that the disease-forces and medicine-forces were the same in essence, but in opposite polarity; hence when the appropriate remedy was administered according to the law of *similia*, they neutralized each other, leaving the vital force free to restore health; or if it were too feeble to effect a complete cure, to relieve, and finally to procure euthanasia.

E. W. BERRIDGE, M.D.

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WHAT magic art teaches is how to realise the dream—a lesson of immense worth and importance.

Stages in the Cognition of the World.

I.—SPATIAL COGNITION, OR INTEGRATION IN SPACE.

IT seems appropriate to an early number of a Magazine entitled THE UNKNOWN WORLD, to offer some considerations of a philosophical character concerning the import of that title. And in this way we may perhaps obtain some general conceptions which will not be without regulative use in more particular speculations and researches.

Now what, in the first place, do we mean by a “World,” and how do we conceive a difference of worlds. Since we are not thinking of worlds as orbs in the astronomical sense, or of mere spatial apartness, we can only mean by a world a total objectivity in relation to sameness of cognitional apprehension, and by another world another total objectivity in relation to the sameness of a cognitional apprehension which is different from the first. The difference, then, lies in the cognition, and it is only on the pre-supposition of different cognitional modes that the expression, “unknown world,” has any possible meaning, other than with reference to the stellar geography of our space. For that there should be a “world” *absolutely* unknown—a world out of relation to consciousness altogether—is for philosophy a contradiction in terms.

But this difference of cognition may be a discrete, or specific, difference, or it may be a merely intensive difference, *i.e.*, a difference of degree within the same mode. In the latter case, there would be another world of objects, meaning objects only apprehensible by another sensibility of the same kind, but they would be the same kind of objects, and therefore readily *imaginable* by any consciousness in the same general mode, or upon the same general plane of cognition. Further to distinguish, such “another world” may again be conceived as either a world of simulacra—a “ghost” of our world—or as a revelation to sense of what is only

imperceptible to us by reason of the maximum or minimum of our sensibility, not by reason of its essential constitution. We can, for instance, easily imagine such a *development* of our mode of sensible cognition, by which it should become susceptible to impressions which cannot now be translated into consciousness. This, however, would be only an *addition* to our present objectivity, or "world," but it is quite supposable that finer susceptibilities of our sense-mode might exist to the *exclusion* of the coarser degree. So also we know that what we call the microscopic world must be adjusted to the natural perception of the mites which live in it. There is no absolute space-magnitude; space is a form of consciousness, and magnitude is only a comparative term as between things on the same scale of representation.

For most people, the "unknown world"—in any occult sense of the term—to be real must be an *imaginable* world, *i.e.*, a world translatable into the objectivity of our cognitional mode. It is conceived, so far as it is conceived at all, as in some sort a ghost-world, and even then it is often mis-named "spiritual." Now, a world of objectivity for a distinctly different cognitional mode from ours is *for us* a spiritual world, however substantial for that other mode, and although above that, again, there should be quite another cognitional degree, or a superimposed series of such degrees, each with an objectivity which would be "spiritual" for all below it. Ultimately, however, the unity of the universe requires that there should be an *absolute* cognition, the perfect self-manifestation of "the One" or the Universal, and every lower "world" can be only that one manifestation reflected in a more and more imperfect (or less integral), because more partial, way at each stage of descent. The true world, or cosmos, is one, and "our" world is only different by reason of our difference, partiality, defect, or privation of consciousness.

Now this cognitional defect of ours is definable as a failure to bring unity into our representation of the true or "real" world, and a proximately superior cogni-

tional degree must be one of an advanced stage of integrating perceptual intelligence. But this phrase, "perceptual intelligence," requires some elucidation from the point of view of Idealism.

When a metaphysician says, "the ideal is the real," he means not only to assert the reality of the *idea* as the truth underlying its representative flux in the phenomenal consciousness, but also that the phenomenal consciousness itself is only possible through ideation. The least perception in that consciousness is an objectifying synthesis (which is at the same time self-distinction from the "object," the moment of self-consciousness), and every perception consists in this process. In every perception we bring *unity* into the sense-content, which sense-content is, indeed, nothing (ultimately)* for a self-relating consciousness, except as thus reclaimed from its unrelated dispersion, and thus converted into, and unified as, an object. The possibility of apprehending an object depends primarily on unification, and all that pertains to its definition as object in general is purely ideal, *i.e.*, is the implicit predication of universals (ideas), which become explicit in the reflective consciousness. For instance: every space object is a *quantum*, a synthesis of space. Now space, or extended "matter," conceived in abstraction from consciousness, has not possibly any such or other synthesis, or unity in itself, which it could transfer to perception. Space, so regarded, is nothing but *partes extra partes*; it is the direct negative of the unity which we must think into it in quantification. An *extended something* is a contradiction in terms until we have overcome the non-integrity of the space-form. The "thing" falls asunder into infinite multitude, it has no minimum basis of unity in space, if that is abstracted from the consciousness to which it in truth belongs, and which can synthesise it through its own unitary or ideational function. The space-quantum is thus a determination, or particularisation, of the idea, quantity (itself a determination in the total dialectic of the "Idea"), which as con-

* The reason for this qualification will be apparent in what follows.

taining the moments of number or extension, and bound or limit, is the *a priori* condition of all "objects" in space. Idealism insists on the logical priority of thought in all perception. We cannot have *this* or *that* object till we have the possibility of an object at all. On the other hand, neither can we have an object save as this or that object; and it is just the particular thisness or thatness which seems to oppose itself as a residual indefinable, unsubsumable "matter," to the universal (idea), and to be the very "real" of the object. So it is the problem of idealism, as it is the problem of thought or intelligence itself, to overcome this stubborn resistance to its dialectic, a resistance which, if not overcome, is fatal to the conception of the world as finally at one with intelligence. But thought is adequate to its task, or rather, it only finds itself, in its higher potency, as the accomplishment of it. For if, by its own synthetic movement of integration, it has made the "object" possible, and has enabled the defiant "matter" to assert itself as the reality of the object, a second synthesis, resolving the first, and re-constituting it as a factor in a higher and more integral objectivity, will show that "matter," the this-thingness of the lower synthesis, submissively converted to an ideal relativity in the higher. How this is so, some hint will be forthcoming as we proceed. Meanwhile, we may already say of all perception that it is, *pro tanto*, an idealisation, a finding of the world as ideal. As well put by an admirable exponent, "the *a posteriori* is simply the first form of a consciousness which in its ultimate development must become *a priori*."* And therefore must we protest against current misconceptions of idealism, which represent it as opposing the "noumenon" to the "phenomenon" *absolutely*, and making the latter mere "illusion." The noumenal world is the perfectly integrated world, that is, the perfectly *intelligible* world; and the phenomenon, so far from being "mere" illusion, is, *as positive*, an approximation, however minutely partial, to this intelligible integ-

ration. It is *as negative*, *i.e.*, as non-integration of phenomena *inter se*, their non-relativity, non-mutuality, or the non-conversion of them connectedly to intelligence, that the "phenomenal world" is other than, and an illusory representation of, the real, ideal, or noumenal world. Nor, certainly, is this illusory character to be under-rated. For it would be the greatest mistake to suppose that the intelligible connection of the noumenal world is only such a connection or interrelation as it is the aim of "science" to discover among phenomena *as such*. For, as I hope to show, in what remains to be said, the integral, vital, organic connection of phenomena instantly deprives them of their phenomenal character, of their independent perceptibility by *our* cognitional mode; and just as that mode itself, which we must not assume to be the lowest rung in the ladder of ascent towards the intelligibility of the world, has suppressed a possibly lower form of cognition by raising it to the ideality represented by the particular phenomenon of our consciousness, so it must itself undergo the like suppression by conversion to a higher. Nor are we without material in our own mode of consciousness, for determining what the character of that conversion must be.

When we see the picture of a three-dimensional object, say a house, on a plane surface, our knowledge of the third dimension enables us to relate the superficial lines in the perspective, and construct from them the image of the house. We know what is meant; the representation in the second dimension is intelligible. But if we were beings of only a two-dimensional space-cognition, and supposing we were able to perceive the lines collectively or successively, we could make nothing of them, nor even have the least idea that they had any intrinsic or unitary interrelation. We should know them merely as external one to the other, and they would have no meaning for us. Nothing in that mode of cognition, no scientific classification, or knowledge of properties of surface lines, could make their true relation apparent, though pro-

Caird: Essays, vol. ii., p. 465 (Metaphysic).

bably our "scientists" would be popularly credited with knowing, or with being on the way to know, all about them that there was to be known. We might have a religion which taught that we should believe in a transcendent author of the lines, who meant more by them than we could understand, but at an advanced stage of two-dimensional scientific culture we should call this superstition. Or we might have "intuitionists" putting the same thing to us in another way, but they would be our visionaries or mystics. For us limited surfaces would be our real things, and lines—mark this—nothing real, but the limiting, relating, ideal element in our percepts. The line—for a one-dimensional being the real thing—has been carried up by the two-dimensional cognition into the richer percept, and in that raised to the ideal or relational rank; and the independent sense-reality it had for the hypothetical lower space-cognition has been suppressed. The two-dimensional cognition is thus an advance upon the one-dimensional, towards objective unity and the intelligibility of the world. It is most important that we should see clearly that this advance consists in the conversion of the particular sense-real itself of the lower mode of perception into a *relation* in the particular sense-real (object) of the higher mode. The second, or surface dimension, is only known by suppression of the *independent or abstracted* reality of the one or line dimension, and re-finding it in its ideality as relational. The line is no longer a line to be cognised *per se*, but is now recognisable in its higher, because related, truth of a limit in the two-dimensional percept. Thus we see why integrational synthesis is not *aggregation*, the mere addition of one thing to another, or cognition of an *external* relation between them, the factors being individually *suppressed* on behalf of the new unity. We are reminded of a profound and beautiful aphorism in the Sankhya philosophy, consequent on its main principle that Prakriti (which we may for this purpose conceive as untoned or unintegrated "nature") is "for the sake of soul." "Nothing," says Kapila, "is more modest than Nature;

that is my judgment; saying 'I have been seen,' she does not expose herself again to the view of soul."* "Soul" in every cognition is the idea, and "nature" has a two-fold signification. For in the one aspect, it is that in the particular cognition which still asserts itself as a "matter" independent of intelligence. "Soul" has not "seen" this matter, *i.e.*, intelligence has not yet *seen through* it. But nature seen is *eo instanti* suppressed, become a factor in the ideal integration of a higher percept, brought under intelligence. And this conversion is indeed a "seeing" by intelligence, not a real change in what is seen. For the truth of the world seen in the highest cognition is all along presupposed in the possibility of the lowest, and the phenomenality of consciousness is only the partiality of its apprehension. And this leads us to another consideration, which is of much importance for a clear understanding of our subject.

This absolute pre-supposition of the real in the phenomenal is represented at any cognitional stage by the presupposition of itself by that cognitional mode, as an absolute *prius* or condition of cognition for all that its own perception contains. Every attainment of a cognitional mode locks the door, so to speak, behind it, against *imagination* of any lower mode, though it may be speculatively or hypothetically conceived. What we have won for the ideal in the constitution of *our* sense-real cannot be again degraded by us by disintegration into a lower sense-real. That would be at the peril of our own degradation: imagination is magical, and into whatever principle we can imagine, above or below, to that principle we can be *converted*.

Not to insist, however, upon what may seem a providential reason, or upon a providential aspect of the fact, it is easy to see that what has once become a *relation* in a percept (*i.e.*, ideal), by the above indicated integrational conversion, cannot possibly be imagined as itself a *percept*, inasmuch as our sensuous imagination can

* Davies' translation. Hindu Philosophy; Trübner's Oriental Series. So Caird: "As nature is only for spirit, so the spiritual energy which reacts upon nature is that which manifests for the first time what nature in reality is."—ESSAYS, vol. ii., p. 531

only abstract and intensify an element in *our* percept, and must take it as it is found therein. Thus we beings of three-dimensional space-cognition are wholly unable to *imagine* sense-perception limited to two dimensions. For our space-perception, line and surface are "only" limits; out of relation to our space we say they are mere abstractions, and this is the answer usually made to attempts to elucidate the existence of a fourth dimension by reference to what the third dimension would be for a two-dimensional mode of consciousness. On account of this inability of imagination, it is assumed that no sense-perception can give what *for us* is merely a relation in our percepts. But now this is itself the fallacy of an understanding which has not yet reflected its own percept into itself, so as to see that it is its own action that has originally constituted it, and that, therefore, there is room for perception as low down as there is room for synthesising or ideational action. And as we find the line already raised to relation in the surface (as the surface is raised to relation in three-dimensional perception), the possibility, at least, of a surface-percept is given. And this possibility becomes a strong presumption, in considering for what the hypothetical *fourth* dimension stands, in our general conception of successive stages of progressive integration of "the world."

The objects of our sense-perception are taken to be real units, or at least to contain real independent units in juxta-position or adhesion; whereas they are real only in so far as they are integrational of a content, but unreal when conceived as being or containing units with an *esse* independent of essential relation. Our sense-perception, presenting objects out of essential relation, so far from giving, as is supposed, a concrete world of reality, allows only an external relativity, so that we cannot see why one object should be at all essential to another, or could not do without all the rest, or why the rest could not do without it. This is the presentation, not of a world, but of abstract elements or potential ingredients of a world.

