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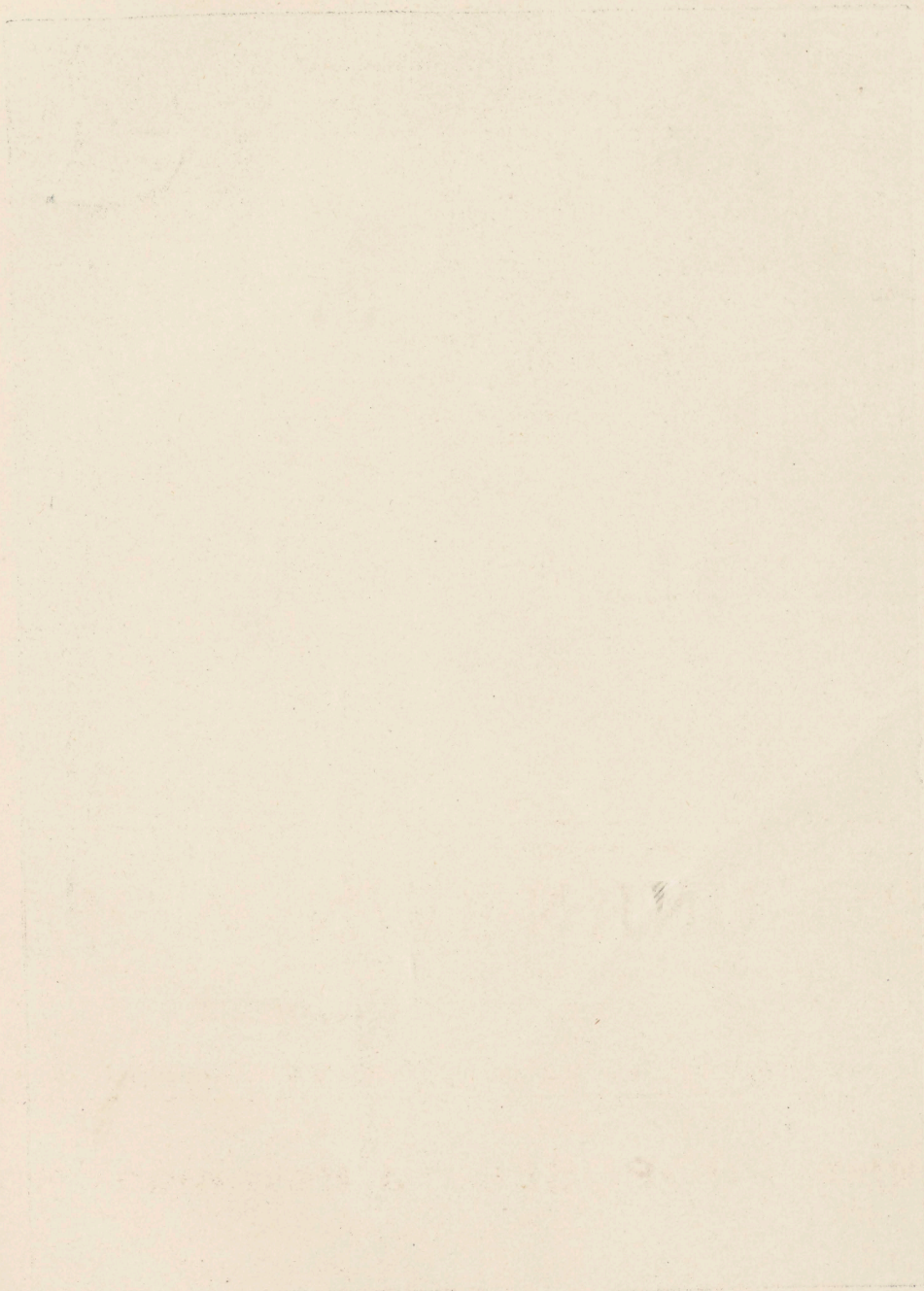
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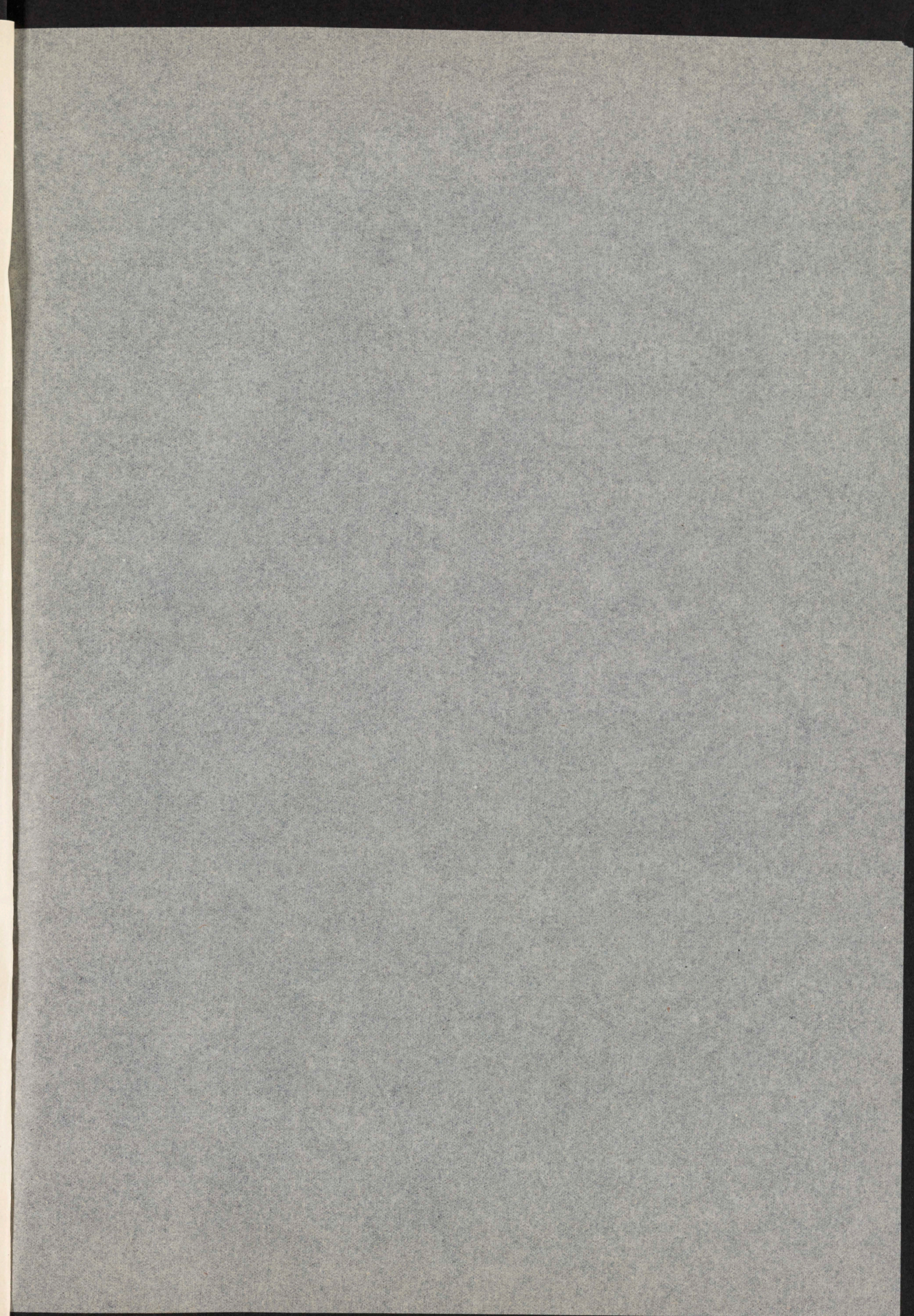
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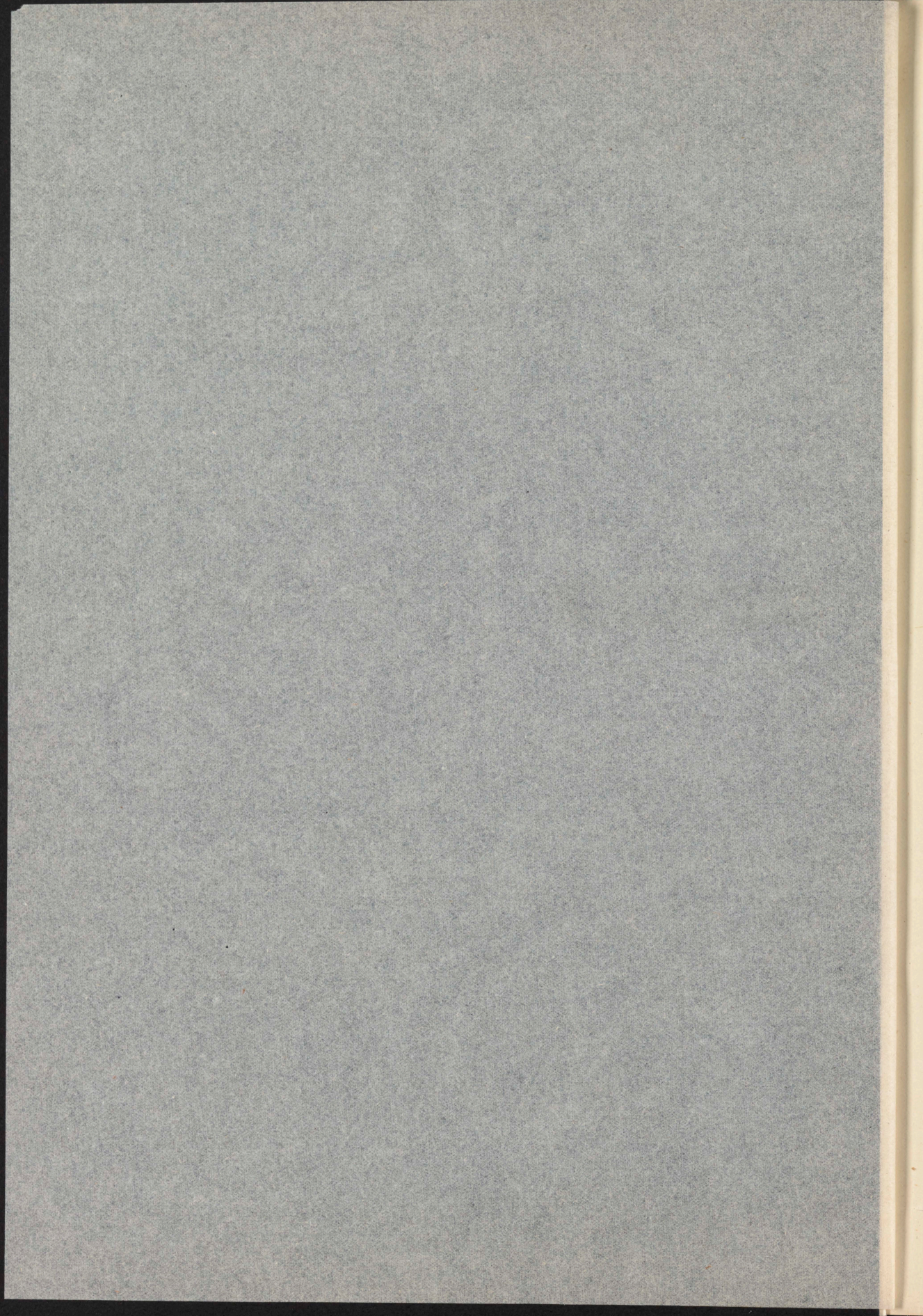


Drawn by Isabel de Steiger.

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Æ Meophyte in the Æstral
(AT THE PORTAL).





The Unknown World

A MAGAZINE DEVOTED TO

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

EDITED BY ARTHUR EDWARD WAITE.

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Within and Without.

M. HUYSMAN, the literary realist, the pupil of M. Zola, and the author of a certain *Histoire d'une fille* which has been characterised as "one of the most brutal books ever written," the author also of various "sordid studies in the most sordid side of life" has become a Mystic. We do not mean to say that he has turned Theosophist or Christo-Theosophist, or that he has given out his intention of endeavouring to accomplish in his own person the Divine Reunion. He has left the realism of the gutter; he has tarried at the "perilous half-way house of a corrupt mysticism," which means that in one of his later books he has given us "monstrous pictures of the Black Mass and the spiritual abominations of Satanism;" and now, though he is still *en route*, as the name of his latest book reminds us, he has reached with his hero the Obscure Night of the

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Catholic mystic and the shelter of a Trappist monastery. It would seem also that M. Huysman has known something of the soul's ravishment, for he speaks everywhere with the accent of "personal apprehension."



THE London Lodge of the Theosophical Society has issued its 23rd *Transaction*, which embodies an address by the president upon Modern Spiritualism. We have been told that the London Lodge is officially ignored at "head-quarters," while "head-quarters" are regarded by the London Lodge as quite out of touch with the centre, the true *centrum concentratum* of the masterhood of the far Orient. However this may be, the *Transactions* of the London Lodge are always serious contributions to knowledge, and there is one point in the present pamphlet which the student cannot afford to overlook.



READERS of Mr. C. G. Harrison's *Transcendental Universe* will remember that certain statements were made in that work as to occult forces having been set in motion by secret societies for the production of the movement of Modern Spiritualism and its connected phenomena, which phenomena, it was stated, were "not due to the spirits of the dead but of the living;" Modern Spiritualism was, in fact, "an experiment decided on . . . by a federation of occult brotherhoods for the purpose of testing the vitality of the age and ascertaining

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whether it was capable of receiving new truths without danger." In reviewing Mr. Harrison's work we invited him to produce, if possible, something evidential in support of this statement, failing which—and for what reason soever it has been wanting up to the present—it was not possible for us or for anyone to hold any definite opinion on the subject. Testimony from the very quarter whence we could have most wished to receive it has now come to hand in the shape of Mr. Sinnett's address.



"THIS consideration," says Mr. Sinnett, referring to the transcendental powers which may, or may not, be possessed by ordinary human entities who have passed over to the astral plane, "brings me to speak of a state of things which, according to information received from persons whom I believe in a position to know, I understand to be the case . . . The fact I believe to be that in the beginning the development of modern spiritualism was earnestly promoted by a school of living occultists,—not the school to which the Theosophical development has been due, but a school of which I should never think without great respect. . . . I am fully prepared to believe that spiritualism has thus had, from the first, a certain amount of Adept support." Mr. Sinnett also adds, and his observation is practically in agreement with what may be gathered from Mr. Harrison's statements, that the whole system has acquired such momentum that it has, in some respects, quite outrun the original design, while, in others, it has attained a very imperfect success.



THIS 23rd *Transaction* of the London Lodge is dated March of the present year; it, in fact, appeared late in last month, and has only reached us recently. It would seem at first sight that as *The Transcendental Universe* was published at the close of 1894, Mr. C. G. Harrison was first in the field, and persons insufficiently instructed might regard this portion of Mr. Sinnett's address as derived from the book which

had preceded it. The address, however, was delivered on the 21st of November, 1894, and gave the information in question at that date to our certain knowledge. This was on the eve of the publication of *The Transcendental Universe*, and practically before any copies had been issued. Unless, therefore Mr. Sinnett was present, which was certainly not the case, at the lectures delivered by Mr. Harrison before the Berean Society—which lectures were afterwards reproduced in his book—it is clear that we have the same statement coming from quite independent sources. It assumes, therefore, an aspect of greater importance than we were able to attach to it originally, and we await further information with our original interest re-awakened and increased.



IN another connection we must again refer to the president of the London Lodge, from whom Mr. Judge quite recently has received a severe rebuff. He has called Mr. Sinnett in evidence, and Mr. Sinnett has replied in a manner about which there is no possibility of mistake. It is over a question of an old message "obtained" by Mr. Judge, signed by Mahatma M., and intended for Mr. Sinnett. "If there ever was a genuine message this is one," says Mr. Judge, and expresses in *The Irish Theosophist* his expectation that Mr. Sinnett will not contest its character, "because he sent me, nearly about that time, a letter from himself addressed to the Master, requesting me to transmit it and procure the answer, if any." With an accent approaching entreaty, the writer goes on to observe: "it will certainly derogate nothing from Mr. Sinnett's standing to admit the fact of his believing, at the time mentioned, that I could transmit a request or letter to the Master."



THIS is piteous enough, but, of course, of no avail. Mr. Sinnett replies in the next issue of the same magazine, and is reluctantly compelled to deny that he regards that message as genuine, and he regrets furthermore that Mr. Judge should have

challenged his testimony in the matter. Mr. Sinnett has not, he explains, considered it his duty so far to take any part in the controversy about Mr. Judge's claims, but he cannot remain silent when an attempt is made to show that his testimony would be in their favour if it were given. Exceedingly quiet and severe, those last words seem to close the case for the moment. We have no animosity against Mr. W. Q. Judge, and are not likely to reciprocate the hostility which he recently exhibited towards us; we trust earnestly that he will succeed in his own exoneration, but he is not successful in his methods.



MRS. BESANT will soon be amongst us, bent with her usual energy upon setting the crooked straight, and making the rough ways smooth. Rumour is already busy with her intentions, and a contemporary claiming to derive its information "from those in the inner circles of the Theosophical Society," affirms that she intends to urge a kind of international agitation against Mr. W. Q. Judge. If so, it will be war to the knife, and a permanent disruption in the Society would seem to be almost inevitable. We are glad, under the circumstances, that Mr. Judge has so near home as Dublin, and in so pleasant a monthly as *The Irish Theosophist*, a magazine which is practically devoted to his interests. To us who are awaiting developments, and, committed in no way, hold only a watching brief in the general interests of Mysticism, it is eminently necessary to hear both sides, and our contemporary for this reason will have in the near future an additional importance and interest for THE UNKNOWN WORLD.



FOR a long time the poets have preached to us that death is only transition, but Dr. Wheeler, of Chicago, has discovered that it is a bacillus, and one, furthermore, which can be destroyed like any other microbe, in which case "nothing short of actual violence can put an end to anyone's term of existence." The discovery,

it is alleged, has created a great sensation in the western city wherein it has been made. But, perhaps, Dr. Wheeler is a quiet and sarcastic man, who may previously have "cleaned out the town," as Bret Harte would express it. It is transparently nonsensical to talk of the specific microbe of death, because the germs of typhoid or cholera, or of any other virulent disease, are all death microbes. It is nonsense also to say, as the account actually affirms, that the bacillus of death destroyed, no known disease can obtain any hold at all upon the system. Experiments are being tried upon animals, but, for all that, we do not expect to hear more, at any rate, anything more serious, concerning this latest American marvel.



MR. W. MARSHAM ADAMS, a student of Egyptology, claims to have discovered a perfect and unbroken correspondence between the winding passages in the Great Pyramid and the passage of the soul from death to immortality as figured in the Book of the Dead. This discovery he has embodied in a work somewhat fantastically entitled *The House of the Hidden Places*, and he has attracted a certain amount of attention among those who are still interested in the measurements, mysteries, and meanings of this mighty crux of Egyptian masonry. Our contemporary, *Light*, has very ably reviewed the book, and has exposed what appears to be an inherent weakness in the theory. We are not concerned in adjudicating, and we refer to the subject because the publication of Mr. Marsham Adams' work has enabled public attention to be drawn to another interpretation which is at present only in manuscript—that of our contributor, Dr. Charles Fox. It embraces for the first time "all parts of the conformation, and this in one harmonious system," and it exhibits also a "great array of harmonies in and throughout the pyramid, which have not been hitherto observed."



FROM the comparatively recent period of Professor Piazzi Smith to that of Godfrey

Higgins, Payne Knight, and O'Brien, there have been many theories of the pyramid; we have been made more or less acquainted with them all, and our eyes ache rather at "the long spectacle" of possibilities. Merely as a monument of masonry—big, wonderful, and unlikely—the pyramid does not interest us; but if it can tell us anything of what the old illuminations of the Nile once thought and believed concerning the soul's progress and destiny, then it does interest us; as to this, Dr. Fox seems to have reached independently much the same conclusion as Mr. Marsham Adams, namely, that its mystery is spiritual, but its spiritual mystery with Mr. Marsham Adams is of "the higher lights and aims of heathenism," whereas with Dr. Fox, the great pyramid demonstrates "the eternal doctrine of Christianity, or the way of salvation as taught and known to all interior souls." The meaning of an Egyptian building must, of course, be Egyptian, but the "eternal doctrine" is both of Christ and of Egypt, as we take Dr. Fox to mean, or the friend who has expounded his views recently in *The Weekly Sun*.



THE work which has been accomplished by the Society of Psychical Research is very pleasantly dealt with by Mr. Frank Podmore, its secretary, in a recent number of *The North American Review*. His paper is mainly in reply to Professor Minot, who regards the methods adopted by the Society in the investigation of alleged instances of thought-transference as much less satisfactory than those which it adopted in the examination of fraudulent phenomena connected with Theosophy and Spiritualism. Mr. Podmore insists that the work of the Society is to be judged as a whole, "and only by men who are willing to devote to the study of the results some small fraction of the pains which went to the accumulating and recording of them." Professor Minot, it may be inferred, is not of this class, and Mr. Podmore seeks to show that much of his knowledge of the subject has been derived at second hand.

The Cloud upon the Sanctuary.

BY THE COUNCILLOR D' ECKARTSHAUSEN.

TRANSLATED BY MADAME ISABEL DE STEIGER.

LETTER IV.

AS infinity in numbers loses itself in the unit, and as the innumerable rays of a circle are united in one single centre only, it is likewise with the Mysteries; their hieroglyphics and infinite number of emblems have the object of exemplifying but one single truth. He who knows this has found the key to understand everything all at once.

There is but one God, but one truth, and one way which leads to this grand Truth. There is but one means of finding it.

He who has found this way possesses everything in its possession: all wisdom in one book alone, all strength in one force, every beauty in one single object, all riches in one treasure only, every happiness in one perfect felicity. And the sum of all these perfections is Jesus Christ, who was crucified and who lived again. Now, this great truth, expressed thus, is, it is true, only an object of faith, but it can become also one of *experimental knowledge*, as soon as we are instructed how Jesus Christ can be or become all this.

This great mystery was always an object of instruction in the *Secret School of the invisible and interior Church*; this great knowledge was understood in the earliest days of Christianity under the name of *Disciplina Arcana*. From this secret school are derived all the rites and ceremonies extant in the Outer Church. But the spirit of these grand and simple verities was withdrawn into the Interior, and in our day it is entirely lost as to the exterior.

It has been prophesied long ago, dear brothers, that all which is hidden shall be revealed in these latter days; but it has also been predicted that many false prophets will arise, and the faithful are warned not to believe every spirit, but to

prove them if they really come from God, I. John iv., 5. The apostle himself explains how this truth is ascertained. He says, "Hereby know ye the Spirit of God, every spirit which confesseth that Jesus Christ is come in the flesh is of God, and every spirit which confesseth not is not of God." That is to say, the spirit who separates in Him the Divine and human is *not from God*.

We confess that Jesus Christ is come in the flesh, and hence the spirit of truth speaks by us. But the mystery that Jesus Christ is come *in the flesh* is of wide extent and great depth, and in it is contained the knowledge of the divine-human, and it is this knowledge that we are choosing to-day as object for our instruction.

As we are not speaking to neophytes in matters of faith, it will be much easier for you, dear brothers, to receive the sublime truths which we will present to you, as without doubt you have already chosen as object for your holy meditation various preparatory subjects.

Religion considered scientifically is the doctrine of the re-union of man separated from God to man re-united to God. Hence its sole object is to unite every human being to God, through which union alone can humanity attain its highest felicity both temporally and spiritually.

This doctrine, therefore, of *re-union* is of the most sublime importance, and being a doctrine it necessarily must have a method by which it leads and teaches us. The first is the knowledge of the correct means of re-union, and secondly the teaching, after the knowledge of the correct means, how these means should be suitably coordinated to the end.

This grand concept of re-union, on which all religious doctrine is concentrated, could never have been known to man *without* revelation. It has always been altogether outside the sphere of scientific knowledge, but this very ignorance of man has made revelation absolutely necessary to us, otherwise we could, unassisted, never have found the means of rising out of this state of ignorance.

