

The Transcendental Universe

The Transcendental Universe



C.G. Harrison



Six Lectures on Occult Science,
Theosophy, and the Catholic Faith

Most spiritual impulses at work today can be traced back to the nineteenth century explosion of esotericism. In *The Transcendental Universe*, one of the most enigmatic and thought-provoking works of the period, C.G. Harrison, a mysterious and unknown figure, examines Theosophy from an esoteric Christian standpoint and separates the true gnosis from the false. With great personal courage, he makes public much esoteric knowledge that had remained hidden within the occult orders. Self-initiated and unaffiliated, he speaks authoritatively on: the secret history of Spiritualism and Theosophy; the nature of initiates, esoteric societies, and secret brotherhoods; occult science; the true nature of God, matter, evil, and the evolution of consciousness; the angelic hierarchies; the Archangel Michael, Beelzebub, and the War in Heaven; the coming sixth epoch, and more. Previously known only to esotericists, this important work is now made available to the general public ninety-nine years after its original publication.

"The Transcendental Universe is a most remarkable and fascinating piece of work. I'm delighted to see it being reprinted." —Colin Wilson

"The re-issuing of Harrison's The Transcendental Universe is a felicitous and significant event. Written during the highest flowering of the Occult Revival of the nineteenth century, this work contains challenging ideas which all persons with an interest in the inner traditions of East and West will welcome. Admirers of Blavatsky, Papus, or Steiner, as well as those attracted to the gnosis of C. G. Jung or of the Nag Hammadi scriptures cannot afford to pass by this unique and interesting work." —Stephan A. Hoeller

"Lindisfarne Press has unearthed a treasure of esoteric history. Whether one agrees with Harrison or not, one marvels at his inside knowledge of occult movements, his great intelligence and balance, and his vision of a 'Christian Polytheism' for the coming epoch. The masterly introduction and notes show that this solitary adept has a claim on us all, perhaps even more now than in 1893."

—Joscelyn Godwin

"At sensitive moments in time, spiritual impulses are released into the world of human affairs. These lectures cast an intriguing light on this phenomenon, as seen through the eyes of a nineteenth-century Christian occultist. The astonishing introduction on the hidden history of occult movements—from the Renaissance Platonists to our own century—is worth the price of admission alone."

—David Fidler

First published by James Elliott and Company,
Temple Chambers, Falcon Court, Fleet Street, London, 1894.

This edition published and distributed in the United Kingdom
by Temple Lodge Publishing, 51 Queen Caroline Street,
London W6 9QL, England.

Published and distributed in the United States
by Lindisfarne Press, RR 4, Box 94 A-1, Hudson, NY 12534.

Introduction and notes © Lindisfarne Press 1993.

"The Eighth Sphere, Reincarnation, and Experiments in Socialism: Some Aphoristic
Comments on Harrison's Lectures" © Thomas Meyer 1993.

The moral rights of the authors have been asserted under the Copyright, Designs, and
Patents Act, 1988.

A catalog record for this book is available from the British Library.

Library of Congress Cataloging-in-Publication Data

Harrison, C. G., b. 1855.

The transcendental universe : six lectures on occult science, theosophy,
and the Catholic faith : delivered before the Berean Society / by C. G. Harrison : edited
with an introduction by Christopher Bamford.

p. cm. — (Esoteric sources ; v. 1)

Originally published: London : J. Elliott, 1894.

Includes bibliographical references and index.

ISBN 0-940262-58-4 (pbk.)

1. Occultism. 2. Theosophy. 3. Occultism—Religious aspects—Christianity.

I. Title. II. Series.

BF1411.H37 1993 93-348

133—dc20 CIP

ISBN 0-904693-44-9 (United Kingdom)

ISBN 0-940262-58-4 (United States of America)

Cover design: Barbara Richey

10 9 8 7 6 5 4 3 2 1

All rights reserved. No part of this book, in part or in whole, may be
reproduced, transmitted, or utilized, in any form or by any means, electronic
or mechanical, including photocopying, recording, or by any information storage
or retrieval system, without permission from the publisher, except for
brief quotations in critical articles or reviews.

Printed in the United States of America

CONTENTS

INTRODUCTION TO THE 1993 EDITION BY CHRISTOPHER BAMFORD — 7

PREFACE BY C. G. HARRISON — 63

INTRODUCTION — 67

LECTURE ONE — 77

Occultism, practical and theoretical—Esoteric Societies and Brotherhoods—Parties in Occultism—"Esoterics," "Liberals," and "Brothers of the Left"—The Scylla of secrecy and the Charybdis of rashness—Origin of modern Spiritualism—Madame Blavatsky—Treachery of a "Brother of the Left"—The real "Koot-Hoomi"—Origin of the "Mahatma" myth.

LECTURE TWO — 91

The Initiate—What he is and what he is *not*—Grotesque notions concerning the "Dweller on the Threshold"—Bulwer Lytton's *Zanoni*, an allegory—The three great Axioms of Occult Science—The number Seven—Periodicity of vital phenomena in health and disease; authorities quoted—The "Microcosm and the Macrocosm"—The "Law of Correspondences"—The "Seven ages of Man;" two of them occult—Application to Nations and Races—Illustrations from the history of Europe—Use of the inductive and deductive methods—The third Axiom—Elemental vortices—Matter and force—"Protyle"—Professor Crookes' lemniscatory theory and the Caduceus of Hermes—The witness of modern science to the "superstitions of the past."

LECTURE THREE — 105

Evolution of the God idea—Vortical motion on the plane of mentality—Application of the lemniscatory theory—The God idea evolves in seven stages—The "Point Neutral," Polytheism, Esoteric Pantheism, Anthropomorphism, Theomorphism, Christian Pantheism, Christian Polytheism—The present, or fifth, stage—Religion Theomorphic, Science Pantheistic—Probable result of the conflict between science and religion.

The lower curve and the Point Neutral—A personal center—The Polytheistic element in Christianity—Objections as to its existence dealt with—The ten Sephiroth—Grave objection to the Kabbalistic series—The Dionysian series free from this objection—Other reasons for adopting it—Nine orders in the Celestial Hierachy—First Triad—Second Triad—“Powers of Light and Darkness”—Jehovah not God the Father—Theophanic manifestations—Third Triad—“Angels of periods”—The Devil and Satan not identical—The Prince of this “world” (or period)—Archangels—Book of Enoch—Ascending and descending Archangels—The Holy War—Projection of the spiritual conflict into the external world—Results of the last campaign—The year 1879—“Ministering Spirits”—Dual in their nature—Spiritually automatic in this cycle—Communion with the Angels—A theory of Prayer.

LECTURE FIVE—134

The Mystery of the Eighth Sphere—The sevenfold Mystery of Death—Mr. Sinnett and the Eighth Sphere—“Esoteric Buddhism,” and “The Secret Doctrine”—Mistakes in regard to the planetary chain—“Manvantara and pralaya” —“Round” periods—The origin of evil—Numerical symbolism—The law of acceleration and retardation—The double vortex, and the “Torsion of impact”—The Physical Moon—Jehovah-Michael the God of human generation—The first fall of the Angels—Adam Kadmon—The second fall of the Angels—The igneous and the aqueous elementals—The great day of axial coincidence.

LECTURE SIX—148

Evolution and involution—The seven kingdoms of nature in the Macrocosm—Cosmic days and nights—The ascending Dhyanis in the present economy—The Satanic myth—Lucifer as representative of the fifth cosmic principle—His antagonism to the sixth—War in Heaven—Jehovah-Michael—The allegory of Genesis—“Free-will” and personality—The mystery of pain and the mystery of Sacrifice —The Abyss or “womb of Maya”—The Incarnation —The Redemption of The Body—Sacramentalism—Concluding remarks.

APPENDIX TO LECTURE ONE BY C. G. HARRISON—169

APHORISTIC COMMENTS BY THOMAS MEYER—173

NOTES—179

BIBLIOGRAPHY AND BACKGROUND READING—219

INTRODUCTION TO THE 1993 EDITION

by Christopher Bamford

Every age has, so to speak, its own idea of *Zeitgeist*. Now it is a commonplace that ideas rule the world. But it is not generally known that they derive their potency from the spiritual force that lies behind them, and prepares the world for their reception.¹

What is the nature of this War in which we fight not with carnal weapons but against Powers and Principalities and spiritual wickedness in the supercelestial regions? A spiritual war is a war of ideas. The world is ruled by ideas, and often wrong and false ones.²

I

By a coincidence that it is hard to imagine is entirely accidental, this new edition of C.G. Harrison's lectures to the Berean Society appears just in time to celebrate the centennial of their delivery (1893). The Berean Society (one assumes from what Harrison says) was an association of Christian esotericists (“theoretical occultists”) who, like those in the Acts of the Apostles (xvii. 11) from whom they took their name, “received the word with all readiness of mind, and researched the Scriptures daily, whether those things were so, or not.” In other words, the Bereans were a group who accepted the Christian revelation—the being of Christ incarnated—and sought evidence, deepening, and discrimination of their understanding in the religious and esoteric writings of different times and places. In addition, as “students of theoretical occultism,” the aim and ideal of the Bereans was to understand the occult or hidden—hence invisible or supersensible—worlds. Such understanding, of course, is unlike natural science's objectified knowledge of the sensible

world, for occult science of this kind is more a manifestation of the knowing subject's state of being than a knowledge of aspects of the object known. That is to say, a theoretical occultist who is an esoteric Christian relies for understanding not only upon knowledge of the Incarnation—the facts of faith—but also upon certain powers of being that he or she has developed.

Harrison's task as a Berean, then, was to examine the "theosophy" of H. P. Blavatsky, as it appears in her major work, *The Secret Doctrine*, and determine, as a theoretical occultist and servant of the Word Incarnate, what was true in it and what was not. In so doing he is naturally led to suggest what he considers the right approach to its subject, and this—being nothing less than the universe, God, and humanity—leads him in turn, in the short compass of these six lectures, to sketch out an entire theology, cosmology, and anthropology. It is, all told, a unique accomplishment. No other modern occultist—before Rudolf Steiner³—so recognized the fact of Christ's incarnation in its fullness and sought to place it within the global, evolutionary perspective required by contemporary consciousness. Reading the lectures, we are struck again and again by their courage and daring, as well as their insight. All told, Harrison's is a brilliant performance, in which the best (and worst) of nineteenth-century European culture—esoteric and exoteric—come together in a brilliant, bittersweet, prophetic swan song.

Why *The Secret Doctrine*? Because with it—and with Theosophy—something quite new and revolutionary entered European consciousness and world evolution. Harrison was one of the first, and certainly one of the most intelligent and esoterically as well as culturally informed, to recognize this. For although Madame Blavatsky is not yet counted with Marx, Freud, and Nietzsche among the "creators" of the twentieth century, that surely is her place—despite her wild eccentricity and almost willful freedom of spirit. Certainly there is no "alternative thinker" of our time, in no matter what field, whose accomplishment does not at some level rest on her strenuous effort. Behind the "New Age"—whether we think of Rudolf Steiner, Gurdjieff/Ouspensky, Peter Deunov, Schwaller de Lubicz, Krishnamurti or a

host of other and apparently unrelated "spiritual" streams, from the "perennialism" of René Guénon to the magic traditions, the renewal of Pythagoreanism, Hermetism, and the Kabbalah, or the search for a synthesis between science and mysticism exemplified by such as Fritjof Capra, Rupert Sheldrake, Lyall Watson and others—behind all this lies Madame Blavatsky. This is not to mention such exoteric, cultural impulses as the present world movement for ecumenical and interreligious dialog and the attempt to create a non-Eurocentric theory of world evolution as an evolution of consciousness—for this, too, Madame Blavatsky's stubborn, independent, open-minded exploration, breaking open the prisonhouse of the aging secret societies, opened the way.

Her "revelation" thus not only changed the outer course of Western materialistic culture, but also transformed the premises of the established Western spiritual, occult, and esoteric traditions. It did so by rising above the parochialism of exotericism and esotericism, East and West, history and pre-history, and proposing a universal synthesis, a total view of the universe—divine, natural, and human. Although, at one level, as Harrison writes in his introduction, Theosophy seemed simply a "recrudescence of Gnosticism, a veritable revival of Alexandrian thought in the nineteenth century," it could not be dismissed as such, for it presented "a coherent system," convincingly and intelligently presented. At once a philosophy, a cosmogony, and a religion, Theosophy claimed not only "to possess the key to problems of life and mind," which had hitherto been regarded as insoluble, but also "to account for the religious instinct in man and to interpret, by the law of evolution, the various forms in which it finds expression in different races of men at different periods of the world's history." Therefore it challenged Harrison both as an occultist and as a Christian. And whether we agree with him or not, we must admit that he recognized what he was up against and admire his insight, intelligence, and courage in attempting to come to terms with it in a public manner.

One reason why he was able to do so was that, as a "student" of theoretical occultism, Harrison, at 38, was no beginner. He

can speak knowledgeably, even authoritatively, of “the methods of occult research,” of “experience in an altogether transcendental region of perception,” and of “actual knowledge, acquired by the recognized occult methods.” Because of this he is able to say a great deal that in other sources is only hinted at—as repeated and close reading of his text reveals. He is, furthermore, as shown by an anecdote he tells, a teacher or a guide in such matters.⁴

In other words, by his own definition and by implication throughout his writing, Harrison is an Initiate: “one who has crossed the threshold of the unseen... has passed the ‘Dweller,’... and, undeterred by that fear which the unknown always inspires, has made acquaintance with the region beyond, and reduced into order a set of experiences, as wholly unfamiliar as is the world of sense to the newborn infant...” An initiate, in this sense, is a *knower* of the world of causes and is to be distinguished both from the *magician* or *adept* who can utilize this knowledge to practical effect in the world, and from the *clairvoyant* who may “see” without necessarily understanding.

Traditionally, of course, initiation was contingent not only upon a certain natural aptitude or karmic predisposition, but also, and most importantly, upon attachment to some initiatory institution or esoteric order, which functioned as the vehicle or channel for the transmission of the initiating grace.⁵ Yet, as Harrison repeatedly stresses, he himself is “self-initiated,” “independent” and “unattached.”⁶ He belongs to no occult or esoteric order, though he is familiar with and has friends among many such orders. Hence he can act and speak as he will—he is answerable to none save his own conscience and the spiritual world. This makes for interesting reading, for Harrison, being a “liberal” in matters of esotericism—believing, that is, that the time for secrecy is past—feels justified in stating things unstated elsewhere. His grounds for doing so rest in the first place upon his assumption that his own situation is not unique. Indeed, he believes that “facilities for self-initiation” now exist and, as a corollary to this fact, that humanity in its present stage of evolution finds itself on the threshold of the development of new organs

for the cognition of hitherto occult truths. Put another way, this implies that Harrison believed humanity to be on the threshold of a new relationship to the spiritual world: that the spiritual world was approaching humanity in a new way. It is this situation, above all, that allows him to speak and write as he does. There are, however, other grounds for him to do so. For, reading between the lines, it seems that Harrison feels not just permitted to speak of matters heretofore held secret, but compelled to do so—in order, as it were, to set the record straight. It is his belief that if he did not place these ideas in the public domain of intelligent and reasoned discussion they would remain forever the privilege and prerogative of occult orders and therefore at the mercy of whatever distortion and manipulation these orders saw fit to impose upon the world for their own, private purposes. It must be said that in this Harrison is being to some extent at best disingenuous. For, though “unattached” as an occultist—that is, not belonging to an order—Harrison is quite “attached” in other and important ways. He does not hide the fact that, as a man of his time, he is an Anglo-Catholic and claims to place his work under that aegis. But he does not explain what this might mean. For, according to certain interpretations, to be an Anglo-Catholic means more than simply to live one’s religious life within the communion of the Church of England, and more even than to be of that party of the Church of England that views the English Reformation as a renewal of Patristic Christianity rather than as part of the continental Protestant Reformation: it means to belong to a *national* Church and thus to frame one’s spiritual understanding within a *nationalist* context. Given that Britain is quintessentially an *imperial* nation, Harrison’s implicit spiritual politics (as we shall see) need to be recognized and taken into account as we read his text. Here we must face one of the thorniest of hermeneutical issues confronting students of esotericism, namely, the fact that no one—no matter how “evolved”—can fully see the ground they stand on. Everyone, even an “initiate,” incarnates in a specific time and place and culture, so that, no matter how deep the love and wisdom they are able to infuse into their

historical moment, they are nevertheless inevitably of that moment and thus express its contingent strengths and weaknesses to a greater or lesser extent. This notwithstanding, it cannot be denied that he makes public—publishes—occult information and esoteric Christian teaching that previously, and to a large extent also subsequently, was kept secret. For this alone his place in history is assured.

Herein, it must be said, lies a story or, more accurately, a story within a story—even a story within a story within a story. There is the story of Harrison himself—and his own agenda—then there is the story Harrison tells, and finally the larger story within which these lesser tales take place. In all, it is not an easy one to piece together. Often, it seems too conspiratorial. Anomalous, it is at once prophetic and anachronistic, for while it speaks directly to our time and future, it does so in a manner that is palpably of the nineteenth century, and hence musty, old-fashioned, and *other*. Full of lacunae, fraught with ambiguous conjecture and laced with mystery, it can at times only be guessed at. But it is worth telling, for it unveils a piece of the hidden history of our time and subtly but powerfully articulates a number of questions upon whose ethical, religious, and philosophical resolution the human spirit still depends.

II

To begin with Harrison himself, it may be said that he is as elusive as the tale he tells. Charles George Harrison, the National Union Catalog reveals, was born in 1855. He delivered the lectures that make up this book in the first part of 1893. They were published the following year (1894) by James Elliott and Company, Temple Chambers, Falcon Court, Fleet Street, London E.C.—a company part owned by A.E. Waite, the mystic and scholar of esotericism, who also wrote the only known review. This review, which appeared in November 1894 in *The Unknown World*, Vol. I, No. 4 (of which Waite was the editor), is generally favorable. *The Transcendental Universe*, Waite admits, is “not of the vulgarian order” but “of the esoteric order, full of mystery

and suggestion . . . likely to create a considerable sensation in mystical circles.” He finds it written “with exceeding facility” and showing a wide range of reading. There have been many revelations regarding Theosophy, Waite writes, “but it must be frankly admitted that the special revelation of which Mr. Harrison is the fortunate possessor is quite *sui generis*, and belongs to a much more exalted class than the pettifogging delineation of trivial and sordid swindles.”

Harrison’s “special revelation” concerns in the first place Madame Blavatsky herself. From his perspective, her “theosophy” may to some extent be a delusion, but she herself was not a conscious impostor. Though she was never in Tibet, she believed herself to have been there.⁷ Though the “Mahatmas” as she conceived of them might not have any reality, she was nevertheless in communication with someone—or some people. “More sinned against than sinning,” she was, “in fact, duped by the secret societies . . . the mysterious, transcendental, occult, half-suspected, withdrawn, subsurface fraternities which abide at the present day under the convenient mantle of *aleph tenebrosum* . . .”

The beginning of *The Transcendental Universe* deals with these circumstances. As Harrison tells it, and Waite reviews it, the story is certainly sensational, both in what it asserts and what it implies. For Harrison claims that occult groups, faced with the increasing materialism of Europe in the nineteenth century, *instigated* the phenomena of spiritualism in order to drive a breach in natural science’s understanding of reality; that this ploy was undermined by its own success and the firm conviction that arose almost immediately accounting for the phenomena in terms of the dead; that when Madame Blavatsky came onto the scene she threw the existing occult movements into confusion by her power, destiny and independence, which, finally, so threatened them that they put her into “occult imprisonment,” from which she was released by the efforts of Eastern occultists, to whom thereafter she bore an allegiance. Underlying these allegations is the implication—or revelation—that “a science founded on a knowledge of the laws which govern the spiritual region of causes” exists and is known and practiced, for it has

been "handed down for centuries by oral tradition." It is this "knowledge," and knowledge of this knowledge, that Harrison applies in the opening lectures of his book both to the spiritual pre-history of Theosophy and to its essential teaching regarding "occult science." His exposition of the latter is remarkable in that it takes clues and hints assembled, as if almost unconsciously, by Madame Blavatsky, clarifying and expounding them in a way that makes evident a profound understanding of Hermeticism or Alchemy. As with all Harrison has to say, his exposition of occult science requires and demands repeated and close, meditative reading. Astonishing as this lecture is, however, the rest of the book goes even further. In the words of Waite's review: "[The first part] is only the preliminary subject." For important sections then follow on "the Catholic Faith" (that is, on the evolution of the God-Idea), on the Celestial Hierarchies (Christian Polytheism), on the Mystery of Evil and the Eighth Sphere—"the information in each case claiming an authoritative source in communications received, the author does not explain how, from inner circles of knowledge." Thus here, too, Harrison shows himself to be not "of the vulgarian order," for he Christianizes and dematerializes Theosophy in a great intellectual hymn to Love, unique in its theological sophistication and esoteric knowledge.

It is in these last three lectures that Harrison's uniqueness as an esoteric Christian is most apparent as, with consummate skill and on the basis of "the reason which God has placed within us to guide our judgment," he reveals that within Theosophy's apparently anti-Christian (and anti-Judaic) view of cosmic and human evolution—these not being two, but one and the same—the true reality of Christianity lies hidden. This is not the anti-historical, mystical, essentially dualistic Christianity of the "Christ within," in which the story of Christ's embodiment, death, and resurrection is read as a parable of the individual soul's path to rebirth—important though this is—but the cosmic Christianity which knows in Christ's deed the actual WORD MADE FLESH. That is, beginning with the doctrine of God's *immanence* and hence, in some sense, evolution—the evolution

of the God-Idea—while yet ever maintaining God's *transcendence*, Harrison unfolds an *evolutionary* conception of (religious) *consciousness*.

All of this follows from the fundamental insight that "of God's nature in Itself we can and do know one thing only—that it is transcendent Love." Indeed, without God's nature as Love, monotheism remains an empty abstraction. For unless the One God is seen as paradoxically one and many—unknowable and knowable, transcendent and immanent—monotheism becomes idolatry.⁸ Esotericists and gnostics have always known that God must in some wise "overflow" into creation—which means that creation is always *theophany* and that theology is always and at the same time *angelology*.

Love, as Harrison defines it, is "the manifestation of self to that which is not self," such love being revealed by the Son, the creator of all things, who thus becomes the means of connecting the relative (the cosmos) and the Absolute (God). But creation necessarily involves "intention, desire, thought, work"—things that imply limit and hence belong to a finite order of being. Therefore, within the divine order, there must exist *beings*—living, cosmic expressions of divine ideation—of near-divine, yet still relative, power. The Kabbalists understood this process as the emanation of the *Ain Soph* (Divine Wisdom) through the ten Sephirothic Intelligences. But the Sephiroth, being emanations of the same substance, do not take account of the necessary element of illusion (relativity) implicit in the true doctrine of theophany. For this reason Harrison prefers to use the angelic hierarchies of the Christian tradition, as these were taught by Dionysius the Areopagite.

It is in the course of expounding this angelology and unfolding the manifold ways in which the immanent hierarchies of spiritual beings are involved in every level of cosmic and earthly being that Harrison gives the clearest evidence of "inside knowledge" and meditative powers. He not only provides very precise information regarding the "angels of history," but also speaks of the nature of evil in a way that shows that the principles of the cosmological vision presented by A.P. Sinnett in *Esoteric Buddhism*

and Madame Blavatsky in *The Secret Doctrine* as "Eastern" are actually universal and able to be confirmed by inner experience.

Central to this view, presented by Harrison as it were *ex cathedra*, is the fact that the present (earthly) cosmic cycle is one of Love and was preceded by one of Wisdom or Light. This culminated in a race of exalted beings, who manifest collectively in the era of Love as the Elohim (or Powers of Light.) But Light implies Darkness, and as the Powers of Light are those beings who completed their evolution—their "ascending arc"—in the previous stage, the Powers of Darkness are those who did not, and so enter the era of Love out of phase. For Harrison, therefore, the mysterious "eighth sphere" of occult tradition—taken by contemporary anti-reincarnationist occultists like Thomas Burgoyne to be "the dark satellite" and by reincarnationist theosophists like A. P. Sinnett to be the moon⁹—actually refers to the lack of harmony, or coincidence, between these two impulses of light and love or, to put it another way, to the "backwardness" of the light. It is, in other words, a supersensible sphere: a temptation. Furthermore, as Harrison says, Lucifer is incapable of conceiving any higher good than wisdom—he cannot conceive of Love. Therefore, since the "light-bearer" presides over human reason, the gap between light and love is also that between microcosm and macrocosm. It was to bring these together—in order that "the Divine Love should be fully manifested"—that THE WORD WAS MADE FLESH. In Harrison's view, then, "evil is nothing but a failure of adaptation to environment . . . and the Love of God is the environment on every plane of consciousness. . . ."

Not surprisingly, however, "original and striking" as Waite in his review finds *The Transcendental Universe* to be, he is finally confounded by the author's unwillingness or inability to say more than he does. Who are his authorities, to what "inner circles of knowledge" is he privy? Why, Waite asks, should we be asked to believe these things "on the sole authority of an *altogether unknown gentleman*."

Harrison is thus a "mystery man," even to one as well placed to know as Waite, as a report in the spiritualist periodical *Light*

(1895) confirms. Apparently one Professor W.J. Spratley gave a lecture at Fitzroy Temperance Hall, entitled "The Oath of Philosophy; or Darwin's Missing Link," attacking Theosophy from the Christian standpoint. Spratley was not convincing, however, and, when questioned as to his sources, was forced to confess that his only evidence was "C.G. Harrison." "The Theosophists, now growing more insistent than ever, demanded to know who this Mr. Harrison was." But no answer was forthcoming, and the lecturer was painfully discomfited.¹⁰

Here it should be noted that Rudolf Steiner, who, as we shall see, studied *The Transcendental Universe* closely and perhaps knew something of its background, also had profound reservations in regard to some of Harrison's teachings. Steiner, in fact, alleges that, in the same way that Eastern occultists lay "behind" Sinnett and Blavatsky, there lay behind Harrison an effort (of which he was not necessarily aware)

not only calculated to stem the current of Oriental thought proceeding from Blavatsky and Sinnett, but also to foster in the outside world esotericism of a kind calculated to conceal the teaching of repeated Earth-lives. To amalgamate a certain trend of thought with the form of Christianity customary in Europe—such was the aim of this group. It desired that the teaching of repeated Earth-lives—which it was essential to make known—should be left out of account.

For Steiner, on the other hand, reincarnation was an essential element of any truly monistic spiritual world view, not only because it was a spiritual fact but also because, without an understanding of it, it was impossible to eliminate materialism entirely from one's thinking. Therefore, while Steiner sees Harrison going a long way to "dematerialize" Sinnett's "esoteric Buddhist" cosmology, he also sees a political agenda behind this correction, intended to suppress the teaching of reincarnation. These are, of course, extremely subtle issues. Suffice it to say that while Harrison certainly "spiritualizes" the theosophical doctrine of evolution through the various planetary ages, and redeems earthly life (and hence Judeo-Christianity) he may be

said to succumb to a kind of Platonic dualism (and hence residual materialism) in separating these stages and hence the spiritual reality underlying the planets—which in Steiner’s monistic view interpenetrate—from present earthly evolution. For Steiner the cosmos is one—a uni-verse—evolving as a whole, so that there is no “part” unconnected to any other. To separate the earth (and human earthly life) from the planets and their “Guiding Spirits” is to cut off the possibility of a full spiritual understanding of cosmic and human evolution. Readers interested in such questions, which are too complex to enter into here, should study *The Transcendental Universe* in parallel with what amounts to Steiner’s commentary on it, *The Occult Movement in the Nineteenth Century*. (See also Thomas Meyer’s Appendix in this volume.)

III

The first edition of *The Transcendental Universe* must have been small, and interest great, for a new edition was forthcoming in 1896 under the imprint of the then well-known occult publisher George Redway. Redway was part owned by the Theosophist A.P. Sinnett, the author of *The Occult World* and *Esoteric Buddhism*. This is surprising, for neither Sinnett nor Theosophy are treated particularly well in *The Transcendental Universe*. Also surprising is the continued life of *The Transcendental Universe* in Germany, where a translation was published in Munich in 1897,¹¹ and found its way into the hands of Rudolf Steiner, who must have read it carefully for he referred to it, without naming it, periodically throughout his long career. The translator was Carl Graf zu Leinigen-Billigheim, a diplomat, occultist, theosophist, and “Christian” mystic.¹² Leinigen-Billigheim, according to Emil Bock “one of the most sympathetic souls among the theosophists,”¹³ was a friend of Friedrich Eckstein in Vienna in 1889–90.¹⁴ Here, in the circle around the early feminist Marie Lang, he would certainly have met the young Rudolf Steiner, and Steiner would certainly have continued the acquaintance. Interesting, too, in attempting to trace the paths by which Harrison’s

book might have caught the attention of German theosophists, is the fact that Eckstein seems to have been in London at the time the lectures were given and certainly had many friends among the Theosophists there. In any event, whatever the means by which he came to hear of it, Harrison’s contribution was recognized as important and authentic by Rudolf Steiner who, though by no means of the same British occult stream as Harrison, nevertheless as a Christian initiate found in his work much that was of value, as well as much that needed to be confronted—not only the theologically complex and subtle “anti-reincarnationism” but also the equally subtle spiritual imperialism that saw in the “English-speaking peoples” the vanguard of the age. Thereafter—except for the German edition and the rumor of a work, *Notes on the Margin* (1901), listed in the catalog of the library of the London Spiritualist Alliance, now largely dispersed¹⁵—we hear nothing more of Harrison until 1923 when, “on commission,” he published *The Creed for the Twentieth Century*.

The Creed for the Twentieth Century “is an endeavor to remove the obstacles, real and fancied, which stand in the way of a large class of otherwise intelligent and educated men from a hearty acceptance of the truths enshrined in the Creed, which is the foundation of the Christian religion.” The Creed referred to is the Nicene or Ecumenical Creed agreed to by “the whole Church” in the fourth century. For Harrison, this Creed is not an arbitrary document and “does not depend for its authority on the New Testament, but on the unbroken tradition of a society which existed before a line of the New Testament was written, and whose very *raison d’être* was the Resurrection itself.” The title page of this conservative theological treatise, however, identifies Harrison as “author of *The Transcendental Universe*.” Indeed, although, on the surface at least, *The Creed* is a straightforward—liberal in some respects, but harshly right-wing in others—exposition of Anglo-Catholicism, it is nevertheless redolent throughout of nineteenth century occultism, not only invoking such figures as Sir William Crookes (scientist, theosophist, and psychic researcher), a central figure in *The Secret Doctrine* (not to mention *The Transcendental Universe* itself) and

quoting extensively from C.C. Massey's translation of Zoellner's *Transcendental Physics*—but also even including as an Appendix the entire section on “the nature and ministry of angels” from *The Transcendental Universe*. This impression that Harrison had already said in 1893 everything of substance that he had to say is reinforced by his final literary offering, an apparently slight work entitled *The Fourth Mystery*, published by Rider in 1929.

The “Fourth Mystery” is that of birth and death. Harrison's concern is resurrection (in contrast to reincarnation) and his treatment constitutes, as it were, an extended footnote to *The Transcendental Universe* (which is throughout implicitly invoked and explicitly referred to). Again, traditional esoteric Christian categories are applied to the teachings of Theosophy. And again, too, the author shows a practical knowledge of occultism (and occultists), and drops tantalizing hints of adept circles he has moved in. For this, his last appearance, Harrison and his book are described on the jacket—perhaps by himself—as follows: “The author of this volume—an independent student, the results of whose investigations extending over a period of many years is embodied in this work—here outlines a system of occultism reminiscent in a marked degree of the Rosicrucian school. His thesis revolves around the central problem of the mystery of birth and death. Neither spiritualism, psychic research, nor theosophy by themselves are sufficient, he contends, to explain this ‘Fourth Mystery,’ although the solution suggested by the author involves due acknowledgment and appreciation of each in its degree. . . .”

While this description is accurate, it once again omits any reference to the author's “political” stance, which must now briefly be entered into—for, however much “light” there may be in Harrison as a “liberal” esotericist, there is some darkness too in the religious and national “conservatism”—perhaps endemic to esotericism as such—that keeps breaking through.

That is, for all his seeming evolutionary optimism, Harrison like so many others attempting a renewal of values and spirituality in the early twentieth century—from men of letters like Yeats, Eliot, Lawrence and Pound to philosophers and thinkers like

Martin Heidegger and Mircea Eliade, not to mention a whole clan of conservative, Theosophically inspired anti-Semites—cannot embrace the modern world and seeks a scapegoat for its modernity. In *The Creed*, for instance, we find him in the Preface attacking the “worship of Mammon” and praising medieval economic principles in the following way: “Up to the time of the Reformation, two economic doctrines were not only preached but enforced by the Church courts. One of them was the prohibition of interest for money lent, and the other the doctrine of the ‘just price,’ i.e., *not what a thing could be got for*, but what it ought to fetch in order to enable the maker of it to lead a decent life according to a recognized standard.” Naturally, with hindsight, this is a dangerous thought, however true it might be, and it is not surprising that, by the time he reaches his Conclusion, Harrison is invoking both the Protocols of Zion (which, though he admits to be a forgery, he takes to be “true”) and a “world-wide movement having for its object the destruction of the framework of the existing social fabric.” In a word—and today this must be stated openly—Harrison in *The Creed* shows himself to be anti-Semitic, as an inexcusable footnote to his account of the Protocols makes abundantly and shamefully clear.¹⁶

This is not the place, however, to analyze this disturbing aspect common to Harrison and certain occultisms and “Christianities.” But something may perhaps be said concerning High Church Anglicanism (Anglo-Catholicism), exonerating it from the above. As mentioned before, Anglicanism is in the first place a “national” religion. In the words of Yngve Brilioth: “The separation of the English Church from Rome in the sixteenth century is rather a phase of the nationalist movement of breaking away from the undivided Latin Church, which began in the last centuries of the Middle Ages, than a part of the great continental Reformation. The English reformed Church is in the first place national. Just as in the Middle Ages *Ecclesia Anglicana* embraced all Christians within the ecclesiastical provinces of the realm, so it was the aim of the Tudor State Church to do the same. Anglican and English were still in the history of religion identical in meaning.”¹⁷ This is to say that the history of Anglicanism is the

history of a tension on the one hand between Protestantism (Luther and Calvin) and Catholicism (which looks for its inspiration to the early Church Fathers) and, on the other hand, between universalism and nationalism, tolerance and intolerance, narrowness and breadth. At its best, as exemplified by Hooker's "ecclesiastical polity," Anglicanism proposed a noble *via media*, autonomous, without slavish submission to any continental center—Rome, Geneva or Wittenberg. As a national Church, however, Anglicanism has only enjoyed short periods of glory. It has had its high moments—the Cambridge Platonists, poets like Donne, Traherne, Herbert, and Vaughan, churchmen like Archbishop Laud, Lancelot Andrewes, Bishop Ken, mystics like Jane Leade, John Pordage, and the "Philadelphians," and the great William Law—but as an institution its fate was inevitably tied to the rising imperial, industrial British nation: the State. In line with this, the eighteenth and nineteenth centuries saw such "inward," largely non-institutional, "low Church" movements as Quakerism and Evangelicalism (which were not peculiarly British but part of the movement of the times, like Pietism in Germany) take the lead. Then, in the 1830's came the so-called Tractarian or Oxford Movement led by Keble, Pusey, and Newman.¹⁸ This sought to revive both the Church as holy institution, "one Catholic and Apostolic Church"¹⁹—centered on the sacred nature of the sacraments and the divine calling of the priesthood—and the ascetic ideal of prayer, holiness, and mystical religion. The Tractarians changed the cultural course of English life and theology. Nevertheless—though it created a powerful body of theology—as a broad movement, Tractarianism (Anglo-Catholicism) was too intellectually and spiritually demanding to affect most ordinary Churchgoers. Some of the leaders, most famously, Newman, converted to Roman Catholicism; but then it seemed to pause and harden. For a while, it seemed headed for forgotten formalism. Finally, in November 1889, came the publication of *Lux Mundi*, a collection of essays "on the religion of the Incarnation," edited by Charles Gore, Canon of Westminster. It had been refused by Oxford University Press as too liberal. "Servants of the Catholic Church," the

authors of *Lux Mundi* sought to extend their understanding of Christ's incarnation to embrace and find truth in the modern world of biblical criticism, science, philosophy, and ethics. In a way, in fact, they sought to do for the exoteric world of academic disciplines what C.G. Harrison, who allied himself with and cites the *Lux Mundi* group, sought to do for the esoteric, theosophical world in *The Transcendental Universe*.

As I hope this brief description implies, Harrison's power—both in its light and in its darkness—derives not so much from his Anglo-Catholicism as from his Christianity "as such" and his standing as a "theoretical occultist" and independent esotericist. Certainly, it was within the intellectual parameters of Anglo-Catholicism to be equally harsh on Protestantism ("an irrational, illogical, and, consequently, a debased form of the Christian religion") and Roman Catholicism, and to seek allegiance with the Eastern churches for the sake of the one "Apostolic" church.²⁰ But Anglo-Catholicism gave Harrison neither his insights into the truths of Theosophy, nor his ability, as we shall see, to interpret these, and Christian doctrine generally. This side of Harrison must derive from his association with various occult orders and streams he does not name. Indeed, it is possible to see him as *primarily* an occultist—attempting to shape Anglo-Catholicism to his own ends. What these orders might be, in other words, who might stand behind Harrison—as well as the mysterious "Rosicrucianism" invoked in the jacket-copy for *The Fourth Mystery*—will unfold as we tell the surrounding story.

IV

Such, then, are the meager bibliographical facts concerning C.G. Harrison. At present, there is no further "biography." But beyond this lack, permeating and illuminating it in remarkable ways, lies the whole realm of what we can infer, not only from Harrison's writings but from the history, occult and manifest, of the nineteenth century in relation to our own. To undertake this reading—in the light of, and toward, an understanding of

The Transcendental Universe—will require that we stretch our definition of history and see beyond the apparent sequences of events and facts to the larger movements of soul and spirit, of supersensible life, that lie behind and work through the individuals in whom the processes of what we call history unfold.

From this perspective, the nineteenth century opened on a note of great promise. Romanticism seemed to herald a new dawn. At first in Germany, but then unfolding like a magnificent, shared dream of human possibility principally through England, France, and the Slavic world, the Romantics seemed to be about to create a new world. Science, art, poetry, religion, medicine, philosophy, social and legal institutions, all seemed poised for an integrated renewal, a new, lived synthesis of heaven and earth, humanity and nature, human and divine. It was like a second Renaissance and, in a sense it was, but raised to another degree, deepened, at once more human and more heavenly, more realistic and more idealistic, less abstract and more concrete. Something of immense promise seemed about to descend into or enter human evolution—as it were a new language and science of the human heart, grounded in experience, above all in the experience of what the philosopher Fichte called the “transcendental I” and Blake, “Jesus the Imagination.” It is important to recognize that what brings together the diverse and widespread stars of the Romantic constellation—from Herder, Lessing, Goethe, Schiller, Novalis, Hölderlin, Fichte, the Schlegels, Hegel, Schelling, to Blake, Coleridge, Wordsworth, Shelley, and Keats and such as Emerson, Thoreau, Alcott, Chateaubriand, Hugo, Pushkin and Mickiewicz—is this holy vernacular of the true I, this sticking close to the experience of the (in Franz von Baader’s phrase) intuitive “it thinks.” Though Novalis called this new synthesis of science, art, and religion “magic idealism,” and the popular conception of Romanticism is of a group of airy dreamers, the Romantics were, in fact, most realistic visionaries.²¹

There are many ways of viewing this phenomenon, but three in particular bear upon the history Harrison suggests. The first views earthly, phenomenal history as the reflection—the

breaking through—into linear, historical time of what Henry Corbin calls “hierohistory.”²² From this perspective, the Romantic movement on earth is the echo or reflection—even the embodiment—of events occurring in the spiritual world. Romanticism, in this view, was an historical moment when the veil between the worlds opened, unfolding events of the subtler spheres into phenomenal human existence.

This is to say, generalizing and reading the other way, that whenever a prolonged, shared and critical moment in the evolution of consciousness occurs, the “hierohistorian” senses—or sees with “spiritual eyes”—cosmic, heavenly processes at work. For the great “hierohistories”—the gnostic dramas of genesis and fall, the myths and legends of all times and places, the great epic cycles like that of the Grail, and the traditional accounts of the working of the angelic hierarchies in creation and history—are not just events in *illo tempore*, objective spiritual facts that once took place, but are continuous with human history. From this point of view, human history is inwoven with the whole spiritual cosmos, and life on earth is now more, now less, involved in its unfolding—the degree of involvement and outcome depending upon human beings alone.

One such “hierohistory” is that of the seven Archangelic regents of the periods (see Lecture Four, note 29). Harrison refers to the fact that the year 1879 saw the transition from one such period to another:

I have said that all great movements in the external world have their origin in the spiritual world, and that the conflict of ideas which marks the transition between one historical period and another is, as it were, a copy of the battle already fought and won in the spiritual region. On such an historical period we have just entered. The reader may take the following facts for what he thinks they are worth. The year 1879 marked the close of an epoch in the intellectual life of Europe and America. In that year the hosts of light, under S. Michael the Archangel, obtained a decisive victory over the hosts of darkness, led by Beelzebub and Mammon, in a series of battles extending over a period of thirty or forty years.

In other words, according to hierohistory, in 1879 the archangel Michael, after a war in heaven of forty or so years—a war, therefore, that began in the 1840's—assumed the regency from the previous regent, the archangel Gabriel. This event, as Harrison indicates, was of signal importance. Among other things, for instance, it accounts for the “facilities for self-initiation” that now exist and which Harrison claims to exemplify. What is important as regards Romanticism is the indication, given by Rudolf Steiner, that the years immediately preceding this struggle with the “hosts of darkness” witnessed the culmination of the “School of Michael” in the spiritual world.²³ Thus it was the distant echo or furthest, earthly resonances of this that the gifted souls of the Romantic era transformed into a movement of thought and being that was not simply a precursor of what should come in the age of Michael but almost, as it were, a prophetic blueprint of the path human beings should take to the spiritual world.

But Romanticism was unable to take hold—and one wonders why. How different the world would have been if it had. All the same, for one brief moment everything seemed possible. From Lessing's idea of history as “the education of the human race” and his intuition of reincarnation,²⁴ through Goethe's renewal of a living science of wholes and qualities,²⁵ to the common dedication to the art of healing as the central humanistic discipline and the artist or poet as physician of the soul (among others, Keats, Schiller, Schelling, and Novalis all studied medicine)²⁶—the whole dynamic synthesis of science, art, and religion to which so many prophetic thinkers, poets, and scientists contributed—all of this foretold a new Christic Golden Age,²⁷ which then came to nothing, apparently overwhelmed by the implacable inertia of materialism. The last chance to avoid the materialistic depths which Western, and consequently world, culture then plumbed disappeared, according to Rudolf Steiner, with the death of Caspar Hauser, the “child of Europe,” who, had he lived, might have inaugurated a new form of peace and harmony among human beings.²⁸

From this perspective, Theosophy and what flows forth from it in the Age of Michael can be seen to continue and take up the

same challenge as Romanticism. Hierohistorically, the impulse of the Theosophical Society, its deep aim and ideal, separate from the actual, concrete circumstances of its founding, echoes and in some sense seeks to fulfill the aspirations of Romanticism. Rudolf Steiner, for one, understood this, which is why Owen Barfield calls the anthroposophy he founded “Romanticism come of Age.”²⁹ Harrison, too, if one reads between the lines, can be seen to be part of this movement, both in the central epistemological role he gives to intuition and in the Hegelianism upon which his cosmology rests—as, for example, when he says, “we can only, as Hegel points out, conceive of being as becoming. . . .”

In this view, then, the deep wellsprings of Romanticism, having in some sense dried up or dissipated, rise to the surface again in the Theosophical Movement; and it is for this reason, perhaps, that such fierce and peculiar struggles raged around its founding—for surely if the failure of Romanticism was due not to chance but to reactionary forces, these forces would not rest and let Theosophy develop uncontested.

Now Theosophy stands, among other things, for the making public or exoteric of what previously was hidden, secret or esoteric initiatory knowledge—in fact, this is what motivates Harrison to attempt to bring what he considers some order into theosophical conceptions. In this, too, interestingly enough, Romanticism was an exemplary precursor, abolishing as it did the distinction between esoteric and exoteric, religion and philosophy, science and art. Indeed, not only is it established beyond any doubt that all the Romantics were deep, practical students of the esoteric (e.g., Alchemical, Hermetic, Rosicrucian, Platonic, Kabbalistic, mystical and masonic) literatures available to them—so that the sources of Romanticism are inevitably these very areas of “excluded knowledge”³⁰—but they also marked an essential turn in the evolution of consciousness in that, while these texts were still understandable to them, as they had been to the learned of the eighteenth century, within the next twenty or thirty years the language of the secret traditions became incomprehensible to most people.³¹ The Romantics had taken what was becoming the dead and private language of

ossified groups and turned it into a wonderfully sensitive, living, ordinary language instrument for the cognitive transformation of the world and human society. Romanticism failed to effect the metamorphosis it desired—the compelling inertia of what Harrison calls “physical intellectuality” was too great—and this, in turn, permitted the bearers of the “dead” tradition—the various occult orders—to continue their underground existence and, in fact, proliferate.

At this point—let us say, in the 1830s—we enter the fantastic story Harrison tells. We will begin with an overview. European culture, as we know, was heading into materialism. Occultists, whom Harrison divides into esotericists, liberals, and “Brothers of the Left,” were uncertain as to what should be done. The esotericists held to secrecy, the policy of total silence, while the liberals felt the need to begin to instruct people in the existence of an unseen world as real as the world of sense. It was the esoterics, according to Harrison, who as a cautious compromise proposed the “experiment” with “individuals of a peculiar psychical constitution, since called mediums.” Apparently the idea was that mediumistic phenomena would lead to the scientific investigation of the unseen. But, in Harrison’s words, “the whole thing was a failure. The mediums, one and all, declared they were controlled by spirits who had departed from the earth.” And not only that. They did so in a way that precluded the possibility of reincarnation. In the words of Rudolf Steiner:

Wherever the mediums alleged that the dead had spoken to them, they described the life after death in such a way that the conclusion was: there can be no repeated earth-lives. In the development of mediumship there was the tendency to make false assertions precisely about the most important aspects of the life between death and a new birth—especially to make assertions which preclude the fact of reincarnation. It was desired to speak to this effect through mediums. That is to say, certain people, who exploited this tendency in pursuance of their special aims, desired that revelations indicating that there are no repeated earth-lives should be proclaimed through the mediums. The desire, therefore, was

to use mediums to oppose the teaching of repeated earthly lives. This was a striking fact which caused the “conservative” occultists [esotericists] the greatest consternation, for they themselves had been a party to the use of mediumship and what it produced—and this was now being made to serve tendentious interests instead of the truth.³²

This is not strictly true—Allan Kardec’s French “*spirites*” were devout (and foolish) reincarnationists—but points to a more complex conflict behind the spiritualist phenomena. For what Steiner is suggesting here—and Harrison confirms (see below)—is that once the phenomena were instigated, and “misinterpreted” as deriving from the dead, certain anti-reincarnationist occultists then stepped in and used this misinterpretation to their own ends.

These events began in 1848, in the village of Hydesville, New York.³³ Spiritualism was born then and spread like wildfire, first in America (where, it is said, “conditions” were exceptionally suitable), then in Britain and France. Consequently, according to Harrison, very soon it was determined that “as under the circumstances the Spiritualists could not be undeceived as to the source of their inspirations, there was no alternative but to withdraw the experiment.” That is, those who instigated the phenomena stopped their production. But the Brothers of the Left—defined by Harrison as those for whom “the end justifies the means”—decided to continue the phenomena for their own ends, thereby giving rise to a power struggle “behind the veil.” At this point, occultists of all parties were thrown into further disarray when they realized that Madame Blavatsky was about to enter the scene, for she had been recognized at birth (by virtue of her astrological configuration) as an exceptional, unpredictable element, and all feared her approach. Harrison does not say why they feared her approach. We must assume it was both her independence and her “mission.”

As Harrison tells it, Madame Blavatsky fulfilled the occultists’ worst expectations. Informed in Egypt about what was afoot, she returned to Europe and immediately “imposed certain terms as

a condition of reception into an occult brotherhood in Paris, which were indignantly refused." Following this, she went to America where she was "subsequently received . . . and expelled very shortly afterward." Then she threatened "the American brotherhood" that she would make them "shut up shop"—as a result of which "a conference of American and European occultists was held . . . and a particular course of action decided upon." This course of action involved placing Madame Blavatsky in "occult imprisonment"—a state in which one is imprisoned within oneself and unable to communicate. At this point, certain Hindu occultists tried to counter this for their own ends, and Madame Blavatsky was set free "on condition of their non-interference. . . ." There is more to Harrison's tale, but this much will suffice for now. Let us try to unravel it.

Joscelyn Godwin, in a remarkable piece of research contained in a series of four articles entitled "The Hidden Hand," which appeared in *Theosophical History*, provides many clues. After noting, as did René Guénon, that "hauntings" of the kind that occurred in Hydesville were nothing new in themselves—similar phenomena having been reported from the most ancient times³⁴—and that what launched spiritualism was the mysterious lack of fear and the consequent attempt to communicate with the "unseen agent" (who communicated back), Godwin then sets about seeking who might be responsible. Building upon his findings, and adding collateral evidence, the various clues, personalities, and streams may be summarized more or less chronologically, as follows, beginning with a little necessary background.