And these elements are themselves only "objects" by virtue of the unifying ideation reducing, or rather raising, to relativity the line and surface which for a lower mode of perception, with less ideation, would be space itself. Such a space would present only the abstract elements or potential ingredients *of our one object*, with no more suggestion of their related unity *in and as one object*, than our *many objects* offer to us of their own synthesised relativity in the unity of a concrete world. Sense-perception approximates to real cognition because it has synthesised its elements into an object in which the elements have surrendered their independence, have departed from their abstraction, and have thus taken place and rank as constitutive relations in and for the object. On the other hand, the object thus constituted is itself not essentially related to other similarly constituted objects; it still asserts itself as an independent *thing* in opposition to the intelligible unity of the world; and so far sense-perception falls short of real cognition. That is our sense-stage, and just because it is our sense-stage, we necessarily suppose—until thought corrects the supposition—that there can be no sense-real below or above it, and that, therefore, "the ideal" cannot in hard, tough, fact, poetry apart, be "the real." And one result of this misconception is that we *invert* the true meaning of the term "abstraction," applying it to the integrating, organically self-explicating idea, instead of to that which is detached (abstracted) from that integration. For, not seeing that we have got so far as we have in objective perception by and through the constitutive action of intelligence, whereby the *unity* of the sense-object, without which it would not be an object, is obtained, that very unity, the condition of *all* perception, is described as "an abstraction," whenever intelligence postulates it of the world, in just the same sense in which we have ourselves accomplished it by our cognition of "objects" in the world.

Now speculations on the fourth dimension treat our three-dimensional solid as a

mere *limit* in four-dimensional space objects,* thus or so far further unifying space-content, and approximating to a space-world order in concrete relation. And this only supposes a rise in the ideational character of perception, or a larger determination of sense by intelligence. It is not more difficult for us to conceive our solid object converted into an ideal relation co-constitutive of a higher space-object, than it would be for a two-dimensional being—if we suppose the general level of his intelligence the same as our own—to conceive his surface object suppressed as to its *thingness* on behalf of further world-integration. And yet if space is a form of consciousness, it is irrational to suppose that it is a space less evolutionary, or modifiable, than consciousness itself; and to adduce the impotence of our imagination against the hypothesis in question is an implicit denial of the evolutionary potentialities of consciousness. Nor can we concede progress to intellect and deny it to sense. For there can be no unatoneable estrangement between the two in an identical being, and their progressive reconciliation can only be effected by progressive modification of the lower principle by the higher, till the latter is seen altogether in and through the transparency of the former. A consistent idealism requires that the conception of the objective world as non-spiritual shall yield to the self-recognition of spirit in it; and the philosophical account of perception—what is said of it above being, of course, a very slight and defective reference to that account—has already brought us a little on our way. But that we may make a further speculative advance, it is necessary to keep in view what has been already said, that the sense-world of every stage of sense-cognition is the *representation* of the real world on that plane; just as the lines of a perspective drawing on a surface represent the things of a higher dimension. The whole opposition of the “noumenal” to the “phenomenal” consists in the impossibility of interpreting, or

cognising, this representation *from the plane on which we have it*. As the house to the drawing of the house, so is the noumenal to the phenomenal. Establish phenomena in integral relation and you get the noumenon. Our three-dimensional phenomenon is noumenal for its two-dimensional representation—the phenomenon of that dimension. The history of occult experience is pregnant with significant hints—which are indeed of very frequent occurrence for every one who *observes*—of a non-apparent connection among phenomena of both space and time, and these coincidences are inexplicable except on the assumption of an ideal subsistence and correlation. But, indeed, we do not require such special intimations to assure us that somehow thus must the riddle of the Sphinx be read.

A second article will attempt to deal with the question of the integration of *time* and its phenomena; that so, having re-conceived the two great forms of human experience, we may coherently apply to man himself the same conception of integrational progress, an application reserved for later treatment.

C. C. M.



A BOY sat reading the lives of earthly conquerors—Alexander, Cæsar, and Napoleon. They asked him if he meant to be a soldier, fighting in great battles, and perhaps becoming a leader in war. He answered: I also will one day conquer the world; I have vowed to do it with God's help. But he meant that he would possess it in the service of men, not in their destruction; he would make the whole world so much love him that he would conquer it all by love, and reign over it as king, to its own happiness. When he grew up to manhood, he made a hospital for homeless boys, out of whom he made useful men and sometimes great ones. It is thus that a high ambition always fulfils itself in some way and in some measure. *Deo gratias.*

* See, especially, Mr. C. H. Hinton's ingenious diagrammatic elucidations in his "Scientific Romances" (Swan, Sonnenschein, 1886).

Some Definitions of Mysticism.

IN the first issue of THE UNKNOWN WORLD it was sought to establish as clearly as possible what Mysticism is, and how its divisions are to be distinguished, in order that all persons who might be making their first acquaintance with its problems through the medium of the new Magazine should be in no doubt as to the nature of the great subject to which its pages are dedicated. "The Threefold Division of Mysticism," in which this attempt was made does not, on a second consideration, appear to call for any serious revision, and yet it has seemed well to the writer of that paper that he should not, in such a matter, be contented merely with the delineation of his own standpoint, but that it would be advantageous to invite the opinions of leading Mystics, not in criticism of the article, but, what is more to the purpose, in exposition of their own independent views. Proposals were made accordingly, and met in due course with a liberal response from most of those who had been consulted. Before setting out in their original form the results thus obtained, it will be necessary to recur for a moment to the little paper itself. There it was defined, and not exclusively on the authority of the writer, that Mysticism was "the endeavour of the human mind to grasp the divine essence or ultimate reality of all things, and to enjoy, even in this life, the blessedness of an immediate communion with the Highest." There is nothing to alter here, but much more might be said, and there are other possible points of view. It is well, for example, to look at the obverse side, and note a typical definition on the part of a hostile critic. "Whether in the Vedas, the Platonists, or the Hegelians," says the late John Stuart Mill, Mysticism "is nothing more nor less than ascribing objective existence to the subjective creations of our faculties—to mere ideas of intellect." As the evolution of transcendental experience has to do with nothing less than with objective existence, it is difficult to see that this is any definition of Mysticism, and had so great a mind as that of John Stuart Mill enjoyed the advantage of the increased lights of the last fifteen years, he would have himself considered it more

unphilosophical to speak of "mere ideas of intellect" than of mere sensible impressions. It was years later, in a leading monthly review, that one of the most cultured English laymen of the Latin Church offered the counter-definition which follows:—"A spiritualistic philosopher," observed Mr. W. S. Lilly, "would call Mysticism the direct communion of the Soul of Man with the Supreme Object, to which neither the senses nor the logical understanding can attain. The mystical doctrine in its essence is that the highest fact in man can hold immediate intercourse with the Highest Fact in the universe." It is perhaps only by verbal shortcomings that this definition escapes perfection when regarded from the standpoint of the Mystic. That absolute being to which neither the senses nor the logical understanding can attain is the Supreme Subject rather than the Supreme Object. And remembering that it is philosophically needful to distinguish between fact and truth, it is not altogether advisable to speak of a Highest Fact in the universe. But at heart the definition is right and will be gratefully recognised by the Mystic.

There are some men whom a laborious course of thought has led ultimately into transcendental truth, with great profit to themselves and to others; there are some also who are born Mystics, and to this second and richly gifted class belongs Mr. C. C. Massey, well known as the translator of Du Prel's "Philosophy of Mysticism," but better still by his contributions on mystic subjects to the periodical press of to-day. Perhaps a time will come when these writings will be recovered and collected into another of the great books of man's spirit, and it will indeed be a rich garnering. He has responded willingly to the request that he would define his own standpoint, and his is the first view which will now be offered to the reader.

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I have been asked by the Editor to offer a succinct definition of Mysticism. This is not easy, because in Mysticism generally, as in the "Mystical Theology" of the Catholic Church, we have to recognise a distinction between its speculative or doctrinal, and its practical or experimental aspects. Seeing, however, that these two aspects are most intimately related, their very distinction suggests the *differentia* of

Mysticism from logical philosophy and theology. In order that the distinction above referred to may fall within the definition, I should say that Mysticism is a peculiar vital apprehension of spiritual principles and energies, and of their functional operations in or through man and nature. It claims a certitude analogous to that of sensible experience, and usually designated "intuitional." Thought, in whatever province it is exercised, seeks to recover for consciousness the synthesis of its related elements; "intuition" gives this synthesis immediately, and is a direct perception of truth in an organic and concrete unity.

It is perhaps needless to remind readers of THE UNKNOWN WORLD that this is the distinction recognised by the Platonic and Neo-Platonic schools between the noëtic and dianoëtic functions of the soul. Thus Plotinus:—"After these things, however, should be admitted the subsistence of another intellect, different from that which reasons, and which is denominated rational." Of the noëtic he further says:—"Vision is there, and that which is visible is consubstantial with it. Such also is the visible as is the vision, and the vision as the visible. Who is it, therefore, that will speak of the visible, such as it is? He who sees it. But intellect sees it; since in the sensible region also, sight brings light, or rather being united to light, sees light; for it sees colour."*)

All "genius" way be considered mystical, since therein the idea takes complete possession, in its self-luminous immediacy and energy, and hence *utters itself* in external manifestation, as word or work or ordering, instead of *being mediated* by a representative faculty on which it has not directly seized, and which, therefore, always dilutes the expression with something weak or only typical (e.g., conventional treatment in art or literature, imperfect execution of a plan, etc.). The human agent only becomes a perfect organ or instrument for ideal manifestation when his self-consciousness is at one with the revelation of the idea; or rather, this revelation itself only enters on the sublation of an alien self-consciousness. That this, which is true of all genius, is pre-eminently true of the highest genius, the religious, is of course, the most constant and consistent teaching of Mysticism. He only, the 'regenerate,' knows God—the Idea of all Ideas—in whom the separative self-consciousness is reduced to complete latency—the mystical death. The operative power of this "risen" Christ-man is well expressed in the brief sentence of a great (Catholic) exponent of Jacob Boehme, Franz v. Baader: "ist dein Herz in Gottes Herz erhoben, so hewegt sich auch deine Hand in seiner" (Is thy heart in God's heart raised, so also moves thy hand in his). And that introduces us to the magical doctrine of mystic philosophy, which teaches that the power as well as the knowledge of every principle devolves on those who truly and centrally attach themselves to it. On the other hand, mysticism is not concerned with

occult phenomena or abnormal experience as such, or except as manifestations of the potencies of the soul in overt union with one or other of its constitutive principles. So, also, it takes no account of the "false lights" of the region called "astral," to which the Church would add demoniacal persuasion. And these exclusions are justified by the origin of the term from the ancient "Mysteries," in which the safety and success of the Initiate lay in a steadfast indifference to all external manifestations, and in avoidance of all aberrations in the symbolical course of his self-evolution.

C. C. M.

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This definition expresses in a much more complete manner certain of the views advanced in "The Threefold Division of Mysticism," which, being designed for elementary readers, was put purposely in a somewhat bald manner. It will be seen that the true relationship between Transcendental Religion and Transcendental Science is more exactly established in the statement that "the power as well as the knowledge of every principle devolves on those who truly and centrally attach themselves to it;" and Mr. C. C. Massey seems to be in full agreement with the writer of last month's paper as to the value of occult phenomena.

The President of the Christo-Theosophical Society, whose views now follow, approaches the subject in a less technical manner, yet he leads up to much the same point of view.

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Mysticism is the cult of those who find mystery in things which to ordinary folk are but ordinary. Where the non-mystic sees nothing to wonder at or admire—still less to adore—the Mystic finds subject for wonder, admiration, and worship. The philosophy of Mysticism is based upon the recognition that *Form* is not hap-hazard, but springs from some essential relation of the entity possessing the form to the special spiritual idea of which the form is the outward manifestation. In other terms, everything in nature is conceived of as standing in the same relation to its spiritual Idea as words stand to thoughts. Under all phenomena there lies, the Mystic believes, the Noumenal. Phenomena arise from the fact that we ourselves are Spirits in Bodies, and therefore cannot cognise Spirit as Spirit. As the Noumenal *Subject* has become phenomenal in our Self-consciousness, so the Noumenal *Object* becomes phenomenal in our sense-perception. We can for the present, and while as we are now, know the Noumenal only through the phenomenal. Materialistic Science

* "On Gnostic Hypostases." (T. Taylor's translation, "Select Works of Plotinus," pp. 423-482.)

studies the material form only to learn the truths of the Outer, which is, to him, practically the All. The Mystic studies it with a deeper aim; attempting, through the knowledge of it, to penetrate to some perception of the Spirit of which it is the outward manifestation. What we turn our eyes upon, the Mystic would say, is Spirit; but what we consciously see is Form. Or in other words, the human senses are the media between two parties; the Ego, and its environment. Outside the eye is Spirit, but, on passing through the eye, Spirit becomes Form; just as a ray of white light becomes a spectrum on the observer's side of the prism. The literature of Mysticism is a record of suggested interpretations of phenomena in the terms of Spirit, as far as human words—themselves phenomenal—are capable of expressing spiritual ideas. In these interpretations Mystics are sometimes assisted, or guided, by the opening in themselves of faculties transcending the ordinary sight of eye or hearing of ear. Hence the study of such possible openings, and of whether or no any special course of life or training is able to secure or aid the attainment of them, forms a large portion of the content of Mysticism. Where there is no phenomenal opening, no vision or hearing, the Mystic relies largely upon his Intuition, which is, by many, thought to be a more trustworthy guide than psychical sight or hearing. Intuition is a perception of Ideas rather than of objects or sounds. It is, in a degree, less phenomenal than the vision of objects unseen by the bodily eye; for such objects are still *objects*, phenomena; and the question of their right interpretation is as much a question as in the case of objects seen by the bodily eye. The End of Mysticism is the attainment of the Wonder-life; a life—that is—lived in the power, not of the ordinary external world and its motives, but of that world which to ordinary sight is The Unseen. To all who cannot discern this world, the Wonder-life of the Mystic seems madness, because they cannot see to what his actions are referred. But the Mystic knows that the real madness is in those who think him mad, because, while he indeed sees to what their actions are referred, he sees also that it is to what *is not* but only *seems*; like the rush of thirsty travellers to the apparent stream or lake, which, as they approach it, disappears, and is not. While his own acts, he knows, are referred to eternal verities; and shall be justified by their results in the day when all illusions must become manifest, and only the Real shall abide.