Revelation entails the necessity of faith in revelation, because he who has no ex-

perience or knowledge whatsoever of a thing must necessarily believe that he wishes to know and have experience. If faith fails, there is no desire for revelation, and the mind of man closes by itself, its own door and road for discovering the methods revealed by Revelation only. As action and re-action follow each other in nature, so also inevitably revelation and faith act and re-act. One cannot exist without the other, and the more faith a man has the more will revelation be made to him of matters which lie in obscurity. It is true, and very true, that all the veiled truths of religions, even those heavily veiled ones, the most difficult ones to us, will one day be revealed and justified before a tribunal of the most rigid Justice; but the weakness of men, the lack of penetration in perceiving the relation and correspondence between physical and spiritual nature, requires that the highest truths should only be imparted gradually. The holy obscurity of the mysteries is thus on account of *our* weakness, because our eyes are enabled only gradually to bear their full and dazzling light. In every grade at which the believer in Revelation arrives, he obtains clearer light, and this progressive illumination continues the more convincing, because every truth of faith so acquired becomes more and more vitalised, passing finally into conviction.

Hence faith is founded on our weakness, and also on the full light of revelation which will, in its communication with us, direct us according to our capabilities to the gradual understanding of things, so that in due order the cognisance of the most elevated truths will be ours.

Those objects which are quite unknown to human sense are necessarily belonging to the domain of faith.

Man can only adore and be silent, but if he wishes to demonstrate matters which cannot be manifested objectively, he necessarily falls into error.

Man should adore and be silent, therefore, until such time arrives when these objects in the domain of faith become clearer, and, therefore, more easily recognised. Everything proves itself by itself as soon as we have acquired the interior

experience of the truths revealed through faith, so soon as we are led by faith to vision, that is to say, to full cognisance.

In all time have there been men illuminated of God who had this interior knowledge of the things of faith demonstrated objectively either in full or partly, according as the truths of faith passed into their understanding or their hearts. The first kind of vision was called *divine illumination*. The second was entitled *divine inspiration*.

The inner sensorium was opened in many to divine and transcendental vision, called ecstasy because this inner sensorium was so enlarged that it entirely dominated the outer physical senses.

But this kind of man is always inexplicable, and he must remain such always to the man of mere sense who has no organs receptive to the transcendental and supernatural, "the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him and he cannot know them, because they are spiritually judged," I. Cor. xi., 14, *i.e.*, because his spiritual senses are not open to the transcendental world, so that he can have no more objective cognisance of such world than a blind man has of colour; thus the natural man has lost these interior senses, or rather, the capacity for their development is neglected almost to atrophy.

Thus mere physical man is, in general, spiritually blind, one of the further consequences of the Fall. Man then is doubly miserable; he not only has his eyes blindfolded to the sight of high truths, but his heart also languishes a prisoner in the bonds of flesh and blood, which confine him to animal and sensuous pleasures to the hurt of more elevated and genuine ones. Therefore, are we slaves to concupiscence, to the domination of tyrannical passions, and, therefore, do we drag ourselves as paralysed sufferers supported on crutches; the one crutch being the weak one of mere human reason, and the other, sentiment—the one daily giving us appearance instead of reality, the other making us constantly choose evil, imagining it to be good. This is, therefore, our unhappy condition.

Men can only be happy when the bandage which intercepts the true light falls from their eyes, and when the fetters of slavery are loosened from their hearts. The blind must see, the lame must walk, before happiness can be understood. But the great and all-powerful law to which the felicity or happiness of man is indissolubly attached is the one following—"Man, let reason rule over your passions!"

For ages has man striven to teach and to preach, with, however, the result, after so many centuries, of but the blind always leading the blind; for in all the foolishness of misery into which we have fallen, we do not yet see that man wants more than man to raise us from this condition.

Prejudices and errors, crimes and vices, only change from century to century; they are never extirpated from humanity; reason without illumination flickers faintly in every age, in the heavy air of spiritual darkness; the heart, exhausted with passions, is also the same century after century.

There is but One who can heal these evils, but One who is able to open our inner eyes, but One who can free us from the bonds of sensuality.

This One is Jesus Christ, the *Saviour of Man*, the *Saviour* because He wishes to obliterate from us all the consequences which follow as result from the blindness of our natural reason, or the errors arising from the passions of ungoverned hearts.

Very few men, beloved brothers, have a true and exact conception of the *greatness* of the idea meant by the Redemption of Man; many suppose that Jesus Christ the Lord has only redeemed or re-bought us by His Blood from *damnation*, otherwise the *eternal separation* of man from God; but they do not believe that He could also deliver all those who are bound in Him and confide in Him, from all the miseries of this earth plane!

Jesus Christ is the Saviour of the World; He is the deliverer from all human wretchedness, and He has redeemed us from death and sin; how could He be all that, if the world must languish perpetually in the shades of ignorance and in the bonds of passions? It has been already very

clearly predicted in the Prophets that the time of the Redemption of His people, the first Sabbath of time, *will come*. Long ago ought we to have acknowledged this most consolatory promise; but the *want* of the true knowledge of God, of man, and of nature has been the real hindrance which has always obstructed our sight of the great Mysteries of the faith.

You must know, my brothers, that there is a dual nature, one pure, spiritual, immortal, and indestructible, the other impure, material, mortal, and destructible. The pure nature was before the impure. This latter originated solely through the disharmony and disproportion of substances which form destructible nature. Hence nothing is permanent until all disproportions and dissonances are eradicated, so that all remains in harmony.

The incorrect conception regarding spirit and matter is one of the principal causes which prevent many verities of faith from shining in their true lustre.

Spirit is a substance, an essence, an absolute reality. Hence its properties are indestructibility, uniformity, penetration, indivisibility, and continuity. Matter is not a substance, it is *an aggregate*. Hence it is destructible, divisible, and subject to change.

The metaphysical world is one *really existing*, perfectly pure and indestructible, whose Centre we call Jesus Christ, and whose inhabitants are known by the names of Angels and Spirits.

The physical world is that of phenomena, and it possesses no absolute truth, all that we call truth here is but relative, the shadow and phenomena only of truth.

Our reason here borrows all its ideas from the senses, hence they are lifeless and dead. We draw everything from external objectivity, and our reason is like an ape who imitates what nature shows him outwardly. Thus the light of the senses is the principle of our earthly reason, sensuality the motive for our will, tending therefore to animal wants and their satisfaction. It is true, however, that we feel higher motives imperative, but up to the present we do not know either where to seek or where to find.

In this world everything is corruptible; it is useless to seek here for a pure *principle* of reason and morality or motive for the Will. This must be sought for in a more exalted world—there, where all is pure and indestructible, where there reigns a Being all wisdom and all love. Thus the world neither can nor will become happy until this Real Being can be received by humanity in full and become its All in All.

Man, dear brothers, is composed of indestructible and metaphysical substance, as well as of material and destructible substance, but in such a manner that the indestructible and eternal is, as it were, *imprisoned* in the destructible matter.

Thus two contradictory natures are comprehended in the same man. The destructible substance enchains us to the sensible, the other seeks to deliver us from these chains, and to raise us to the spiritual. Hence the incessant combat between good and evil.

The fundamental cause of human corruption is to be found in the corruptible matter from which man is formed. For this gross matter oppresses the action of the transcendental and spiritual principle, and is the true cause, hence, of the blindness of our understanding, and the errors of our inclinations.

The fragility of a china vessel depends upon the clay from which it is formed. The most beautiful form that clay of any sort is able to receive must always remain fragile because the matter of which it is formed is also fragile. Thus do men remain likewise frail notwithstanding all our external culture.

When we examine the causes of the obstacles keeping the natural man in such deep abasement, they are found in the grossness of the matter in which the spiritual part is, as it were, buried and bound.

The inflexibility of fibres, the immovability of temperaments, that would wish to obey the refined stimulation of the spirit, are, as it were, the material chains which bind them, preventing in us the action of the sublime functions of which the spirit is capable.

The nerves and fluidity of the brain can

only yield us rough and obscure notions derived from phenomena, and not from truth and the things themselves; and as we cannot, by the strength of our thinking powers alone, have sufficient balance to oppose representations strong enough to counteract the violence of external sensation, the result is that we are governed by our sensations, and the voice of reason which speaks softly internally is deafened by the tumultuous noise of the elements which keep our mechanism going.

It is true that reason strains to raise itself above this uproar, and wishes to decide the combat, seeking to restore order by the light and force of its judgment. But its action is only like the rays of the sun constantly hidden by clouds.

The grossness of all the matter in which material man consists, and the tissue of the whole edifice of his nature, is the cause of that disinclination which holds the soul in continual imperfection.

The heaviness of our thinking power in general is consequent upon dependance upon gross and unyielding matter, this same matter forming the true bonds of the flesh, and is the true source of all error and vice. Reason, which should be an absolute legislator, is continually slave to sensuality, which raises itself as regent and, governing the reason that is drooping in chains, follows its own desires.

This truth has been felt for long, and it has always been taught that reason should be sole legislator. It should govern the will and never be governed itself.

Great and small feel this truth; but no sooner is it desired to put it in execution than the animal will vanquishes reason, and then the reason subjugates the animal will; thus in every man the victory and defeat are alternate, hence this power and counter-power are the cause of this perpetual oscillation between good and evil, or the true and the false.

If man wishes to be led to the true in such manner that we can only act after the laws of reason, and from the purified will, it is absolutely necessary to constitute the pure reason sovereign in man. But how can this be done when the matter out of which many men is formed is more or less brutal,

divisible and corruptible, hence misery, illness, poverty, death, want, prejudices, errors, and vices, the necessary consequence of the limitation of the immortal spirit in the bonds of brute and corruptible matter. Sensuality is bound to rule if reason be fettered.

Yes, friends and brothers, such is the general fate of man, and as this state of things is propagated from man to man, it may in all justice be called the hereditary corruption of man.

We observe, in general, that the powers of reason act upon the heart, but in relation only to the specific constitution of the matter of which man is made. Thus it is extremely remarkable when we think that the sun vivifies this animal matter according to the measure of the distance from this terrestrial body, that it makes it suitable to the functions of animal economy, but at one degree more or less raised from spiritual influence. Diversity of nations, their properties with regard to climate, the variety of character, passions, manners, prejudices and customs, even their virtues and their vices, depend entirely upon the specific constitution of the matter from which they are formed, and in which the imprisoned spirit operates accordingly. Man's capacity for culture is modified to this constitution, likewise his science, which can only affect people as far as there is matter present, susceptible to such modification, and in this modification consists the capacity for culture suitable to such people, which suitability depends partly on climate, partly on descent.

Generally, we find in each zone man much the same everywhere, weak and sensual, wise just in so far as his physical matter allows reason to triumph over the sensuous, or foolish if the sensuous obtains mastery over the more or less fettered spirit. In this lies the evil and the good specially belonging to each nation, as well as to each isolated individual. We find in the world at large the same corruption inherent in the matter from which man is made, only under various forms and modifications.

From the lowest animal condition of savage nature man rises to the idea of the

social state, primarily through his wants and desires, strength and cunning, qualities especially animal, inherently his *as* the animal develops thence gradually into other forms.

The modifications of these fundamental animal tendencies are endless; and the highest degree to which human culture, as acquired by the world, has attained, up to the present has not carried things further than the putting of a finer polish on the substance of his animal instincts. This means to say we are raised from the rank of the brute to that of the refined animal.

But this period was necessary, because on its accomplishment begins a new era, when the animal instincts being fully developed, there commences the stage of evolution of the more elevated desires towards light and reason.

Jesus Christ has written in our hearts in exceedingly beautiful words this great truth, that man must seek in his common clay for the cause of all his sorrows. When He said, "The best man, he who strives the most to arrive at truth, sins seven times a day,"* He wished to say by this, in the man of the finest organisation, the seven powers of the spirit are still closed, therefore the seven sensuous actions surmount them daily after their respective fashions.

Thus the best man is exposed to error and passions; the best man is weak and sinful; the best man is not a free man, and, therefore, exempt from pain and trouble; the best man is subject to sickness and death, and why? Because all these are the natural inevitable consequences incidental to the qualities of the corrupt matter of which he is formed.

Therefore, there could be no hope of higher happiness for humanity so long as this corruptible and material forms the principal substantial part of his being.

The impossibility of mankind to transport itself, of itself, to true perfection, is a despairing thought, but, at the same time, one full of consolation, because, in consequence of this radical impossibility,

and because of it, a more exalted and perfect being than man permitted himself to be clothed in this mortal and destructible envelope *in order* to make the mortal immortal, and the destructible indestructible; and in this object is to be sought the true reason for the Incarnation of Jesus Christ.

Jesus Christ, the Son of God, the actual substantial Word by which all is made, and which existed from the beginning, Jesus Christ, the Wisdom of God working in everything, was as the centre of Paradise of the world and of light. He was the only real organism by which alone Divine strength could be communicated, and this organism is of immortal and pure nature, that indestructible substance which gives new life and raises all things to happiness and perfection. This pure incorruptible substance is *the pure element* in which spiritual man lived.

From this perfect element, which God only can inhabit, and the substance out of which the first man was formed, from it was the first man separated by the Fall. By the partaking of the Tree of Good and Evil, of the mixture, the good and incorruptible principle with the bad and corruptible one, he was self-poisoned, so that his immortal essence retreated interiorly, and the mortal, pressing forward, clothed him externally. Thus, then, disappeared immortality, happiness, and life, and mortality and death were the results of this change.

Many men cannot understand the idea of the Tree of Good and Evil; this tree was, however, the product of moveable but central matter, but in which destructibility had somewhat the superiority over the indestructible. The premature use of this fruit was that which poisoned Adam, robbing him of his immortality and enveloping him in this material and mortal clay, and thenceforward he fell a prey to the Elements *which originally he governed*. This unhappy event was, however, the reason why Immortal Wisdom, the pure metaphysical element, clothed itself with a mortal body and voluntarily sacrificed himself, so that the Interior Powers could penetrate into the centre of the destruction,

* I do not know to what text, if any, this refers, but I translate as I find for the sake of the context.

and could then ferment gradually, changing the mortal to the immortal.

Thus, when it came about quite naturally that immortal man became subject to mortality through the enjoyment of mortal matter, it also happened quite naturally that mortal man could only recover his former dignity through the enjoyment of Immortal Matter.

All passes naturally and simply under God's Reign, but in order to understand this simplicity it is requisite to have pure ideas of God, of nature, and of man. And if the sublimest Truths of faith are still, for us, wrapped in impenetrable obscurity, the reason for this is because we have up to the present dissolved the connection between God, nature, and man.

Jesus Christ has spoken to His most intimate friends when He was still on this earth, of the grand mystery of Regeneration, but all that He said was obscure to them, they could not then receive it; thus the development of these great Truths was reserved for latter days, for it is the greatest and the last Mystery of Religion, in which all the others retreat as to a Unity.

Regeneration is no other than a dissolution of, and a release from this impure and corruptible matter, which enchains our immortal essence, plunging into deathly sleep its obstructed vital force. Therefore, there must necessarily be a real method to eradicate this poisonous ferment which breeds so much suffering for us, and thereby to liberate the obstructed vitality.

There is, however, no other means to find this excepting by religion, for religion looked at scientifically being the doctrine which proclaims the re-union with God, it must of necessity show us how to arrive at this re-union.

Is not Jesus the life giving Intelligence? He gives us the principal object of the Bible and of all the desires, hopes, and efforts of the Christians. Have we not received from our Lord and Master while still He walked with His disciples, the profoundest solutions of the most hidden truths? Did not our Lord and Master when He was with them in His glorified Body after His resurrection give

them the highest revelation with regard to His Person, and did He not lead them still more deeply into central knowledge of truth?

Will He not realise that which He said in His Sacerdotal prayer, St. John xvii., 22, 23: "And the glory which thou hast given to me I have given unto them, that they may be one, even as We are one: I in them, and they in Me, that they may be perfected into one."

As the disciples of the Lord could not comprehend this great mystery of the new and last alliance, Jesus Christ transmitted it to the latter days, of the future now arriving, when He said, "And the glory which Thou hast given Me, I have given unto them, that they may be one even as We are One," St. John xvii. 22. This alliance is called the Union of Peace. It is then that the law of God will be engraven in the heart of our hearts; we shall all know the Lord; and we shall be His people, and He will be our God.

All is already prepared for this actual possession of God, this union with God really possible here below; and the holy element, the efficacious medicine for humanity, is revealed by God's Spirit. The table of the Lord is ready and every-one is invited; the "true bread of Angels" is prepared.

The holiness and the greatness of the Mystery which contains within itself every mystery here obliges us to be silent, and we are not permitted to speak more than concerning its effects.

The corruptible and destructible is destroyed, and replaced by the incorruptible and by the indestructible. The inner sensorium opens and links us on to the spiritual world. We are enlightened by wisdom, led by truth, and nourished with the torch of love. Unimagined strength develops in us wherewith to vanquish the world, the flesh and the devil. Our whole being is renewed and made suitable for the actual dwelling-place of the Spirit of God. Command over nature, intercourse with the upper worlds, and the delight of visible intercourse with the Lord are granted also!

The hoodwink of ignorance falls from our eyes, the bonds of sensuality break, and we rejoice in the liberty of God's children.

We have told you the chiefest and most important fact, if your heart having the thirst for truth has laid hold on the pure ideas that you have gathered from all this, and have received in its entirety the grandeur and the blessedness of the thing itself as object of desire, we will tell you further.

May the Glory of the Lord and the renewing of your whole being be meanwhile the highest of your hopes!

TRANSLATOR'S NOTE.

It is of course evident that Eckartshausen is addressing two orders of mind—the reference to the Christian Mysteries implying this.

It is, therefore, as well to follow his advice and be silent, lest premature opinions might not only be useless, but misleading. It is abundantly clear, however, with regard to "Faith," the cultivation of which he so much urges, that he cannot mean the lower Faith which does duty so much as the greater gift. I mean the Faith which cannot discern what is mere current opinion from superstition, a vast quantity of which pertinaciously clings round all "religions." By Faith Eckartshausen means (I infer) agreeing to the great primal doctrines he enunciates as being beyond the solution of reason (but NOT in consequence to be discarded); for he urges zealously the necessity of reason. It is abundantly clear, therefore, that Eckartshausen is advocating the cause, not of a blind superstition, as many people now imagine this religion of his to be, but of the highly philosophical, profoundly reasoned, and self-demonstrating system of Theosophy experimentally understood by the higher minds of more advanced grade, but to the others still a matter of faith, that is, of future knowledge, if the proper means for acquiring it are duly followed.

ISABEL DE STEIGER.



Anti-Semitic Hysteria.

ANTI-SEMITISM,—dread and dislike of the Jewish people,—is a constantly recurring factor in social and political life. It is attributed to many various causes. It would not be difficult to show, in detail, that nearly every one of these supposed causes is in reality a consequence rather than a cause of Gentile dislike of Jews, and of the various forms of ill-usage to which that dislike has given rise. The Jewish race, as a whole, is saturated with the nervous diseases of hunted creatures, and with, *not* the "vices of slaves," but the unpleasant peculiarities of a long oppressed people, too disciplined and strong ever to be enslaved. And these form both excuses for persecution and also additional secondary causes of dislike. A race, forbidden for many centuries to hold land or exercise professions, falls back on money as its refuge and weapon of defence, and then is hated for its love of money; and so on. All this has been repeatedly explained, by myself and others, very fully; and need not be gone into here.

The question to which I wish to call attention here is:—What is the origin of the instinctive dislike and dread, which most of us vaguely know to exist, but which, for want of knowing how to express it aright, we so often formulate in a manner misleading to ourselves and offensive to the victims of our own blundering.

I once made, with the kind help of a medical man, an eminent nerve and brain specialist, a study of the Anti-Semitic condition in the Gentile organisation. It is too long and technical to be printed in full in this journal, but I give the main results at which we arrived. I feel the more prompted to do so because I have had somewhat exceptional facilities for studying the Jewish type, both on its good and its bad side, with the result that I love the people of Israël with all my heart and soul; for many virtues which w. Gentiles lack; and also for those faults that are scars left by our sins, by "the torture prolonged from age to age, the infamy, Israël's heritage," which our forefathers in their reckless stupidity inflicted; and the punishment of which has fallen back upon Gentiles themselves.

Anti-Semitism is allied to Hysteria proper. It is both hereditary and contagious. It can be properly analysed only by reference to the phenomena of telepathy, magnetism, and hypnotic suggestion. When thus rationally analysed, Anti-Semitism shows itself to be a type-disease; it gives the clue to many unexplained phenomena both of hysteria as existing in individuals, and of contagious hallucination. It is a disease produced in the Gentile organisation by wrong kinds of magnetic contact with a race of higher magnetic power.

Underneath the mass of traditionary customs known as Judaism, there lies a solid basis of hygienic and ethical discipline, popularly attributed to Moses, though scholars now assign to it a later author or authors. Its origin seems to have been of this kind. In some countries near Palestine, perhaps Babylon, perhaps Egypt, there would seem to have existed a distinct priestly and cultured class, kept sacredly separate on the one hand from a luxurious wanton tyrannical aristocracy, and on the other hand from the ignorant, grovelling unsanitary proletariat; safeguarded by strict rules as to diet and cleanliness, and subjected to a stern discipline carefully arranged for the express purpose of (what we may call in modern language) storing up magnetic force, and so conferring on the caste a silent power to govern.

It is only in the later and disintegrating stages that any priesthood aspires to visible authority and the paraphernalia of grandeur; the true Ideal of every priesthood, in its best days, is to rule without visible means of dominion: to overawe, by its mere presence, the nominal rulers. And the way to ensure this silent dominion was quite as well understood in Egypt and Asia of old as ever it has been in Rome.

Well, some Hebrew, learned in the lore of one of the many priesthoods of the Silent Force, conceived the idea of creating in Palestine, *A Nation of Priests*. He forbade the worship of any other God except the nameless I AM, THE UNITY (the god of every philosophic caste); and then he imposed on the whole nation the dietary and discipline of a priesthood. The laws and regulations of the Pentateuch may be roughly divided into: 1. Precautions against the worship

of any concrete idol; 2. Laws intended to impose on the whole nation the dietary and discipline of a priestly caste; 3. Devices for keeping the more cultured portions of the community in perpetual close touch with the poor and ignorant, by forcing them to share in the recreations and festivals of the masses, and in all such work as, while necessary to be done, has a tendency to degrade and brutalise.

Israël was to be a *Nation of Priests*. We Gentiles quote the words without much thought that they had any other than a theological bearing! They mean, in truth, that all Israël was to spend its existence in *storing up positive magnetism*, and in destroying in itself certain kinds of more passive and weakening sensibility.

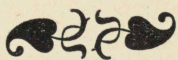
Many things which the author or authors of the Pentateuch hoped to effect have failed; but the system has succeeded in this respect—the whole People of Israël are a priesthood of positive magnets.

There exists in Europe no other fact to which we can compare this one. For Christian priests either are celibate, or their function is not hereditary. We have among us no hereditary caste of positive magnets except the people of Israël. Knowing what some of us occultists know about the peculiar effect of certain dietaries and codes of discipline, steadily persevered in for even one life-time, it should not need any great effort of imagination to realise that some special kind of force has been stored up in the nerves of a race which has practised for two or three thousand years a discipline primarily intended to give to a priestly caste influence to control the mighty ones of the earth. Surely we need not wonder that the nerves of unbalanced, untrained Gentile sensitives quiver in presence of Jews; and (like telegraph wires in electric weather) give forth irregular messages, easily misinterpreted, by the ignorant and hysterical, into accusations against the innocent causers of the magnetic disturbance.

If it be asked, what is the remedy for this anomalous state of things? how can the magnetic tension, between the hereditary priesthood and us Gentile laity, be either safely utilised or quietly and safely let down, I reply: Those are large questions; and I am not prepared with an answer off-hand. Many suggestions might be made. But the first

thing to do is to call the attention of Occultists to the fact that we have, in Judaism, a large permanent store of positive magnetism, which, *as long as it remains uninvestigated and unknown*, must be a perennial cause of confusion, misapprehension, and socially unstable equilibrium.