V

Our story necessarily opens in the Renaissance, where, paralleling the birth and rise of the modern scientific world-view, one can trace the gradual emergence of the modern occult movements into the light of history. The streams that flow together in the background out of which Harrison speaks are well known: Platonism, Hermetism, Kabbalah, and Jewish Messianism (i.e.,

Sabbatai Zevi, the "false Messiah"), Rosicrucianism, and Freemasonry. Platonism (present in the late Middle Ages in the School of Chartres and in such as St. Bonaventure) is revived by the polytheistic mission of Gemistos Plethon who, in 1439, inspired Cosimo de' Medici to commission Marsilio Ficino to translate all the major Platonic and Neoplatonic texts. Suddenly, therefore, like a revelation, the complete works of Plato himself, as well as those of Plotinus, Iamblichus, Porphyry, Proclus, and Damascius—not to mention more ambiguous documents such as the *Chaldean Oracles*, a magical metaphysical text attributed to Zoroaster and dear to Plethon—all became available. The result was the Florentine Academy, whose influence (along with the Academy at Palestrina, with which Nicholas of Cusa and Alberti were associated) fanned out across Europe. It was Cosimo, likewise, who insisted that pride of place among the "ancient theologians" be given to Hermes Trismegistos (Thrice Great). This produced the immediate translation and promulgation of the *Corpus Hermeticum*, which, intersecting with an active alchemical and magical tradition already present in Europe since at least the twelfth century, gave rise to the Hermetic Tradition—masterfully described by Frances Yates.³⁵

The study of Kabbalah and Kabbalistic magic—and the growth of Christian Kabbalah—may also be said to have begun in Italy—with Peter of Abano and Pico della Mirandola—but then it too spread, to France (where Guillaume Postel translated the *Zohar* and the *Sefer Yezirah*, even before they had been printed in the original) and, above all, to Germany, where it was thoroughly appropriated and assimilated by such as Johannes Trithemius, Johannes Reuchlin, Cornelius Agrippa, and Knorr von Rosenroth, whose *Kabbala Denudata* was to have such an influence later. Indeed in Germany the magical traditions found fertile ground, well prepared by late medieval forerunners like Wolfram von Eschenbach (author of *Parzival*) and the mystical-philosophical movement culminating in Meister Eckhart, Heinrich Suso, Johannes Tauler, and the unknown "Friend of God from the Highlands." In this rich milieu arose the true precursors of Rosicrucianism: the great Paracelsus, Heinrich

Khunrath, Valentin Weigel, Heinrich Vogel—author of *Revelation of the Secrets of Alchemy* (1605) in which it is stated that when alchemy and the Gospel come forth together the anti-Christ will be revealed and the last day draw near—and Simon Studion, whose *Naometria*, never published, is dated 1604, the date when the tomb of Christian Rosencreutz was supposed to be have been opened.³⁶

Rosicrucianism itself enters history as a movement in 1614 with the publication of the anonymous *Fama Fraturnitas des Loblichen Ordens des Rosenkreutzes*. This told of the Fraternity founded by C.R.C., who travelled East in search of wisdom and then returned to Germany to found the Brotherhood of the Rosy Cross, whose members, never revealing themselves, devoted themselves to healing and knowledge. The following year a second manifesto, *The Confessio Fraturnitatis*, appeared, in Latin, and, in 1616, the famous *Chymische Hochzeit* or *Chemical Wedding of Christian Rosenkreutz*, also published anonymously, but soon attributed to a Protestant pastor, Johann Valentin Andreae, of Tübingen. A small group of visionaries there—consisting of Andreae, Christoph Besold, and Tobias Hess³⁷—seems the most likely immediate source of the impulse that launched the Rosicrucian ideal of the renewal of science, religion, and society on the basis of a transformed and “enchristed” (but anti-Papal) Hermetic-Kabbalistic gnosis of nature, humanity, and God.

Lutheran Germany (Württemberg) is thus the historical site of the annunciation of the “pansophic” Rosicrucian reformation of magia, alchymia, and Kabbalah. Frances Yates, however, has made a convincing case that behind and before Rosicrucianism’s becoming an historical movement lies an imperial spiritual-political impulse uniting Britain with Germany—and hence the Protestant world against the Catholic Hapsburg hegemony—through the marriage of Elizabeth, daughter of James I, to Frederick V, Elector Palatine of the Rhine.³⁸ The Church of England would thereby extend its influence into Europe, promising the reform of the Church through the empire. Not for nothing was the arch-magus John Dee the inventor of the term “British Empire.”³⁹ But the dream came to nothing when

history conspired to offer Frederick the crown of Bohemia. In Prague, which just a few years before the Emperor Rudolph II had made a mecca for alchemical, astrological, and magico-scientific studies of all kinds, the “Winter King and Queen of Bohemia” were crowned. But within a year (1620), his forces were defeated by the Catholic armies under the Duke of Bavaria, and the Thirty Years War began, plunging utopian and imperial hopes alike into the bloodbath of history. Once launched, the Rosicrucian story becomes confused. With warfare in the background, many voices were raised on behalf of and against the movement. Among the opposition, the Jesuits, sensing a direct challenge to their Order, were particularly vehement. Indeed, it is perhaps here, in the Jesuits’ organized counterattack on the Rosicrucian reform, that the seeds of their future role as “Black Brothers” lie. As for the voices raised in support, since the Rosicrucians worked incognito, thus giving rise to the belief in “Unknown (or Concealed) Superiors,” it is impossible to identify with certainty who was, and who was not, truly a Rosicrucian. In varying degrees, Michael Maier, Daniel Mogling, John Dee, Robert Fludd, Thomas Vaughan, Elias Ashmole perhaps were. But by 1684 Wilhelm von Schroeder could write (in his *Necessary Teaching Concerning Goldmaking*): “I do not know what I should say about the Brethren of the Rosy Cross. I believe they owe their origin to a few philosophers of understanding and experience in the ways of nature. At the same time I am convinced that subsequently all kinds of gypsy scoundrels made use of the same title to deceive honorable people, and I know this all too well.”⁴⁰

Freemasonry, mysteriously paralleling the emergence of the Rosicrucian movement, also arrives on the scene in the seventeenth century. Rather than Germany, however, Scotland seems to be the geographic source.⁴¹ Beginning in the late sixteenth century—out of a background of medieval guild masonry, Renaissance hermetism, and perhaps the Templars, a large group of whom, after their destruction as an Order, fled north—one can trace the emergence in Scotland of all the basic elements: the use of the word “lodge” and a fledgling national organization of lodges with “non-operative” masons

and initiation ceremonies involving the “Mason Word,” ethical ideals expounded by use of symbols, masonic catechisms, grades, and so forth. Throughout the seventeenth century, however, the movement remains highly secretive and evidence for it is sparse. That it existed is clear, nevertheless, from the diary of Elias Ashmole, the antiquarian, mathematician, astrologer, student of alchemy, and possible Rosicrucian. For on October 16, 1646, at 4:30 in the afternoon, Ashmole notes: “I was made a Freemason at Warrington in Lancashire, with Colonel Henry Mainwaring of Kerminchan in Cheshire.” Thereafter, this mysterious lodge is not heard of again. Nor is much heard of Masonry until 1682, when Ashmole records attending a “lodge” at Mason’s Hall, in London.⁴² Ashmole is important for already indicating at this early date an interrelationship between Rosicrucianism—which, in this context, may be thought of as implying the pursuit of occult or Hermetic *science* (we might note that Ashmole and Sir Robert Moray, another early Mason, were both involved in the founding of the Royal Society)—and Freemasonry, which stands for a much more ritualistic and *speculative* path.

Officially, however, the beginning of Freemasonry dates from St. John’s Tide, 1717, when the first Grand Lodge was established in London. It united four smaller lodges in the city and stood for freedom of religion and religious tolerance, thus immediately generating a tension—which soon became a schism between the “ancients” and the “moderns”—with the more conservative lodges such as that of York. There were at first only two degrees of initiation—apprentice and fellow craft—but the third, Master Mason, was soon added. The movement then spread rapidly, a Grand Lodge being founded in Paris in the 1730’s, though Stuart exiles had almost certainly brought Masonry to France before then. In France, “chivalric themes and mystical tendencies”—the theme of ancient wisdom, embodied in rites and symbols, accessible only to the elite and initiated—came to the fore, creating a tension with the egalitarian, democratic, universalist, and reformist principles implicit in Masonry’s “craft” origins and tolerant, non-dogmatic

devotion to the “Great Architect of the Universe.” This trend was given form and direction by a Scottish emigré, Andrew Michael Ramsay, who in 1737 made a famous speech linking Masonry to the Crusades (and hence the Templars). Out of this arose the so-called Scottish rites, elaborating the tale of Hiram Abiff and the building of Solomon’s Temple, proliferating through many degrees of initiation, penetrating very high levels of society, and invoking the memory of Jacques de Molay. Then, in the 1760’s, the enigmatic Maranno, Martinès de Pasqually, founded the Order of the *Elus Coens* (Elect Cohens or “Chosen Priests”)—thereby invoking the priestly lineage of Abel-Seth (in contrast to that of Cain). Claiming to provide the lost key to the mystical tradition possessed, but not understood, by Masonry, Pasqually infused two powerful new elements into the already heady atmosphere: a profoundly Kabbalistic element of theurgic ritual, sacramental magic and exegesis, and a deeply gnostic “religious” tone. Here, in the *Elus Coens*, one can begin to detect the emergence among the esoteric orders of what Harrison calls “Christian polytheism.” As if to confirm this, Pasqually’s theurgic turn is paralleled in time and intent—but in the more exoteric sphere of “religion”—both by the angelological revelation of Emmanuel Swedenborg (whose influence was pervasive) and by the presence in Germany of the powerful Swabian stream of mysticism, epitomized by Oetinger, which brought together Jacob Boehme, Christian Kabbalah, and Swedenborg with the study and practice of alchemy. At this point, however, Masonic and Rosicrucian perspectives seem to separate—Freemasonry turning toward either ethical rationalism, deism (and almost atheism) or priestly, sacramental magic, while Rosicrucianism (as exemplified, for instance, by Oetinger) took a more individual, phenomenological path. Pasqually’s two leading students, in a sense, exemplify this divergence: Louis Claude de St. Martin, “the Unknown Philosopher,” rejecting theurgic ritual, develops a profound and individual Christian mysticism based primarily on the ideas of Jacob Boehme, while Jean-Baptiste Willermoz goes on to found high-degree Masonic orders (the *Chevaliers Bienfaisants de la Cité Sainte*, also known as

the "Rectified Scottish Rite," and the *Chevaliers de l'Aigle Noire et Rose Croix*.⁴³

Meanwhile, in 1710, one Sincerus Rensus (actually Samuel Richter, a Protestant pastor from Silesia) announced the existence of the Order of the Gold and Rosy Cross.⁴⁴ This heralded a rebirth of the Rosicrucian ideal, but with some differences. For as the Order of the Gold and Rosy Cross developed through the eighteenth century, alchemy became more central, the emphasis on the kind of mystical Christian striving exemplified by Jacob Boehme and the Pietists increased, and it became—under the influence of Freemasonry, indeed united with it—an actual hierarchic, ritualistic, gnostic Order with Lodges in at least twenty-seven different centers.

VI

We now reach the horizon of the events dealt with in *The Transcendental Universe*. For the sake of simplicity, I shall list the pieces of the story.

1. In 1780-81, a new Order was founded in Vienna. Initially called the *Fratres Luces* or "mighty and wise Order of the Knights and Brothers of the Light"—or "Knights of the True Light"—it became known as "The Asiatic Brethren of St. John the Evangelist in Europe." Its founder was Hans Heinrich von Ecker und Eckhoffen, an ex-member of the Order of the Gold and Rosy Cross. The well-known kabbalistic scholar F.J. Molitor, who was a member, recounts that the idea came from meeting a Franciscan monk, Rosicrucian, and apothecary (alchemist) who had been in the East where he had been initiated into Jewish mystical knowledge:

This Franciscan monk, whose civilian name is said to have been Bischof, was the apothecary of his monastery and either belonged himself to the order of the Rosicrucians or at least was engaged in alchemical work. He also possessed other knowledge, which he had brought with him from the East, since he had spent a long time in a monastery in Jerusalem.

Here or elsewhere in the Orient he had become acquainted with Kabbalistic Jews and especially with a certain Asaria, originally a merchant, who had handed his business over to his sons to devote himself entirely to study.⁴⁵

The Jewish emphasis increased when Ecker met, first, one Joseph Hirschfeld, who was fluent in Hebrew and became his secretary, and then Baron Thomas von Schonfeld, who contributed an intimate knowledge of Sabbatian Kabbalah. The result was that the Order as it now emerged and spread rapidly was unique in its openness to Jewish members and its "extraordinary amalgam of Jewish elements, Christian mysticism, alchemy, and mystical Freemasonry." It was, however, short-lived—by 1793 it was in a state of collapse. Yet it was not without its effect: it rose again, as it were, in the Frankfurt *Judenloge*, founded in 1807 by Sigismund Geisenheimer under French charter as the *Loge de L'Aurore Naissante* (Lodge of the Growing Dawn, *Zur Aufgehenden Morgenrote*).⁴⁶

This stream, linking the *Fratres Luces* with the Frankfurt *Judenloge*, is interesting for a number of reasons. It is the first hint of "Brothers of the Light"—*Lux*—some version of which might lie behind the Hermetic Brotherhood of Luxor (H.B. of L.) who, we shall see, are not only the prime candidates for the instigation of the phenomena of Spiritualism, but also the most fervent anti-Christian anti-reincarnationists opposing the theosophy of *The Secret Doctrine*. Secondly, like the H.B. of L., this stream seeks legitimacy in being derived from the ancient Near East. Lastly, not only did the Frankfurt Lodge (whose Hebrew name *Chabrath Zereh Boger Aour Scholem* translated as "Hermetic Order of the Golden Dawn") briefly have a London branch founded under the auspices of the Duke of Sussex, Grand Master of the Grand Lodge of England, but Lord Lytton, author of *Zanoni*—much admired and cited by Harrison—was initiated into it. For W. Wynn Westcott—Mason, member of the *Societas Rosicruciana in Anglia*, and co-founder of the Golden Dawn—recalled in 1916: "In 1850 the very old Rosicrucian Lodge at Frankfurt am Main fell into abeyance; in this Lodge the first Lord Lytton was

received into Adeptship and became imbued with the ideas that he displayed in his novel *Zanoni*." Rafal Prinke, on whom we are drawing here, suggests that Lytton was likewise the source of the Cipher Ms. of the Golden Dawn Rituals, which would therefore also derive from this same Frankfurt Lodge (and the "Brothers of Light").⁴⁷ Whatever the truth of this hypothesis—which the coincidence that Lytton uses a similar cipher as a fictional device in *Zanoni* tends to support—the fact remains that we shall come across Lytton again: as a friend and fellow researcher in the so-called "Orphic Circle" of the H.B. of L. with Lord Stanhope, so mysteriously involved in the death of Caspar Hauser.

2. Turning to England, the following elements of an "occult revival" should be noted. First, the mysterious Kabbalist Samuel Jacob Falk, the Ba'al Shem of London (1708–82). A practical Kabbalist and reputed Rosicrucian—whatever that might mean—Falk arrived in London in 1742 from Westphalia, apparently escaping persecution there. Pupils gathered around him and the legend arose of his being one of the "Unknown Superiors." His influence was widespread—even reaching William Blake. Another Falk (perhaps the Ba'al Shem's son) was said to have been living in London in 1788 and either he, or his son, Johann Friedrich Falk, was said to have been the head of a Kabbalist College, perhaps the London Branch of the *Chabrath Zereh Boqer Aour*. Rosicrucianism proper, however, did not revive in London until the settling there of Dr. Sigismund Bacstrom who had been initiated into a *Societas Rosae Crucis*, in 1794, on the Island of Mauritius, by a certain Comte de Chazal, claiming most ancient and prestigious antecedents (including the Comte de Saint Germain). Bacstrom was a practicing alchemist who collected and disseminated texts, and gathered around him a group of students impossible to trace.⁴⁸ Mention, too, should be made of Bacstrom's contemporary, Thomas Taylor, the Pagan, who was busy translating into English all the major Platonic and Neoplatonic texts.⁴⁹ Around this same time (1801) Francis Barrett published his influential book *The Magus*. This was essentially a compendium—plagiarism—of Renaissance and Kabbalistic magic, drawn from old books (Peter of Abano,

Trithemius, Cornelius Agrippa), Kabbalistic lore, and magical learning recently publicized by Ebenezer Sibly in his work, issued in numbers during the 1790s, *Celestial Sciences*. Barrett, who established a school of the magical arts in Marylebone, was helped in his compilation by John Denley, the occult bookseller who had bought Sibly's papers and library. Denley is the same who appears as "my old friend D—" in the opening chapter of *Zanoni* and provides Lytton's Glyndon with his Rosicrucian contact. Frederick Hockley (1808–85), a leading nineteenth-century occultist, links this period with Harrison's. As a young man he worked at Denley's bookshop and perhaps attended Barrett's school. A Mason, Spiritualist, "Rosicrucian," and passionate collector (he possessed Bacstrom's Rosicrucian certificate and diary), Hockley's path was that of scrying ("invoking spirits") with a crystal or mirror, by which means he came to know Bacstrom more intimately still! Hockley began scrying at the age of 16, in 1824; by the 1850s he was well-respected—indeed, considered a genuine Rosicrucian—and moving in the same circles as Lytton and Stanhope.⁵⁰ (Before considering these, passing reference ought to be made to Godfrey Higgins, author of *Anacalypsis* and *The Celtic Druids*. Higgins is interesting on two counts. Firstly, because he mentions the Rosicrucians, reporting that he had been invited to join an Order, but had declined the invitation, since it would have placed restrictions on him; and secondly because, as a Mason, he counted among his confidants the Earl of Sussex, whom we met as patron of the London branch of the *Chabrath Zereh Boqer Aour*). Bulwer Lytton, first Baron Lytton of Knebworth (1803–73), is an important, though mysterious, figure.⁵¹ Though now no longer read (or, indeed, very readable), Lytton was in his day an extremely popular historical and romantic novelist, several of whose works both treat explicitly and profoundly of occult themes and have an unmistakably authentic flavor. Lytton was in fact the first to unveil occult facts to the general public. Thus, in this as in other respects, *Zanoni* (1842)—an unfinished sketch of which appeared in *The Monthly Chronicle* in 1838, under the title *Zicci*—is in some sense the direct precursor of *Isis Unveiled* and *The Transcendental Universe*!

Both of these invoke Lytton in the highest terms. Indeed, it has even been suggested that *Isis Unveiled*, Madame Blavatsky's "Rosicrucian" work, was written under the direct inspiration of Lytton, who was none other than "the Master of my dreams," whom H.P.B. met in London in 1850.⁵² Add to this the curious fact that the members of the "outer circle" of the H. B. of L. signed their articles with names taken from *Zanoni*—Mejnour, Glyndon, Zanoni, etc.—and it is clear that Lytton and his circle are somehow central to our story.

3. Before turning directly to the H. B. of L., we shall begin with the evidence provided by Emma Hardinge-Britten. Jocelyn Godwin in "The Hidden Hand" quotes from an article written in 1884, in which the author of *Modern American Spiritualism, Nineteenth Century Miracles*, and other works, defends her claim to be "a true occultist" by telling how, as a young girl of thirteen, she had been sought out for her somnambulist abilities:

The persons I thus came into contact with were representatives of many other countries than Great Britain. They formed one of a number of secret societies . . . [claiming] an affiliation with societies derived from the ancient mysteries of Egypt, Greece, and Judaea . . . [and] that alchemy, medieval Rosicrucianism, and modern Freemasonry were offshoots of the original Cabala, and that during that past 150 years new associations had been formed, and the parties who had introduced me into their arcanum were a society in affiliation with many others then in existence. . . . I am at liberty to say that Lord Lytton, the Earl of Stanhope, and Lieut. Morrison (better known as "Zadkiel" [an astrologer of the time]), and the author of *Art Magic*, belonged to this society.⁵³

Now, the author of *Art Magic* is the same whose "autobiographical sketches" were published, translated, and edited by Mrs. Hardinge-Britten, as the extraordinary *Ghost Land* (Part 1, 1872), which tells the story of the "Chevalier de B-," "a member of several Oriental and European societies, where he had enjoyed the privilege of initiation into the ancient mysteries,

and opportunities for the study of occultism rarely open to modern investigators."

The tale begins when the Chevalier, twelve years old, a Hungarian on the father's side but "connected on the mother's side with the most powerful princes of India," is sent to central Europe to receive a European education. At college he meets and is befriended by a professor of Oriental languages, von Marx. Von Marx introduces him into "a philosophical society, the existence or at least the real nature of which is but little known." There, he was "to assist them in certain philosophical experiments they were conducting." In a word, he was to become a child medium:

Whilst he spoke the professor laid his hand on my head, and continued to hold it there, at first with seemingly slight and accidental pressure; but ere he had concluded his address, the weight of that hand appeared to me to increase to an almost unendurable extent. Like a mountain bearing down upon my shoulders, columns of fiery, cloudlike matter seemed to stream from the professor's fingers, enter my whole being, and finally crush me beneath their terrific force into a state where resistance, appeal, or even speech was impossible. A vague feeling that death was upon me filled my bewildered brain, and a sensation of undefinable yearning to escape from a certain thralldom in which I believed myself to be held, oppressed me with agonizing force. At length it seemed as if this intense longing for liberation was gratified. I stood, and seemed to myself to stand free of the professor's crushing hand, free of my body, free of every clog or chain but an invisible yet tangible cord which connected me with the form I had worn, but which now, like a garment I had put off, lay sleeping in an easy chair beneath me. As for my real self, I stood balanced in air, as I thought at first, about four feet above and a little on the one side of my slumbering mortal envelope; presently, however, I perceived that I was treading on a beautiful crystalline form of matter, pure and transparent, and hard as a diamond, but sparkling, bright, luminous and ethereal. There was a wonderful atmosphere, too, surrounding me on all sides. Above and about me, it was discernible as a radiant sparkling

mist, enclosing my form, piercing the walls and ceiling, and permitting my vision to take in an almost illimitable area of space, including the city, fields, plains, mountains, and scenery, together with the firmament above my head, spangled with stars and irradiated by the soft beams of the tranquil moon. All this vast realm of perception opened up before me in spite of the enclosing walls, ceiling, and other obstacles of matter which surrounded me. These were obstacles no more. . . .

The Chevalier's experiences with von Marx and his associates are astonishing both in themselves and in their apparent phenomenological, almost existential authenticity of detail: they have the ring of truth about them. Unfortunately, however, this is not the place to describe them. Readers will have to find the book for themselves. Suffice it to say, for the moment, that in the course of the narrative ample evidence is given that there existed secret societies in the early to middle nineteenth century—growing out of the streams we have described, and at the same time much influenced by contemporary movements like the rise of mesmerism or animal magnetism—that were perfectly able to create the phenomena that gave rise to Spiritualism, as well as others more remarkable still. Whatever these (in equal parts magical, parapsychological, and theurgic) "societies" were, they certainly existed in Germany and Central Europe, and were in touch with like-minded groups in England, particularly the "Orphic Circle" in London, the Chevalier's visit to which occupies a large part of *Ghost Land*, Part 1.

Before this "Orphic Circle" is introduced, the following pregnant passage occurs:

Nearly all the English gentlemen to whom Professor von Marx had letters of introduction were members of secret societies, and, with one exception, pursued their studies in the direction of magic, deeming they could ultimately resolve the nature and use of all occult powers into a scientific system, analogous to the magical art practiced in the days of antiquity. The one exception which I refer to is an order that owes nothing of its working or existence to this age or time. Its actual

nature is only recognized, spoken, or thought of as a dream, a memory of the past, evoked like a phantom from the realms of tradition or myth; yet as surely as there is a spirit in man, is there in the world a spiritual, though nameless association of men, drawn together by the bonds of soul, associated by those interior links which never fade or perish, belonging to all times, places, and nations alike. Few can attain to the inner light of these spiritually associated brethren, or apprehend the significance of their order; enough that it is, has been, and will be, until all men are spiritualized enough to partake of its exalted dispensations. Some members of this sublime Brotherhood were in session, and their presence it was which really sent thither my master and myself, at the time of which I write.

The Orphic Circle itself, under its "Grand Master," here named "Lord Vivian," was a society of mirror and crystal invocators, employing mostly young seeresses as mediums. In the session described in *Ghost Land*, after some "sweet part-songs" and "one of the most sublime invocations for spiritual light, wisdom and guidance to the source of all light and knowledge," the mirror was consecrated to Azrael, "the angel of life and death." This angel duly appeared, "on, rather than in, the mirror"—a fearful apparition, that terrified the seeress who preferred to see "whatever the wise and good guardian [was] pleased to display." Then two forms arose in the mirror who spoke with great intelligence. *Ghost Land*—"surely one of the most interesting books of the nineteenth century and as rich in suggestion as Bulwer Lytton's *Zanoni*" (Godwin)—is certainly still worth reading, quite apart from its value in providing circumstantial evidence for Harrison's thesis. The evidence is pervasive throughout the text, not only in the fantastic incidents recounted, but also in the philosophical asides that litter the space between the lines. With regard to these, the following may be noted: first, the author, with (it must be said) some apparent hesitation, takes a firmly anti-reincarnationist stand; and almost as if related to this position, which is presented throughout the book, he notes two "characterological" traits common to all those working in these secret societies—a total indifference (or misogyny) with regard to women and an

elite sense of being beyond moral law uniting human beings in compassion and the mutual recognition of freedom.

Before leaving the Orphic Circle, something more should be said about the principals, Lytton and Stanhope. Edward Bulwer, Lord Lytton (1803–1875), we have already met—not only as the author of esoteric novels (besides *Zamoni* he also wrote *The Coming Race* (*Vril*) and *A Strange Story*) but also as a hidden figure, rumored to be behind both Madame Blavatsky's *Isis Unveiled* and the Golden Dawn. An ambiguous figure, Lytton seems at once to have been a liberal and a conservative in esoteric matters. As an esoteric "liberal" he wrote his books which were, in his own words, at once romances and not romances. As a conservative, however, he regretted the consequences of the French Revolution and seemed to have worked much behind the scenes, politically and diplomatically, covering his tracks with care. Besides the Orphic Circle—and spiritualism and psychic phenomena generally—there is evidence that he was involved with Rosicrucianism in some more deeply inward way. The evidence here, as might be expected, is indirect. Though he was never a Freemason, Lytton seems to have been sought after as Grand Master of the Metropolitan College. Certainly, too, his reputation and acquaintance were such that he counted among his occult peers Eliphas Lévi (Alphonse-Louis Constant), who visited him on two occasions, one of which saw the celebrated raising of Apollonius of Tyana. Lévi (1810–1875) is, of course, a key figure, whose influence and connections seem to permeate all aspects of the nineteenth century occult renaissance—from the more obvious (his immense labors to revive Kabbalistic magic) to the more obscure (for instance, we may note that he was in touch with the London students of Rabbi Falk and initially inspired by the Polish messianist and mystical metaphysician Hoené Wronski, whose influence could easily account for the generally accepted idea that the next or sixth epoch would arise from the Slavs).⁵⁴ It is also said (by Swinburne Clymer) that Lytton visited Lévi in Paris, on one occasion with Stanhope and Hargrave Jennings, among others, when the guest of honor was Paschal Beverley Randolph—a key figure in the H. B. of L.⁵⁵ As an old man Lytton

was claimed as "honorary patron" by the *Societas Roscruciana in Anglia*, started in 1865–66 by Robert Wentworth Little, with the help of K. R. H. Mackenzie, who, in 1861, had also visited Lévi.⁵⁶ As a young man, Mackenzie had been initiated (under the auspices of a Hungarian Count, Apponyi) into the Gold and Rosy Cross and The Asiatic Brethren, into the Frankfurt *Judenloge* Branch into which Lytton was perhaps also initiated. Westcott, writing in 1900, states:

Little availed himself of certain knowledge and authority which belonged to Brother Kenneth R. H. Mackenzie who had, during a stay in earlier life, been in communication with German Adepts who claimed descent from previous generations of Rosicrucians. German Adepts had admitted him to some grades of their system and had permitted him to attempt the foundation of a group of Rosicrucian students in England, who under the Rosicrucian name might form a partly esoteric society.⁵⁷

The *Soc. Ros. in Anglia* was the "Rosicrucian" Lodge of Master Masons out of which Wynn Westcott and the other founders of the Golden Dawn emerged. Thanking Hargrave Jennings (author of *The Rosicrucians, Their Rites and Mysteries*) for a copy of his book, Lytton wrote (1870):

There are reasons why I cannot enter into the subject of the "Rosicrucian Brotherhood," a society still existing, but not under any name by which it can be recognized by those without its pale. . . . Some time ago a sect pretending to style itself "Rosicrucian" and arrogating full knowledge of the mysteries of the craft, communicated with me, and in reply I sent them the cipher sign of the "initiate"—not one of them could construe it.⁵⁸

Lord Stanhope, a companion of Lytton in the use of mediums—correspondence on this subject exists between them—is interesting above all for his relation to Caspar Hauser, for this suggests a connection between "the struggle behind the veil"

surrounding Theosophy and the earlier "struggle" surrounding Romanticism. Nor should we ignore the strong suggestion that the presence of both of these men—Lytton and Stanhope—in our story indicates that occult circles penetrated the highest levels of government and diplomacy at this time.

4. It is now time to approach the H.B. of L. directly. The following summary by René Guénon provides a bridge with what has gone before:

We have said that there have been cases similar to, and earlier than, that of Hydesville. The most similar occurred in 1762 in Diblesdorf, Saxony, where the "knocking ghost" answered in exactly the same way to the questions it was asked. If, therefore, spiritualism had needed nothing else but an answer, it could well have arisen then, more especially because this event made enough noise to attract the attention of both the authorities and the scientists. In the same vein, a few years before the beginnings of Spiritualism, Justus Kerner published a book on the "seeress of Prevorst" around whom numerous phenomena of the same order occurred. It should be noted that both this case, and the one before, happened in Germany. . . . In this regard certain other facts should be noted: in the second half of the 18th century, certain branches of high Masonry in Germany concerned themselves above all with evocations, the best known story in this domain being that of Schroepfer, who committed suicide in 1774. It was not spiritualism that was at issue then but *magic*, which is very different, as we shall explain. Nevertheless it is nonetheless true that practices of this kind, if popularized, could determine—through the false ideas that the public at large would inevitably have of them—a movement such as Spiritualism. Furthermore, from the beginning of the nineteenth century there certainly existed in Germany other secret societies that were not masonic and which were concerned with magic and evocations, and also with magnetism. Now it was precisely the H.B. of L., or what it came out of, that was in contact with some of these organizations. Indications of this may be found in an anonymous work, entitled *Ghost Land*, published under the auspices of the H.B. of L.⁵⁹

Here we encounter slippery terrain. The H.B. of L., of which Emma Hardinge-Britten was a member (apparently in the 1850s), emerges officially in the 1870s and is known as its "outer circle." Several, not entirely clearly related strands—some of which we have not yet met before—flow together into its forming (or, at least, its coming out into the open) at that time, making conjecture about the "inner (pre-1870) circle" difficult, if not impossible. To attempt to do so, and to complete the picture, we must now add several more enigmatic figures to the cast of characters we have already established.

The first is Paschal Beverley Randolph, born October 3, 1825—either of a prosperous New York merchant who married a Madagascan Princess or as the illegitimate son of a Virginia adventurer and a black slave woman. In either case, Randolph, orphaned at the age of five, was a charismatic, if thin and frail, "mulatto," and an adventurer. A soldier, a sailor, "a seer from childhood," according to Waite,⁶⁰ who "had passed through the horrors of mediumship, as he describes them," the young Randolph roamed the world—from Mexico, Central America, to Egypt, the Near East, India, and Europe—meeting esotericists and magicians of all shades and textures, including practitioners of sexual magic and Left Handed Tantra. Although, according to one source, Randolph founded a "Temple Order of Rosicrucians" in Philadelphia in 1858, his *Wanderjahre* seem in fact to have ended in 1861, in Paris, where he met Alexandre Dumas *filis*, who introduced him to Eliphas Lévi. Lévi, in turn, may well have led to connections with the English "Rosicrucians," Lytton, Hargrave Jennings, and K.R.H. Mackenzie. It is possible, too, that the H.B. of L. was already in existence then, for Ellic Howe cites a letter Mackenzie wrote to the occultist F.G. Irwin in 1873 (the same year Irwin briefly and abortively formed his own *Fratres Lucis*) which states: "I can give you very little information about the Hermetic order of Egypt. Constant [i.e., Lévi] could have given you far more than I could. He was one of my preceptors."⁶¹

Randolph on his return to America fought on the Union side in the Civil War in a Black Battalion. Thereby he is said to have known Lincoln and General Ethan Allen Hitchcock personally,

and it is even claimed that both were members of the secret order founded by him: the H. B. of L. Certainly, around 1868, he founded an order of this name in Boston—where, in 1872, he was arrested and tried (and acquitted) for teaching “free love.” This area in fact was his speciality, and later both his sexual teachings and his emphasis on psycho-spiritual practices—without which occultism remains mere theory—were included in the official teachings of the H. B. of L. Nevertheless, by 1870, Randolph, the “agapistic sage,” “the most dangerous man and author on the soil of America, if not of the entire globe,” had founded another order, the Brotherhood of Eulis—itself related to the still more secret Order of Ansaireh—an occult magical-sexual fraternity whose influence (which certainly included Karl Kellner and his *Ordo Templis Orientalis*) was to be far-reaching. Whether the Order of Ansaireh was part of the H.B. of L.—as, perhaps, a more inner teaching—is impossible to determine. Randolph was in equal parts authentic and a fake, claiming both to have made everything up and to have received it as secret teaching. Consistently, however, he claimed everything he did to be Rosicrucian. And although in a sense this claim was clearly simply a smokescreen, “Rosicrucianism” such as he represented became the criterion by which *Isis Unveiled* was accepted and *The Secret Doctrine* condemned. Randolph died under mysterious circumstances—either a suicide (as reported by the local papers) or immolated in a failed magical experiment—on July 29, 1875, in Toledo, Ohio.

A second thread drawing the H. B. of L. into the open is represented by Max Theon (1847-1927). Theon was born in Warsaw as Louis-Maximilien Birnstein, the son of a Rabbi. He, too, traveled, for he is reputed to have been the student—or “son”—of Paulos Metamon, the Coptic magician, the same who was also a teacher of Madame Blavatsky. Indeed, Theon himself is said to have “worked with Madame Blavatsky” and likewise to have “founded an occult society in Egypt.” This, indeed, is possible, for Madame Blavatsky had met Metamon at the age of seventeen in 1848 in Asia Minor, whither she fled from Tiflis and her marriage to the middle-aged General Nicephore Blavatsky. She was

still in touch with Metamon when she was in Egypt in 1871, for there, against his advice, she founded a “Spiritist Society.” It was on the failure of this that she sped to Paris and thence to New York, seeking entry into the occult society (probably some variant of the H.B. of L.) which at first refused her—because of the conditions she insisted on—and then in New York briefly accepted her (before rejecting her completely). It was in New York, in 1875, that Colonel Olcott, following the success of his *People from the Other World*, received a “precipitated” letter from Tuitit Bey of the “Observatory of Luxor,” and then met one George Felt, mathematician and Egyptologist, who was a member of the H. B. of L. and who, it is said, “recruited” Olcott and Madame Blavatsky—though it is difficult to tell who recruited whom. The fact is that Felt gave a lecture on the “lost canon of proportion” in Madame Blavatsky’s rooms in Irving Place, the result of which ultimately was the forming of the Theosophical Society—this name being chosen after many had been considered, including “The Hermetic Society.” Whether Max Theon and Madame Blavatsky ever worked together “in the flesh” or only as fellow spiritual students of Metamon is not known. Nor is it known whether Randolph ever met Metamon, nor whether the Copt—or Chaldean—Metamon had any connection with the mysterious oriental Kabbalist, Asaria, who initiated the Franciscan monk who inspired Ecker to found the *Ritter des Lichts* in Vienna in 1780–81. What is clear, however, is that Theon’s career parallels Randolph’s and opposes Blavatsky’s.

The chronology of all this is uncertain. The H.B. of L.’s official history (written by Peter Davidson) begins:

The *Inner* circle of the H. B. of L. was formed within a particular Hermetic Order following a division occurring among the ranks of Hermetic Initiates 4,320 years before the year 1881 of the present era.

This division was the result of the natural difference existing between the initiates belonging to the *priestly caste* and those who had been seriously tested and graded, for their love of the truth, in the schools and seminaries of Occultism and

who could not agree to the growing demands of popular power and entry into the priestly brotherhoods.

The initiated sacerdotal pontiffs, who became actual heads of the mystical orders, were related to the Priesthood and to the true rites of the Knights Templar.

The *true Adepts* were the masters of those who, during this period, were considered the *Hermits*, Philosophers, Sages, etc., but not of any particular religion, and who incurred the displeasure of their antecedents and followed their own intuitions.⁶²

Several things may be noted here. First, there is the kind of lineage the H.B. of L. claims for itself. The figure 4,320 is a cosmological number, related to traditional numerology: it implies that the H.B. of L. represents a primordial teaching that reaches back to the beginning of our cycle. The particular significance of the year 1881 emerges when we know not only that the H.B. of L. differed on the interpretation of Trithemius's account of the successive Archangelic Regents of the Periods—making 1881 (rather than 1879) the year when the Archangel Michael assumed authority—but also that they computed the luni-solar Naros or “Naronian” cycle of six hundred years (coinciding “with some remarkable revolution in the mental and theological affairs of humanity”) to turn on the year 1881. The distinction made between the “priestly caste” and “hermetic occultism” makes the lineage clearer still: rather than the priestly, Brahmanical line of Abel-Seth, the H.B. of L. aligns itself with the Kshatriya (or warrior) line of Cain.

Davidson's account continues:

In 1870, an adept of the serene, eternally existing, and ancient Order of the original H. B. of L, having received the consent of his Brother Initiates, determined to select in Great Britain a neophyte who would conform to his designs. Having fulfilled an important, secret, and special mission on the European Continent, he reached England in 1873 and discovered by chance a neophyte who satisfied the conditions and, after having truly tested this neophyte and authenticated his letters of credit, he gradually instructed him.

The adept was Max Theon; the neophyte he found, Peter Davidson, an authority on the violin, and a maker and repairer of that instrument, who lived in Forres, in the north of Scotland. According to the official history, Davidson was empowered by Theon to found an Outer Circle of the H. B. of L. This, however, did not disclose itself until the threat to the Western path of initiation—evident in the phrase “esoteric Buddhism” and in the dawning insight that the teachings of Theosophy of the second phase would include the doctrines of Karma and Reincarnation—was fully realized (c. 1880), as Davidson's account shows.

The neophyte in question [Davidson himself], who had obtained permission to found an Outer Circle of the H.B. of L. and in this way prepare members who *merited* and were qualified for this kind of initiation, and teach them the difference between the unclouded truth and its appearance, is thus the source from which our present teaching flows.

When the moment came for the diffusion of these teachings among the progressively increasing numbers of Western nations—because of the attempt made under the name of “Esoteric Buddhism” to vitiate the spirit of the West and imprison it under the domination of oriental thought—the project that Mr. Theon had in mind could be realized.

... We know perfectly well who we are dealing with, and the Hindu Initiates of oriental occultism will not dare to deny the truth of what I am saying. *Real and true adepts* of the Himalayan Brotherhoods do not teach those doctrines of *Karma* and *Reincarnation* that have been imported by the authors of *Esoteric Buddhism* and other theosophical works.

The principle of Karma and Reincarnation, as it is presented in these works, is only the outer teaching of the exoteric church or Buddhist priesthood. Nowhere—neither in the books mentioned above nor in the pages of the “Theosophist”—as far as I have been able to see, is the true, esoteric side of these important doctrines divulged.

One of the main objects of the H.B. of L. is to reveal to those members who have shown themselves *worthy* all the mysteries of these deep subjects.

Thus, one of the principal objects of the H.B. of L., as stated by Davidson, was to set the record straight on these critical questions. His collaborator in the project was Thomas H. Burgoyne (1855-94), the son of a Scottish physician, whose true name was Dalton—he changed it after serving a sentence for swindling (1883). Though evidence exists that recruitment for the outer circle of the H. B. of L. was already underway in the early 1880s—that is, coincided with Madame Blavatsky's move to India—real documentary evidence does not appear until 1885 when Davidson and Burgoyne began to issue from Glasgow *The Occultist*, which then became *The Occult Magazine*, to promulgate their teachings. These possess some interest and a certain seriousness. The essential line is Hermetico-chemical, anti-reincarnationist, and, politically, democratic. Extracts from the *Corpus Hermeticum* appear monthly, along with articles on everything from "Ancient Myths and their Meaning" and "St. Paul an Initiate" to Mesmerism, mental magic, visions in the astral light, and other "occult psychological phenomena." The articles are signed "Zanoni" (Burgoyne), "Mejnour" (Davidson), and "Glyndon" (probably the French occultist F. Ch. Barlet)—after Bulwer Lytton's characters. "Mirrors for developing lucidity," made by Peter Davidson, Cabinet-Maker, are regularly advertised—reminding us of the Orphic Circle—as are reprints, by subscription, of Hermetic writings, including many alchemical works. There is throughout a veiled, but continual, opposition to the Theosophical Society. Superficially, the H.B. of L. proposes only to provide Theosophists (and others) with "practical teachings" to supplement their "theory," but underlying this reasonable project is a deep hostility toward the evolutionary spiritual and global perspective Theosophy has come to stand for. The H.B. of L., infected by the materialism of its time, espouses a static and literal interpretation of "ancient wisdom" and a philosophy of "progress," rather than evolution, that make it profoundly anti-Christian—in contrast to Theosophy itself which though far from Christian was at least potentially so in its thorough evolutionism.

The H.B. of L., as seen through the pages of *The Occult Magazine*, is perhaps the first spiritual movement to propose a

"correspondence course" in esoteric training. The purpose of the magazine was to find subscribers for this course, with the proceeds of which a spiritual community—or "Colony"—was to be founded in America. This plan, of course, came to nothing, but Davidson and Burgoyne did emigrate—Davidson to Loudsville, Georgia, in 1886, and Burgoyne eventually to California (having been hindered at first from entering the U.S. by the machinations of Madame Blavatsky, supposedly avenging herself for her exclusion from the H.B. of L. in 1878). Davidson gradually put the H.B. of L. to sleep, founding in its stead the Order of the Cross and the Serpent and a new magazine, *The Morning Star*. Burgoyne, perhaps something of a rogue, continued the work and, in 1889, issued "the teachings" of the H. B. of L. under the title *The Light of Egypt, or The Science of the Soul and the Stars*.

Written in 1881, dedicated "To the Budding Spirituality of the Occident and The Rising Genius of the Western Race," and claiming "twenty years of personal intercourse with the exalted minds of those who constitute the brethren of light," the negative aim (and imperial aspirations) of *The Light of Egypt* are manifest: the two great enemies of the true Western light are Blavatskian Theosophy and Christianity. As the anonymous preface reveals:

... the chief reason urging this step was the strenuous efforts being systematically put forth to poison the budding spirituality of the Western mind, and to fasten upon its mediumistic mentality the subtle, delusive dogmas of Karma and Reincarnation, as taught by the sacerdotalisms of the decaying Orient... [which has] lost the use of the true spiritual compass of the soul, as well as the real secrets of its own theosophy. As a race they have been, and still are, traveling the descending arc of their racial cycle, whereas the Western race have been slowly working their way upward through matter upon the ascending arc. In December 1880 they reached the equator of their mental and spiritual development. Also at this time the Sun left the sign Pisces and entered the sign Aquarius, thus ushering in the atomic age and a new dispensation of spiritual thought to meet the needs of the budding Sixth Race of the Fourth Round of Humanity. Today the world is experiencing

an awakening of the intellectual, religious, and spiritual senses, and is also experiencing the second coming of the Christ as prophesied in Scripture. . . .

This last sentence might lead one to believe the H.B. of L. had changed its anti-Christian stance. But far from it.

The names of Christ and Christianity ought to be banished forever from the minds of all students of Occult Science. Let us have the simple teachings attributed to the man Jesus, if you will, but never call anything divine by the name of Christ or Christian, although Christ or Christos anciently referred to the inner light of man. . . . The Gospel Jesus, as taught by Christianity, never existed.

As for the Second Coming, far from having anything to do with Christianity, this means "the ushering in of new spiritual thought and the new atomic age" which Burgoyne sees occurring under the aegis of "the Sun God Michael"—who seems more like the Sun Demon, Sorat, the "ape of Christ," than the Archangel. This "new age" is to be "a period of imperial greatness":

Empires will shine full of glory, the human intellect will have full play, and all Churches, Religious Creeds and Ecclesiastical Dogmas will fall to the ground and become things of the past. . . . This era shall proclaim the rights of man. It is essentially the age of reason dreamed of by Bruno and Thomas Paine. During the reign of this Angelic Intelligence, the Masculine Element will receive the Solar influx and obtain its highest development. Intellect and reason will remove most of our social disorders. . . . Mankind under this rule will become physically and intellectually immensely superior to what they are now. Startling discoveries in Chemistry, Electricity and all the physical sciences will be brought to light. . . . In fact, a new era of progress will dawn upon the world, as time and space will be annihilated by new transportation and communication; and last, but not least, Science and Religion will become blended, spiritual intercourse an acknowledged fact, and Psychology the special study of the greatest scientists of the day.

In its crudity and essential materialism, *The Light of Egypt* shows how high are the stakes for which Harrison and Madame Blavatsky play. It has to be read to be believed. In this connection we may also note—without necessarily jumping to conclusions—the odd coincidence of the presence of the Swastika in many H.B. of L. manifestations. Burgoyne (Zanoni), for instance, always signs his name with that mystic sign which, in the *Fratres Lucis*, founded by Irwin, is also the symbol for the "Cross of Light."

Meanwhile—to complete the story—Max Theon, the "serene adept," married (in 1885) a mediumistic English woman, Mary "Alma" Ware, "dissolved" the H.B. of L., and moved with his wife to Tlemcen in Algeria (1887). There, as Aia Aziz, he began to unfold his new "Cosmic Philosophy" (which Davidson published in *The Morning Star*. Among the more interesting coincidences of this tale is the presence of Mirra Richard, later the Mother of the Sri Aurobindo Ashram, as an intimate student of Theon's occultism at Tlemcen.⁶³ In fact, the image of the lotus within a six-pointed star, which adorns the publications of the Ashram, was designed by Theon. This is to say that the consequences of the H.B. of L. reached far and wide—from English, French, German, and American occult circles all the way to India.

VII

With this brief account of the H.B. of L., the occult background to the "conflict behind the veil" surrounding the emergence of Theosophy, as recounted by Harrison in *The Transcendental Universe*, is more or less complete. Such is the situation in which he and Madame Blavatsky herself—both independents—write and take their stand. This is what they are up against. They had to separate themselves from the materialism, antiquated occultism, and—one can only call it—"impiety" of the occult orders, above all those gathering around the H.B. of L. It was no easy task. Indeed, to accomplish what they did was almost miraculous. To speak and write openly of what had previously been jealously guarded, and to do so without falling into the

false habits of thinking surrounding them on every side took tremendous courage and character. Their acquaintances, friends, and enemies among the occult orders of the time—which, by and large, in Harrison's case, probably principally refers to those in and behind the milieu of the Golden Dawn, as well as the unknown "Christian esotericists"—likewise derive their knowledge from this same confluence of streams and are marked in some measure by the same murky ambiguity.

Against this background, Harrison derives his uniqueness—his independence—from three, perhaps not unrelated, sources: his intelligence, his Christian esotericism, and his profound culture. These allow him to "correct," "enchristen," and make public the occult truths implicit in Theosophy—itsself a making public for the first time of what had previously been a secret tradition—with remarkable coherence, impartiality, compassion, and wisdom. The courage and daring required by this undertaking cannot be underestimated.

There are, however, and naturally, limitations to Harrison's perspective: his understanding of the occult foundations of history is biased in favor of Anglo-Saxondom—he believes "the fifth sub-race may be described roughly as the English-speaking people"—and hence is tainted by imperialism; he is unable to fully overcome the Eurocentrism of his (and our) day; and, placing his work under the aegis of the Anglican Church, he fails to recognize the complete transformation—spiritualization—that religion in general and Christianity in particular must undergo before materialism can be truly overcome and a new age of the Spirit appear. This transformation requires that Christianity recognize the sacramental nature of the universe as a whole and every truly cognitive moment in it—this recognition in turn depending upon that of the spiritual identity of Humanity and the Universe, an identity made concrete in the two facts of the Incarnation and reincarnation. Finally, with regard to the vexed question of reincarnation, it must be said that Harrison does not commit himself either way. As a conservative and traditional Christian he can go no further than admit reincarnation as a perhaps useful philosophical hypothesis. One

might have wished him to go further—nevertheless, going even thus far distinguishes him from the H.B. of L. and other conspirators "behind the veil."

All this notwithstanding, *The Transcendental Universe* remains a landmark of permanent value in its attempt to overcome the dichotomy between esoteric and exoteric by integrating occult knowledge of a very high order into reasoned, intelligent cultural discourse, also of a very high order. It does so, not by sacrificing a single esoteric insight—it remains, after all, a text to be meditated—but by placing itself (whatever its shortcomings) under the sign of Love. Let us, therefore, as readers, place ourselves under this same sign.

CODA

The continuing relevance of Harrison's *The Transcendental Universe* depends, in the end, upon its "Christianity" and upon its sense of history—above all, upon the profound and prophetic insight that the future of Christianity depends upon the realization of what he calls "Christian polytheism." Many commentators since Harrison have noted the uncanny, almost tragic ways in which historical Christianity became, by and large, the story of the progressive demythologization, impoverishment, and rationalization of the essential cosmic mystery of its founding on Golgotha. From this perspective, the great Christian "victories"—the conversion of Constantine, the strengthening of Church authority through the various councils, and the decadence and apparent death of the "old religions" consequent upon the spread and imposition of the Christian faith—were a very mixed blessing indeed. Certainly Christianity flourished and "conquered," but its success was also its failure, for—rationalized and humanized—its "triumph" depended upon the denial of its universality and comprehensiveness, its true meaning. That is to say that, if the incarnation of Christ was truly the cosmic-divine event it announced itself to be, then rather than (as it did) negating and replacing previous faiths, it ought to have unfolded as fulfilling and exalting them in ways not yet

thought of. Christianity should have been a great "Yes," rather than the imperial "No" that it became. Any study of the first six centuries of the Christian era shows the nails of human rationality and law being successively driven into the coffin of history to ensure the impossibility of a cosmic, spiritual Christianity ever taking hold. From the condemnation of the Montanist heresy (which arrogated inspiration to the Church alone) in the Second Century, through the closing of the ancient Mystery Centers, the banishment of the great doctors and sages, and all heterodox theologies and angelologies, to the final closing of the Platonic Academy by Justinian, the course of Christianity was a downward spiral into intellectual narrowness, spiritual arrogance, and parochialism. It is important to recognize that it was not always so. The early Alexandrians, Clement and Origen, the unknown author of *The Shepherd of Hermas*, Valentinus and other Christian "gnostics," the Ebionites who followed James, "the brother of our Lord," and other early Jewish Christians—all of these, to mention but a few, sought to comprehend and *live* a different, universal, "polytheistic," angelological Christianity. Indeed, it was not simply from motives of political convenience or survival that the texts of Dionysius the Areopagite, to which Harrison has recourse, were attributed to the close disciple of St. Paul and the associate of St. John. For these two—the disciple whom Christ loved best and the first Apostle in the spirit—*knew* that the revelation they received concerned not the chosen but all humanity and the whole cosmos, material, psychic, and spiritual. Of course, it is arguable that the deviation or digression of Christianity into a sense-based dialectical system on the one hand and an incomprehensible area of "faith" on the other was necessary for the evolution of certain faculties of consciousness—ego-consciousness, object-consciousness, observer-consciousness—but whether this is so or not, it certainly does not justify permanently enshrining these faculties (and hence their disastrous consequences also) as fixed and necessary. God must live again for human consciousness—and can only do so, as Harrison realized, through the god-speaking Gods speaking once more. Harrison's importance is that he

realized this was not just a philosophical and theological necessity, but a human and historical one as well.