G. W. A.

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Here, also, there are statements which, much to the satisfaction of the present writer, are in perfect consonance with all that was advanced last month. That in our present environment we can know the Noumenal only through the phenomenal seems at first sight to join issue with that part of the origi-

nal definition which speaks of the enjoyment in this life of an immediate communion with the Highest. But the advanced Mystic is not "what we now are," and seeing that it is promised to those who "lead the life" that they shall "know of the doctrine," so, doubtless, it is the hope of all Christo-Theosophists, and above all of their president, that those who enter by the adapted life into the real knowledge, will, in or despite the body, obtain, even in this life, some satisfying measure of the inexpressible fruition of that knowledge. There is one point in this paper which will not escape the admiration of an observant reader. It sets the philosophy of Mysticism in such a light that it can be applied very simply to the life of man in his ordinary daily environment, and will lend depth and richness to that life, by providing a "deeper aim" to those whose worldly pursuits, all honourable and for them, perhaps, all necessary, forbid much participation in the Sabbath rest of the interior life.

The Rev. R. W. Corbet, deeply appreciated by all who know him as the author of "Letters of a Mystic of the present day," has written briefly when all readers would have been glad to have received his opinions in full expression.

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In reply to your request that I should send you a little statement of my own standpoint, I would say that a Mystic—as I understand—is one who studies every aspect of human life from the point of view of the essential Life-principle of mankind. A Christian Mystic is one who recognises in the Christ the fullest disclosure of the essential characteristics of the Life-principle of man: the verification of which characteristics are in part at least within the scope of the experience of every man. A Mystic, consequently, endeavours to translate all statements of human experience and aspiration, as well as of theories of the Divine Being, into corresponding terms as in relation to the Life-principle of man, and of the universe generally. Thought with him is not a series of well attested perceptions and facts, but the vision or perception of those well attested perceptions and facts in an organic unity of Life-development; by the exercise of the Life-principle in mankind through trustful devotion to its inspiration. For the most part, the last thing people trust, or even wait upon for teaching, is the Spirit of Life in themselves. They will listen to, or seek for, teaching from the broken sounds of that Spirit in the life of others, without testing them by the

direct utterance of the same Spirit to themselves : hence the significance and power of inspiration are lost sight of. It seems to me the lore of the past may now be translated into simpler terms, namely, terms that come within the reach of all real students of Life and its manifold experiences.

R. W. C.

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For the first time in the course of these definitions the standpoint of Christian Mysticism is here described, and it is put unmistakably. But there is one passage in the "Letters from a Mystic" which may be cited here in extension of the author's view, more especially as, in its own sphere, when it condemns "resting upon manifestations," it connects with last month's words upon transcendental phenomena. "I am rejoicing that you feel the sphere of Christian evidences to be chiefly in the spiritual world. . . . Our Lord's words are ever deprecating the demand for outward evidences, connecting it with the phrase 'evil and adulterous;' that is to say, a resting upon manifestations in that outward world which is under the power of the evil one is 'adulterous' as in relation to the true Spouse, Whose Face and Law of Life we discern and embrace, not in the outward and transitory, but in the inward and eternal. His Revelation is unique in its origin, for it is not of this world. . . . and it commends itself to universal acceptance because it is rooted in our Being, is latent in all, and has only to be known."

There can be little need of introducing Mr. Edward Maitland to the readers of THE UNKNOWN WORLD. This magazine was not established to expound the "New Gospel of Interpretation" in any exclusive way, but it is impossible to overlook the immense mystical importance of that Gospel, and it is also impossible not to recognise that there is no man now known to be living in England who has had such an abundant transcendental experience as its "surviving recipient." To the question, "Mysticism: What is it?" Mr. Maitland replies most fully.

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First, what it is not. It is not phenomenalism, which is materialism; but is the opposite of this. That is to say it is Substantialism, which is Spiritualism in the sense wherein it is opposed to materialism, that which recognises Spirit as the

true substance of all being, and matter as the phenomenal manifestation of that substance.

Can man cognize Spirit and, if so, how? He can cognize Spirit in virtue of his own essentially spiritual nature. Were he not Spirit he could have no conception of Spirit. But he is also matter, and, therefore, he cognizes matter also.

Nevertheless, "Monism" is a true doctrine; and there is but one Substance. What then are Spirit and matter, and their relation to each other? To make this clear it must be explained that Spirit, which is the sole real being, subsists under two modes, Force and Substance, which are respectively of masculine and feminine potency. Whence the definition, Matter is Spirit, being spiritual substance projected by spiritual force into conditions and limitations, and made exteriorly cognizable. Which is to say that matter is phenomenon generated of force and substance as parents.

But, being Spirit, matter is capable of reverting to its original spiritual condition, ceasing to be as matter. Wherefore matter is not eternal as matter. It is eternally the mode whereby Spirit manifests itself in the outer and lower.

The tendency of matter to revert to the condition of Spirit—or, stated more exactly, the tendency of substance to revert from its secondary, derived and "created" condition of matter, to its primary, original and divine condition of spirit,—is the cause of Evolution. And as without such prior descent there could be no ascent, Emanation is the condition of Evolution. They are as centrifugal and centripetal to each other: Emanation representing the projective force of Will; and Evolution the attractive force of Love. Creation is by the former; redemption by the latter.

Evolution is the manifestation of inherency. Owing to the divinity of the constituent principles of existence, its force and its substance, the inherency of existence is divine. Wherefore Evolution is accomplished only by the realization of divinity. The condition of the accomplishment of this process is the ability to recognise the divine. This comes by "Regeneration," which is the means of "redemption," the redemption of spirit from (the condition of) matter. So long as the individual is able to cognize the material and phenomenal only, he is unregenerate and not yet redeemed. Regeneration represents involuitional evolution. It is the process whereby the spiritual and substantial individuality is generated and elaborated within the physical and phenomenal personality; that is to say, the true and permanent ego within the physiological and perishable ego, as its matrix. Wherefore redemption constitutes the crown and completion of creation.

The faculties whereby man cognizes the region which, lying within the phenomenal, is interior, mystic, spiritual, and therein divine, are those of the substantial ego. The possession of these faculties and of the experiences obtained through them, constitutes him a mystic; and mysticism is properly the science of the spiritual and divine. St. Paul speaks as a mystic when he says, "the natural," or merely physical and mental, "man

knoweth not the things of the spirit, nor can receive them." And inasmuch as the process of regeneration does not have its commencement until a certain advanced stage of evolution extending over numerous earth lives, and when commenced requires many earth lives for its accomplishment—for regeneration is *from out of the body*—the mystic is necessarily a soul of high maturity, and represents the attainment by man of his spiritual majority, in virtue of which, and of which alone, he is an organon of knowledge and understanding, and able to attain to certitude of truth, even the highest. For as mystic he is able to discern the reality behind the appearance, the substance behind the form, the spiritual content within the material vehicle. Doing which, he gets to the back of phenomena, and knows that God *is*. And only when he can do this is he superior to the liability to "idolatry," which consists precisely in preferring the appearance to the reality, matter to spirit. In such measure as man apprehends principles, he is a mystic.

Between Mysticism and Occultism is this distinction, one of high importance in view of their modern revival. They refer to two different regions of man's fourfold system. Occultism deals with transcendental physics, and is of the intellectual, belonging to science. Mysticism deals with transcendental metaphysics, and is of the spiritual, belonging to religion. Occultism, therefore, has for its province the region which, lying between the body and the soul, is interior to the body, but exterior to the soul, that is to say, the "astral;" while Mysticism has for its province the region which, comprising the soul and spirit, is interior to the soul, and belongs to the divine.

The term employed by the initiates of the Hermetic Gnosis to denote the perfected substantial ego, his possession of which makes man a mystic in such measure as he is a mystic, is Christ Jesus. And when they said, as in the definition recently restored concerning inspiration and prophesying, "Christ Jesus understandeth God: He knoweth that of which He beareth witness,"* they referred not to any particular individual manifestation of the Christ, but to this principle as subsisting in all men according to the degree of their regeneration. It was also to this principle that St. Paul referred when, looking beyond the "Christ who is after the flesh," he insisted on the "Christ formed within" as the agent of salvation. The doctrine, as thus expounded, has been in the world from its spiritual beginning, and was that doctrine the "reproach of which was esteemed by Moses greater riches than the treasures in Egypt." And it was for its preservation from loss through the corruption of religion in Egypt that the migration of the sacred mysteries to new and purer conditions was undertaken, which constitutes whatever of historical fact the narrative of the Exodus contains. It is, moreover, the doctrine on behalf of which, as the one way of salvation, the prophets have always insisted, at the cost of their lives

at the hands of a corrupt priesthood bent on replacing it by that "doctrine of devils" salvation by Substitution. It found philosophical recognition from Aristotle, who employed the term *entelecheia* to denote the finished substantial ego, of which the "substantive idea," or soul, of Plato, was the substance or "mother." This presentation is exactly identical with that of the Gospels, wherein the "parents" of this ego are variously called "water and the spirit," "Virgin Maria and Holy Ghost," meaning by these terms man's own soul and spirit in their divine, because pure, condition of whom the Christ within is engendered. Jesus spoke as a Mystic when he said, "the kingdom of heaven is within you."

How to become a mystic and enter in possession of this kingdom within? The initiative belongs to the spirit. Not until the man is drawn inwards and upwards has he the impulse to ascend, he but responds. "We love Him because He first loved us." The following is from an instruction received by ourselves from that same "kingdom within." "The problem of the Ego in man is the problem of God in nature. By the same method which expounds the last, shall the first be expounded likewise. The human ego is, therefore, the synthesis, the divine impersonal personified. And the higher and more excellent this personality, the profounder the consciousness of the impersonal. The divine personality is not concrete, but abstract, and the divine consciousness is not objective, but subjective. The phenomenal personality and consciousness are to the noumenal as water reflecting the heavens, the nether completing and returning to the upper its own concrete reflex. If thou desirest really to study, to comprehend, and to master the heavenly science, thou must learn that interior and subjective method by which only heavenly things are apprehended. Thou must shift the ground of thine observation from the exterior to the interior; and this can be accomplished only by means of regeneration. 'I tell thee that unless thou be born again, thou shalt not see the kingdom of God.' And this saying meaneth that unless a man be regenerate he shall not be able to see the inner and essential, which are the only true and divine things. The unregenerate man works always from the exterior, and hath experience only of that which is without. But thou, if thou wouldst behold the kingdom of God, learn to live in the essential, and fix the polaric point of thy mind in the central and substantial." In such measure as we do this, "our conversation is in heaven." The attitude is that of prayer. To think inwardly, pray intensely, and imagine centrally, is to hold converse with God. This is the privilege of the Mystic. To be able to do this is to be a Mystic.

There are two utterances of notable mystics belonging to the generation now passing away, with which this definition may fittingly conclude. The late Dr. Ernest Grysanowsky, of Leghorn, a man of the rarest order of intelligence and width of culture, after reading our book, "The Perfect Way," wrote to us, "You are doing a splendid

* "Clothed with the Sun," Part I., ii.

work in vindicating the scientific dignity of Mysticism." He was keenly alive to the impossibility of constructing a system of thought which should interpret the universe by means of faculties and experiences restricted to the physical and phenomenal.

In a conversation with the late Robert Browning two or three years before his death, I remarked to him, "When you made 'Abt Vogler' say, 'Tis we musicians know,' you meant 'We Mystics.'" He seemed surprised at my having detected his secret, for I believe he thought that I was "only a Spiritualist." But presently he exclaimed with much emphasis, "Of course I did; I *am* a Mystic." He added some remarks in disavowal of being a Spiritualist. In reply to which I said that though the two things are different, the one referring to Spirit, and the other to Spirits, they are not incompatible; and I knew by my own experience the possibility of being both; and, so, to have experiential demonstration of the reality of the region of which mysticism represents the mental apprehension. His rejoinder to which was a significant "Ah!" To despise and reject Spiritualism as it actually is for me, would be to despise and reject one of the most precious of all communions, the Communion of Souls. And not to our loss only, but also to theirs. For while our love is to them "a light shining upon the upward way," their love and service on our behalf also enables them to rise.

EDWARD MAITLAND.

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It will be noted that the definition of a Mystic involves the doctrine of reincarnation, which is an essential part of the system of "The Perfect Way." It seems right to add for the information of elementary readers, that this doctrine is not universally accepted by Mystics at the present time. Mr. Maitland contributes to the general agreement that transcendental physics are of no moment in comparison with true Mysticism. This at least may be fairly inferred from his distinction between them.

It will be gathered from the opinions cited here, and written in complete independence, not only of one another, but of all intended references to the paper which appeared last month, that the Mystics of the present day are substantially men of one mind, and it is very pleasant to have been able to exhibit this, undesignedly as it were, and, it is hoped, at the same time to have enforced upon the unversed reader the first principles of the subject in which it is sought to enlist his interest.

What is Alchemy?

[SECOND PAPER.]