MARY EVEREST BOOLE.



Some Considerations towards A Philosophy of God and Man.

VI.—THE ETERNAL "BEING."

WHEN we think of the Being of God in relation to cause, the question naturally suggests itself—how ought we to conceive of the Origin of the Deity. It is the question with which thoughtful children so often puzzle us: "How could God make Himself?" We touch here a point of conception transcending our present powers of comprehension; yet, none the less are there here also certain "considerations" regarding it which we can apprehend, and which throw a certain amount of light upon the difficulty. For many things that we cannot comprehend we may to some extent apprehend; and where our minds cannot grasp they may yet touch; and there is no danger in so doing, so long as we do not mistake our finger-tip touch for a grasp.

A little introspection will make us aware that our first idea of "nothing" is "that which does not require a cause;" while its opposite, "something," is "that which does require a cause." And so with the co-relatives which we assume to stand to each other in a similar relation, as darkness to light, inertia to motion, and so on.

Now, reflecting upon what our minds can tell us about the principle involved in these concepts, we find as follows:—

As to Nothingness. This is an idea (or rather the appearance of an idea) arrived at by a negative process of thought, which, though legitimate in a certain re-

stricted sense, is illegitimate in all other cases. The process arises out of an apparent necessity of thought, viz., that every thing must have a contrary, which has as much *real existence* as the thing has of which it is the contrary. This idea of contraries is true and legitimate as far as the *qualities of things* go, but is not true of *the things per se*; that is, it rightly applies to species, but not to genus.

For finite qualitative perceptions arise in the mind only through the medium of contrasts. Whatever quality be the one that, on waking to consciousness, I find myself experiencing, that I so naturally take to be of course, that I am not *consciously conscious* of experiencing it. I accept it without *consciously* accepting it: it calls for no remark, no criticism, no judgment. But the first change in my experience, my first experience of something different from the wonted, compels my conscious recognition; and by force of contrast makes me compare the two qualitatively: and in the mental act of comparing, I have to invent names expressive of the contrariness of the experiences. Thus arise the co-relative terms good and bad, sweet and bitter, hot and cold, light and dark, joy and sorrow, and so on, with all the varying degrees of greater or less intensity expressed by the degrees of comparison. But all these are *the qualities of things*, whereby we form species in a common genus, and it by no means follows that because we can predicate opposition *in and as to the species*, we can as legitimately predicate opposition *in and as to the genus*; at least in such a way as is legitimate when applied to species, viz., that each opposite has *as real existence as its co-relative*. A swift horse and a slow horse are both horses (things); the opposition is as to species, not as to genus. The irrational animal, horse, and the rational animal, man, are both animals (things), and again the opposition is as to species, not as to genus. So any genus, under the "Summum genus," may be made a species in a higher genus, and thus it may appear that opposition has been predicated as to genus. But this is not so actually; it appears so because what before was genus is now species. But when we come to the

"Summum genus" opposition must cease as to actuality, though, verbally, we may still be able to formulate it. Thus, to the "Summum genus," "everything"* we seem able to oppose the term "nothing," and both seem to be terms, and therefore to represent some definite concept, and therefore both seem to Be. Hence we can talk of "nothing" as if it were a thing that needed no cause, whereas truly with "nothing" the mind can have no relation whatever. We ask the reader's close attention here. Our minds have a curious knack of speaking of what is not as if something could be said of it, even that it is not. In the very saying of this, the term "nothing" gets into the mind, and straightway is used as if it were a real factor, and we think that all is safe and legitimate so long as we remember to call it a negative factor. But what is really true is that the concept must not be admitted to be a factor at all. In mathematics $+x$ and $-x$ can both be used, for these are not "Summa genera," the $+$ and the $-$ (where alone is the opposition) are both species of x , and x is the genus. X is x in both expressions, and the opposition is not *quâ* x , but *quâ* the sign prefixed to x . But in philosophy, and when dealing with a "Summum Genus" we must be careful never to allow the contrary of the "Summum Genus" to become a factor in our mind, for in such a relation a negative factor ought to mean no factor at all. To ensure this being accomplished requires great care and subtle thought; but upon the successful accomplishment of this difficulty will depend the accuracy of our view as to the problem of Eternal Being.

For to say that "something" requires a cause, but that "nothing" requires no cause is true *formally*. But our minds unfortunately are able to apprehend such an expression as involving that the former (something) is a thing which requires a cause, while the latter (nothing) is a thing which requires no cause. Here is the

illicit jump, clear enough when pointed out, but existing undetected in many a mind, whereby such a mind feels that "nothingness" can be without any difficulty, and without any cause being predicated for it; but when we predicate God, who is the opposite of Nothingness, then our minds are justified in feeling perplexed as to how He came to Be.

For instance, in a book published some years ago, called "The Creed of a Modern Agnostic," on page 25 the writer says: "The most tangible of all difficulties in the way of knowing arises from the impossibility of conceiving of a First Cause. We cannot help asking—How came the First Cause to exist? If we try to silence our inquiry by saying the First Cause is causeless, or that it is self caused, we soon discover that we have merely postponed the answer; for the question immediately arises: How came anything to exist which had the power of causing itself."

Here at once upon careful analysis we discover the illicit process referred to above. The writer seems to assume that "Nothingness" is the Eternal Normal, and that though, if Nothingness were, there would never arise any question as to how it was to be accounted for, yet when Somethingness or Everythingness is predicated at once we must ask how it came to Be. "Came to Be" involves, "was produced out of some previously existing state which was the normal, and does not need to be accounted for; while what does need accounting for is how that normal state came to be terminated, and in, or out of, the Nothingness, Somethingness, or Everythingness arose."

Against this presupposition which has too long been allowed to go unchallenged, we set the assertion that *if Nothingness be the opposite of Everythingness, it, as well as its opposite, will require to be accounted for.* We do not escape any difficulty by saying, "We cannot admit the predication of Universal Being because we do not see how it could be its own cause, or how anything else could have caused it." Deny Universal Being, and it is just as much, nay even more, a logical position to say, "We cannot admit Nothingness because,

* Note, that in logical opposition a Universal Negative is as absolutely opposed by a Particular, as by a Universal, Affirmative; so that "everything," "anything," "something," or "thing" are all absolute opposites of "nothing."

as "something" demonstrably *is* now, we fail to see how Nothingness could in the first place cause itself, and, in the second, if it were, how it could ever be brought to an end if there be no Universal Being."

The whole fallacy lies in a trick of the mind in taking the seen for real, and the unseen for unreal. We see the force that sets a wheel in motion, we do not see the gravity that brings it to rest. Hence, when we see a wheel in motion we at once ask—"How came it to be in motion?" But when we see a wheel at rest, we do not feel so obliged to ask—"How came the wheel to be not in motion, but at rest?" Yet logically and scientifically the two opposite states equally need explaining, though to us it seems as if rest does not need explaining, but that motion does. And the same with Non-Being and Being.

Accurate logical thought, basing itself upon the principle that there cannot be two contrary Summa Genera, would say, As something demonstrably *is* now, the logical opposite of something, *i.e.*, Nothing can never have Been or Be. The term expressing it is a *word* that has no corresponding *thought*. Nothing is not a negative thing; *it isn't*. Never has been, never can be. Being and not Non-Being is the normal; the universal, infinite, reality. It never arose out of Nothing, or Non-Being, for there never was any Nothing or Non-Being for It to arise in. Being ever was, ever is, ever shall be. It needs no Cause to be predicated for It; for so far from It arising through causation, causation arises through It. If Nothingness "were," nothing would "Be" (a plain contradiction in terms), and there would be *nothing*; no knowing, no thinking. Hence the cogency of the Des Cartian maxim, "Cogito, ergo Sum" (I think, therefore I am), or, as has been suggested as an even truer way of putting it, "Cogito, id est Sum" (I think, that is I am).

Here the development of our subject leads us again to refer to Jacob Boehme for a fuller elucidation of what we are to think as to the Beginningness, Causeless Being of God beyond Manifestation, and as to Its relation to Manifestation.

VII.—JACOB BOEHME'S DOCTRINE OF THE UNMANIFEST GOD.

When we reflect carefully upon the relation of Thought to Word, we must perceive that Word is Thought in Manifestation, and Thought is Word in a mode for which we have, and can have, no positive term, and we are obliged to call it the Unmanifest; a purely negative expression. Reflecting further, we find that we have no reason to suppose that our consciousness is that which creates Thought, but is rather that which is the recipient of it. Nevertheless, *for us* Thought is only when it is in consciousness, and we notice a twofold attitude of our mind in relation to it. First, at the first coming of a thought, a perception, into consciousness our attitude is receptive, passive, but as soon as it is received we take up the second and active attitude, and begin to examine and analyse the percept. The receiving organ is our intuition; the analysing organ is our intellect. What I wish to point out here is that Thought comes to us not in words, but as a vision, a single flash of perception; but directly the active stage begins we have to think in words. But these words are of a different order from the words we use when we are not thinking about our thought but are speaking it to those around us. So here we have first an Unmanifest, out of which a flash of perception comes into our intuition, where it becomes highly manifest as a percept, and is rather a seeing than a hearing (vision, not words). Second, this high manifestation passes a stage lower when it reaches the intellect, and I reason about it in a conscious mental way, thinking in words but not speaking them.

And lastly, there is the still lowlier manifestation of spoken descriptions of my thought, every syllable of which requires manipulation of throat, tongue, and lip; and what came to me in an instant may take hours to tell.* Meditation upon this

* There is actually a still lower stage, for our words are made up of letters, and these letters have to be laboriously spelt over by one who

will be of the greatest assistance in helping us to apprehend Jacob Boehme's doctrine of the Manifest and the Unmanifest. The Unmanifest God, the Father, is as Thought before it comes into consciousness at all. The Manifest God, the Son, is as the Thought manifested in one single flash of perception. Humanity as it is now, is as the spoken words, many being necessary to express the one thought, while the letters of the word might represent the animal and vegetable creatures in which God is manifest, though with less concentration of meaning. Souls above this earthly plane, who know more than we do, might be represented by the unspoken words, which yet are *words* and not *The Word*; but also are unspoken words and not spoken. To see how in all these, from highest to lowest, is expressed, with ever diminishing degrees of completeness of understanding, the one original Thought behind consciousness, would be to have some apprehension of how the Unmanifest God, whom Jacob Boehme calls the Father, is manifest in The Son, the Only begotten, and in Sons who stand to The Son in the relation of broken colours to the one White Light, and are found in many differing degrees of manifestation from the highest spirits in the plane next to the centre, to the lowliest atom in the remotest circumference.*

cannot read. Reading is the power of grasping a combination of many letters as a single concept or word. May there not be an analogue to this on the higher plane, whereby what some mystics speak of as the language of Ideas is attained; wherein, just as in reading many letters are taken at a single glance, many words may be taken at a single glance, and we be able to speak sentences, or possibly even volumes, as readily as here we speak their component words?

* Still further to assist in realising this idea, think of dreams. Psychologists tell us that dreams, that seem to occupy hours, days, or even years, as to the apparent dream-consciousness, may be instantaneous as to waking-consciousness. In dreams we seem to speak many words, yet all is done in an instant. Hence the words of the dream state must be different from our ordinary words, mind-words rather than mouth-words. It is on waking to ordinary consciousness that we translate our dream into mouth-works: the mind-words in which we seem to have dreamt it

Though our mind can apprehend these "considerations" concerning the Unmanifest, and that there must be an Unmanifest, this is all that it can do. To try to see how the Manifest leads up to the Unmanifest, so as to trace the exact relation of the former to the latter, and the process whereby the Unmanifest puts on Manifestation, is as hopeless for our minds, conditioned as they now are, as it would be by a process of addition to reach Infinity. Because, just as Infinity is not at the end of the Finite, but the Finite is, from first to last, in the Infinite, and is but the Infinite descended to phenomenal apprehension, so the Manifest does not lead up to the Unmanifest, but is, from lowest to highest, the Unmanifest expressed in terms of finite understanding and apprehension. When we read in John xiv. that Philip said to Jesus, "Lord, show us the Father, and it sufficeth us," we see the same false idea about the Unmanifest, viz., that it is something *apart from* the Manifest. Philip expected to see the Father by the side of the Son, so that both could be seen at once. The reply of Jesus rebukes this error: "He that hath seen me hath seen the Father." It is such a common mistake to think that when we want to see a thing and do not see it, it *needs to be brought into our view*; whereas, what is really wanted is that our eyes may be opened to see that it is full in view. It is there, but we have not the fineness of vision necessary to the perceiving of it. So the Father *was* Jesus; there was nothing in Him as to body, mind, soul, spirit, which was not the Father in manifestation, to such as had eyes to see. But to expect to see the Unmanifest, at once Unmanifest and Manifest, is a self-contradictory idea. "Show me the Unmanifest." "Here it is." "Ah, but that is the Manifest!" "Yes; and

must be something of the nature of the language of Ideas, in which complete concepts are as single syllables. It is a curious point, not sufficiently recognised, that we never are conscious of dream *quâ* the dream consciousness; we know it only as a memory, a recollection, when we return to waking consciousness, and then, of course, deal with it in the terms and conditions of the waking consciousness. But this is a digression,

the Manifest is *the Unmanifest shown.*" The Unmanifest quâ Unmanifest is the Shown not Shown, the Seen not Seen. For the Unmanifest is at once the seer, his visual organ, and the object seen. If the Unmanifest were to be seen, who would see? To what Subject could the Sum of Being be an Object? These "considerations" show the absurdity of the thought that the Unmanifest can ever be thought of, or seen, save as the Manifest. *Apart from the Manifest* it is not only unknowable and unthinkable to us, but *it does not exist for us at all; it is not.*

But in the Manifest, and as the Manifest, we may know It. Why, as yet we do not know the Manifest perfectly. We know even that but in part. "He that hath seen Me." Who has, save in some partial individualising way, *seen* "The Word," the *All* integrated in *One*, the Unmanifest fully and perfectly Manifest? Some little one-sided view we may have had, but so far from being ready to desire the impossible, the vision of the invisible, our effort for ages to come must be to see the visible, to apprehend more and more of what is there to be seen had we but eyes to see.

The Unmanifest, then, is Causation; the Manifest is that which it causes. To ask what caused Causation is absurd. It is the *product* of causation that has a cause. On our plane a cause of one thing may be an effect of another higher cause, and so a cause may *seem* to have a cause; but this applies not to the "Summa Causa." For the Highest Cause is not a cause in the way that its effects may become causes of other effects. These lower causes are not true causes, but only apparent causes. The *power* in them is not of themselves but of the Highest Cause. Apart from It they would not Be, and, therefore, apart from it would have no power. The Highest Cause is in all Its effects, these effects are It in Manifestation. If we might regard them as independent of It, and as subsisting of and in themselves, we must of course regard them as true Causes. But nothing subsists independently of the One Universal Unmanifest, and, therefore, It *is* in a mode different in kind from the mode of those which arise in and out of It.

And in a paradox it is true to say that the Highest Cause, or as it is more accurate to call it, The Cause,* in the process of forthgoing into manifestation, has, quâ Itself, undergone no change, known no loss of content. This is the distinction between the higher and the lower Pantheism. The lower predicates the Immanence of God in Creation, but forgets to couple therewith the truth that at one and the same time God is both immanent in, and transcendent to, His works. He is in them but He is not exhausted in them; this is the truth of philosophical Pantheism. He is in them, *for us*; they, *for us*, are His Manifestation. But we dare not suppose that what is for us is also for Him. The point may not seem to be a very practical one, for we have to do only with what is for us. But it is nevertheless important for us to remember that our consciousness, or even the consciousness of the highest Spiritual Beings, can hold only knowledge which is relative and not absolute, and therefore it does not follow that what seems to us real is what is real to absolute knowledge, or even is real to consciousnesses, relative, indeed, but of a higher order, and on higher spiritual planes, than our own.

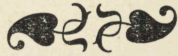
And here we approach what is perhaps the most interesting point of our subject. There are two questions. "Why is what is as it is?" and "Why is what seems as it seems?" The first of these is beyond reason, and no argument can hold in regard to it. But the second is not so impossible. If we predicate this philosophy of Manifestation we must, as we said in our second paper (sect. iv.), show that something conceivably desirable is gained by the Unmanifest putting Himself forth into Self-manifestation. Jacob Boehme's theory that it is for the sake of a love-sport, and the play and joy of the Divine in Himself through this manifestation of the otherwise shut-up and hidden powers in Himself, and the

* For the highest of a series is in the same order with the series, and differs only in degree from the lowest. But what we have above termed the "Summa Causa" is not one, the greatest one, of a large series, but is transcendent to the whole series, and is alone truly the causal force or power.

view that the present writer has been led to see—that it is for the sake of attaining conscious delight in being what, apart from this consciousness, we might be without appreciating—will form the subject of the next chapter.

G. W. A.

[To be continued.]



The Universal Magia.

I.

WE might apprehend that there would be a magia in all things, knowing they were made by All-wise Love and All-loving Wisdom, which can only be God—and, hence, we might anticipate its discovery or revelation *à priori*, without the knowledge of many instances, the hints of seers or the analogy of the human mind.

This is our first position in regard to coming illuminations—the principles and laws of which in the general it is well to have fully understood and declared at the first.

None, even of the materialistic and unbelieving perhaps, would deny that there is a magia or mystery in some things physical and intellectual. Accepting this undoubted fact, I affirm that there is one in *all*; and the very existence of it in some departments of inquiry leads to an inference that it would be in others, and so in all, when the object and nature, or the Divine source and wisdom, of it are considered; while its discovery in a single range of observation proves its possibility in others also at least.

By its nature or causation the hidden sense is of no earthly or human creation; and, hence, no objection, however apparent, will lie on the ground that in many realms of enquiry or observation it would be impossible to imagine—because impossible to enshrine. For in such an objection we think of our own ability were we creators, forgetting that this is just what man never is, and that, on the other hand, He who alone is *opifex rerum* is unlimited in His power. The corollary is that to Omnipotence all things are equally easy, and it is certain there is no sphere of His grand and most diversified products but is

ductile to His purposes, so that we may, with exalted reverence, declare the principle that *whatever God's hand Hath put forth is also fraught with His Mind*. I affirm it has a *mind*, no less than a body, which is the hidden magia of that particular thing or congeries; but there is wanting consciousness—this intelligence, or “soul of things,” lying utterly passive until it meets the magician or the spiritual. *Whose mind is it, then?* Where is its life, for how can mind be without consciousness and action? The inevitable solution is that it is the *mind of God*. Whence it follows that all things (by my postulate) are “Words” of God, and we see how anything not a part of utterance or vocal language can be and was such. The grand truth is that *things are God's Speech*; for He can declare Himself by any means, and His *fiat* at the beginning meant action and obedience, since it was by the “Word” all things were made. It is, therefore, said that “with the word of a King there is *power*,” and His “Name” is a strong tower or a shield. One of old calls Nature “*Volumen Dei et tanquam altera scriptura*”—God's book and, as it were, another Bible. But I begin to anticipate my remaining theorems.

II.

I affirm next that this inherent hidden sense, the true magia of anything, is always of a definite and useful meaning. As much must follow from the implied condition of Theorem I., that it is the work of God—a proposition which is obvious since the things enclosing it are of His operation, whether by creation or providence, and therefore any “mind” or sense in them must be so too.

Since, then, God (a Wisdom) made the magia, it must be rational and useful, and worth finding out at all cost as He opens our eyes. Herein it differs from, and far excels, the averred discoveries of Spiritualism, which continually prove useless and even mischievous often—yet (as the marvellous attracts, regardless of its nature and influence) are eagerly sought to by many who, the while, rob their souls and make perhaps no steps towards Life.

It follows that,

III.

The great magia having or sense, *it will be*

the message of salvation or of true Life—a sublime position; for this sense we have shown to be imparted by God, and I contend He would inspire things with no other one—at least in this world—than the truth of salvation. We have insisted that there is a distinct message in reason; then, being writ in things by God to us, it would be that of our recovery out of evil. It was urged that it must be useful, and nothing beside is so useful to mankind.

I argue thus *à priori* that the hidden sense in all things is that of the way of Life: (i.) This is *the single subject* which has application to all races, equally; (ii.), it is the one which belongs to all conditions—in nature and social station; (iii.), to all ranks of intelligence or of experience; (iv.), to all æras of time. The truth of Regeneration does apply to and meet the case of man under these many and great varieties—*i.e.*, all those under which he exists or ever can; and this is not the case with any other science or doctrine besides. However grand, true or useful, all others fail to reach or to be understood by large classes of mankind, which implies their not being essential. There is none but that of Life spiritual which all need (and ever will)—all living, however diverse and apart, and all that have lived and shall live—so that it is truly called *the "one thing needful,"* which Mary had found and the sick young man needed still. The sciences address only the cultured; and other branches of instruction, as well as they, if adapted to the race in Europe, would not suit it in Polynesia or, if in the 19th century, would be of no use in the 1st. Again, though admirable for youth, they would be superfluous to maturity, and if the food of age, would be lost on the young.

To true Religion belongs the glory—since our *Soul* is everything and *Sin* our trouble—to suit every lot and region, not only in any one age but throughout all time,—and to it necessarily alone. Man's *one* universal need naturally is salvation, power over evil and peace with his Maker; this is the case of child and man alike, of savage and civilised (the child and man figurative), of the ancients and of ourselves. Hence, his one or universal need must be the way of rescue and of return; and, therefore, it is the sense or doctrine which will everywhere and always apply.

In implanting a deep meaning in all investigations and objects, as I affirm has been done, God (i.) would surely make it one which would always and everywhere be intelligible and useful—which can only be that of Life, as above insisted; (ii.) He would implant one the most fitting and needful as His message to us—since the *magia* is His message, and this is that of Regeneration.

The *magia* is, we must remember (1), everlasting as to this world's phenomena and knowledge, or coëval with it (2), thrown equally before all men, in all times and places, unlike other teaching; whence I argue further, it would express salvation. We have maintained that there is a "drift" or reasonable design in the mystical sense of this world; now it appears evident it must be *this* most reasonable and important. Let those deny it who disbelieve in an intelligible *magia*; but such as can accept this sweet conviction should add to it the sweeter one that it is of salvation.

This is a consummation to the discovery which makes it truly sublime. Yet, it is all that might *à priori* have been assumed and, therefore, has appeared susceptible of philosophical proof.

IV.

An inference which follows is that the *same* *magia* inheres in all things, in essence, or that all would teach the same lesson. This relates phenomena; and if, as here maintained, it might be found throughout all matter and providence, then the entire boundless circle of what is under our knowledge is united—and a *circle* indeed. This is a high conception of the cognisable, yet it is one we might have hazarded from the consideration of a *single author*; when men allow that all created things and events are from God, they will see the likelihood of their intrinsic oneness—in all the vast diversity "of administration"—and this is an animating deduction from such pious beliefs; they fail to see or to look for a unity in the conflicting fields of fact, science, history, etc., and those of their respective elements and particulars, because unable to recognise God the Worker. When the eye is opened to thus acknowledge Him, it is favoured also to see that in the seeming chaos there is a oneness, in the storm a pilot, and

in the maze a thread of purpose, which is highly inspiring as we toss actually amidst these storms, wander this maze, or try to unravel various spheres of research.

The bond in all things is their hidden magia ; and it is only when this is apprehended, by faith at least when not discovered, that they are seen to be related, or that it is credible that in such great variety there can be and is a single purpose and end. When this purpose is believed to be in any case the Law of Life, such a harmony in outward heterogeneity may be credited, and proves the most consoling belief. The motive for seeking the magia becomes strong then, and this is seen to be a man's highest study—yea, in all things the richest science, since it is in all equally and beyond every other. The outward form, like a shell, is now dead and profitless, and the mystic cares for and studies it but as a casket and subtle figure, for the sake of the far more glorious things which it typifies and enshrines.

V.

This magia, I maintain, is the *real object* and highest sense of each line of investigation—though it be hidden and utterly unimagined until it suddenly beams upon the Divinely-illuminated—who see, even in dark studies, more *light in His light*, and can behold all things new and all, truly, of God.