[NOTE. This edition of *The Transcendental Universe* has been conceived as a single text in which the introduction, the notes, and Harrison's lectures constitute a whole: a universe. That is, the three parts are meant to be read together and much that is not to be found explicitly in any one part may perhaps be read in the spaces between three.]

PREFACE

by C. G. Harrison

The following lectures were delivered early in 1893 before the "Berean Society," of which the lecturer had the honor of being president for the year. It was an association of students of theoretical occultism, and derived its name from Acts xvii. 11,¹ which was considered appropriate as indicating not so much the nature as the direction of their studies.²

At the request of several who were unable to attend the lectures regularly, they are now published in book form. Their object was to supply materials whereby the true "Gnosis" may be distinguished from the "oppositions of science falsely so-called" (*ψευδωνυμου γνώσεως*),³ and they were prepared with special reference to the difficulties which many find in reconciling the truths brought to light by the Theosophical Society with the fundamental doctrines of Christianity: difficulties which frequently arise from an imperfect grasp, on the one hand, of the occult facts, and on the other, from insufficient acquaintance with the philosophical literature of the Church. The first lecture deals with the conflict "behind the veil" which led to the formation of the Theosophical Society, and the subsequent ones are devoted to an examination of the Theosophical teachings in regard to man's origin and destiny, and the problem of evil in the light of occult science. Little alteration has been made in their form, except that portions of Lecture I have been excised, and appear more appropriately in the shape of an Introduction, which was necessary for the general reader in whom an intimate knowledge of the aims and methods of the Theosophical Society must not be assumed, when even learned Professors make a boast in *The Nineteenth Century* of being totally unacquainted with its literature, though fully prepared to write articles on the subject.⁴

In giving these lectures to the public, the author ventures to anticipate a possible criticism. Originally delivered, to a certain extent, *ad clerum*, it may be fairly objected that their style is too dogmatic, and that much is required to be taken for granted which ought to be proved. To answer this objection satisfactorily would be to write an elementary treatise on the methods of occult research, but it may be pointed out that, in occult science, the *deductive* method is employed in discovery, and the *inductive* for proof; and that the data, on which the general truths are founded, are the results of experience in an altogether transcendental region of perception, and in the very nature of things, highly esoteric. The author makes no pretensions to authority in dealing with these the spiritual or "Higher Mysteries,"⁵ but claims, in virtue of actual knowledge, acquired by the recognized occult methods,⁶ the right to instruct in the intellectual or "Lower Mysteries" all those who are willing to accept provisionally certain abstract propositions which are of the nature of general truths not in themselves difficult of comprehension. To these the inductive method may be applied when the learner shall have acquired sufficient knowledge to enable him to synthesize the results of the deductive method, and bring them to the test of experience by comparing and ascertaining their points of contact with the facts of modern science, and the light they throw on the history of mankind.⁷

For the rest, the thanks of the author are due to all "whom it may concern" for the generous aid he has received in the difficult task of translating into intellectual terms that which he but dimly perceives through a very imperfectly developed higher faculty, from those who see more clearly and are able to penetrate the intellectual mists that darken the spiritual heavens; especially since he has not always been able to agree with them on the question of how much it is prudent to reveal, and the advisability of strict adherence to the rule which prohibits the writing down of occult formulæ—a rule which, though it may have had its uses in the past, is practically obsolete, and can only be maintained, in the present day, at great inconvenience. For reasons which will appear, he wishes to make it understood that,

in lifting a corner of the veil which has hitherto shrouded the mysteries of the Universe of Causes from all but the initiated, he is acting solely on his own responsibility, and considers himself sufficiently justified by the fact that others have taken advantage of this lack of knowledge on the part of the uninitiated majority to impose on earnest and thinking people a new and false religion with specious pretensions to Catholicity. If "a little knowledge is a dangerous thing," the remedy is surely, not ignorance, but more knowledge.⁸

INTRODUCTION

The latter half of the century which is now drawing towards its close has been eminently a period of unrest. In all departments of human activity—in politics, in science and religion—principles, formerly accepted without question as fundamental, have been thrown down into the arena of controversy and subjected to a rigorous examination. And the results of this sifting process are a profound discontent, a restless chafing at the bounds of our present knowledge, which find expression in, and are peculiarly characteristic of, the art of the period. "Light, more light!" were the dying words of Goethe, the pioneer of the nineteenth century, and the dying century re-echoes them.

Nothing is more remarkable than the change which has come over our habits of thought within the last few years. Until quite recently, it was considered a sign of intellectual superiority to rest content with the position of an "Agnostic" in regard to the most important subjects which can engage the attention of man. It was asserted that not only do we not know anything about God, the soul, or a future life, but that it is idle to enquire—that true wisdom consists in denial of the possibility of any such knowledge, and that every revelation which professes to give information on these subjects is the product of a distempered fancy. But this curious form of intellectual pride led the Agnostics, like the Puritans in *Hudibras*,¹ to

Compound for sins they were inclined to,
By damning those they had no mind to,

and did not hinder them from indulging in the wildest speculations about the origin of life on the planet and gravely asserting

that the chief difference between a man and a monkey is that phosphorus is present in larger quantities in the brain of the former.

It was inevitable that the pendulum should swing back in the opposite direction, and the reaction from Agnosticism has resulted in a very strange phenomenon—the recrudescence of Gnosticism, a veritable revival of Alexandrian thought in the nineteenth century.

The Theosophical Movement, or the Gnostic Revival, is a very remarkable one, and deserves to be treated seriously. It is not to be disposed of by a few cheap sneers at "Koot-Hoomi" and duplicated teacups,² nor can the number of its adherents be satisfactorily accounted for on the grounds of human credulity. The majority of people may, or may not, be fools, but the ranks of the Theosophists are not recruited from the majority, or the unthinking portion of the community. The great strength of Theosophy lies in the fact that it is a coherent system. It is a cosmogony, a philosophy, and a religion; it claims to possess the key to problems of life and mind which have been regarded hitherto as insoluble: to account for the religious instinct in man, and to interpret, by the law of evolution, the various forms in which it finds expression in different races of men and at different periods of the world's history.

There are many indications that the age is rapidly outgrowing its religious and scientific bands. The swaddling clothes of mechanical authority in religion and the inductive method in science are felt to be a hindrance to its free development, and, if proof be required of this tendency, it is only necessary to refer, on the one hand, to "Lux Mundi,"³ which, as the production of avowed "High" Churchmen, is a remarkable sign of the times, and, on the other, to Professor Crookes' Birmingham Address on the "Genesis of the Elements,"⁴ in which it would almost seem as if the chasm between "exact science" and the "superstitions of the past" were about to be bridged over, and the Caduceus of Hermes once more adopted as the symbol of creative intelligence.⁵

Ever since the Emperor Justinian struck his "threefold blow at the past," as Bishop Westcott⁶ says, viz., when he abolished the

Consulship at Rome, closed the schools at Athens, and procured the formal condemnation of Origen, Christian thought has been bound in the iron fetters of Augustinianism and, in science, Aristotelean realism has reigned supreme.

But we have outgrown (or, at least, are outgrowing) a scientific method which, in practice, excludes from the domain of knowledge all experience not derived through the avenues of sense, and a theology based on imperialism and elaborated in accordance with the principles of Roman jurisprudence. Materialism has fallen into disrepute, partly because its foundations have been shaken by the phenomena of the seance room and the recognition of the faculty of hypnotism as a curative agent, and partly because it is felt to be unsatisfactory as an explanation of the universe. And those who feel that imperialism in religion is out of harmony with that "perfect freedom" in which the service of God consists, will turn with disgust from the wretched legality of Latin theology, and welcome with joy a teacher like Origen, who claims for Christianity the distinction of the supreme philosophical system, and asserts that it is capable of being coordinated with all forms of human activity—physical, mental, and spiritual.⁷

Now this is exactly what Madame Blavatsky, the founder of modern Theosophy, claims on behalf of the religio-philosophical system which she has given to the world, and it is the foundation of its alleged superiority over all other religions, which it professes to include and interpret. In other words, she has aimed at establishing a rival Catholic Church, and those who believe that "other foundation can no man lay than that which is laid" will do well to examine the grounds of Theosophic belief and practice, and the pretensions of the Theosophical Society to Catholicity.

In regard to Madame Blavatsky herself, as I hope to show, there is reason for believing that she was ignorant, for the most part, of the true sources of her inspiration; that she was an instrument in the hands of unscrupulous persons who made unfair use of her remarkable gifts and exploited her, so to speak, for purposes of their own; and that, when more is known of the nature

of the conflict which raged around her unhappy personality, she will be regarded as more sinned against than sinning. Moreover, I hope to show that, in spite of her vast knowledge (obtained heaven knows where, but almost certainly not from Tibet⁸), she displays, at times, an extraordinary ignorance which it is difficult to account for except on the hypothesis of a deliberate intention to deceive the uninitiated. Her *Secret Doctrine*, too, is exceedingly faulty, both in regard to its cosmogenesis and its anthropogenesis, especially the latter; and is, besides, tinctured and pervaded by her personality to an extent which seriously impairs its value as a scientific work.⁹ Added to which her passionate invective, her perversion of facts when they do not happen to fit in with her theories, and her sectarian animus in favor of any and every non-Christian religious system (Judaism alone excepted) all combine to render her a most unsafe guide to the Higher Wisdom.

The history of the conflict "behind the veil," which resulted in the formation of the Theosophical Society, I have dealt with in the first lecture. The question with which we are immediately concerned is what should be our attitude towards a system which, on its scientific side, is receiving almost daily confirmation,¹⁰ and which professes to give the answer to intellectual and moral problems which modern Christianity, by its own confession, is unable to solve? In regard to the former, it is generally taken for granted that nothing can be known except that which is capable of being acquired by the ordinary recognized methods of research, and all statements which do not fall within that category are stigmatized as "unscientific." But this is to erect an arbitrary criterion of value wholly inadequate as a standard of measurement for certain kinds of truths. The ordinary recognized methods, though very excellent in their way, are not the only methods by which we can arrive at truth. There are others, recognized at present by comparatively few persons, which will become ordinary in due time, when the rank and file of men have evolved certain faculties of which they now possess only the rudiments.

Of such a nature are the methods by which much that is contained in these lectures that will be unfamiliar to the ordinary

reader has been discovered; and, if accepted at all, this must be accepted on its own merits by that faculty of spiritual discernment which corresponds to what is called the "musical ear," whereby numerical relations are perceived between vibrations of the air which are much too rapid to leave any impression of number on the intellect. It will not be denied that if we wish to arrive at truth, we must focus all knowledge within our grasp, let it come from whatever source or travel by whatever road it may. An illustration will make this clear. Mr. Norman Lockyer bases his theory of the meteoric origin of the universe almost exclusively on chemical researches.¹¹ If, however, the mathematician shows that the required curves could, or could not, have been fashioned by the postulated forces, no sane investigator would refuse to listen because the results were not arrived at by means of the crucible or the spectroscope.

In dealing, therefore, with such subjects as man's origin and destiny, his place in the universe, the mysteries of life and mind, and other problems which modern science is unable to solve, we have no alternative but to rest in ignorance, or accept provisionally any information which seems likely to dispel the darkness in which they are shrouded.

On the other hand, the religious element in Theosophy has caused the dry bones of ecclesiasticism to shake. Dr. Newman is reported to have said at Rome, on the occasion of his investiture as cardinal, that he saw "no hope for religion save in a new revelation."¹² Would it not be as well to ascertain first whether we have neglected any old revelation? When an evil and adulterous generation sought after a sign, they were told that no sign should be given them but the sign of the Prophet Jonas, or the Resurrection. When a skeptical and materialistic generation ask for a new revelation, what wonder if they should receive a similar answer, and find it in a resurrection of ideas which they thought were long since dead and buried?

Few will deny that in the present day we have need for fuller information in regard to the immaterial universe than the Jewish scriptures afford, and, if so, why should we hesitate to search Hindu and other scriptures,¹³ and endeavor to penetrate the veil

of symbol and myth beneath which, it is asserted, lies the very knowledge which will enable science and religion, so long separated from each other, to join hands once more. For, strange as it may sound to modern Christians, it is a truth to which several of the early Fathers bore witness that the Gentiles were the recipients of a revelation, different in character from, but equally important with, that given to the Jews, and that the right of Christianity to be called the "Catholic Faith" rests on the recognition of this principle. Broadly speaking, the one revelation was of a moral, the other of an intellectual character. To the Jews were given the Law and the Prophets; their revelation was mainly a rule of conduct, and had for its object the formation of a national polity which should serve as a model to all succeeding ages. For the Gentiles, revelation took another form. It was of a scientific character, and had to do with such important subjects as the origin and nature of the cosmos, of the constitution and character of the spiritual intelligences who preside over what are called "natural forces," the laws by which they are governed, and other mysterious truths. Both these revelations were imperfect, for both were partial. The revelation of God's righteousness, as it was gradually unfolded, satisfied the moral nature of the chosen people in each successive generation, but it did not concern itself with their intellectual development. The wisdom of the Gentiles was not for them until they had learned thoroughly the lesson that the beginning of all true wisdom is the fear of the Lord. On the other hand, the moral element was of necessity excluded by the form of the Gentile revelation. "The world by wisdom knew not God,"¹⁴ but it prepared them to receive the fuller revelation of the Christian dispensation which is alone capable of satisfying the religious instinct in man without, at the same time, dwarfing or degrading our conceptions of God.

There can be little doubt that the failure of modern Christianity to meet the intellectual requirements of the age is largely due to the mistaken idea that the Jewish Scriptures, in themselves, are a complete revelation, and that the gift of Divine Inspiration was restricted to one people and to one period of the world's history. This narrowness is entirely foreign to the

spirit of Christianity. All truth is the heritage of the Catholic Church,¹⁵ and as there can be no real opposition between one truth and another, it is our duty to "prove all things and hold fast that which is good" from whatever source it comes. This was so clearly perceived by the Greek Fathers that they did not hesitate to claim Divine Inspiration for the heathen philosophers. "Those who lived under the guidance of the Eternal Reason (*μετα λογον βιωσαντες*)," said Justin Martyr, "such as Socrates, Heraclitus, etc., were Christians, even though in their day they were called atheists."¹⁶

If, therefore, instead of denouncing Theosophy as false and anti-Christian, we were to endeavor to ascertain how much truth it contains, whether its teachings are supplementary to, or subversive of, the fundamental doctrines of Christianity as set forth in the Creeds of the undivided Church, and how far they are capable of being reconciled with the great central doctrine of the Incarnation, we should display, not only a more reasonable, but a more Christian spirit. We should do well to bear in mind the advice of Origen, and in dealing with such doctrines as "Karma" and reincarnation, "bring to the comprehension of subjects of such difficulty a perfect and instructed understanding. For if our minds be full of preconceptions and prejudices *on other points*, we may judge them (hastily) to be heretical and opposed to the faith of the Church, *yielding not so much to the convictions of reason as to the dogmatism of prejudice.*"¹⁷ Origen himself, though he had probably never heard of "karma," was of opinion that it was "more in conformity with reason to believe that every soul, for certain mysterious objects, is introduced into a body *according to its deserts and former actions*," rather than to suppose a fresh soul created for every child born into the world.^{18,19}

What we have to do is to weigh the evidence for and against this or that theory of the universe, and to accept the one which explains the greatest number of facts. In these lectures I have endeavored, to the best of my ability, to apply this principle to the revelations of which Madame Blavatsky was the medium, and have arrived at the following conclusions. (1) That modern Theosophy, highly interesting and important as it may be from a

scientific point of view, is not adapted to ethical uses. Regarded as a cosmogony, despite its faults, it is a valuable contribution to occult science. Every European occultist must acknowledge that it has opened up for investigation vast tracts of hitherto unexplored territory. As a philosophy, however, (2) it leaves much to be desired, for it makes no attempt to solve the problem of free-will, which is the very essence of personality. It is too fatalistic; while, (3) considered as a religion, Theosophy lacks motive power, affording no materials on which to found that altruism on which Theosophists so strongly insist. A belief in "karma" and reincarnation can supply, at best, a selfish motive for doing good, and, at its worst, paralyze all individual effort. Altruism can never be anything but a barren dogma when it has only an utilitarian basis. In other words, belief in the brotherhood of man is inseparable from belief in the Fatherhood of God, which is denied by the Theosophists as inconsistent with that impersonality which, they say, is essential to the conception of a Divine Being.

But this denial is fatal to the claim of modern Theosophy to represent the "Ancient Wisdom Religion," for no religion that ever existed taught the absurdity of an impersonal God. Even "Positivism," that Frankenstein monster of a materialistic philosophy, professes belief in a shadowy personality which is supposed to inhere in the resultant of the sum total of human activity, and is dignified by the name of Humanity, with a capital "H." Of course the worship (if genuine) is idolatry, for "the Catholic Faith is this: that we worship One God in Trinity, and the Trinity in Unity," and the worship of any other god is idolatry, whether the "*Eidolon*" be "Humanity" (i.e., creature worship), or a metaphysical conception of the indefinite masquerading as the Infinite, or a hideously carved block of wood.

Religion is the bond which unites man with God. It may take many forms, but only one which is adapted for all men and all times. The doctrine of the WORD MADE FLESH is alone capable, I repeat, of satisfying at once the religious instinct in man without at the same time dwarfing and degrading our conception of God.²⁰

Christianity is above all others a comprehensive religion. It proclaims One Lord, One Faith, One Baptism. Its one Lord is the Head of the human race, its one Faith is the key to all mysteries, its one Baptism is the witness to the solidarity of mankind,—that organic unity which, if recognized, would resolve into harmony all conflicting opinions about religion, which derive their vitality from conflicting interests, by establishing a direct relation with the Spirit of Truth, from Whom proceed all forms of intellectual activity.²¹

In every age, the prevailing religious tendency is reflected in the special characteristic of its art. The enthusiastic nature worship of the ancient Greeks resulted in the idealization of form, but their color-sense was undeveloped. Their genius was plastic. In the middle ages, the so-called "ages of faith," the unseen cast strange lights and shadows on the world of sense, often distorting its natural forms and directing men's attention to its shifting and evanescent aspects, which it belongs to the art of the painter to fix and render permanent in beauty of color and arrangement. But, in these days, we have lost faith in the unseen world, and science has destroyed our conceptions of nature as the mild mother, and revealed her as inexorable law. We are oppressed by her awfulness, and seek to discover some means whereby we can escape to a region where the pain and turmoil of the lower world may be ideally resolved into elements of beauty. And in music we find this ideal region. All art is symbolic, and is the expression of some spiritual reality, and music, which is emphatically the *modern* art, as painting and architecture were the arts of the middle ages and sculpture of ancient Greece, is the voice of the present age crying out against the discords of the world and seeking to resolve them into harmony. The universe is, in truth, a grand symphony. Its theme is God's Love, and its keynote is "*Et Incarnatus est de Spiritu Sancto ex Maria Virgine.*"

We are approaching the end of an important cycle in the evolution of humanity,²² and in these, as in all other "last days," there is an outpouring of the Spirit of Wisdom. The words of the prophet Joel, if we interpret them aright, are as applicable to the end of the nineteenth century as to the end of the Jewish

dispensation. Our sons and daughters, the intellectual offspring of the century and the parents of twentieth century thought, are beginning to prophesy. Let us not turn a deaf ear. Our young men, the most vigorous of our scientists, are beginning to see visions, and the visions of a Crookes, a Keely, or a Tesla,²³ it would be folly to despise. And our old men, or those whose intellectual life belongs wholly to this century, and who have no inheritance in the next—our Spencers, Huxleys, “orthodox” theologians and political economists—are dreaming vain dreams ere the age sinks to sleep. But now, as then, “it shall come to pass that all who call upon the Name of the Lord shall be saved.” The winds of false doctrine may shake and the waves of heresy may threaten, but can never engulf the “Faith once delivered to the Saints,” for it is founded on a Rock, an Eternal Truth which is a key to every problem in the universe.

LECTURE ONE

Science (or systematized knowledge) is of three kinds—physical, mental, and spiritual. Physical science deals with external phenomena; mental science, with the truths about relations, such as number, position and motion; and spiritual science, with the truths of harmony—an eternal principle in Nature, to which the art of music is an endeavor to give symbolic expression through the medium of vibrations in the atmosphere having a definite numerical relation to each other.

Spiritual science is frequently called “occult science.” The term has been much abused, chiefly on account of its connection with certain arts, such as divination, necromancy, witchcraft, and especially modern spiritualism, which is neither an art nor a science, but a dangerous playing with edge tools. Such arts may be, and are, practiced with as little knowledge of occult science as a telegraph clerk need possess of the science of electrical engineering. But there is a science founded on a knowledge, more or less perfect, of the laws which govern the spiritual region of causes, which has been handed down for centuries by oral tradition and jealously guarded from the vulgar by an elaborate symbolism so contrived as to answer the double purpose of concealment from the unworthy and suggestiveness, whereby those who have developed the faculty of spiritual discernment up to a certain point may be stimulated to further inquiry.¹

The reason for this secrecy is that the knowledge in question is the key to a power which would be highly dangerous to society (as at present constituted) if it were to become public property. The spiritual region is, as I have just said, the world of *cause*. What are called “natural forces” have their origin on the same

plane of existence as the human will, for between man and the Universe there is a mysterious correspondence. The foundation (or "substance," as the schoolmen called it) of matter is force, and the spiritual force of man's individuality being the ultimate (objective) force in nature, it can analyze and dissolve all secondary chemical and mechanical forces. Given a certain kind of knowledge, it is possible to develop, by training, powers latent in every individual which would be so many weapons in the hands of unscrupulous persons that would enable them to commit crimes without the least fear of detection. Such a state of things would inaugurate a reign of terror that would shake society to its foundations. This, indeed, once actually happened. The traditions preserved among all nations of a universal flood are a witness to this catastrophe. There is a certain periodic law of cataclysms which comes into operation under such circumstances and, to a great extent, neutralizes the evil, as will be explained in a succeeding lecture.

It is, however, impossible to guard the fortress of spiritual science at all points, and a breach, once made, is very easily widened, for sciences have a tendency to overlap one another. Chemistry, for example, which is a physical science, has, for some time past, received, in its higher branches, valuable aid from mathematics, or pure mental science. The discovery of the rare metal "Gallium" is a case in point. Mr. Mendeleef of St. Petersburg had predicted from a study of the atomic numbers of the elements that a metal would be found to fill a vacant place in the series, and gave its probable specific gravity, which agrees closely with the results of the experiments at Paris with Gallium.²

In the same way, it is now almost past praying for that our physical scientists will continue to ignore the phenomena of the séance room and the latest developments of hypnotism. Directly these become subjects of investigation by a large number of trained observers for the purpose of ascertaining the relation they bear to the mystery of life and mind—what relation, for example, electric conditions set up by the action of the human will bear towards similar conditions in inorganic substances—it is almost impossible that certain natural forces should fail to be

discovered, and the methods by which they may be manipulated, which our scientific men, in accordance with their usual custom, will immediately make public. This will constitute a serious danger, but one which it is impossible to avoid. Accordingly it has been deemed advisable by some who possess the key to the higher knowledge to impart to those who choose to receive them certain facts, until lately kept secret because they were part of a secret whole, which, until quite recently, there existed no special reason for making known.

Of the reasons for this decision, and the causes which have led up to it, I propose now to treat.

Occultists are divided into "practical" and "theoretical." With practical occultism, or the science of "magic," these lectures do not profess to deal. It is necessary to state, however, that there are two kinds of magic—*white* and *black*. The subject of black magic is too revolting for anything but the briefest mention. The nearest approach in the Universe to anything like the popular conception of a devil is the Black Magician. When I say that the torture of animals is recommended as an excellent training for developing the faculties essential to the successful practice of black magic, I shall probably give you a better idea of its nature than any actual description of its horrible rites would convey; though, in regard to these, I may say that if, *per impossible*, I could bring myself to repeat in English the words of a certain incantation (said to be of Moorish origin though in bastard Latin), it would have the effect of clearing the room in five minutes.

White magic is the ministry of healing, not only of physical, but mental and moral disease. It must not be supposed, however, that the practical occultist is (*qua occultist*) a doctor, a philosopher, or a minister of religion. He may be each and all of these, and in other ages and countries combined and monopolized the three. But his real work is on the higher plane of causes. It is very difficult to convey to the uninitiated a clear idea of the nature of an operation in white magic. It is something like a religious function—indeed, the religious functions of the Church were sometimes utilized for the purpose on the Continent, until the ecclesiastical authorities discovered and put a stop to it from

jealousy and a wish to keep all spiritual power in their own hands.

The ritual of the *Higher Magic* differs, however, in several important respects from any esoteric function, and writers like Eliphas Lévi³ may be searched in vain for any information in regard to the actual essentials, which are never committed to writing. *Le Dogme et Rituel de la Haute Magie*⁴ is, nevertheless, a monument of learning from an historical point of view, and contains many curious details in connection with evil, or at any rate, *doubtful* operations, which constitute its chief interest. At least, so I am given to understand, for I am not myself a practical occultist. I am also informed that of late years the ritual has been much simplified. The dramatic element (if I may use the expression), which at one time had its use, has almost disappeared, and with it all the paraphernalia of robes, crossed swords, and barren verbiage. The place of the swords has been taken by pointed copper rods, which are found to answer the purpose better, while Turkish baths and Jaeger clothing are amply sufficient for all purposes of cleanliness.

But ceremonial magic is only practiced by certain orders, and resorted to in exceptional circumstances. It is attended with considerable danger to the intellect, and in all White Brotherhoods is discouraged, and in some forbidden under pain of expulsion, for the reason that it exposes to a peculiar form of temptation, viz., to suicide.

A practical occultist usually belongs to a brotherhood, and I am given to understand that many of them are members of the higher orders of Freemasons, and constitute in that body an *imperium in imperio*. There are also those who belong to religious orders in the Roman Catholic Church, notably the *Jesuits*, to which they stand in the same relation as the others to the Freemasons. Between these and the last named there is war to the knife, and each accuses the other of following the "left-hand path." There are, of course, exceptions to this rule; I know myself one practical occultist who is unattached, but the advantages of cooperation are so great that nearly every *practical* occultist (unless he has given himself up to the practice of evil

arts) is a member of some one or other more or less strict fraternity. A theoretical occultist, on the other hand, is not necessarily a member of an esoteric brotherhood, though, of course, many of them are. There are numbers of self-initiated persons in this country, for various reasons precluded from taking the steps necessary to attain proficiency in practical occultism, who are yet in intimate relation with those who have, and whose companionship, and even advice, are sought and welcomed by those who are taking an active part in the combat behind the veil.

Occultists (both practical and theoretical) may be divided into three parties: "Esoterics," Liberals, and "Brothers of the Left." In one sense, of course, every occultist is an "Esoteric" in the same way that every politician, however advanced (provided he stops short of actual Nihilism), is a Conservative.

No one who has passed the "Dweller on the Threshold"⁵ could ever be tempted to reveal the secret of the Threshold, for only a madman would saw off the branch on which he sits. It is the knowledge that pertains to the region beyond about which there are differences of opinion as to how much it is prudent to reveal. Much of this knowledge it would be a plain duty to communicate to the world, if we were sure it would not be misused. Certain facts connected with human generation it would be useful for everyone to know. Many of the evils which spring from ignorance of the causes of disease might be easily averted, and the diseases themselves removed without recourse to drugs. Much time and labor might be saved if the ratio of consonant etheric vibrations were known, and our skillful mechanicians thus in a position to avail themselves of "nature's finer forces."⁶

But the trouble is that none of these things could be revealed by themselves. The mystery of birth and death is a key to the portals of an unseen world inhabited by man's most deadly foes, deadly on account of the sympathy which exists between his lower and their higher nature, constituting a fatal bond of attraction wholly evil in its effects on humanity.

In the same way, the knowledge of how to cure disease cannot be separated from the knowledge of how to produce it, and it is a very grave question whether, on the whole, the diffusion of this

knowledge would be a blessing or a curse as society is at present constituted.

And the same argument applies with enormous force to placing in the hands of the rich a power which would enable them to dispense with nine-tenths of the labor which at present ministers to their wants, and, at the same time, provide them with the means of instantly crushing any hostile demonstration on the part of the unemployed majority, who would then be entirely at their mercy. Such a power in the hands of a few individuals would inaugurate a state of things too appalling to contemplate.⁷

Ex tribus, disce omnes. The party of secrecy among occultists has a very strong case. It is not from pride, or the love of mystery for its own sake, far less is it from mere churlish selfishness, that they hold the key of knowledge with so tenacious a grasp. I am not an "Esoteric" myself; otherwise I should not deliver these lectures. But though I yield to none as to the importance of discretion, I am unable to agree with many persons whom I hold in the highest respect as to the wisdom of continuing the policy of total silence, until lately preserved, in regard to the very existence in these days of such a science as occultism, and with what I cannot help calling the Jesuitical practice of siding with the Philistines against "mediaeval superstitions" in the public press. Being "*unattached*," I consider myself at liberty to express my opinion freely on this point.⁸

There is what may be called a liberal party among occultists, and like the liberal party in politics, it is accused by the conservatives of departing from the principles of the liberals of a generation ago. Liberalism has been defined as "*trust in the people tempered with discretion*," and its opposite "*mistrust of the people tempered by fear*." The definition is, on the whole, a sound one, and if the political liberals of the last generation would now be called conservatives, the "liberal" occultists of fifty years ago were certainly "esoterics" so far as the policy of total secrecy was concerned. But the times were different. The gross materialism of the first half of the nineteenth century had to be destroyed before any instruction could be conveyed. Accordingly, the efforts of the liberals of the last generation were concentrated on the indirect production

of the phenomena known as modern Spiritualism. The agitation for the repeal of the Corn Laws,⁹ which took place in the political world about the same time, was not more hotly conducted than the conflict "behind the veil" on the question of Spiritualism. Those who were in favor of this experiment on modern habits of thought were denounced as Brothers of the Left, and even Black Magicians, in the same way that Bright and Cobden¹⁰ were reviled as levellers, atheists, and enemies of society generally. I regret to say that the results in the political and the occult world have not been the same. The Esoterics have triumphed, and the Psychical Research Society¹¹ is bewailing the dearth of "phenomena" and the rarity of "genuine" mediums.

There is yet a third party among occultists, who are called by their opponents "Brothers of the Left" (i.e., the left-hand path), and sometimes "Brothers of the Shadow," which last name has given rise to the curious mistake of confounding them with Black Magicians. The true Black Magician is almost unknown in Europe, though the practice of evil arts is, I regret to say, far from uncommon, especially by amateurs. But the Black Magician is an Ishmael among occultists. His hand is against every man, and every man's hand against him. There are no "Black" brotherhoods, for there can be no mutual confidence between men who are wholly self-centered.

A "Brother of the Shadow" is something quite different from the individual with the red fillet in Mrs. Campbell Praed's shilling shocker.¹² The Shadow has nothing to do with shady morals. It is, to speak plainly, the Papacy—The Shadow, or "ghost" as Gibbon calls it, of the Old Roman Empire. Under its baleful influence the sense of individual responsibility withers. Right and wrong become synonymous with obedience and disobedience to the spiritual authority; and among the Jesuits, we have the sad spectacle of the highest knowledge and the noblest powers perverted into instruments for obtaining an unfair advantage in the conduct of political intrigues (often in themselves of a very questionable character) which have for their object the reestablishment of the temporal power of the Pope. I do not doubt for a moment that they are honest in their belief that this is necessary for the

spiritual welfare of Europe, but the doctrine that "the end justifies the means" is a doctrine of the Shadow, not of the Light.

But of course all Brothers of the Left are not Jesuits, though these are the most powerful and important. Without entering into further details, suffice it to say that the term is used to designate *practical* occultists who devote their energies to the promotion of objects which have for their aim the interests of the few rather than the good of humanity in general. I shall have occasion to refer to them again in connection with the Theosophical movement.

For the present I wish to say a few words in connection with the phenomena of the *séance* room—what is known as modern spiritualism. It has an unfortunate history.¹³

About the year 1840 the nations of modern Europe touched a certain point in their evolutionary cycle called the "*point of physical intellectuality*." One of those crises had arrived which necessitated immediate action of *some* kind on the part of those who keep watch over the signs of the times. For, in the life of nations, there is a periodic ebb and flow of tendency—alternate periods of intellectual and spiritual evolution of varying strength. This variation is subject to a law of increase and diminution in a constant ratio for each, which I will endeavor to explain in a future lecture. At the period of which I am speaking, the spiritual evolution was proceeding at its minimum, and the intellectual at its maximum, rate, and a strong current had set in toward materialism in all departments of human activity. Now the great danger of materialism is the adoption of a utilitarian standard of goodness; and intellectual *evolution*, under these conditions, is spiritual *involution*, or death.¹⁴

It became, therefore, a serious question with occultists (1) how far they were justified in concealing longer the fact that there is an unseen world around us as real as the world of sense, and (2) how this could be revealed with safety. In other words, how could a safe course be steered between Scylla and Charybdis.

It was admitted on all hands that something must be done, but the party of secrecy were averse to a straightforward policy of tentative elementary instruction. "Let us proceed cautiously,"

they said in effect, "and endeavor to ascertain indirectly how far the public is disposed to receive such instruction." Accordingly experiments were made, first in America, then in France, and afterward in England, with certain individuals of a peculiar psychical organization, since called mediums. But the whole thing was a failure. The mediums, one and all, declared that they were controlled by spirits who had departed from the earth. "It was just what might have been expected," said those who are always wise after the event, but, in point of fact, no one had expected it. I can only account for this strange oversight by the fact that "the children of this world are wiser in their generation than the children of light." The occultists were like the man in the fable who was so absorbed in the contemplation of the stars that he walked into the ditch at his feet.

As, under the circumstances, the "Spiritualists" could not be undeceived as to the source of their inspirations, there was no alternative but to withdraw from the experiment. But the mischief was done. The door had been opened to extramundane influences, and could not be reclosed. Spiritualism was a Frankenstein monster, and a Proteus into the bargain. Mediumship (especially in America) became a profession, and mediums, subject to every kind of psychic influence, were largely exploited by "Brothers of the Left" for their own purposes. The party of secrecy were almost wholly employed in endeavoring to counteract these influences, with the assistance of many who called themselves "Liberals" (quite a new name by the way), when an event occurred which united both parties in defense against a common danger. A person who was known to exist, but who had not been discovered, suddenly appeared in Paris, presented herself at an occult lodge, and demanded admission into the brotherhood on terms which could not be entertained for a moment. She then disappeared, and the next thing that was heard was that a certain Madame Blavatsky had been expelled from an American brotherhood for an offense against the Constitution of the United States,¹⁵ and had gone to British India in order to carry out a certain threat which it would seem there was a fair prospect of her putting into execution.

It is only within the last few months (1893) that I learned the details of this Homeric struggle in which poor Madame Blavatsky played the part of Patroclus in the armor of Achilles. Like Patroclus, she spread consternation at first, but was soon (metaphorically) slain, or rather, taken prisoner. Then it was that the real battle began, and for several years raged around her unhappy personality. But as I am not at liberty to make unrestricted use of the information I received, the best way will be to read an extract from a report which I drew up at the time with the view (since abandoned) of putting it in the hands of the newspaper readers in the form of an interview. In order to make it more easily comprehended, I used political terms, such as "Liberal," "Conservative," "Coalition Ministry," etc., which, I need hardly say, must only be taken in a figurative sense. The first part, it will be observed, covers ground we have already traversed.

Our conversation having turned on the Theosophical movement in Europe and America, I gathered the following information:

(1) That the phenomena of the séance room are not due to the spirits of the dead, but of the living; that modern spiritualism is an experiment on modern civilization decided on, about fifty years ago, by a federation of occult brotherhoods for the purpose of testing its vitality and ascertaining whether it is capable of receiving new truths without danger.¹⁶

(2) That there are what may be called a "Liberal" and "Conservative" party amongst occultists, and that the rank and file are strongly Conservative, though about two-thirds of the leaders are more or less inclined to Liberalism; and that owing to the preponderance of Conservative opinion, "spiritualism" is about to receive a severe blow which will have the effect of throwing discredit on "phenomena" generally.^{17,18}

(3) That the "aspect of the heavens" at the time of the birth of Madame Blavatsky frightened the "Conservatives," and resulted in a kind of "coalition ministry," which gave place to a Liberal one in the year 1841.

(4) That a "Brother of the Left" revealed this fact to Madame Blavatsky in Egypt about twenty years ago; that she returned to

Europe immediately, and imposed certain terms as a condition of reception into an occult brotherhood in Paris, which were indignantly refused; that she was subsequently received in America and expelled very shortly afterwards.

(5) That on consequence of a threat from Madame Blavatsky that she would soon make the American brotherhood "shut up shop," a conference of American and European occultists was held at Vienna, and a particular course of action decided upon.¹⁹

(6) That during the time Madame Blavatsky imagined herself to be in Tibet, she was, in reality, at Kathmandu in the state known to occultists as "in prison."²⁰

(7) That certain Hindu occultists who, for patriotic reasons, having sided with her against the American brotherhood, had nearly succeeded in procuring her release from "prison" by their own efforts, consented to a compromise whereby she was to be set free on condition of their non-interference with anything that had been already accomplished. (Mr. — was very severe in his condemnation of these Hindu occultists who preferred the interests of their country to the interests of humanity.)

(8) That Koot Hoomi is a real person, but is neither a Tibetan nor a "Mahatma." "He is," said Mr. —, "a treacherous scoundrel in the pay of the Russian Government, who, for a time, succeeded in deceiving Madame Blavatsky, but whose true character and personality she at length discovered." Her chagrin at having been so long hoodwinked caused her a serious illness. But as the "Mahatmas" were the foundation stone of the Theosophical Society she was obliged to keep up the deception. She contrived, however, to let "Koot Hoomi" gradually disappear as the author of "phenomena," and substituted for him a mythical "Mahatma M. —," who never appeared in his "astral body."²¹

(9) That it was the "Kiddle incident" which first opened her eyes to the trick which had been played on her.²²

(10) That it was "Koot Hoomi" who subsequently tampered with the Coulombs at Adyar—in revenge, it is supposed, at the defeat of his machinations.²³

(11) That, incredible as it may seem, she allowed herself to be again deceived after her return to England, this time by a

renegade Jew, who had been expelled from a continental brotherhood for the practice of evil arts. It was decided not to warn her against this individual, because he was keeping her alive. In her wretched state of health, the withdrawal of the stimulus of his control would have been fatal. The man waited until she had completed the second volume of her *Secret Doctrine* and then threw her over. She succumbed to her next attack and died in 1891, unsuspecting (so far as is known) to the last, and serenely unconscious that she had been all her life a tool in the hands of designing persons, very few of whom were her intellectual equals, and who made disgraceful use of her extraordinary mental activity and unique gifts.

Now I think it will be admitted that this throws considerable light on a subject hitherto shrouded in mystery. It vindicates Madame Blavatsky from the charge of vulgar imposture, while, at the same time, it effectually disposes of the "Mahatma" theory. As for the so-called miracles with the performance of which she is credited, I see no reason to doubt that some of them were genuine exhibitions of occult power, or to deny that others were fraudulent. Nor do I attach very much importance to the moral aspect of the latter. Those who have had any experience of the higher phenomena of Spiritualism know how difficult it is to apportion justly the blame which attaches itself equally to medium and control in cases of fraud.

For I think that there can be no doubt that Madame Blavatsky was a *medium* of a very exceptional kind. Her psychic personality was in many respects unique. Early in life she was gifted with the faculty known in Scotland as second-sight. Persons of this kind are usually "negative," that is to say, they have seldom any strongly marked individual characteristics. But this extraordinary woman united with the utmost receptivity, a remarkable courage and independence of character. Regardless of the world's opinion, good or bad, she brushed aside social conventions as if they were so many cobwebs. She possessed a vigorous intellect, though not a *great* one, for she was deficient in the logical faculty. But her capacity for assimilating knowledge was enormous, and, I am afraid I must add, the facility with which

she was capable of perverting it to suit her own ends. Like a certain famous statesman who is said to follow his conscience as a coachman follows his horses, viz., by driving them before him, so Madame Blavatsky followed truth by applying to what *is* the lash of what she considered *ought to be*. Withal she was of a most kindly disposition and impulsive generosity, and, though destitute of every distinctive feminine quality, possessed the remarkable gift of fascinating all with whom she came in contact.

Now, though I am treading on thin ice, I must add a few words in partial explanation of the mysterious phrase "in prison." What is occult "imprisonment," and why was it inflicted on Madame Blavatsky?

There is a certain operation of ceremonial magic by means of which a wall of psychic influences may be built up around an individual who has become dangerous, which has the effect of paralyzing the higher activities and producing what is called the "repercussion of effort," and the result is a kind of spiritual sleep characterized by fantastic visions. It is an operation seldom resorted to even by Brothers of the Left, and in the case of Madame Blavatsky *was disapproved of by almost all European occultists*. On the American brotherhood alone rests the responsibility for what has since happened.²⁴ The late Mr. Oliphant, I believe, knew more about the affair than any Englishman.²⁵

However, to cut a long story short, Madame Blavatsky emerged from "prison" a Tibetan Buddhist and the prophetess of a new religion.²⁶

The reappearance of Madame Blavatsky has necessitated a total change of the policy of secrecy hitherto pursued. Whether for good or evil, she has made public an immense mass of information in regard to matters which, until quite recently, were never spoken of outside certain societies, but which is of such a character as to commend itself on its own merits to thoughtful persons from whatever source it may come. For it is the greatest mistake in the world to suppose that Theosophy depends on the evidence for the genuineness of Madame Blavatsky's "miracles" or the existence of "Mahatmas."

Indeed, since the death of Madame Blavatsky in 1891, the policy of the leading Theosophists has been to keep the "Mahatmas" as much as possible in the background. Mrs. Besant, e.g., (who, with far less knowledge than her teacher, possesses over her the great advantage of being able to arrange her thoughts methodically) perceives quite clearly that Theosophy, if it is to succeed, must take possession of the reason and conscience of the nineteenth century. To this end she has devoted herself to expounding its doctrines with special reference to their points of contact with orthodox science, and to intellectual and moral problems which modern Christianity has found itself unable to solve in the absence of this kind of knowledge, which is supposed to be the peculiar property of Tibetan Adepts.

Now, that Madame Blavatsky obtained her vast knowledge in the ordinary way of study is out of the question. I believe she spoke the truth when she said it was imparted to her by extraordinary methods. She was, in fact, the medium in the hands of some person or persons unknown, who, for reasons of their own, have chosen to shelter themselves behind her personality. It really matters very little where she got her almost encyclopaedic information. What we have to do is to examine it carefully in the light of knowledge we already possess. For it cannot be denied that, while *Isis Unveiled* contains little that was not known before, *The Secret Doctrine* affords most valuable information in regard to prehistoric civilizations and religions, and hints at certain secrets the very existence of which was unsuspected—some of which have been tested by a process known to occultists and found correct. And though, perhaps, outside the Theosophical Society, not one in a thousand reads *The Secret Doctrine*, or one in ten thousand is capable of sifting the wheat from the chaff, it will receive more and more attention as religious thought gradually emancipates itself from Latin influences, and modern scientific discovery from atomic illusions.

LECTURE TWO

An Initiate originally meant one to whom instructions had been imparted which enabled him to penetrate the region of superphysical concepts which is hidden by a thin veil from the world of sense, and to distinguish between illusions and realities¹ which, on the border land, are in close juxtaposition to each other and are, for this reason, a source of danger to the intellect; for to be incapable of distinguishing illusion from reality is to become insane.

In ancient times, there was no general diffusion of knowledge by means of literature. Even in Greece, literature played a very unimportant part in education, and was confined to poetry and history. Instruction in science was oral. When committed to writing it was always veiled in symbol, and the only exoteric science was mathematics. In Egypt, Chaldea and India there could be no conflict between science and religion, for their custodians belonged to the same class or caste. (However repugnant to our modern notions of equality distinctions of caste may seem, they contributed powerfully to the stability of those ancient civilizations, which were in many respects far higher than our own.)

But in these days, it is neither possible nor desirable to confine knowledge to a class, except a certain kind of knowledge; and this is (so to speak) held in trust for the benefit of all, and will be revealed when the times are ripe for imparting it to the world.

Formerly, every Initiate was a member of an occult fraternity, who had gone through a regular course of instruction and discipline. But, in modern times, there are exceptions to this rule. Facilities are afforded, in the present day, for self-initiation,

which, in old times, did not exist, and the esoteric fraternities have been compelled to recognize this fact and modify their rules of secrecy accordingly. By a very ancient rule, every Initiate can claim to be instructed by a more learned brother, when occasion arises for action, on points where ignorance might prove a disadvantage to him, and I am glad to take this opportunity of testifying to the very generous way in which such appeals have been responded to in my own case.

What, then, is an Initiate in modern times, as distinguished from the individual tried, proved and admitted to instruction in the higher mysteries, which the term formerly connoted?

An Initiate is one who has crossed the threshold of the unseen, with or without help; has passed the "Dweller," resisted the temptation to remain with her and, undeterred by that fear which the unknown always inspires, has made acquaintance with the region beyond and reduced into order a set of experiences, as wholly unfamiliar as is the world of sense to the newborn infant, by the ordinary common sense process of intellectual classification.

An Initiate is *not* necessarily an Adept. He may understand the relations between the seen and the unseen world, he may have threaded the network (if I may use the expression) of causes in the unseen which unfold themselves as effects in the world of phenomena, and yet be totally unable to *control* those effects, and would shrink with dismay from the responsibility of taking part in a strife the preparation for which requires years of training. Who, because he has learned to handle a pair of sculls on the Serpentine, would volunteer for lifeboat service in a storm at sea? or, because he has witnessed the amputation of a limb by a skillful surgeon, should consider himself qualified to perform a similar operation, and resolve to handle the knife at the first convenient opportunity?

Again, an Initiate (or an Adept either, for that matter, unless he belongs to a certain class) is not necessarily a clairvoyant. A man may be able to read even though his sight be weak, while the strongest eyes are useless to him who has not learned to read, or to whom the language is unknown. The mental sight of some

Adepts is actually weak (for Adeptship is seldom attained without some loss of intellectual vigor), and they prefer to be read to, if I may be allowed the expression. To the uninitiated this may seem very fanciful and extravagant, but it is a fact that, among occultists, the really great intellects are content to serve and obey, and rarely aspire to become rulers and arbiters, and this is especially the case with the astrological orders who, from time to time, give the results of their observations, but advice, never, or on very rare occasions—perhaps once or twice in a century.²

Once more. An Initiate is a man who has learned a great secret which is of the nature of a paradox. It is dangerous to divine, but it is destruction to reveal. To impart it to the world would be madness, for it would have the effect of dividing humanity into Cains and Abels. To reveal it to an individual would be to put oneself in his power for life. It is the one secret that torture is powerless to extract, for in such circumstances, the agony of revealing it under compulsion would put an end to the victim's reason and probably his life.

Now as these lectures are for the purpose of giving information and not tantalizing or mystifying, I will do my best to try and explain by analogy the nature of the strange experience to which I have referred.

The most grotesque notions prevail concerning the "Dweller on the Threshold,"³ which probably have arisen from a too literal interpretation of the experiences of Glyndon in that magnificent allegory of *Zanoni*,⁴ or rather let me say (since the author disclaims the term allegory on the ground that the characters are not personifications of abstract things such as virtues or qualities) that magnificent Parable of Human Aspirations after the Ideal. He admits, however, that "beneath the narrative it relates, typical meanings are concealed."⁵ He certainly did not mean that a veiled figure, whose eyes gleam with demoniac fire, appears to the actual sight, whether normal or clairvoyant. In the case of Glyndon, it was the fiend of his own unholy desires which, in the light that flashed upon him at the instant of crossing the threshold, appalled him by revealing, in all its native hideousness, the close affinity which existed between the forces

born of the corruption of his own lower nature and the destructive forces of the planet, constituting a fatal bond of attraction between himself and the evil ministers of disease and death. And then came the temptation which, in the words of Zanoni, "it is forbidden the lips to repeat, the hand to record." It can, however, be illustrated by analogy. It is easy to cross the floor of a room between two parallel chalk lines six inches apart. It requires great courage and steadiness of nerve to cross a precipice on a six inch plank. The temptation to step off seems almost irresistible, and is described by those who have performed the feat as an instinctive effort to counteract the tendency to sway from side to side, which is the natural effect of rapid focusing and re-focusing of the eye oppressed by the distant detail beneath. In the same way, the difficulty of distinguishing between illusion and reality, on the border land of the unseen, tends to destroy the mental balance. The perception of hostile influences (whose nature is only revealed in the world of sense by their effects) in all their naked actuality has, for him whose lower nature is unpurified by discipline, an awful fascination. As a drowning man, the instant before unconsciousness, sees the whole of his former life, as in a rapid panorama, pass before him, so, to him who is crossing the threshold, every evil thought of which he is capable, whether translated into action or not, seems a cord grasped by hands eager to drag him into the abyss. There are no such cords, but the situation is one of intolerable horror when experienced for the first time. Presence of mind, however, is all that is required. Forewarned is forearmed, and the Dweller on the Threshold may be safely defied by him who nerves himself to disregard *physical* dangers which he *perceives* for the first time, but to which a moment's calm reflection will enable him to see that he has always been subject, without knowing it, and that the knowledge itself is no danger if he will only keep cool. But to lose one's head is to court destruction. Better to die of *delirium tremens* than come under the influence of the thousand and one illusory phantoms which beset the backward path into the world of sense. I was once persuaded by a young man whose moral courage I thought could be relied

upon, to impart certain instructions which, if followed out, would have enabled him to cross the threshold with safety. My last words to him as I shook hands with him at the railway station were, "Don't lose confidence in yourself, and bring your common sense to bear in distinguishing illusions from realities." I heard from him a few weeks afterward. At his very first supersensual experience, he dropped the whole thing like a red-hot coal, with the usual consequences—ridiculous phantasms, voices, apparitions, and what not. I wrote advising him to experiment no further, and resolving in my own mind never to take such a responsibility on myself again. Let those who wish to be instructed apply in the proper quarters. If they are in earnest, they will find out probably "quite by accident."

In concluding this part of my subject, I hope I have made it clear that the Initiate is not necessarily a magician, a clairvoyant, a prophet, or even a teacher, for he may lack the ability to correlate accurately the laws which govern the spiritual region with those by which purely physical phenomena are regulated. But he knows the secret of the magician's power; what the clairvoyant *sees* he is able to *read*; and if he will take the trouble to work out certain problems, the data of which are furnished by his own actual experience, he can ascertain, after a little preliminary instruction in numerical symbolism, the relations which every visible effect bears to its invisible cause, and, by applying to it the key of the "Three Great Axioms," trace its unfoldment in time with unerring accuracy.