ELIPHAS LEVI affirms that all religions have issued from the Kabbalah and return into it; and if the term be intended to include the whole body of esoteric knowledge, no advanced occultist will be likely to dispute the statement. So far as books are concerned, it may, in like manner, be affirmed that all modern mystical literature is referable ultimately to two chief sources: on the one hand, to the wonderful books on Magic which were written by Eliphas Levi himself, and of which but a faint conception is given in the sole existing translation; and, on the other, to the "Suggestive Inquiry Concerning the Hermetic Mystery," that singular work to which reference was made last month as containing the first promulgation of the spiritual theory of Alchemy. This seems at first sight an extreme statement, and it is scarcely designed to maintain, that, for example, the Oriental doctrine of Karma is traceable in the writings of the French initiate who adopted the Jewish pseudonym of Eliphas Levi Zahed, nor that the "recovered Gnosis" of the "New Gospel of Interpretation" is borrowed from the *Suggestive Inquiry*. But these are the two chief sources of inspiration, in the sense that they have prompted research, and that it is not necessary to go outside them to understand how it is that we have come later on to have Theosophy, Christo-Theosophy, the New Kabbalism of Dr. Wynn Westcott, and the illuminations of Mrs. Kingsford. Everywhere in *Isis Unveiled* the influence of Eliphas Levi is distinctly traceable; everywhere in the Recovered Gnosis there is the suggestion of the *Inquiry*. Even the Rosicrucianism of the late Mr. Hargrave Jennings, so far as it is anything but confusion, is referable to the last mentioned work. It is doubtful if Eliphas Levi did not himself owe something to its potent influence, for his course of transcendental philosophy post dates the treatise on the Hermetic Mystery by something like ten years, and he is supposed to have accomplished wide reading in occult literature, and would seem to have known English. As it is to the magical hypotheses

of the Frenchman that we are indebted for the doctrines of the astral light and for the explanations of spiritualistic phenomena which are current in theosophical circles, to name only two typical instances, so it is of the English lady that we have derived the transcendental views of alchemy, also every where now current, and not among Theosophists only. At the same time, it is theosophical literature chiefly which has multiplied the knowledge concerning it, though it does not always indicate familiarity with the source of the views. It is also to Theosophy that we owe the attempt to effect a compromise between the two schools of alchemical criticism mentioned last month, by the supposition that there were several planes of operation in alchemy, of which the metallic region was one.

Later speculations have, however, for the most part, added little to the theory as it originally stood, and the *Suggestive Inquiry* is in this respect still thoroughly representative.

To understand what is advanced in this work is to understand the whole theory, but to an unprepared student its terminology would perhaps offer certain difficulties, and therefore in attempting a brief synopsis, it will be well to present it in the simplest possible manner.

The sole connection, according to the *Suggestive Inquiry*, which subsists between Alchemy and the modern art of Chemistry is one of terms only. Alchemy is not an art of metals, but it is the Art of Life; the chemical phraseology is a veil only, and a veil which was made use of not with any arbitrary and insufficient desire to conceal for the sake of concealment, or even to ensure safety during ages of intolerance, but because the alchemical experiment is attended with great danger to man in his normal state. What, however, the adepts in their writings have most strenuously sought to conceal is the nature of the Hermetic Vessel, which they admit to be a divine secret, and yet no one can intelligently study these writings without being convinced that the vessel is Man himself. Geber, for example, to quote only one among many, declares that the universal orb of the earth contains not so great mysteries and excellencies as Man re-formed by God into His image, and he that desires the

primacy amongst the students of Nature will no where find a greater or better subject wherein to obtain his desire than in himself, who is able to draw to himself what the alchemists call the Central Salt of Nature, who also in his regenerated wisdom possesses all things, and can unlock the most hidden mysteries. Man is, in fact, with all adepts, the one subject that contains all, and he only need be investigated for the discovery of all. Man is the true laboratory of the Hermetic Art, his life is the subject, the grand distillery, the thing distilling and the thing distilled, and self-knowledge is at the root of all alchemical tradition. To discover then the secret of Alchemy the student must look within and scrutinize true psychical experience, having regard especially to the germ of a higher faculty not commonly exercised but of which he is still in possession, and by which all the forms of things, and all the hidden springs of Nature, become intuitively known. Concerning this faculty the alchemists speak magisterially, as if it had illuminated their understanding so that they had entered into an alliance with the Omniscient Nature, and as if their individual consciousness had become one with Universal Consciousness. The first key of the Hermetic Mystery is in Mesmerism, but it is not Mesmerism working in the therapeutic sphere, but rather with a theurgic object, such as that after which the ancients aspired, and the attainment of which is believed to have been the result of initiation into the Greater Mysteries of old Greece. Between the process of these Mysteries and the process of Alchemy there is a distinctly traceable correspondence, and it is submitted that the end was identical in both cases. The danger which was the cause of the secrecy was the same also; it is that which is now connected with the Dwellers on the Threshold, the distortions and deceptions of the astral world, which lead into irrational confusion. Into this world the mesmeric trance commonly transfers its subjects, but the endeavour of Hermetic Art was a right disposition of the subject, not only liberating the spirit from its normal material bonds, but guaranteeing the truth of its experiences in a higher order of subsistence. It sought to supply a purely rational motive which enabled the subject to

withstand the temptation of the astral sphere, and to follow the path upwards to the discovery of wisdom and the highest consciousness. There the soul knows herself as a whole, whereas now she is acquainted only with a part of her humanity; there also, proceeding by theurgic assistance, she attains her desired end and participates in Deity. The method of Alchemy is thus an arcane principle of self-knowledge and the narrow way of regeneration into life. Contemplation of the Highest Unity and Conjunction with the Divine Nature, the soul's consummation in the Absolute, lead up to the final stage, when the soul attains "divine intuition of that high exemplar which is before all things, and the final cause of all, which seeing only is seen, and understanding is understood, by him who penetrating all centres, discovers himself in that finally which is the source of all; and passing from himself to that, transcending, attains the end of his profession. This was the consummation of the mysteries, the ground of the Hermetic philosophy, prolific in super-material increase, transmutations, and magical effects."

It was impossible in the above synopsis, and is indeed immaterial at the moment, to exhibit after what manner the gifted authoress substantiates her theory by the evidences of alchemical literature. It is sufficient for the present purpose to summarize the interpretation of Alchemy which is offered by the *Suggestive Inquiry*.

The work, as many are aware, was immediately withdrawn from circulation; it is supposed that there are now only about twelve copies in existence, but as it is still occasionally met with, though at a very high price, in the book-market, this may be an understatement. Some ten years later, Eliphas Levi began to issue his course of initiation into "absolute knowledge," and in the year 1865 an obscure writer in America, working, so far as can be seen, quite independently of both, published anonymously a small volume of "Remarks on Alchemy and the Alchemists," in which it was attempted to show that the Hermetic adepts were not chemists, but were great masters in the conduct of life. Mr. Hitchcock, the reputed author, was not an occultist,

though he had previously written on Swedenborg as a Hermetic Philosopher, and no attention seems to have been attracted by his work.

The interpretation of the *Suggestive Inquiry* was spiritual and "theurgic" in a very highly advanced degree: it was indeed essentially mystical, and proposed the end of Mysticism as that also of the Alchemical adepts. The interpretation of Eliphas Levi, who was an occultist rather than a Mystic, and does not seem to have ever really understood Mysticism, may be called intellectual, as a single citation will suffice to show.

"Like all magical mysteries, the secrets of the Great Work possess a three-fold significance: they are religious, philosophical, and natural. Philosophical gold is, in religion, the Absolute and Supreme Reason; in philosophy, it is truth; in visible nature, it is the Sun; in the subterranean and mineral world, it is most pure and perfect gold. It is for this cause that the search for the Great Work is called the search after the Absolute, and that the work itself passes as the operation of the Sun. All masters of the science have recognised that material results are impossible till all the analogies of the Universal Medicine and the Philosophical Stone have been found in the two superior degrees. Then is the labour simple, expeditious, and inexpensive; otherwise, it wastes to no purpose the life and fortune of the operator. For the soul, the Universal Medicine is supreme reason and absolute justice; for the mind, it is mathematical and practical truth; for the body, it is the quintessence, which is a combination of gold and light."

The interpretation of Hitchcock was, on the other hand, purely ethical. Now, as professedly an expositor of Mysticism, THE UNKNOWN WORLD is concerned here only with the first interpretation, and with the clear issue which is included in the following question:—Does the literature of Alchemy belong to Chemistry in the sense that it is concerned with the disintegration of physical elements in the metallic order, with a view to the making of gold and silver, or is it concerned with man and the exaltation of his

interior nature from the lowest to the highest condition ?

In dealing with this question there is only one way possible to an exoteric inquiry like the present, and that is by a consideration of the literature and history of Alchemy. For this purpose it is necessary to begin, not precisely at the cradle of the science, because, although this was probably China, as will be discussed later on, it is a vexatious and difficult matter to settle on an actual place of origin ; but for the subject in hand recourse may be had to the first appearance of Alchemy in the West, as to what is practically a starting-point.

It is much to be deplored that some esoteric writers at this day continue to regard ancient Greece and Rome as centres of alchemical knowledge. It is true that the Abbé Pernety, at the close of the last century, demonstrated to his own satisfaction that all classical mythology was but a vesture and veil of the *Magnum Opus* and the fable of the Golden Fleece is regarded as a triumphant vindication of classical wisdom in the deep things of transmutation. But this is precisely one of those airy methods of allegorical interpretation which, once fairly started, will draw the third part of the earth and sea, and the third part of the stars of heaven, in the tail of its symbolism. Neither in Egypt, in Greece, or in Rome, has any trace of Alchemy been discovered by historical research till subsequent to the dawn of the Christian era, and in the face of this fact it is useless to assert that it existed secretly in those countries, because no person is in a position to prove the point. All that is known upon the problem of the origin of Alchemy in the Western Hemisphere is to be found in Berthelot's *Collection des Anciens Alchimistes Grecs*, and the exhaustive erudition which resulted in that work is summed up in the following statement :—"Despite the universal tradition which assigns to Alchemy an Egyptian origin, no hieroglyphic document relative to the science of transmutation has yet been discovered. The Græco-Egyptian Alchemists are our sole source of illumination upon the science of Hermes, and that source is open to suspicion because subject to the tampering of mystic imaginations during several generations of dreamers

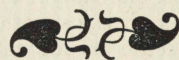
and scholiasts. In Egypt, notwithstanding, Alchemy first originated ; there the dream of transmutation was first cherished ;" but this was during and not before the first Christian centuries.

The earliest extant work on Alchemy which is as yet known in the West is the papyrus of Leide, which was discovered at Thebes, and is referable to the third century of this era. It contains seventy-five metallurgical formulæ, for the composition of alloys, the surface colouration of metals, assaying, etc. There are also fifteen processes for the manufacture of gold and silver letters. The compilation, as Berthelot points out, is devoid of order, and is like the note-book of an artisan. It is pervaded by a spirit of perfect sincerity, despite the professional improbity of the recipes. These appear to have been collected from several sources, written or traditional. The operations include tinging into gold, gilding silver, superficial colouring of copper into gold, tincture by a process of varnishing, superficial aureation by the humid way, etc. There are many repetitions and trivial variations of the same recipes. M. Berthelot and his collaborator regard this document as conclusively demonstrating that when Alchemy began to flourish in Egypt it was the art of sophistication or adulteration of metals. The document is absolutely authentic, and "it bears witness to a science of alloys and metallic tinctures which was very skilful and very much advanced, a science which had for its object the fabrication and falsification of the matters of gold and silver. In this respect it casts new light upon the genesis of the idea of metallic conversion. Not only is the notion analagous, but the practices exposed in this papyrus are the same as those of the oldest Greek alchemists, such as pseudo-Democritus, Zosimus, Olympiodorus, and pseudo-Moses. This demonstration is of the highest importance for the study of the *origines* of Alchemy. It proves it to have been founded on something more than purely chimerical fancies—namely, on positive practices and actual experiences, by help of which imitations of gold and silver were fabricated. Sometimes the fabricator confined himself to the deception of the public, as with the author of Papyrus X (*i.e.*, the Theban Papyrus of Leide), sometimes he added prayers and

magical formulæ to his art, and became the dupe of his own industry." Again: "The real practices and actual manipulations of the operators are made known to us by the papyrus of Leide under a form the most clear, and in accordance with the recipes of pseudo-Democritus and Olympiodorus. It contains the first form of all these procedures and doctrines. In pseudo-Democritus and still more in Zosimus (the earliest among the Greek alchemists), they are already complicated by mystical fancies; then come the commentators who have amplified still further the mystical part, obscuring or eliminating what was practical, to the exact knowledge of which they were frequently strangers. Thus, the most ancient texts are the clearest."

Now, there are many points in which the occultist would join issue with the criticism of M. Berthelot, but it is quite certain that the Egyptian papyrus is precisely what it is described to be, and there is, therefore, no doubt that the earliest work which is known to archæology, outside China, as dealing with the supposed transmutation of metals is in reality a fraudulent business. This fact has to be faced, together with any consequences which it rigidly entails. But before concluding this paper it will be well to notice (I.) That it is impossible to separate the Leide papyrus from a close relationship with its context of other papyri; as admitted by Berthelot, who says:—"The history of Magic and of Gnosticism is closely bound up with that of the origin of Alchemy, and the alchemical papyrus of Leide connects in every respect with two in the same series which are solely magical and Gnostic." (II.) That, as Berthelot also admits, or, more correctly, as it follows from his admissions, the mystic element entered very early into alchemical literature, and was introduced by persons who had no interest in the practical part, who therefore made use of the early practical documents for their own purposes. (III.) That the Leide papyrus can scarcely be regarded as alchemical in the sense that Geber, Lully, Arnold, Sendivogius, and Philalethes are alchemical writers. It neither is nor pretends to be more than a thesaurus of processes for the falsification and spurious imitation of the precious metals. It has no connection, remote or approximate with their

transmutation, and it is devoid of all alchemical terminology. In itself it neither proves nor disproves anything. If we can trace its recipes in avowedly alchemical writers, as M. Berthelot declares is the case, then, and then only, it may be necessary to include alchemists in the category of the compiler of this papyrus.



The Rosicrucian Mystery.