Since the hidden sense is so much superior in nature and so infinitely higher both in use and beauty than the apparent, I say it is the true one, or that most intended. And, again, this is to be concluded by its being mystic, since the contained is greater than the envelope, the antitype than the symbol, and the superlying than that which is straightway perceived.

Hence the mystery in anything is its true sense and chief use.

VI.

Though *in all equally*, however, be it understood, the magic doctrine—which is the *Gnosis* or Soul's science—is not equally in all things. In fragmentary matters there is a fragment of it. This is when a matter is regarded alone, usually ; and the same one, I doubt not, may, or else one day will, be found to fall in to some great system of meaning just as truly as it does into one of knowledge—*i.e.*, when this whole realm of cognition is

magically understood. Thus, Lake Superior can be shown to be a beautiful mirror of the Divine Gnosis in itself alone ; it can also be demonstrated to have its place in the great mystery of the Continent and entire globe, to the same purport but as part of a vast gallery of consecutive illustrations and degrees, of which each unit has a place in the one Design.

VII.

The interior sense is often but indirectly related to the science of sciences or *Grand Arcanum*. There is other mystical meaning than the above, but, being ethical (as I contend and have often found), it is really in harmony with the other. Thus—to allude again to the Cosmos—I find the islands of Napoleon's exile to present features interpretable in unison with their place in story, *i.e.*, to agree naturally with their intended relation to *man*.—This may show the reader what a *world* (we may truly say) of wondrous revelation there is to be made. To apprehend the fact and be permitted often to trace and prove it has been an ineffable, though silent, joy to this hand.

Among "divines" formerly a few saw this—when some were spiritual—as Flavell in his remarkable books, *Navigation and Husbandry Spiritualised*—Nyder and other mystics of the middle ages wrote and uttered hereof excellent things which are little known of, having an eye opened in them which could penetrate Nature's veil, and that of the Letter, and read their *sense*.

VIII.

It follows from these distinctions that we cannot, in any particular, predicate what it is fitted to signify—believing all things to have a secret meaning ; and that in any there may be more than one kind. But in the case of *subjects*, or great classes of individuals—as any science—the occult import will be that of the Restoration of Man.

IX.

We may say, after what has preceded, that the materials in our libraries are a vast book in a secret language, or that all *Nature is God's hieroglyphic*, and, as spelt and read by the enlightened, reveals ever the secret Doctrine. To read this is the mystic's task and pleasure, and it will be boundless as are the

facts. We may call the diverse phenomena of Nature and Life, indeed, a museum or book of pictures; and his mission to the world, after a holy life, will be to *interpret* these things to its comprehension, or translate God's language and hieroglyphics into the language of man.

To recapitulate. I have sought to demonstrate *ex necessitate* (1) that there is in things a secret reading or magia; (2) that God is its author; (3) that it lies in all spheres of our knowledge and observation; (4) that it has a distinct sense of instruction; (5) that this design is no less than the way of salvation; (6) that, thus, it is all *one* doctrine; and (7) this one universal hidden doctrine is that of Life for the soul.

It is true that in many spheres of research and observation, as it has never been imagined there could be a secret meaning, so it would be denied—and, hence, the proposition of universality no doubt very few will receive. In these cases, indeed, the magia which I maintain to be inherent is unknown to us; but this, it must be remembered, is *no proof at all that there is none*. The same was thought of spheres in which it has been discovered until this took place, and is thought by most, still, of others in which a *few* have been permitted to open the seals.

My contention for the less-initiated of this day is rather (1) from analogy—of the perfection and order in which God works in creating, and in the *outward* frame of any subject, from which I conclude as fine an interior one (2), from His attributes, as inducing us to think He would make a magia everywhere, not in certain cases only—these last being necessarily admitted; (3) from the analogy of such instances; (4) from what has been discovered.

In truth, where no hidden (or *mystic*) sense has been detected it is denied, which is unphilosophic; and it has often, perhaps, not been detected because it has not been conceived.

As to what has been discovered—more or less express and complete, or in system—this hand might add a memoir showing that in nine or ten great spheres there may be certainly found a magia, affording a strong presumption that it is in *all*, though as yet unperceived. In some of these fields of enquiry and of fact have been described traces only,

but still they are *God's footsteps* in the dark—often of utmost grandeur—and *parts* of the same design. In others—as in the great Pyramid and the Cosmography—he who writes this has been shown a whole chart or atlas, a vast book unfolding the universal doctrine or true alchemy from first to last. Indeed, it has in these cases—which he himself speaks of reluctantly, as they will also continue buried—taken volumes to set it forth. Of otherslabours it is not needful to speak.

The time seems at length come to state, what I can freely do as it is no matter of gain, that most of those opening the *Scriptures* (according to Jacob Boehme)—which form a large series—were, with other mystical MSS. and diagrams, placed about 12 years since in "Dr. Williams' Library," Gordon Square, London, so as to be acceptable to Seeking, on condition only that the books be not removed.

It must be understood that we cannot pretend to discover the magia—which is the very cause men deny it, finding themselves (naturally) unable. It must be *revealed* to us, or the *key* of the locked casket (each subject being such to us); and *then* what a treasure bursts on our sight! But it is given to the "babes" of the new life.

It follows that 'tis *the unworthy who can read the world's meaning and possess it*, or know its use and beauty, the meek thus "inheriting" the earth—not its proud children, the reason being that they are outside, though bodily—or to appearance—within. We can see a thing justly when out of it only, and move it too; for did not Archimedes say he would move the world if he had a fulchrum for his lever, *i.e.*, without? Yet this may be done; Christ is that Rock.

In the above argument I have aimed to prove a *universal magia of Life*, as a doctrine infused, from its own probability and *ex necessitate rei*; it may, of course, be demonstrated in part far easier and more surely *à posteriori*, or by examples. This, the argument which would alone be esteemed by most in these days, is implied in the above references to actual interpretations.

The devout must often "see God in all things," and will have learnt it to be a priceless secret in earth's trials. The same is to

be applied to Nature's knowledge also, and will *there too* prove a charm. It has given me pleasure to conceive of such a view of Natural Science as might lead one justly to label their respective treatises as follows, in view of the truth that their whole facts are, in each case, but a demonstration of God's being and attributes when rightly regarded :—

Natural Theology.

- Vol. I., Anatomy.
- Vol. II., Physiology.
- Vol. III., Biology.
- Vol. IV., Zoology.
- Vol. V., Physics.
- Vol. VI., Astronomy.
- Vol. VII., Geology.
- Vol. VIII., Botany.
- Vol. IX., Ethnology.
- Vol. X., Meteorology.
- Vol. XI., Physical Geography.
- Vol. XII., Chemistry.
- Vol. XIII., Therapeutics.
- Vol. XIV., Phrenology.
- Vol. XV., Conchology.
- Vol. XVI., Entomology.
- Vol. XVII., Psychology.
- Vol. XVIII., The Sublime and Beautiful.
- Vol. XIX., Dendrology.
- Vol. XX., Histology.
- Vol. XXI., Embryology.
- Vol. XXII., Cosmology.
- Vol. XXIII., Hydrology, etc.

And, yet, there are infidels !

Such a conception should prepare us for the present one, and *this* will even be more glorious still !

It is alike surprising and pitiful to see how the learned give their time, and life itself, to elaborations of facts which to them are dead and useless, and in which *they never propose any real happiness or living service or fruit*. It is but the labour of the lexicographer and the grammarian, spelling out no meaning after all for these hard toilers, when a *language* capable of infinite and beautiful instruction exists the while. And, just as these makers of dictionaries, atlases, etc., furnish others with the means to read this meaning, so do all the scientific teachers (though they little think or intend it) provide a nidus which *Truth's* children will make redolent with a message when the time arrives to turn it to a

higher use. Thus, *in the end, all things will bring God glory*, and we may assert that the last and true *heir of all things is Truth*. For this they really exist, nor have fulfilled their purpose until they have subserved her as illustrations of the doctrine of Life.

To see the wise content with such barren results is grievous. But worse still, they desired no other ; for, far from having sought it in undertaking their studies, they resent allusion to it, and, if it approach, disclaim it utterly, as if the merely material were more perfect !—when, in truth, the beauty only of such glimpses is vastly beyond all they so much prize and pourtray. To exemplify my meaning I may quote the work of most Egyptologists and even Syrian explorers, with great care saving and describing *potsherds* and any vilest tokens of ancient peoples, which will be discussed by men of highest learning who would disdain the kitchen—except of the long past—and oppose, the while, vehemently any spiritual mysteries that have been affirmed. Not once asking themselves *Cui bono?* They go to any cost and pains to depict these trifles and write volumes on things revolting a foolish, because they have been *dug up* and are ancient ; and such labours meet the honour and rewards of the world. Thus lamentably does wise man choose dust and ashes ; he would, if he could, dispute the rose's fragrance—and, if not able to resolve it into lovely *atoms* and *acids*—he would place *life* (could he catch it) in a pill box—no theory, or any however monstrous, is better than one that makes him a man and not a fossil for a moment, speaks of *God* and touches the *heart*.

Hence it is that he is able to use Cruelty in his researches. This is in perfect harmony—both bespeaking equally the reverence for matter, and so not for Spirit. To the outward things must be outward only ; by the spiritual they are spiritually discerned. *Quicquid recipitur* is the axiom, *recipitur ad modum recipientis* ; the eye and heart find what they bring, and make a richer Eden of truth and beauty in a desert, being *everywhere* before God and at college, than the most learned can at Chimborazo and Memphis. Only spiritual can see the spiritual—and, seeking it, they find it everywhere, and rejoice.

So low a content in the wise and so poor

an ideal well shows our sad condition under the Fall, and affords a proof of it not less striking than sin.

The facts of science are, indeed, orderly, but those of History and Biography chaotic. Yet, this never seems to suggest to the earthly student the likelihood of a clue or underlying sense whereby all contradictions are resolved. When we reflect on the grandeur of such a doctrine (if it be believed), and then on what will be its issue, as the hidden meaning comes to be disclosed by degrees in all things, it is clear that the Revelation will be the sublimest possible for the intellect and exceed all that has ever been. So vast, and withal, too, so transcendently beautiful—not to say practically auspicious—will be the display as must dazzle anticipation now.

It will be granted us as we are able to bear it, and as the sceptical, outward spirit dies in us, which loves the outward ritual and meaning, and venerates, and will believe these alone. If my hypothesis be true—as only future ages can prove—'twill be a diapason of celestial harmonies upon the chords and diverse instruments of human knowledge, and its music will surpass alike those of Science, History, and Ceremonial, and all the partial and faint disclosures of the past. Each branch of study and of knowledge, matter and life, will unfold a secret store of ravishing significance never dreamed of as a separate chapter in the new book of the Mysteries of all things; the world will stand astonished and shamed in far greater measure than under the striking physical discoveries, or those of the shell, which now amaze it so much; and the sweet fruit will be *Devotion* and a thousand pæans of Praise, with the Peace and Safety of the now hungering and tempest-tost soul. The funds of Study and of Learning laid up and being daily added to by minds which revel in the book and letter will all then be used by the enlightened—for the day will be come for their Interpretation; and now will their *true use* and the real purpose of all this toil be at length seen, and even they too will teach us and feed. The dullest matter shall yield living springs in that good time, as dirt or quartz rock doth the precious ore—being found to hold forth the Soul's Science, or that of Life and power, yea, the same as is breathed by the Poem and the

Psalm. These hoards of now lifeless knowledge (to the new born)—these infinite facts, to them unmeaning, await the touch of the Interpreter whom Job longed for, "one of a thousand"—a Moses with his rod, the Alchemical hand of solvency and transforming—when they will appear dead *indeed*, by contrast, and but a chaos which never should content man, who now spends his life foolishly for it, defrauding his soul. They will all in order and in concert tell a single story in endless play of symbols—of fact, measure, name, place, figure, number,—that of the one truth that exceeds all others, is everlasting and the heavenly science which alone is necessary and common to Man.

In this most pretentious day of outward enlightenment it is needful, truly; but, alas! to how few is it really known!

CHAS. FOX, M.R.A.S., M.R.C.S., etc.



Hints from the Laws of Pulsation.

THE chief object of this short paper is to suggest, and in some measure to illustrate, a more dynamic and less materialistic conception of the problem of disease than that which generally seems to prevail. By such a modification of aspect, the phenomena of the inorganic world have, in the last few generations, been reinterpreted and rendered intelligible to a degree altogether unknown before, and the time appears ripe for some such renaissance in the study of the problems of the organic world, especially with regard to the laws of human consciousness, and of health and disease.

The dynamic tendencies of modern physical science are so well known that they need but few illustrations. In certain senses modern science is undoubtedly the acme of materialism, but in another sense a kind of materialism, that formerly held science back as with an iron chain, has in recent years been gradually broken away and dissolved, and the abandonment of

this old materialism has led to almost all the progress which, on its own plane, modern science has made.

The old materialistic heresy which fettered science was the doctrine of the materiality of force.

It will be remembered that Newton, to the end of his days, would not yield the false dogma that light was a series of particles. There is no need to dwell in detail on the long controversy, almost comparable to religious polemics, that took place in the present century over the question. Sir David Brewster spoke of the undulatory theory as a clumsy contrivance, of which he could not think the Creator guilty. Lord Brougham, then Mr. Henry Brougham, poured ridicule on Young, the great pioneer of the new science, and wrote in the *Edinburgh Review* a contribution which, Tyndall says, quenched the genius of Thomas Young for twenty years. But at last the bubble burst; the materialistic conception of light, known as the particle theory, went, and a better era dawned. But this was only the first step. The equally materialistic theories of heat as a fluid, and electricity as a fluid, gave way at last also, and so the great doctrine was unlocked that force is not a thing but a state of things, that all the forces are but modes of motion whose pulsations are mutually convertible, bound together in unity by the very bonds of identity. This was the breaking up of that old materialism, and from it followed the opening of a thousand secrets. Without the undulatory theory the correlation of forces could not have been comprehended. The phenomena of refraction, iridescence, polarisation, the spectrum, interference, diffraction, radiation, and so forth, would all have remained insoluble mysteries. Moreover, the new doctrine gave into the hands of students of nature an important clue, by teaching them that they might reasonably expect to find analogues in the phenomena of diverse forces—analogue, for example, to sound beats, which are the coalescences of sound waves, in the coalescences of vibrations of light; and thus one science was made to act like a mirror, illuminating the mysteries of

another science, till problems, hitherto supposed to be forever in the realm of the unknowable, were grasped and handled with the utmost ease, and Nature was made to whisper across space the constituent elements of stars countless millions of miles away.

As in the physical sciences one has thus illuminated another with hints and suggestions and clues revealing the possibilities of analogues, often verifiable by actual experiment, may not these discovered laws of the inorganic world suggest possible analogues in the organic? Analogy, though not reliable in itself, often offers us a hint which can be put to the test and investigated; and most discoveries, which are not merely fortuitous, have probably been first suggested by some analogy illuminating the field of imagination.

It is really remarkable that so apparently all-embracing a principle as that of vibration, with its immutable laws of periodicity, which practically sum up almost all we know of force in its various manifestations, has been hitherto so little applied as a key to the mysteries of organic life and consciousness, normal and abnormal, in health and disease. The key might, or might not, fit the lock, but, at any rate, it would be worth the effort of trying it, for, if by chance it did, the same advantages which have been reaped by physicists might prove available towards the advance of hygiene.

Let us glance for a moment at those advantages in the domain of physics, and see the revolution that has been brought about by the dematerialisation of our conceptions of force. Language, it is true, is always metaphor. "Language is the flesh garment of thought. Metaphors are her stuff," says Teufelsdröckh. The difference between the particle theory of light and the undulatory theory of light is not that in the latter theory we are able to discard all metaphor and treat of the essence or "Is-ness" itself. A particle was our old emblem, a wave is our present one; but both are metaphors; the difference being that the latter is a more refined one, more perfectly corresponding, more on all fours with known phenomena.

Yet metaphor is still the stuff of our language; more diaphanous, yet none the less half-revealing; half concealing the real, which is always inaccessible, and is only seen as in a glass darkly.

Our first tendencies in expressing ourselves in language are to draw our metaphors from matter; afterwards we refine our conceptions. A great writer has said that no one ever first had a conception of a line from Euclid's definition of length without breadth. He takes his idea first from the mark which he can draw with his pen or pencil, and afterwards the purer conception becomes possible to him.

So, too, has it been with the gradually accepted metaphor of undulation, which slowly but surely has superseded the older idea of particles of light and heat.

And now, the change that it has brought about is one, to fully realise which we must pause and think. Nearly the whole of modern physical science is based on it. It has brought about a revolution comparable only to that resulting from the discovery that the sun is the centre of our system and not the earth.

Without, however, pursuing this matter any further, is not the time ripe for a similar refining principle to be adopted in our choice of "stuff" for the language-garment in which we clothe our ideas about organic phenomena, and, in particular, the phenomena of the human mind and body? Can we not endeavour to frame our study of these more on the lines of the undulatory hypothesis?

The advantages bid fair to be as great in the study of organic as in the study of inorganic nature. In physics the undulatory hypothesis has the advantage of not necessitating a knowledge of the form of the vibrating particles. We know comparatively nothing yet of the ether's molecular constitution, yet the circumstance hampers us but little, if at all, in the investigation of its vibrations. On the other hand, a great deal of the mystery of the molecular plan and construction of matter has actually been discovered through the undulatory hypothesis. This affords a hopeful hint for those whose interest is in the study of phenomena such

as those of consciousness and mental and bodily disease, where the molecular organisation under consideration is so inscrutable. Then again, as already pointed out, the laws of wavelike motion enable us to anticipate or infer that such phenomena as interference and coalescence, with the important results they comprise, will be common to all varying systems of force. In many other ways it might be pointed out that the adoption of an undulatory hypothesis, in matters outside what are called physics, would enable us, as in physics, to find the invisible made known by the visible.

It will, perhaps, be said that this idea is not altogether new. There is nothing new under the sun. Ideas, before they become definite, glance and glimmer out on all manner of quarters. Glimmers of the undulatory theory of light and heat are to be found in Bacon's "Novum Organon," and other works long before the time of Young, Fresnel, and Huyghens. But they were mere scintillations—indefinite and incomplete.

So, too, has it been with regard to the application of the undulatory theory to the phenomena of life and consciousness. Here, for example, is a good instance. "Papus," in his recently published treatise on Magic, all but grasps the situation. "We know," he says, "the position which the study of vibrations holds in actual science, but this study of vibrations has been confined almost exclusively to physical facts." Here he all but seizes the inference, and yet, only a few sentences further on, he speaks of two effects of language being the "emission of vital fluid," and "the liberation of a psychical entity called the idea." Are we never to break free from these thralling conceptions of force as a fluid and an entity? See how the "stuff of language" is woven in and in with such expressions, all witnessing to the hard death which materialism is dying even in psychics. "Elements of consciousness" are a kind of stock-in-trade with some writers on Psychology. The orthodox notions of thought, and ideas, and states of consciousness, are permeated with materialistic metaphor,

such as the acquiring, imparting, or assimilating of knowledge, the rooting out of disease, and so forth, while, in the medical world, the modern rage for bacillus hunting seems to come almost as the *reductio ad absurdum* of this materialism. It is akin to the old search for particles of light, which could not possibly result in anything more than the discovery of illuminated particles of matter.

Hoffding, one of the most painstaking compilers on the subject of Psychology, commits himself to the declaration that in the mental province the application of the correlation of forces is impossible, but his grounds of objection seem singularly inadequate, and almost remind one of Sir Isaac Newton's argument against the undulatory theory of light, when he contended that if light were waves it would pass round a corner. Had Newton arranged his conditions of experiment appropriately he would have found, as others did after him, that light does pass round corners by diffraction, and does so simply because it is waves. Hoffding says that we cannot apply the doctrine of the persistence of energy to thought, because we are unable to trace a correlative for every idea that floats through the mind. But here he begs the question, and he raises his own difficulty by considering certain phenomena which are not appropriately selected as a starting-point for investigation. It might as well be urged that because we cannot trace the correlative of every vibration of diffused daylight falling upon the walls of the room around us, the doctrine of the persistence of energy is untenable in regard to light. In experimenting with a view to test a possibility we must, of course, arrange proper conditions for experimentation, and not expect that every phenomenon is exactly accommodated to our particular purpose, without any such arrangement of conditions.

What the conditions of experiment may be with regard to an extension of the undulatory hypothesis to "vital forces," to use a term sufficiently intelligible, though, perhaps, open to criticism, must require the patient study of many investigators; though, surely, if only one half of the

attention were given to this suggestion that has been devoted to many elaborate, yet fruitless, researches on the part of students of hygiene, medicine, and metaphysics, the problem might before now have been partly solved.

It must be remembered that the most exact sciences, not excluding the only sure ground of mathematics, all need some kind of working hypothesis. It is in vain that we talk of assuming nothing, for so no problem would be workable; the scientific imagination, which, as Tyndall says, must not be confounded with the popular signification of imaginativeness, must always precede the discovery of the secret laws of nature. Hypothesis we must have, and in framing it we are safer in choosing our illustrations, which are to frame our imagination's concept, from non-material, rather than material, things. It is for this reason that wave theories, rather than particle theories, have given us truer conceptions of force.

In this short and merely suggestive essay, it must suffice that the route to be pursued shall be pointed out rather than described, for the actual exploration of it will probably take more than a generation of workers to achieve, yet here it is only natural to expect a few concrete examples of a possible clue or two, as evidences that the path exists, and as guarantees of the probability that it will lead to somewhere.

Considering first the province of hygiene and medical science, it is noteworthy that periodicity is a recognised principle in the science of physiology (where pulsation is found to play an important office in almost every tissue of the body) and also in disease. Yet there has been no serious attempt to systematically investigate such influences as the coalescence and interference of vibrations, although in physical sciences, the most extraordinarily diverse phenomena are found to be attributable to these simple causes. Nor again have the combinational products of accumulated periodic stimuli been studied in the organic world on anything like the same lines as in the inorganic. It is well known that the whole body is a complex organisa-

tion of innumerable systems of pulsation and vibration, but beyond the general index of the pulse in the arteries, little attention has been paid to the conditions which mean harmony of vibrations, and thus health, or discord of vibration, and thus disease. It seems highly probable that the influence of drugs is largely brought about by the modification which they produce on one or more of these series of organic vibrations, but a materialistic, rather than a dynamic, system of research seems, nevertheless, to be persisted in.

To take a concrete example. There can be little doubt that in cases of neuralgia there is a discord in connection with the nerve vibrations, but has any attempt been made to ascertain whether their periodicity is unduly accelerated or retarded? An empirical experimentation with drugs is made, and, perhaps, often with some success, but from those results it is possible that the important question of acceleration or retardation might be solved, and so the mystery at the root of the problem might be considerably cleared.

It is suggestive at least (though the coincidence is only given for what it may be worth in this connection) that sulphate of quinine, which has the singular property of reducing the rate of vibration of light waves, so as to bring the rapid ultraviolet waves into the limit of the visible spectrum, is also a well-known specific for this particular nerve malady. Is it possible that there may be some connection between the two facts?

Some of the well attested phenomena of mind-cure, faith healing, and the like, would almost tempt the adoption of a generalisation, that possibly all disease is primarily brought about by disturbances of *nerve* pulsation. Whether this will ever be established by positive investigation remains to be seen, but, at any rate, a good deal could be done to solve the problem either negatively or affirmatively by an exhaustive study of those central life pulses.

If these *nerve* vibrations prove at present inscrutable, there are plenty of other systems of pulsating periodicity in the human

body that would well repay investigation by the reflex light of the laws of pulsation, as traced out in physical science. Statistics of acceleration, retardation, accumulation, coalescence, interference, and so forth, in regard to the various organs and tissues of the body in different states of health and disease, and under the influence of various drugs and applications, would form a useful ground-work, if systematically and carefully compiled.