THE THREE GREAT AXIOMS:

- I.—Seven is the Perfect Number.⁶
- II.—The Microcosm is a Copy of the Macrocosm.⁷
- III.—All Phenomena have their Origin in Vortices.⁸

These "Three Axioms" are the foundation of occult science, and are of the nature of universal truths, though not axiomatic (or self-evident) to the uninitiated, with the possible exception of No. 2, just as Axiom IX. of Euclid, "the whole is greater than its part," is as self-evident to the unreasoning dog, in the case of

a biscuit, as to the reasoning man. I am not, however, concerned in defending their axiomatic character, but, on the contrary, propose to treat them as mere assertions, and inquire what can be said in favor of their probability.

Is seven the perfect number? Now the whole tendency of modern thought is to recur to the archaic idea of a homogeneous basis for apparently widely different things; heterogeneity developed from homogeneity, as in the search for "protoplasm" in biology, "protyle"⁹ (the name given by Mr. Crookes to the hypothetical homogeneous substance of which the atom is composed) in chemistry, and the force of which heat, electricity, light and magnetism are the differentiations. The direction which modern science is taking is toward a generalization founded on the perception of a harmony of numbers throughout nature. So far back as the year 1844, an article appeared in the *Medical Review* in which the writer asserts the principle of a "generalization which shall express the fundamental laws of all (sciences) by *one simple numerical ratio*," and goes on to say that "from these (Whewell's *Philosophy of the Inductive Sciences* and Mr. Hay's researches into the laws of harmonious coloring and form) it would appear that *the number seven* is distinguished in the laws regulating the harmonious perception of forms, colors and sounds, and probably of taste also if we could analyze our sensations of this kind with mathematical accuracy."¹⁰

Again, there is a periodical septenary return of cycles in the rise and fall of diseases, and in the birth, growth, maturity, decay and death of insects, reptiles, fishes, birds, mammals and man himself. Dr. Laycock (*Lancet*, 1842—43), writing on the periodicity of vita phenomena records "a most remarkable illustration and confirmation of the law in insects," and, having given a number of illustrations from natural history, he adds, "The facts I have briefly glanced at are general facts and cannot happen day after day in so many millions of animals of every kind, *from the larva or ovum of a minute insect up to man*, at definite periods, from a mere chance or coincidence. . . . I think it is impossible to come to any less general conclusion than this: that, in animals, changes occur in every three-and-a-half, seven, fourteen,

twenty-one or twenty-eight days, or at some definite number of *weeks*." In regard to fevers, the same Dr. Laycock states that "whatever type the fever may exhibit, there will be a paroxysm on the *seventh* day. . . the fourteenth will be remarkable as a day of amendment," either cure or death taking place. "If the fourth (paroxysm) be severe, and the fifth less so, the disease will end at the seventh paroxysm, and. . . change for the better will be seen on the *fourteenth* day, namely about three or four o'clock a.m., when the system is most languid." "This law," he says elsewhere, "binds all periodic vital phenomena together, and links the periods observed in the lowest annulose animals with those of man himself, the highest of the vertebrata."

Now if the mysterious Septenary Cycle be a law in nature, if it is found controlling the evolution and involution (or death) in the realms of entomology, ichthyology and ornithology, as in the kingdom of the animal, mammalia and man, why cannot it be present and active in the cosmos in general, and why should not an occultist be able to trace the same law in the life of the solar system, the planet and the races of men which inhabit it? The number seven is the factor element in occult science and in every ancient religion, because it is the factor element in nature.¹¹ And this brings us to the second axiom, "The microcosm is a copy of the macrocosm." This is the law of correspondence, which is the foundation of the true occult science (or rather art) of divination by number, and is dependent on the septenary constitution of the universe. Every series of which seven is the numerical ratio is a "cosmos" in itself, and is *relatively* great or small. The highest expression of this law is the individual man, who is the microcosm *par excellence*. Shakespeare's "Seven Ages of Man" is, of course, purely fanciful. From birth to death there are only five periods: infancy, childhood, youth, maturity and decline. Infancy, however, is preceded by a gestation period ending at birth, and decline is succeeded by a corresponding period of unconscious earth life, which begins with the death of the body and ends with a return of consciousness under totally different conditions. The corresponding macrocosm is the life of the *nation*, which, in its turn, is the microcosm of the macrocosmic *race*.

Putting aside the two unconscious periods with which, for our present purpose, it is not necessary to deal, but which, nevertheless, have their analogs in nation and race, we find the same phenomena of birth, growth and death repeated on a larger scale in the national life, as distinguished from that of the individuals of which the nation is compound.

Let us take modern Europe as an illustration. With the exception of the Slavonic peoples, of whom we shall speak presently, and a small Turanian element which is too insignificant to deal with, the nations of modern Europe and their American and colonial offshoots represent the fifth sub-race of the great Aryan Root Race. In the days of the Roman Empire, these nations were in their infancy. Before the Roman conquest, Gaul, Britain and Germany were not nations; they had only a tribal existence. Their conquest and incorporation into the Roman Empire marked the period of infancy. Roman law was their nurse and protector. To the nurse, succeeded the tutor. The destruction of the Roman Empire and the rise of the Papacy marked the period of childhood, or the beginning of their intellectual life. The period of youth, with its wider interests and enlarged range of vision, began with the Renaissance and ended with the Reformation. The manhood of modern Europe dates from the sixteenth century. We might pursue the analogy further, but the next period, the French Revolution, brings us too close to modern times to render it advisable at the present stage of our inquiries to dogmatize in regard to its significance. Let us turn to the Slavonic people, who belong to the sixth Aryan sub-race, and what do we find? A powerful empire which unites under a despotic government a number of local communes—Russia. The remains of a kingdom—Poland, whose only cohesive force is its religion, and which will be ultimately reabsorbed in the Russian Empire in spite of it. A number of tribes who, oppressed by the alien Turk, have thrown off the yoke, and have been artificially consolidated into little states, whose independence will last as long as, and no longer than, the next great European war. What are all these but the characteristics of a sub-race in its infancy? Western Europeans are accustomed to speak of its barbarism, and in one sense they are right.

Our civilization is a mere veneer on the upper classes, and is as much a foreign growth as Roman civilization in Britain. Their destiny is to evolve a higher civilization of their own in the future. The Russian Empire must die that the Russian people may live, and the realization of the dreams of the Pan-slavists will indicate that the sixth Aryan sub-race has begun to live its own intellectual life, and is no longer in its period of infancy. We need not pursue the subject further than to say that the national character will enable them to carry out experiments in Socialism, political and economical, which would present innumerable difficulties in Western Europe.¹² The above are only given as illustrations of a law which is of universal application, and is known in occult science as the "law of correspondence." It must be borne in mind that, in occult science, the *deductive* method is pursued for purposes of discovery, and the *inductive* for proof.

We come now to the third axiom, "All phenomena are the result of vortical action." What light can modern science throw on this? I have already referred to the tendency of modern science to seek for a homogeneous principle in nature, and to this hypothetical entity Mr. Crookes has given the name of *protyle*. Protyle is, so to speak, the stuff of which atoms are composed. Now, what is this "protyle"—is it force or is it matter? If "protyle" be matter, it must be divisible, and to admit the divisibility of the atom is equivalent to an admission of the infinite divisibility of matter, which materialists are compelled to deny. Buchner, for example, says that "to accept infinite divisibility is absurd, and amounts to doubting the very existence of matter."¹³ The atom then is indivisible. But, as Professor Butlerof points out (in *Scientific letters*), it is also *elastic*:

An attempt to deprive it of elasticity is unthinkable, and would amount to an absurdity. Absolutely non-elastic atoms would never exhibit a single one of those numerous phenomena that are attributed to their correlations. Without any elasticity, the atoms could not manifest their energy, and the *substance* of the materialists would remain weeded of every force. Therefore, if the universe is composed of

atoms, those atoms *must be elastic*. It is here that we meet with an insuperable obstacle. For what are the conditions required for the manifestation of elasticity? An elastic ball, when striking against an obstacle, is flattened and contracts, which would be impossible were it not to consist of *particles*, the relative position of which experiences, at the time of the blow, a temporary change. . . . In other words, elasticity can pertain only to those bodies that are divisible and the *atom is elastic*.¹⁴

"Protyle," then, is not matter, but is it force? Let us quote Professor Butlerof again: "What is force from a strictly scientific standpoint, and as warranted by the laws of the conservation of energy? Conceptions of force arise from our conceptions of this, that, or another mode of motion."¹⁵ It is the translation of one state of motion into another state of the same. But motion implies a something moved, and this something, as we have seen, cannot be matter, for the infinite divisibility of atoms precludes the possibility of conceiving matter as an objective reality. Protyle, or the homogeneous basis of atoms, is, therefore, motion in an unknown medium, or *pure objective force*, and atoms are simple force centers. Is their motion vortical? Such at least is Professor Crookes' opinion. In an address delivered at Birmingham before the Chemical Section of the British Association, he calls attention to the existence of bodies "which, though neither compounds or mixtures, are not *elements* in the strictest sense of the word—bodies which I venture to call 'meta-elements.'"¹⁶ After giving a large number of examples of bodies, apparently the same, which, yet, when examined very closely, were found to exhibit differences which, however imperceptible, still show that none of them are simple bodies, Mr. Crookes is obliged to find some means of reconciling the new discovery with the old "periodic theory," which stands in the way of an unlimited multiplication of elements.

That theory [he says] has received such abundant verification that we cannot lightly accept any interpretation of phenomena which fails to be in accordance with it. But if

we suppose the elements reinforced by a vast number of bodies, slightly differing from each other in their properties, and forming, if I may use the expression, aggregations of nebulae where we formerly saw, or believed we saw, separate stars, the periodic arrangement can no longer be definitely grasped. *No longer; that is, if we retain our usual conception of an element*. Let us then modify this conception. For element, let us read 'elementary group'—such elementary groups taking the place of the old elements in the periodic scheme—and the difficulty falls away. In defining an element, let us take, not an external boundary, but an internal type. Let us say, e.g., the smallest ponderable quantity of yttrium is an assemblage of ultimate atoms almost infinitely more like each other than they are to the atoms of any approximating element. It does not necessarily follow that the atoms shall be all absolutely alike among themselves. The atomic weight which we ascribed to yttrium, therefore, merely represents a mean value around which the actual weights of the individual atoms of the 'element' range within certain limits. But if my conjecture is tenable, could we separate atom from atom, we should find them varying within narrow limits on each side of the mean. The very process of fractionation implies the existence of such differences in certain bodies.¹⁷

He goes on to say that "this deviation from absolute homogeneity . . . will perhaps be clearer if we return in imagination to the earliest dawn of our material universe, and, face to face with the great secret, try to consider the processes of elemental evolution." The result at which he arrives is, as far as it goes, absolutely correct, and is a truly marvellous example of the direction which modern science is taking in the person of one of its highest representatives. It would almost seem as if the chasm between the "superstitions of the past" and "exact" science is about to be bridged over.

In a lecture given a year later at the Royal Institution, he pictures the following:

... the action of two forces on the original protyle, the one being time, accompanied by a lowering of temperature, the other swinging to and fro like a mighty pendulum, having periodic cycles of ebb and swell, rest and activity, [but] it is evident a third factor must be taken into account. Nature does not act on a flat plane; she requires space for her cosmogenic operations, and if we introduce space as the third factor, all appears clear. . . . Let us suppose the zigzag diagram [Professor Emerson Reynolds'] not drawn upon a plane but projected in a space of three dimensions, what figure can we best select to meet all the conditions involved. . . , inasmuch as the curve has to pass through a point neutral as to electricity and chemical energy twice in each cycle? . . . A figure of eight (8), or lemniscate. . . fulfills every condition of the problem. If we project this figure in space, we find, on examination, that the points of the curves where chlorine, bromine, and iodine are formed come close under each other; so also will sulphur, selenium, and tellurium; again, phosphorus, arsenic and antimony, and, in like manner, other series of analogous bodies. It may be asked whether this scheme explains how and why the elements appear in this order? Let us imagine a cyclical translation in space, each evolution witnessing the genesis of the group of elements which I previously represented as produced during one complete vibration of the pendulum. Let us suppose the one cycle has been thus completed; the center of the unknown creative force, in its mighty journey through space, having scattered along its track its primitive atoms—the *seeds*, if I may use the expression, which are presently to coalesce and develop into the groupings now known as lithium, beryllium, boron, carbon, nitrogen, oxygen, fluorine, sodium, magnesium, aluminium, silicon, phosphorus, sulphur and chlorine. What is most probably the form of track now pursued? Were it strictly confined to the same plane of temperature and time, the next elementary groupings to appear would again have

been those of lithium, and the original cycle would have been eternally repeated, producing, again and again, the same fourteen elements. The conditions, however, are not quite the same. Space and electricity¹⁸ are as at first, but temperature has altered, and thus, instead of the atoms of lithium being supplemented with atoms in all respects analogous with themselves, the atomic groupings, which come into being when the second cycle commences, form, not lithium, but its lineal descendant potassium. . . . Each coil of the lemniscate track crosses the same vertical line at lower and lower points. . . . Dominant atomicities are governed by the distance (backward and forward) from the neutral center line, monatomic elements being one remove from it, diatomic, two removes, and so on. In every successive coil the same law holds good.¹⁹

Is this a new discovery, or was it ever known before? One of the "superstitions of the past" was a belief in the magic virtues of the Caduceus. The form was modified by the Greeks, but the original Caduceus of Hermes (the Egyptian Thoth, the Hebrew Enoch, the greatest of the Hindu Seven "Pitris" or enlighteners) was a rod entwined by two serpents. Everyone knows the form of the Caduceus, and what is it but a lemniscatory series?²⁰ It was the symbol of magic (or wisdom), because magic is that art by which man, recognizing the essential identity of his own spiritual nature with the forces that lie behind the phenomenal universe, becomes able to produce similar phenomena on a small scale. "No one," says Madame Blavatsky, "will deny that the human being is possessed of various forces; magnetic, sympathetic, antipathetic, nervous, dynamic and mental, and that they are all biological in their essence; the physical intermingling with, and often merging into, those forces which we call intellectual and moral; the first being the vehicles, as it were, of the second. Their presence and co-mingling are of the very essence of our being; they are not suppositions and abstractions, but realities, and the only active realities whose attributes can be determined by direct observation."²¹ In spite of all atomo-mechanical

theories by which scientific materialists hope to avoid the plain issue of the divisibility or indivisibility of the atom, the fact remains that the whole science of occultism is built on the doctrine of the illusory nature of matter.²²

I have now dealt as briefly as possible with the three axioms, not, of course, with the idea of *proving* them, but for the purpose of showing that they possess no inherent improbability, inasmuch as they are supported by a large mass of evidence, and witnessed to by a large number of persons who would indignantly repudiate any attempt to impose dogmatic utterances, in the shape of axioms, as a basis for scientific investigation.

LECTURE THREE

It is related in the Talmud that Rabbi Eliezer ben-Orcanaz having replied unsatisfactorily to certain questions propounded to him concerning his teachings, the doctors present refused to admit his conclusions. Thereupon Rabbi Eliezer endeavored to convince them of the truth of his doctrines by causing a carob tree to rise from the ground and transplant itself a hundred cubits away; a rivulet to flow backward; and, finally, the Great Bath-Kol, or voice from heaven, to say, "What are the opinions of all the Rabbis compared with the opinion of Rabbi Eliezer?" Then arose Rabbi Joshua, and said, "It is written 'the law is not in heaven, it is in your mouth and in your heart.' When, therefore, Rabbi Eliezer has proved to us that carob trees, rivulets and unknown voices afford us reasonings equal in value and weight to that reason which God has placed within us to guide our judgment, then we will admit their testimony and estimate them as Rabbi Eliezer requires."¹

If this wise advice had been followed by Christians, much time and energy would have been diverted into more useful channels than profitless attempts to prove that the Christian revelation must be true because our Lord and His Apostles worked what are called "miracles."

These "evidences" of Christianity, as they are called, are not only useless, but sometimes even mischievous, as, for example, the arguments from "design," etc., to prove the existence of God. Their very plausibility was a real danger until the scientific doctrine of evolution revealed their superficial nature. Of course, God does not *exist*, He *subsists*; otherwise He would not be God.²

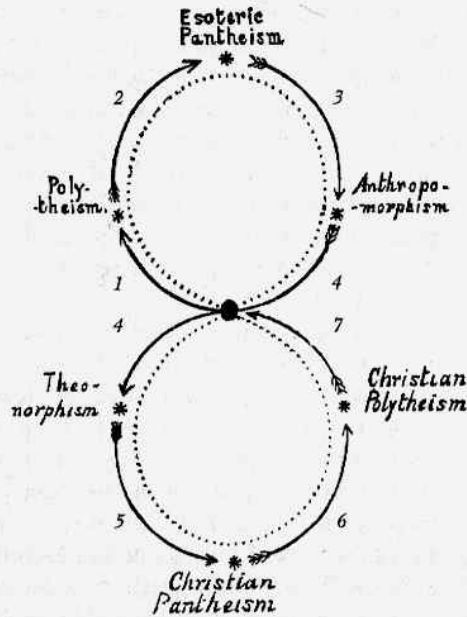
This, it may be said, is Pantheism, but Pantheism, like all other false, or rather defective, systems, is right in what it asserts, and only wrong in what it denies—viz., personality, which Pantheists (who, like the man in the German proverb, are unable to see the forest for the trees³) hold to be excluded by the doctrine of immanence.

The doctrine of God's immanence in the cosmos is, however, essential to Christian monotheism, and has the authority of S. Paul himself, who made effective use of it in combating the agnosticism of the Athenian philosophers which, like modern materialism, was based on atomo-mechanical conceptions, or rather misconceptions, of the universe. The great error of Pantheism is that it takes the reflection of God in nature for Himself, and thus lays itself open to the charge of atheism. Evolution, which is progress from imperfection to perfection, cannot be predicated of the Divine Being, Who can never be otherwise than perfect. Of God, in His essence and absolute Perfection, we can, and do, know nothing, but only His reflection in time, which is the medium of illusion. There can be no evolution of God Himself, but our human conceptions of Him the Cause are, in themselves, of the nature of effects, and the *effect* is the unfoldment of the *cause* in time. But we may speak of the evolution of the God-Idea, or man's conception of Him, which proceeds apace with man's own intellectual and spiritual evolution. Now, the God-Idea, like all other phenomena, is the result of vortical action, for the same law prevails in the intellectual and spiritual as in the physical world. This, however, requires explanation. "How," it may be said, "can ideas and spiritual concepts be spoken of in terms of motion?" In this way: our conceptions of force on the physical plane arise from motion, and motion is that which increases or diminishes the distance between one object and another. Now as distance is a term which can be predicated of abstract ideas—the distance between love and hate, for example—we may speak of that which increases or diminishes the distance between separate ideas as motion on the intellectual plane. Accordingly, if

motion in the physical world implies physical force, we may use the term intellectual force to denote that which causes motion in the world of ideas. Again, motion implies direction, which involves the idea of space, and time is, of course, an element in every conception. Given then time, space and force on the mental plane, and vortical, or any other kind of motion, may be predicated of mental concepts. If, therefore, it be a universal truth that all phenomena are the result of vortical action, what may we expect to find when we endeavor to trace the course of the evolution of the God-Idea?

And here it is necessary to call attention to one or two facts. I have said that the evolution of the God-Idea proceeds apace with man's own intellectual and spiritual development. God is that which we shall be eternally in process of knowing, and, at every fresh stage, former ideals of the Supreme Being appear grotesque, and we wonder how they can ever have been entertained by intelligent men. It is only necessary to refer to the horrible figment of Calvin and the "Three Lord Shaftesburys in one Lord Shaftesbury"⁴ of the last generation, as examples of that fatal religious empiricism whose inevitable tendency is the establishment of a rival devil successfully disputing the Divine Supremacy. In considering, therefore, the evolution of the God-Idea, we must bear in mind that the thinking nations of the world belong to the Aryan, or fifth, period of this planet, corresponding to the period of maturity in the individual man or the microcosm; and we may expect to find, therefore, that so far as God can be apprehended by the intellect, or fifth principle,⁵ man will attain to that apprehension before its close. The fuller *spiritual* apprehension of God requires faculties which are yet in embryo, and is reserved for future stages of man's evolution, when he will enter on the period of his decline of earth-life and preparation for a higher consciousness.

Let us see, then, whether the law of the double vortex, or lemniscate, holds good on the intellectual as well as on the physical plane. The diagram which follows will illustrate my meaning:



Round the dotted figure of 8, which stands for the evolution of the God-Idea in the Fifth Root Race, are seven arrows, numbered 1, 2, 3, etc., representing the seven stages of progression, and corresponding roughly to the sub-races. I say roughly because, for our present purpose, it is necessary to indicate these stages definitely, and it would land us in inextricable confusion if we endeavored to trace the evolution of the God-Idea in any given sub-race without taking into account all the various and complex forces which go to form the intellectual life of the tribes and nations of which it is composed. But, roughly, we may say the seven stages in the Root Race correspond to the intellectual growth of the seven sub-races in their order. The black disc in the middle of the figure represents the neutral center of ignorance, corresponding, in Mr. Crookes' scheme, to the "point neutral as to electricity and chemical energy." The evolution of the God-Idea starts from this neutral center, arrives at

the same point halfway in its evolutionary course; and touches it again at its finish. But ignorance is of two kinds, the ignorance of hope and of apathy; and it is the latter which characterizes the ignorance of the materialistic or fourth period. Intellectual materialism seeks to dignify it by calling it "agnosticism," and even "scientific agnosticism," which, if it mean anything, means that ignorance of God is the beginning of wisdom. We shall, however, deal with this phase of evolution in its place. The arrows, representing the seven stages of progress, point in their order to six asterisks which indicate the prevailing religious tendencies of the respective periods. It must not, however, be assumed that the advance proceeds with unimpeded regularity. It resembles the ebb and flow of the tides of the sea, rather than the steady progress of a river—hence the difficulty of assigning to any given sub-race a particular form of religion. A sub-race is composed of many nations whose intellectual life is dependent on so many and various accidents, such as geographical position, physical type and development, etc., as to preclude the attempt to label it with any approach to accuracy. Besides, the element of degeneration has to be taken into account. Degeneration is now a recognized fact in science, and, as a writer in *Lux Mundi*⁶ has well observed, it "acts more powerfully in religion than in any other region." Religion never rises above its last reformer until a new one appears.

Take, for example, the period represented by arrow 4. It may be said to begin with the return of the Jews from Captivity, and to be drawing toward its close at the present time. Before the Captivity, nothing is more noticeable in the history of the chosen people than their strong tendency to Polytheism. The reason is that they were surrounded by degenerate offshoots of the nations who had survived the periodical cataclysm which paved the way for the evolution of the Fifth Root Race. In spite of the restrictions imposed on them by the Mosaic law, marriages were, from time to time, contracted with the surrounding heathen; this hybrid element in the nation contributed powerfully to its degeneration, and the people, on whose life the fate of the whole race depended, were dying fast. The Captivity was their

salvation. For a time they ceased apparently to exist, but during that time a wonderful change was wrought. They came into contact with a still vigorous branch of the Fourth Root Race, over whose intellectual life a wave of Aryan influence had flowed. It was about that period that the followers of Sakya Muni experienced a fierce persecution from the adherents of the unreformed Brahminism, which terminated in their expulsion from peninsular India. The votaries of Buddha fled eastward and northward, planting in some of the Hindu-Chinese nations their religion under Brahminical forms, and in others engrafting their contemplative Theism on the prevalent idolatries; for, in Buddhism, there has always been an esoteric and an exoteric doctrine, the former of which is capable of adaptation to any existing religious system. There can be little doubt they also fled westward to Babylon, for we recognize them in the "Brachmani," of whom frequent mention is made both in the later philosophical and the ecclesiastical writings. S. Clement of Alexandria mentions Buddha by name as "honored by the Brachmani as a God, on account of his virtue."⁷ Had they been adherents of the *old* Brahminism, they would certainly have reported nothing good of Buddha.

The captivity must have cut the Jews to the heart. As they "sat by the waters of Babylon and wept when they remembered Zion," their case seemed hopeless. But a remnant of the nation survived the fiery ordeal, and when, at the end of 70 years, they returned to the land of their fathers, every vestige of their old tendency to idolatry had been obliterated. Formerly they gravitated towards polytheism. Now their monotheism was ineffaceable. But, as I shall endeavor to show later, a distinct advance had been made during that period in the evolution of the God-Idea. The crude anthropomorphism of the pre-Captivity era was modified by a Pantheistic element of Aryan origin, which was subsequently engrafted on the old stock and bore fruit in the Kabbalah and Alexandrian mysticism.

Understand then, that though the God-Idea evolves through seven forms in the Fifth Root Race, and that they correspond roughly, in their order, to the evolution of the seven sub-races,

the former is an intellectual, and the latter a physical evolution. The septenary law prevails on both planes, but it cannot be expected that *all* the laws which govern the intellectual region should correlate *accurately* with those by which purely physical phenomena are regulated. We shall endeavor, therefore, to trace the evolution of the God-Idea with only occasional reference to the correspondence of its stages with the seven sub-races.

A glance at the diagram will reveal a rather curious fact, viz., that while arrows 1 and 2 mark a steady advance in the intellectual apprehension of God, arrow 3 seems to indicate a retrograde motion, for no one will deny that anthropomorphism is *intellectually* a distinctly lower conception of God than Pantheism. The close of the second stage marks the period of the highest civilization in India some thousands of years before the Christian era, and I have given it the name of "Esoteric Pantheism," because, while Brahminism is a polytheistic religion for the multitude, it is founded on a philosophical system which is essentially Pantheistic. Hitherto the evolution of the God-Idea had been a purely intellectual one. It was, so to speak, the discovery of God in His aspect of Unconditioned Cause. But the personal, and with it the moral, element was lacking, and in order that the evolutionary track should not return into itself, an impetus in a fresh direction was necessary. It will be remembered that, in Mr. Crookes' scheme, the lemniscate is projected in a space of three dimensions, the planes of the two curves not coinciding. To produce this figure it is necessary to postulate three forces: the centripetal and centrifugal for the curves, and a lateral force for their angular incidence. In the physical evolution of the elements, this third factor is represented by a *lowering of temperature*. Can we find anything corresponding to this in the evolution of the God-Idea? If the term "intellectual temperature" be admissible, does history point to any event which would seem to indicate such a condition at any given period? Now, whatever may be said in favor of the policy of isolation which was the key-note of the Mosaic legislative system, it was certainly not calculated to promote intellectual growth in the people who submitted to it. Material prosperity was the reward of obedience,

and the punishment of disobedience was disease, or destruction at the hands of their enemies. Of a future state, or life beyond the grave, they do not seem to have formed any idea in the pre-Captivity era; and, in later times, the sect of the Sadducees appealed triumphantly to the Law and the earlier Prophets as affording no authority for the belief of the Pharisees in a spiritual world and spiritual beings.⁸ It seems, at first sight, curious that the people, on whom depended the intellectual and moral future of the whole race, should develop a civilization so grossly material. They carried neither science nor art one step forward. The second commandment froze up art, and all scientific inquiry was checked by the answer, "things are thus and not so, because Jehovah wills it." As to the wisdom of Solomon and the magnificence of the first temple, there can be little doubt that both have been grossly exaggerated. Otherwise, it is a most extraordinary fact that the Jewish nation over whom, but a few hundred years before, the mighty Solomon had reigned in all his glory with a magnificence scarcely equalled by the greatest monarchs, spending millions of money on a temple, was overlooked by the historian Herodotus, writing on Egypt on one side and of Babylon on the other, visiting both places, and of course, almost necessarily passing within a few miles of the splendid capital, which, like the phoenix, had risen from its ashes. And if Solomon was remarkable for his wisdom, it must be remembered that, in his old age, he went after other gods, and was probably initiated into their mysteries.

How, then, was Jewish anthropomorphism an advance on Hindu Pantheism? It was not an intellectual advance at all, but a moral one. For the first time in the history of the Fifth Root Race, the idea of God was inseparably connected with the idea of righteousness, and the intellectual evolution received a temporary check from the lateral force of a spiritual revelation, the effect of which was to alter the angular incidence of the lower evolutionary curve. It was the revelation of the Divine Personality in its aspect of Unity, and a preparation for the fuller revelation of the WORD MADE FLESH and the Christian doctrine of the Trinity in Unity, which alone is capable of reconciling the

seeming contradiction between immanence and personality. Thus the apparently retrograde movement was, in reality, a step forward; for while monotheism, in its lowest form of anthropomorphism, is scientifically grotesque, in its highest it has this advantage over pantheism, viz., that it is incapable of being "defecated to a pure transparency." Monotheism, in fact, is a spiritual revelation. It is quite a mistake to suppose, with most theologians, that "primitive man" worshipped one God. Primitive (material) man⁹ worshipped the ghosts of his ancestors, and polytheism, as Mr. Herbert Spencer shows, was the next development. Abraham was the first monotheist, for the pre-Abrahamic period of Jewish history must be relegated to the region of symbol and myth; and to him, as the father of the chosen people, was imparted the revelation that there is one Supreme God. But the revelation of His Name was reserved for a later period, and was vouchsafed to a man better fitted by education to receive it than the half-civilized nomad chief. It was to Moses, "learned in all the learning of the Egyptians," that God revealed His name of *Yah-veh* (or Jehovah), which corresponds to the Hindu *Manu-Swayambhuva*¹⁰ or self-existent, with this difference, that *Yah-veh* involves the idea of personality. We learn from Exodus v. iii that by this name He was not known to Abraham, Isaac, and Jacob. The name, it is true, frequently occurs in the book of Genesis, but it is the opinion of Calmet, and most other commentators, that it is used there by anticipation. Now this marks a very important step in the evolution of the God-Idea. The name given to God by a nation implies the character of its own moral development, but this name being given to the Jews as a revelation involves, of course, elements of thought beyond what they had attained to. This name distinguishes the true God from all false ones. It is well said by Dr. Kay (*Crisis Hupfeldiana*, p. 9) that "in that oft recurring phrase 'Yah-veh your Elohim' it is clear that we could no more transpose the words than in the expression 'I am Joseph your brother'. . . . *Yah-veh*, though etymologically signifying self-existent, yet, as being the *personal* name, gathered up into association with itself whatever attributes were manifested in God's condescending

intercourse with man, especially therefore His righteousness, faithfulness and mercy."¹¹

But, as the intellectual evolution from ancestor worship to Pantheism was a gradual process, so also was the evolution of the idea of God's personality. Anthropomorphism was naturally the first step, and communication was always through the "angel of Jehovah," of whom we shall treat further when we come to speak of the celestial hierarchy. The anthropomorphic element is, indeed, inseparable from the idea of personality, and its evolutionary culmination in the "Word made Flesh" is a witness to its necessity as a means whereby man may be brought into his true relations with God. To this next development I have given the name "Theomorphism," which marks the close of the fourth period, and this, as I have said, brings us to quite modern times. Theomorphism is the worship of the Divine Man; and here we find ourselves face to face with the difficulty before mentioned. It is almost impossible to correlate this period at all accurately with the history of the fourth and fifth sub-races. In what are sometimes called the "ages of faith," when the fourth sub-race, or the Latin nations of Europe, were the leaders of religious thought, Christ was undoubtedly worshipped as God. But the doctrine of the Holy Trinity, apart from which Theomorphism would have no *raison d'être*, was a dogma of the schools; and, throughout the middle ages, it manifested a constant tendency to degenerate into Tritheism, which is a step backward in the direction of anthropomorphism. This tendency showed itself in the art of the period in which God the Father is frequently represented as an old man with a flowing white beard, seated on a throne, and holding before Him the crucified Redeemer, while a white dove, symbolical of the Holy Spirit, hovers above. Degeneration reached a further stage in the spurious Trinity of the Father, Mother and Son, of which mediaeval art furnishes several examples. On the other hand, modern Theomorphism inclines to the opposite extreme of a shadowy Pantheism, and for this reason I have placed it midway between the fourth and fifth period. The fifth sub-race may be described roughly as the English-speaking people.¹² Of course it contains fourth, and

even third, sub-race elements, but few will deny that religious thought has shifted its center of gravity in modern times, and that it is to English, rather than Latin Christianity, that we must look for further development of the God-Idea. The evolutionary tide wave has receded from the fourth sub-race, and the Latin nations of modern Europe exhibit a strong tendency toward scientific materialism, against which the Church, deprived of her former power and influence, can only feebly protest. But in England materialism has spent its force. The tide is advancing, and has already checked the flow of the backward current. The tendency toward materialism which, ten or fifteen years ago, characterized English science in the person of its highest representatives is now a thing of the past. "Huxley" and "Tyndall" are no longer names to conjure with, and, indeed, aggressive scientific materialism may be said to have died with Professor W.K. Clifford.¹³ It must, however, be admitted that much of the current agnostic speculation on the existence of a "First Cause" is still tainted with materialism. When Mr. Herbert Spencer, e.g., defines the "Unknowable" as a "power manifesting through phenomena" and "an infinite eternal energy," it looks as if he were only able to grasp the physical aspect of being, or the energy of cosmic substance. That cosmic energy may have for its cause cosmic *ideation* does not seem to have occurred to him, and there can be little doubt that this one-sided mode of dealing with the problem is largely due to the pernicious practice of subordinating consciousness to the things of which consciousness takes account, and regarding it as a by-product of molecular action.¹⁴ Be that as it may, it is beginning to be pretty well recognized, in England and America, that materialism has said its last word, and that if we wish for a satisfactory explanation of the Universe, science must look in another direction. With the decay of materialism has disappeared much of that hostility to religion which, until quite recently, characterized the attitude of the leaders of scientific thought. On the other hand, the leaders of religious thought—in the Church of England at any rate—so far from regarding scientific discovery in the light of an enemy, are willing, and even anxious, to claim it as a friend and ally.¹⁵ With

Christianity, on its moral side, science has no quarrel, but as sacramentalism—or the recognition of the principle that the *noumenon* is the reality and the *phenomenon* the illusion—does not yet commend itself to the scientific mind as a working theory of the universe, which, like evolution, may be a basis for a new departure in its methods of investigation, the claims of Christ to Divinity are disregarded.

Accordingly, we find that while the religion of the fifth sub-race is distinctly Theomorphic, its science exhibits a strong tendency in the direction of Pantheism. But the religious and intellectual evolution of the sub-race are both converging to the point of sacramentalism, and when that point is reached, and the pioneer of scientific sacramentalism appears, the fifth period of the evolution of the God-Idea will draw toward its close, and Christian Pantheism will put an end to the conflict between science and religion which has lasted so many centuries.

Of the next development, or "Christian Polytheism," I propose to treat in the following lecture, which will deal with the Celestial hierarchy.

LECTURE FOUR

In the preceding lecture I endeavored to show how the revelation of the Divine Unity acted as a lateral force on the cyclic evolution of the God-Idea, projecting it in a fresh direction and round another center. It started as a purely intellectual process, and the first coil of the lemniscate had for its center the human reason. But "the world by wisdom knew not God," and if further progress was to be made a new center was necessary. In the fullness of time the Divine Man appeared. The God-Idea had evolved through the successive stages of Polytheism, Pantheism and Anthropomorphism, and had arrived once more at the neutral center of ignorance.

Now whatever opinions may be held in regard to the Person of Christ—whether He was Divine, or human, or semi-human, or praeter-human, or, as the Catholic Church has always maintained, God and Man, "yet not two but one Christ"¹—it will not be denied that His appearance in the world marked the close of one intellectual epoch and the beginning of another. Pre-Christian speculation about God was essentially teleologic. It was an endeavor to account for the existence of man and the phenomenal universe, and it reached its highest intellectual point in Hindu Pantheism. But the moral element which, in modern times, is recognized as essential to the conception of God, was conspicuous by its absence, and it was not until that period was drawing toward its close that we recognize in the writings of Plato the first shadowy indications of the necessity of a moral center for any further development of the God-Idea; and of the existence of such a center nature afforded no proofs.² The neutral point of ignorance was again reached and man was without

God or hope in the world, when suddenly a great sign appeared. A Man was born in an obscure province of the Roman Empire who claimed to be Himself that center. We are not concerned at present with the defense of this claim, but merely point out that it has been found impossible to ignore it. The most "liberal" of modern thinkers shrink from charging with audacious imposture the founder of an ethical system which compels their admiration, and Whose life was the highest recorded manifestation of the Religious Ideal. Accordingly, the ingenuity of those who are unable to accept His claims to Divinity has been taxed to the utmost in the endeavor to explain them away. That He was a great moral teacher no one denies, but that His Person has "a metaphysical and *cosmical* significance"³ is an idea repugnant to an age so impatient of the supernatural as our own. But it has to be taken into account and, accordingly, the interest of modern physical enquiries into the laws of the cosmos or the origin of Man is immediately heightened when these enquiries are suspected to have a bearing, however indirect, upon Christ's Sacred Person. The evolution of the God-Idea in the pre-Christian era, consistently with its teleologic character, had for its center the human reason. But this is now felt to be inadequate to meet the altered conditions of the problem. So long as the evolutionary track was confined to the intellectual plane, the centripetal force of reason maintained the necessary equilibrium. But the lateral spiritual impetus introduced a new element, that of righteousness, as essential to the conception of God, and the centrifugal force of scientific enquiry, which would otherwise expend itself in a tangential direction in its endeavor to compass the Infinite, is held in equilibrium by the Personality of Christ. A personal center has this great advantage, that its sphere of attraction is not limited to the intellectual plane, but is able to control the centrifugal force of speculation about God, whether it take a physical, intellectual, or moral form. Accordingly, under the Christian dispensation, belief in God may take any form that is not inconsistent with believing "*rightly* the Incarnation of our Lord Jesus Christ," and this constitutes the claim of the Christian religion to Catholicity. Belief in God can only take three

forms, polytheism, pantheism, or anthropomorphism, and the doctrine of the Holy Trinity is alone capable of blending into a synthetic unity these apparently irreconcilable ideas.⁴ The worship of the Man-God satisfies the anthropomorphic instinct which differentiates religion from philosophy. The sacramental idea, which is involved in the doctrine of the "Word made Flesh," is essentially pantheistic; while polytheism, or the recognition of diversity in unity in teleologic research is redeemed from the charge of idolatry when the principle laid down by S. Paul (I Cor., ch. viii.) is admitted, that though "there be gods many and lords many," yet (*for us*), there is but "one God and one Lord"—that is, all secondary causes have their origin in the one great Cause to Whom alone supreme worship is due.⁵

It is with this polytheistic element in Christianity that we have now to deal, and it may be as well here to anticipate two objections that may be raised against the existence of any such element. The first is a religious objection, viz., that polytheism, or the recognition of inferior deities, even if such exist, is contrary to the spirit of Christianity, and is distinctly forbidden in Holy Scripture, inasmuch as it tends to obscure our relations to the Supreme Deity. There is much force in this objection. The danger was formerly very great and has not yet wholly ceased. Communion with higher intelligences *may* lead to the sin of idolatry unless certain conditions are observed. As I am not writing for initiates but for ordinary Christians, I may as well say at once that they should never be approached except through the sacrament of Holy Communion, or in terms officially authorized by the Church in the case of Roman Catholics. On the other hand, I may be allowed to point out that the question of a polytheistic element in Christianity is, at present, of scientific interest only. We have not yet arrived at that stage of the evolution of the God-Idea in which it will have a religious significance.

The second objection is that the existence of inferior deities is a purely gratuitous assumption. "Granted," it may be said, "that the physical universe has its origin in that which is not physical, why should we seek to differentiate the Unknown Cause?" The answer is, because the logical sequence of analogies

in the evolution of beings demands it. We are obliged to conceive of the Supreme God, on the one hand, as a purely spiritual essence, exalted above all that is finite, and on the other, as having a definite relation to the created universe. Now creation involves intention, desire, thought, work; and these are properties that imply limit and therefore belong to a finite being. And, moreover, the imperfect and circumscribed nature of this creation precludes the idea of its being the direct work of the Infinite and Perfect. The solution of the problem lies in the Christian revelation of the Word made Flesh. A revelation, as I have said, is the unveiling of a hidden truth, and that this is a truth is proved by the fact that on no other intelligible hypothesis can the existence of the universe be accounted for. Let us examine it.

Of God's nature in Itself we can and do know one thing only—that it is transcendent love. Now love is the manifestation of self to that which is not self. How then is the love of the Father revealed? In and through the Son, who, by manifesting in time, returns the love of the Father by revealing it, for otherwise the love of God would be manifest only to Himself. The Son is therefore the cause of the universe, or, as S. John puts it, "All things were made by Him and in Him was life,"⁶ for "the effect is the unfoldment of the cause *in time*."⁷ We may regard the universe, then, as a theophany, or the externalization of the Divine Love.

The question then arises, "By what process does the love of the Eternal manifest in time?" "The *life* of the Word," says S. John, "is the *light* of men."⁸ The Son, therefore, by limitation becomes the Divine Reason, or the connecting link between the relative and the absolute. In the Kabbalistic *Book of Zohar*,⁹ the principle is thus formulated, "All that is has its origin in the Ain Soph" (or Divine Wisdom).¹⁰ "But the idea is at first undeveloped; it lies enfolded within itself. When the idea begins to expand, it arrives at the degree of *spirit*, then it takes the name of *intelligence* (or the reason of the creature), and is no more, as before, hidden, the idea has externalized itself." Accordingly it is through the "Sephiroth," or intelligences, that the "Ain Soph"

issues ultimately in the plastic principle of the material universe.¹¹ It is here that the polytheistic element in Christianity comes in, for the idea which is popularly held of creation as the making of something out of nothing is absurd, and irreconcilable with the omnipresence of God. Matter is a mode of force, force is a mode of will, and will is a mode of intelligence.¹²

The Sephirothal series of the Kabbalah, however, is open to one grave objection. It takes no account of the element of illusion which is necessarily implied in the theophanic doctrine; for the universe is not *real* because it is not *eternal*. God is the only reality, and the cosmos is a reflection of Him, as it were, in a mirror. Pantheism takes the reflection for the reality, and thus lays itself open to the charge of atheism. In dealing, therefore, with the process by which the Eternal manifests in time, I prefer to adopt the Dionysian series, which not only has the advantage of being in accordance with Christian tradition, as probably derived from S. Paul himself, but meets all the conditions required. Dionysius the Areopagite, said to have been consecrated by S. Paul bishop of Athens, has always been regarded in the Christian Church as the great authority on the celestial hierarchy, and is referred to by Dante in his vision of Paradise as

. . . . quel cero

Che, giuso in carne, più addentro vide
L'Angelica natura e'l ministero.¹³

It is true that modern criticism assigns a later date to the writings which, at one time, were directly attributed to him, but this is of little consequence. Pseudepigraphy was formerly a very common method of embodying tradition, and there is no reason to doubt that the unknown compiler has fairly dealt with the materials of which he was in possession.¹⁴

In these writings we have, collected and focused, all extant traditions in regard to the celestial hierarchy, and the system thus elaborated is not only in harmony with modern thought, but does not run counter either to Holy Scripture or to the Christian view of the relations between God and man. According to the

Dionysian scheme, there are nine orders of celestial beings, and grouped in triads, they correspond to the Brahminical "Trimurti"¹⁵ or Elements in the developing process by which the material universe was evolved out of pure spirit.

FIRST TRIAD

Seraphim (Σεραφίμ)
Cherubim (Χερουβίμ)
Thrones (Θρόνοι)

SECOND TRIAD

Dominions (Κυριοτητεζ)
Mights (Δυναμειζ)
Powers (Εξουσαι)

THIRD TRIAD

Principalities (Αρχαι)
Archangels (Αρχαγγελοι)
Angels (Αγγελοι)

The first triad cannot properly be termed separate beings, but rather Divine faculties or emanations. They correspond to the "Adi Buddha"¹⁶ of the Indian mystics, and represent the sum total of all the spiritual energy and wisdom in the universe. Just as the brain is the center from which radiate numberless faculties—physical, intellectual, and aesthetic—so the Seraphim and Cherubim and, in a less degree, Thrones must be regarded as the primal outward manifestations of the Deity. They belong to the region of absolute consciousness, or *duration* as distinguished from *time*, for time is that which produces illusion. What we call the present is only a mathematical line dividing that part of duration which we call the future, from that other part which we call the past. The real person or thing is for us composed of the sum of all its various and changing conditions *as it passes through our plane of consciousness*. "No one could say that a bar of iron dropped into the sea, came into existence as it left the air and ceased to exist as it entered the water, and that the bar itself

consisted only of that cross section thereof, which at any given moment coincided with the mathematical plane which separates, and at the same time joins, the atmosphere and the ocean."¹⁷ Even so, the sense of actuality which we derive from this succession of momentary glimpses of any person or thing is an illusion, for it is only, as it were, a cross section of the reality. The Seraphim, then, represent the Divine Love in its absolute consciousness, the Cherubim, absolute Divine Wisdom, and Thrones, the absolute Divine Sovereignty.¹⁸ The last in the series, "Thrones," connect the first with the second triad. It must be borne in mind that we are here dealing with modes of existence that are utterly transcendental, and, accordingly, when we say that "Dominions" are the first *objective* manifestation of the *subjective* Divine Sovereignty and collectively the male principle of the cosmos, we must not be understood to mean more than they belong to the region of relativity, that is, they are *existences* on the highest plane of consciousness or pure spirit. "Mights" (Δυναμεις) correspond to the Indian "Mula Prakriti,"¹⁹ which is primordial substance, or pure force on the plane of spirit. It is the noumenon of all phenomena on every plane of relative consciousness, and is, so to speak, the matrix or female principle in the universe, which is the fruit of the mystic union between Prakriti and *Purusha*, or pure undifferentiated spirit. The last order in the second triad are "Powers." This, however, is a very inadequate rendering of the word (Εξουσαι), which denotes objectivity. They are the only ones in this group who, in any human sense, can be said to exist objectively; and are of two kinds, the Powers of Light, and the Powers of Darkness. Of the latter I propose to treat in a succeeding lecture in connection with the origin of evil and the mystery of the Eighth Sphere. The Powers of Light are the "Elohim" (gods) of the first chapter of Genesis, who speak in the first person plural (Let *us* make man in our own image),²⁰ and the seven spirits (or breaths) of God mentioned in the Apocalypse. They are, in a certain sense, the creators of the world; that is to say, the world proceeded from them, for, as we have seen, the idea which is popularly held of creation as the making of something out of nothing is absurd, if

for no other reason than that it is inconsistent with the doctrine of the omnipresence of God. Each of the seven breaths is correlated to the seven-fold occult forces of nature operating on different planes of consciousness, and these occult forces are correlated, in their turn, to potentialities inherent in every human being, but of the nature of which the large majority of men are totally ignorant. I am precluded, however, for obvious reasons, from enlarging on this head. The creator of the material world was Jahve (or Jehovah) the Lord of form. And here it is necessary to correct an error so widely prevalent that the very notion of its being an error will fill many people with astonishment. It has somehow come to be taken for granted that Jehovah is the First Person in the Holy Trinity, and yet there is not the faintest shadow of authority for such a statement from beginning to end of Holy Scripture. S. John expressly states that by the WORD all things were made. Our Lord said to the Jews, "Your father Abraham rejoiced to see my day and was glad (S. John VIII. 56). Everything points to the fact that God always reveals Himself, whether as Creator, Redeemer, or Sanctifier, in, by and through, the WORD, nor is it possible to conceive of any other way in which the Eternal could manifest in time. The manifested Logos is called by the Hindus *Iswara* (the Lord),²¹ or the highest consciousness in nature, and is a compound unity of manifested living spirits, plus their divine *reflections* on the plane of illusion.

Thus it is that the Powers of Light (*Maha Buddhi*),²² though one in their essence, as the manifested Logos, are reflected in *time* as seven, which emanate from, and return into, the Logos, each in the culmination of its time. Of these seven, Jahve is the Lord of form. The other six preside over the evolution of beings who exist in what is called the region of *Arupa loka*, or the formless.²³ No further information on this head can be given, as such knowledge pertains to the higher mysteries, and can only be conveyed in words which, as S. Paul says (speaking as an initiate), "it is not lawful to utter."

As God by the Word created all things, so the Word, by Jahve, created the *universe of form*, and revealed Himself as Man to man. In the book of Genesis, a clear distinction is made between the

work of Jahve and the work of the collective Elohim. And both are distinguished from El-Yon, the Supreme, or Most High. We read (Deut. xxxii.) that when the Most High separated the children of men the LORD (Jahve) *took for his portion* Israel, Jacob being the *lot* of his inheritance. The theophanic angel of the Lord was Michael, whose name signifies "like unto God," and he was the Jewish national deity, or *Prince* of Israel. And here we touch the fringes of a great mystery. Though our Lord Jesus Christ took not on Him the nature of angels, yet "in Him dwells all the fullness of the Godhead." Though "raised far above Principalities and Powers," He manifests through them in virtue of that fullness. We may, therefore, regard Him as displaying, under the Jewish dispensation, the activities which are represented by these celestial orders. S. Paul teaches clearly (Gal. iii. 19) that the law was of angelic origin, and Clement of Alexandria says, "Formerly the Word was an angel, but, . . . the Word has *appeared* and that mystic angel is *born*," —or has taken on Him the *nature of man*.²⁴ Of course, by the term "angel," he means the theophanic reflection, and this brings us to the third group—Principalities, Archangels and Angels. Though the term "angel" more properly belongs to the lowest order of the celestial hierarchy, the ministering spirits and guardians of individuals, it may be, and in point of fact is, taken to signify all the spiritual beings of the third triad, for they are actual existences with intelligence and free will. They are neither pure undifferentiated spirit, nor, exalted though it be, is their consciousness absolute, or unconditioned by time. The Principalities, though collectively omniscient, are not omnipotent. Their will power is irresistible, but, as we shall see when we come to deal with the Principalities of Darkness, irresistible will, plus omniscience, is not the same thing as omnipotence. The Archangels are not omniscient, though their knowledge transcends all human conception, and by their wisdom the nations of the world are guided, each in its appointed order fulfilling its part in the evolution, physical, intellectual and spiritual, of the human race. But they have never fathomed the lengths and depths and heights of the manifestation of the Divine Love, and before the

mystery of the Incarnation they veil their faces and cry "Holy, Holy, Holy." The Angels are not omnipresent, for, though they are not subject to the limiting conditions of space,²⁵ their sphere of action is this world, and their office is the ministry to individual man of the Divine Love which embraces all creation.

It will be observed that the functions of the third triad are inverse in the order of dignity when compared with the first. The highest Divine faculty, Love, is represented by the highest order Seraphim; Cherubim, or Divine Wisdom, come next, and Thrones, or Sovereignty, last; whereas, in the third triad, the Angels "or ministers of Love" are the lowest, the ministers of Wisdom are higher, and the ministers of Will, higher still. The reason of this is because they are *existent* beings.