IN attempting to deal with the early history of the Rosicrucian Brotherhood, at its apparent birth-place in Germany, there is one difficulty which meets the inquirer upon the threshold, and it is of a kind which at first sight would not have been expected. This is the complete disappearance of the first editions of the two manifestoes announcing the existence of the Society, and also of some other important printed documents which appeared early in the controversy. Imaginative persons will almost be excused for supposing that there is more of design than accident herein. There are distinct traces of the manifestoes anterior to any known edition, or, to speak exactly, anterior to any edition in the catalogues of the great public libraries of Europe. The oldest impression which has been met with by the present writer during the course of a long inquiry is the Cassel edition of the *Universal Reformation* and the *Fama Fraternalitatis* which bears on its title-page the date of 1614. This is not the original, for in the account of Rosicrucian literature which is included by Langlet du Fresnoy in his great and painstaking Hermetic Bibliography (Paris, 1742), there is the following item: *Epistola ad Reverendissimam Fraternalitatem Roseæ Crucis*, in 8vo., 1613, no place of publication being, however, mentioned. This work has vanished, and the case is the same with another pamphlet: *Apocrisis, seu Responsio ad Fraternalitatem Ros. Crucis*, in 4to, Francofurti, apud Godfirdum Tampach, 1614. In this instance there seems to have

been a second edition published in 1615, together with the Confession of the Fraternity, and with letters from certain persons *Fraternitati se dare volentibus*. In most other instances the public curiosity of the period was content with a single impression, the *Fama* and *Confessio* excepted, which were many times printed, and of which there are versions in Latin, German, French, and English. In the library at Göttingen there is said to be a considerable body of letters addressed to the Rosicrucian Fraternity on the part of persons of all qualities and conditions, but whether they are in print or in manuscript is not stated, and for the moment further elucidation is impossible by the present writer. When, however, these documents come to be examined, an attempt which will certainly be made in the course of this inquiry, it is possible that a part at least of the missing early Rosicrucian literature may be thus recovered. The chief point to be noted in connection with the information just recited is that the Rosicrucian manifestoes may have appeared so early as 1612, for it is obvious that they must have antedated the vanished epistle of the following year. And this leads up to another not unimportant point: it is quite possible that they may have existed in manuscript for some time previous to their actual date of publication, and they may not improbably have circulated privately from hand, as was the case, beyond doubt, with many unprinted works at that period, when the seekers after the philosopher's stone were always eagerly visiting one another, even in remote places, and comparing notes upon the object of their researches, and the various methods which were devised for its attainment. This supposition is not altogether conjectural, for Thomas de Quincey in his account of "Rosicrucians and Freemasons," founded on the larger work of a German critic, Professor Buhle, affirms that, according to the notary Haselmeyer, the *Fama Fraternitatis* existed in manuscript in the year 1610. As is sometimes the case with German critics and their English translators, the identity of the notary in question seems to have been left conjectural.

It is indispensable to the validity of some Rosicrucian hypotheses that the publication, or at least the existence, of the manifestoes should be put back as far as possible, and it is for this reason that the dates are important. It is important, also, to understand with some precision the state of the Rosicrucian controversy at the period when it began, and fortunately for this purpose, there exists in the library of the British Museum a valuable manuscript, which will to some extent atone for the absence of the missing pamphlets and for the bundle of Göttingen letters. It is well known that the Kentish Mystic, Robert Fludd, was among the earliest Rosicrucian apologists, that is, he was one of the first who undertook in a planned treatise to defend the manifestoes and those who had given them to the world. He was also the most enthusiastic of his class, and he was, finally, the last to give in, for so late as the year 1829 the *Summum Bonum*, of which he is supposed to be the pseudonymous author, still champions the cause and doctrines of the secret society, to the brethren of which he offers such respectful salutation in the epilogue to his first book.

Since the documents which it is proposed to lay, though as compendiously as possible, before the reader, will require a considerable space, and as Robert Fludd will be the subject of a special illustrated article in the third number of THE UNKNOWN WORLD, the further consideration of this point may be deferred till next month in favour of a very curious document which has recently come to hand.

Among the subjects of inquiry mentioned last month in connection with these Rosicrucian papers was the question, whether any such fraternity has a corporate existence at the present day. How far the following observations, which have been sent by a gentleman who, though known to the present writer, has stipulated for his identity to be withheld, may be generally regarded as hinting a solution of that problem, it would be premature to say, but it is with great pleasure that they are permitted here to speak for themselves. It is in quite an unexpected way that information, however reserved, upon the last of the proposed sub-

jects has thus been vouchsafed, as it were, before its time, but it is not the less interesting to receive it, as it issues from a source which would seem to be authoritative.



The Rosicrucian Mystery from the standpoint of a Rosicrucian.

“THE UNKNOWN WORLD will investigate the Rosicrucian Mystery.” By all means give students easy access to the documents which the Rosicrucians have from time to time authorised; but those who expect to find therein the real occult-secrets of this Order will surely be disappointed. The occult-keys to the operations of Nature, which have been so jealously guarded from the profane for centuries, will never be lightly revealed to the world. When mankind is ripe for these knowledges, and when humanity, once more restored to pristine purity, can be safely entrusted with them, they may be more fully revealed, but not till then.

And even in what has been given forth publicly, there are blinds and veils innumerable; and scarcely ever will an Adept write for the public without some such concealment, which only the wise will understand. A supposed *revealing* is often to some extent a *veiling*: as it is written, “Whenever a student happens upon a very definite assertion in a book, certainly the work of a high adept, it is generally safe to seek further; for the ancient writers, when they did publish, never threw pearls of learning away, though willing to tender them to earnest students.”

Now the *Fama* and *Confessio*, the publication of which was authorised by the Rosicrucians, afford some remarkable illustrations of this fact. In the *Fama* it is stated that when the vault containing the (probably embalmed) body of Christian Rosenkreutz was opened, after having been closed for 120 years, the *Vocabularium* of Paracelsus was found therein. Seeing that Paracelsus lived from 1493 to 1541, or during the aforesaid period of 120 years, it is obvious that this was an impossibility. But as it is incredible that the Society should have accidentally perpetrated such an egregious error, it follows that it was an intentional blind, inserted for the definite purpose of repelling the professional critic. As a high Adept of this Order has recently written to some of the Frates, “The critic is rarely or never an occultist; the Society, to ensure the exclusion of such men, did cunningly when it authorised the publication of a tract with a blot which would condemn it straight off in their eyes; and so kept such men from clamouring for admission.” The real significance of this statement is that Paracelsus was an initiate of an affiliated

Order, and therefore an accredited teacher; for, as the *Fama* says, “although he was none of our Fraternity, yet nevertheless hath he diligently read over the Book M, whereby his sharp *ingenium* was exalted;” and if he had mastered this book, the range of his occult-knowledge must have been vast indeed.

Again the *Fama* states that each side of this vault was eight feet high and five feet wide; and yet that “every side or wall is parted into ten squares.” This is a mathematical impossibility, and is another blind; but to what the “ten squares” refer, I may not say.

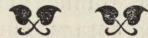
So also the “wonderful artificial songs,” stated to have been found therein, contain no meaning to outsiders; but the wise, the true initiates, will understand.

So again the *Confessio* professes to give “thirty-seven reasons of our purpose and intention.” Yet no such thirty-seven reasons are given; but by the process of Temura, the Hebrew letters signifying this number are significant.

No; the keys of the Forces of Nature, which the true Rosicrucians have inherited from the initiates and sages of the dim past, are not to be found in printed volumes, even when published by authority. Not from these works, not from bogus societies which falsely call themselves Rosicrucian, are the mysteries of the Book T, and the still deeper mysteries of the Book M, to be obtained. Only can they be learnt from the Higher Chiefs of the Order; and only by those who have first been found worthy of admission, have afterwards passed satisfactorily through the period of their probation, and have finally proved themselves able to use those keys by the development of that occult-power without which mere book-learning is useless.

It may be asked how is it that the secrets have not been revealed, either by accident, or by treachery. As to the first hypothesis, I have only heard of some of the contents of two MSS escaping from the Order; one copy is so elementary as to be practically useless, and moreover is full of errors; the other has been so perverted as to be simply dangerous to the user. Doubtless the Higher Chiefs take means for removing any important MSS from those whom they see about to become incapacitated either by illness or death. As for treachery, it is not likely that any very important secrets would be given to a member until his fidelity was thoroughly assured; and every initiate of an Occult Order knows that his wilful perjury would be followed by unpleasant consequences—possibly a *Coroner's inquest*, and a verdict of “*Death from Syncope*.”

RESURGAM, Fra. R.R. et A.C.



“Request not of the Deity such things as, when obtained, you cannot preserve: for no gift of the Deity can ever be taken away; and on this account He does not confer what you are not able to retain.”

(Pythagoric Sentences of Demophilus.)

The Elimination of Evil; or Philosophical Magic

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

PART I.

LET us define Evil for the purposes of the present enquiry as *that which man does not like*. It would be truer, of course, to say that it is what is contrary to God's nature, or *what God does not like*, but for our present purpose the former definition is the more appropriate, because, if what man does not like and what God does not like are not the same thing, then, of the two, the one that man will concern himself most practically and actively about will be the former rather than the latter. At least, it is clear that it is only when what God does not like becomes in some real sense a thing that man himself hates or fears, that man will be willing to be at any pains to manipulate it with a view to its elimination.

In the former essay, when we were speaking of the Theological side of the problem of Evil, our aim was to explain the presence of evil rather in its relation to God's power than to man's will; because the presence of evil on this plane of present consciousness is asserted by many to prove the existence of a Power independent of, and antagonistic to, the power of God: and that as good is what God wills, so evil is what this anti-god wills. We shewed then, I trust with some approach to demonstration, that the phenomenal existence of evil here by no means necessarily proves this; that it is quite open to us to suppose that it may be a means, used by God Himself, whereby man is stimulated to desire, to attempt, and to discover; or, in a word, *to experience*.^{*} The precise nature of the particular experience of any individual man is of small moment; but the effect the experience works in him is of great moment, inasmuch as it must ultimately be to open his eyes to fact and to eliminate ignorance, which is the one and only basis of evil.

If then this be true, and ignorance be the basis of evil, it would follow that if we can eliminate the ignorance we should have eliminated the evil. But there is no way of eliminating ignorance save by experiencing evil; for if we acted ignorantly, and good resulted, how could we possibly discover that we had acted ignorantly? Therefore the really dangerous thing is ignorance; and evil, working as it is doing at making us aware of our ignorance, is really working out its own elimination; because when it has, by a kind of *reductio ad absurdum* demonstration, proved to us that when we thought we were wise in acting as we did act we were really ignorant, it has eliminated

a modicum of itself along with the modicum of ignorance; and when all ignorance has been eliminated, all evil will have been eliminated too.

The more a man increases in rightly interpreted experience and in clearness of internal perception, or insight, the more he feels that, if books need to be written at all, it is only to set forth to all mankind that all is well. There is no need for doubt or argumentation, for disquietude or anxiety, for all is in the hand and guidance of the One only Power, which is Love. But while our brethren see not, feel not, this truth, sympathy compels us to do what we admit there is, otherwise, no need to do, and write and speak. But it is a hard matter to make ourselves properly understood, because what people want to be told is—*given the reality of the problem what is its solution?* And their whole attention is fixed on the relation of our answer as a conclusion to their premiss. Whereas our answer is not the conclusion to their premiss, but the denial of the truth of their premiss; which—because it seems to them self-evidently true—they are incapable of thinking about critically. Therefore, to them, our answer seems no true answer to their question. It is as though we were asked, "If an irresistible force should strike an immoveable object what would happen?" and we were to reply, "If there be an immoveable object there cannot be an irresistible force; so no such force could strike such an object." Whereat they might quite naturally say, "But that does not tell us what would happen if it did strike it."

Therefore, the hardest thing of all to say is to say that nothing need be said: "Be still, and know that I am God; I will be exalted among the nations, I will be exalted in the earth" (Ps. xlv. 10). If we could but grasp and rest on the perception that lies at the basis of this old saying, the Peace of God which passes all understanding (because it is on a plane above brain knowledge) would indeed keep our hearts and minds in tranquility founded on Love; for to know God and Love is Life, not of this sense plane, but of the eternal verities.

But it is one thing, having discerned this standpoint of tranquility ourselves, to look back over the apprehensions and fears of the past—or even of the present, for knowledge is not always immediately power—and feel that they were groundless; and it is quite a different thing—before we have of and in ourselves discerned this standpoint—to possess the power of it by faith in the assurances of those who have it. Therefore, as the experiencing of evil is the death of ignorance, death is the last enemy to be destroyed; because, so long as there remains one single idea of ignorance for death to make an end of, death must be there to make an end of it; like fire, to consume so long as anything consumable remains. But just as, when nothing consumable is left, the fire goes out, so, when it has made an end of all ignorance, evil itself disappears, because, like fire, it has as its motto—"By devouring I perish."

So, though evil in the ordinary understanding of it is to us but a phantom, we must speak of it, be-

* Goethe saw and clearly expressed this truth—

"Man's active nature flagging, seeks too soon the level;

Unqualified repose he learns to crave;

Whence, willingly the comrade him I gave

Who works, excites, and must create, as Devil."

FAUST I., "Prologue in Heaven."

cause to so many it is not a phantom but a dread force. But there is all the difference between the man who makes the strongest efforts to save the Order from subversion, and the man who looks upon his efforts as an essential part of the Order. The former either does not understand what his position really involves, or he works in keenest agony of doubt as to whether in the end he will be able to succeed or no. The latter works as earnestly and enthusiastically, but in entire tranquility of mind; for he knows that there can be no doubt as to the ultimate issue, because the real power is not his poor individual arm, but the Will of the Almighty.

Having thus guarded ourselves against seeming to deny our fundamental position, and by speaking so much about evil to be actually treating it as if it were what it is our object to show that it is not, we may pass on to some preliminary matters necessary to the right understanding of our present subject.

Evil, we have said, is for our present purpose that which man does not like. The question is how can man free himself from this which he does not like.

There are two processes. The first is:—Assuming that evil is in outside things, to attempt to so manipulate outside things that we eliminate the evil in them, and make them *as we like* instead of *as we don't like*. The second is:—Suspecting that evil is not in outside things at all, but in ourselves, to so manipulate ourselves that we eliminate that in ourselves which gives rise to the false impression that we are in conditions we do not like, and so bring ourselves to like our condition.

The first of these processes is the pursuit of ordinary Magic; the second is the pursuit of true divine or transcendental Magic, which is the inner motive and meaning of all true religion.