In the study of "occultism" it seems probable that an entirely new light, and a much clearer one, would be thrown upon many phenomena if an undulatory hypothesis were applied. The correspondences of the universal laws of wavedom, which might be traceable in the established laws of physical science, would assist materially in unravelling the difficulties that present themselves.

To take, for example, one of the broadest generalisations of the secret of occult powers, which is that reflex and impulsive actions have to be, to a certain extent, abolished, or apparently annihilated. The principle of conservation of energy and correlation of forces (which, it must be remembered, can only be understood in company with a recognition of the undulatory hypothesis) offers a clearer explanation of the matter than we can elsewhere meet with.

Let us trace one example practically. The chief difficulty in crystal gazing is said to be that, after looking at the crystal a few minutes, the neophyte almost invariably finds it impossible to control the reflex action of the eyelid, which twitches, and so far destroys the effect of his efforts, which must be recommenced. The adept is able to control this reflex action, and to gaze until the stage of vision is arrived at. Now, what is it that has happened? We have in man two special centres of force (or, perhaps, rather special centres of two forces) voluntary and reflex, or impulsive. The adept has apparently annihilated a certain measure of reflex force. But under the undulatory hypothesis this is not really so. He has made use of the correlation of forces. He has increased the power of one in proportion to the

diminution of the other, and hence has gained what is called an abnormal power, manifesting itself in crystal vision.

In all the trainings for the practice of so-called magic, it appears to be a rudimentary stipulation that the initiate shall learn to apparently abolish impulsive action. He thus diverts a vast store of force, and renders it applicable for conversion into some other force, just as a blow upon a piece of iron will convert force acting between masses into force acting between molecules, which latter, though the same, appears in the new form of heat.

We have at our disposal an immense store of this impulsive or reflex energy. It is a system of vibration distinct from that of the volition and the occultist, adept, magician, or whatever you please to call him, is the man who converts these latent stores of energy into motions of another mode. In the very act of standing or sitting, our muscles are, unconsciously to ourselves, exerting force in innumerable directions to enable the body to preserve its equilibrium. All this force is frequently converted in the states of occult power, in which a condition of catalepsy and rigidity of the muscles enables this energy to be diverted from them into other directions.

Another great store of energy, belonging to the impulsive, or involuntary, side, is devoted to the vegetative functions—to alimentation, to digestion, etc. The occultist prepares himself for any great undertaking of will power by fasting, or a period of vegetarian diet, so as to set free these stores of impulsive energy for manifestation in another form.

Fluorescence, the power or property of altering the rate of light vibrations by reducing their frequency and calorescence, Tyndall's term for a similar acceleration may very probably have been equivalent in the vibrating systems of the organisation. Such phenomena as summation and different tones in sound almost inevitably must have their correspondences, though they have hitherto been hardly looked for. Some glimpse of a probable correspondence with these "resultant" tones is suggested by certain phenomena which we at

present interpret by less well-chosen terms, such as sub-conscious thought, under-currents of sensation, etc. Tyndall showed that by using two singing flames, giving respectively a note and its fifth, the result arising from the difference of their vibrations, when sounded together, is the production of a new and unexpected note an octave below the lower of the two sounded by the flames. Is not this phenomenon a more suggestive representation of certain obscure mental phenomena than is afforded by such terms as unconscious cerebration, and the like?

The language of metaphysics is indeed so polarised by the materialistic metaphors with which it abounds, that it is hard to break free from the misleading conceptions which they create, and at first the strangeness and novelty of applying dynamic terms seem to actually perplex, though, finally, the result is a more complete grasp and realisation of the subject.

We find, for instance, no longer any need to keep on implying various "planes of thought," when degrees, forms, rates of vibration, are such much better metaphors for the phenomena in question. The quaint empirical doctrines of the "threshold of consciousness" and of impressions "below" and "above" the threshold, seems like a conceit of the schoolmen when we see the correspondence between the phenomena involved and those of the accumulation of infinitesimal impulses, which form such a fascinating chapter in the study of waveland.

This branch of the subject alone—the accumulation of infinitesimal impulses—is, perhaps, as applied to organic phenomena, sufficient for a life-time of investigation. The enormous potency of infinitesimal impulses, if only the stimulus is appropriately periodic, has its correspondence in some of the most surprising and the most mighty wave influences which affect man individually and the whole fabric of society collectively, and sway great tides of civilisation by means that seem inscrutable on any other hypothesis, and that, individually considered, are actually too minute to discern.

The study, moreover, awakens us to

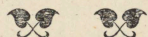
many side-lights on lesser things, which yet are of deep interest and concern. The potency of the appropriately timed infinitesimal stimulus gives us, for example, an exposition of the practical impossibility of approaching any subject absolutely without bias, however much we may imagine that we do. Nature teaches us that there is no absolute neutrality, no perfect equilibrium. The "law of exchanges," in radiation, is a law of perpetual motion. So our pulsating "thought-mechanism" starts always with at least an infinitesimal bias, and, however small, it is often *le premier pas qui coûte*.

What a new meaning this aspect throws into the poet's great saying about the tide in the affairs of men which, taken at the flood, leads on to fortune.

What a key it is, at any rate, to the outer gate of many of the great perplexities and problems of the age.

But these clues are, after all, mere suggestive glimpses, full of high possibility, but needing generations of study and experimental investigation. Let those who have the opportunity commence the undertaking, and see whether in their investigation of organic phenomena, they cannot find light from the torch which has guided physical science through such labyrinths of ignorance, and has enabled us to weigh with comparative certainty, alike the earth, revolving in its solar system, and the atom in its planetary family of the molecule.

C. E. BENHAM.



The Divisibility of Consciousness.

[It will be generally known to our readers that Mr. Edward Maitland has been engaged for some years past upon a biography of the late Anna Kingsford, M.D., and the appearance of this work, much anticipated, will be a matter for high congratulation on the part of all persons who, on any grounds, are interested in the New Gospel of Interpretation. As some time must still elapse before the publication can take place, it is through the kindness of Mr. Maitland that we are enabled to print the following account of one of Mrs. Kingsford's experiences, in advance of its appearance in the forthcoming work.—EDITOR, *U. W.*]

A striking experience of Mary's—this was Mrs. Kingsford's initiation name, given to her by our illuminators in token of her

representing the soul of which, in the Christian symbology, Mary is the typical name—which occurred in this month—January, 1883, at Paris—was led up to in this wise. We had been following with much interest a discussion in *Light* between two of its most eminent contributors, the Hon. Roden Noel and C. C. Massey, respecting the divisibility of the principles in man after death, and the retention by them of consciousness when separated from each other. The latter of the two disputants maintained the doctrine which we had expounded in "The Perfect Way," and was subsequently affirmed by the Theosophical Society on the authority of its Eastern teachers, which assigns consciousness and memory to the Phantom or astral shell when dissociated from the soul and true ego. And the former maintained, in common with the Spiritualists, the impossibility of such a division on the ground that consciousness is necessarily one and indivisible, and compared the detached phantom—supposing there to be such a thing—to a cast-off coat. Some of Mary's recent illuminations had borne directly on the subject, and we proposed to contribute a paper to the discussion. It occurred to me, however, to remark to her that I should very much like to know what the phantom itself would say about the matter, and I begged her to question the next one she saw about its own nature in this respect. The experience to be related occurred a few nights later.

But in order to make it intelligible to all classes of readers, I will preface it with an abstract of the teaching received by us concerning the after-state, as given in App. II. of "The Perfect Way," "Concerning the Hereafter." This instruction was itself received by Mary under an illumination vouchsafed in solution of certain problems growing out of our experience which had baffled us. It represented, we were given to understand, knowledges which she herself had acquired by experience in the intervals between her various incarnations, and it was couched in language which we subsequently ascertained, to our surprise and delight, to be that of the Kabala, the famous compendium of Hebrew transcendental philosophy which underlies the Bible and has been transmitted from the remotest times, the Rabbins, in their com-

mentaries on it, declaring it to have been communicated by God in the first instance to Adam, in Paradise, and in the second instance to Moses on Sinai. By which expressions they implied that it is the true doctrine concerning the nature of existence, which man is able to discern when in the paradisaical or unfallen condition represented by Adam in the Garden in Eden, and also when on the "mount of regeneration," represented by Moses on Sinai. We found that the Latin and Hebrew terms in it were those used in the Kabala, and that they had been accurately reproduced by Mary without her having any knowledge either of the Kabala or of those languages.

The part of this instruction pertinent to the present purpose is that which describes the condition of the phantom, variously called the *Ruach* and the *anima bruta*, when separated after the death of the body from the soul, which is variously called the *Neshamah* and the *anima divina*.

"It is the *Neshamah* which finally escapes from the world and is redeemed into eternal life. The *anima bruta*, or earthly mind, is that part of man which retains all earthly and local memories, reminiscent affections, cares, and personalities of the world or planetary sphere, and bears his family or earth-name. After death this *anima bruta*, or *Ruach*,* remains in the 'lower Eden,' within sight and call of the magnetic earth-sphere. But the *anima divina*, or *Neshamah*—the name of which is known only to God—passes upwards and continues its evolutions, bearing with it only a small portion, and that the purest, of the outer soul or mind. This *anima divina* is the true Man. It is not within hail of the magnetic atmosphere; and only on the rarest and most solemn occasions does it return to the planet unclothed. (That is, without being re-incarnate.) The astral shade, the *Nephesh*,—the Hebrew term for the lowest mode of substance—is dumb; the earthly soul, the *anima bruta*, or *Ruach*, speaks and remembers; the divine soul, the *Neshamah*, which contains the Divine Light, neither returns nor

communicates, that is, in the ordinary way. That which the *anima bruta* remembers, is the history of one incarnation only, because it is part of the astral man, and the astral man is renewed at every incarnation of the *Neshamah*. But very advanced men become re-incarnate, not only on this planet, but on some other, 'nearer the Sun.' The *anima bruta* has lived but once, and will never be re-incarnate. It continues in the 'lower Eden,' a personality in relation to the earth, and retaining the memories, both good and bad, of its one past life. If it have done evil, it suffers indeed, but is not condemned; if it have done well, it is happy, but not beatified. It continues in thought its favourite pursuits of earth, and creates for itself houses, gardens, flowers, books, and so forth, out of the astral light. It remains in this condition more or less strongly defined, according to the personality it had acquired, until the *anima divina*, one of whose temples it was, has accomplished all its Avatârs. Then, with all the other earthly souls belonging to the divine soul, it is drawn up into the celestial Eden, or upper heaven, and returns into the essence of the *Neshamah*. But all of it does not return; only the good memories: the bad sink to the lowest stratum of the astral light, where they disintegrate. For if the divine soul were permanently, in its perfected state, to retain the memories of all its evil doings, its misfortunes, its earthly griefs, its earthly loves, it would not be perfectly happy. Therefore, only those loves and memories return to the *Neshamah* which have penetrated the earthly soul sufficiently to reach the divine soul, and to make part of the man. . . . If a man would meet and recognise his beloved in *Nirvâna*, he must make his affection one of the *Neshamah*, not of the *Ruach*. There are many degrees of Love. True Love is stronger than a thousand deaths. For though one die a thousand times, a single love may yet perpetuate itself past every death from birth to birth, growing and culminating in intensity and might."

In the experience to be related, Mary, being in sleep, found herself in a building which she recognised as an astral *replica* of the Tower of London, among a group of phantoms of persons, all of whom had been historically associated with the Tower. The

* St. Paul, departing from the usage of the post-Homeric Greeks, employs the term "Psyche" to denote this element, whereas Psyche is properly the *anima divina* or *Neschamah*,

first that arrested her attention was so like our friend Lady Caithness* that Mary took it for her, but presently found that it was Marie Stuart! The next that caught her notice so exactly resembled our friend Dr. Arabella Kenealy that she addressed her by that name, but only to be instantly corrected by Marie Stuart, speaking just as Lady Caithness might have spoken, who exclaimed "Arabella Stuart you mean." From which Mary surmised that the lady in question may be a reincarnation of that hapless victim of Tudor tyranny. They proceeded to converse together, Mary gathering from their failure to regard her as an intruder into their august circle that they recognised her also as one of the Tower group, as indeed she had reason to suppose herself to be, one of the lives most vividly recollected by her being that of another victim of the tyranny of that time, the name of whom I reserve for the present. Presently a form passed by rapidly of a man enveloped in a cloak, but without his head, concerning whom, in reply to her exclamation, "Who is that?" she was informed by Marie Stuart that it was Sir Walter Raleigh. "O, I must speak to him," she said, remembering my suggestion, and recognising him as a man of high intelligence and culture. And she accordingly gave chase to him until she had come up with him, when she addressed him, saying,

"Tell me, are you the soul of Sir Walter Raleigh or only his phantom?"

"His phantom," he replied, speaking in a man's voice, which seemed to come from the air above him, "but without my head. For they cut that off and threw it into a basket of papers." †

* It is no secret that this distinguished lady—otherwise known as the Duchesse de Pomar—claims to have a mysterious relationship of a spiritual nature with the beautiful and ill-fated queen; though with characteristic modesty she hesitates to declare herself a reincarnation of her. But inasmuch as that only which does reincarnate, is the true soul, or *anima divina*, and not the astral phantom, or *anima bruta*, the only way in which there can be a connection between them is by the soul of Marie Stuart having become reincarnate as Lady Caithness, while the astral phantom thrown off by Marie Stuart at her death is that which Mrs. Kingsford encountered in her visit to the astral replica of the Tower.

† The only historical account I have found says that it was put into a sack. The chances are that the phantom knew best, though its recollections of such a

"Then tell me," she said, "how, if only a phantom, you are able to understand me, and to answer questions, and to remember. Ought you not to be merely like a cast-off coat, as Roden Noel expresses it?"

"Roden Noel knows nothing about it," responded the ghost sharply. "He forgets that a coat is a mere material spun in Manchester machines out of gross and lifeless stuff, and that a man's phantom is living substance nowise comparable to it. He compares things which are incomparable, and have no point of similitude between them. Mind is rather to be compared with flame, part of which you may take away and yet leave a living energetic flame behind. We phantoms of the dead resemble mirrors having two surfaces. On one surface we reflect the earth-sphere and its pictures of the past. On the other we receive influxes from those higher spheres which have received our higher egos, which represent the most sublimated essences of the lower. Most philosophers fall into the error of confounding the unities. They forget that space, distance, time and separation belong to physical and mundane conditions, and ought not to be imported into discussions about the condition of the freed soul. There is no far or near in the Divine state."

"But," rejoined Mary, "if your soul, your thinker, be gone, how can you reason and remember?"

"In and by the same method as Roden Noel's old coat holds its parts and its woof together when he takes it off. To everything belongs its proper behaviour. While Noel wore this coat, it behaved as a coat, and its business was to cover him and to keep itself in shape and consistency. And when he takes it off, it still remains such as it was, and continues to preserve all its characteristics. It was a coat when he wore it; it is a coat still. The proper characteristic of this ego in a man's lifetime is to reason and think *electrically*. It is not a coat, it is substance having life. And when the soul puts it off,

moment were not likely to be very definite. The statement may, however, have been the result of subsequent research on the phantom's part, as it would not unnaturally be solicitous about the disposal of so important a part of its economy.

it goes on being what it was ; for its very warp and woof is of thought-nature ; and it only keeps this nature, just as does the coat. It would be a miracle, indeed, if the coat when taken off, should suddenly change its nature and become something else, say non-material. So equally would it be a miracle if, when the soul departs, the phantom should suddenly change its nature and become something else, say non-substantial. Matter remains matter, psychic substance remains psychic substance. Noel would make differentiation in the substantial world impossible. If the Divine can differentiate into many protoplasmic selves, and yet retain all these in itself, so also can man differentiate protoplasmically. For there is but one Nature, and the part is essentially one in potentiality with the whole."

Here Mary awoke, and the colloquy ended. On the following night she was shown, also in sleep, a demonstration of the error involved in Roden Noel's conception, and was told—

"If the ego could not differentiate of its personality, the doctrine of the Trinity which, as *you* have it, is a true doctrine, would be impossible. Noel's conception is fatal to the Trinity."

The soundness of the reasoning of the phantom of Sir Walter Raleigh, left no room for doubt that it represented the higher ego and the true soul of the speaker. And the experience was but another confirmation of the conclusion to which our previous experiences pointed, namely, that the detached astral portion of the individual may serve as a lens through which the soul can communicate with persons in the earth-life ; and this accorded exactly with what we had been assured respecting Swedenborg, who had manifested great interest in our work and visited us many times, both jointly and separately, speaking and writing, and making himself visible. He made no secret of his recognition of our work as intended not only to supplement and complement his own, but also to correct it, and especially in respect of the doctrine of the Incarnation, concerning which, with sundry others, such as that of Regeneration, he had been altogether mistaken through his inability to free himself from the corrupt orthodoxy in vogue. It

was impossible—severely critical though we were—to doubt the genuineness of these visitations. Nevertheless, we made enquiry of the highest sources available, with the result of being assured that "a portion of Swedenborg is still in this—the astral-sphere, through which he can communicate with those with whom he is in affinity."

We did not for a moment ascribe any of the experiences received by us as mere chance or caprice, but took them all as ordered with a view to our education for our work, and regarded the highly dramatic character by which they were marked as designed in accordance especially with the temperament and other tendencies of my colleague, who was before all else poet and artist. Nor did we believe that we had done otherwise than regain a faculty normal to man, when he lives rightly.

For the sake of the Spiritualistic readers of this magazine, and others liable to be misled by the limitations of the mere Spiritualist, it may be useful to add that it is precisely to the cause stated in the citation above made from "The Perfect Way" that the incoherences and other shortcomings of Spiritualism are due. Through lack of unfoldment of their own spiritual nature, its votaries communicate by means only of the astral in themselves, and with extraneous spirits only, their results being inevitably of the astral. It is impossible to attain to the highest without oneself, except by seeking to the highest within oneself. And it is because of their failure to do this, and their consequent inability to recognise the Divine, that Spiritualists are so often to be found setting aside the archaic wisdom transmitted from times when men lived the divine life and attained thereby to divine knowledges, in favour of such experiences and results as they, with their unfolded spiritual natures, are able to obtain. The experience of all ages and lands proves conclusively that wherever man succeeds in penetrating to the central and radiant point of his consciousness, he discerns one and the same divine truth concerning the nature of Being and the method and order of existence, using this latter term to denote Manifested Being. And to set aside results thus obtained, as certain would-be leaders of the Spiritualists are seeking to do, in favour of

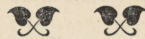
their own infinitely lower ones, and making these the rule by which to judge the results of others, is to do what will make Spiritualism a curse instead of a blessing to the world. Nay, it is even to add a new terror to death. For who would care to survive to become a spook of the séance room?

One further remark in elucidation of the utterance, "The doctrine of the Trinity, which—as you have it—is a true doctrine." Those who, being spiritually intelligent, are conversant with the work represented by Mrs. Kingsford and myself, are aware that it comprises the restoration of the doctrine which, as being the product of a full and pure intuition, was the doctrine of the Church Unfallen, and is in conflict therefore with that which, as being the product of priestly tradition, is the doctrine of the Church Fallen. The fundamental tenet in both religion and true science is the doctrine of the Trinity, which—in its proper and divinely intended sense—is a self-evident and necessary truth founded in the nature of Being, but as ecclesiastically presented it is a blasphemous absurdity, and for this reason. The two first "persons" in the trinity of any unity must be such as can generate between them the third "person." These two first persons, expressed in their simplest terms, are Force and Substance, which are respectively of masculine and feminine potency. And of the mutual interaction of these two as parents is generated the third "person," in and by which they find manifestation, for in themselves they are unmanifest. This third person is the phenomenon, or manifestor, and therein their expression, word, or Logos, and they are not three entities but together make one entity; everything that exists being a trinity in unity constituted of Force, Substance, and Phenomenon. But Force and Substance subsist in the original Unmanifest Unity, who is thus a Duality in Unity, which Unity finds manifestation in the evolution of its trinity. But by ignoring, eliminating or suppressing the feminine principle of Substance, Orthodoxy has made impossible the eternal generation whereby are both creation and redemption, the latter of which is by regeneration, and incurred the sin of Anti-Christ. "He," it is divinely said, "is Anti-Christ who denies the Father and the Son." The denial of the Mother, Substance,

is a denial of the Father and of the Son, seeing that without the Mother there is neither Fatherhood nor Sonship. The three terms in which Scripture denotes the constituent principles of the true Trinity are "the Spirit," or Force; "the Water," or Substance; and "the Word," their mutual expression. But this is not the Trinity of Orthodoxy, which having eliminated the Mother, Substance, completes the triad by taking in the Holy Ghost, which really denotes Deity, as both Force and Substance proceeded from the Father-Mother through the Son, and from passive become active, in order to be the force, or life, and the substance of the Universe.

Reinforced by the knowledge so strangely attained by Mary, we entered the lists in *Light*, and had the satisfaction of receiving a letter from Mr. C. C. Massey in which he said: "I have read with very great interest the letter in *Light* from 'the writers of the Perfect Way.' It is a very able attempt to make the conception of dual and divisible consciousness intelligible, and seems to have succeeded in at least one unexpected quarter. For Mrs. Penny (the talented exponent of that profoundest of mystics, Jacob Boehme), writes to me that she finds it admirable, helping her much to understand the subject." And Mrs. Penny was so exclusive a devotee to the shoemaker of Görlitz as to resent the intrusion of any rivals into the region reigned over by him.

EDWARD MAITLAND.



The Brotherhood of the New Life.

III.

THE IMPENDING WORLD-CRISIS.

[Continued from page 70].

HAVING thus recapitulated the varying processes of the Arch-natural evolution, all tending to the final End, we are in a position to see why the Crisis is not forcibly brought down into ultimates at once, and also why the *modus operandi* admits of more than one alternative.