God, as we have said, is the One Reality, and the cosmos is His reflection. Let me not be misunderstood, however. Reality is that which *Is*. But the human criterion of reality is objectivity, and things are subjective or objective according to our states of consciousness. The highest truths have, for those who can realize them, an objective existence; the grossest material forms have no existence for him who cannot perceive them. For us, the real is that which we can *realize*, or objective existence, and, accordingly, the third triad is real in the sense of being objectively existent, and only unreal in the sense which it shares with all creation of being, not God, but His reflection in *maya* or the medium of illusion.

I will now deal as briefly as possible with the functions of the third triad. Principalities may be described as the angels of periods. It is very difficult to convey a clear idea of the nature of their activities, but the task must be attempted. Every age has, so to speak, its own idea of *Zeitgeist*.²⁶ Now it is a commonplace that ideas rule the world. But it is not generally known that they derive their potency from the spiritual force which lies behind them and prepared the world for their reception. Was Luther the cause of the Reformation? In a sense, undoubtedly he was. But if Luther had been born in the tenth century, he would have lived and died an obscure monk. On the other hand, the sixteenth century could not have passed without some great

religious convulsion. Men do not cause the *Zeitgeist*, they cooperate with it. All great movements in the external world are the results of battles, fought and won, in the spiritual region. A conflict, in which innumerable hosts have been engaged, finds its ultimate expression in half a dozen human organisms who, overshadowed by the victors, become the leaders of a new movement. Of this, however, I shall treat presently in connection with the Archangels. To the order of Principalities belongs the mysterious being called Satan, whom it is a mistake to confound with the Devil.²⁷ To this confusion may be traced the controversy as to whether the Devil is or is not a person. Strictly speaking, the Devil has no existence, in the sense that cold has no existence. It is the absence of heat. But to refuse to take account of the Devil in theology is as unreasonable as to refuse to light fires in the winter because science teaches that there is no such thing as cold. Satan, however, or the *manifestation* of the Devil, is a personality and the usurping king of this planet. But he is not, as Milton taught, and it is generally supposed, a fallen archangel, like Beelzebub, Mammon, etc. We are expressly told by S. Jude that the Archangel Michael recognized his superior dignity, in that he dared not bring against him a railing accusation.

Archangels are generally described as "angels of races." But this gives us only a very imperfect idea of the functions assigned to this celestial order, which are not always subject to ethnic limitations. In what are called the "Canonical Scriptures" only two are mentioned by name—Michael and Gabriel (the latter belongs to the theophanic class)—but in the book of Enoch, which is accepted as canonical in the Abyssinian Church, we find the names of several others, such as Phanuel, Surakiel, and Raguel, and these are not angels of races, but of departments of human activity in all races. Thus, Phanuel presides over repentance and the hope of those who will inherit eternal life, and Surakiel over those who transgress the moral law. This is very curious and suggestive of the way in which God "orders the unruly wills and affections of sinful men," by the establishment of a spiritual hierarchy with due relations of control and subordination whose office it is to resolve into harmony the discords of

the world and, in its entirety, constituting what is called Divine Providence.²⁸ Archangels are the Dhyan Chohans of the Oriental religious systems, and are of two kinds, the ascending and descending.²⁹ The former are the advanced entities of previous great cycles, who, having perfected themselves beyond the highest limit consistent with any given condition of planetary life—our own for instance—pass on to the Dhyan-Chohan condition. Others there are who, evolved out of the infinite womb of Prakriti, or the Mother principle of Nature, are coursing towards the outermost limits of existence. With this distinction, however, we are not now concerned, but with another; their division into good and evil angels, between whom there rages an incessant conflict. I have said that all great movements in the external world have their origin in the spiritual world, and that the conflict of ideas which marks the transition period between one historical epoch and another is, as it were, a copy of a battle already fought and won in the spiritual region. On such a transition period we have just entered. The reader may take the following facts for what he thinks they are worth. The year 1879 marked the close of an epoch in the intellectual life of Europe and America.³⁰ In that year, the hosts of light, under S. Michael the Archangel, obtained a decisive victory over the hosts of darkness, led by Beelzebub and Mammon,³¹ in a series of battles extending over a period of thirty or forty years. About the middle of this century, the Fifth Root Race touched the point known to occultists as the point of physical intellectuality, or the lowest in its evolutionary cycle. Its upward progress, if it is to preserve its cyclic path, must be in the direction of *spiritual* intellectuality. It is very difficult to convey to the ordinary reader the meaning of these terms, which, it must be confessed, are rather clumsy. Physical intellectuality, however, may be described as the tendency to regard as unreal all that is incapable of definition and measurement by human standards. It is a period of limits and boundaries, of mechanical authority in religion, of atomism in science, and of individualism in politics. Spiritual intellectuality is all that physical is not—freedom of thought in religion, pneumatism (if I may coin a word) in science, and socialism in politics.

On this period we have, as I have said, only just entered. In the spiritual region the battle has been fought and won, but some years must elapse before its effects begin to show themselves plainly in the world. Two men, however, have been born out of due time, and a third will shortly appear. John Worrell Keely in America and Tolstoy in Russia are pioneers of the dawning era, and both will share the fate of men born a century too soon, viz., obloquy, persecution and failure. But "he that hath ears to hear, let him hear" the trumpets of the Archangels announcing their glorious victory over the Prince of this world, whose second judgment (or crisis) has come. Yet a third, and he will be overthrown and bound for a thousand ages.

We now come to those beings properly termed angels, or ministering spirits. This word "ministering" has giving rise to some confusion of thought. An idea prevails that the angels are all *our* ministers or servants, but this is a mistake. Even the appointed guardians of individuals minister to God *for* us. They are called in the original "λειτουργικα πνευματα," and the adjective implies Divine Service.³² Our authorized version is also responsible for another error, viz., that the angels are pure spirit, and also of a fiery nature. Angels are not pure spirit, they are spirit plus soul, and only one class can be properly called fiery. It all arises from a mistranslation of Psalm civ. 4. The proper rendering is "Who maketh the winds his messengers and flames of fire his servants." The author of the Epistle to the Hebrews has taken a clever advantage of the LXX. version to press this text into his service. He cannot be accused of dishonesty as the word πνευμα signifies equally wind or spirit and αγγελος is the same as messenger.

The angels, then, are dual in their nature, as are all created beings except man, being spirit and soul. All creatures below man, whether animals on the material plane, or those beings which we call immaterial because the matter of which their bodies are composed is imperceptible to our senses on account of its tenuity (and which are known as "Elementals"), are soul and body.³³ Man alone is a trinity, or the image of God. It has sometimes been alleged as a reproach against the unfallen angels that

they are will-less, but this is not strictly correct. It must be remembered that, as representatives to the individual of the Divine Love which embraces all creation, they are spiritually automatic, and cannot be otherwise without losing their purity. To this danger, however, they are in reality liable at a certain stage in their evolution, and, when that moment arrives, their latent willpower will assert itself in a direction which cannot be named, as knowledge of this kind belongs to the higher mysteries.

We have now to consider how far communion with the angelic host, or CHRISTIAN POLYTHEISM, is lawful—in other words, may we pray to them without falling into the sin of idolatry?

We may regard prayer as a form of spiritual energy, having an intellectual value, and capable of being expressed in terms of will, as willpower is a form of vital energy, possessing a mechanical value, and capable of being expressed in terms of motion. Now the difference in the effects produced by a given quantity of energy on the physical and intellectual planes is apparent if we compare the value of a day's work by a bricklayer's laborer, and a man of science. In the same way, those who are acquainted with the laws of psychical dynamics know that the work produced by a fixed amount of energy on the intellectual plane is, in turn, enormously inferior to that produced on the plane of spirit. The words "*laborare est orare*" contain a profound truth. If, then, to pray is to labor on the spiritual plane, who can tell what results may not follow from communion with those unseen intelligences who, in the order of God's Providence, stand in direct relation to the hidden forces of nature, and wield the powers entrusted to them in conformity with the Divine Will? If it be true that innumerable multitudes of angelic beings fulfill the commands of the Almighty, as responsible agents, in administering the affairs of this and other worlds, the great difficulty of reconciling prayer with the reign of law disappears. For, on the theory of the universe which we have been considering, law is not the result of blind inexorable force, but of *cosmic ideation*. Prayer may be regarded, therefore, as the translation into will power of spiritual energy, and is part of the machinery, so to speak, by which the universe is governed.

Perhaps no kind of prayer has been the subject of more ridicule than prayers for rain or fair weather. But whom is it intended to crush—children who pray that it may not rain on a holiday? "No!" thunder our scientific meteorologists, "but the clergy of the Church of England, with the Archbishop of Canterbury at their head, who know, or ought to know, that the state of the atmosphere is regulated by laws which have no possible connection with the desires of any individual or set of individuals." But is this really so? We know very little of the laws which regulate atmospheric conditions beyond the fact that dryness and humidity in the air are caused by variations in local temperature which, in turn, depend largely on terrestrial magnetism. But what is magnetism? A mode of energy. But willpower is also a mode of energy. Are our scientific men prepared to assert definitely the absence of any common value between the two, such as is admitted to exist between magnetism and other forms of energy—heat, electricity, etc.? Is it so very unscientific to believe that the desire of a whole community, concentrated on this particular object, may possibly liberate forces which may not be without influences on terrestrial magnetism—let us say by vibratory coincidence?³⁴ Of course, in our present state of knowledge, or rather ignorance, of the laws of nature, they are not justified in assuming more than the bare possibility that such may be the case, but in the absence of any proof to the contrary, the charge of superstition cannot be maintained.

Prayer, then, being the liberation of spiritual energy, it is a question, not only of theological, but of scientific interest, to whom should it be addressed. Let it be remembered, in the first place, that Christian Polytheism, or the recognition of and communion with those "gods many and lords many" who, like ourselves, live, move and have their being in the Great Unconditioned Cause, is *not* idolatry, so long as we maintain a firm grasp on the truths enshrined in the Creeds. On the contrary, paradoxical as it may sound, it is really a safeguard against that sin. For what is idolatry but the rendering to another of that supreme worship which is due only to the HOLY and UNDIVIDED TRINITY. It has even been ruled irregular by several

councils of the Church to address our prayers *to* Christ, instead of *to* the Father, *by* the Holy Ghost, *through* Christ. This seems very strange to modern Christians who are accustomed, for the most part, in proportion to their devoutness, to concentrate the whole of their devotion on the Person of our Blessed Lord. Indignantly as they would repudiate Sabellianism in words, it cannot be denied that many good people, in their anxiety to avoid the Arian Scylla, manifest a tendency in the direction of the Sabellian Charybdis.³⁵ Be that as it may, angel worship is the traditionary antidote against anthropomorphism, which is not only a grotesque and degrading conception of the Supreme Being, but utterly incompatible with a right belief in the Holy Trinity. For the very highest conception that we are able to form in our *minds* of a Great First Cause falls immeasurably short of the real dignity of even an Archangel, and to render Divine homage to such a being is to rob God of His due. Are we then denied access to God the Father because our mental faculties cannot rise to the conception of Him? A thousand times No! Through Christ, who is the express Image of the Father, we have this access in the Sacrament of His Body and Blood. The more perfectly our human life is assimilated to the Divine Life, the more clearly will the Father be revealed, not *to* us but *in* us. It is not intellect but love which reveals the Father, and in the filial love and obedience of the Perfect Son the revelation is full and complete. The ministry of His Law is committed to the Angels, the ministry of His Love, which is Himself, to His Blessed Son. But if the Angels are ministers of the Divine Law, we are surely justified in rendering to them that inferior homage which has always been claimed for them by the Catholic Church upon principles plainly elementary to the relations of one being to another. And if, as we have seen, prayer is the liberation of spiritual energy, communion with the angelic host, whatever form it takes, must resolve itself ultimately into the orthodox "*Ora pro nobis.*" For as the operations of spiritual beings who are influenced by prayer are also on the spiritual plane, they will fall under the same category. Of course there are dangers to be avoided. The pursuit of truth is ever attended with danger. But with our feet firmly planted on the rock of the Creed, there is

no real ground for apprehension lest the contemplation of the celestial glories, which are revealed in the ministry of the angelic host, should so dazzle our spiritual vision as to make us forget that their exalted activities have their source in the Lord and Giver of Life, to Whom with the Father—the Fount of Deity, and the Son—His express Image—the ONE HOLY and UNDIVIDED TRINITY, is alone due the supreme worship of every creature.

 LECTURE FIVE

My task this evening is a difficult one. The truths which I shall endeavor to convey are fragments of knowledge pertaining to some of the very highest mysteries, the full comprehension of which requires the development of faculties wholly latent in the majority of human beings, and but very feebly developed in the West, even among initiates. It will be my duty to explain, to the best of my ability, certain facts in connection with a mystery known as the Mystery of the Eighth Sphere,¹ which is a key to the problem of evil in the universe. It is sevenfold, and each of its minor mysteries is correlated to the sevenfold mystery of Life on their seven planes of consciousness. Now I am well aware that there are many occultists who say the subject ought not to be brought before the public at all, and object to the very name being mentioned, and some of them have been endeavoring to alarm my good friend Mr. —, who has cautioned me to be careful whom I admit to these lectures. In reply to such persons, it is due to myself to say I am breaking no oath, and violating no confidence. These lectures were advertised in the public journals, and all who choose to attend them are welcome. I regret to be obliged to differ from many persons, whom I hold in the highest respect, as to whether or not the times are ripe for mentioning these subjects. They have been mentioned—prudently, or imprudently—and are familiar to all who have taken an interest in the Theosophical movement. What is more, they are being thought about, and I am convinced, in my own mind that, under the circumstances, the continuation of the policy of total silence, hitherto observed, is less prudent than guarded speech. When we consider that an

immense mass of knowledge has already been made public which, though to all appearance frozen at its source, must inevitably thaw in the coming century, I humbly submit that it is wiser to dig trenches than to risk a devastating flood. The first person, however, to profane the mysteries (albeit unconsciously) was Mr. Sinnett, the author of *Esoteric Buddhism*, a book which made considerable sensation when it came out, but which contains nothing new that is true, and nothing true that is new. As he was the first to make public the information that there is an "Eighth Sphere" and a mystery connected with it of which he is ignorant, it may be as well to say that both these statements are true.² But when he proceeds to say that the Eighth Sphere is the moon, he gives utterance to one of those half-truths that are more misleading than falsehoods. As well give, as a definition of man, the aggregate of the chemical constituents of a decomposing body.

The mystery is indeed the mystery of Death; it is sevenfold,³ and each of the seven mysteries is correlated to the sevenfold Mystery of Life on the seven planes of consciousness.

Readers of *Esoteric Buddhism* will remember that man is said therein to evolve on seven planets: three of which (including the earth) are visible, and the other four composed of matter too attenuated to be visible. Also that there is an eighth planet—the moon—in which matter "asserts itself" yet more strongly than on the earth. Anything more utterly misleading it is impossible to conceive. Madame Blavatsky, who knew very well that this kind of thing was sure to be exposed sooner or later, has, in her *Secret Doctrine*, corrected some of the errors, but as she has not chosen to elucidate any portions of the mystery except such as suit her purpose, and as she is destitute, moreover, of the literary gifts of her disciple, her teaching in respect to the Seven Planets and the Eighth Sphere will be "*caviare* to the general," who will continue to regard Mr. Sinnett's explanation as the genuine "Esoteric Buddhism." If my audience will kindly bear in mind that the esoteric doctrine is no more the peculiar property of Buddhists (Tibetan or European) than the moon itself, I will endeavor to throw what light I can on the subject.⁴

In the first place, the only visible planet on which man evolves is this earth. He never inhabited Mars, or Mercury, or any of the visible planets, or was connected with any except the moon before it became a satellite. Every other planet in the solar system is ruled by its own "angel of periods," and the evolution of the lower kingdoms of nature (animals excepted) is proceeding on them (or in connection with them) at different rates, in accordance with a law known as the law of acceleration and retardation. The fact of a planet being visible only shows that the fourth, or mineral, kingdom, is at its fourth stage of evolution at such or such distance from the sun. But, though man has nothing to do with Mars or Mercury in this sense, he has been connected in the past with three other worlds and will in the future inhabit three more which, with the earth, will make seven. It is also true that an evolution of the lower kingdoms of nature is proceeding at different rates on the earth and what may be called its "companion" globes, to distinguish them from the planets proper. These companion globes are of course invisible, for they are all either above or below the material plane.⁵

The next thing to be remembered is that everything exists in two alternating states, which may be described as manifesting, or *active*, and unmanifesting, or *potential*. The Sanskrit words "*manvantara*" and "*pralaya*" are as good as any to denote these states, so we may as well use them.⁶ It should be borne in mind, however, that they are relative to the planes on which they occur. For example, when a human being is born into the world, he enters on his "manvantara" of earthly consciousness, and on his "pralaya" as regards his former state. Similarly, when he dies, he is in "pralaya" to the earth and in "manvantara" to the world of super-physical concepts, which, by the way, is not "Devachan."⁷

Now in order to understand the nature of man's evolution on earth and its companion spheres, we must first ascertain his relation to other forms of life. Every planet, as I have said, is ruled by its own angel of periods, and every period is a concrete manifestation of cosmic energy which represents the evolution of a kingdom of nature at a certain rate, which we may call x. Man—the highest kingdom—is the highest manifestation of

cosmic energy in nature (for the angelic hierarchy are *super-natural*, and belong to the realm of cosmic ideation). But every kingdom of nature contains within itself a certain proportion of all the others, potentially or actively, which are taken up in turn at each round on every successive globe of the chain, commencing with the second. For example, man is now evolving on the fourth globe of his planetary chain, on which he has arrived for the fourth time. On the three preceding rounds he was amorphous, for he only contained *potentially* the forces which have enabled him, at his present state of evolution, to subject to the law of his own being the law of chemical affinity, which is a law of the fourth, or mineral, kingdom. The human body is an impossible chemical compound, for no sooner has the man cast it off than decomposition sets in. During his physical life, the law of chemical affinity is controlled by the higher biological law of selection and assimilation. And here, having cleared the ground of a multitude of misconceptions, I will endeavor to explain what the Eighth Sphere really is. To do so we must go very far back in the history of the cosmos. Otherwise we shall be met by the objection that the existence of an Eighth Sphere is contrary to Axiom I.

I said in the last lecture that the second triad in the celestial hierarchy (or trinity of generation)⁸ is composed of the male principle (*Maha-purusha* or pre-cosmic ideation), the female principle (*Mula-prakriti* or pre-cosmic substance), and their offspring the *Elohim*, or Creators,⁹ the highest beings, as we have seen, who can be spoken of as existing or capable of being differentiated from Absolute Being. Now the very essence of existence, or manifestation, is duality; hence, they are divided into two classes, the Powers of Light, and the Powers of Darkness.

And here we find ourselves face to face with the great problem of the Origin of Evil, and how to reconcile its existence with the goodness of God. To the question, "Why does God permit Evil?" the theologian, strong in faith, but weak in knowledge, returns the correct but irritating reply, "For His own glory." What is required, however, is a solution of the problem, and not an answer delivered *ex cathedra*. Unfortunately, the theologian,

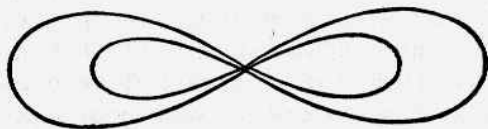
directly he begins to attempt a solution, falls into a pit at the very first step, the pit of "dualism," which has been the curse of theology from the age of Augustine up to the present time. From this catastrophe a little knowledge would save him. Two is not, nor can it be, a symbol of perfection, for it implies difference or contrariety. Monotheism and Polytheism are both tenable systems teleologically, but Di-theism is utterly absurd and unworkable. On the other hand, two is the symbol of manifestation, or subjectivity and objectivity, and it is in the recognition of this fact that the solution of the problem of the origin of evil is to be found. Absolute Good cannot, in the nature of things, be manifest except to Itself. To all finite conceptions, relativity is necessary. We can only know light by comparing it with shade, and good by comparing it with evil. There can be no such thing as absolute evil, for it would be the negation of absolute good, which is God. All evil is therefore relative, or conditioned by time, which is the medium of illusion, and is the negation of *relative* goodness. But relative goodness is imperfection, and the negation of imperfection is perfection. Therefore evil is perfection, or God, which is absurd. But God is the All in one, therefore if evil be not God, it is nothing. Q.E.D. "Why callest thou me good?" said the Master; "there is none good but One, that is God." "Be ye perfect as your Father in heaven is perfect." Let theologians who wish to understand the mystery of evil ponder these two sayings, for in the reconciliation of them the solution lies. "Free will" is an *ignis fatuus*, a deceptive light, and those who follow it will, sooner or later, find themselves in the *cul-de-sac* of fatalism or the pit of dualism.

It is not, however, with the metaphysical so much as the historical aspect of the problem that we have now to deal. The cosmos is temporal, as I have said, in its aspect of manifestation to finite intelligences—that is, it had a beginning, or an evolutionary stage behind which we cannot go; the former stages being unthinkable, though not on that account less *real*. The present cosmic manvantara is the manifestation of the Divine Love. It was preceded by the cosmos of Divine Wisdom,¹⁰ which lived, moved and had its being on a supernatural plane of consciousness, and

culminated in a race of exalted beings who manifest collectively in the new era as the Elohim or Powers of Light. But, as we have seen, manifested light implies darkness. What then are the Powers of Darkness? If evil be imperfection, they are imperfect manifestations of the Divine Wisdom. If you will bear in mind the Oriental division of the Dhyanis, or celestial beings, into two classes, the ascending and descending, you will recognize the Powers of Darkness as entities on the ascending arc of this cycle of Divine Wisdom, which they had not completed before its period of pralaya had set in. But as they had progressed too far to be thrown back into the vortex of a new primordial evolution, they return, during the cosmic pralaya, to their static condition and remain as a latent force until the next cosmic manvantara, when, at a certain stage of its development, they mingle with the progressed entities of the new period and complete their evolution vicariously.

It is here that a certain law called the law of acceleration and retardation produces equilibrium in a way that I will presently explain. The law of *a* and *r* may be thus stated: All evolution proceeds in cycles. During the first half of each cycle, its rate is subject to a gradual diminution which, if the initial velocity be represented by *x*, culminates in $x/7$. It then increases in the same proportion that it diminished, its final corresponding with its initial velocity; the whole series being expressed in multiples of seven. Let us remember that the Dhyanis of the former period were on the *ascending* arc of their cycle, and complete their evolution in *this* in an ever-increasing ratio of acceleration, whereas the Dhyanis who had already completed their cycle, and manifest in the new period as the "Elohim" or "Powers of Light," were subject to the law of retardation, being on the *descending* arc of the new cycle.

Now the forces on different planes of consciousness which go to make up man ultimately resolve themselves into two vortices which represent his higher and his lower nature, and if we take the lemniscate for his symbol, in pursuance of our method, his relation to cosmos, in accordance with Axiom II, will be represented by the following figure:



The larger curve symbolizing the macrocosm, and the smaller, the microcosm. How is this figure produced? It is the result of three forces.¹¹ Each coil is composed of a series of spirals representing, in their turn, the elements in the developing process whereby the noumenal becomes the phenomenal. But the point of intersection is a dead center, and a third factor is required by the conditions of the problem. For the point of intersection corresponds to the will, or the middle principle between the higher and the lower nature, and in order that the point may become a circle (or manifest) it requires to be crossed by the axis of a fresh vortex at another angular incidence. Now this circle is in reality a sphere—the Eighth Sphere; but it cannot be expressed in other than two dimensional terms consistently with the illustration, which is necessarily imperfect. The lemniscate is projected in three dimensional or phenomenal space, whereas the cosmogonical operations of nature are not thus restricted, but extend into what is known as the “region of permeability.” For this reason the “Mystery of the Eighth Sphere” must always remain a mystery to the uninitiated, and even to the initiated below a certain grade, as its comprehension requires the development of perceptive faculties latent in the majority of men.

In Mr. Crookes' scheme of physico-genesis, the difficulty is surmounted by the introduction of the element of temperature, a lowering of which produces contraction. But temperature is itself an effect of motion in the region of permeability, so that even the physical genesis requires that the “third factor—space” be “accompanied by (a fourth) a lowering of temperature.” Still, however imperfect the illustration may be for our present purpose, and only shadowing forth, as it were on a screen, the outline of the reality, it may assist us to apprehend somewhat of the Mystery of the Eighth Sphere, so far as its operations come within the range of intellectual process.

Let us first consider what is called the “torsion of impact,” or the effect produced when two vortices meet whose axes impinge at an angle. If the medium of the two be of equal density, and their velocity be also equal, they coalesce and form a parabolic figure, but if their velocity be not equal, they form two conical spheroids revolving in opposite directions, corresponding to the figure of 8 which we have selected as the symbol of man's evolution. This, it will be seen, meets the conditions involved, for it will be remembered that the ascending Dhyanis of the former period complete their evolution, in this cosmic manvantara, under the law of acceleration, whereas the Dhyanis who manifest as the Powers of Light are on the *descending* arc of their cycle, and are subject to the law of retardation. Accordingly, the vortices which respectively represent their activities are of unequal velocity.

We have now arrived at that portion of the mystery which relates to the moon. It is expressed technically thus—“When the macrocosm and the microcosm meet for the fourth time at the point of intersection, four (the cosmos or generation) is wedded to five (the evil number),”¹² or, as Madame Blavatsky would say, when man has completed the third round of his planetary chain and begun his fourth, the centrifugal force of the new vortex, acting in the mineral, or fourth kingdom of nature, projects into space a portion of globe d (or the fourth in the chain) which revolves round it as its satellite. Madame Blavatsky in her *Secret Doctrine* makes a great point of the fact that the moon is older than the earth, and that Jehovah is a lunar deity. It is difficult for anyone who knows the truth to read this part of her work without admiring the extraordinary ability, but at the same time noting the extraordinary unscrupulousness, with which she contrives to insinuate that Jehovah is the god of impurity and grossness, and his adversary the true benefactor of mankind. It may be admitted that Jehovah-Michael was the god of human generation, and that his number is 4 (the tetragrammaton), and that his adversary was Lucifer, the light-bearer and lord of human wisdom. But is generation an evil thing? It is blasphemy to assert it a “doctrine of demons” as S. Paul says. For generation

blasphemous
cumus

is the last expression of Love on the material plane. Whatever of impurity or grossness attaches itself to the idea is mind-born. Shakespeare uttered a profound truth in the person of Hamlet when he made him say, "There's nothing good or bad but thinking makes it so." Adultery and fornication are bad because they are disorderly. *Corruptio optimi pessima*. All disorder in the external world springs from cyclical aberration on the plane of spirit, and the author of cyclical aberration is the light-bearer in his character of Sathanos the adversary—the usurping prince of this world. For it must be remembered that Lucifer Sathanos belongs to the order of Principalities, and his period is the evolution of human reason.¹³ It may be asked why the Powers of Darkness manifest in the person of the light-bearer? The answer is because they manifest on the plane of illusion. The light over which they preside is human reason, and it is deceptive because all reasoning is conditioned by time, or the medium of illusion. It is, however, only a question of degree. As all evil is imperfection, and absolute evil the negation of God, or nothing (*asat*), so absolute darkness is not, and cannot be, except during a cosmic pralaya.

This is apparent from the allegory of Genesis. When the Elohim said, "Let there be light," it was necessary in order that the light should be manifest to divide it from the darkness. Accordingly, they made (manifested as) two great lights, the Sun to govern the day, and the Moon to govern the night. Now this must not be taken to mean the material sun and moon, for it has reference to a period ages and ages before the universe existed in a material form. The Sun stands for the collective Elohim and the moon for Jahve-Elohim reflecting in the person of the "Angel of the Lord" the divine Light of the Sun of righteousness until the period of His manifestation. And now we see why Jehovah was a lunar Deity. Emanating from the Logos, or Being on the highest plane of consciousness, he manifests in the person of his angel, until the culmination of his period, which is the period of darkness or illusion. S. Paul, as an initiate, well understood this, but he was precluded from stating it otherwise than indirectly. Hence his labored attempt, in the Epistle to the Romans, to

demonstrate that we are not under the law by which sin came, working "all manner of concupiscence." "For I know," he says (Rom. vii. 18), "that in me, that is in my flesh, dwelleth no good thing." His fellow apostle might well say, "Our beloved brother Paul hath written many things hard to be understood, which the unlearned . . . wrest to their own destruction,"¹⁴ for in the seventh chapter of his Epistle to the Romans he seems to contradict himself over and over again. What his argument really comes to is this. Man has a higher and a lower nature; and in the lower nature there is a law of "concupiscence" (*kama-rupa*) warring against the higher,—the "inward man" or true self. But God is the author of the lower, as well as of the higher, self. Did God then create sin? No, he says (v. 8), for "without the law sin was dead," but "when the commandment came, sin revived and I died" (v. 9). God, then, is not the author of sin, but of the law, which was "ordained," he says elsewhere (Gal. iii. 19) "by angels in the hand of a mediator." But why was it ordained if, though in itself "holy, just and good," the consequence was evil? In order, he replies, that sin "might appear sin," or become manifest. In other words, the point of intersection in our symbolical lemniscate, which represents the will, or middle principle between man's higher and lower nature, expanded into manifestation under the centrifugal impetus caused by the impact of the fresh and more rapid vortex which was set up by the ascending Dhyani of the former period hastening, under the law of acceleration, to complete their evolution vicariously in the new cosmos. This was the first fall, or descent into matter, of the angels who mingled their essence with the most progressed of the material forms into whom Jahve had "breathed the breath of life" (Gen. ii., 7). The will of man became manifest, therefore, by the evolution of his reason, and the immediate effect was the knowledge of good and evil. "Behold," said Jehovah, "the man has become as one of us" (the Elohim). "Now, lest he take of the tree of life and live for ever," i.e., lest he evolve into spirituality under the law of acceleration, "therefore Jehovah sent him forth from the garden of Eden to till the ground from whence he was taken." From which it is evident that the garden of Eden was not on

In him and through him will the universe evolve until it becomes the perfect expression of the Divine Love. S. Paul well understood this when he said, "The whole creation groaneth and travaileth in pain until now, waiting for the adoption, to wit the redemption of the body," which will take place coincidentally with the manifestation (on the plane of *maya*) of the sons of God (Rom. viii. 19). These are the Hindu "*Agnishwatha*" or Sons of Fire (pure Akâsa), which is the Sixth Principle of the cosmos. Their manifestation is the destruction of the temporal or illusory in the consuming fire of the Divine Love which, on the plane of *maya*, is the Divine Wrath. What will happen is this. The Powers of Darkness, who can only manifest in axial opposition, deprived of their centrifugal energy, will return to their static condition of latency. The centripetal force of the Eighth Sphere will then irresistibly draw into its vortex the residuum of material energy on globe *d*, which will then enter its first stage of "obscuration," or planetary *pralaya*. Of the sixteen stages of degradation which will be the lot of those whose wills have become assimilated with the material energy of the planet, it is not necessary here to speak, except to say that they will be left behind in the evolutionary progress, as it were, by their own weight.

In the next lecture, I shall endeavor to show how the anomaly of the double vortex will disappear under the law of acceleration, but before leaving this part of the subject, it is necessary to add a few words on the subject of the second fall of the angels, which was altogether of a different character from the first. It was a fall of the angels of light, the "sons of God" who "saw the daughters of men that they were fair" and united themselves to them in the bonds of matter. This fall from heavenly to earthly love brought them immediately under the dominion of Satan, the prince of this world, and inaugurated on earth the reign of physical and intellectual force. This union of intellect and form was the origin of the arts and sciences. Civilization advanced by leaps and bounds, but it was a curse rather than a blessing. By the time the Fourth Root Race, with its physical and intellectual giants, had reached the apex of its development, the whole earth was filled with violence, and the great cataclysmic period,

known as the Flood and preserved in the traditions of all nations, swept them and their children away.¹⁵ These semi-human creatures, the progeny of the fallen angels, are known in the Hindu Scriptures as the "*Asuras*" and are sometimes called "*Rakshasas*," or demons,¹⁶ but they are quite distinct from the offspring of the "*incubi*" and "*succubae*" who spring from the element of water (not, of course, material water, but the aqueous or static principle of the universe). The *Asuras* are igneous, or dynamic, in their nature, and their power for evil was terrific. It was destroyed for ever by the advent of Jesus Christ, and they are now, as S. Jude puts it, "reserved in everlasting chains until the judgment (*κρισις*) of the great day."¹⁷ Stated in scientific terms, they are held in check,¹⁸ unable to move backward or forward, between the earth and the Eighth Sphere at the point of latency, where the attraction of both is equal on all planes, until the "great day" of axial coincidence, when they will be drawn irresistibly into the vortex of the latter. This text in S. Jude has been unfortunately misunderstood, and supposed to apply to Lucifer and the first fall of the angels—hence the Miltonic and mediaeval myths.

earth at all. The Mohammedans have a tradition which is singularly near the truth, namely, that the garden of Eden was in the middle region between the earth and the moon. The facts are these. Differentiation on the plane of spirit precedes differentiation on the physical plane, and is from the lowest to the highest kingdom of nature. At the time of the "Fall," man had assimilated to the laws of his own being the three (elemental) kingdoms of nature which precede the mineral kingdom. He was a descending Dhyani at the fourth stage of his evolution, or, as Madame Blavatsky would say, had evolved for the fourth time on the three first globes, *a*, *b* and *c*, of his chain, and had commenced his evolution on *d*, the fourth—our earth. Now every kingdom of nature corresponds to a "principle" in man, and every principle, as I have said before, is correlated to a principle in the cosmos. The fourth principle in the cosmos is the Divine Will, and by it man evolved his fourth principle (*kama rupa*, or "body of desire") on the three planes of consciousness below the physical plane. Now in accordance with Axiom II, the first three stages of his evolution on the physical plane were a reproduction, microcosmic in point of time, of his evolution on the three preceding planes, just as the individual human foetus during the few months that elapse between conception and parturition, runs the whole gamut of evolutionary progress from mineral to human being. Accordingly, when man first appeared on this earth, he was *materially* undifferentiated—the Adam Kadmon of the Kabbalah. He had not descended into matter, and it was at this time that the vortices manifested in macrocosm in the mineral kingdom, causing a projection into space of a portion of globe *d*, which then became the vehicle of his body of desire. Let us be very careful to remember that this is a projection in *space*, and in no way affects the shape of the symbolical lemniscate, for it takes place at the *point* of intersection. The centrifugal and centripetal forces which give birth to the spirals of which the figure is composed are not on the physical plane, and only touch it at that point. The spirals which represent his lower principles converge toward, and those which represent his higher diverge from, this point, and are respectively above and below

the physical plane, for as above stated, the conical spheroids, resulting from the impact of two vortices of unequal velocity, revolve in opposite directions. The point, then, toward which man tends in the first half of his evolution, and from which he rises in the second, is *maya* or illusion. His "body of desire," therefore, or the faculty by which he comes into relation with the material (or illusory) world and makes the laws which govern it the laws of his own being, is the will, or middle principle, and is, consequently, itself an illusion. Man's will is free in the sense that the physical world is real, and in no other. This descent into matter, or axidal coincidence of the macrocosm and the microcosm, when the former had arrived at its fourth, (or mineral) stage, therefore, took place *in equilibrio* between the two globes—the earth and the moon) the separation of which, in the mineral kingdom, resulted from the impact of the two vortices.

This is as much as I am able to divulge in regard to the Mystery of the Eighth Sphere so far as it concerns the moon; but I hope I have made it clear (1) that the moon is not the Eighth Sphere except in the lowest material sense, (2) that whatever of evil attaches itself to the idea of generation is mind-born and cannot be imputed to Jehovah, and (3) that what we call evil is only the cyclic law of retardation manifesting on the plane of illusion, and that this is due to the axidal opposition of the two vortices and will disappear when their axes coincide. It cannot be too often repeated that evil is only positive when reflected in *maya*. On the plane of spirit, it is simply the negation of relative good, or imperfection. The Powers of Darkness are not in themselves evil, for they are emanations of the Divine Wisdom. But they manifest imperfectly, because, not having completed their cycle, they are conditioned by time. The same, however, applies to the Powers of Light, who are on the *descending* arc of the cycle of Divine Love, and who manifest equally as imperfect representatives of the latter. It is this imperfection, in itself negative, which, reflected in *maya*, becomes antagonism, and is analogous to the darkness produced by the interference of waves of light. But as we have seen, the two streams of tendency unite in man.

 LECTURE SIX

I said in a former lecture that the whole science of occultism is built on the recognition of the reality (or permanence) of the *noumenon* and the illusory (or transitory) character of the *phenomenon*. Physical science occupies itself wholly with phenomena, and relegates noumena to the region of the unknowable. This is, however, only an intermediate phase of thought. For the last three hundred years, modern science has been developing and consolidating its *body* of phenomenal facts, and has at length arrived at a point which will necessitate a new departure in its methods; the conclusion, viz., that force is the homogeneous basis of the material universe.

The intellectual evolution, indicated by the great scientific progress of the post-Reformation era, is the result of a spiritual *involutionary* process which began with Augustine and ended with Calvin—for a period of intellectual renaissance is always accompanied by a spiritual decadence. It would lead me far beyond the limits assigned to this lecture if I were to endeavor to account for this. Suffice it to say that it is connected with the "Mystery of Birth and Death"—one of the Seven Great Mysteries¹ called the "Unutterable," seeing that they cannot be explained in words, but necessitate the employment of a symbolical system, the nature of which I am not at liberty to explain.

The spiritual involution, which culminated in the worship of force under the name of the Almighty, gave birth to inductive reasoning and inaugurated a period of intellectual evolution whose cycle is nearly completed. Determinism in theology and materialism in science have a similar origin on the plane of spirit. But a new era has begun to dawn. Neither science nor theology can rest in a *reductio ad absurdum*. The irresistible logic

of Calvin was not proof against the revolt of the moral sense, and the clearest demonstration by physiologists that mental states and moral affinities have their chemical equivalents will never persuade men to believe that "the brain secretes thought as the liver secretes bile."² This is beginning to be pretty generally recognized, and, accordingly, some of our scientific men are experimenting with a view to ascertain the relations which electrical conditions, set up in the human body by the action of will, bear toward similar conditions in inorganic substances. From this it is an easy step to cosmic ideation. The mystery of force will be solved when we learn to regard it as the intermediate condition between the subjective volition and the objective act. The unmanifested idea becomes manifest in the objective phenomenon through the medium of force, which may be defined, therefore, as the passage between the noumenon and the phenomenon, or the noumenon in process of manifestation. As force cannot be conceived apart from matter, or will apart from intelligence, it follows that the material universe has its origin in cosmic ideation. The recognition of this principle is tantamount to an acknowledgment of the reality or permanence of the noumenon, and when this idea has received its imprimatur at the hands of our scientists, the conflict between religion and science will come to an end, for they will have a common foundation in Sacramentalism. The universe is, in truth, the outward and visible sign of a conflict between two eternal principles—Light and Love—in which the noumena of all phenomena have their origin. The principles are eternal, but their conflict is temporary, hence "the fashion of this world passeth away," its archetypal forms being themselves subject to change. Evolution in the physical universe is the sacramental expression of cosmic progress in wisdom, and beauty the sacramental index of its conformity to the Divine Ideal. But behind it lies a mysterious *Involution* of the Divine Nature, which found its ultimate expression in obedience unto death,—even the Death of the Cross. And both were necessary in order that the Divine Love should become fully manifested, for duality is an essential element of manifestation. This is the fourth of the Seven Great Mysteries,

the "Mystery of Birth and Death." I feel myself somewhat at a disadvantage in dealing with this subject, for while nothing is further from my wishes than to profane the higher mysteries, it is absolutely necessary to correct certain false notions in regard to the relations between God and man for which the teachings of Madame Blavatsky are responsible. For example, nearly everyone who accepts the cosmogony of the Theosophical Society has formed a mental picture of six globes, of a more or less gaseous consistency, which are the companion planets of the earth, and revolve round the sun, in the same way as the visible planets, at a distance of so many miles from it and from each other. Now this is entirely wrong. No globes answering to such a description exist, at least, as having any connection with the earth. The fact is the seven planets are separated from the earth and from each other, not by miles, but by inter-molecular constitution. Viewed from the standpoint of the highest consciousness in nature, or cosmic ideation, a visible planet—our Earth for instance—is the concrete expression of the *fourth* stage of the Divine Idea (which is complete in *seven* stages), or the mineral kingdom. It contains potentially the three higher kingdoms—and, accordingly, they manifest, in connection with it, under its own molecular law of crystallization. But the forces which held together globe "c," or the world of archetypal forms, were much weaker than on this Earth, the *mineral idea*, so to speak, having only arrived at its third stage. Plants, animals and men existed on it only in their ethereal forms. Similarly on globe "e," which, on the fifth "round," is the expression of the fifth stage of the Divine Idea, the mineral kingdom will enter on its period of *pralaya*, and the law of crystallization will give place to the biological law of selection when man arrives on it for the fifth time. As, in globe "d," the mineral idea becomes manifest on the fourth plane of consciousness, or phenomenal space (this being the fourth "round"), so the plant idea will attain to the same development on globe "e," in the fifth "round." In other words, man will then have entered on a period in which the recognition of his solidarity, or what is called our "common humanity," will not depend on community of flesh and blood

but on community of *will*. He will exist on an altogether higher plane of consciousness, in which the illusion that the good of the individual can, by any possibility, be separated from the good of the whole will have no place. Man will have subjected to the law of his own being what I have called the *plant* idea, or the law of organic life, as, in this world, he has subjected the mineral idea, or the law of chemical affinity, which constitutes our present bond of union with each other—our "common flesh and blood." And this community of will, consequent on the perfect development of the fifth principle in man, will be brought about by his incorporation into the sixth principle of the cosmos (*Maha Buddhi*), or the Christ principle. The words of S. Paul "Not I but Christ which is in me" will then express the highest form of mental activity, or the Divine Reason manifesting through the human reason.³

This digression from the subject immediately before us was necessary to clear our minds from the false notion that there is any break of continuity in man's evolution, such as the idea of a journey to another planet would imply. He does not, when he has completed his evolution on this Earth, fly off into interplanetary space, as Mr. Sinnett suggests in *Esoteric Buddhism*, and arrive at globe "e." He grows away from globe "d," and into globe "e," in the same way that he grew away from the archetypal world into that of actual form. Indeed, it would be more correct to say that the Earth leaves man than that man leaves the Earth; for when the fifth stage of the Divine Idea is reached, the fourth ceases to manifest, and the commencement of the fifth "round" is the first stage of "obscuration" or "planetary pralaya" of globe "d."

Thus it is that the idea of man being *on* the Earth and confined to it only holds good of his lower nature, or body of illusion. The terms higher and lower have no *real* (that is eternal) significance. The double vortex is a manifestation in time, or the plane of illusion, and is the result of cyclic aberration on the plane of spirit.

Having disposed of this fundamental error, let us endeavor to ascertain the true meaning of the account of man's creation and fall, which, in the book of Genesis, is presented in the form of an

allegory of so dramatic a character that it has been taken by the ignorant for a record of literal facts, with disastrous results both to religion and morality. Even where its allegorical character has been admitted, it has been grievously misinterpreted. The story of the forbidden fruit is a parable of the evolution of the human reason, and, unless we are prepared to assert that reason is in itself a bad thing, we shall do well to dismiss from our minds all poetic fictions in which the "Fall" is represented as a punishment for sin, and regard the whole story in an entirely different light.

It is not generally known that between the events described in the first and second chapters of Genesis there is an enormous interval of time—the Elohistic Sabbath, or return of the emanations to their static condition of unmanifested latency, each being received back into the Logos in the culmination of its period. The second chapter opens with the period of Jahve-Elohim, Lord of form, and ruler of the night which *preceded* the present Elohistic day, over which the Sun of Righteousness presides. An Elohistic day corresponds to what the Theosophists call a "Round" period, and this is the fourth in the new series. Jahve was, therefore, the reflection of the Divine Love on the plane of illusion. It was he who *formed* man out of the dust of the earth, and breathed into him the "*Nephesh*" or "animal soul." The purpose of this was twofold: (1) that the nascent personality might be held in equilibrium, and preserved from absorption into the Eighth Sphere, and (2) as a preparation for his future destiny of dominion over the lower kingdoms of nature, that, through him, the universe may evolve until it becomes the perfect expression of the Divine Love. This will be better understood if we avoid the error of a time connection between the first and second chapters of Genesis. For the first chapter embraces the whole cosmic manvantara—the Divine Idea, from its primal differentiation in the region of the Absolute to its fullest expansion in time, or the sixth *Day* when God saw everything that he had made and behold it was very "good," or more correctly, the "best" (v. 31). The first chapter of Genesis is the history of the cosmos, past, present, and future, on the plane of

spirit, which is now expanding into objectivity, and this expansion is a *reflection* of the spiritual reality. Accordingly, in the second chapter, we find the order reversed. Jahve is represented as forming Adam first, and afterward the brute creation, bringing them to him "to see what he would call them" (v. 19), and, finally, the sex principle (symbolized in the first chapter as the division of the upper and lower waters) evolves into objectivity. This is the third "Round" period of humanity, or the third Elohistic day, from *one* point of view, but it also corresponds to the minor cycle in the planetary manvantara, or the Third Root Race which is a microcosmic copy of it, for humanity, in the first three root-races of this "Round," repeats the process by which it evolved in the first three rounds.

I have said that the progressed entities of the former cycle (the cycle of Divine Wisdom) complete their evolution, in the new period, under the law of acceleration, by incarnating in the monads who had received the breath of life (or "animal soul") from Jahve-Elohim, the Lord of form, and representative of that stage of the Divine Love which, being the fourth in the series, was subject to the law of retardation. These Monads are known in India as the Seven Pitris, or Enlighteners, and are the lords of human wisdom. But though they were incarnations of the Powers of Darkness, it would be an abuse of words to call them evil, for to them man owes speech and the power to reason. By virtue of their sixth principle, which they had developed in their own cosmic manvantara, they were in a position to control the fifth principle in their new condition, and awaken the dormant faculty of reasoning in their adopted brethren.

Now the first material race (the Third Root Race of this "round") were in a very real sense the first *men*, for, though the ethereal races who preceded them had developed will, the spiritual forces (which, manifesting vortically downward toward the next, or human, plane of consciousness, were the immediate or efficient causes of man's will) were themselves radiations from the Unconditioned Cause—the Divine Will. Man was a mere image or reflection of God, and his will an illusion, a shadow of the Divine Will projected in *maya*. Not until the fourth "round,"

was the human personality, so to speak, *born*, or detached from the life of its parents, the Elohim. Man, to have an independent existence, must be self-centered, or free to originate his own actions, and it is evident that this could not be if the evolution of his reason had proceeded on the same lines. Hence the necessity for a readjustment whereby his personality, or fifth principle, might become itself a controlling impulse. The mystery of free will is, in truth, the mystery of human personality, and this, as we have seen, has its source in the Divine Love, which requires an object in order that it may become manifest. We can only conceive of will as the dynamic effect of personality manifesting objectively. In itself it has no existence, for it is neither subject nor object, but a middle category necessitated by the laws of thought. In all finite personalities the will is the center of gravity—a mathematical point. In God, the Infinite Personality, there is no center, or rather the center is everywhere, for in Him subjective and objective are One, and, in manifestation, both comprehend all that is. It is easy to see, therefore, that the projection of will in *maya* must be accompanied by a projection of *mayavic* personality in order that it may become manifest, or present an objective side. The center must be located; hence the apparent opposition between the will of man and the Will of God. As the Will of God is the center from which force radiates, passing in turn through every plane of consciousness, this apparent opposition will disappear when the personality, or fifth principle, of man shall be sufficiently developed to obtain full control over the forces which have thrown into objectivity his lower principles, and which have resulted in the anomaly of the double vortex—an anomaly because its center resides in the fourth, or *mayavic*, stage of the Divine Idea concerning him.

Our investigations have therefore led us to this point: that man, as he is at present constituted, is the resultant of two vortices manifesting dynamically on the plane of illusion, and proceeding originally from two separate streams of tendency, the one representing Divine Love, and the other, the Divine Wisdom, which, meeting on the plane of human consciousness, coalesce into an objective personality, imperfect as a reflection of

the Divine Personality, inasmuch as its center is located in *maya*. This imperfection is due to a disturbance of the medium through which it manifests and is the temporary result of the impact of the two vortices, as the reflection of a light in water is duplicated when the surface is disturbed.

It is desirable here to anticipate an objection which may be raised to this illustration. Why, it may be said, should the term "*maya*" be applied to the fourth stage of the evolutionary series in the macrocosm when it may be predicated equally of the whole series? The answer is to be found in the etymology of the word. It is a contraction of "*maha-aya*." "*Ya*" signifies being, "*a*" is the privative particle and "*maha*" is "great." "*Maya*" therefore signifies "the Great Is Not." But the term "great" is relative, and applies to the objective universe on each plane of consciousness. We may therefore speak of *maya* in its fourth degree which is the universe of *form*, or all that pertains to three-dimensional space and is limited by time. It is in this sense that I use the word for our present illustration.

But though, from a metaphysical point of view, we may regard the objective universe as *mayavic*, yet it has for us a real existence, inasmuch as our human personality is still within the sphere of its attraction. The first step toward the recognition of its true character, as essentially illusory, will be taken when man shall have sufficiently developed his fifth principle to enable him to overcome this attraction—in other words, when the centrifugal force of his lower nature shall become subject to the centripetal force of his higher nature. At present they are *in equilibrio* in the average man for all practical purposes, though, in comparing individuals, we may observe a slight preponderance one way or the other. When the centripetal preponderance is very marked, the individual is regarded by the majority as a visionary enthusiast or a dangerous fanatic. When, on the other hand, the animal nature is not under proper control, the human beast must be caged in the interests of society.⁴ Until the divine reflection has recovered from the shock produced in its medium by the impact of the two vortices, man must continue to manifest as a double vortex with a center of its own. But it is easy to see that this condition cannot be otherwise

than temporary. The law of acceleration which enabled the Powers of Darkness to traverse successfully the manifestation of the Divine Love on the plane of illusion, by opposing to it their own more rapid vortex, must necessarily give place to the law of retardation in the new figure thus thrown into objectivity. Having exhausted itself in the centrifugal impulse which gave birth to the Eighth Sphere, and, in the mineral kingdom, was the cause of the moon becoming a satellite of the earth,⁵ the tendency of the vortex is to return to its static condition of latency, which tendency manifests *dynamically* in the attraction of the Eighth Sphere. On the other hand, the Dhyanis, proceeding from the Elohim of Light, who descended into matter, under the cyclic law of retardation began to ascend immediately afterward. The law of acceleration then asserted itself, and by the time that the Fourth Root Race had reached the apex of its development, was sufficiently powerful to successfully resist the attraction of the Eighth Sphere and preserve the double vortex from absorption into it. This is one aspect of the law of cataclysms, referred to in *Esoteric Buddhism*, which are as periodic as the swing of a pendulum. They occur at the end of every "root race" because the Principalities (or angels of periods) of the succeeding one are then evolving at their minimum rate, having completed one-half of their minor cycle. At such times, the centripetal resistance to the attraction of the Eighth Sphere is at its weakest. These periods coincide with the precession of the equinoxes, the last was the end of the glacial epoch in the northern hemisphere, and is preserved in the memory of a universal flood in the traditions of all nations. But it is with the preceding cataclysm in the Third Root Race that we are now concerned, called by theologians the "Fall," and by the occultists, the "Descent into Matter." It is symbolized in the book of Genesis as expulsion from Paradise (rest, or spiritual equilibrium), and the curse pronounced on the earth for man's sake was not the arbitrary decree of an offended Deity, but the natural and inevitable result of the shock, caused by the impact of the vortices, which brought all lower forms of life within the attraction of the Eighth Sphere, and, consequently, under lunar influences. It was coincident with the evolution of sex; hence it is often called

the "Fall into generation," the phenomena of gestation and parturition being intimately connected with lunar phases and following the course of lunar cycles. The races which preceded what Madame Blavatsky calls the "Lemuro-Atlanteans" were differently constituted from later man, and reproduced themselves by a law analogous to that which governs the production of materialized forms in the "spirit-circle," with this important difference—that the form was permanent, or, at least, persistent.