The study of man's misapprehensions of God's Truth is one which should to some extent at least have been entered upon before we turn to study directly Divine Truth itself. It is of course the fact that no man can study Divine Truth immediately apart from his own apprehensions. What I mean is that we may make our conscious object of study either the various systems of religion as they are understood and apprehended by the general mass of their adherents, or we may make it the writings of those who seem to us to have searched deepest into divine things, and our own truest and deepest intuitions as to what must necessarily be, and not be, the truth about divine things. The thing to be shown in the first case is—where they went wrong; in the second—what is probably right.

But all this study will be vain unless we recognise that wherever we seem to find error, *that error is subserving some necessary and beneficial purpose*. To look for errors for the sake of glorying over those who make them, helps not. To look for errors for the sake of seeing how man has misapprehended, in order that from the study we ourselves may be enabled haply to avoid making similar mistakes, helps greatly; and the one who studies in such a spirit—so far from

glorying over those whose errors he explores—will rather be grateful to them, since from their having gone wrong, they warn him of danger, and so enable him to avoid the error into which—because they were unwarned—they fell.

Now it will be apparent to all who have made any study of religions that of most, if not of all, of them this generalization is true. Religion by the majority of adherents is regarded as a means of finding favour with the Power who has at his bestowal the good things of this world and the next; and by the minority, as a means of getting free from dependence on sense perceptions alone, and attaining to the true perception of realities. The prayers of the former are—"Guard us in the safe enjoyment of the wealth that we have; give us more of the things we require to make us comfortable; save our bodies from experiencing suffering and disease here, and pain or torment hereafter." The prayer of the latter is—"Show me thy Truth at all costs to myself; and, whether I like it or not, let Thy will be done."

It is no part of our present purpose to show how this commoner apprehension (or rather misapprehension) of the object of religion arose, but only to call attention to the fact that these two opposite apprehensions may everywhere be found. Observe how evil is related to the two.

To the majority of men evil is in circumstances. Mr. Smith, let us say, finds himself in a world of a definite order: made for him, not by him; that is wherein he—as he is in his own self-consciousness—has but very little power. He has very definite ideas of what happiness consists in for him, and he at once begins to operate on circumstances and to endeavour to re-arrange them more to his liking. But he, as at this stage he must be, has little self-power upon circumstances. He may, indeed—as the world would say—succeed, and get more of the things he desires; but if he does, it must follow that his increase arises from, and necessitates, corresponding loss to others. But even if he succeeds in the effort to gain wealth or fame, he still cannot always manipulate health of body and satisfaction of mind. Where one man succeeds all round, and finds circumstances amenable to treatment, or of themselves disposed to be favourable, ten thousand fail in one department or another. The satisfied man—supposing he exists—we may dismiss from consideration. For him, *ex hypothesi*, evil, as we have defined it, is not; for he has what he likes. But the vast majority of men are more or less dissatisfied. For them evil exists, and the question is, how can it be got rid of, eliminated?

The way we should first think readiest, and that which most men would (if they could) try, would be to possess themselves of *power that should be creative*. We read in the Bible of certain men who seemed to possess this power to some extent; though it seems, also, that they could only use it in a certain restricted way, or at least that they did only use it thus: for it was seldom used for their own mere personal desires and advancement. It is a step further to read in fairy tales of beings, or persons, who have much the same power as the

Prophets had, but who seem to be under no restriction as to its use. The fairy waves her wand, and at once mice, rats, and pumpkins become a gilded coach with prancing horses and obsequious servants: and the old rags, at the touch of the same wand of power, become magnificent court robes. To possess such a wand of power would be the ideal of most people. Possessed of it I am no longer obliged to endure the lot in which Providence has placed me. I become myself as God. I smite here and there, and make my world *be* as I please. I gain at once whatever I desire. In a word, I can create; and, in the world I create, I can see that no evil—in my own understanding of evil—exists.

But could I be quite sure that all those who would be in some way or other reached by my operation would find my action as satisfactory to them as it would be to myself? A moment's thought will show that such a wand of power would be after all in vain unless mine was the only one in existence; because if others had each one also, the old balance of power would be restored, and my power would be restricted more or less by theirs. As one reads such a story as Lytton's "Zanoni," we feel what a fine thing it would be to possess such a power as his—power to give effect to our will, to make the world about us be as we are pleased to think it ought to be.

Yes, such would be fine, if I were the only individual in the universe of my operation who had rights, and need be considered; or if I were of such a character that my whole idea of what I liked was that others should be dealt with in the best possible way, and be brought to be lastingly happy. On any other terms my wand of power would but enable me to dominate and tyrannise over others. And mark, if others are by my operation to be brought to be lastingly happy, that involves that I must be all-wise; else, intending their perfect happiness, I might find that, in ignorance, I had made a mistake and, to my own lasting regret, had failed to secure their lasting happiness; and, *ex hypothesi*, my own also.

It is, therefore, easy to see that the wand of creative power could never—with good results—be entrusted to the selfish man, who would act as if he alone need be considered; nor even to the benevolent, but not perfectly all-knowing man, who might wish to do good, but might, through ignorance, do harm. Nor would there be any use in giving it to all men, for then things would be again just as they are now, because the equilibrium of power would be unchanged.

For practical purposes—let us say at once—there are but two methods of operation worth considering. The first, how to attain power to operate safely upon circumstance, upon things without us: the other, how to attain ability to operate on ourselves. Almost everything may be done in one of two ways, because all phenomena involve a cognizing subject and an object cognized, and any alteration *in either* results equally in altered cognition in the subject; just as, to me on the earth, it would produce the same effect if the sun really went round the earth—as was once

supposed,—or if the earth revolved while the sun remained still.

There can be little doubt in the minds of any who have at all studied the more mysterious side of human nature, that by means of rigorous effort, unflinching devotion, and close application, man can attain to the possession of power beyond the ordinary: power which enables him personally to manipulate (or seem to manipulate) affairs according to his own ideas of what should and what should not be. Beginning with Hypnotism, or the power of projecting will, with all its interesting ramifications, there stretches on beyond this a region undoubtedly capable of being explored by the rightly qualified adventurer; a region whose line of possible advance no man has any right, on mere *a priori* grounds, to rigidly define. In this region he who advances farthest, alone knows the fact, unless others will believe his word that he has been where he tries to describe: for, until entered, each succeeding region is hidden from the direct perception of the preceding. But the right to enter these regions of mystery must be purchased at the price of the surrender of all desire to be great or comfortable in the ordinary world; for no one can live in the spirit of the two worlds at once. And woe to him who, having gained a little power in the unseen, returns to the seen world with it to use it for his own selfish purposes therein.

Expressed in other words, there is—we are quite disposed to believe—a Magic of the External, a natural Magic. But—having admitted this we hasten to add—there is also a more excellent way; a Magic of the Internal; a Magic, not of the realm of Science, but of the realm of Philosophy. Writers who treat of External Magic speak of the path as being haunted by dangers and terrors, with fearful possibilities of disastrous failure, loss of reason, dominance of illusions! But the way of Internal Magic is beset by no such dangers. It is hard indeed to find the door thereto; but it is difficulty, and not danger, that has to be faced; while, as to comparison of results of the two processes, they are either identical, or the advantage, if there be any advantage on one side or the other, is certainly on the side of the Internal or Philosophical Magic: for the adept in this branch can do everything that he wishes, while it must be doubted if any adepts of the other branch are able to say they can do that.

In all matters of Divine perception it is the very simplicity of the thing that constitutes the main difficulty. We are all very like Naaman the Syrian, who would gladly and readily have done "some hard thing," but could scarcely be persuaded to do the little simple thing that the prophet declared would be the means of his cure. Nothing is easier than to *do* anything which is clearly described to us. It is only a matter of trying till we succeed. We know what we have got to try to do; we understand the whole position. But when it is not to *do* something but to *see* something, a much greater sense of perplexity is experienced, and we are inclined to exclaim with Hamlet's mother:—

"Nothing I see, yet all there is I see."

Certain puzzle pictures afford perhaps the best illustration. You see an ordinary landscape; trees, cottage, stream, clouds; and are told to see one or more animals, which at first you seem to see quite clearly are not to be seen, are not there. It is only after much brooding over the picture, and endeavouring to get rid of the *apparent significance* of the lines of it, that at last the lines recombine into a new idea, and the animal or animals are clearly seen. But the difficulty here is quite different from the difficulty of trying to do something. There the whole problem is clear; we know where to direct our energy. But in trying to see something we feel quite unable to make any direct effort; we can only keep our eyes open and wait until the thing to be seen reveals itself. And so it is; revelation is a thing that flesh and blood cannot either get or give. And if we write about it, it is not because we vainly imagine that we can give anyone to see, but only that we may, first of all, direct attention to this side of the solution of the problem of evil, this means of eliminating what we do not like (which we have termed Philosophical Magic); and also do what may in us lie, not to give the perception, but to prepare the way for the coming of the perception.

The philosophy of this subject would start from the attainment of the perception—"The Universe is an Order never in any fraction or part of it at any moment beyond the control of the Orderer." If this affirmation be denied, we must ask—"Upon what authority is it denied?" The reply must, in the end, come to be—"On the evidences of our senses." It will then become a conflict of sense against intuition, whether of the twain is the more reliable. My intuition tells me that, if God is, God rules and guides and orders; not indeed to make everything accord now with my ideas of what I like, but so that, when I am perfect in wisdom and knowledge, I may then find that all is the best that could be conceived. I can see now by the light of reason that what pleases and suits the imperfect self would not please and suit the perfect: that follows necessarily from the very condition of the case. Therefore it is *part of the predication* that to me as I am now, that is to my sense perception, as it is now, things cannot seem perfect. If my sense perceptions now cognized the predicated Order, then God would be in no way more perfect in wisdom and knowledge than I am. If I can be quite sure that I am now perfect, or, in a word, that I myself am God, am the Originator of all things, out of whom all have come and to whom all return, then, and then alone, I have the right to say that things are not perfect if they seem to me not perfect, because then, and then alone, would my ability be adequate to know what was, and what was not, true ultimate perfection. But, if there be one thing surer than another, it is that as far as present consciousness goes I am growing, evolving; and hence, *ex hypothesi*, not perfect. Therefore it is proved up to the hilt that my inability to see that all things are now at the very best, given the condition of the case,—that is at the very best for the working out of the purpose

of the One Divine Orderer—can be no possible ground for doubting that things as they now are are not in Order.

The result of the mere intellectual apprehending of this argument would be but to leave us *not sure that things now were not in Order*: a purely negative result, and worth very little. It is only when a man can see intuitively how impossible it is that things should ever be but in perfect order, when the whole significance of disorder rises as a perception clearly in his mind, and the firm unshakable conviction that *nothing but Order can possibly be* possesses him, that the first step is actually taken and the door leading to the Sanctuary of Philosophical Magic is for the first time discerned.

This having been given (as it will be to every one at the psychologically right moment, or the truth of the Order is denied) the Aspirant will see that he is now committed to a system of endeavour quite the reverse of that pursued by the student of Natural Magic; though the end sought to be attained is the same. If all is right now—given the conditions—the evil, the mistake, must be—not that God has allowed what I do not like to be there, but that I err in finding in what God has ordained something which I do not like. The matter lies really in a nutshell. Whether is the wiser, to endeavour to force the hand of Omnipotence and get what I please to think I want, or accept with thankful—or at least submissive—confidence what Omnipotence sees fit to give me?

As a philosophical question there can surely be no doubt in any mind as to the futility of attempting the former, or the wisdom of adopting the latter, as our principle of life. But now will occur another difficulty; a difficulty, not of having something to do and not being able to do it, but of not knowing what to do: a difficulty, therefore, that can only be overcome by the attainment of a further perception of truth. For the first effect of the attainment of this fundamental perception (that all is an Order) will seem to be to commit the Aspirant to the most absolute Quietism; with nothing to do but sit with folded hands in absolute passivity, while God works.

When a stone is flung high into the air it rises with ever decreasing velocity till it reaches the point where the impetus from the earth, imparted to it by the arm of the thrower, exactly equals the gravitation-pull towards the earth. At that point it is in a state of momentary repose.

Quietism seems to us to be such a point of repose, marking the end of one impulse-motive and the inauguration of its logical polar-opposite. In the case we are considering, these two contrary motives are, as in the case of the stone, the impulse outwards and the impulse inwards; or the attempt to operate changes in things outside me, and the attempt to operate changes in myself. At first sight it does seem that the necessary corollary of the thought of The Order is:—"God alone is the active force; I must be entirely passive. He works: I have but to submit myself to His operation." So long as this thought is uppermost, Quietism will be the dominating characteristic of the man's life. Almost all aspirants after Philo-

sophical Magic have known this period of pause in their lives; when the old impulse has died out and the new impulse is not yet consciously felt.

But, though at the time, it often seems as if it must be a final state, it is nevertheless but a period or pause which cannot long endure. Gradually but surely the new perception will make itself known: "God alone works; Yes, but how does He work? Does He work outside me—apart from me? No; He works where He is—*within me*. Therefore I have not got to cease working; I have only got to take a *new view of what my working really is*; viz., that it is not I that am the worker, I as an individual whom God has set free (so to speak) to see what I will do, but it is much rather I as God's child; one therefore of whom God is the Originator, the innermost Spirit. I, as but I, am nothing, do not exist; while on the other hand I, as an outward manifestation of God on this particular plane of consciousness, am indeed, as the Apostle says, a partaker of the Divine nature (II. Peter i. 4).

In these high matters of Divine Philosophy the least little piece of ignorance in us is sure to betray us into a corresponding error of particular understanding of the practical significance of the philosophy. The Aspirant must be content to plod on, stumbling often, and glad of the fact, for in this way he learns. If danger could be, it would be that the man whose feet were not in the exactly right path should yet not stumble. Errors are always to be avoided, but never to be feared. If we see a thing is wrong or a spirit false, avoid it; but if we find ourselves fallen into the wrong thing or the false spirit, before we see them as such, fear not, but try to learn all that the fall has in it to teach, which, to the truly discerning soul, will always be much.