In the LUMINOUS LIFE, in a portion written during the latter part of 1877, it is thus declared: "In the night the LORD was manifested Twain-One, and the servant was led into a high place, where the LORD said, 'I will destroy this race, till there is left only the remains above the navel. Every man shall perish in whom there is the animal soul, and those only shall survive in whom

I create a new *psyche, in the place of the former animal soul. This judgment shall pass hourly and daily, till the whole earth is emptied and laid bare : but go thou, and stand in thy place, till I shall come in the vortices of Heaven" (par. 344). And in the VOICE FROM HEAVEN, Chrysanthus says, "I have now been for six months of natural time with the explorers, and they have explored to the utmost extremities of the race ; so the exploration is finished" (par. 91). That is, finished up to that time ; for, necessarily, the same process would have to be continued in the future until the Crisis was fully ultimated. Now the result of this exploration was that the whole of mankind were divided into three great classes, the Survivalists, the Unfit, and the Inversives. Their characteristics, by which they may to a certain extent be recognised, are thus given in the WISDOM OF THE ADEPTS. "We class the existing mankind of the earth into three divisions ; the Survivalists, the Unfitnesses, and the Inversives. The great portion of the race is of this middle type, unfit. Their internal spirituality is but little more than a living germ ; their soul-form is but a small embryo ; their spiritual self-life is but as the resemblance of an inferior ob ; their memory-form is but a sketch or an unfilled outline ; their natural soul is but as congener to the ape ; their natural self-desire, unless disturbed, is easy and acquiescent, satisfied with the solace of a few inferior appetites ; their life-body is filled up mainly by absorbed magnetisms ; and the outer physical form imperfectly generated, and made up of substances that are but partially cohesive. The great multitude of mankind are actively but little above the plane of the semi-clairvoyant animal : their seeming intelligence is but a state impressed into them from abroad ; it is not a state evolved by the action of their interior force of spirituality ; their seeming good is from a kindly sympathy of but limited range ; their seeming evil is largely from the drift of a general current of depravity and disease. The Unfitnesses are generally inferior in formal and executive capacity to the Inversives ; the ruling powers being commonly in the control of the latter. They are in the mass creatures with dulled edges of mentality ; subject more or less to religious impressions ; easily preyed upon ; delighted by small gains, but tormented by small losses ; living much in the domestic instincts ; acquiescent in the family relation, whatever it may be. They are, in a sense, good neighbours ; good citizens ; friendly but not firm ; taking on the average good qualities of society,

but shunning the best ; mingling in the easy way of the lighter and reputable evils, but avoiding the disreputable and the worse ; not disposed to persecution, yet liable to be led by the persecuting spirit ; subject to moods, whims, and vagaries ; never fully awake ; invaded much from the dream-sphere of the animal creation. Peace be to them ! In every nucleus of people will be found a few Inversives : these are always bold and energetic, unless when failing in vigour and becoming obsolete. They are the pharisees of the churches ; the virulent sceptics of the free-thinkers ; the demagogues of politics, who push their way into legislatures, delight in titles, and hunger for the public spoil. These are the keepers of gambling-hells and brothels ; the masters of bribery, corruption, and black-mail ; the conductors and satellites of a venal press. These are the stock-jobbers and organizers of specious schemes of financial deception and robbery ; the cold and wily diplomats ; the gay men of fashionable society ; club men, turfites, flash revivalists, courtiers, sharpers, quacks. These are the mercenary proficient in law, physics, and divinity ; the professional agitators and pseudo-reformers ; the ferocious and unscrupulous military men ; tyrants of all classes ; those who thrive by dishonest trade and jobbery, as well as those who practice arts which law and custom denounce as felonies ; the practitioners of black magic, comrades of the *diaboli*. Such are, as often as otherwise, esteemed in the superficial public thought as among the godly ; theirs being often that more complex hypocrisy which not only deludes the people, but imposes on its own proficient. Many Inversives of the most malignant type are to be found among hierarchs of all the prominent sects ; the priests of Rome, the lamas of Buddha, and among those who are classed as high saints, learned theologians, and strict ritualists. The evil spirituality of man makes for itself an illusive covering, a veil of appearance, from whatever is precious in antiquity, or decorous in conduct, or beautiful in manners, or exquisite in language, or austere in sacrifice, or amiable in philanthropy, or rich in culture. It spreads forth the glamour of this illusion ; forming upon the horizon of the most arid character a celestial mirage : it corrupts by a seeming of virtue, and prostitutes the race to its bed by the decorous forms and customs of an apparently divine morality : it sets forth the multitude of gods for its patrons, and the Most High God for its exemplar. When the interiors of the most confirmed Inversives are occultly explored, it is found that the psychic germ is receded and involved into its own sphericity, ; and with its face and form turned away, by an inverse presentation, from the face and form of the interior spirituality of the man. It is thence perceived that the form of the ego, the self-life, has expanded and risen up to possess and obsess the spirituality, making it as the outer of its form of evil life. It is seen that it has taken possession of the spiritual soul, become dominant in it, feeds by absorption upon its substances, and employs it for its form of deeper force. The Inversive thus

* " 'I know' signifies the descent of the new creation, called knowledge, through internal respiration, into the minds of such as are becoming celestial-natural. There is a new cerebrum formed within the old. This is at first within the inmost celestial degree of the brain. It is projected through the Divine Humanity of the LORD, and organized through His glorified human person. By this is meant an absolute new degree of celestial substance, and not the old reconstituted."—"The natural soul which has been inherited receives a death wound, the new natural soul in which the LORD more immediately flows, being first let down in embryo to dwell within it ; at the same time, the old natural mind receives its death-wound, and the new natural mind, fashioned for the LORD'S presence, in ultimates, but also in embryo, is let down to be within it. The inmost and the finest form of the natural body, from which all the natural organs are extended and developed, is let down in the same act, and in its embryo form is within the old natural organization, extending into it, the new members into the old." (ARCANA OF CHRISTIANITY, APOCALYPSE, parts. 103-322.)

thinks from his spirit of self-intelligence, pervaded by its self-delight. Hence the delight of the ego is the motive whence evolves the forces of his volitions. Now the man who succeeds is the man who dares; who wills aptly and persistently, carrying the forces of his volitions into whatever he attempts to do. The evil spirituality generates craft, cunning, foresight; in a small way with the small, but enormously with those of larger grasp and penetration. The wicked wise often develop an unconscious faculty of divination; they are in the stream of the tendencies of the easy way; they make all things in the common round to serve their purpose. Becoming as gods among themselves, they may, under certain conditions, touch occultly upon the secrets of the hidden chambers, with a constant tendency to explore and find out the ways of access to the laws and forces of the occult world: they would fain grasp the power of the Word, and perpetuate the self-life in the inversive constitution of eternity. Of the Survivalists, this may be said: if much advanced in age or experience, they are commonly a suffering people; their name is sorrow. Their main characteristics are, that they serve for the good of others; that they are in the persistent effort to keep down the will of self, to live beyond themselves. They are careful to produce rather than to consume; to save for humane purposes rather than to waste; to avoid contention; to promote goodwill and charity; to walk carefully; to stand for the defence of the injured and the oppressed. Again, they seek to alleviate sufferings; to strew the path of life with gentle courtesies; to avoid flattering titles; to shun the meretricious and ostentatious society; to esteem the ties of human fraternity as above the ligatures of heredity, creed, or nationality. It is theirs to hate the impure in all things; to criticise with a keen eye their own evils, but to abstain from a prying introspection into the conduct of others; to despise the habit of scandal; to hold themselves as dignified, yet lowly; to abominate self-righteousness; to reject with loathing the way of the spy and tale-bearer. Such will seek to embody a divine chastity to the most extreme of senses; never to intrude by an unwelcome personal presence, or unneeded opinion; to sanctify the temple of worship within their own heart; never to glorify themselves, but always, by the sweetness and light of life, to glorify their Father in heaven. From such tendencies as these blossoms forth, and finally ripens, the divine-natural man. There is on earth a class of mankind among whom such tendencies are formative, becoming fixed and made predominant: these are they who are being fitted to survive" (pars. 488-93).

The origin of these three classes is unfolded in several of the writings of T. L. Harris; and his statements on this point may be quoted here with advantage, that the *rationale* of this teaching may be more completely understood. In A VOICE FROM HEAVEN it is written: "As the psychic germ slides into the focus of natural generation, and is procreated into the human creature through the generative act, which, as known on earth, is

carried on without any reference to the laws of the arch-morality; many of these germs are not fit, by reason of immaturity, to serve as centre-points of human existence. Nearly all of the human race upon the globe at any time are constructed from germs or monads that have been drawn against their desire into the generative vortice. When, therefore, the cataclysm occurs, such organisms, generally, cannot be expected to survive; but must pass, for the re-arrangement and definite ordering of structure, to an inner space. Thus the partially idiotic, and others of an essential malformation, will decrease; as well as those conformed in the egoism of personality. Hence of the three classes, positively good, positively bad, and structurally unfit, the two latter will disappear; and so the population of the orb be reduced to a small number, as compared with its present hundreds of millions. Humanity will survive, intact; but none of the formations that have no fitness that may enable them to become co-ordinated to its general structure, and none of those who constitute its refuse and floating scum." (par. 82).

In the DECLARATIONS OF THE DIVINE ONE-TWAIN, it is said: "The DIVINE FATHER was manifested again, and said,—an animal of the more gentle character, impressionably and after a certain clairvoyant fashion, receives the true God; he has conceptions of a Kind Being who is kind to him, by means of a central impression made upon him in the sympathy of his faculties. Hence he is ready to receive and to believe in kindness, when it is shown to him by a fellow animal; he takes in the kindness of friendship and the kindness of regard; he has moreover an impersonal soul tending toward humanity; and is prospectively human also, because the inmost in the psychic germ of him is of Our seed, that is of the seed of *Man. In the course of the æons this seed serves by organisms after organisms, in the ascending scale of the organisms that lie at the basis of the human universe: what series of progressive incarnations! But comparatively few of the members of this abnormal type of the human family have, as the basis of the psychic formation, germ souls sufficiently advanced in the series of transformations to stand fitly in the human structure of man.—How shall it be known in what human forms is this preparatory fitness of the psychic germ? I will show. When you approach a person with the truths of the concept, if that one grasps them eagerly, from as it would seem a native apprehension that the truths of God and of the race are expressive by them; and hence gives those truths free play in the imaginations of his mind and the affections of his volition, there is a ripe germ, somewhat formed in the structures of an incipient personality of humanity. When you meet persons who are responsible, that is, persons who hold inflexibly to the supreme ends

* Hence the vivisector of an animal is in very truth the vivisector of his incipient fellow-man. Will not the law of Karma-Nemesis require that these torturers shall, on the astral plane, suffer at the hands of the elementals the very torments which they inflicted on their helpless victims on earth, till they learn by bitter experience the enormity of their crime?

of life, to whom the thought of disinterestedness comes as a living revelation, and who thence accept Our service, not with a grudge, but with a leaping forth of love; there is the ripe germ also, formed in the incipient structures of its personal eternity. I gather such to you who are spacially afar, and I reconstitute your social hold, exclusively of such as are prepared, by the genius of their truth, to form about you in the order of the external evolution." (No. 34, par. 1-3.)

The occult nature of the Survivalists is thus explained in the WISDOM OF THE ADEPTS by the Adept of the Silver Age: "The nativity of a man is not determined by the circumstances of his phenomenal birth, but by the racial seed. A special psychic germ, all sensitive and intellectual, though as yet not humanly personal, may migrate on his search through the bodily spaces of a thousand men, before he finds one in whom he may be willing to be so far involved as to drop down and constitute a natural image-form about his psyche, and thus stand for a seed of natural human † generation. If he fail, in that search among the central race, to find a person whom he would select as the father of his ensuing formation, he may perhaps resort to a secondary race, and find some person of that in whom he will become involved to serve as seed; thus allowing himself to be outwarded and born into personality as one in the lineage of a secondary race. The lines of the specialities of lineage are in the specialities of the psychic seed; thus some are essentially Aryan who may not appear to be of Arya; but all are not Aryan who seem to be so. A fashion has existed, of considering all seeming men as of the race of humanity. Now when a person is born into the natural world, he is simply a candidate for entrance into the spirituality of the racial form; he is not a member of it merely by that natural birth: if he subjugates his incipient personality to the spirit of self-life and self-desire, becoming fixed in that subjection, he never can enter into the spirituality of the racial form, and thus become a member of the humanity; he will pass through the rounds of his self-desire to the final dissolution of Avichi. So when it is said that the Arya will become one people of the new evolution, it is meant that the fit will survive, and none but the fit; there are members apparently of the secondary races who will survive, and also of the tertiary races, small and feeble though they be," (pars. 661-2).

Later, in the same volume, and from the same authority, the occult nature of the Unfit and Inversives is explained. "A great multitude of this human race are mere imbeciles, whose seeming good is not living and real good, and whose seeming evils are not attributed to them as personal transgressions. Another numerous class are the prematurities; the psychic germs, by reason of the discordant action generated in the evil motion of mankind, are in many cases drawn into the human natural seed, either at the close or

before the close of their round of animal evolution, before they have ascended into the *anima cali*, rested in the bosom of the Life-Mother, and gone forth thence through the angelic nuptiality of the heavens, to be prepared for this descent into the round of man. We see afterward from this cause, abnormal characters, monstrous conspirators, adepts of the black art, atrocious hypocrites and impostors in religion, plunderers, violators, egoists of the extreme type, constitutional liars, slanderers, maligners, persecutors, or mere gormandisers; and deeper still, the secret wasters and poisoners of the bodies of their species; men and women of an accursed instinct, beast-begotten; the vampires of mankind. Another class of the prematurities may be found among the savage tribes and remains of old peoples in the latter stages of decay; still another in the offspring of voluptuous and tyrannical women indulged and pampered from birth, brought up in the habit of oppression, indolent and spoiled. Another numerous body are the disloyalties, who will not be constrained in the order of any rule; not because they wish or tend toward a higher order, but because they are in the form of no-order: they poison the world by treacheries; they work in the line of insinuations; they are recreant to all responsibilities; they shirk all duties; their effort is to propagate mischief and beget crime; theirs is the instinct to abominate superiority and to discharge a venom of malignity when excited by the approach of excellence; constitutionally regardless of law, they would assassinate the kingly principle, which resides in the truth and power of human worth. All these are in the kingdom of the beast; they are all irregular constructions, congenital deformities, though they may often appear to the outward eye superior in symmetry of structure to the better edified of mankind: they frequently take on in the womb formation after formation from the outlines of a physical heredity of grandeur and power, which veils from natural observation the coarse and brutal shape of the internal-natural system. There is gold of the pure metal laid upon the adulterous brass of their latent constitution; and the brazen qualities come gradually to the surface, commonly in mature life. It would have been better for these classes if their birth had been postponed,* better also for mankind. When the first dissenters from the strict law founded their kingdom and established its custom in the way of ease, one of the earliest visible results was that parturition became laborious and disagreeable. We see, however, as the result is about to culminate, that the vast processes of generation, in the line of the consequences of that departure from the law, have become involved in one general disorder throughout the successive ages, causing the masses of mankind to be stratified into mountainous ranges and sunken continents of organic irregularity." (pars. 916-7.)

Now, the result of the Crisis on these three classes will be as follows: The Survivalists, if

† Therefore a perfect germ should have the power of selecting his human incarnation.

* So it was said by JESUS concerning Judas, "It had been good for that man if he had not been born."

they remain faithful, and if their physical organisms possess sufficient vitality to endure to the end, will emerge from the Crisis safely, and proceed forthwith to evolve to its perfection the arch-natural body of immortality, without any break in the continuity of their physical existence. Should their physical organisms, however, prove unable to endure the strain of the opposition of the world's evil proprium,—though this is altogether an exceptional occurrence,—they will indeed * pass away before the End; but their departure will be triumphant and glorious, and they will at once take their place among the luminous people of the arch-natural heaven. Those who, though organically fitted for survival, yet by faithlessness and deliberate perversion of the Divine Breath, fall from their high estate, meet with a terrible requital: the law of Karma cannot be evaded, and even if they escape absolute disintegration in the Second Death, long series of purgatorial states must ensue ere they are † restored.

The Inversives, being self-confirmed in evil, will pass into Ni, the "second death" of the Apocalypse, the "eighth sphere" of the Esoteric Buddhists, and will be absolutely disintegrated down to the inmost principle. The Unfit will perish as to their bodies only, their spiritual organism being preserved, and afterwards fully restored. But here comes in an important qualification. What constitutes unfitness, and is it irremediable in all cases? One of the Brotherhood wrote, December 10th, 1879, "The term 'structurally unfit' has reference rather to a deep interior unfitness, whether of the will, the mind, or the body, than to mere outward ailments: he in whom is found neither the power of will nor of body to co-operate with Arch-natural law in its beneficent operation." And again, February 16th, 1882: "All people's states are understood to be so far fixed that no more good can be done by zealously urging Divine truths upon them, or persuasively endeavouring to induce them to adopt

* In a letter from one of the Brotherhood, dated January 16th, 1883, this message from T. L. Harris was communicated: "That several years ago the LORD had said that there were many in the world who would pass away, that might otherwise survive, because He foresaw that though the infernal magic of counter-respiration, in direct antagonism to the Divine Breath, would finally arise the combined proprium of mankind."

† Those who die in proprium, and who at first sought and then betrayed the formative Kingdom of God, as they commence to leave the body, commence to depart into proprium. Their visual organs being in proprium, they realise the dark of that atmosphere of proprium, into which they are emerging, as light; and the fatuous spirits who inhabit that darkness, as luminous intelligencies. The falsehood which they had generated in their own proprium, the cruelty and vanity, the ingratitude and greed, the conceit and self-importance, mingling with the folly of their self-religiousness, bring them, or may bring them, at the vanishing time, into the mediumistic state. They may then pass away, drawn into the embrace of attendant familiars and of other infatuating spirits, as into the embrace of attendant angels; and with words upon their lips that might deceive the inexperienced with the idea that they were heavenly communications.—If any elements of arch-natural quality that work for a final corporate immortality, proprium, and filled themselves with mere natural emanations. They sink below the other dead in their shadowed place. Alas for them! Into their ensuing condition it is well not to penetrate. If such pass away while on the missions of traitorhood, they soon appear, by the evolving form of their proprium, not in the human but in the dragon style, seeking the morasses that extend toward the dim and awful Ni. Even if there were in them the germ or tiny remnant of their individuality can be built up to the stature of arch-natural immortality; unless, indeed, God has methods of elevation and rehabilitation for them of which the luminous people are not aware, and which are not at present opened among them from the deeper arcana of their Word." (THE WEDDING GUEST, pp. 142-3.)

the Divine life. By the working of Arch-natural forces, the true internal states of all are gradually being brought to the surface; and as these states manifest themselves spontaneously only, can they be helped or ministered to by the Lord's people on earth, who may meet them only on their own plane of good, as it unfolds from within. This is the attitude towards the world in which, at present,* Mr. Harris holds himself." Now, two statements have been made, which at first sight appear contradictory, but which really refer to the two sub-divisions of the unfit. On September 29th, 1879, one of the Brotherhood wrote; "Judgment has already proceeded so far that every man's state is already decided. He may progress, but cannot now alter; so that comfort, not persuasion or demonstration, is the only service we can render." But another wrote, November 28th, 1882, and this time more authoritatively, as he quoted a statement by T. L. Harris himself: "Father says that, of the three classes, that called 'evil' is absolute, and cannot be changed; but that 'unfit' is a relative word, and that some called 'unfit' to-day might be called 'fit' to-morrow." There is, however, no real contradiction here. "Unfitness" may mean, on the one hand, essential negativeness; or, on the other, incipient, and therefore imperfect, survivalhood. The former sub-division is referred to in the communication of December 10th, 1879, just quoted; and consists of those who, without being actively evil, are not actively good; the idle and useless parasites of the human race; those of whom it is said, "he is nobody's enemy but his own." The latter sub-division is alluded to in the letter of February 16th, 1882, also just quoted, and consists of those who in whom there is real good, but, at present, only in a comparatively latent state.

Now may be clearly seen the answer to the question "Why is not the Crisis ultimatum at once?" It is that if possible, all in whom there is the most incipient possibility of survivalhood, may be saved as to their bodies, for immediate arch-natural evolution. In the VOICE FROM HEAVEN it is written: "The process being one of graduated effects and of carefully calculated modifications and changes, a certain period must elapse before the work of Arch-nature in the natural elements can reach a final issue. The incoming force of Arch-nature is regulated according to the density of the resistance it has to overcome. As it encounters and arouses the corrupted magnetisms of the natural race, and the residuum of these magnetisms which has accumulated in the orb for ages, its forces are led forth with extreme caution, and with a slow movement; lest the sudden overflow of these elements, passing from a latent to an active state, should destroy the bodies of those which it is its mission to preserve. The judgment thus proceeds with a definite and regulated motion, till all things are prepared for the safety of those who shall survive;

* The words "at present" should be noted; and also the fact that the fixed condition of mankind here spoken of could only have reference to those already on this planet.

when this point is attained, the consummation is not expected to delay." (pars. 34-5.)

In the DECLARATIONS OF THE DIVINE ONE-TWAIN it is thus written: "Were it not for the powerful resistance of Proprium throughout the race, the luminous people would by this time have been able to have consummated those things spoken of in THE HOLY CITY up to the approaches of the End. The servant thus wrote. The MOTHER said, 'Pause there; the luminous people would have been able, but also for the organic resistance in the vegetative and animal spheres, making up the totality of magnetic force. Nature holds in a totality of force against arch-nature, while at the same time nature subsists from arch-nature. It is not the proprium of the race solely, that obstructs the result; wherever there is the least speck of organic life in nature, there is a point of resistance. Arch-nature has to combat with the nature of this globe, and subdue it. It is bound to the combat under such conditions as these, that the lives of the flesh, whether vegetable, animal, or human flesh, that are fitted to serve in the higher evolution of the orb, shall be preserved. If arch-nature were helped by a Divine *tour de force*, the concept of Our Word could not be involved afterwards, as is designed; since the involution of that concept is made dependant on the organic vigour of this family of Our luminous creation." (No. 13, pars. 1-3.) And again, in a later portion of the same writing, it is said: "The servant replied, 'My FATHER, if a man could go forth by Your way into the world, without being compelled to encounter the general resistance of proprium, declaring of the ONE-TWAIN, and of the order of Their processes in humanity, it seems that among those natural ones are multitudes in whom there is a beginning of quickening, who would absorb the truth of life among them, as the parched earth drinks in the rain.' The FATHER answered, 'It is so; but what good would ensue? They would still be helpless, as so many children who awaken in a sepulchre, and press toward its door, only to find that door immoveable and impenetrable. Thousands would gather in a few days, if one in these conditions were to proclaim among them; but the tyrannies of the world's custom are so great, that as the Living Truth energised in their bodies, the virus of the maladies becoming active in their bodies, and restrained in them from the impossibility of organising the Divine custom for its removal, would cause them to pass into such tortures as would overwhelm and destroy. It is only by soft, gradual, imperceptible approaches, that the general quickening can advance, without precipitating destructive results in those who should survive. When the door shall be opened for the social egress in the final day, those who are now being quickened will come forth from the sepulchral customs of the world, from one extremity of the globe to the other. It is now of that I would speak, for it is by means of Our outward labours in you at that Crisis that the form and order of the visible kingdom will begin.— I shall stand in you at that day, by means of the

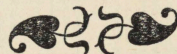
social vortice of Our Divine-natural operation. Society will not thence be constructed mechanically, but will form about you, as a flower of innumerable rays. The dissolution of this old must precede the manifestation of that new; but that new is growing secretly in the body of this old: it is pushing forth through it, in the general effort of the lungs of all the select in the race, toward a general conspiracy in one universal social breath.'" (No. 40, pars. 2-5.)

In the letter of November 28th, 1882, recently quoted, the writer further says: "If the Crisis were to come as soon as we might naturally desire, many who otherwise would survive, would perish as to their bodies. Therefore, if that day seems put off longer than we feel inclined earnestly to hope, we should remember that with every day or year of delay, some, many, are being fitted for survival, whose faces otherwise we should not see at that blessed time. For us the important consideration is, that father's body of manifestation should be sustained in life, and that life rests in ours. If it were a possibility, which I do not know, that the Crisis should in any respect be hastened, because father's body could no longer endure in the midst of us, of us who receive the Divine words by him, and on whom he relies during this time of waiting and endurance; if it should possibly be so hastened, some would have to pass away, because the limit of our holding power had been reached; who, if we could have held more powerfully and continuously, might have survived."

Thus we discern, both the cause of the apparent postponement of the Crisis, and the reason why the precise epoch thereof cannot be computed with perfect exactitude. The problem is complex: its complete solution requires, firstly, that it should be delayed until all those, in whom the process of arch-natural evolution has commenced, should have had time to advance to that point where their final bodily safety is assured; and secondly, that it should not be delayed so long that those who are most advanced, and upon whom the re-organisation of the world after the Crisis will depend, shall prove unable, through the advance of old age with its natural infirmities, to endure any longer the opposition of the evil spheres of the race, and so fail physically to hold on to the very End. Hence the actual time of the Crisis must depend upon the most absolutely harmonious balancing of these two contingencies, and the processes which lead it to the consummation are also involved in them.

RESPIRO.

[To be continued.]



We are asked to state that Mr. Charles Fox's interesting allegory "The Pilgrims," noticed last month, is obtainable in plain covers for 3s., post free, and in grey cloth gilt for 4s. 6d., post free—in each case of the author at Martock, in Somersetshire.

The Rosicrucian Mystery.

(Continued from Vol. I., p. 184.)

THE investigation of the problems connected with the Fraternity R. C. broke off, it will perhaps be remembered, at a somewhat important point—the publication of *Themis Aurea*, or the Laws of the Fraternity, by the alchemist Michael Maier, and in which a certain accent of authority was almost clearly traceable. From such a treatise there was reasonably something to be expected. But, as a matter of fact, it is simply a defence of the Order founded on general principles designed to exhibit the idea that the laws and principles are all just and good, as, for example, that one habit is not to be enjoined upon the Brethren, that they shall meet at given periods, and that their distinguishing badge shall be the letters R.C. In these and other matters the learned physician laboriously shows that the Rosicrucians were within the limits of the moral law.