With the fall into generation man became subject to the law of heredity, and this is the foundation of the much misunderstood doctrine of "original sin," which, according to its popular interpretation, is a monstrous libel on the Divine Being. Had man not fallen into generation, the Divine Purpose concerning him would not have been fulfilled. On the one hand, the double vortex would have been absorbed in the Eighth Sphere, or, on the other, the principalities of Light would have infused into him a portion of their own spiritual essence and caused him to evolve rapidly, under the law of acceleration, out of materiality into a state of pure and self-dependent spiritual existence. In the one case his material, and in the other, his spiritual personality would have been destroyed. But the principalities of Light, perfect and blessed emanations of the Divine Wisdom, recognized in the Divine Love a purpose above and beyond anything that the highest wisdom could attain to. It was no less than the redemption of the body by sacrifice, and, before this mystery, they cast their crowns of wisdom at the feet of the Mystic Lamb, and veiled their faces in adoration. They might have redeemed man's soul, they could not redeem his body. Accordingly, they submitted to the law of their cycle, and became angels of periods, each period being a progressive manifestation of the Divine Love which was to prepare the way for its perfect manifestation in the WORD MADE FLESH.

Now the period of the Jewish dispensation, or that ruled over by the principalities proceeding from Jahve, Lord of form, was essentially the period of *generation*. It had for its object the consolidation of humanity on the basis of that sympathetic relation which we call "natural affection," in order that, through it, man

might rise to the conception of the Divine Fatherhood. Accordingly, the solidarity of the human race found its natural expression in that community of feeling in which we recognize our essential brotherhood, and also in the law of inherited tendencies by which the equilibrium of the double vortex is preserved. Against this law the principalities of Darkness, under the guidance of Lucifer (prince of this world),⁶ have opposed their most powerful forces, but, as we shall see, with only partial success. It is generally supposed that Satan is the enemy of spirituality in man, that he delights in his degradation, and views with diabolical (?) satisfaction the development of his lower nature and all its evil consequences. The wide, and almost universal, prevalence of this mediaeval superstition only makes it all the more necessary to protest against it as a grotesque error. As well might we say that the object at which Napoleon aimed was the slaughter of as many French soldiers as possible. It is related of Napoleon that he wept bitterly when, on the night succeeding the battle of Austerlitz, he rode over the field and viewed the dead and dying—and it would probably be much nearer the truth to say that the degradation and suffering of mankind, for which the adversary of God is responsible, so far from affording him any satisfaction, afflicts him with a sense of failure and deepens his despair of ultimate victory.

Let us examine this “*diabolical*” delusion in the light of revelation and common sense. How can any rational being delight in evil for its own sake? Such delight is the negation of rationality, and the nearest approach to such a conception is the homicidal maniac. It is admitted that Satan is not only a rational being, but an intelligence of a far higher order than our own. To suppose, therefore, that his chief characteristic is insensate ferocity is surely absurd. Without, of course, pressing the analogy, if we were compelled to choose between Napoleon the Great and the Whitechapel murderer as a representative of the usurping Prince of this world, nobody who reflects for a moment would hesitate, not even those who call the latter a “fiend in human shape.”

If we turn to revelation what do we find? S. Peter, it is true, compares him to a “roaring lion seeking whom he may devour,”

or in other words, whose nature he may *assimilate* to his own. He is also called the “father of lies,” or illusions, for it was through his instrumentality that man’s personality came under the dominion of *maya*. Everywhere else he is the symbol of pure cold intellect. In the book of Job, the oldest extant dramatic allegory, he is represented as the author of the cynical assertion that love is only a form of self-interest, and we are left to imagine his astonishment at the words of Job—“Though He slay me, yet will I trust in Him.” In the genetic allegory he is symbolized as the serpent—everywhere the emblem of wisdom—and *enlightenment* was the immediate consequence of eating the forbidden fruit. He is, in fact, Lucifer the light-bearer, and to him man owes the faculty of intellectual discrimination, or the knowledge of good and evil under illusory conditions.⁷ He is the manifestation, *in time*, of the fifth, or intellectual, principle of the cosmos, and, in virtue of this limitation, is incapable of conceiving any higher good than wisdom. We must be careful, however, to distinguish between the seven cosmic principles and their microcosmic manifestations, each of which is a complete sub-series. Thus, Lucifer is a fully developed septenary being, representing the fifth principle of the universe, or cosmic ideation, and striving to attain to omnipotence through control of the fourth (*maha maya*). Now this is not spiritual evolution, or life, as, at first sight, it might appear, but involution, or the spiritual principle of death. This is exceedingly difficult to explain, but it must be remembered that evolution is progress in *time*, and is the reflection in *maya* of a spiritual reality which is not so conditioned. Lucifer is not the fifth cosmic principle itself, but its efflorescence in time. He is the seed of the fifth human principle, and germination is an involutionary process as regards the seed itself (except a kernel of wheat fall into the ground *and die* it bringeth forth no fruit), though evolutionary as regards the nascent plant. This view is quite in accordance with our original position that evil has no real (i.e., eternal) existence, but is an imperfect, or lower, goodness.

What, then, was the design which the author of evil on this planet set himself to accomplish? It was no less than the elevation of man to his own spiritual level, in order that, through

him, the cosmos might become the perfect expression of pure intellect. It was a magnificent ideal worthy of a son of light, but it was doomed to failure. A yet higher glory was in store for man. He was destined for adoption, that, becoming a partaker of the Divine Nature, the universe, through him, might evolve into the perfect expression of Love, or God Himself. Accordingly, the light-bearer found himself confronted with a law of inertia sufficiently powerful to resist even his mighty will. His labors resemble those of Sisyphus. Having united his fate with man, his future is bound up with man's intellectual progress, and this is subject to a rhythmical cyclic and sub-cyclic ebb and flow, consequent on the periodic law of acceleration and retardation. It battles his utmost efforts, and is the cause of that strange oscillation between the positive and negative poles of spiritual wisdom which, reflected in *maya*, is the conflict of good and evil. But this antagonism is essential to the perfect revelation of the Divine Nature, or in other words, the omnipotence of Love. That God is Love is no oriental metaphor, but a plain literal statement containing the key to all mysteries. The existence of evil, it is often said, is a proof that either the goodness or the power of God is limited. We refuse to impale ourselves on either horn of the dilemma. The existence of evil is a proof that God is not Will or Wisdom but Love. If the omnipotence of God were displayed in His Will, there would be no freedom, and, consequently, no personality for the creature. If wisdom were the highest good, an immeasurable chasm would forever have separated the creature from the Creator—for the most exalted spiritual condition is only a form of life, excluding of necessity all lower forms, and proceeding from the Lord and Giver of *all* life.⁸

But God has chosen to reveal Himself as Love, hence the necessity of freedom on the part of man to choose between good and evil, for, were he not free, he would be incapable of reciprocating that love.

Here, however, we are met by a difficulty. All material effects have their origin in spiritual causes, and we have seen that positive evil on the material plane is the result of cyclic aberration on the plane of spirit, consequent on the impact of two vortical

streams of tendency, producing a disturbance in the medium through which the human consciousness manifests objectively. Thus it is that the fifth principle, or seat of human personality, is subject to a periodic cyclic and sub-cyclic law of attraction toward the fourth, or "body of desire," which, owing to its own imperfect development, it is incapable of fully controlling. But the question arises—if this attraction toward the lower nature or "body of desire" is the cause of suffering and death, must it not be considered as in itself an evil condition? By no means; for it produces also pleasure and life, which we can only know by their opposites, and, secondly, pleasure and pain are only finite correlatives of the eternal principles of good and evil. It is against this law of inertia in the double vortex that the adversary of God and man rebels. In vain does he attempt to detach the fifth principle from the body of desire, and assimilate it to the fifth principle of the cosmos to which he himself belongs. The fall into generation has preserved the equilibrium between the fourth and the eighth sphere, and the orderly cyclic path of man's intellectual evolution. It is the human law of gravity, and corresponds to the centripetal force by which the planet holds its satellite in subjection. We may regard it in two aspects: as the cause of "original sin," and the effect of the Divine Love.

Now original sin, as I have said, is neither more nor less than the "law of heredity." However much we may dislike it, the fact remains that man has an animal nature, with passions and instincts that link him on one side of his being with the brutes that perish. He is also conscious that he occupies an anomalous position in the universe, for while the gratifications of sense afford entire satisfaction to the brute creation, they can never, refine them as he may, constitute happiness for him. At the same time they are a hindrance to the development of his higher nature, so that, regarded simply from an intellectual point of view, they are an intolerable nuisance. The pursuit of knowledge is checked by continual temptations, more or less alluring, to forsake a path so beset with thorns and "gather rosebuds while we may," and the distant view is bounded by the horizon of death.

Until we know the *meaning* of life, the question will ever obtrude itself whether, after all, it be worth living. Now all religions profess to solve this problem, and the religion of a nation or race is a fair index of its intellectual and spiritual development. Wherever a purely Aryan, or a purely Semitic, type prevails, both show a strong tendency to degenerate. An example of the former may be observed in India, where the intellectual element has degenerated into the grossest superstition and nature-worship, and of the latter, in Mohammedan countries, where the spiritual monotheistic element has become the crudest anthropomorphism. And, in Christian countries, where either element has unduly prevailed, and overlaid or corrupted the Catholic faith, there, on the one hand, flourish devotional puerilities, or, on the other, a peculiarly repulsive form of Protestantism which is the death of true spirituality. It is the nemesis of all false or defective systems of religion that they fail most signally in the very purpose for which they were instituted—that of elevating humanity—and the reason is that they are one and all based on the fundamentally unsound proposition that the body is, not the servant, but the *enemy*, of the soul.

This error has its source in ignorance of the fact that man was created, not for himself, but for the glory of God, and we shall endeavor to trace it to its fountainhead.

We have now arrived at a point from which we can view without prejudice the spiritual antagonism which is the Origin of Evil. It is a negative principle. Absolute evil is nothing, absolute good is God or Love. All that is, is more or less good compared with nonbeing, and more or less evil compared with God; and the spiritual activities of Lucifer are of the nature of a lower good in conflict with a higher. In order to understand it we must take into consideration two very important facts: (1) that the element of will, essential to the idea of conflict, which, on the plane of human consciousness, is of the nature of a Cause, on the plane of spiritual consciousness is of the nature of an Effect. In other words, where the one ends the other begins. And (2) we must remember that the Fall of the Angels was a fall from heavenly to earthly wisdom. It was spiritual death, and as death is

always followed by birth, their fall was the rebirth of intelligence on the plane of human consciousness. All forms of material activity have their origin on the plane of spirit, and all forms of spiritual activity may be divided into synthetic, or constructive, and analytic, or destructive. Both have their place in the economy of the universe, and neither are, in themselves, good or evil, high or low.

Now the spiritual activities of Jahve are synthetic, or formative. His period (the period of Jehovah-Michael) is the time connection between the Father and Mother principles in Nature, and it culminated in the manifestation of the Word made Flesh. He is the "Lord of Sabaoth," or the Dhyana Chohan hosts of Light, who are on the descending arc of their cycle, and preside over what are called "natural forces." Individually will-less, they represent collectively the Divine Will, and the harmony of their diverse operations constitutes the Divine Providence. The captain of these hosts is Michael (Heb. "like unto God"), and he is represented in the book of Revelations as prevailing against the Dragon, that ancient symbol of wisdom, and casting him out of heaven, not into a mythical hell, but *into the earth*, and his angels with him. Henceforward "their place was found no more in heaven," and the angels of light became angels of darkness, groping in *maya*—the great abyss, or bottomless pit. The light that was in them became the property of man. It raised him from a mere automaton into a reasonable creature, capable of reciprocating the Divine Love, and of intelligent cooperation with the Divine Purpose concerning him.

Thus we see that the "Fall" of the Angels was overruled for man's benefit, and that, while it may be truly said to be the *origin* of evil, it was not *in itself* evil, but part of a grand scheme whereby man, by attaining to self-consciousness through experience, might become worthy of adoption and, partaking of the Divine Nature, manifest in person the Omnipotence of Love.⁹ Let us remember that evil is nothing but failure of adaptation to environment, and that the Love of God is the environment of Being on every plane of consciousness. We can only, as Hegel points out, conceive of being as becoming, and for this cause

"the whole creation groaneth and travaileth" in pain (the pangs of imperfection—a necessary element in time manifestation) waiting for the adoption.¹⁰

The story of the "Fall" in the book of Genesis is an allegorical presentment of a conflict which, originating on the plane of spirit, and issuing through the gates of *maya*, entered the plane of human consciousness, and gave birth to the *mayavic* opposition between the will of man and the Will of God. The symbol of the conflict is the double vortex with its equilibrated center between the Fourth and the Eighth Spheres, and we can thus see that, while evil arises from the human will, the freedom which renders it possible can in no real sense be regarded as its cause. We are, therefore, in a better position to understand the nature of the conflict whose issues regulate every department of human activity in the mass and determine the course of human history, inasmuch as it secures for each individual that freedom of will which enables him to cooperate with the powers of either light or darkness, and, to a greater or less degree, hasten or retard the fulfillment of the Divine Purpose. In a very real sense, therefore, we may be said to wrestle with Principalities and Powers, and the Rulers of the darkness of this world (αἰὼν) and spiritual wickedness in the celestial region (Eph. vi. 12), for it is only through and by means of the human will that these can manifest on the plane of human consciousness.

From these facts we may deduce the following conclusions:

(1) that the Fall of the Angels was not caused by their "rebellious will," but that the rebellious will of man had its origin in the imperfect control which the newborn intelligence exercised over his lower nature, and (2) that the spiritual conditions under which the higher and lower nature respectively developed were mutually antagonistic, the one deriving its vitality from the synthetic, or formative, activity on the plane of spirit, and the other resulting from discriminatory, or analytic, spiritual activity.

This being premised, we have now to consider the part played by the reason in bringing about the disorganization of human activity, which is the cause of evil in the world. It must not be forgotten that the intellectual faculty is essentially *analytic*, and that

the power of *synthesis* belongs to the sixth principle. And here it is necessary to correct an error into which many Theosophists have fallen. They have taken it for granted that the power to reason resides wholly in the fifth principle because it is the vehicle of the human, as distinguished from the animal, personality. The mistake has probably arisen from the very materialistic view of the seven principles set forth in *Esoteric Buddhism* in which each one is treated of separately as if it were an independent entity.¹¹ Now while it is true that the power to *discriminate* resides in the fifth principle and is accordingly possessed, in a greater or less degree, by the brute creation, whose fourth principle, or body of desire, is thereby controlled, the power to *reason*, which involves synthetization of disconnected concepts has its origin in the embryotic sixth principle. As the lower animals would be mere automata without the faculty of discrimination, so would man be wholly destitute of responsibility toward God and his fellowman, were he incapable of synthesizing to some degree his relations towards them.

Now the sixth principle of man corresponds to the sixth principle of the cosmos or the Divine Wisdom, "Who for us men and for our Salvation" entered the great abyss of *maya*, and in process of time, manifested in the Flesh and was born of a pure Virgin. He was made manifest in order that he might "destroy the works of the Devil," or the Elohim of Darkness, who are, collectively, the fifth cosmic principle, and whose efflorescence in time is Satan the Adversary.

Without entering into further details, we may take our stand on the broad principle that the Divine Love, which operates on every plane of human consciousness as the Vivifier and Sustainer, is opposed by the involutory forces which originate in the spiritual activities of a being who was formerly a Son of Light, but who has been plunged into the abyss of *maya*.

Satan is, therefore, on the material plane the author of disease and physical death, of falsehood on the intellectual plane, and on the plane of spirit, selfishness, or the negation of Love. For all that, he is a minister of God, fulfilling the Divine Purpose by this very opposition, without which the omnipotence of Love

could not become manifest. To him Love is a consuming fire, and the Divine Wisdom a great horror of darkness. He and his legions are fighting for their lives and have entrenched themselves in the human personality, as in a fortress, from whence Love and Love only can drive them.

We see, therefore, that it was Love which drove man from Paradise to the earth, and called into existence free will by attaching his fourth principle, or body of desire, to the earth by a bond sufficiently strong to balance the centrifugal impetus. Up to the time when he began to develop intelligence, the action of man's will had been purely automatic, the plane of its energies, so to speak, coinciding with the axis of the original vortex. But in the newly objectivized double vortex, the lower nature required to be consolidated in order to preserve it from absorption into the Eighth Sphere. Free will in man may therefore be defined as the point of equilibrium between his fifth, or intellectual, principle and his fourth, or body of desire. Man thus became a responsible being with faculties capable of adapting themselves to the law of Love which called him into existence. He is the seed of the Divine Love fructifying in the womb of *maya*, the great abyss, or the *Illusion of the Is-not* made pregnant by the Divine Love. This is the Mystery of Mysteries which no wisdom of the creature can ever fathom, but which was revealed (though "as in a glass darkly") when the Word became Flesh and dwelt among us. He took on Himself a body that He might redeem our bodies by grafting them with His own in order that the universe might become the perfect expression of the Divine Love.

On the question of Sacramentalism I can touch but briefly. It is the assertion of the principle that matter is the vehicle of spirit, and its recognition is an intellectual necessity if we are to make any further progress toward comprehension of the natural order. The Sacraments are seven in number—Baptism, Confirmation, Eucharist, Matrimony, Penance, Order and Extreme Unction. They are the *evolutionary* equivalents of the sevenfold *involutionary* spiritual energy, which in the natural order, cause the phenomena of Birth, Strength, Nutrition, Generation, Recuperation, Speech and Transmutation. Conversely, they stand to

man's lower nature in the relation of Death to Sin, Weakness to the Flesh, Absorption in the Higher, Self-Surrender, Mortification, Obedience and Adaptation. The dynamic effects, therefore (if we may use the expression), of the Christian sacraments are *involutionary* as regards the lower and *evolutionary* in respect to the higher nature of man. If we apply this idea to the symbol of the double vortex, we shall recognize in the Sacraments the appointed means whereby the opposing forces will ultimately range themselves around their true center—the personality (the fifth or human principle)—and the attraction of the Eighth Sphere be neutralized. The spheroidal vortices will then coalesce and become one, first as an elliptical spheroid and afterward as a true sphere capable of indefinite expansion.

Sacramentalism is the assertion of a principle which has its analogy in nature in every case where a lower type of life is succeeded by a higher one.¹² As F.D. Maurice points out, "it assumes Christ to be the Lord, it assumes that men are created *in Him*,—that this is the constitution of our race; that therefore all attempts of men to resolve themselves into separate units are contradictory and abortive."¹³

In bringing this course of lectures to an end I may say that it has been my endeavor to supply materials whereby the true gnosis may be distinguished from the "oppositions of science falsely so called." The agnosticism which is the characteristic of modern thought is an indication that the times are ripe for imparting truths which, twenty years ago, would have been as seed falling on the wayside. The remedy for evils which spring from ignorance is knowledge, but until the ignorance is confessed, the remedy cannot be applied. So long as men were satisfied with mechanical authority in religion, so long as it was considered scientific to call the unknown the Unknowable—in other words, while men preferred darkness to light—nothing could be done. But we have lately witnessed a reaction from agnosticism and a revival of gnosticism in one of its most dangerous forms. It is, therefore, of the highest importance that we should learn to distinguish the truths to which it bears witness from the falsehoods with which they have been artfully blended.

APPENDIX TO LECTURE ONE

by C. G. Harrison

Since these lectures were delivered, the *Reminiscences of H.P. Blavatsky by the Countess Wachtmeister and Others* have appeared. Taken in conjunction with what is known of her career prior to the formation of the Theosophical Society, they tend strongly to confirm the view that she was exploited by different persons at different periods.

For example, the Countess relates how she saw "in a scrap-book in faded writing" dated 1851 a few lines in Madame Blavatsky's handwriting describing her first interview with "The Master."

"Nuit memorable: certaine nuit par un clair de lune qui se couchait a Ramsgate (*videlicet* Hyde Park) 12th Aout 1851—lorsque je rencontraï le Maitre de mes reves."

This, it seems, was an "immensely tall" Hindu whom Countess Wachtmeister remembers hearing of as having accompanied some Indian princes that year on an "important mission" to this country—probably a visit to the great Exhibition. Whether it was "Koot Hoomi" or the more shadowy "Mahatma M—" of *The Occult World* (since identified as a namesake of Madame Blavatsky's old nurse, Marya) we are not told, but the individual in question "required her cooperation in a work he was about to undertake," and suggested that she should found the Theosophical Society. He "told her that she would have to spend "three years in Tibet to prepare her for the important task," and accordingly "H. P. Blavatsky decided to accept the offer made to her, and shortly afterwards left London for India," presumably for initiation into the mysteries of the "Ancient Wisdom Religion."

Now we know from Colonel Olcott's *People from the Other World* that in 1874 Madame Blavatsky's "Master" (or control) professed himself to be the "spirit" of a bold buccaneer called John King who flourished in the seventeenth century and amused himself in the nineteenth by "precipitating" letters (page 455) and fetching medals of honor from the coffin of Madame Blavatsky's father (page 355). Moreover it was Colonel Olcott himself who first suggested that "John King" was no deceased buccaneer but the creation of an "Order which, while depending for its results upon unseen agents, has its existence upon earth amongst men" (page 454).

It must have been shortly after this that the "Koot Hoomi" delusion was born, for in 1879 we find him "precipitating" letters to Mr. Sinnett, and instructing him in the Elements of "Esoteric Buddhism," which was suddenly sprung upon the Theosophical Society, and nearly caused a schism between its Eastern and Western branches.

The "Kiddle incident" took place early in 1883 and Madame Blavatsky, now completely at liberty, set about repairing the breaches which "Koot Hoomi" had made. The "Reminiscences" contain (page 114) an extract from the "Path" in which two mysterious certificates are given having reference to the authorship of *The Secret Doctrine*. It is not very difficult to read between the lines of Dr. Hubbe Schleiden's¹ account that "Koot Hoomi" claims to have a finger in the pie. But the fact that Dr. Schleiden saw "a good deal of the well-known blue Koot Hoomi handwriting" while *The Secret Doctrine* was in progress is by no means a proof that Madame Blavatsky was still under his influence. Every Spiritualist knows that identity of handwriting does not necessarily imply identity of control. The whole affair is very puzzling, and it is doubtful whether even Madame Blavatsky herself could at all times distinguish between what was original and what was dictated, still less how far "John King" was responsible for the latter and how far the "Mahatmas."

When we consider, however, that one of the conditions on which her release from "prison" was obtained was that the Hindu Brothers of the Left, who wished to make use of her, should not

interfere with anything that had already taken place, we can understand that the Kiddle fiasco would only have the effect of throwing her back on her original controls. She might still believe in the Tibetan source of her inspirations, and on this point she could not be undeceived, owing to the terms of the compromise, though it must have been gall and wormwood to her Hindu friends. Accordingly, it was only necessary for her to re-christen "John King," and confer brevet rank upon the "spirit" of her old nurse Marya, known afterwards as "Mahatma *Morya*," as Smith becomes "Smythe" when he rises in the world. How far Madame Blavatsky was herself responsible for this deception, or indeed, whether she was responsible at all, it is difficult to say, and the question is still further complicated if we take into account the evident signs of dual personality which she exhibited. It "needs no ghost" (or Mahatma) to account, for example, for her sudden change of mind at Wurtzburg respecting Countess Wachtmeister's visit. Madame Blavatsky would have preferred her room to her company, but "H.P.B." could not do without her. She had seen clairvoyantly a manuscript album in her possession and required it immediately.

But let us set against all her tricks, conscious, or unconscious, the story of the poor woman and the steerage tickets related on page 147 of the "Reminiscences," and remember that far worse sins than Madame Blavatsky was ever accused of were pardoned in one who, like her, "loved much," R.I.P.

*The Eighth Sphere,
Reincarnation and Experiments in Socialism:
Aphoristic Comments on Harrison's Lectures*

by T. H. Meyer

In the introduction to his lectures, C. G. Harrison speaks of the importance of what he calls the "faculty of spiritual discernment." By making use of this very faculty, we may now briefly touch upon certain points raised by these lectures. A reader who learns how often Rudolf Steiner referred, if indirectly, to these lectures may all too easily drift into a kind of naïve acceptance of *all* their contents. But Steiner himself points out at least two major discrepancies between Harrison's views and his own, without, however, ever mentioning Harrison explicitly. These differences concern (1) the problem of the "eighth sphere," which, according to Harrison, "is a key to the problem of evil in the universe," and (2) the question of reincarnation.

In lecture five, Harrison refutes Sinnett's doctrine that the physical moon is actually the eighth sphere. But in the course of doing so, he states another doctrine which, in its implications, contradicts the truth of reincarnation. In *The Occult Movement in the Nineteenth Century*, Steiner points out how knowledge of reincarnation gradually disappeared from Western Christianity and how this fact influenced the views of certain Western Christian occultists. Thus, in lecture six of *The Occult Movement in the Nineteenth Century*, Steiner states: "I spoke of trends in occultism that were connected, for example, with the High Church party. Those concerned were people of knowledge, they were well informed. It can be said that they knew much more about occultism than did the leading members of the Theosophical Society. But their whole object was to ensure that the teaching of repeated earthly lives should be eliminated."

How were such occultists trying to achieve this aim? According to Steiner, it was by “their denial that man, as I have shown in *Occult Science* enters in the course of his earthly evolution into relationship with the other planets of our solar system.”

In this lecture, Steiner does not mention Harrison by name, but the whole way in which he corrects Sinnett’s doctrine of the eighth sphere makes it obvious that Harrison does, in fact, belong among those High Church occultists, or at least is influenced by their negative view on the teaching of reincarnation. For, having refuted Sinnett’s theory that the physical moon is the eighth sphere, Harrison states: “In the first place, the only visible planet on which man evolves is this earth. He never inhabited Mars, or Mercury, or any other visible planets, or was connected with any except the moon before it became a satellite.” This is precisely the indirect way in which High Church occultists were trying to get rid of the truth of reincarnation. And in this respect at any rate Harrison acts, consciously or unconsciously, as their mouthpiece. In his last publication, *The Fourth Mystery*, published in 1929, Harrison calls himself an “Anglo-Catholic,” i.e., an adherent of the doctrines of the High Church.

.....

One of the many things which from a distance of one hundred years appears to be of outstanding significance in Harrison’s lectures is what he has to say about the growth, maturity, and decay of races and peoples. What he says about the future of the Slavic people, for example, and the “experiments in socialism” being performed amongst them after “the next great European war” has to be seen in the greater context of the long-term intentions of certain Anglo-Saxon circles or politically influential “clubs,” as Disraeli once termed them. In these clubs, one idea became the *central idea* of all long-term political planning in certain circles in the West: the decisive representatives of the Anglo-Saxon race must see to it that they keep their leading influence on the further development of the cultural evolution of humanity. Together with the occult insight that the Slavic people will *naturally* become

the leading element of the *sixth* post-Atlantean sub-race, this objective resulted in the decision to become the dominant masters of this people *while they were still in their infancy*. This is the true background and origin of the “experiments in socialism” planned in such circles for the East—and not only planned, but fully realized in the course of the whole century lying behind us. In the Christmas (1890) number of the satirical weekly *The Truth*, a remarkable map of Europe appeared which showed that, wherever monarchies had been up to that time, there were going to be republics—and in Germany *even more than one*. Over the territory of Russia we can read the words “Russian Desert.” Both Labouchère, the editor of *The Truth*, who was a Mason, and Harrison refer in different ways to the same long-term intention of launching “experiments in socialism” within this “Russian Desert.”



Now, what is remarkable in Harrison’s sketch of the future development of races and cultures is that the Middle-European Germanic peoples are completely left out of the picture—which fits the practical intentions of certain Anglo-Saxon occultists of

the time. For these peoples of the "European Middle" have the task of mediating between the East and the West. In the sphere of social life they had, and still have, to find the means and ways of developing forms of social structures which are compatible with the increasing demands of individualism, and the growing internationalization of economic life, as well as with the challenges of multiracial nations and cultures such as those dominating the ancient Austro-Hungarian monarchy. Today, we need only look at the ruins of the U.S.S.R. or to former Yugoslavia and Bosnia to realize that the "experiments in socialism" hitherto developed have radically failed to provide such means.

The only real alternative to all such experiments offered in this century was Rudolf Steiner's idea of a *threefold commonwealth* in which the spheres of cultural, political and economic affairs would become relatively separate entities within the social organism. This idea was first expressed in 1917, the same year that Lenin was sent to Russia—ironically and tragically by the help of the German government—to carry out the experiments in socialism conceived in the West, not without substantial Western monetary aid.

Arthur Polzer-Hoditz, chief of the cabinet of the last Hapsburg Emperor, had (through the mediation of his brother Ludwig) the world historic chance of bringing Steiner's idea to the attention of the Emperor Charles. The reorganization of social life in such a way as to do justice to the multi-racial character of its empire and, above all, to the needs of its notoriously repressed Slavic inhabitants had become inevitable. Alas, however, Polzer-Hoditz was reluctant and waited till it was too late. Thus the Austro-Hungarian monarchy (and the same could be said of the German monarchy) was *inwardly* laid in ruins by the seeming lack of productive ideas. World-destiny expected the solution of the Slavic question from the Middle Europeans, especially from Austria. And it was Austria's failure in this respect that opened the gates for the realization of those long-term interests of certain Western circles mentioned above. Thus, the empires of Germany and Austria were finally *outwardly* ruined by the overpowering influence of Western policies which led to the establishment of

socialism in Russia under the exclusive guidance of the West and without any substantial influence on the part of Middle Europe.

Arthur Polzer-Hoditz mentioned the map from *The Truth* and the experiments in socialism to be carried out in the "Russian Desert" as early as 1929, in the first footnote to his important work on the Emperor Charles (*Kaiser Karl, Aus der Geheimmappe seines Kabinettschefs*). In the appendix to this book, Polzer-Hoditz included Rudolf Steiner's memorandum on the threefold commonwealth intended for the Emperor. In the English edition, however, which appeared in the following year (as *The Emperor Charles*) both this footnote and all references to Steiner and the threefold commonwealth were left out! This is symptomatic of the fact that those circles in the West which, after the failure of Middle Europe, successfully imposed themselves as sole and exclusive "educators" of the youthful Slavic peoples did not wish their share in the shaping of events in the East to become evident too soon. . . . In the "short" run, all they wanted was to establish a huge consumer market for Western products; in the long run, they sought actual dominion over the natural future "rulers" of the sixth post-Atlantean epoch.

.....

There is ample evidence that not only was the establishment of socialism in the East conceived by the West, but also that its final destruction or "failure" a few years ago was likewise similarly conceived. As early as 1982, Ronald Reagan and the present Pope decided during an unofficial meeting in Rome to bring about the downfall of socialism in the East, or at least to contribute to it. This was reported by *Time* magazine last year (1992). And when Zbigniew Brzezinski published his book *The Grand Failure—Birth and Death of Communism in the Twentieth Century* (Charles Scribner's Sons, New York 1989)—in which he describes "the terminal crisis of communism" and the "failure of the Marxist experiment in Russia" (p. 15)—he acted as one with intimate knowledge of long-term Western planning rather than as a naïve prophet. Remarkably enough, "this book was completed in August 1988,"

as the author himself states in the foreword, and this was *more than a year before* the Iron Curtain was actually "lifted" at the Austro-Hungarian border.

.....

What (in respect to the questions touched upon here) we can learn from Harrison today is to think about evolution not only in spiritual terms, but also in terms of the *long-term development* of life in general and the life of races, peoples and cultures in particular. And what we can learn from the social/political developments within this whole century is that the impulse of a threefold commonwealth remains the only true and universal alternative to all experiments in socialism carried out only to *serve the ends of the few*.

NOTES

Introduction

1. C.G. Harrison, *The Transcendental Universe*, Lecture Four.
2. C.G. Harrison, *The Fourth Mystery*, p. 75.
3. For Rudolf Steiner's Christology and his understanding of the Incarnation, see his various lecture cycles on the Gospels, especially *The Gospel of St. John*, and also, for instance, *Christianity as Mystical Fact* and *From Jesus to Christ*.
4. See Lecture Two: "I was once persuaded by a young man whose moral courage I thought could be relied upon, to impart certain instructions which, if followed out, would have enabled him to cross the threshold with safety. . . ."
5. Cf. René Guénon, *Aperçus sur L'Initiation*.
6. Cf. Francis King, *The Rites of Modern Occult Magic*, p.102: "English occultism is divided into (1) members of the T. S. [Theosophical Society], i.e. Mrs. Besant's followers headed by the co-Masons in one sense; (2) members of the Hermetic Orders and Freemasons; (3) Independents, whether in small groups or individuals." Though this refers to the situation in about 1910, things must have been more or less the same in Harrison's time. The quotation is from a letter, written by one Mr. Meakin, *Frater Ex Oriente Lux* in the Golden Dawn, to the Danish Baron Walleen.
7. It seems impossible to determine with any real certainty whether Madame Blavatsky was or was not ever in Tibet. Certainly, there is textual evidence to believe that she knew well certain Tibetan tantric texts (see Author's Introduction, Note 8). Also, the most recent biography of Madame Blavatsky (1993)—Sylvia Cranston's *H.P.B.* —provides much circumstantial evidence for her having been there. Nevertheless, the case remains open. See also Geoffrey A. Barboka, *H.P. Blavatsky, Tibet and Tulku*.
8. Cf. Henry Corbin, *Le Paradox du Monothéisme*.
9. See Burgoyne, *The Light of Egypt*, and Sinnett, *Esoteric Buddhism*.
10. Joscelyn Godwin, Personal communication.
11. *Das Transcendentale Weltenall: Sechs Vorträge über Geheimwissen, Theosophie und den katholischen Glauben, gehalten vor der "Berean Society,"* von C.G. Harrison, aus dem Englischen übersetzt von Carl Graf zu Leinigen-Billigheim, Mitglied der Theosophischen Gesellschaft in Indien. (München, 1897). Reprinted 1990 by Verlag Engel & Seefels, Stuttgart, Germany.
12. Leinigen-Billigheim was the author of *Was is Mystic?* (Leipzig, 1898). He is cited in René Guénon's *L'Erreur Spirite* (p. 55) as "a German occultist." Guénon, taking issue with his translation of a Hebrew term, refers to a paper he gave to the Psychological Society of Munich (March 5, 1887).

- Research in Germany would surely yield more information about Leinigen-Billigheim.
13. Emil Bock, *Rudolf Steiner: Studien zu einem Lebensgang und Lebenswerk*.
 14. For Eckstein, see Bock (op. cit.), Poeppig, *Rudolf Steiner: Der Grosse Unbekannte*, and, for the whole scene, James Webb, *The Occult Establishment*. Eckstein's autobiography, *Alle Unnennbare Tage*, has recently been reprinted.
 15. R.A. Gilbert, Personal communication.
 16. "In reply to those who deny the existence of a 'Jewish Peril,' we are willing to concede that the majority of Jews (in this country at least [Great Britain]) have no more desire to overthrow a civilization by which they profit than a farmer to slaughter his best milch cow, and also that it is absurd to suppose that the Jews in high position would knowingly lend themselves to such a conspiracy. On the other hand, we call their attention (i) to the fact that in every country the Jew is an alien, and is keenly conscious of it. However much he may pose as a patriotic Englishman, Frenchman, or American, in his heart he despises the Gentile. And (ii) every Jew, even though he may be an atheist, from the financial magnate in Park Lane to the pedlar of lemons in Whitechapel, expects a Messiah who will establish a worldwide Jewish Empire on the ruins of Gentile civilization. Moreover, in certain Jewish circles, it is current gossip that, owing to something that happened in 1916, the times are growing ripe for his appearance, and preparations are being made to receive him."
 17. Ygnve Torgny Brillioth, *The Anglican Revival. Studies in the Oxford Movement*.
 18. Cf. *The Creed for the Twentieth Century* (p. 67): "Little more than seventy years ago she [the Anglican Church] was at the point of death, if not actually dead, but the Angel of Resurrection sounded his trumpet, and the instrument was a man called John Keble. Life began to revive in what was to all appearances a corpse, willing hands rolled away the stone of her sepulchre, and like Lazarus, the Church of England came forth bound in the grave clothes of the State connection. . . ."
 19. Cf. *The Creed for the Twentieth Century* (p. 61ff.): ". . . by Catholics we mean those who adhere to the beliefs and customs generally accepted by the Church during the first thousand years of its existence." See also, Author's Introduction, note 15.
 20. Harrison's objection to Roman Catholicism rested primarily on the fact of the Papacy and the recently (1870) promulgated dogma of Papal Infallibility. See *The Creed in the Twentieth Century*, p. 81: "On all questions of interpretation in controversies concerning the Faith the final court of appeal is a General Council. . . . Against this we have the Papal theory, which rests on a mechanical view of authority utterly alien to the spirit of the Gospel. Founded on an interpretation of Matt. xvi. 18 contrary to that given by any one of the early Fathers. . . supported by forged documents. . . the doctrine of the Papal Supremacy, which arose in the Dark Ages following on the destruction of Roman civilization in Western Europe, has been developed in recent times to such lengths as almost to imply a quasi-hypostatic union of the Holy Ghost with each successive Pope. In 1870 it culminated in the dogma of Papal Infallibility, of which it has been wittily said that it reduces the Bible to one text, 'Thou art

Peter,' and the Creed to one Article, 'I believe in the Pope'. . . . The Papacy is, in truth, of the nature of a cancerous growth in the Catholic Church."

- As for Harrison's view of the relation between Anglo-Catholicism and the Orthodox Church, in *The Creed for the Twentieth Century* (p. 66), writing of the unique position of the English Church as neither Roman Catholic nor Protestant, Harrison quotes with approval the Russian theologian Khomiakov: "Anglicanism has not a single reason to give, and has never given one, for not being Orthodox. It is in the Church by all its principles—I mean by that by its real and characteristic principles; it is outside the Church by its historic provincialism—a provincialism which imposes upon it a false air of Protestantism which deprives it of any tradition and of any logical basis, but from which it has not the will to emancipate itself, partly because of national pride, and partly because of the habitual respect in England for an accomplished fact."
21. For "magic idealism" see *Pollen and Fragments* (Translated Verluis) and von Molnár, *Romantic Vision, Ethical Context. Novalis and Artistic Autonomy*. For the Romantics as "realistic visionaries," see, for example, Theodore Ziolkowski, *German Romanticism and its Institutions*.
 22. Henry Corbin develops the idea of "hierohistory" throughout his works. See, for instance, *Temple and Contemplation*.
 23. Rudolf Steiner placed his entire work under the sign of Michael. Unfortunately, I cannot recall where he suggests the idea that Romanticism is the earthly reflection of the "Michael School."
 24. See Lessing, "The Education of the Human Race," in *Lessing's Theological Writings* (Selected and translated by Chadwick).
 25. See, for instance, Henri Bortoft, *Goethe's Scientific Consciousness*; Frederick Burwick, *The Damnation of Newton: Goethe's Color Theory and Romantic Perception*; F. Amrine, F.J. Zucker, and H. Wheeler, *Goethe and the Sciences: A Reappraisal*; Rudolf Steiner, *Goethean Science and Goethe's World View*, etc.
 26. See, for instance, De Almeida, *Romantic Medicine and John Keats*.
 27. See, for instance, Novalis, "Christendom or Europe" in *Hymns to the Night and Other Selected Writings*.
 28. The identity of "Caspar Hauser" is not known for certain. Suspected to be the heir to the House of Baden, he appeared suddenly and without explanation in the streets of Nurnberg, Germany, in the early summer of 1828. He was biologically about seventeen years of age, but in terms of psychological development he seemed about two or three. Able to speak only a few words, he walked like a child taking its first steps—and yet, he could write his name. This had been taught him. Gradually, then, his story emerged. From about the age of three, he had been incarcerated and chained in a lightless dungeon. As he gained in strength and confidence, Caspar Hauser began to demonstrate a spirit of remarkable purity, truthfulness, and extraordinary sensitivity. However, when educated, these qualities, which endeared him to all who met him, disappeared. Finally, he was murdered under mysterious circumstances while under the care of the enigmatic English historian, diplomat, and occultist, Lord Stanhope. One theory as to his identity holds Caspar Hauser to have been an exceptional soul incarnated as the heir to one of the two lines of the

- House of Baden, a respected German principality. The political and occult orders in the ascendancy at that moment, recognizing the destiny of this child for the future of Europe, and particularly Germany, and, having another course of action in mind, tried repeatedly to render "Caspar Hauser" ineffective. Finally, they succeeded. The result was the tragic sequence of events we are still enduring—from Bismarck's Germany, through the First World War and the Treaty of Versailles, to the consequences now reverberating throughout the world at the end of the century in Central Europe and the Middle East. On Caspar Hauser (and Lord Stanhope), see Jacob Wassermann, *Caspar Hauser*.
29. Owen Barfield, *Romanticism Comes of Age*.
 30. See, for instance, Ernst Benz, *Les Sources Mystiques de la Philosophie Romantique Allemande*; Ronald D. Gray, *Goethe the Alchemist*; Kathleen Raine, *Blake and Tradition*; Desirée Hirst, *Hidden Riches*.
 31. See, for instance, Rudolf Steiner, *Cosmic and Human Metamorphoses*.
 32. *The Occult Movement in the Nineteenth Century*.
 33. For a most interesting, contemporary perspective, see Anne Braude, *Radical Spirits: Spiritualism and Women's Rights in Nineteenth-Century America*.
 34. Cf. *L'Erreur Spirite*.
 35. See Frances Yates, *Giordano Bruno and the Hermetic Tradition* and *The Occult Sciences in the Elizabethan Age*, amongst others.
 36. See Christopher McIntosh, *The Rosy Cross Unveiled* and *The Rose Cross and the Age of Reason*. On Christian Kabbalah, see F. Secret, *La Cabale Chrétien dans la Renaissance*.
 37. See Joseph R. Rittman, "The Key to Hermetic Philosophy," in *The Hermetic Journal*, 35, 1987.
 38. See Frances Yates, *The Rosicrucian Enlightenment*.
 39. See Robert Turner, *Elizabethan Magic*.
 40. See Christopher McIntosh, *The Rose Cross and the Age of Reason*.
 41. See Stevenson, *The Origins of Freemasonry: Scotland's Century 1590-1710*.
 42. See Stevenson, op. cit., and A.E. Waite, *The Brotherhood of the Rosy Cross*.
 43. See Le Forestier, *La Franc Maçonnerie Templière et Occultiste au 18e et 19e Siècles*. On St. Martin, see A.E. Waite, *The Unknown Philosopher*. On Oettinger and the Schwabian mystics, see Bock, *Boten des Geistes. Schwabische Geistesgeschichte*.
 44. See McIntosh, *The Rose Cross and the Age of Reason*.
 45. Ibid. and Jacob Katz, *Jews and Freemasons in Europe, 1723-1939*.
 46. Ibid.
 47. See Prinke, "The Deeper Roots of the Golden Dawn," *The Hermetic Journal*, 36, 1986.
 48. See A.E. Waite, *The Brotherhood of the Rosy Cross*.
 49. See Kathleen Raine and George Mills Harper, *Thomas Taylor, The Platonist*.
 50. For Hockley, see John Hamill, *The Rosicrucian Seer. The Magical Writings of Frederick Hockley*.
 51. No really good study of Lytton exists. But see Maria Roberts, *The Gothic Immortals*.
 52. See S.J. Liljegren, *Bulwer Lytton's Novels and Isis Unveiled*.
 53. Emma Hardinge-Britten, writing as "One Who Knows," in her periodical *The Two Worlds*. Quoted by Godwin in "The Hidden Hand."

54. On Wronski, see McIntosh, *Eliphas Lévi and the French Occult Revival*.
55. See R. Swinburne Clymer, Introduction to P. B. Randolph's *Ravalette*: "It will be recalled by those familiar with French Rosicrucian history that this body of men [Order of the Lily] met in special session whenever one of the American members had the opportunity to visit Paris. Such sessions were held when General Ethan Allen Hitchcock attended on June 1, 1850, in company with the then Neophyte Paschal Beverly Randolph; again at his last visit in 1861. . . ." Clymer mentions Lévi, Lytton, K.R.H. Mackenzie, and many others. He does not mention Stanhope, but other sources do. Clymer, who was Randolph's successor in the "Rosicrucian" tradition founded by him, is the main and confusing source of "unlikely" stories about Randolph.
56. Jocelyn Godwin writes: "I would advise you not to attribute any Rosicrucian dignity to Bulwer-Lytton, not even the 'grand patronship,' whose source is his grandson. This fictitious rank is dated to 1861, which is several years before the *Soc. Rosicruc. in Anglia* was even founded. Bulwer-Lytton sent back the honorary diploma the *Soc. Rosicruc. in Anglia* gave him, although they never retracted their statement, made in late 1871 or early 1872, that he was Honorary President. The clincher is that Bulwer-Lytton was never a Freemason, and you had to be to join the *Soc. Rosicruc. in Anglia*. Of course, once he was dead it was possible for such as Wescott to whisper rumors that were easily believed by the family. . . ." (Personal communication).
57. See Ellic Howe, *The Magicians of the Golden Dawn*.
58. See *The Life of Edward Bulwer, First Lord Lytton, by His Grandson*.
59. René Guénon, *L'Erreur Spirite*.
60. A.E. Waite, *The Brotherhood of the Rosy Cross*. See also Clymer, *The Rosicrucian Fraternity in America*; and Frick, *Licht und Finsternis, II*.
61. Howe, *The Magicians of the Golden Dawn*.
62. For this, and the following, as well as information on H.B. of L., see H.B. of L. *Textes et Documents Secrets de la Hermetic Brotherhood of Luxor*. For the H.B. of L., see J. Godwin, "The Hidden Hand," and René Guénon, *Le Théosophisme* and *L'Erreur Spirite*.
63. See Satprem, *Mother or The Divine Materialism*.

Preface

1. "And the brethren immediately sent away Paul and Silas by night unto Berea: who coming thither went into the synagogue of the Jews. These were more noble than those of Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so [or not]. Therefore many of them believed, also of honorable women which were Greeks, and of men not a few." (Acts xvii. 11-13).
2. Cf. *The Fourth Mystery* (p. 24): "In 1894 I published a course of lectures, delivered before the Berean Society, of which I was President for that year, under the title of *The Transcendental Universe*. Reading them again in 1929, I find nothing of importance to revise and little, except one or

- two details to correct." For Harrison's "corrections," see this edition p. 194, notes 18 and 19,
3. Cf. *The Creed for the Twentieth Century* (p. 28): "The systems of Gnosticism were various, all of them referable to two fixed historical centers, Syria and Egypt; hence there was a marked difference between the Syrian and the Alexandrian gnosis, the former being characterized by a predominance of Dualism, the latter of Pantheism. Both were defective and required to be interpreted in the light of the new revelation of the Word made Flesh. It was the Syrian variety that occasioned the chief trouble. 'The *oppositions of science falsely so called*' to which S. Paul refers contemptuously in his first Epistle to Timothy as 'vain babblings,' probably originated in the attempts of amateurs to identify the 'Demiurge,' or world-builder, with our Lord before his Incarnation. . . ."
 4. It should be noted that the idea of addressing the kind of material contained in *The Transcendental Universe* to "the general reader" was, and indeed to some extent still is, both revolutionary and extraordinarily courageous.
 5. Traditionally, and generally, speaking, the "Lower Mysteries" are concerned with cosmology, the "Higher Mysteries" with theology or metaphysics—the first having to do with the perfection of the human state, with "nature," the second with the "metaphysical" realization of supra-human states. As René Guénon points out, these are not different kinds of initiation, but rather stages or degrees of the same initiatory process. In this sense, the "Lower Mysteries" are both a preparation for, and ultimately derived from, the "Higher Mysteries." See, Guénon, *Aperçus sur l'Initiation*.
 6. It is not easy to know exactly what Harrison means by "recognized occult methods." He may be referring to the methods of purification, concentration, meditation, visualization etc., contained and implicit in the many esoteric texts available at that time. Perhaps the first person to begin to formalize these in a practical way for nineteenth-century occultism was Paschal Beverly Randolph (1825-1875) in such works as *Seership* and *A Guide to Clairvoyance*. Randolph, a self-styled Rosicrucian, was the founder of the "Brotherhood of Eulis." His influence was widely felt—from the Hermetic Brotherhood of Luxor (H. B. of L.) to the Ordo Templi Orientalis (O.T.O.) (see Introduction). By the time Harrison is speaking, the H. B. of L.'s "Rules for Occult Training" were accessible to anyone who sought access to them—they were the first "mail order" program of spiritual training. The rules constituted a daily practice: as a basis, the exercise of serenity or inner tranquillity, leading to the "complete domination" of passion and animality, and the harmonious and incontestable control by the "divine I"; then, firstly, the liberation of the soul and, secondly, the culture and practice of the soul's spiritual senses. The neophyte was enjoined to abstain from tobacco, alcohol, and meat—to lead a pure, healthy life. A cold bath in the morning was to be followed by the daily effort to eschew bad thoughts, words, and actions and to refrain completely from gossip. This would lead to daily meditation—best just before sunrise and at sunset or around midnight—with a mirror or crystal on the words "My soul is one with the universe, and my

spirit is an emanation of God." This was to be followed by meditation on some metaphysical object or idea—leading to entry into the astral light. (See H. B. of L., *Textes et Documents Secrets de la Hermetic Brotherhood of Luxor* and Introduction.)