Errors usually arise from adopting principles true in themselves when rightly understood before we are capable of the subtleties of thought necessary to rightly understand them. These subtleties are often those connected with the apprehension of difference of plane. For instance, a man ignorant of distinctions as to plane might get hold of this truth that all that I do is God working in and through me; and suppose that when God works in and through us we can do nothing to lead us into trouble and misfortune. True, if you discern that nothing that means mere worldly loss of reputation or property is trouble or misfortune in God's understanding of it, and on the Divine plane; but most false, if there be no perception of this distinction of planes. Another fruitful source of misapprehension is to suppose that when we come consciously into a new state of feeling, the logical cause of it is that which may seem to us to have operated it in us; and that no one can come into this new state save in the same way as we seemed to do. Whereas the rightly understanding mind will know that he has always been—in God's sight—that which he now to himself seems for the first time to have become. The change is not in fact but in consciousness. To God, and on the highest plane, no man ever changes, but, unless this distinction

of planes be clearly recognised, the magnificent truth in this apprehension becomes gross error. For all the errors of little Christian sects and schisms have grown out of the fact that universal truths are being held by ununiversal minds. The Perfectionist thanks God that he has entered into a state of sinlessness, and has not experienced temptation for exactly so many weeks or months, or, in the case of a very blind mind, even years. He thinks this is the result of some definite mental act of his own, and that he is one of the few of whom this is true. Whereas if it be true of him it is equally true of all men, and if it be not true of all men it cannot be true of him. So the High Churchman declares the little infant to be "a member of Christ, a child of God, and an inheritor of the Kingdom of Heaven." He thinks it is so because he has used the words and sprinkled the water. Whereas the fact—the universal fact—that all humanity is Son of God, is the real basis of the act; and because it is so he may say it is so: not—it is so by virtue of his saying it is so.

Thus as the new impulse to action arises in him out of the perception that God works through, and not independently of, human consciousness and will, the rightly discerning Aspirant will be at all pains to see that he holds the perception in a universal and not in a particular understanding thereof. The following generalization is above all things to be kept in mind. *Any new perception of what I am, or what I have become, if its effect is to distinguish me from others, so that I think of myself with satisfaction as being, or having, it, and of others as to be pitied or blamed for not having it, is not understood by me in its true Divine Significance.*

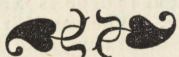
For to perceive that it must necessarily be that God works in us is not equivalent necessarily to a full understanding of exactly how He may see fit to operate, or to the perfect discernment of the particular end He is working out. We have gained nothing by this preliminary perception, unless we also perceive that He must know better than we how to bring about the end He has in view, and that, therefore, all that we experience must be the best for the time and conditions. The quality of everything depends on the conditions. For a man with the toothache it is best to go to a dentist. For a man with sound teeth it is best not to go. So God may see something to be best for me and something very different to be best for another. There is no power in logic to prove that what is being done in and for every man is not the best possible—given the special conditions and circumstances of that man's case.

Thus we are committed to the admission that "whatever is, is right." Here again we must be careful not to misapprehend and limit things to our particular apprehension. It does not follow that it is right as we think of it, as we suppose it to be; but that if we could see what God means it to do for the man who is doing or experiencing it, we should be satisfied that it was right. If we could see exactly what the man's state was, we should recognise that the effect worked in him by the doing, or the suffering, was just the right one to lead on to the next step in his spiritual evolution.

It is because misapprehension of meaning is so easy in matters of this kind that we have dwelt thus upon possible misapprehensions. It remains for us now to speak of the practical results of the attainment of the great spiritual perception of The Order, and its corollary—"Whatever is, is right," discerned in their Universal, and therefore alone legitimate, significance.

[To be continued.]

G. W. A.



Answers to Correspondents.

A STUDENT OF CHEMISTRY inquires: *Who was Eirenaeus Philalethes? Are any of his alchemical writings procurable in modern editions? Are any unpublished MSS attributed to him?*—The life and character of the great English adept who was known in the seventeenth century as Philalethes, the "anonymous cosmopolite," is so far an impenetrable mystery. The ignorance and confusion concerning him extend even to his name, and he is commonly but erroneously identified with Thomas Vaughan, who flourished at an earlier period, and, disguised as Eugenius Philalethes, was a writer of much reputation on magic and connected subjects. Eirenaeus claims to have accomplished the *Magnum Opus* about the age of twenty-one, and his *Introitus Apertus ad Oculum Regis Palatium* was the consequence of this achievement. Like Alexander Seton and the supposed archimandrite Lascaris, he became an enthusiastic alchemical propagandist, is supposed to have perambulated Europe under many assumed names (but here the identity is doubtful), and at length found his way to America, where in the laboratory of an alchemical amateur, George Starkey, he performed several successful transmutations, and then vanished from the Hermetic horizon as suddenly and mysteriously as he had appeared. *The Introitus Apertus*, or *Open Entrance to the Closed Palace of the King*; *The Metamorphosis of Metals*, *A Short Manuduction to the Celestial Ruby*, and *The Fountain of Chemical Truth*, can all be obtained in the English translation of *The Hermetic Museum*, issued by the same publishers as THE UNKNOWN WORLD. The alchemical writings of Eirenaeus Philalethes were held in high estimation by all later professors of the "most commendable art" of Hermes, and have been deemed indispensable to the student who seeks practical acquaintance with the many-sided mysteries of metallic conversion. It is claimed that they are written in a very lucid manner, and that they exhibit a rare insight into the deep things of nature. At a time when the Yggdrasil of esoteric science is putting forth fresh flowers in every quarter of the globe, and when, as a consequence, there is a revived interest in Alchemy, the translation of these much-prized treatises is, we consider, opportune. A catalogue of the unpublished manuscripts of Philalethes will be found in the bibliography of Lenglet du Fresnoy,

but the sources of information do not appear, and no one knows what has become of them. Some investigations on this point shall be made shortly, and the results, if any, will be published in THE UNKNOWN WORLD.

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C. B. has heard that the *Clementine Recognitions* make reference to a secret sense of Scripture, and is interested in the point because the writings in question belong to an early period of the Apostolic Church.—Our correspondent is perfectly correct. Take the following citation as an instance. "When the law of God is read, it must not be according to the understanding of our own mind. For there are many sayings in the Divine Scriptures which can be drawn to that sense which every one has preconceived for himself; and this ought not to be done. For you ought not to seek a foreign and extraneous sense, which you have brought from without, which you may confirm with the authority of the Scriptures, but to take the sense of the Scriptures themselves; and, therefore, it behoves you to learn the meaning from him who keeps it according to the truth handed down to him from his fathers, so that he can authoritatively declare what he has rightly received."

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Answers to several Correspondents are unavoidably held over, for which their forbearance is requested. It is also hoped that the writers of many valuable contributions will understand that the delay in publication is due to extreme pressure upon space. The numerous accepted communications will, as far as possible, be dealt with in turn.



Reviews.

SIDONIA THE SORCERESS, the supposed destroyer of the whole reigning Ducal House of Pomerania, by William Meinhold. Translated by Lady Wilde.

MARY SCHEWEIDLER, THE AMBER WITCH; the most interesting trial for witchcraft ever known, edited by William Meinhold. Translated by Lady Duff Gordon. London, Reeves & Turner, Wellington Street, Strand, 1894. 2 vols.

It is matter for regret that these delightful volumes give no information whatever as to their German author or the circumstances of their translation. The English version of the "Amber Witch" preceded the original of "Sidonia" which is dedicated to Lady Duff Gordon, the young and gifted translator of "The Amber Witch." When they first appeared, it is said that there was considerable discussion as to the nature of these narratives, whether they were adorned history or fiction quaintly and laboriously masked in the matter of fact guise of history. Dr. Meinhold himself says that he had given repeated assurances to a number of persons that the "Amber Witch" was simple fiction, but there were profound critics in

Germany at that period, and they, for the most part, refused to believe him. When, therefore, he published "Sidonia the Sorceress," he repaid them by declining to state whether that work was historical or romantic. There is, however, no doubt that it was both, for Sidonia was a real personage, and the preface of the author itself informs us that "amongst all the trials for witchcraft with which we are acquainted, few have attained so great a celebrity as that of the Lady Canoness of Pomerania, Sidonia von Bork. She was accused of having by her sorceries caused sterility in many families, particularly in that of the ancient reigning house of Pomerania, and also of having destroyed the noblest scions of that house by an early and premature death. Notwithstanding the intercessions and entreaties of the Prince of Brandenburg and Saxony, and of the resident Pomeranian nobility, she was publicly executed for these crimes on the 19th of August, 1620, on the public scaffold at Stettin, the only favour granted being, that she was allowed to be beheaded first and then burned." For the rest, these two singular sorcery processes are comparable to that which is recounted by Balzac in his "Droll Stories," and are quite as inimitable in their way, though the mockery of the French Rabelaisian is foreign to the serious spirit of the German supernaturalist. The real history of witchcraft is still unwritten, and possibly has been reserved for elucidation in THE UNKNOWN WORLD, but it is quite certain that the whole sequence of horrors which constitutes the history of Sidonia understates rather than exaggerates the true story of the furious superstition on which it is based. Lovers of the marvellous in romance who have not already made acquaintance with these strange works of a German man of genius, may do so under the best circumstances in this new and charming edition. There may they learn of Laplanders with magic drums, potent for the invocation of Satan; of the devil's bodily presence in the matter of love potions, to the great danger of a whole court and castle; of a ghost so audacious that it dared even the light of morning; of the devil's brew which was made by a gipsy mother, and the great deception which resulted in a robbers' cave; of yet more devilry in the dreadful possession of a princess; of the witch-storm and the darkness at the funeral of Duke Barnim the Tenth; of the horrible spell of Sidonia, whereby she bewitched the whole princely race of Pomerania, as set forth in the title page of this curious history; and finally of many other sorceries, pacts, obsessions, rackings, burnings, operations in black magic, and so on through more than six hundred pages of petrifying marvels. When all these have been studied and revelled in, the "Amber Witch" will still remain to reckon with, being a narrative on the part of the Pastor Schweidler, whose daughter was accused of witchcraft, but was at length saved by the help of the all merciful God. It may be remarked in conclusion that no ordinary credit is due to the publishers for the exceedingly careful manner in which these volumes are produced.

THE CONQUEROR'S DREAM, a poem, by William Sharpe, M.D., new and finally revised edition. London, J. J. Morse, 26 Osnaburgh Street, Euston Road, 1894.

In several curious pamphlets which deserve to be better known, Dr. William Sharpe has propounded various views which are not without interest to transcendentalists at the present day. For example, he believes that there are forces now at work in the evolution of a higher type of beauty than has yet appeared in humanity, and that this is proceeding side by side with the spiritual development of the race. Dr. Sharpe has written instructively on the cause of colour among races, on the significance of the serpent of Genesis, and on wine as a factor in human progress. His general intention seems to be the delineation of the evolutionary laws which from the lowest phases of being ultimately educe the most exalted—the Christ type. Dr. Sharpe is also a writer of verse, having published "Humanity and the Man," "Palm Groves and Modern Idolatry," as well as the "Vision" in blank verse, of which the last edition is now under notice. It is really a symbolic dream-experience of which the writer was himself the recipient, and it describes the adventure of a typical warrior in

"An edifice, vague, undefined, and vast,"

which represents collectively

"the sum
of human progress and the utmost span
Attained."

The building is surmounted by the tower of Ambition, wherein the warrior receives some wholesome admonitions. The most finished lines are perhaps found at the close, when

"all again grew still, in silence hush'd;
And in the East there dawned, uprising slow,
A roseate blush, a tinge of golden light,
The herald sure of a more glorious morn,
A time of rest, if not the reign foretold
Of peace on earth! and so the vision passed!"

It is to be hoped that Dr. Sharpe will ultimately win the recognition which some of his works deserve.

THE FUTURE, a quarterly journal of predictive Science, edited by A. J. Pearce. W. Foulsham & Co., 4 Pilgrim Street, Ludgate Hill, E.C. 4s. per annum.

The fact that this able astrological journal is edited by Mr. Pearce is an all-sufficient recommendation. We will therefore only mention that in it the editor publishing a series of Tables of Houses for every degree of latitude. This alone renders it indispensable to the astrologer.

Two papers announced for appearance in this issue of THE UNKNOWN WORLD are unavoidably postponed till next month—"Haunts of the English Mystics: No. 1. Robert Fludd, with illustrations of his Rosicrucian Tomb at Bersted," on account of the difficulty which has been experienced in obtaining satisfactory photographs; and "A French Mystic of the Eighteenth Century," owing to the indisposition of the writer.

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.

THE PERFECT WAY; or, The Finding of Christ.—By ANNA (BONUS) KINGSFORD (M.D. of the Faculty of Paris) and EDWARD MAITLAND (B.A. Cantab.) Third Edition, revised. London: Field and Tuer, the Leadenhall Press, E.C., 1890. Price 7s. 6d.