The hiatus, which has occurred in the appearance of these papers, is not due to the ordinary reasons which govern the suspension of serials in periodical publications, as, for example, to the indisposition of the writer. Some opportunities had unexpectedly occurred for obtaining additional information which might prove to be of value, and it therefore seemed better to hold over what otherwise might require to be rewritten. The information, however, which has been received thus far, has not either in extent or importance justified the expectations of the writer or the length of the silence which it has involved.

Before setting out again it will be well in the interests of clearness to recur for a few moments to the points which it was proposed to investigate—the existence of a corporate Rosicrucian Society at the period when the manifestoes were published; the antiquity of such a society; the existence of alchemical fraternities previous to the seventeenth century; the authorship and intention of the manifestoes; the perpetuation of the society and its existence at the present day.

A certain instruction has been with us in the course which has been followed, taking definite shape in the confirmation of several conjectural dates, and even in a species of informal manifesto, to which only one inference can reasonably attach, namely, that an order claiming to be directly connected with and even lineally descended from the Rosicrucians of the seventeenth century does exist at this day. Information more definite than this in connection with a secret society would seem unlikely; it would seem also as if initiation alone could establish for any inquirer the validity of those claims, and that consequently this research has in one direction advanced to the full extent of possibility. But time will show. For albeit the secrecy of a secret society is one of the last things which a sober man would seek to exploit unequipped, it is possible that the friendly assistance which has been hitherto received may be continued over questions which are after all

purely historical, and in no sense involve the mysteries. With regard to the other points of investigation, the advance has not been rapid, though certain side issues have been partly cleared up, as, for example, the disputed authorship of Fludd's *Apologia Compendiaria*. There is also some negative advantage in knowing that Rosicrucian literature of the period is quite barren of information, and that this statement applies with as much force to the apologists of the society as to those who came forward to attack it. So far as can be ascertained the Gottingen letters, about which information was promised at the beginning of this inquiry, are nothing but applications for admission on the part of a variety of persons whose memory has completely perished. A digested translation of a precisely similar document which has proved to be more easily accessible will be given at the end of the present paper, and it will serve as a specimen of the whole. There is no light or satisfaction in literature of this kind, as, after all, is scarcely surprising, when Maier, the most explicit of the apologists, contains nothing but arid common places.

It would, therefore, seem at first sight that a point had been reached in the inquiry beyond which it is impossible to proceed—that it cannot be certainly declared whether a corporate society existed when the manifestoes were published, and that they must stand or fall by their own evidence; that supposing the society to have existed at the period of the said publication, then the manifestoes in question are the sole witnesses of its antiquity, and that the investigation of the authorship is in the same position as would be that of the letters of Junius supposing the autograph MS. to have been destroyed immediately it had been printed—in other words, that it is merely conjectural and all definite hypotheses concerning it are founded upon forced, fanciful, or casuistic reasoning; that, in fact, the only certain point is the one which has been already noted—the very obvious existence of a secret order which may possess the knowledge, which may be descended lineally or may be affiliated to a lineal descendant, which may in its archives preserve a considerable body of the literature, the loss of which has to be deplored in an exoteric inquiry, but concerning which the uninitiated student can neither speak nor think except in the most tentative manner—believing and denying nothing.

The case, however, is not so hopeless as it has been depicted above, and it is proposed to make certain discursive notes as to a number of possibilities and indirect sources of suggestive light. They will fall naturally under two heads—the question of the antiquity of the Rosicrucian Fraternity, and the question of the authorship of the Rosicrucian authoritative documents.

ANTIQUITY OF THE FRATERNITY.

The peculiar dual symbol of the Rose-Cross, with a mystical sense attributed to it, is supposed to pervade a certain unpublished MS., entitled *Naometria*, written by Simon Studion, who established a protestant, theosophical, alchemical sect

at Lunenberg, called *Militia Crucifera Evangelica*, which, in its religious views, and in some other matters, approximated most closely to the Rosicrucians. This MS. belongs to the last decades of the sixteenth century. If the statements which are made concerning the book are to be trusted, then the *Militia Crucifera* is to all intents and purposes the Rosicrucian Fraternity existing at a period prior by twenty-six years to the earliest date of the manifestoes, as fixed by the evidence of the notary Haselmeyer. Unfortunately the authority is De Quincey and his original Buhle, and from a writer like Thomas De Quincey no one expects accuracy any more than they get reference to authorities; while Buhle, German though he was, is quite French in his methods, and in the romantic quality of his materials. Thus, in the first place, it can be ascertained from neither where this important MS. is preserved; and Simon Studion is an obscure enthusiast who is found nowhere in biographical dictionaries. In the second place, when it is stated that the MS. is full of references to the Rose and the Cross, this must be accepted with every reserve. Research has been misled too often by assertions of this kind. But, as Gerald Massey, the poet who has left his true vocation for the flesh-pots of Egyptian symbolism, once said: one never knows who is secretly listening: and it is hereby earnestly desired that any student who may glance over this paper, and may chance to be acquainted with the whereabouts of *Naometria*, will kindly communicate his knowledge. In the meantime, the fact remains that Rose-Cross symbolism is said to have been interpreted and written of long before the Rose-Cross Fraternity ostensibly appeared; and this, if true, means that the members of the *Militia Crucifera Evangelica* were the Rosicrucians of their period.

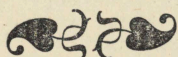
But the most indubitable evidences, if forthcoming, that an incorporated Society of Rosicrucians existed in the year 1586 are insufficient for those who accept the Rosicrucian manifestoes as serious historical documents, and are consequently committed to the dates which are found therein. For them "our Christian father" was born in the year 1378, and in 1459 he celebrated his "Chemical Nuptials," in other words, was initiated into the supreme mysteries of alchemy, when he had exceeded the age of 80 years. For them also, as at any price all dates must be somehow contrived into harmony, he protracted his existence, by magic or what not, for a subsequent 30 years, passed away, roughly speaking, about 1490, after which during a stipulated period of 120 years, the Fraternity and the body of its founder remained in profound secrecy. The expiration of this period brings everything, conveniently enough, to the year 1610. Now, in examining the authenticity of old documents there are two chief sources of evidence—extrinsic corroboration, and that failing, the intrinsic coherence and probability which are presumptions at least towards truth. During the period which has succeeded the appearance of the *Real History of the Rosicrucians*, the writer has searched far and wide for extrinsic

corroboration, whether direct or indirect, of Rosicrucian antiquities and has honestly failed. It has become more and more evident that initiation into the mysteries of alchemy, in common with other occult sciences, involved the favoured person in a most stringent bond of secrecy, and this is not comprehensible apart from an occult association. Here also and there also have cropped up little bits of independent evidence which have gone to show that inquirers fell naturally into associations for the prosecution of alchemical studies, and if those associations persisted into a second or third generation one's knowledge of human nature will tell one quite plainly that in the 16th century they might have made any claims to antiquity. What ultimately became of these societies does not in any case appear. There is one which was founded by a person of no less importance than Henry Cornelius Agrippa. If we turn from the history of alchemy and consider that of pure mysticism we shall find that the illustrious Dominican John Tauler, to whom reference has so often been made in the pages of this magazine, derived his illumination in interior religion from a "Master" named Nicholas. "This mysterious individual, who is supposed to have been a merchant at Basle, really existed, and he actually founded a small fraternity, the members of which travelled from country to country, observing, nevertheless, the greatest secrecy, even to concealing from each other their place of sepulture, but who had also a common house where the master dwelt towards the end of his life, and who (*sic*) subsisted in the same silence, paucity of numbers, and secrecy, long after his death, protesting, as he did, against the errors and abuses of Rome, until the remnant was finally swallowed up in the vortex of the Reformation."* One would be glad indeed to think that beneath the stilted legend of Christian Rosenkreutz, as it is found in the *Fama Fraternitatis*, there was a secret connection with the divine enlightenment of Tauler; the typical Rosicrucian unfortunately is occult above all things, and mystic less than anything. It is suggested by the authority that has been cited that the author of the Rosicrucian manifestoes adapted the story of the Master, and it might also be suggested alternatively that the mastery of Nicholas underwent transmutation into the mystery of the Rosicrucian Fraternity. But there is no real analogy between the two associations; transcendental religion was the object in the one case and transcendental science in the other; and in spite of the diatribes in the *Fama* against the "ungodly and accursed gold-making," Rosicrucianism has always approximated much more nearly to alchemy of the physical order than to the absorption of Eckart and Ruysbroeck.

Extrinsic corroboration of the Rosicrucian legend must therefore be regretfully surrendered. With regard to the intrinsic evidence much has transpired since the first publication of the *Real History of the Rosicrucians* to modify many of the

* Gould's History of Freemasonry, ii., 89-90.

views which were advanced in that book, and it will not be re-issued in its present form with the consent of its writer; nevertheless, all that was said therein concerning the internal probability of the legend remains beyond disproof, and is not challenged by advanced Rosicrucian apologists who regard the discrepancies as "intentional blinds,"—that is to say, when there is no outside evidence to support a certain narrative, appeal to its internal character; when the internal character fails, appeal to the necessity of contradiction *pour égarer les profanes*, more especially "the critics." Is it possible that the friendly criticism of a professed mystic will not again be misconstrued?



An Epistle to the Rosicrucian Fraternity.

To the most perfectly united, most eminent, most wise, and true philosophers and brothers, R. C., Theodosius Verax, and Theophilus Caenatus, wish health and peace.

WE have no small comfort in beholding those things of which the possession itself would be unlawful. Ambition does oftentimes proceed by impulse where we ourselves would be afraid to go. We seek now to exalt ourselves, supported both by piety and your candour, as it were with wings, above sordid envy and ignorances. Whatsoever judgment ye may form concerning us must be to our profit. If favourable, we shall shortly enjoy an easy boon, but if harsh, the greater our necessities the better will be the opportunity of benevolence. While we are seriously considering that philosophy has been corrupted by the schools, and daily produces more dread monsters than Africa herself, we begin to feel terrified. Aristotle and others of his school have compelled our philosophy to become a mere servant of its own glory, recognising no truth but their own inventions. We do not deplore the loss of so many secret writings which having perished in the fire did only at their destruction show signs of brilliancy. Truth is naked, it wears not any mask, and incapable of deceit itself uncovers false persons. Those who pursue truth not only reach the goal but leave a track behind which may be followed by others. For our own part, unless we receive assistance, old age will overtake us, and yet we shall be no further than the threshold. Nevertheless, we prefer to die seeking the goal rather than to yield to shameful idleness. We will accordingly, O most prudent men, continue in earnest desire, looking towards you in whom our help lies! We are sufficiently conscious of our feebleness, and therefore we seek a remedy. The gentle ray of your humanity has animated our sterile hopes

and encouraged the vintage song. Where others finished have ye begun. Pardon us, most excellent men, if we speak of those things whereof we are still ignorant! Whatsoever is brought forth into the light under your auspices is deserving of praise. We believe that your book is so much what we need that it might have been written for us alone; we recognise that no ordinary providence has taken us from cimmerian darkness and placed us in a twilight which will shortly be flooded by the rising day. We are not of those conceited Peripatetics who swear by Aristotle, while their books swarm with stupidities. Your philosophy, O most learned men, is not full of kindred absurdities! It displays the greatest secrets in light, and the darkness which blinds most men has sharpened your own eyesight. Furthermore, it is modest and truly learned, and, having fallen from heaven, derives its origin from the Holy Scriptures, wherein nothing is suspicious or erring. Whoever studies these writings will arrive at the knowledge of that matter from which all that lives has been derived. Those who persistently deny that there are men whom God has elected to the knowledge of the intimate mysteries, suspect the solicitude of the Creator, who withholds nothing useful or necessary. He who fabricated the whole machine of the universe for the human race, willed, both for his own glory and our benefit, that His works should be understood. There is, however, no profit in mere study without light from God. Therefore as God, thrice excellent and most great, created the light, wherein all creatures flourish, so a light has kindled over the chaos of letters, a great cosmos has been produced, heaven has descended to earth, and the superficies being removed the centre itself comes into view, while if we spoke of even greater things there are some from whom the meaning would not be hidden. For we have good reason to believe that there is a true Society, your own, unto which God has revealed the oracles. It is much more probable that God would reveal such mysteries to his church than to the heathen, and those who possess divine truth are not likely to be ignorant of Nature's secrets. Ye also are few and wise, while the multitude is rude and hurtful, and wise Nature has deeply hidden her treasures that they may not become common. In like manner, art also hath its penetralia; its gems are to be sought, its gold is to be dug up, and the divine operation is an assistant in the investigation of both. Your Fama, translated into the English tongue, has come into our hands, being edited with a preface by the illustrious gentleman E. P. Therein ye have invited worthy persons to join your Society, but hence ye profane! Meanwhile a bitter strife has risen up amongst us, because we are well aware that we deserved not so great a blessing, and yet our weakness gave way before your favour, and we rejoiced at being thus overcome. Another difficulty, notwithstanding, presently appeared, concerning where or to whom we should apply, and we were again plunged into sadness. There was no comfort in the conviction of your

wisdom and benevolence if we could not reach you. But in the silence which followed, a sacred voice assured us that the Fraternity we desired so anxiously we should at length find by the grace of God. We have, therefore, cast away fear and again breathe hopefully. Mere gold-seekers have doubtless inquired after you, and so, also, have the votaries of pleasure, whose brains have turned into a belly, while they apply arts to their orgies. But we have followed on the path of Mercury. There are also many given over to much writing, who discourse of the elixir and the panacea in an enigmatic manner, purposing deception, while others coming after them have pretended to find therein what the writers themselves did not know. Let us not be considered thoughtless who have scorned the promises of pseudo-philosophers that we might give ourselves to truth. Those versed in Nature's secrets are taciturn; they do not write much or attractively. Hence little can be gained from books, which are less means of instruction than mental confusion. We therefore ask you to take pity on us; we are still young men and novices, as our nervous epistle indicates, but perhaps an aged mind has been infused into us. As regards religion, we believe in God the Creator and recognise Him in His works. We smile at all which you have said concerning the pope; that religion, if so it can be called, will be involved in the same ruin as other sects and heresies. We trust that there are no other obstacles which separate us from your Society; we ask much, but it is within your power. Pardon us, most loving brethren, if with open arms we seem to force ourselves upon you, and if our desire in itself be pleasing to you, may there be no difficulty from the length of our epistle!



What is Alchemy?

(Continued from Vol. I., page 233.)

RECEDING papers have taken the course of inquiry through the Greek, Arabian, and Syrian literatures, and the subject has been brought down to the verge of the period when Latin alchemy began to flourish. Now before touching briefly upon this which is the domain of the spiritual interpretation, it is desirable to look round and to ascertain, if possible, whether there is any country outside Greece and Egypt, to which alchemy can be traced. It must be remembered that the appeal of Latin alchemy is to Arabia, while that of Arabia is to Greece, and that of Greece to Egypt. But upon the subject of the *Magnum Opus* the Sphinx utters nothing, and in the absence of all evidence beyond that of tradition it is open to us to look elsewhere. Now, it should be borne in mind that the first centre of Greek alchemy was Alexandria, and that the first

period was in and about the third century of the Christian era. Writing long ago in *La Revue Théosophique*, concerning *Alchemy in the Nineteenth Century*, the late Madame Blavatsky observed that "ancient China, no less than ancient Egypt, claims to be the land of the alkahest and of physical and transcendental alchemy; and China may very probably be right. A missionary, an old resident of Pekin, William A. P. Martin, calls it the 'cradle of alchemy.' Cradle is hardly the right word perhaps, but it is certain that the celestial empire has the right to class herself amongst the very oldest schools of occult science. In any case alchemy has penetrated into Europe from China as we shall prove." Madame Blavatsky proceeded at some length to "compare the Chinese system with that which is called Hermetic Science," her authority being Mr. Martin, and her one reference being to a work entitled *Studies of Alchemy in China* by that gentleman.

When the present writer came across these statements and this reference, he regarded them as an unexpected source of possible light, and at once made inquiry after the book cited by Madame Blavatsky, but no person, no bibliography, and no museum catalogue could give any information concerning a treatise entitled *Studies of Alchemy in China*, so that these papers had perforce to be held over pending the result of still further researches after the missing volume. Mr. Carrington Bolton's monumental *Bibliography of Chemistry* was again and again consulted, but while it was clear on the one hand that Mr. Martin was not himself a myth, it seemed probable, as time went on, that a mythical treatise had been attributed to him. Finally, when all resources had failed, and again in an unexpected manner, the mystery was resolved, and Mr. W. Emmett Coleman will no doubt be pleased to learn—if he be not aware of it already—that here, as in so many instances which he has been at the pains to trace, Madame Blavatsky seems to have derived her authority at second-hand. The work which she quoted was not, as she evidently thought, a book separately published, but is an article in *The China Review*, published at Hong Kong. From this article Madame Blavatsky has borrowed her information almost verbatim, and indeed where she has varied from the original, it has been to introduce statements which are not in accordance with Mr. Martin's, and would have been obviously rejected by him.

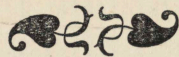
Mr. Martin states (1) that the study of alchemy "did not make its appearance in Europe until it had been in full vigour in China for at least six centuries," or *circa* B.C. 300. (2) That it entered Europe by way of Byzantium and Alexandria, the chief points of intercourse between East and West. Concerning the first point Madame Blavatsky, on an authority which she vaguely terms history, converts the six centuries before A.D. 300, with which Mr. Martin is contented, into sixteen centuries before the Christian era, and with regard to the second she reproduces his point literally. Indeed, it is very curious to see how her article, which does not treat in the smallest possible

degree of alchemy in the nineteenth century, is almost entirely made up by the expansion of hints and references in the little treatise of the missionary, even in those parts where China is not concerned. Mr. Martin, himself more honourable, acknowledges a predecessor in opinion, and observes that the Rev. Dr. Edkins, some twenty years previously, was the first, as he believes to "suggest a Chinese origin for the alchemy of Europe." Mr. Martin, and still less Dr. Edkins, knew nothing of the Byzantine collection, and could not profit by the subsequent labours of M. Berthelot, and yet it is exceedingly curious to note that the researches of the French savant do in no sense explode the hypothesis of the Chinese origin of alchemy, or rather, for once in a season to be in agreement with Madame Blavatsky, perhaps not the origin so much as a strong, directing, and possibly changing influence. The Greek alchemists appeal, it is true, to Egypt, but, as already seen, there is no answer from the ancient Nile, and China at precisely the right moment comes to fill up the vacant place.

The mere fact that alchemy was studied in China has not much force in itself, but Mr. Martin exhibits a most extraordinary similarity between the theorems and the literature of the subject in the far East and in the West, and in the course of his citations there are many points which he himself has passed over, which will, however, appeal strongly to the Hermetic student. There is, first of all, the fundamental doctrine that the genesis of metals is to be accounted for upon a seminal principle. Secondly, there is the not less important doctrine that there abides in every object an active principle whereby it may attain to "a condition of higher development and greater efficiency." Thirdly, there is the fact that alchemy in China as in the West was an occult science, that it was perpetuated "mainly by means of oral tradition," and that in order to preserve its secrets a figurative phraseology was adopted. In the fourth place, it was closely bound up with astrology and magic. Fifthly, the transmutation of metals was indissolubly allied to an elixir of life. Sixthly, the secret of gold-making was inferior to the other arcanum. Seventhly, success in operation and research depended to a large extent on the self-culture and self-discipline of the alchemist. Eighthly, the metals were regarded as composite. Ninthly, the materials were indicated under precisely the same names: lead, mercury, cinnabar, sulphur, these were the chief substances, and here there is no need to direct the attention of the student to the rôle which the same things played in Western alchemy. Tenthly, there are strong and unmistakable points of resemblance in the barbarous terminology common to both literatures, for example, "the radical principle," "the green dragon," the "true lead," the "true mercury," etc.

In such an inquiry as the present everything depends upon the antiquity of the literature. Mr. Carrington Bolton includes in his bibliography certain Chinese works dealing with Alchemy, and referred to the third century. Mr. Martin, on the

other hand, derives his citations from various dates, and from some authors to whom a date cannot be certainly assigned. Now, he tells us, without noticing the pregnant character of the remark, that "one of the most renowned seats of Alchemic industry was Bagdad, while it was the seat of the Caliphate"—that an extensive commerce was "carried on between Arabia and China"—that "in the eighth century embassies were interchanged between the Caliphs and the Emperors"—and, finally, that "colonies of Arabs were established in the seaports of the Empire." As we know indisputably that Arabia received Alchemy from Greece, it is quite possible that she communicated her knowledge to China, and therefore, while freely granting that China possessed an independent and ancient school, we must look with suspicion upon its literature subsequent to the eighth century because an Arabian influence was possible. But, independently of questions of date, comparative antiquity, and primal source, the chief question for the present purpose is whether Chinese Alchemy was spiritual, physical, or both. Mr. Martin tells us that there were two processes, the one inward and spiritual, the other outward and material. There were two elixirs, the greater and the less. The alchemist of China was, moreover, usually a religious ascetic. The operator of the spiritual process was apparently translated to the heaven of the greater geni. As to this spiritual process Mr. Martin is not very clear, and leaves us uncertain whether it produced a spiritual result or the perpetuation of physical life.



Extracts and Spiritual Maxims from St. John of the Cross.

WITH NOTES BY E. KISLINGBURY.

THE Carmelite friar, Father John of the Cross, afterwards a canonised Saint, was a monk of the Reform instituted by S. Teresa in the Order of Mount Carmel in the sixteenth century, that century which saw the rise of the Society of Jesus under S. Ignatius of Loyola, and of the Confraternity of the Oratory under S. Philip Neri, and which was so rich in holy and fervent souls, teachers and writers, in Italy, France and Spain. S. John of the Cross, belonging as he did to an enclosed order, and spending the greater part of his life in his cell, is less known to secular history than others who lived and died in missionary labours and preaching, and who became martyrs for the Catholic Faith. But he is beloved of all followers of the mystic life, of interior souls, of seekers after God in prayer. S. John of the Cross does not treat of theological or controversial matters, but of the union of the soul with the Divine. The following

extract from his *Works* (vol. ii.), translated from the Spanish by David Lewis, M.A., is a sample of his treatment of this profound and difficult subject.

GOD IN THE SOUL.

There are three ways in which God is present in the soul. The first is His presence in essence, not in holy souls only, but in wretched and sinful souls as well, and also in all created things; for it is this presence which gives life and being, and if it were once withdrawn, all things would return to nothing. (1). This presence never fails in the soul.

The second is His presence by grace, when He dwells in the soul, pleased and satisfied with it. This presence is not in all souls; for those that fall into mortal sin lose it, and no soul can know in a natural way whether it has this presence or not.

The third is his presence of spiritual affection. God is wont to show his presence in many devout souls in divers ways of refreshment, joy and gladness; yet this, like the others, is secret, for He does not show himself as He is, because the condition of our mortal life does not admit of it. (2). Thus this prayer of the soul may be understood of any one of these ways of His presence, "Reveal Thy Presence" (Canticle of Solomon). Inasmuch as it is certain that God is ever present in the soul, at least in the first way, the soul does not say: Be Thou present; but, Reveal and manifest Thy hidden presence, whether natural, spiritual or affective, in such a way that I may behold Thee in Thy Divine Essence and Beauty. (Vol. ii., pp. 55, 56).

INITIATION. (3).

What they have to suffer who are to attain unto union with God are divers afflictions and temptations of sense, trials, tribulations, temptations, darkness and distress of mind, so that both the flesh and the spirit may be purified together. The reason of this is that the joy and knowledge of God cannot be established in the soul if the flesh and spirit are not perfectly purified and refined, and as trials and penances purify and refine the senses, as tribulations, temptations, darkness and distress refine and prepare the spirit, so they must undergo them who would be transformed in God—as the souls in Purgatory who through that trial attain to the Beatific Vision—some more intensely than others, some for a longer, others for a shorter time, according to those degrees of union to which God intends to raise them, and according to their need of purification. . . . Here comes the question, why is it that so few ever attain to that state? The reason is that, in this marvellous work which God Himself begins, so many are weak, shrinking from trouble, and unwilling to endure the least discomfort or mortification, or to labour with constant patience. Hence it is that God, not finding them diligent in cultivating the graces He has given them when He began to try them, proceeds no further with their purification, neither does He lift them up out of the dust of the earth,

because it required greater courage and resolution for this than they possessed. Thus it may be said to those who desire to advance, but who will not submit to these lesser afflictions nor consent to be exposed to them, in the words of the Prophet, "If thou hast been wearied with running with footmen, how canst thou contend with horses? And if thou hast been secure in a land of peace, what wilt thou do in the swelling of the Jordan?" (Jer. xii., 5.) . . . The angel said unto Tobias, "Because thou wast acceptable to God, it was necessary that temptation should prove thee." (Job. xii., 13.) . . . "If the spirit of Him that hath power," saith the wise man, "ascend upon thee, leave not thy place, because care"—that is healing—"will make the greatest sins to cease." (Eccles. x., 4.)