7. Cf. *The Fourth Mystery* (pp. 42-6): "According to Bergson, the intellect alone is unable to solve the problems of life. It requires to be supplemented by the faculty of intuition. . . . Now, in occult science, discoveries of the utmost importance are made, and, to a limited extent imparted, by the exercise of this very faculty of intuition, which is only another way of saying that the *deductive* method is used for discovery and the *inductive* for proof. . . ."
8. Cf. *The Fourth Mystery* (p. 13): "The present writer is an Anglo-Catholic and has convinced himself by study that most heresies, and particularly the great historical ones, have arisen from perversion or neglect of fundamental occult truths."

Author's Introduction

1. *Hudibras* (1663-78), a mock heroic poem by Samuel Butler (1612-1680), satirizing the hypocrisy, churlishness, greed, pride, and casuistry of the Presbyterians and Independents.
2. Koot Hoomi (Lal Sing) was the "Mahatma" who "precipitated" the letters to A.P. Sinnett that formed the basis for *The Occult World* and *Esoteric Buddhism*. (See *The Mahatma Letters to A. P. Sinnett*.) As Sinnett tells it, his concern was to provide proof of the invisible world in such a way that there would be no question of fraud or trickery. Thus the idea came to him that if he could explain the Western mentality to the "Brothers," as the Mahatmas were then called, these might then help arrange something indisputable:

One day, therefore, I asked Madame Blavatsky whether, if I wrote a letter to one of the Brothers explaining my views, she could get it delivered for me. I hardly thought this was probable, as I knew how very unapproachable the Brothers generally are; but, as she said that at any rate she would try, I wrote a letter, addressing it "to the Unknown Brother," and gave it to her to see if any results would ensue. . . . The idea I had specially in my mind when I wrote the letter above referred to, was that of all test phenomena one could wish for, the best would be the production in our presence in India of a copy of the London *Times* of that day's date. With such a piece of evidence in my hand, I argued, I would undertake to convert everybody in Simla, who was capable of linking two ideas together, to the belief in the possibility of obtaining by occult agency physical results which were beyond the control of ordinary science. . . . A day or two elapsed before I heard anything of the fate of my letter, but Madame Blavatsky then informed me that I was to have an answer. . . . A day or two after I found one evening on my writing-table the first letter sent to me by my new correspondent. I may here explain, what I learned afterward, that he was a native of Punjab who was attracted to occult studies from earliest boyhood. He was sent to Europe

whilst still a youth at the intervention of a relative—himself an occultist—to be educated in Western knowledge, and since then has been fully initiated in the greater knowledge of the East. . . .

My correspondent is known to me as Koot Hoomi Lal Sing. This is his “Thibetan Mystic name”—occultists, it would seem taking new names on initiation. . . . (*The Occult World*, 4th ed., pp. 64-5).

The identity of Koot Hoomi remains unknown. Subsequent investigation of Madame Blavatsky and the crisis caused by the Coulombs (see below, Lecture One, Note 23) has led many to believe that Madame Blavatsky herself wrote “the Mahatma Letters.” For many reasons, this seems unlikely.

The incident of the teacups precedes the appearance of Koot Hoomi, but belongs to the same period when Sinnett was zealously pursuing evidence of the invisible world and Madame Blavatsky was flamboyantly providing it. The story is that Sinnett, Blavatsky, and four others—six in all—seeking some sight of the Brothers went on a picnic to what seemed an auspicious spot. At the last moment, they were joined by a seventh person. Thus, they had one cup and saucer too few.

. . . . someone laughingly asked Madame Blavatsky to create another cup and saucer. There was no set purpose in the proposal at first, but when Madame Blavatsky said it would be very difficult but that if we liked she would try, attention was of course at once arrested. Madame Blavatsky, as usual, held mental converse with one of the Brothers, and then wandered about a little in the immediate neighborhood of where we were sitting—that is to say within a radius of half a dozen to a dozen yards from our picnic cloth—I closely following to see what would happen. Then she marked a spot on the ground, and called one of the gentlemen of the party to bring a knife to dig with. The place chosen was the edge of a little slope covered with thick weeds and grass and shrubby undergrowth. The gentleman with the knife—let us call him X—. . . . tore up these in the first place with some difficulty, as the roots were tough and closely interlaced. Cutting then into the matted roots and earth with the knife, and pulling away the debris with his hands, he came at last, on the edge of something white, which turned out, as it was completely excavated, to be the required cup. A corresponding saucer was also found after a little more digging. . . . The cup and saucer both corresponded exactly, as regards their pattern, with those that had been brought to the picnic, and constituted a seventh cup and saucer when brought back to where we were to have breakfast. (*The Occult World*, 4th ed., pp. 46-7).

3. *Lux Mundi*, *A Series of Studies in the Religion of the Incarnation*, edited by Charles Gore, Canon of Westminster. (See Alec R. Vidler, *The Church in an Age of Revolution*.)

In 1875 some young High Church theologians had begun to meet as a group every year in what they called “a holy party” to discuss theology. They felt that though the original Tractarians had achieved much in the laying of foundations and the establishing of tradition, they still lacked “a Catholic theology utterly fixed in its great central principles. . . . yet ever

yielding up new meanings, even from its central depths, in the light of other knowledge and human development.” In other words, these young theologians wanted a theology “capable of laying hold of the future.”

The result, after twelve years of conversation, was *Lux Mundi*—published in November 1889—a collection of essays on the following subjects: Faith, The Christian Doctrine of God, The Problem of Pain, Preparation in History for Christ, The Incarnation and Development, The Incarnation as the Basis of Dogma, The Atonement, The Holy Spirit and Inspiration, The Church, The Sacraments, Christianity and Politics, and Christian Ethics.

Lux Mundi was enormously successful, going through ten editions in a year, and marked the emergence of what came to be called “liberal Catholicism.” This meant that, though the authors wrote not “as guessers at truth” but as servants of the Catholic Creed and Church, they nevertheless wrote, as Gore’s Preface stated, “with the conviction that the epoch in which we live is one of profound transformation, intellectual and social, abounding in new needs, new points of view, new questions; and certain therefore to involve great changes in the outlying departments of theology, where it is linked on to other sciences, and to necessitate some general restatement of its claim and meaning.” This was to say, as Gore admitted, that “theology must take a new development. . . .” However, while moving forward, the authors sought to preserve the “great God-given principles.” It was not innovation in principles that the authors sought, but to unfold their comprehensiveness. “The real development of theology [Gore wrote] is rather the process in which the Church standing firm in her old truths, enters into the apprehension of the new social and intellectual movements of each age: and, because ‘the truth makes her free,’ is able to assimilate all new material, to welcome and give its place to all new knowledge, to throw herself into the sanctification of each new social order, bringing forth out of her treasures things new and old, and showing again and again her power of witnessing under changed conditions to the catholic capacity of her faith and life.”

Lux Mundi, from which Harrison quotes extensively in his later *The Creed for the Twentieth Century*, is the clearest indication of his stance as an exoteric Christian.

4. Sir William Crookes, F.R.S. (1832-1919), the eminent English physicist and chemist, besides developing the theory of the fourth (radiant) state of matter, discovering thallium, inventing the radiometer and the Crookes tube, was a member of the Theosophical Society, the Society for Psychic Research, and a researcher into spiritualist and psychic phenomena. (For information on his flamboyant and controversial role in the latter, see Janet Oppenheim, *The Other World, Spiritualism and Psychical Research in England, 1850-1914*.) Crooke’s lecture on “The Genesis of the Elements” was delivered at the Royal Institution, London, on February 18, 1887. It is quoted and discussed in *The Secret Doctrine*, Volume 1, p. 620ff.
5. H.P. Blavatsky, in *The Secret Doctrine*, Volume 1, p. 549, again in the context of quoting from Crookes—this time a lecture entitled “Elements and Meta-Elements”—writes: “Chemical Science is now compelled, by the very force of things to accept even our illustration of the evolution of the

gods and atoms, so suggestively and undeniably figured in the Caduceus of Mercury the God of Wisdom, and in the allegorical language of the Archaic Sages." She then provides this marvellous lemniscatory image.

6. Brooke Foss Westcott (1825-1901), English churchman and scholar, Canon of Westminster and Bishop of Durham.

One of the "Cambridge triumvirate" with Lightfoot and Hort called upon to answer the progressive criticism of the Bible (and Christianity) contained in the well-known *Essays and Reviews* (1860), Westcott was an influential figure in Harrison's time and the author of a well-known commentary on the Gospel of St. John. Owen Chadwick in *The Victorian Church, Part II*, although noting that "Westcott looked for a new understanding of St. John's Gospel and Christian Mysticism to proceed out of Indian thought," calls him "a Christian-Platonist mystic who meditated upon the words of the Greek Testament until they seemed like shafts of light from heaven."

Westcott's love of Greek and especially Platonic theology is best seen in *Religious Thought in the West*, a volume of essays on such as Plato, Aeschylus, Euripides, Dionysius the Areopagite, and Origen that W.R. Inge in *The Platonic Tradition in English Thought* calls "an excellent treatise on orthodox Christian Platonism."

The quotation about Justinian's "threefold blows" is from *Religious Thought in the West*, p. 222. Origen (185?-254) was the great Alexandrian Platonist Christian philosopher and Church Father; Justinian (483-564), the Emperor who closed the Platonic Academy.

7. Cf. Westcott (op.cit., p. 246): "No fact, I think, is sadder in the history of religious thought than that Augustine had no real knowledge of Greek. He remarks in his Confessions that he can hardly tell why he shrank from the study of the language. The reason probably was in the very constitution of his nature. Augustine was a Latin thinker, and more than a Latin—an African. He looked at everything from the side of law and not of freedom; from the side of God, as an irresponsible Sovereign, and not of man, as a loving servant. In spite of his admiration for Plato he was driven by a passion for system to fix, to externalize, to freeze every idea into a rigid shape. In spite of his genius he could not shake off the influence of a legal and rhetorical training. . . . Few contrasts can indeed be more striking than that offered by the two philosophies of Christianity (as they may be called, of Origen and Augustine, of East and West, of Alexandria and Hippo)."
8. Whether Madame Blavatsky was ever in Tibet is perhaps a moot point. What is certain however is that she knew well certain Tibetan Tantric literatures, particularly the *Kalachakra* ("Wheel of Time") tantra. See *The Voice of the Silence*, in which the question is posed, "Wouldst thou become a yogi of 'Time's Circle?'" And *The Books of Kiu-Te or The Tibetan Buddhist Tantras* by David Reigle. Also, for the available circumstantial evidence, Sylvia Cranston, H.P.B. *The Extraordinary Life & Influence of Helena Blavatsky, Founder of the Modern Theosophical Movement* (1993).
9. Cf. *The Fourth Mystery*, p. 38: "*The Secret Doctrine* is indeed a kind of revelation of how evolution works, but H.P.B.'s interpretation of the facts is often quite fanciful and, in many places, open to serious criticism."

10. Harrison never changed his mind, nor his optimism, about this. Cf. *The Fourth Mystery* (1929) p. 25: "Since the death of Mme. Blavatsky, in 1891, enormous strides have been made in 'profane' science which, it is only fair to say, have done nothing to invalidate the occult knowledge displayed (however perversely) in her *Secret Doctrine*."

See also, a few years earlier (1923), in *The Creed for the Twentieth Century* (p. 2): "The materialistic theory of the universe, which was held in so much esteem fifty years ago by our leading scientists, has been shattered by the researches of Clerk Maxwell, Lorentz, Larmor, and, particularly, the late Lord Kelvin into the nature of the atom, and it would be not too much to say that it is no longer held by any competent scientist either in England or on the continents of Europe or America. With the disappearance of mere blockish materialism the 'Conflict between Science and Religion,' of which we used to hear so much, may be said to have come to an end."

11. Norman Lockyer (1836-1920), astronomer, director of the Solar Physics Observatory and professor of Astronomical Physics at the Royal College of Science; discoverer of helium and the sun's chromosphere; founder of *Nature*; author of *The Chemistry of the Sun* (1887); *The Sun's Place in Nature* (1897); *Inorganic Evolution* (1900), etc.
12. Cf. Newman's speech in Rome, May 12, 1879, when he had been raised to the rank of Cardinal: ". . . Hitherto the civil power has been Christian. Even in countries separated from the Church, as in my own, the *dictum* was in force, when I was young that 'Christianity was the law of the land.' Now, everywhere that goodly framework of society, which is the creation of Christianity, is throwing off Christianity. The *dictum* to which I have referred, with a hundred others which followed upon it, is gone, or is going everywhere; and *by the end of the century, unless the Almighty interferes, it will be forgotten.*" (Wilfred Ward, *The Life of John Henry Newman*, Volume 2, p. 460) (Italics added).

See also Rudolf Steiner, *The Influences of Lucifer and Ahriman*. Speaking of the fading of "Luciferic" wisdom and the corresponding diminishment of the understanding of the Mystery of Golgotha—which "Ahrimanic" science can in no wise contribute to—Steiner says: "Take, for example, a man like Cardinal Newman—a very significant figure in the sphere of religion during the second half of the nineteenth-century. At his investiture as Cardinal in Rome, he declared that he could see no salvation for the religious development of humanity other than a new revelation! But there it remained. He himself showed no special inclination to receive anything of the new spiritual life that can now stream into humanity out of the spiritual worlds. What he said remained in the sphere of abstraction."

John Henry Newman (1801-1890), member of the Oxford Movement, converted to Roman Catholicism in 1845. For his spiritual history, see his masterpiece, *Apologia pro Vita Sua*.

13. This was not only a theosophically inspired point of view. See Chadwick, *The Victorian Mind, Part II*, p. 36: "By the nineties the comparative study of religion, however unscientific in its attitudes, became a little force in public education. And some people felt their Christian life was deepened by

- reading Max Muller translations of non-Christian literature; not usually by the grateful sense that Christianity was a purer thing than what they read (though we find that reaction also), but by the feeling that they understood more sensitively the grandeur of God and of his revelation of himself in different times and places."
14. I Corinthians i. 21ff.: "For after that in the wisdom of God *the world by wisdom knew not God*, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumbling-block and unto the Greeks foolishness. . . ."
15. S. John xvi. 13. (Author's note).
By "Catholic" Harrison means the Church "Catholic and Apostolic," the undivided Church of the first millennium—which came to an end with the Great Schism of 1054, "when the Papal Legate placed the Bull of Excommunication on the High Altar of the Cathedral of Saint Sophia in Constantinople." Thus, for Harrison, the terms "Catholic" and "Catholics" refer to "those who adhere to the beliefs and customs generally accepted by the Church during the first thousand years of its existence." For more on Catholicism and Anglo-Catholicism, see Introduction.
16. Apol. i., 46. (Author's note).
17. De Princip. vi. I. (Author's note).
18. Cont. Celsum, Book I, xxxii. (Author's note).
19. For the controversial issue of reincarnation in the politics of nineteenth-century occultism, see Introduction. Here it may be noted only that Harrison continued throughout his life to maintain at least the appearance of sceptical open-mindedness on this question. See *The Fourth Mystery*, p. 30: "The first of the seven stages of man's earth life is intra-uterine, and in pursuance of the principle that ontogeny is a copy of phylogeny, man goes through the whole course of evolution from mineral to human being in the nine months which elapse from conception to parturition. This is well-known to physiologists. . . . During this period man evolves the apparatus which enables him to adapt himself to his new conditions, sight, hearing, etc.; and by the time he is ready to be born his senses are complete and he enters on his five visible stages of earth life. It is in the course of these five stages that man develops what the Theosophists call *Karma*. This and its complementary doctrine of *reincarnation* were taken over, not from Buddhism but from the old Hindu religion which exists centuries before Sakya Muni was born but which he adopted and elaborated in his 'Path' to wisdom. It is not part of the Christian Revelation, but it has a philosophical interest to all students of comparative religion, and may contain certain elements of truth; though whether, as a Mahatma is reported to have written to Mr. Sinnett, the problem of 777 incarnations is worthwhile trying to solve is doubtful. . . ."
And again, p. 32: "Whether there be anything corresponding to reincarnation apart from the resurrection of the body, may or may not be true, but it forms no part of Christian Faith and may be relegated to the category of philosophical speculation."
20. Cf. *The Creed for the Twentieth Century* (p. 2): "Reduced to its lowest terms the Oecumenical Creed is a statement that the true God is a Trinity in

Unity, that the Word became Flesh in order to reconcile us to God, and that this Divine Man founded a Society which has come down to us at the present day, and will last for all time."

21. Cf. *The Creed for the Twentieth Century* (p. 83): "The true *Vicar*, or Representative, of Christ on earth is the Paraclete Whom He sent to 'guide the Church into all truth,' and the assumption of that title by the Bishop of Rome is an act of rebellion against the real Vicar of Christ or the Holy Spirit."
22. Cf. Rudolf Steiner, for whom the Kali Yuga ended in 1900.
23. For Crookes, see above Note 4 and *The Secret Doctrine*.
J. W. Keely (1827-1898), the inventor and philosopher of the Keely "motor," a vibrational engine sensitive to human psychic presence, also appears in *The Secret Doctrine* (Volume 1, p. 554ff., "The Coming Force.") ". . . Let Science explain to what mechanical and physical laws known to it is due the recently produced phenomena of the so-called 'Keely motor.' What is it that acts as the formidable generator of invisible but tremendous force, of that power which is not only capable of driving an engine of 25 horsepower, but has even been employed to lift the machinery bodily. Yet this is done simply by drawing a fiddle-bow across a tuning fork, as has been repeatedly proven. For the *etheric* Force (discovered by the well-known in America and now in Europe John Worrell Keely of Philadelphia) is no *hallucination*. . . . In the humble opinion of the Occultists, as of his immediate friends, Mr. Keely of Philadelphia was, and still is, at the threshold of some of the greatest secrets of the Universe; of that chiefly on which is built the whole mystery of physical Forces. . . ."
Nikola Tesla (1856-1943) discovered the principle of the rotating magnetic field, the source of practically all alternating current machinery. In 1891, he invented the Tesla coil. In 1897, he successfully demonstrated a wireless communications system. Later, he became involved in the science of terrestrial electromagnetism.

Lecture One

1. Cf. *The Fourth Mystery* (p.10): ". . . perhaps I may here give my own definition of Occult Science, for it is sometimes confounded with occult acts, such as magic; the difference is as great as the difference between pure and applied mathematics. It is knowledge of the rules of harmony (reduced to a system) not in relation to the musical scale, but of the spiritual substratum of all phenomena which is the region of *Cause*, for, as the Hindu philosopher Kapila said: 'The effect is the unfolding of the cause in time.'"
2. Mendeleef (Mendeleyev) (1834-1907), the creator of the periodic table, was well known in theosophical, as well as scientific and cultural circles of the time. He is mentioned in *The Secret Doctrine* in relation to a quotation from Crookes.
3. Eliphas Lévi (1810-1875) is the *nom de plume* of the French occultist, Alphonse Louis Constant. Lévi was a major figure in the nineteenth

- century occult revival. His sphere of influence—which included Madame Blavatsky—was enormous, both in his native France and in Britain (where his contacts were extensive). A.E. Waite first published an anthology of his writings—*The Mysteries of Magic*—in 1886. See Introduction, and Christopher McIntosh, *Eliphas Lévi and the French Occult Revival*.
4. *Le Dogme et Rituel de la Haute Magie* (first published as one volume, Paris: Germer Baillere, 1856; English translation by A.E. Waite, as *Transcendental Magic*, 1896).
 5. The literary source for this designation is Bulwer Lytton's *Zanoni*, which contains, in novelistic form, a description of the "Dweller on the Threshold"—also called "The Guardian of the Threshold." For another description, see Rudolf Steiner, *Knowledge of the Higher Worlds and its Attainment*, Chapter Ten: "The important experiences marking the student's ascent into the higher worlds include his meeting with the Guardian of the Threshold. Strictly speaking, there are two Guardians: a lesser and a greater. The student meets the lesser Guardian when the threads connecting willing, feeling, and thinking within the finer astral and etheric bodies begin to loosen. . . . The greater Guardian is encountered when this sundering of the connections extends to the physical parts of the body, that is, at first to the brain. The lesser Guardian is a sovereign being. He does not come into existence, as far as the student is concerned, until the latter has reached the requisite stage of development."
 6. *Nature's Finer Forces* is the title of a work by Rama Prasad—"a very interesting book," according to the German translator of *The Transcendental Universe*—published by the Theosophical Publishing Society, London, 1890.
 7. These lines have been seen to refer to what are known as the "three occultisms"—*eugenic* (having to do with generation), *hygienic* (having to do with healing), and *mechanical*. Rudolf Steiner, in a lecture of December 1, 1918 (contained in the book *Challenge of the Times*), speaks of the occult capacities that will become available to human beings in these three areas.
Valentin Tomberg, in *Anthroposophical Studies of the Old Testament*, writes of eugenic, hygienic, and mechanical occultism as not referring solely to the future but as known by white occultists of his day. As evidence of this, he cites these lines by Harrison and comments: "Now what does Harrison actually say here? He says that there are three items of knowledge of practical importance which ought to be revealed if the conditions for it were favorable. These three branches of knowledge refer to reproduction, health, and mechanics. And indeed the knowledge of these matters exists: it is the content of tradition. . . ."
 8. Cf. *The Fourth Mystery* (p. 9-10): ". . . in these days facilities exist for self-initiation. Usually a self-initiate is left to make his own discoveries but is told whether he is right or wrong. That is my own disadvantage, or, perhaps, on the whole, to my advantage. . . . I consider myself at liberty to impart to the public everything I deem prudent, without asking permission from anyone."

9. Regulations governing the import and export of grain in England date back to the twelfth century, becoming politically important in the late eighteenth century and the first half of the nineteenth century during grain shortages caused by growing population and the blockades imposed by the Napoleonic Wars. After 1791, protective legislation, combined with trade prohibitions imposed by war, forced grain prices to rise. A bad harvest in 1795 led to food riots and a prolonged crisis ensued. The situation was then exacerbated by a series of bad harvests (1805-1813) and consequent high prices. For the next twenty years attempts were made—unsuccessfully—to fix prices and thereby protect landed interests. Then, in 1839, the Anti-Corn League was founded in Manchester to mobilize the industrial middle classes against the landlords. The League's leader, Richard Cobden, was able to influence the Prime Minister, Robert Peel. Finally, in 1845, the failure of the Irish potato crop convinced Peel to support the repeal of all Corn Laws—which happened in 1846.
10. British politicians Richard Cobden (1804-1865) and John Bright (1811-1889) were firm believers in free trade, minimum government at home, and minimum intervention in foreign affairs. Together, they led the Anti-Corn Law League (1839-46), which finally succeeded in forcing the repeal of the corn laws (1846).
11. The Society for Psychical Research (SPR), founded 1882, included among its members C.C. Massey, A. R. Wallace, Eleanor and Henry Sidgwick, F.W.H. Meyers, Frank Podmore, and Walter Leaf. Bernheim, Janet, and Richet of France, Schrenck-Notzing of Germany, Flournoy of Switzerland, and William James and G. Stanley Hall of the U.S.—all important names in the early history of psychology—participated as corresponding members. In 1913, even Sigmund Freud joined the list, contributing at the Society's request, "A Note on the Unconscious in Psychoanalysis." See Janet Oppenheim, *The Other World*: ". . . in launching the SPR, [the founders] insisted that the highest intellectual standards, the same scrupulous attention to evidence found in the scientist's laboratory, would characterize their own inquiries in the shadowy world of psychical phenomena. In practice they did not always succeed in reproducing the methods of scientific inquiry, nor in maintaining its lofty standards. At times, in fact, they failed to a quite embarrassing degree. They remained faithful enough to their initial intention, however, to endow the publications of the SPR with a stature unrivalled among British spiritualists."
12. Mrs. Campbell Praed was the author of a popular novel of this title. The "red fillet" refers to the red headband that allows the hero of the tale, a magician, to recognize his opponents, those of the "left hand path."
13. For this, and what follows, cf. Rudolf Steiner, *The Occult Movement in the Nineteenth Century* (Lectures 1-4).
14. The polar and simultaneous processes of evolution (unfolding, emergence) and involution (infolding, spiritualization) constitute a fundamental insight both for Harrison and for esoteric Christianity in general. Cf. *The Creed for the Twentieth Century*, p. 23: "All great truth are like a seed—'Except a kernel of wheat fall into the ground and die, it bringeth forth no fruit'—and here we have presented to us another

aspect of the ineffable Mystery of the Incarnation. Germination is an *involutionary* process as regards the seed, but *evolutionary* in respect to the nascent plant. Creation is the unfoldment (evolution) of the Divine Idea in time; but that the Word by Whom all things were made should take upon himself the nature of man would seem to point toward a mysterious involutionary process in God Himself. . . ." Cf. Also Rudolf Steiner, *Foundations of Esotericism*.

15. This is a most extraordinary statement. I will not vouch for its truth and cannot even hazard a guess as to the nature of the offense. Indeed, it raises a suspicion that the American fraternity was a brotherhood of the "Left," especially when taken in conjunction with what follows. (Author's note).
16. See Introduction and Joscelyn Godwin, who, in his four articles in *Theosophical History* on "The Hidden Hand," cites extensive corroborative evidence for this remarkable allegation.
See for instance, A.P. Sinnett in a lecture of 21 November 1894 (reported in *Transactions of the London Lodge of the Theosophical Society*, 23): ". . . 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. . . ."
Godwin also quotes from an article by Swami Narad Mani, "Baptême de Lumière: Notes pour servir à l'Histoire de la Société dite Théosophique" which appeared in *La France Antimaçonnique* (1911-12): ". . . from 1848 onward, under an impulse given by an occult Center, the fact of communication with the Invisible had begun to be studied practically everywhere, most often in private circles and by means of individuals of a peculiar psychical organization called mediums." As Godwin points out, this last phrase is taken word for word from Harrison.
The identity of "Swami Narad Mani" is unknown. He might even have been René Guénon, who, though dismissing Harrison as "fantasy," confirms his thesis, and "drew" heavily on Narad Mani for his book *Le Théosophisme*.
17. It does not seem to have come yet. 1894. (Author's note).
18. As to the "severe blow" which Spiritualism was to have received and which was to have discredited its phenomena, Harrison remarks in his footnote on *The Transcendental Universe* in *The Fourth Mystery* (p.24): "The 'severe blow,' it seems was directed not against Spiritualism but the Theosophical Society, and the claim of Mr. W.Q. Judge to have had direct correspondence with the Masters or Mahatmas."
19. The corrective footnote continues: "I was mistaken in giving Vienna as the scene of the Congress of European and American occult fraternities. It was not Vienna but another city on the Danube."
20. Cf. Rudolf Steiner, *The Occult Movement in the Nineteenth Century* (p. 34): "Through acts of a kind that can be performed only by certain Brothers—and are performed, moreover, only by Brotherhoods who allow themselves to engage in illicit arts—through certain acts and machinations they succeeded in compelling H.P. Blavatsky to live for a time in a world in which all her occult knowledge was driven inwards. Think of it in this

way.—The occult knowledge was in her aura; as the result of certain processes that were set in operation, it came about that for a long time everything in this aura was thrown back into her soul. That is to say, all the occult knowledge she possessed was to be imprisoned; she was to be isolated as far as the outer world and her occultism were concerned."

Cf. also Rudolf Steiner, *Things in the Past and Present in Human History* (Lecture Cycle in manuscript translation), Lecture of March 28, 1916: ". . . through very dubious means they put her in what is called occult imprisonment, which one achieves through a certain ceremonial magic in which the soul to be imprisoned can have ideas which go to a certain sphere but then are reflected back. Everything that develops in the person can be seen by themselves, but cannot be shared with the outer world. It only works within the person: this is an occult imprisonment. This particular ceremonial magic that leads to occult imprisonment was done in order to try to make H.P. Blavatsky harmless. In 1879 there was an association of occultists of various lands at which it was decided that an occult imprisonment was to be placed over Mme. Blavatsky. She then lived for a number of years in real occult imprisonment. Then certain Indian occultists freed her and now begins the time when Blavatsky enters under Indian influence. . . ."

21. According to the Glossary in *The Key to Theosophy*: "MAHATMA. (Sans.) Lit. 'Great Soul.' An adept of the highest order. An exalted being, who having attained mastery over his lower principles, is therefore living unimpeded by the 'man of flesh.' Mahatmas are in possession of knowledge and power commensurate with the stage they have reached in spiritual evolution. . . ." Mahatmas are living human beings, called Masters because they are teachers, of great learning and still greater holiness of life (from *The Key to Theosophy*).
"The Mahatma M" is "Morya." As always, the identity of such teachers is moot.
22. Cf. *The Theosophical Movement 1875-1925, A History and a Survey*, p. 58: "Another fruitful occasion for external attack and internal disturbance arose out of the publication of Mr. Sinnett's book, *The Occult World*. This work contains extracts from a letter of the Master 'K.H.' to Mr. Sinnett and an unnamed friend who was, in fact, Mr. A.O. Hume. In one of the letters the Master took occasion to refer to Spiritualistic ideas and theories. In 1883 Mr. Henry Kiddle, highly reputable and well-known American lecturer on Spiritualism, published in *Light* a communication in which he claimed and proved that Mr. Sinnett's published extract was in large part made up of unacknowledged quotations from an address of Mr. Kiddle's delivered in the summer of 1880 (a year prior to the publication of *The Occult World*) before a Spiritualist camp meeting at Mount Pleasant, New York. He published in 'deadly parallel' the germane portions of his address as printed at the time in several papers, and the quotations from the Master's letter in *The Occult World*. . . ." Sinnett, in the Fourth (1884) Edition, published an Appendix containing the Master's own explanation of this occurrence.
23. Madame Coulomb (then Miss Emma Cutting) had known and helped Madame Blavatsky financially in Cairo in 1872. The following year she

married a M. Coulomb. Almost immediately thereafter, the couple lost their money, left Egypt, and went to Calcutta, where Madame Coulomb taught French and Italian. On account of the climate, they then moved to Ceylon, where they tried to keep a hotel—which failed. At the end of their tether, they read in the *Ceylon Times* that Madame Blavatsky had arrived in India (1879). For old times' sake, Madame Coulomb asked her old friend for help. But none was forthcoming. She then joined the Theosophical Society, and finally, together with her husband, set off for Bombay. There, in 1880, they became part of the Theosophical household and soon were embroiled in acrimonious disputes. Madame Blavatsky remained, however, unswervingly loyal to her old companion. Finally, in 1884, scandal erupted. Madame Blavatsky and Col. Olcott were in Europe. The Coulombs refused to cooperate with anyone and appeared to be conspiring with various Christian missionaries. Then, it turned out, or so the story goes, that they had been busy constructing false doors and secret panels in Madame Blavatsky's "occult room." When revealed, these mechanical contrivances provided ample evidence for the accusation of fraud and trickery in the production of occult phenomena. Legal proceedings were instituted to eject them. A "blackmailing letter" passed between Madame Coulomb and Madame Blavatsky. Then came the publication in September in the *Christian College Magazine* of letters, alleged to have been written by Madame Blavatsky and making her appear a conscious swindler and her occult phenomena, a fraud. When news of this reached Madame Blavatsky in London, she wrote to the *Times* affirming the Coulomb letters to be a fabrication. But the damage was done and considerably muddied the waters when Richard Hodgson and the Society for Psychical Research investigated the phenomena and the charges.

24. Perhaps the Hermetic Brotherhood of Luxor (H. B. of L.). See Introduction.
25. Laurence Oliphant (1829-1888), of Scottish origin, was born in South Africa. He grew up and was educated in England and Ceylon, then took the Scottish Bar Examinations, and embarked on a life of politics, diplomacy, adventure, and authorship. Always interested in spiritualist, theological, and occult questions, he met Thomas Lake Harris, the prophet and magician, sometime before 1860 and fell under his spell. Harris (1823-1906) was born in England, but his parents emigrated to America when he was five. In 1845, he became a Universalist minister, but two years later joined the spiritualist circle around Andrew Jackson Davis, "the seer of Poughkeepsie," only to part company shortly afterward over the question of "free love." Next we find him organizing a branch of the Swedenborgian Church of the New Jerusalem in New York. However, he did not stay long with this and—1852-53—we find him director of a community of Spiritualists in Virginia. The community failed, of course, but Harris was not deterred, and went on a tour of England and Scotland seeking recruits for a society called "The Brotherhood of Life"—which was to work for the Second Coming. Laurence Oliphant, sacrificing (in his daughter's words) "his position, his prospects, politics, literature, society, every personal possession and hope, "joined this venture in 1867.

In the community at Brocton on Lake Erie, Oliphant as a Probationer, as James Webb records, "the son of rich and titled parents, himself Member of Parliament for Stirling boroughs, was made to look after cart-horses and peddle food on trains which stopped at the local station." Two years later, Oliphant returned to England, with his faith firmer and stronger than before. On his return to America, he (and others) fell out with Harris, who, in 1875, moved to California. Webb writes: "This was a signal for a new departure in Harris' thought. The prophet now became interested in Orientalia, in freemasonry, and in 'esoteric wisdom.' A certain Adept Andonai of the Secret Brothers of the New Life brought him a fresh revelation; and by November 1884 he had written a book called *The Wisdom of the Adepts: Esoteric Science in Human History*, with the avowed aim of combatting Theosophy." These events occurred, of course, around the time of Madame Blavatsky's "occult imprisonment." What Oliphant—who ended his life in Palestine, himself now a prophet, writing extraordinary works, such as *Scientific Religion* and *Sympneumata* and a fictional account of Harris, *Masollam*—knew about the events Harrison recounts is unknown; as is any possible connection between Thomas Lake Harris and the H.B. of L. There are sufficient similarities between them, however, to suspect a connection. It is possible therefore that it is to this that Harrison alludes. There is also the possibility that Harrison knew Oliphant. Certainly, he will have read his last works—which bear enough family resemblances to *The Transcendental Universe* to merit consideration in this context.

As to Theosophy, Margaret Oliphant's *Memoir* quotes a fascinating letter from Oliphant on the subject of Sinnett's *Esoteric Buddhism*:

... When the Theosophical Society was first founded by Madame Blavatsky and Colonel Olcott, both of whom I know, and others, I was asked to become a member of it; but I had reasons at the time, which I have since found to be sound, which prevented me from identifying with it in any way. I believe the whole thing to be a delusion and a snare. Mr. Sinnett himself, in the 10th page of his book, describes why it is so. What he says of "the cultivated devotees" of India is true of the Thibet Brothers as well. The founders of the system, long before Christ, built up "a conception of nature, the universe, and God, entirely on a metaphysical basis, and have evolved their system by sheer force of transcendent thinking": passing into the other world, they retained these delusions, with which they continue to impregnate their disciples in this. As time went on, the Spiritual Society increased, forming a sort of Heaven or Devachan and in a higher degree a Nirvana of their own—conditions which have no real existence except in the brains of those who retain in after-life the absorbed and contemplative mental attitude they acquired in this, and which they call subjective. . . . Thus a preliminary for entering into the mysteries is that the neophyte goes into trance conditions. In other words, his five senses are magnetized, and he becomes the sport of any delusions in this condition which may be projected upon his hypnotized consciousness by the invisibles; and as these form a compact society, the images which are produced and the impressions that are conveyed are similar in character. . . .

Although Mr. Sinnett gives an explanation of spiritual mediumship which is right in some respects, and plausible where it is wrong, the Mahatmas and Rishis are nothing more or less than mediums; and where they are mistaken is, in thinking that the beings in the other world are unconscious of what happens to people in this, while in fact they are constantly engaged in projecting their influences upon them, either for good or for bad. While a Buddhist occultism is infinitely higher than any form of spiritualism, or rather spiritism, that is known, it is nothing more than a development of it; but in order to avoid this imputation, it pretends to describe the phenomena of modern spiritism, not touching, however, those phases of it which Mr. Sinnett's explanations would altogether fail to account for. The radical vice of the system, however, is that by concentrating universal effort on subjectivity, it is utterly useless as a moral agent in this world. (Margaret Oliphant, *Memoir of the Life of Lawrence Oliphant*, Volume Two pp. 269-72).

26. Cf. Rudolf Steiner, who repeatedly emphasizes the change in Madame Blavatsky's philosophy between *Isis Unveiled* and *The Secret Doctrine*, the former clearly bearing the marks of "Rosicrucian" inspiration, the latter bearing Oriental, and particularly Tibetan, characteristics.

Lecture Two

1. Cyril Scott, one of the very few people who seems to have heard of Harrison, uses this opening sentence for the epigraph of *An Outline of Modern Occultism*.
2. Here again Harrison gives evidence of knowledge. This description is similar to that given by Rudolf Steiner in an unpublished lecture of October 21, 1907 (available in typescript from Anthroposophical Libraries). Steiner says that "in all earlier occult schools there were three ways of mounting to the highest regions of perception. The first was that of initiation; the second, that of clairvoyance; the third, that of magic." He then distinguishes the initiate, the seer, and the magician in a similar way to Harrison. Clairvoyants see, discover, but do not necessarily understand. Initiates do not necessarily "see," but they understand "the facts and laws of the higher worlds." The magician must again be distinguished from both the clairvoyant and the initiate—"the magician or adept is the man who understands how to use here on earth those higher forces of which all physical happenings are the expression, who can bring not only physical forces to his aid but can also call upon higher spiritual forces. . . . To the magician belongs not only clairvoyance, not only initiation, but also practice."
3. See Lecture One, Note 5.
4. On Lytton and *Zanoni*, see Introduction. Harrison always highly esteemed Lytton. He quotes his echo of Goethe in *The Creed for the Twentieth Century*, naming him only as "a wise man": "'There is no surer sign,' said a wise man, 'of a feeble mind and a corrupt heart, than an instinctive tendency to deny.'"

5. Publicly, of course, Lytton was understandably ambiguous when it came to talking about *Zanoni*. Certainly, he had always been an assiduous student of the occult, but he kept hidden the extent of this. Thus his grandson writes: "In 1835 his reading included some medieval treatises upon astrology and the so-called occult sciences; and while his mind was occupied with these studies the character of Mejnour and the main outlines of the story of *Zanoni* were inspired by a dream. . . . In no letters do I find any reference to the original dream, nor to the author's ideas at the time he was writing *Zanoni*." Lytton himself writes in 1842 to a friend, John Forster: "It is an age, my dear Forster, since I have seen or heard of you, wherefor I write, fearing lest you might have strayed into one of those huge folios and disappeared forever from the outer world. I know by experience that those wizard old books are full of holes and pitfalls. I myself fell into one and remained there 45 days and 3 hours without food, crying for help as loud as I could, but nobody came. You may believe that or not, just as you please, but it's true!"
6. Cf. *The Secret Doctrine*, Volume 2, p.598: "The Number Seven, as a compound of 3 and 4, is the factor element in every ancient religion, because it is the factor element in nature."
7. In his choice of these three axioms Harrison shows a profound penetration into the foundations of occult science. It is interesting that Rudolf Steiner, around 1905, also noting three axioms, similarly places the axiom "the human being is a little world (microcosm)" between one concerning *Number* (The Nine (or Ten) give rise to the Seven) and "Everything real must be understood as a *Vortex*." On the same page he states: "The cosmos is a vortex;" and "The human being must become a vortex;" and "All that is brought to completion as a vortex is magic." See *Beiträge zur Rudolf Steiner Gesamtausgabe*, 67/68, 1979, p. 16-7; and Rudolf Steiner, *Zur Geschichte und aus den Inhalten der erkenntniskultischen Abteilung der Esoterische Schule 1904-1914*, p. 18.
8. Cf. *The Secret Doctrine*, Volume 1, p. 116: "It is one of the fundamental dogmas of Esoteric Cosmogony, that during the Kalpas (or aeons) of life, MOTION, which, during the periods of Rest 'pulsates and thrills through every slumbering atom,' assumes an ever growing tendency, from the first awakening of the Cosmos to a new 'Day,' to circular movement. The 'Deity becomes a WHIRLWIND.' . . . This law of vortical movement in primordial matter is one of the oldest conceptions of Greek philosophy, whose first historical sages were nearly all Initiates of the Mysteries. The Greeks had it from the Egyptians, and the latter from the Chaldeans, who had been the pupils of the Brahmins of the esoteric school. . . . while the theory of the Elemental Vortices was known to Anaxagoras, and maintained by him 500 years B.C., or nearly 2,000 years before it was taken up by Galileo, Descartes, Swedenborg, and finally, with slight modifications, by Sir W. Thomson. (See his *Vortical Atoms*.) . . ."
9. The idea of the "Protyle," like that of "vortical action," recurs frequently in *The Secret Doctrine*. "The term *Protyle* is due to Mr. Crookes, the eminent chemist, who has given that name to *pre-Matter*, if one may call so primordial and purely homogenous substances, suspected, if not actually found, by Science in the ultimate composition of the atom. But the

incipient segregation of primordial matter into atoms and molecules takes its rise subsequent to the evolution of the Seven *Protyles*. It is the last of these—having recently detected the possibility of its existence on our plane—that Mr. Crookes is in search of.” These Seven Protyles Madame Blavatsky likens to “the Seven Prakriti or natures.” Elsewhere (Volume 1, p. 283), she likens the protyle to the “primordial protomateria that evolved out of itself the Cosmos” that Paracelsus calls the *Yhiaster*. Crookes himself is also quoted at length. For instance (Volume 1, p. 581), the close of his lecture on *The Genesis of the Elements* wherein he explains that the protyle “is a word analogous to protoplasm, to express the idea of the original primal matter existing before the evolution of the chemical elements. The word I have ventured to use for this purpose is compounded of ‘pro’ (earlier than) and ‘tyle’ (the stuff of which things are made). The word is scarcely a new coinage, for 600 years ago Roger Bacon wrote in his *Arte Chymiae*, ‘The elements are made out of “tyle” and every element is converted into the nature of another element.’” And again, in his 1886 Presidential Address (p. 582): “Before the birth of atoms, all those forms of energy, which become evident when matter acts upon matter, could not have existed—they were locked up in the *protyle* as latent possibilities only.” For Madame Blavatsky, finally, protyle “must not be regarded as the primary stuff” but as “a mediate phase in the progressive differentiation of cosmic substance from its normal undifferentiated state.” And she concludes (Volume 2, p. 598): “*Protyle* then is the aspect assumed by matter in its passage to full objectivity.”

10. Medical Review, July, 1844—quoted from *The Secret Doctrine* (Author’s note).
11. This is a virtual quotation, as Harrison acknowledges in his author’s note, from *The Secret Doctrine*. See Note 5, above.
12. This paragraph—together with the sentence in Lecture Three “The fifth sub-race may be described roughly as the English-speaking people” is one that exemplifies something Rudolf Steiner made much of. See, for instance, *Things in the Past and Present in Human History* [*Gegenwärtiges und Vergangenes im Menschengeiste*](Lecture Cycle in manuscript translation), Lecture Three (March 28, 1916):

What is important is that at the beginning of the seventeenth century. . . at the end of the sixteenth and the beginning of the seventeenth centuries, a certain soul incarnated in the British realm who did not work in an outwardly very significant way but whose effectiveness was enormous and extensive. This soul, who incarnated in a body in which more Scottish and French blood worked together than British blood, could work most effectively. And from this soul there actually proceeded what gave the impetus not only to British outer spiritual life, but also to British occult spiritual life. Now, I have told that this spiritual life was a continuation of the occult streams of the Fourth Post Atlantean period. . . I will attempt to characterize what was taught there about the destiny of the European peoples. This was an essential part of these occult schools. They said the following. There was a Fourth Post Atlantean period—they knew this from tradition. This Fourth Post Atlantean

period abounded with spiritual life and produced the conceptual world for humanity. It formed in Southern Europe, on the Greek and Italian peninsulas, and spread out from there. At this time, when this period was already flowering, the people of Central and Western Europe were in their childhood. . . . These Central and Western European people gradually worked themselves out of their infancy, gradually becoming maturer, up to the time of the Renaissance and the Reformation, by which was meant not the German Reformation but the English Reformation under James I. The Central and Western Europeans had by this time been able to separate themselves to a certain degree. Then a particular dogma, adhered to with an iron faith, arose in these occult schools. *This dogma was more and more enjoined: that just as the Greco-Latin peoples were the leading people of the Fourth epoch now, in the Fifth Post Atlantean epoch, Anglo-Saxon culture was to take the lead. Anglo-Saxondom was to reign spiritually in the Fifth Post Atlantean period.* All thought about human development was organized so as to make this happen. *It was taught in these schools that there lived in Eastern Europe a people who were in the same condition in which Central and Western Europeans were during the Greco-Latin period—these were the Slavic peoples, now in their infancy in Eastern Europe. They realized that these Slavic peoples had to develop out of their infancy just as the Central and Western Europeans had done. And just as the Romans were the wet nurse in spiritual connection to Western and Central Europe, so the Anglo-Saxons were to be the wet nurse for the Eastern European peoples and lead them over to their later spiritual life.* They also taught that just as the Germanic peoples had differentiated themselves into Gothic and other tribes in the course of European history, so, too, would the Slavic peoples differentiate themselves. Therefore they described how the present forces point to certain future configurations. For example, in Russia itself, there were a number of different communities which were gathered together spatially. . . artificially held together by a state bond. On the other hand, a people like the Poles were held together by their religion and, in spite of their attempts to become independent, these Poles had to be inserted into the Russian nature. In these schools they were confident that the whole of the Polish being had to be inserted into the Russian. . . The following was repeated again and again in these schools: independent Slavic states are forming. But these will only last until the next great European War. . . .

Cf. also *The Creed for the Twentieth Century*, p. 59: “The dawn of civilization was in Asia. It proceeded from the Mediterranean to Western Europe; in the sixteenth-century it crossed the Atlantic. Three hundred years later it crossed the Pacific, and toward the end of the nineteenth-century the result was apparent in the rise of Japan to the rank of a Great Power. The circle is now complete. What may be in store for mankind it is not easy to foresee, but there can be no doubt that the present world war [1918] marks the end of one historical epoch and the beginning of another, in which the conflict between old and new ideas of government, political, social, and religious, will have to be fought out, and everything seems to indicate that the battlefield will be the late Russian Empire where East and West meet.”

13. Ludwig Buchner (1824-1899), younger brother of the playwright Georg Buchner, materialist physician and philosopher, defender of atheism

- and materialism. Author of *Force and Matter* (1870). (The quotation is from *The Secret Doctrine*, Volume 1, p. 519.)
14. Aleksandr Mikhailovich Butlerov (1828-1886), Russian Chemist (advanced structure of chemistry) and spiritualist (with Aksakov). The quotation is, again, from *The Secret Doctrine*, Volume 1, p. 519.
 15. *The Secret Doctrine*, Volume 1, p. 517. The lecture was given in Birmingham, March, 1888, to the Chemical Section of the British Association.
 16. *The Secret Doctrine*, Volume 1, p. 546.
 17. *Ibid.* pp. 547-48.
 18. If we might, with all due respect to the learned Professor, suggest a correction, we would substitute the term "polarity" for "electricity." The successive spirals, represented by the lemniscatory series, are known to medieval occultists as the "Seven Fires," of which electricity is one. Polarity, however, is a constant factor in the whole series. This accounts for the number fourteen in the elementary groups. It is very remarkable how the septenary doctrine is forcing the hand of modern science (Author's note).
 19. *The Secret Doctrine*, Volume 1, pp. 550-51.
 20. The lemniscate is a central esoteric teaching. It is to be found, for instance, in the image of the magician in the first Major Arcanum of the Tarot. The image is of a young man, wearing a large hat in the form of a lemniscate. The anonymous author of *Meditations on the Tarot* writes "the lemniscate . . . is not only the symbol of infinity, but also that of rhythm, of the respiration and circulation—it is the symbol of eternal rhythm or the eternity of rhythm."
 21. *The Secret Doctrine*. (Author's note).
 22. This is the doctrine of *maya*.

Lecture Three

1. *The Tractate Baba Mezia* (59a-59b).
2. Cf. Owen Chadwick, *The Victorian Church, Part II* (pp. 30-31):

. . . . Though men who matriculated at Cambridge University still needed to pass an examination on Paley's Evidences, Paley's argument from design became irrelevant to any late Victorian theology that mattered. The first shadow of the knowledge of God seemed to lie in the heart or the conscience, not in nature; and only after God was apprehended through feeling or moral judgment did nature become evidently sacramental of his being.

On this matter the great divide came after the Bampton lectures (1865) of J. B. Mozley entitled *On Miracles*. The book is a last statement, by a great English Protestant theologian, of a world of divinity which henceforth vanished except in the scholastic manuals. Mozley's fundamental axiom was the need to 'prove' Christianity, as Paley once proved it; and the internal evidence of heart and conscience can supply no 'proof' to the reason. Miracles are needed to 'prove' the truth of the revelation which they accompany. They are the form of external evidence that is left now that it is no longer safe to use the external evidence of nature.

It is a watershed in Christian thought. Though Mozley's book reached a fifth edition in 1880, no divine of the first rank could ever again argue the case as Mozley argued it. For their new historical knowledge made them shrink from basing the revelation of God upon documents which without a doubt contained historical truth but no one could yet say how much truth; and secondly, the acceptance of evolution made them shrink from singling out special acts of God as alone worthy of the epithet *supernatural*. In throwing away the idea of a sequence of special creations, they looked rather to see God in the process, God not only as transcendent above and detached from his world but as immanent within the world and its development.

3. *Er sieht den Wald für Bäumen nicht* (Author's note).
4. This phrase, the German edition informs us, is from Matthew Arnold's *Culture and Anarchy*. Lord Shaftesbury is Anthony Ashley Cooper (1801-1885), 7th Earl of Shaftesbury, politician, reformer, and Evangelical leader.
5. Cf. Sinnett's *Esoteric Buddhism*, Chapter 2, on the seven principles in the human being, the fifth of which is intellect or *manas*. The "seven distinct principles. . . recognized by esoteric science as entering into the constitution of man," as given by Sinnett, are: 1. The Body (*Rupa*); 2. Vitality (*Prana* or *jiva*); 3. Astral Body (*Linga Sharira*); 4. Animal Soul (*Kama Rupa*); 5. Human Soul (*Manas*); 6. Spiritual Soul (*Buddhi*); 7. Spirit (*Atma*). Sinnett writes:

Directly conceptions so transcendental as some of those included in this analysis are set forth in tabular form, they seem to incur a certain degradation, against which, in endeavoring to realize what is clearly meant, we must be ever on our guard. Certainly it would be impossible even for the most skillful professor of occult science to exhibit each of these principles separate and distinct from the others, as the physical elements of a compound body can be separated by analysis and preserved independently of each other. The elements of a physical body are all on the same plane of materiality, but the elements of man are on very different planes. The finest gases of which the body of man may to some extent be chemically composed are still, on one scale at all events, on nearly the lowest level of materiality. The second principle which, by its union with gross matter, changes it from what we generally call inorganic, or what might properly be called inert, into living matter, is at once a something different from the finest example of matter in its lower state. Is the second principle, then, anything that we can truly call material at all? This question lands us, thus, at the middle of the subtle metaphysical discussion as to whether force and matter are different or identical. Enough for the moment to state that occult science regards them as identical, and that it contemplates no principle in nature as wholly immaterial. . . .