This work contains the New Gospel of Interpretation as originally promulgated by its recipients. The successive editions have been subjected to such revision as further Knowledge has made requisite, and whatever other modifications have been made, these concern only the manner in which the revealed Knowledge has been expressed by the recorders. The revelation itself is untouched. "The Perfect Way" is cast into the form of Lectures which were delivered to a private Hermetic Society in 1881, and the first edition appeared in the autumn of that year without the names of the writers. It was not till the year 1883 that a second edition was called for, but during this period the work had been winning its way slowly in many different quarters. The Hermetic Society before which it was first read has long since ceased to exist; indeed, it died with Mrs. Kingsford. The Esoteric Christian Union is now the only corporate body which represents the New Gospel. "The Perfect Way" is not, verbally speaking, the revelation as it was given to the recipients, though portions thereof are included in a special appendix. It is an expression of its principles and subjects as understood and unfolded by the recipients, who, nevertheless, are described in the preface to the second edition as the writers rather than the authors. It claims to be the result of a successful attempt "to ascertain at first hand the nature and method of existence." This attempt was rewarded by a recovery of the "secret doctrine of all the great religions of antiquity, including Christianity." It is this doctrine which is presented in the nine lectures, and the work is performed after a

manner which, even for a person not interested in its subject, is a gratification to the higher literary sense. The first lecture indicates the purpose of the series and the method by which the Knowledge was recovered; the second treats of the nature of the soul and of God; the third distinguishes the various orders of spirits in the universe, with a view to ascertain the true from the false sources of extramundane Knowledge. The fourth lecture deals with "the central doctrine of religion," and gives the true view of the Atonement. The fifth lecture returns to the nature of the soul, and establishes the constitution of the Ego. The sixth lecture is of a very important character, dealing with the true significance of the Parable of the Fall of Man, and this subject is continued in that which follows. The eighth lecture connects with the fourth, and unfolds the "great work" of the redemption of spirit from matter. The last lecture treats of the "Modes of Deity," the function of understanding in things spiritual, the vision of Adonai, and Christ as the point of junction between man and God.

CLOTHED WITH THE SUN; Being the Book of the Illuminations of ANNA (BONUS) KINGSFORD. Edited by EDWARD MAITLAND. London: George Redway (now Kegan, Paul, & Co.) 1889. Price 7s. 6d.

In this book, which is an indispensable companion, or sequel, to "The Perfect Way," the entire revelation which constitutes the New Gospel is given literally as it was imparted to the recipient-in-chief, the late Anna Kingsford. It contains sixty-eight "insights" or "illuminations," which extended over a period of about fourteen years. There is said to be sufficient unpublished material (including Mrs. Kingsford's "Conversations with her Genius") for another similar volume, but the rest is more personal in character, and will probably find its appropriate place in an important biographical work, which Mr. Maitland is understood to have had in hand for several years past. The Illuminations in this volume are the foundation of "The Perfect Way." They were for the most part "received during natural sleep," and it is specially insisted that they were "in no way due to artificial stimulation of faculty;" that is to say, there was never any recourse to drugs or to magnetism in any of its forms. The "promotion of the interior conditions" favourable to that reception was simply the cultus of a proper attitude and direction of mind and will. By this fact the illuminations are generically separated from all "inspirational" writings derived through trance mediums whose organism has passed for the time being into the possession of another intelligence. The Genius, as it is clearly affirmed, was not a controlling spirit, and never operates as such. When the Divine Spirit of any person is made one with the soul of that person by means of regeneration, the office of the Genius ends. This office is at no time one of inspiration, for all that the soul receives is already within her; in parabolic language, the "torch" of the Genius discovers it. The sum of Mrs. Kingsford's Illuminations constitutes, in the words of the editor, a "re-delivery, from the source and by the method to which it was originally due, of the ancient revelations

which, under the name of the Hermetic or Kabalistic *Gnosis*, constituted the Sacred Mysteries, and underlay and controlled the expression of all the sacred religions and Scriptures of antiquity, and formed at once a perfect system of thought and rule of life, in that it was founded in the very nature of existence as uniformly discerned under Divine illumination by the advanced souls of all times and places." The New Gospel lays claim, therefore, to absolute catholicity. No one has "discerned" otherwise who has discerned truly in the spirit.

DREAMS AND DREAM-STORIES.—By ANNA (BONUS) KINGSFORD. Edited by EDWARD MAITLAND. Second Edition. London: George Redway (now Kegan, Paul & Co.), 1888. Price 6s.

This also is a book of Dream records, and it is distinguished into three heads—Dreams, Dream-Verses, and Dream-Stories. Of these, the middle section contains nothing that is complete, but the fragments, such as we have them, are of great metric power, though in most cases too brief to be more than generally suggestive. The Dreams are in reality stories, and are distinguished from the third section only by their brevity. They are all delightful reading, and all have an inner meaning. Like the higher communications noticed above, they were obtained in natural sleep, and their artistic perfection alone, to say nothing of the variety of their range, makes them psychologically very wonderful experiences; but it is not claimed that their connection with the other illuminations is of a conspicuous kind.

THE WORKS OF ST. JOHN OF THE CROSS, of the Order of Our Lady of Carmel. Translated from the Spanish, with a Life of the Saint, by DAVID LEWIS, M.A. Second Edition, 2 vols. London: Thomas Baker, Soho Square, 1891. Price £1 1s.

Few better exemplars of the later Mystical Theology of the Catholic Latin Church are within reach of the English reader than the contents of these volumes. They are of special importance to the esoteric student, because, while it is matter of common knowledge that there is a vast body of profound mystical divinity which is essentially Catholic and Latin, it is not at all generally understood what portion is accepted by the Church. It is desirable to be clear on this point if we are to understand Roman Catholic Mysticism, and to be so clear we must not confuse works which have fallen under the suspicion of heresy, though they have been produced within the walls, and very often by faithful, if erring, children. In the case of St. John of the Cross it may be concluded that his mystical writings are untinged by any heterodox element, for any fault in doctrine would have been fatal to canonization. Indeed the Roman Breviary and Papal Bulls both testify to the authority of his works, and to the divine instruction which they contain. Here, then, we can ascertain at first hand what is tolerated by Rome mystically, and can see for our-

selves how far orthodox Roman Mysticism connect with universal Mysticism. The edition under notice contains within the compass of two exceedingly stout volumes, which it is hard to believe can be issued without sacrifice at the price quoted above, in the first place a very full life of the Saint, extending to over 300 pages. Both mystically and non-mystically this is indeed a curious record. The translated writings include "The Ascent of Mount Carmel," "The Dark Night of the Soul," "A Spiritual Canticle of the Soul and the Bridegroom Christ," "The Living Flame of Love," together with certain letters, maxims, and spiritual songs. All Mysticism has to reckon with Christian Mysticism, and all Christian Mysticism, old and new, has to reckon with the Mystical Theology of the Latin Church. When Greek meets Theology in this way, we look not for a "tug of war," but for a great accordance and harmony.

LETTERS FROM A MYSTIC OF THE PRESENT DAY. Second Edition. London: Elliott Stock, 62 Paternoster Row; 1889.

Few books with a message miss conveying it, soon or late, to the minds and hearts of those for whom book and message are intended. It is pleasant to trace the progress of a work of this kind. However unobtrusively it is put forth, it begins its operation at once, and goes straight forward, making its way not indeed secretly but almost unnoticed, and presently, we never know quite how it has come about, the writer is recognised everywhere among all those to whom he appeals, and he is a power working with them and for them. This little book is an instance. It first appeared anonymously, and it seems to have been permitted to make its own way independently of any artificial advantages. Its author has now so far declared himself that he has signed the Prefatory Letter to the second edition, and everyone gladly accords an advanced place to the Rev. R. W. Corbet among the mystics of the present day. The little book itself is a delightful storehouse of unassuming interpretative teaching touching upon a large number of spiritual experiences and spiritual truths, indeed upon so many that it is impossible to enumerate or to analyse. It will, therefore, be best to indicate one advantage that is possessed by all these letters. They are perfectly clear and simple; moreover, they are exceedingly concise; hence they are good reading for beginners in the spiritual life, and for busy people whose interior self-culture has to proceed as it best can amidst their daily occupations. For all these a better handbook does not offer than these LETTERS FROM A MYSTIC. They are not laboured epistles, they are not conventional; they were written, so to speak, undesignedly; and hence they are full of natural respiration without any of that laboured breathing which characterises most correspondence intended for publication. The book is very elegantly printed.

THE BROTHERHOOD OF THE NEW LIFE AND THOMAS LAKE HARRIS: a History and Exposition based upon their Printed Works and upon other Public Documents,

By RICHARD McCULLY. Thomson & Co., Mollinsburn, Airdree, Scotland; 1893. Price 4s.

The last words concerning Thomas Lake Harris have not yet been said, and in fact no one is quite at the present moment in a position to utter them. But this does not prevent the late Mr. Richard McCully from being well able to claim considerable biographical value for his history, not that it is in any sense sufficiently complete to be more than a contribution towards the real history which will ultimately have to be written concerning the recipient of a revelation supplementary to that of Swedenborg. What especially challenges our respect in this book is the temperate tone in which it touches upon the secession of Laurence Oliphant from the Brotherhood of the New Life. There is not a single word to which the advocate of either side could reasonably take exception, and this is perhaps the more remarkable because it is quite easy to see that the sympathies of Mr. Richard McCully were evidently with Thomas Lake Harris.

THE GOSPEL OF DIVINE HUMANITY: A Reconsideration of Christian Doctrine in the Light of a Central Principle. Second Edition, Revised and Enlarged. London: Elliott Stock, 62 Paternoster Row, E.C., 1889. Price 6s.

Even in the high places of esoteric criticism, this anonymous work has won recognition in no unstinted measure. It is true that in some of these places a warning note was uttered against its mystic drift. It contains more correctly the raw material of Mysticism, and its writer possesses undoubtedly the essential faculty of the Mystic, which is one with that of the poet, and this faculty is insight. He "has sought as fully and clearly as possible to interpret anew the truths most surely believed among us." At the same time it is explicitly denied that there is any "mystical or esoteric statement of truth" in its pages. It is stated more imprudently but none the less plainly that "there is no esoteric Christianity." The central principle mentioned in the sub-title is that "Humanity in its unitary aspect" is the "body of God, the only Begotten Son of God, of whom Christ is the representative." This doctrine is supposed by the writer, or so at least we infer, to be "plainly revealed in the New Testament Scriptures to the mind open to its reception." What follows from this doctrine is very fully exposed in the several sections.



Editorial Notices.

THE editor of THE UNKNOWN WORLD is arranging a series of important translations, in most cases made for the first time, and including, among many others, the following rare works on Practical Occultism:—In White Magic—The Keys of Solomon the Rabbi, the Lemegeton, the Art Almadel, Theosophia Pneu-

matica, the Cabalistic Science, or the art to know the good Genie, the Magical Aphorisms of Arbatel. In Black Magic—The Grimoire of Pope Honorius, the Grimorium Verum, the Grand Grimoire, the Red Dragon, the Pentameron of Peter de Abano, Theurgia Goetia, the second book of Solomon the Rabbi. In Alchemy—The Clavicles of Raymond Lully, the Book of Three Words of Caled, the Opusculum Chemicum of Denis Zacheire, the Summary of Nicholas Flamel. Other equally interesting announcements will be made as occasion requires.

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

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

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

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

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

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

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The Editor 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

SEPTEMBER 15TH, 1894.

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WORKS ON ALCHEMY & ESOTERIC SCIENCE.

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JAMES ELLIOTT & Co.,

TEMPLE CHAMBERS, FALCON COURT, FLEET STREET, LONDON, E.C.

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The text which has been adopted for translation is the Geneva folio in four volumes, 1653, in Latin. The works attributed to Paracelsus which are not to be found in this edition have been rendered from other equally representative sources. The ruling plan of the translation has been scrupulous and literal fidelity, and wherever possible the text has been illustrated by parallel passages selected from the medical and non-Hermetic writings of Paracelsus, which are excluded by the plan of the present edition.

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

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

N.B.—This edition is limited to 250 copies, numbered and signed.

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THE JOINT STOCK INSTITUTE

LIMITED,

BROAD STREET AVENUE, LONDON, E.C.

TELEGRAMS—"DIPLOMATIST, LONDON."

TELEPHONE No. 2499.

Director - HORATIO BOTTOMLEY, ESQ. (Joint Stock Specialist and Expert)

The Recognised Headquarters of Joint Stock Enterprise.

GENERAL OBJECTS.—The INSTITUTE has been established for the purpose of affording expert, practical advice and assistance in all matters, and to undertake every description of work relating to Joint Stock enterprise.

JOINT STOCK CONVERSIONS.—It undertakes—upon a totally new method, free from all the objections of the old system—the conversion of approved businesses into private or public Companies, giving its clients the benefit of its extensive connection with the principal Financiers, Brokers, and Underwriters, and its other special facilities and advantages, and guarding them against many unsuspected risks and dangers which only costly experience would enable them to realise and overcome.

RECONSTRUCTIONS.—The INSTITUTE also assists in the formulation and carrying out of reconstruction schemes and other special arrangements, and co-operates generally with officials and shareholders in all matters where expert knowledge of Company business is required. The successful carrying through of important matters connected with the Companies Acts requires that special assistance which can be obtained only from someone in the inner circle of the financial world, and intimately acquainted with all the *technique*, as distinguished from the purely legal aspect, of Company work.

INVESTIGATIONS.—The INSTITUTE undertakes special investigations on behalf of Shareholders and Creditors of Limited Companies. The orthodox "Committee of Investigation" can seldom be of much use by itself. Where it is not actually under the control, it is always at the mercy of the Directors. The only investigation which can be of any real service must be conducted under the guidance of Experts, who know, first, what there is to find out, and, secondly, where to look for it.

INVESTMENT ADVICE.—The INSTITUTE advises upon all questions relating to investment, and for a small annual fee keeps Shareholders regularly informed of anything likely to affect their interests. In this way the clients of the INSTITUTE are often saved heavy losses—and sometimes enabled to make considerable profits.

STOCK AND SHARE DEPARTMENT.—The INSTITUTE has a STOCK AND SHARE DEPARTMENT, in which it deals, without charging commissions, in such sound securities as from its special knowledge it is in a position to recommend (see JOINT STOCK CIRCULAR).

It has also a STOCK AND SHARE CLEARING DEPARTMENT, in which it acts as Agents for Purchasers or Sellers of Stocks and Shares, thus securing prompt delivery on payment.

COMPANY RECORDS.—The INSTITUTE possesses records of Joint Stock Companies, including original prospectuses, reports, accounts, etc., going back many years, all of which are available, free of charge, to the investing public.

Interviews, by appointment only, between 11 and 4 o'clock.

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.