LOVE OF OUR NEIGHBOUR.

See that you do not intermeddle in the affairs of other people, nor discuss them in your own thoughts; for perhaps you will not be able to fulfil your own task.

Do not entertain a suspicious thought of a brother, for that takes away purity of heart.

Never shrink from trouble, though it may seem to you more than you can bear. Let all men find you compassionate.

SPIRITUAL MAXIMS.

He who makes any account whatever of himself, neither denies himself nor follows Christ.

If you wish to attain to the possession of Christ, never seek Him without the Cross.

What does he know who does not know how to suffer for Christ? Imitate Christ, who is supremely perfect and supremely holy. So doing, you will never fall into error.

A soul without a director is like a kindled coal, which if left by itself, cools instead of burning.

The soul cannot overcome the devil without prayer, nor penetrate his devices without humility and mortification; for the weapons of God are prayer and the Cross of Christ.

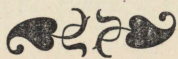
NOTES.

1. This teaching of S. John of the Cross is identical with that of the Wisdom Religion, namely, the presence of Deity in its "monadic" essence, in all nature, from the stone to the archangel. The difference, as every thoughtful student will perceive, between this and pantheism, is that it does not stop on the external plane, but applies equally to the hierarchies of the incorporeal and (to us) invisible planes. It may perhaps be useful to note that such teaching was accepted in the Christian Church centuries before the advent of the Theosophical Society in Europe. The Christian teaching differs in one other respect, in that the indwelling of Deity by the monad does not preclude His separate and Personal Existence, and His indwelling in the soul by a special grace.

2. This statement shows clearly that Christian mystics do not image to themselves an anthropomorphic God, a reproach often cast upon them

by so-called philosophers. Father Segneri, a Jesuit writer, also says: "I used to represent God to myself as outside me, but in this I perceive that I have erred, and that I should look at Him as within me, where He really is, according to the words of the Apostle: *Vos estis templum Dei vivi.* (2 Cor. vi., 16.)

3. This heading is not in the original, but is added by the writer of the *Notes* as appropriate to the subject of the extract, which is a small part only of a long chapter. The process here hinted at can only be taken in a general sense, as every soul must have its own trials and temptations, unlike any other in details. And it is here that the great necessity of a director or teacher comes in. For those who have had great experience in the direction of souls get an intimate knowledge of the various forms of trials and inward afflictions to which the neophyte is subject, and looking at them from an outside standpoint can judge far more truly than he who is undergoing them of their true strength or significance, and by his timely advice or encouragement may help to bring one who fears he is sinking, safely to land. This office of the confessor or director, who need not be one and the same person, is totally misunderstood by those outside the Catholic Church, who speak with disrespect of what they call "auricular confession." I have given but very few of S. John of the Cross's Spiritual Maxims, which amount to over two hundred, fearing my paper may be already too long. I hope my extracts may induce some students of Esoteric Christianity to make a further acquaintance with his works.



Correspondence.

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

CONCERNING MONISM: A REPLY.

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

SIR,—The liability to regard allegations as unanswerable simply because left unanswered is so common as to necessitate a reply from me to the allegations of "Charles Strange" respecting my notice of Professor Haeckel's recent book. I shall take them in their order.

To his complaint that I give no proof of what he calls the extraordinary hypothesis that Substance requires to be made manifest by Force in order to become Matter, my reply is (1) that the very fact of its being Substance in the sense of sub-standing or underlying phenomenon, such as is Matter, makes my proposition self-evident, in fact a truism, and needing no proof other than that which it finds in the mind. (2) That if by proof is meant a process appreciable by the bodily senses, it cannot be had, since the senses whereby Substance, and its passage into material conditions are cognised, are those, not of the man physical

and phenomenal, but of the man spiritual and substantial, and who alone can have the proof. (3) The only thing that is "extraordinary" about my proposition is the failure of the exponents of modern science to discern it, and thus to recognise the soundness of the Hermetic definition, according to which Matter is Spirit, being spiritual substance projected by spiritual force into conditions and limitations, and made exteriorly cognisable. Being Spirit made manifest by motion, Matter is capable of reverting to the condition of Spirit, ceasing to be as Matter, and the tendency thus to revert is the cause—for which modern science has in vain sought—of evolution, the object and result of which is that "Great Work" of the "Divine Science," the redemption of Spirit from (the condition of) Matter, in the individual.

So far from personal immortality being an unproven doctrine, it is so only for those who voluntarily reject or neglect the evidences for it. For all others, who in our day are to be reckoned by myriads, it is absolutely proved by personal experience. The attitude of modern science in regard to it is utterly unscientific and contemptible. The writings to which I have referred in proof of it are in no way "dogmatic theorising." They are positive knowledges based upon personal experience, and having their appeal to the understanding. But they require to be judged by a very different faculty and in a very different spirit from those exhibited by my critic.

The statement that "consciousness is simply the result of various physiological functions" occurring in media themselves devoid of consciousness, is so monstrous as to make one doubt either the sanity or the seriousness of its propounders. Here is another "truism" which I commend to their consideration. "Mind, greater than, but identical with that which results from organism, precedes and is the cause of organism."

In view of the fact that both Buddhism and the Bible recognise the doctrine of the transmigration of the soul, and consequently its pre-existence to and survival of the body, the denial to Buddha and Moses of the doctrine of immortality involves a hardihood of assertion difficult to reconcile with a philosophic attitude of mind. My critic would seem to have read his Bible much in the same manner that he has read the writings to which I referred. That is, he has read with his bodily eyes only, and not with his mental and spiritual eyes. Hence his failure to appreciate such references to the doctrine of reincarnation as that of Ezra, who claims to have recovered the long lost Law by intuitional recollection, saying, "the Spirit strengthened my memory," or that of the writer of the "Book of Wisdom," who says, "Being good, I came into a body undefiled," or the promises to Daniel and John that they should return and prophecy in the latter days, or the belief that John Baptist was a reincarnation of Elias, or the belief in the same doctrine exhibited by the disciples when they asked, "Did this man sin, or his parents, that he was born blind?" Besides all which we know from extraneous historical sources that the Rabbins had held the doctrine from time immemorial. The Kabala, again, which represents the traditional transcendentalism of the Hebrews of unknown antiquity, bases its whole system of Biblical interpretation upon it. And over and above

all is the declaration of Jesus speaking as the typical Man regenerate, that His history was the theme of "Moses and all the Prophets." Regeneration—which is from out of the body—having for its corollary and condition a multiplicity of earth-lives.

Concerning his final paragraph, I content myself with remarking that in claiming to believe in immortality, while denying that of the individual, Professor Haeckel trifles with his readers, and that if either of us is open to the charge of being "partial in judgment" or "blind to evidence," it is assuredly not your reviewer.

E. M.

+ +

MADAME BLAVATSKY AND HER ACCUSERS.

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

SIR,—The near friends and relatives of H. P. Blavatsky shrink very naturally from coming into contact with the injustice and ignorance now afloat, in regard to this remarkable woman; it would seem as if the time had come for the hearing of an impartial voice upon this subject. I, who write these lines, have never known H. P. Blavatsky personally, but I do know her works, which seem to remain *terra incognita* for her adversaries. The vituperation of many enemies is being heard during the present painful crisis in the Theosophical Society. This is all very natural, must be born with, and worked out until the last jot and tittle of conflicting evidence be sifted and order be re-established. But continual insult to the revered Founder of the Theosophical Society cannot be always tolerated in silence. For men to throw stones at living women was sufficiently rebuked by the Christ, but to pelt the memory of a *dead woman* is a stain upon England's manhood and a disgrace to all Englishmen.

Among the long list of abusive epithets applied to Madame Blavatsky there is the following alliterative formula:—"Smoking, swearing and slandering." Now, in the first place, Madame Blavatsky was a Russian by birth; in her country the women who do not smoke are exceptions—the habit is particularly widespread in the higher classes of society in which she was born and educated. It is well known to many of us that our medical men consider the use of pure tobacco as soothing to the nerves, and as a physical disinfectant. But Madame Blavatsky knew what her enemies ignore, namely, that tobacco as free as possible from manipulation is a *psychical disinfectant*, keeping off maleficent astral influences. The fact that pure essences and perfumes are efficacious in this respect is known even to many spiritualists. In the second place, to Madame Blavatsky as a foreigner the use of words that to us may appear objectionable is absolutely devoid of any meaning. Some mischievous boys once taught Madame Blavatsky, when she was entirely ignorant of English, to say d—n. She used this word very seldom, and always as a joke, and with less earnestness even than the usual ejaculations of "Ciël!" "Bon Dieu," "Mon Dieu," which mean no more than the "Good heavens!" or "Good gracious!" of the Englishman. She was never profane or blasphemous, and the term

"swearing" is exceedingly *unjust* and *untrue* as applied to her. In the third place, H. P. Blavatsky was a clairvoyante of such intense power that she saw people and their hidden motives through and through. To her the magnetic aura surrounding all human beings was an open book. She once made the portrait of Stainton Moses, with his aura in its different shades of colour and tint.

She was entirely free-spoken, and honest in her judgments of character. She never condescended to any of the hypocrisies current in society. This accounts for her having made enemies, who accused her of "slandering" because they were unable to deceive her! At the time of the Coulomb affair I was entirely passive and indifferent on the question, but I remember having been struck with the insufficiency of evidence, coming from paid servants. And now I ask all honest and logically thinking persons: Is the "In Memoriam" of H. P. Blavatsky's pupils and friends of *no value*, of *no avail*? Can the evidence of a large band of men and women earnestly striving after truth and knowledge, who have been friends, associates, and pupils of Madame Blavatsky's for years weigh *nothing* in the balance? May it not be possible that the Psychical Research Society has for once overshot the mark, and has seized the "shadow" instead of the substance?

A word in conclusion about the Mahatma Hoax. There is no one advanced member of the Esoteric Section who does not *know* of the existence of these "Lords of Compassion;" there is no belief required, they *know*. These Adepts, leaders of the Theosophical Society, are as much superior to average men of the nineteenth century as these latter are to savages or children. If you ask "Why this mystery?" I will tell you, that it is absolutely necessary. Such powers as they possess, called by the unknowing "superhuman," cannot be revealed to any but those capable of cultivating them on highest planes for the good of humanity collectively, and for the domination of the lower self individually. The mystery must be maintained until men are fit for its acknowledgement. All the members of the Esoteric Section are bound by sacred pledges for which, as Mrs. Besant says, it would be better to suffer physical death than to be a traitor to a sacred trust. But you may ask again: "Why, if the Adepts are so powerful and so *wise*, can such a catastrophe happen as at present date in "the Theosophical Society?" In answer to this I would recall the fact that there are no Christs without their Judas. The present wave of Karma sweeping over the Theosophical Society brings healing, not destruction, with it. All things must be purified by suffering, husks must be sifted from the golden grain. The Society will gain strength under this heavy trial, and will become purer, brighter, and nobler than ever heretofore.

Madame Blavatsky concludes her introduction to "Isis Unveiled" with these words: "And yet, when we consider the bitter opposition that we are called upon to face, who is better entitled than we upon entering the arena to write upon our shield the hail of the Roman Gladiator to Cæsar—*Moriturus te Salutat.*" She has not been tortured and murdered upon the altar of a Christian Church by mad priests, as was Hypatia; she has not been burnt to death at the stake,

as was Joan of Arc, but it is a question whether the persecution of the nineteenth century is not still more cruel in its application than physical torture? Let us say of her as Mrs. Browning of Napoleon I. :

But since she had the genius to be LOVED,
Why, let her have the justice to be honoured in her grave!

F. DE BODENHAUSEN.



Answers to Correspondents.

M. H. B. (Margate).—You are one of many correspondents who have addressed us on the subject of colour symbolism in connection with the cover and the binding of THE UNKNOWN WORLD. We must bow to an opinion which seems to be so exceedingly general, although not actually unanimous. But if it were unanimous it would not follow that it must be right. The symbolism of the monthly cover, as regards colour, is absolutely correct. It is the light of Mysticism rising in the darkness of the world unknown, and the initiates of the secret societies are in agreement with us upon this point. In the grouping of the elementary spirits an artistic effect has been produced at the sacrifice of symbolic accuracy. But you and our other correspondents will see shortly that we have put aside our private views and have changed the colours. With regard to the bound volumes, the design was produced under great pressure, and we are not specially concerned in its defence. It will be altered next time, and probably along the lines which you suggest.

W. H. C. (Regent's Park) sends us the following correction, to which we gladly give publicity: "There seems to be a little confusion about the date of establishment of the Theosophical Society. In the *Magic Calendar*, issued on the completion of Vol. I. of THE UNKNOWN WORLD, the date of 'foundation' is given as 22nd October, 1875; in Mr. Arthur Lillie's *Madame Blavatsky and her Theosophy*, at page 48, the date of 'starting' is given as 7th September, 1875; and in Mr. Walter R. Old's *What is Theosophy?* at page 13, the date of 'foundation' is given as 17th November, 1875. I think Mr. Old must be right; for the diploma form of the Society, issued in 1894, is conspicuously printed: 'Founded at New York, November 17th, 1875.'"

W. S. (Donegal).—You may rest quite confident that you are not a source of trouble. THE UNKNOWN WORLD exists in the interest of its readers, and in your own as much as in that of any other correspondent or contributor. You have probably done wisely in postponing the publication of the verses in question until the little volume appears. They frankly exceeded the limits of magazine poetry. We shall be glad to draw attention to them in the way they deserve when the proper time arrives.

Reviews.

THE YOGA OF CHRIST; or, The Science of the Soul. Written down by A. K. G. Edited by F. Henrietta Müller, B.A. London: Theosophical Publishing Society, 7 Duke Street, Adelphi, W.C.

One is apt to look suspiciously on a little book which has been produced under such complicated auspices, and possesses, moreover, a title so pretentious as that of the Science of the Soul. The writer is described vaguely as an Indian teacher, the form is epistolary, A. K. G. is the recipient of the various letters, and the minute enterprise has required the services of a lady graduate to edit the correspondence with elucidatory notes—short and serviceable, by the way. This is cumbersome enough, but it is not all; it appears, to increase our confusion, that the communications have been written down by A. K. G., that is to say, if we are acquainted with the meaning of words, the recipient of the letters has put the letters into writing. One wonders by what process. Did the "Indian teacher" pass the epistles merely through the brain of A. K. G., and did A. K. G. automatically, or how not, "write down" what he thus obtained transcendently? But there are personal matters—matters of *la vie intime*—in these documents which make this supposition ridiculous, and one is constrained to think that *The Yoga of Christ* is another instance of the invincible difficulty which besets and incapacitates most mystics when they have anything to arrange which requires any ordinary instinct of method. It may be said at once that the book might well have been written by an Englishman, or more conceivably still, by an American, who had a moderate working acquaintance with Oriental sacred literature. The thought is distinctly Western, and the writer is familiar with many Western authors whom one would not expect would be quoted by an Indian sage. When Madame D'Arblay is cited by a born Oriental one is apt at any rate to suspect the influence of an English university rather than a remote college of Lamas or a withdrawn school of magic amidst the frozen plateaus of Tibet. So, taking it altogether, if the book were poor, stupid, and trivial, one would be inclined to say hard things about its origin, but the point to which we are leading up is that these letters are an unexpected treasure-trove to the mystic, and we have read them for the most part with true intellectual satisfaction. A few of them, which deal with practical matters in the conduct of daily life, were not worth including, but the others might have been written in gold. The author, whoever he may be, Mahatma or Anglicised Indian, we care not, is one of those delightful transcendentalists who has no axe of his own to grind, no verbal and plenary revelation, no special system to demolish or construct. The little book is an interpretation of the Christ-doctrine and an unfolding of the Christ-spirit. Its standpoint is shortly this—that the Yogis of former times possessed within them the condition of oneness with God, but that it is the Son of Man who has explained to the world what it is to be one with God and with man. Whether touching upon the question of public worship, which he rightly says possesses the seeds of the perfect Yoga (p. 4); or upon worldly people, of whom he mercifully

observes that they are not expected to leave all for a remote blessedness (p. 16); or upon the intelligence of God (p. 22); or upon the soul's contentment in the performance of the will of God (p. 23); or upon the relationship between man and woman, wherein he beautifully remarks: "To call woman 'Mother,' with an empty heart, is to take the name of God in vain" (p. 49); or when, summing the way of the Mystics, he says tersely: "Shut your eyes if you would see God" (p. 50); the author is indifferently and always good, possessing the touchstone of truth, and is, moreover, always broad and generous. This is not to say that we agree in all things with his dicta; for, example, we have quite failed to understand his theistic position, nor do we see our way to regard the Theosophy of the Theosophical Society as the comforter whom Christ promised. But perhaps the Theosophy of this Indian teacher is not that which has its headquarters at Adyar or even at Avenue Road. He makes no reference to reincarnation, and, in fact, the book very closely approaches the standpoint of mystic Christianity which has become familiar to our readers—and to some of them for the first time—in the pages of THE UNKNOWN WORLD. In conclusion, we earnestly wish that the Theosophical Society would not publish books without fore titles.

ARCANA OF NATURE; OR, The History and Laws of Creation. By Hudson Tuttle. London: H. A. Copley, Canning Town, E.

Mr. H. A. Copley, who is printer as well as publisher, has shown considerable enterprise in this production of a cheap English edition of Mr. Hudson Tuttle's well known work. It is not altogether a satisfactory specimen of the printers' craft, but it will pass, and deserves lenient treatment, for without meaning to disparage it, we should not have thought that the demand for the *Arcana of Nature* would be sufficient at the present day to make possible a cheap, or indeed any, edition in England. With the genesis of this and its comparison works our readers are probably acquainted. It claims to have been inspirationally written by an uneducated boy "little past his seventeenth year." It attracted the attention of the German materialist, Buchner, by whom it was frequently quoted, in complete ignorance of its alleged transcendental origin. As it was "given" nearly forty years ago, one would imagine that it was exploded; spirit revelations of cosmology advance with man, and commonly controls are quite as much indebted to our scientific progress as we are to themselves for their numerous histories of creation. Man, in fact, discovers, and the control talks.

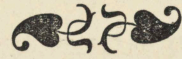
GEMS OF THOUGHT. By Joseph M. Wade. London: H. A. Copley, Canning Town, E.

When a writer elects to term the notes and jottings of his pocket book *Gems of Thought*, he forthwith becomes impossible, and to speak quite frankly this is Mr. Wade's case independent of the conceit in his title. "Heredity and consanguinity," he tells us, "are myths hatched in the human brain." That is a specimen of Mr. Wade's intellectual calibre when he is quite original. When he experiments in plagiarism we have a result like the following: "We send the soul to the invisible world to see what it can discover. It returns having discovered all, and all within itself."

Our readers will remember the quatrain of Omar Khayam, as translated by Fitzgerald:

"I sent my soul through the invisible
Some letters of the after-life to spell,
And by and by my soul returned to me,
And answered, I myself am heaven and hell."

Fie, Mr. Joseph M. Wade!



Editorial Notices.

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

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

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

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

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

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

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

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Supplement to The Unknown World

APRIL 15TH, 1895.

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

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The Hermetic Tracts comprised in this volume are printed from a quarto manuscript belonging to the celebrated collection of the late Mr. Frederick Hockley, who was well known among modern students of the secret sciences not only for the resources of his Hermetic Literary, but for his practical acquaintance with many branches of esoteric lore, and for his real or reputed connection with the numerous but unavowed associations which now, as at anterior periods, are supposed to dispense initiation into occult knowledge:

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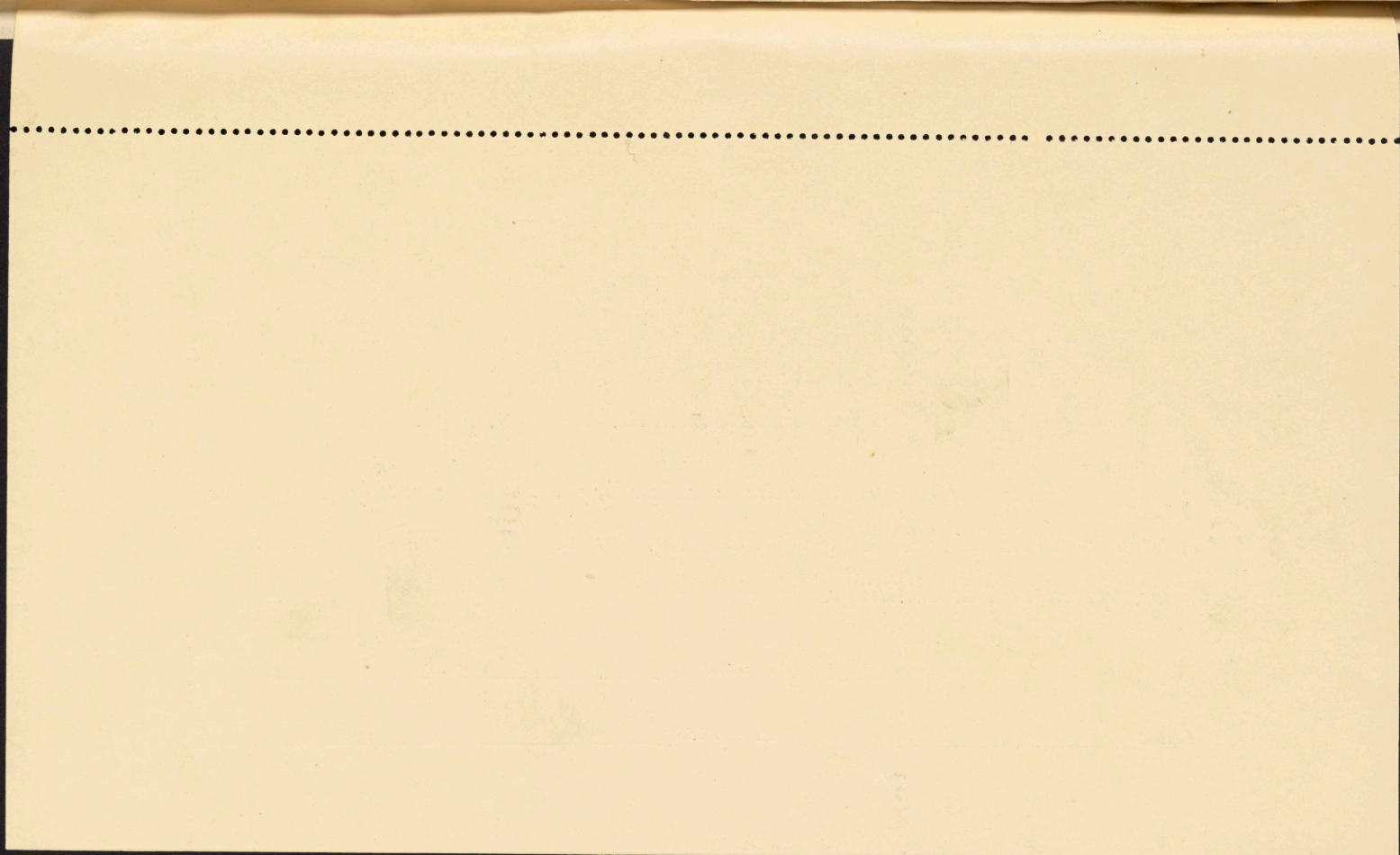
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