The second principle of man, Vitality, thus consists of matter in its aspect as force. . . .

The third principle, the Astral Body, or *Linga Sharira*, is an ethereal duplicate of the physical body, its original design. It guides the *jiva* [Vitality] in its work on the physical particles, and causes it to build up the shape which these assume. . . .

Even before then, however, Guillaume Postel had prepared a Latin translation of part of the text. Taken as most ancient wisdom, the *Zohar* played a key role in the development of Renaissance Christian Kabbalah, Knorr von Rosenroth and others translating and integrating sections into the Hermetic revival of the time. Thereafter, it played a key role, along with other kabbalistic texts, in the development of the Western occult traditions. (See Scholem, *Major Trends in Jewish Mysticism*, and other works.)

10. "The hidden God, the innermost being of Divinity so to speak, has neither qualities nor attributes. This innermost Being the *Zohar* and the kabbalists like to call *En-Sof*, i.e., the infinite" (Scholem).

Christian Ginsburg, whom Harrison will have read, states: "Being boundless in his nature—which necessarily implies that he is absolute unity and inscrutable, and that there is nothing without him . . . —God is called EN SOPH. . . *Endless, Boundless*. In this boundlessness, or as the En Soph, he cannot be comprehended by the intellect, nor described in words, for there is nothing which can grasp and depict him to us, and as such he is, in a certain extent, not existent, because, as far as our minds are concerned, that which is perfectly incomprehensible does not exist. To make his existence perceptible, and to render himself comprehensible, the *En Soph*, or the Boundless, had to become active and creative. But the *En Soph* cannot be a direct creator, for he has neither will, intention, desire, thought, language, nor action, as these processes imply limit and belong to finite beings, whereas the *En Soph* is boundless. Besides, the imperfect and circumscribed nature of creation precludes the idea that the world was created or even designed by him, who can have no will or produce anything but what is like himself, boundless and perfect We are therefore compelled to view the *En Soph* as the creator of the world in an indirect manner." Harrison's spelling "Ain Soph" suggests naturally enough familiarity with Mathers' *Kabbalah Unveiled*.

11. "Now the medium by which the *En Soph* made his existence known in the creation of the world are ten Sephiroth or intelligences, which emanated from the boundless. . . ." (Ginsburg). The ten Sephiroth are: *Kether Elyon* (the "supreme crown"); *Hokhmah* (the "wisdom" or primordial idea of God); *Binah* (the "intelligence" of God); *Hesed* (the "love" or mercy of God); *Geurah* or *Din* (the "power" or stern judgment); *Rahamim* (the "compassion" of God) or *Tifereth* ("beauty"); *Netsah* (the "lasting endurance" of God); *Hod* (the "majesty" of God); *Yesod* (the "basis" or "foundation" of all active forces in God); *Malkuth* (the "kingdom" of God, usually described as the *keneseth Israel*, the mystical archetype of Israel's community or as the *Shekinah*).
12. It is important to recognize that Kabbalah in many different forms was central to the occult traditions of the nineteenth century. Harrison would have received instruction in this from every side—see Introduction.
13. *Paradiso*, X, 115. (Author's note).
14. See *Pseudo-Dionysius, The Complete Works*, translated by Colm Luibheid (New York: Paulist Press, 1987).
15. Trimurti: The Hindu Trinity of Brahman, Shiva, and Vishnu.

16. Cf. *The Secret Doctrine*, Volume 1, p 110: "From the Unknown One, the infinite TOTALITY, the manifested ONE, or the periodical, Manvantaric Deity, emanates; and this is the Universal Mind, which, separated from its Fountain-Source, is the Demiourgos or the creative Logos of the Western Kabbalists, and is the four-faced Brahma of the Hindu religion. In its totality, viewed from the standpoint of manifested Divine Thought in the esoteric doctrine, it represents the Hosts of the higher creative Dhyan Chohans. Simultaneously with the evolution of the Universal Mind, the concealed Wisdom of *Adi-Buddha*—the One Supreme and Universal—manifests itself. . ." (Italics added). And *ibid.*, p. 571: "Adi-Buddha. . . the One Unknown, without beginning or end, identical with Parabrahm and Ain-Soph. . . ."
17. *The Secret Doctrine*, Vol. 1, p. 37. (Author's note).
18. We must be careful not to confound the Dionysian Seraphim and Cherubim with the theophanic "Angels of Presence," which, in Hebrew literature, these names are sometimes used to denote. (Author's note).
19. "Mula Prakriti" is a much-used term in *The Secret Doctrine*. In a footnote on p. 10, we find that: "in contradistinction to the manifested universe of matter, the term *Mulaprakriti* (from *Mula*, 'the root' and *prakriti*, 'nature'), or the unmanifested primordial matter—[is] called by western alchemists Adam's Earth. . . ." Elsewhere (p. 15) this "pre-cosmic root substance" is said to be "that aspect of the Absolute which underlies all objective planes of existence." It is (p. 35) "the Soul, so to say, of the One infinite Spirit. . . the primordial substance which is the basis of the *Padhi* or vehicle of every phenomenon, whether physical, mental, or psychic. It is the source from which *Akasa* radiates."
20. "It is quite a mistake to suppose that the plural form has any reference to the Holy Trinity. One of the unhappy results of the admission of the *Filioque* clause into the Nicene Creed without ecumenical authority, has been the tendency in Western theology "to divide the substance" of the Holy Trinity. The use of the terms Creator, Redeemer, Sanctifier, to signify respectively the Father, the Son, and the Holy Ghost is most misleading. If by the Son, all things were made, why should the Father be considered as the Creator? and if, on the other hand, the Holy Ghost be the Lord and Giver of Life, the life which is *in* the Son (John 1, 4) is derived from the Holy Spirit, eternally proceeding from the Father to Whom the term Fount of Deity rather than Creator may be more properly applied. (Author's note).
21. Cf *The Secret Doctrine*, Vol. 1, pp. 100, 130.
22. *Mahat or Maha-Buddhi*: "the divine mind in active operation, or, as Anaxagoras has it, 'an ordering and disposing mind which is the cause of all things.'" (*The Secret Doctrine*, Vol. 1, p. 451).
23. Literally "formless (*arupa*) hells (*loka*)."
24. *Paed.* Book 1. ch. 7. See also Justin Martyr, *Apol.* 6 and 63, and *Tryph. Dial.* 34, 56, 60 and 93. (Author's note).
25. Hence their symbolic wings. (Author's note).
26. *Zeitgeist*—the "time spirit" or "spirit of the time"—is a term from Hegel. According to Hegel, the *Zeitgeist* is the objective spirit which unfolds itself in history and which works in all individual phenomena of a particular

time period. Though part of common discourse now, the idea of the *Zeitgeist* cannot yet have been so in Harrison's time and rather indicates, on Harrison's part, an unusual familiarity and intimacy with German idealist (Romantic) philosophy.

27. Cf. Anna Bonus Kingsford and Edward Maitland, *The Perfect Way*, p. 69: "The Devil is not to be confounded with 'Satan,' though they are sometimes spoken of in Scripture as if they were identical. The truth concerning 'Satan' belongs to the greater mysteries which have always been reserved from general cognition." Cf. also *The Life of Anna Kingsford*, Volume 2, pp. 431-32: "Lucifer is the intellect. . . . When united with the pure Intuition, the Intellect is the force by which man may grasp and apprehend the truth, and is called therefore Lucifer, the Light-bearer, the bright and morning star, and opener of the gates of the day of the Spirit; so when divorced from the Intuition and leagued with the sense-nature, he is the King of the Babylon of this world, and the 'prince of devils' in man. And it is of Lucifer in this sense that the fall from the heaven of his supremacy is exultingly hailed in anticipation by the prophet . . . on the restoration of the 'woman' Intuition, when she shall be 'clothed with the sun' and carried to the throne of God, and her sons shall make war with the dragon of matter and have victory over him."

This faltering distinction between the Devil and Satan (Lucifer) is immeasurably deepened and penetrated by Rudolf Steiner in his many lectures on Ahriman and Lucifer.eg. *The Influences of Lucifer and Ahriman*, *Balance in the World and Man (Lucifer and Ahriman)*, and *The Ahrimanic Deception*.

28. It is to be hoped that the Church of England will, at some future time, see her way to readmitting into her Canon of Scripture the long lost and lately discovered Book of Enoch. It is most valuable as supplying materials for a theory of the universe that will harmonize with modern thought. The fact that it was not written by the patriarch Enoch, as was generally supposed until the time of Origen, is no reason why it should be excluded, any more than the Epistle to the Hebrews, or the Book of Daniel, on the grounds of doubtful authenticity. (Author's note)
29. Cf. *The Secret Doctrine*.
30. The tradition of the "mystical chronology" of the seven Archangelic regents of the periods of the world would appear to enter the Western esoteric tradition in 1515 with the short kabbalistic treatise by Johannes Trithemius (1462-1516), Abbot of Spanheim, entitled *De septem secundis, id est, intelligenti, sive spiritus orbes post Deum moventibus, libellus sive chronologia mysticae, multa scitque digna, mira brevitate in se complectens arcana* ("Concerning the Seven Secondary Causes, i. e. Intelligences, or Spirits of the World after God, or Mystical Chronology, containing Marvellous Secrets").
- Trithemius's source was the *Liber Rationum* of the Paduan Peter of Abano (1215-1313), medical doctor, philosopher, linguist and translator of the Kabbalistic and astrological works of Rabbi Abraham ibn Ezra.
- Trithemius's Treatise, which he wrote in 1508, begins as follows: "Most wise Emperor, this lower world, created and organized by a First

Intelligence, who is God, is governed by the Second Intelligences. This is the view shared by the one who transmitted to us the science of the Magi when he said that, from the beginning of the heavens and of the earth, seven Spirits were appointed to the seven planets. Each of these Spirits rules the universe in turn for a period of 354 years and 4 months. Many learned scholars have given their approval to this assertion, which I do not guarantee, but only lay before your Most Blessed Majesty. The first Angel or Spirit, that of *Saturn*, is called *Oriphiel*. From the beginning of creation God confided the government of the world to him. His reign begins on the fifteenth day of March and lasts 354 years. The name *Oriphiel* was given to him on account of his spiritual office and not on account of his nature. Under his rule, humanity was crude and savage. The customs recalled those of wild beasts of the wilderness. This requires no demonstration—for it is clearly evident to all from the text of Genesis. The second guiding Spirit of the world was *Anael*, the Spirit of *Venus*, who, following *Oriphiel*, began to emit his stellar influence in the year 354 of the world—4 months later—that is, on June 24. This Spirit ruled the world for 354 years and 4 months, until the year 708 from the creation of the world, as calculation shows. . . ."

Following these first two periods of *Oriphiel*, the Spirit or Angel of *Saturn*, and *Anael*, the Spirit or Angel of *Venus*, Trithemius explains how the world is consecutively ruled in periods of 354 years and 4 months by *Zachariel*, the Spirit or Angel of *Jupiter*; *Raphael*, the Spirit or Angel of *Mercury*; *Samael*, the Spirit or Angel of *Mars*; *Gabriel*, the Spirit or Angel of the *Moon*; and *Michael*, the Spirit or Angel of the *Sun*.

The first "round" of these rulers ends in the year of the world 2480, the second in 4960 (245 B.C.). Therefore, approaching our own time, we have: the third rules of *Anael* (A.D. 109), *Zachariel* (463), *Raphael* (817), *Samael* (1171), *Gabriel* (1525) and *Michael* in the eighth month of 1879. We must note that the last two are prophetic—still lie in the future—for Trithemius who writes: "For the twentieth period, *Gabriel*, the Angel of the *Moon*, will again take up the governing of the world on the fourth day of June in the year 6732 from the creation of the world, which is the year 1525 of the Christian Era. He will govern the world for 354 years and 4 months, until the year 7086, the eighth month, or the year 1879 from the birth of the Saviour. As to the series of events that will then take place, that would take a prophecy. . . ."

The first English translation of Trithemius, according to Chacornac (see Chacornac, *Grandeur et Adversité de Jean Trithème*), was by the astrologer William Lilly who, in 1647, published *The World's Catastrophe, or Europe's Many Mutations until 1666; the Fate of England's Monarchy Until its Subversion; Government of the World under God by the Seven Planetary Angels, their Names, Times of Government*.

The next time it surfaces seems to be under the aegis of Eliphas Lévi (see Christopher McIntosh, *Eliphas Lévi and the Occult Revival* and Paul Chacornac, *Eliphas Lévi, renouvateur de l'occultisme en France*). Writing in 1855, Lévi declared, at once chauvinistically and yet ambiguously—see Introduction—in *Dogme et Rituel de la Haute Magie*: "We see therefore, according to this calculation, that in 1879—or in twenty-four years

time—a universal empire will be founded and will secure peace to the world. This empire will be political and religious; it will offer the solution of all the problems agitated in our own days, and will endure for 354 years and 4 months, after which it will be succeeded by the return of Ori-fiel, an epoch of silence and might. The coming universal empire, being under the reign of the Sun, will belong to him who holds the keys of the East, which are now being disputed by the princes of the world's four quarters. But intelligence and activity are the forces which rule the Sun in the superior kingdoms, and the nation which possesses at this time the initiative of intelligence and life will have also the keys of the East and will establish the universal kingdom. To do this it may have to undergo previously a cross and a martyrdom analogous to that of the Man-God; but, dead or living, its spirit will prevail among nations; all peoples will follow in four-and-twenty years the standard of France, ever victorious or miraculously raised from the dead."

In 1887 Anna Bonus Kingsford and Edward Maitland were in Marseilles, where they were visited by Lévi's student and disciple, the Baron Spedalieri. Spedalieri, writes Maitland, "gave me some unpublished MSS of his master and friend, 'Eliphas Lévi,' and also the latter's own copy—largely annotated and illustrated by himself—of the book by the eminent Hermetist, the Abbot Trithemius, printed in 1567, *De Septem Secundis*, being an exposition of the course of the world's spiritual evolution under the successive operation of the Seven Elohim, or Spirits of God, of the Creative Week of Genesis. The book had a special interest for us as containing the principles of the calculations in virtue of which, as recorded by 'Eliphas Lévi,' Trithemius had prophesied the new Illumination and its date, of which Baron Spedalieri had recognized our own work as the realization. . . ." (Maitland, *Anna Kingsford, Her Life, Letters, Diary, and Work*, Volume 2, p. 302).

Maitland then passed the manuscript referred to above to W. Wynn. Wescott, who published it in February 1896 as *The Magical Ritual of the Inner Sanctum, Interpreted by the Tarot Trumps*. In his Preface, Wescott refers to the provenance of the manuscript—"written upon pages interleaved with the text of a work by Trithemius of Spanheim." Calling it "a very curious and interesting dissertation upon the ruling of the world by the seven great Archangels," he then gives a brief outline of Trithemius's scheme.

Trithemius's work was also circulating in the Hermetic Brotherhood of Luxor, who interpreted it differently, believing that the Age of Michael began in 1880–81. Later, Rudolf Steiner was to place his whole work—and the work of the Anthroposophical Society—under the sign of the Archangel Michael.

31. Beelzebub has been called the "God of Flies." Disease germs would be more correct. The life of these microscopic creatures which are the cause of zymotic disease, and, indeed, all forms of parasitic life, vegetable as well as animal, are determined by lunar influences and are consequently under the control of the Lord of the Eighth Sphere. This is well known to those who practice the higher kinds of evil magic or sorcery. Mammon (whose name is derived from the Syriac word for riches) is

one of the "rulers of the darkness of this world" (Eph. vi. 12). He is the god of "barriers," and presides over all those evil influences which are begotten of ignorance, prejudice, and fear. It is for this reason that he is supposed to be specially connected with material wealth, as constituting a false standard of worth and dignity. (Author's note). Cf. Rudolf Steiner's account of the "Michael-Event" (Munich, December 5, 1907):

All culture originates in the spiritual world. The spiritual world is where the planets are formed, and they in turn determine the course of our lives on the physical plane. Here on earth we merely witness how one event follows another according to physical laws. But the great spiritual causes remain hidden from us. Occurrences at the higher planes of our being are the real causes of physical events. . . . An especially important event took place in the year 1879, on the astral plane, in November. Starting from that point, esoteric life completely changed course. It became quite different from the way it had been in the previous centuries. The esoteric stream that had been living in humanity since the fourteenth-century was replaced by another. Between the fourteenth-century and 1879 occult life took place in the greatest silence and secrecy; under Gabriel, a high spiritual being, occult life was ripening toward the year 1879. . . . But now the time has come for the esoteric Sun to shine under Michael's radiant direction. . . . Even now, together with Michael, a dark God has proclaimed his power: Mammon.

For occultists, Mammon is not only the god of money, but also the leader of all lower, dark forces. His troops attack not just the soul of human beings but also their physical bodies, which they devour and destroy. The reason why people speak of bacilli so much today is not simply because we know so much more about them than we used to, but rather because they really have taken on a completely new form. And in the future they will acquire even more frightening power. When this dark age approaches, there will be raging quarrels between brothers, and wars between brothers, and poor human bodies will waste away, prey to dread illnesses and scourges. The seal of sin will be imprinted most visibly onto the human body. Then another Archangel will appear: Orphiel. . . .

32. Our word "liturgy," or the service of the altar, is derived from the same source. In Greek, . . . is to say Mass. (Author's note).
33. The Elementals are sometimes called "Nature Spirits;" the term "spirit" being often used loosely to designate immaterial intelligences. Strictly speaking they are not spirits at all, for they have no moral responsibility, but only will and a very automatic kind of intelligence. The Angels are the true Nature Spirits. (Author's note). Cf. *Ghost Land*.
34. If Keely's "Motor" should ever be an accomplished fact, who can tell what marvellous results in the future may not follow from the application of the law of vibratory coincidence. (Author's note). For Keely, see Author's Introduction, Note 23.
35. In the Roman communion this tendency is very marked. Devotions are encouraged, such as the cultus of the "sacred heart" which an orthodox Christian of the third century would have regarded with considerable suspicion. (Author's note).

Arianism: The heresy of Arius (256-326), a priest of Alexandria who held that the Word or Son was not the equal of the Father, or true God, but merely a created being much more perfect than other created beings, who was used by God in his subsequent works of creation. The Son was thus inferior to the Father and of a different substance—“There was a time when the Son was not,” was the Arians battle cry. Arianism was attacked by St. Athanasius and condemned at the Council of Nicea (325). Despite this, it was widespread and “one of the most devastating heresies that ever afflicted the Church.” (Attwater, *A Catholic Dictionary*).

Sabellianism: The doctrine of the followers of Sabellius (c.220) who regarded God the Father and God the Son as one person and interpreted the Trinity as one God in three different relations in humanity: Creator, Incarnate Redeemer, and Sanctifier. Sabellius was condemned by Pope St. Callistus I. The earlier form of Sabellianism was called Patripassianism, for it held that God the Father suffered on the Cross. Its followers were nicknamed Monarchians. (Attwater, *A Catholic Dictionary*).

Lecture Five

1. For another account of the Eighth Sphere and, indeed, a commentary and criticism of Harrison's version, see Rudolf Steiner, *The Occult Movement in the Nineteenth Century*, Lecture Five. Also Valentin Tomberg, *Anthroposophical Studies of the Old Testament*, Chapter Two, Part III.
2. Cf. *Esoteric Buddhism*, Chapter VI. This is the Chapter on “Kama Loca,” the “region of desire.” According to Sinnett, after death the higher human principles pass into the region known as “Devachan.” It is “the inferior remnant of these principles” that passes into “kama loca”—“the sphere in which that sensation of desire, which is a part of earth life, is capable of surviving.” It is in this context, that Sinnett mentions “the eighth sphere”:

We have followed the higher principles of persons recently dead, observing the separation of the astral dross from the spiritually durable portion, that spiritually durable portion being either holy or Satanic in its nature, and provided for in Devachan or Avitchi accordingly. We have examined the nature of the elementary shell cast off and preserving for a time a deceptive resemblance to a true entity; we have paid attention also to exceptional cases of real four principled beings in kama loca who are the victims of accident or suicide. *But what happens to a personality which has absolutely no atom of spirituality, no trace of spiritual affinity in its fifth principle, either of the good or the bad sort?* Clearly in such a case there is nothing for the sixth principle to attract to itself. Or, in other words, such a personality has already lost its sixth principle by the time death comes. But kama loca is no more a sphere of existence for such a personality than the subjective world; kama loca may be permanently inhabited by astral beings, by elementals, but can only be an antechamber for some other state of human beings. *In the case imagined, the surviving personality is promptly drawn into the*

current of its future destinies, and these have nothing to do with this earth's atmosphere or with Devachan, but with that “eighth sphere” of which occasional mention will be found in older occult writings. It will have been unintelligible to ordinary readers hitherto why it was called the “eighth” sphere, but since the explanation, now given for the first time, of the sevenfold constitution of our planetary system, the meaning will be clear enough. The spheres of the cyclic processes of evolution are seven in number, but there is an eighth in connection with our earth, our earth being, it will be remembered, the turning-point in the cyclical chain, and this eighth sphere is out of circuit, a cul de sac, and the bourne from which it may truly be said that no traveller returns.

It will be readily guessed that the only sphere connected with our planetary chain, which is lower than our own in the scale, having spirit at the top and matter at the bottom, must itself be no less visible to the eye and optical instruments than the earth itself, and as the duties which this sphere has to perform in our planetary system are immediately associated with this earth, there is not much mystery left now in the middle of the eighth sphere, nor as to the place in the sky where it may be sought. (Italics added).

Interestingly, as *The Mahatma Letters to A.P. Sinnett* (p. 390) reveals, the Mahatmas finally came to regret that they had brought up the subject of the “eighth sphere” at all. Koot Hoomi writes impatiently (1883, October): “Be more careful as to what you say upon forbidden topics. The ‘eighth sphere’ mystery is a very confidential subject, and you are far from understanding even its general aspect. You were repeatedly warned and should not have mentioned it. You have unintentionally brought ridicule upon a solemn matter. . . .”

3. In connection with one of these, from the point of view of occult chemistry, if I may use the term, the Moon might, perhaps, be called the Eighth Sphere. Of course no occultist recognizes such a science, though the lowest kind of witchcraft is, in a certain sense, an occult chemical operation. (Author's note).
4. Cf. Rudolf Steiner, who sees Harrison here having an unstated agenda of his own (*The Occult Movement in the Nineteenth Century*, p. 68):

. . . Among the attacks made upon the Theosophical Movement in the course of time there have been some which emanated from well-informed but biased quarters. The tendency of Anglican spiritual life was that as little as possible of oriental teaching, as little as possible of any teaching concerning repeated earth lives, should be allowed to come to knowledge of the public.

There is no doubt that among those who, from the standpoint that there lay a danger for Christianity in Europe, set themselves in opposition to the oriental teachings, were people who may be called “Christian esotericists.” Christian esotericists connected with the High Church party set themselves in opposition with this in mind. And from that quarter came declarations calculated to stem the current of oriental thought proceeding from Blavatsky and Sinnett, but on the other hand to foster in the outside world esotericism of a kind calculated to conceal the teaching of repeated earth-lives. To amalgamate a certain trend of thought with the

form of Christianity customary in Europe—such was the aim of this group. It desired that the teaching of repeated earth-lives—which it was essential to make known—should be left out of account. A method similar to that used by Sinnett was put into operation.

I must emphasize once again that those who made the corresponding preparations were probably not fully aware that they were tools of the individuality who stood behind them. Just as Sinnett knew nothing of the real tendency of those who stood behind him, neither did those who were connected with the High Church part know much of what lay behind the whole affair. But they realized that what they were doing could not fail to make a great impression upon the occultists and that determined them to lend force to the trend of those who were intent upon eliminating the teaching of repeated earth-lives.

It is here that Rudolf Steiner sees the new “fallacy” enter that would impede the understanding of reincarnation—for if it is said that human beings have no connection with any other planets of the solar system, and therefore never “lived” on Mercury, Mars, Venus, etc., then any connection between human beings and the Guiding Spirits of these planets and any evolution of a human being between death and a new birth are ruled out. Steiner points out that Jahwe (Jehovah) one of the seven Spirits of Form is connected to the earth, while the other six are connected with the other planets: “But [he says] this fact must be cloaked, must be kept secret if it is desired that the conception of repeated earth-lives shall be withheld from men; and moreover the concealment must be really effective, it must be brought about in such a way that human beings do not become alive to the secret of which I have just spoken. . . . You see by this how the spiritual Movement was wedged as it were between two set purposes, one intent upon distorting the truth concerning the Moon, the other upon distorting the truth concerning the planets. H.P. Blavatsky and Sinnett were to distort the truth about the Moon; the others were to distort the truth about the connection of the planets with the evolution of the earth.” (*The Occult Movement in the Nineteenth Century*, pp. 71-73).

5. The words “globe” or “sphere” are very clumsy, for it is only in a metaphorical sense that they can be used to denote the centers of attraction in the highest and lowest stages of man’s evolution. See next lecture. (Author’s Note).
6. A *manvantara* (literally “between Manus”) is a period of manifestation, in contrast to a *pralaya*, a period of dissolution or rest.
7. “Devachan” is the only Tibetan word used by “esoteric Buddhists” but they have utterly perverted its meaning. It is regarded in Tibet as a kind of antechamber to Nirvana. The Buddhists of Peninsular India do not recognize this state, and the Tibetans hold that from Devachan returns to earth are impossible (Schlagintweit, *Buddhism in Tibet*, p. 102). Evidently the “Mahatmas” are heretics. (Author’s note). The glossary entry under “devachan” in *The Key to Theosophy* reads: “(Sans.) ‘The Dwelling of the Gods.’ A state intermediate between two earth-lives, into which the Ego (Atma-Buddhi-Manas or the Trinity made one) enters after its separation from Kama Rupa, and the disintegration of the lower principles, after the death of the body, on earth.”

8. The three triads are (1) the triad of the Absolute, called in Sanskrit “*Sat*” which can only be translated by the clumsy word “Be-ness,”—(2) the triad of Generation, corresponding to the Kabbalistic “*Macroposopus*,” and—(3) the triad of *maya* or illusion, viz., that which is conditioned by time. (Author’s note).
Macroposopus is one of the epithets given to the first Sefhira, Kether. It means “long face” or “vast countenance.” See Ginsburg, *The Kabbalah*, and Mathers, *The Kabbalah Unveiled*.
9. These are the “Spirits of Form,” spoken of by Steiner in note 4.
10. For the evolution of Wisdom into Love, cf. Rudolf Steiner, in many places, especially *The Gospel of St. John*, Lecture 3, p. 46: “Divine creation is not simply a repetition of something already existing. Each planetary existence had a very definite mission. The mission of our Earth is the cultivation of the principle of love to its highest degree by those beings who are evolving upon it. When the Earth has reached the end of its evolution, love should permeate it through and through. Let us understand clearly what is meant by the expression: The Earth is the planetary life-condition for the evolution of love.
“In Spiritual Science we say that the ancient Moon preceded the Earth. This ancient Moon, as planetary stage of evolution, had also a mission. It did not yet have the task of developing love, but it was the planet or the cosmos of wisdom.”
11. The occult formula of Being (Subsistence and Existence) is “The one becomes two,—the two, three— and the three, seven.” One is the symbol of the Divine Essence which is Unity, and two is the symbol of manifestation. $1 + 2 = 3$, or God in manifestation—the Holy Trinity. Two multiplied by itself is 4, the symbol of generation or the cosmos. $4 + 3 = 7$, which is the perfect number—the All, or God and the Universe. (Author’s note).
12. The pentacle reversed is a favorite figure with black magicians who use it to concentrate their will currents and project them with fatal effect against those whom they wish to injure. It is intimately connected with lunar influences and is the symbol of parasitic life. (Author’s note).
13. Cf. Lecture 4, Note 26.
14. II. Peter, iii, 16. (Author’s note).
15. “It repented” Jehovah, lord of the Moon, “that he had made man.” Floods, earthquakes, volcanic eruptions, etc., all proceed from the Moon. The ebb and flow of the tides have a mysterious connection with life and death both in the macrocosm and the microcosm. (Author’s note).
16. *Asuras* and *Rakshasas*. Cf. “‘The Sons of God’ become the ‘Fallen Angels’ only after perceiving that the daughters of men were fair (Genesis vi). In the Indian philosophy, the *Suras* are among the earliest and brightest gods, and become *Asuras* only when dethroned by Brahmanical fancy” (*The Secret Doctrine*, Volume 1, p. 412).
“Esoterically, the *Asuras*, transformed subsequently into evil spirits and lower gods, who are eternally at war with the great deities—are the gods of the Secret Wisdom. In the oldest portions of the Rig Veda, they are the spiritual and the divine, the term being used for the Supreme Spirit and being the same as the great Ahura of the Zoroastrians. . . . In the

Aitereya Brahmana, the breath (*asu*) of Brahma-Prajapati became alive, and from that breath he created the *Asuras*. Later on, after the war, the *Asuras* are called the enemies of the gods, hence—'A-*suras*,' the initial 'A' being a negative prefix—or 'no-gods'—the 'gods' being referred to as '*Suras*.' This then connects the *Asuras*. . . with the 'Fallen Angels.'" (*The Secret Doctrine*, Volume 2, p. 500).

As to the *Rakshasas*, *The Secret Doctrine* gives many, different descriptions: as Kabiri, Titans, giant demons, etc. Cf. Volume 2, p. 273: "The first Atlantean races, born on the Lemurian continent, separated from their earliest tribes into the righteous and the unrighteous; into those who worshipped the one unseen Spirit of Nature, the ray of which man feels within himself—or the Pantheists—and those who offered fanatical worship to the Spirits of the Earth, the dark, Cosmic, anthropomorphic Powers, with whom they made alliance. These were the earliest *Gibborim*, "the mighty men of renown in those days (Genesis 6); who became with the Fifth Race the *Kabirim*: Kabiri with the Egyptians and the Phoenicians, Titans with the Greeks, and *Rakshasas* and *Daiityas* with the Indian races." Cf. Also Rudolf Steiner, *The Temple Legend*, Lectures 1 and 2, and notes.

17. S. Jude evidently derived his knowledge of the subject from the Book of Enoch. (Author's note).
18. Cf. Rudolf Steiner, *The Temple Legend*, Lecture 2, p. 26: "These *Rakshasas* were real beings, they really existed, actively and effectively, as seducers of mankind. They continued to influence human desires until the time when Christ incarnated in Jesus of Nazareth and the *Buddhi* principle itself became present on the earth in a human body. . . . It is not for nothing that the Bible expresses it thus: 'Christ descended into the forecourts of hell.' It was not human beings he met there, He was confronted by spiritual beings. The *Rakshasa* beings were brought thereby into a state of paralysis and lethargy. . . ."

Lecture 6

1. Abyss. 2. Number. 3. Affinity. 4. Birth and Death. 5. Evil. 6. The Word. 7. Godliness. (Author's note). Cf. Rudolf Steiner, *An Esoteric Cosmology*. "There are seven Life-Secrets of which no one, outside of the Occult Brotherhoods, has ever spoken. Only in the present epoch has it become possible to speak of them exoterically. They are also known as the seven 'unutterable' secrets." The seven, as given by Steiner, are: 1. The Mystery of the Abyss. 2. The Mystery of Number. (This may be studied in the Pythagorean philosophy.) 3. The Mystery of Alchemy. (This can be understood through the writings of Paracelsus and Jakob Boehme.) 4. The Mystery of Birth and Death. 5. The Mystery of Evil, dealt with in the Apocalypse. 6. The Mystery of the Word, the Logos. 7. The Mystery of Godliness, the most hidden of all." Cf. also Rudolf Steiner, *Aus dem Inthalten*.
2. Attributed to the late W.K. Clifford. (Author's note).
3. I have adopted throughout the phraseology of Madame Blavatsky, and

spoken of "globes," "rounds" periods etc., for the sake of convenience, but it is necessary to caution the reader against a too literal interpretation of these terms. They must not be regarded as otherwise than symbolical of the various stages of cosmic evolution. (Author's note)

4. The reader must be careful to distinguish between the real center which resides in the fifth principle and the *mayavic* center of the fourth which we call the will. (Author's note).
5. The relations of the earth and the moon correspond, in the macrocosm, to the double vortex which is the symbol of the higher and lower nature in man. The correspondence is so precise that the author regrets his inability (for reasons which will be obvious to every initiate) to illustrate it in detail. (Author's note).
6. For the distinction current in Harrison's time between Lucifer and the Devil, see Lecture Four, Note 26. The nature, status, and being of Lucifer is one of the most complex. *The Secret Doctrine*, with its profound antipathy toward Jahweh (and Christ), elevates Lucifer. Cf. Volume One, p. 71: "*Demon est Deus inversus*. The devil is now called Darkness by the Church, whereas, in the Bible he is called the 'Son of God' (see Job), the bright star of the morning, Lucifer (see Isaiah). There is a whole philosophy of dogmatic craft in the reason why the first Archangel, who sprang from the depths of Chaos, was called Lux (Lucifer), the 'Luminous Son of the Morning,' or manvantaric Dawn. He was transformed by the Church into Lucifer or Satan, because he is higher or older than Jehovah, and had to be sacrificed to the new dogma." Volume 2, citing Eliphas Lévi, identifies Lucifer with the "astral light"—"an intermediate force existing in all creation, it serves to create and destroy." For a profound, complex understanding of Lucifer and Ahri-man in relation divine, cosmic and human evolution (and involution), see Rudolf Steiner's many references to this question, especially, *Occult Science*, *The Spiritual Guidance of the Individual and Humanity*, *The East in the Light of the West*, and the various lectures on Lucifer and Ahri-man.
7. The definition of good as the "greatest happiness of the greatest number" is purely Satanic in its implied assumption that evil is the happiness of the fewer and, consequently, that evil and happiness are capable of being connoted. That such a definition should pass must in a "Christian" nation show how immeasurably inferior, as a philosophical system, is modern Christianity to the "heathen" philosophy of Plato. It must be apparent to every reader of the Protagoras that good and pleasure, evil and pain, are not interchangeable values, and must be weighed, so to speak, in different scales. The perception of harmony and discord, which has its foundation in the eternal principle of number, or infinity manifesting through progress, is alone capable of furnishing a standard to value to which good and evil may be referred. For the spiritual degradation which hinders man from disconnecting good with pleasure and evil with pain, Lucifer is responsible, but this is the *result* of his opposition and not the motive which induced him to traverse the Divine Purpose. (Author's note).
8. If we regard all forms of life as rays proceeding from the One Center, God the Father, the energizing Influence is the Lord and Giver of Life,

the Holy Ghost—and its perfect expression, the Son “begotten of His Father *before* all worlds,— “Light of light” or the Divine Wisdom, the highest form of life. But, as the line revolving on its axis produces the circle, so does the circle produce the Sphere, the Divine Wisdom coming into relation with life at every point. He is thus God of God or the Perfect Expression of the Divine Love in its outward manifestation, and “by Him were all things made.” (Author’s note).

9. Love cannot be fully manifested toward the perfect. (Author’s note).
10. Cf. Romans viii. 22,23: “For we know that the whole creation groaneth and travaileth in pain together until now. And not only *they*, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body.” As for the reference to Hegel, the very ease and familiarity with which Harrison makes it indicates his intimacy with the prime philosopher of Romanticism. Hegel, indeed, is “a hidden mover” within *The Transcendental Universe*—from the profound understanding of the paradoxes of transcendence and immanence to the use of the idea of the “*Zeitgeist*.”
11. Mr. Mohini Chatterjee, A Hindu Theosophist, has characterized this treatment as responsible for the doctrine that man is like “a very complicated onion from which coat after coat may be peeled until nothing is left.” See *Man: Fragments of forgotten history*, by Two Chelas. (Author’s note).
12. Cf. *The Creed for the Twentieth Century*, p. 110: “Sacramentalism is to the spirit what symbolism is to the mind, and both are systems which make use of the visible and material things to convey benefits of an invisible and immaterial character. Thus the writer conveys his thoughts to the reader by certain black marks on white paper, the meaning of which they hold in common: this is symbolism or *mental* currency. *Spiritual* currency is sacramentalism. God, as revealed in Christ, conveys his Grace, or life-giving spiritual impulse, through the medium of sacraments.”
13. *The Kingdom of Christ*, Volume 1, p.326. (Author’s note).

Appendix

1. Hubbe Schleiden (1846–1916), a lawyer and leading German colonialist politician met Madame Blavatsky and Colonel Olcott in Elberfeldt in 1884. He edited the occult periodical *The Sphinx*, 1886–1896. He was the founder of the German Theosophical Society (1884–99).

BIBLIOGRAPHY AND BACKGROUND READING

- Amrine, F., Zucker, Francis J., and Wheeler, Harvey. *Goethe and the Sciences: A Reappraisal*. Dordrecht and Boston: D. Reidel, 1987.
- Barborka, Geoffrey A. *H.P. Blavatsky, Tibet and Tulku*. Adyar: The Theosophical Publishing House, 1966.
- Barfield, Owen. *Romanticism Comes of Age*. London: Rudolf Steiner Press, 1966.
- What Coleridge Thought*. Middletown, Conn: Wesleyan University Press, 1971.
- Barrett, Francis. *The Magus or Celestial Intelligencer*. New York: Citadel Press, 1989.
- Benz, Ernst. *Les Sources Mystiques de la Philosophie Romantique Allemande*. Paris: J. Vrin, 1981.
- Blanchot, Maurice. “The Athenaeum,” in *Art and Literature*, Autumn, 1965.
- Blavatsky, H.P. *Isis Unveiled*. Los Angeles: The Theosophy Company, 1931.
- The Secret Doctrine*. Pasadena: Theosophical University Press, 1970.
- The Key to Theosophy*. Pasadena: Theosophical University Press, 1972.
- The Voice of the Silence*. Los Angeles: The Theosophy Company, 1928.
- The Esoteric Writings*. Wheaton, Ill: The Theosophical Publishing House, 1980.
- Bock, Emil. *Rudolf Steiner: Studien zu einem Lebensgang und Lebenswerk*. Stuttgart: Verlag Freies Geistesleben, 1961.
- Boten des Geistes Schwabische Geistesgeschichte*. Stuttgart: Verlag Urachhaus, 1955.
- Bortoft, Henri. *Goethe’s Scientific Consciousness*. Tunbridge Wells: The Institute for Cultural Research, 1986.
- Bragdon, Claude. *Episodes from an Unwritten History*. Rochester: The Manas Press, 1910.
- Braude, Ann. *Radical Spirits: Spiritualism and Women’s Rights in Nineteenth-Century America*. Boston: Beacon Press, 1989.
- Brillioth, Yngve Torgny. *The Anglican Revival*. London: Longmans Green & Co., 1925.
- Burgoyne, Thomas H. *The Light of Egypt or The Science of the Soul and the Stars*. Denver: H.O. Wagner, 1965.
- Burwick, Frederick. *The Damnation of Newton: Goethe’s Color Theory and Romantic Perception*. Berlin and New York: de Gruyter, 1986.
- Case, Paul Foster. *The True and Invisible Rosicrucian Order*. York Beach: Samuel Weiser, 1985.
- Chacornac, Paul. *Grandeur et Adversité de Jean Trithème*. Paris: Editions Traditionnelles, 1985.
- Chadwick, Owen. *The Victorian Church*. London: A. & C. Black, 1970.
- The Spirit of the Oxford Movement*. Cambridge: Cambridge University Press, 1990.

- Church, R.W. *The Oxford Movement, Twelve Years, 1833–1845*. Edited by Geoffrey Best. Chicago: University of Chicago Press, 1970.
- Clymer, R. Swinburne. *The Rose Cross Order*. Allentown, PA.: The Philosophical Publishing Company, 1916. (Reprinted Mokelumne Hill: Health Research, 1970).
- Corbin, Henry. *Le Paradoxe du Monothéisme*. Paris: Editions de L' Herne, 1981.
- Temple and Contemplation*. London: KPI, 1986.
- Cranston, Sylvia. *H.P.B. The Extraordinary Life & Influence of Helena Blavatsky, Founder of the Modern Theosophical Movement*. New York: A Jeremy P. Tarcher/Putnam Book, 1993.
- Clymer, R. Swinburne. *The Rosicrucian Fraternity in America*. Quakertown: The Rosicrucian Foundation, 1935 and 1939.
- The Rose Cross Order*. Allentown: The Philosophical Publishing Company, 1916.
- De Almeida, Hermione. *Romantic Medicine and John Keats*. Oxford: Oxford University Press, 1991.
- Eckstein, Friedrich. *Alte Unnennbare Tage*. 1936.
- Five Years of "Theosophy." Mystical, Philosophical, Theosophical, Historical, and Scientific Essays Selected from "The Theosophist."* London: Reeves and Turner, 1885.
- Frick, Karl H. *Die Erleuchteten*. Graz: Arademische Druck, 1973.
- Licht und Finsternis*, Two volumes. Graz: Arademische Druck, 1975–8.
- Gilbert, R.A. A.E. Waite. *Magician of Many Parts*. Wellingsborough: Crucible, 1987.
- ed. *The Golden Dawn Companion*. Wellingsborough: The Aquarian Press, 1986.
- ed. *The Sorcerer and His Apprentice. Unknown Hermetic Writings of S.L. MacGregor Mathers and J.W. Brodie-Innes*. Wellingsborough: The Aquarian Press, 1983.
- Gode-von Aesch, Alexander. *Natural Science in German Romanticism*. New York: Columbia University Press, 1941.
- Godwin, Joscelyn. "The Hidden Hand," 1–4, in *Theosophical History*, NS.III/2,3,4,5 (1990–91). London: Theosophical History Center.
- Goethe, J. W. von. *Goethe's Scientific Studies*. Translated by Miller, Boston: Suhrkamp/Insel, 1985.
- Gore, Charles, ed. *Lux Mundi. A series of Studies in the Religion of the Incarnation*. New York: Thomas Whitaker, 1890.
- Gray, Ronald D. *Goethe the Alchemist*. Cambridge: Cambridge University Press, 1952.
- Ginsburg, Christian D. *The Kabbalah*. London: Longmans Green & Co. 1863. Reprinted with *The Essenes* (1864). London: Routledge & Kegan Paul, 1956.
- Guénon, René. *Le Théosophisme*. Paris: Etudes Traditionelles, 1986.
- L'Erreur Spirite*. Paris: Etudes Traditionelles, 1991.
- Aperçus sur L'Initiation*. Paris: Etudes Traditionelles, 1975.
- Hamill, John, ed. *The Rosicrucian Seer. The magical Writings of Frederick Hockley*. Wellingsborough: The Aquarian Press, 1986.
- Hardinge-Britten, E. *Six Lectures on Theosophy and Nature*. Chicago: 1860.
- Autobiography*. London: John Meywood, 1990.

- ed., *Art Magic, or Submundane, Mundane, and Supramundane Spiritualism*. Chicago: Progressive Thinker Publishing House, 1898.
- ed., *Ghost Land*, Part 1, First published 1872, First complete edition, 1876. Chicago: Progressive Thinker Publishing House, 1897.
- H.B. of L. *Textes et Documents Secrets de la Hermetic Brotherhood of Luxor*. Milan: Arché, 1988.
- Harrison, C.G. *The Creed for the Twentieth Century*. London: Longman, Green and Co., 1923.
- "The Fourth Mystery: "Birth and Death*. London: Rider, 1929.
- Hirst, Desirée. *Hidden Riches: Traditional Symbolism from the Renaissance to Blake*. London; Eyre and Spottiswood, 1964.
- Hölderlin, Friedrich. *Essays and Letters on Theory*. Albany: SUNY Press, 1988.
- Hooker, Richard. *Of the Laws of Ecclesiastical Polity*. London: J.M. Dent, 1907.
- Howe, Ellic. *The Magicians of the Golden Dawn*. London: Routledge and Kegan Paul, 1972.
- ed. *The Alchemist of the Golden Dawn. The Letters of the Revd. W.A. Ayton to F.L. Gardner and Others 1886–1905*. Wellingsborough: The Aquarian Press, 1985.
- Jennings, Hargrave. *The Rosicrucians, Their Rites and Mysteries* (1870). Reprinted: Mokelumne Hill: Health Research, 1960.
- Katz, Jacob. *Jews and Freemasons in Europe, 1723–1939*. Cambridge, Mass.: Harvard University Press, 1970.
- King, Francis. *The Rites of Modern Occult Magic*. New York: The Macmillan Co., 1971.
- Kingsford, Anna Bonus and Maitland, Edward. *The Perfect Way; or, The Finding of the Christ*. London: John M. Watkins, 1923.
- Le Forestier, René. *La Francmaçonnerie Templière et Occultiste au 18e et 19e Siècles*. Paris: Aubier, 1970.
- Leiningen Billigheim, Carl Graf zu. *Was is Mystic?* Leipzig, 1898.
- Lacoue-Labarthe, Philippe and Jean-Luc Nancy. *The Literary Absolute: The Theory of Literature in German Romanticism*. Albany: SUNY Press, 1988.
- Lessing, Gotthold. *Lessing's Theological Writings*, Selected and Translated by Chadwick. Stanford: Stanford University Press, 1957.
- Lévi, Eliphas (Alphonse-Louis Constant). *Dogme et Rituel de la Haute Magie*. [Transcendental Magic]. Paris: Germer Baillière, 1856.
- Histoire de la Magie [The History of Magic]*. Paris: Germer Baillière, 1860.
- La Clé des Grandes Mystères*. Paris: Alcan, 1897.
- Le Livre des Splendeurs*. Paris: Chamuel, 1894.
- The Magical Ritual of the Sanctum Regnum*. Edited by W.W. Westcott. New York: Samuel Weiser, 1970.
- Liljegren, S.J. *Bulwer Lytton's Novels and Isis Unveiled*. Uppsala: Uppsala University Press, 1957.
- Lytton, Sir Edward Bulwer. *Zanoni: A Rosicrucian Tale*. Blauvelt, N.Y.: Spiritual Science Library, 1989.
- Lytton, Earl of. *The Life of Edward Bulwer, First Lord Lytton, by His Grandson*. Two volumes. London: Macmillan, 1913.
- Mathers, S.L. MacGregor. *The Kabbalah Unveiled*. London: Routledge and Kegan Paul, 1951.

- McIntosh, Christopher. *Eliphas Lévi and the French Occult Revival*. New York: Samuel Weiser, 1974.
- The Rosy Cross Unveiled*. Wellingsborough: The Aquarian Press, 1980.
- The Rose Cross and the Age of Reason*. Leiden: E.J. Brill, 1992.
- Mahatma. *Letters to A.P. Sinnett*. Transcribed and Compiled by A.T. Barker. Adyar: The Theosophical Publishing House, 1962.
- Maitland, Edward. *Anna Kingsford: Her Life, Letters, Diary and Work*. London: John M. Watkins, 1913.
- Meditations on the Tarot*. Rockport, MA: Element Books, 1991.
- Murphet, Howard. *When Daylight Comes, A Biography of Helena Petrovna Blavatsky*. Wheaton, Ill.: The Theosophical Publishing House, 1975.
- Novalis [Friedrich von Hardenberg]. *Pollen and Fragments*. Translated by Versluis. Grand Rapids, Michigan: Phanes Press, 1989.
- Hymns to the Night*. Translated by Higgins. New Paltz, N. Y.: McPherson and Co., 1984.
- Hymns to the Night and Other Selected Writings*. Translated by Passage. Indianapolis, Ind.: Bobbs Merrill, 1960.
- The Occult Magazine*. Glasgow: Hay Nisbet & Co., 1895.
- Olcott, Henry Steele. *Inside the Occult (Old Diary Leaves)*. Philadelphia: Running Press, 1975.
- Oliphant, Laurence. *Scientific Religion*. Buffalo: Charles A. Wenborne, 1889.
- Sympneumata*. Edinburgh & London: William Blackword, 1885.
- Episodes in the Life of Adventure*. New York: Harper Brothers, 1887.
- Oliphant, Margaret W. *Memoir of the Life of Laurence Oliphant*. Edinburgh & London: William Blackword, 1891.
- Oppenheim, Janet. *The Other World. Spiritualism and Psychical Research in England 1850–1914*. Cambridge: Cambridge University Press, 1985.
- Poepfig, Fred. *Rudolf Steiner: Der Grosse Unbekannte*. Vienna: Verlag Bettina Woiczik, 1960.
- Polzer-Hoditz, Arthur. *Kaiser Karl, Aus der Geheimmappe seines Kabinettschefs*. Zürich/Leipzig/Vienna, 1929.
- The Emperor Charles*. London/New York: Putnam, 1930.
- Powicke, Sir Maurice. *The Reformation in England*. London: Oxford University Press, 1961.
- Prinke, Rafael T. "The Deeper Roots of the Golden Dawn," in *The Hermetic Journal*, 36 (1986).
- Raine, Kathleen, *Blake and Tradition*. Princeton: Princeton University Press, 1968.
- and Harper, George Mills, *Thomas Taylor, the Platonist*. Princeton: Princeton University Press, 1969.
- Randolph, Paschal Beverley. *Seership or Soul Sight. Clairvoyance, or Somnambulist Vision: Its Art and Culture: with Rules for its Attainment*. Republished: Mokelumne Hill: Health Research, 1960.
- Pre-Adamite Man*.
- Ravalette, the Rosicrucian's Story*. Republished: Mokelumne Hill, Health Research, 1960. (Cf. *Ravalette*. Introduced by R. Swinburne Clymer. Quakertown: Philosophical Publishing Company, 1939.)
- Eulis! The History of Love: Its Wondrous Magic, Chemistry, Rules, Laws, Modes, Moods and Rationale; Being the Third Revelation of Soul and Sex. Also, Reply to "Why is Man Immortal?" The Solution of the Darwin Problem. An Entirely New Theory*. Republished: Mokelumne Hill: Health Research, 1961.
- Reigle, David. *The Books of Kin-Te in Buddhism*. Bookshelf, 1983.
- Rittman, Joseph R. "The Key to Hermetic Philosophy," *Journal of Theosophy*, 35 (1987).
- Roberts, Marie, *The Gothic Immortals*. New York: Bookshelf, 1989.
- Satprem. *Mother or the Divine Materialism*. In: *Major Trends in Jewish Mysticism*. Scholem, Gershom. *Major Trends in Jewish Mysticism*. New York: Scholem Books, 1977.
- Sabatai Sevi: The Mystical Messiah*. Princeton: Scholem Books, 1973.
- The Messianic Idea in Judaism*. New York: Scholem Books, 1973.
- Scott, Cyril. *An Outline of Modern Occultism*. New York: Scholem Books, 1953.
- Secret, Francois, *Les Kabbalistes Chrétiens de France*. Paris: Arché, 1985.
- Sinnett, A.P. *The Early Days of Theosophy in America*. New York: Theosophical Publishing House, 1992.
- "The Phenomena of Spiritualism Considered as a System of Naturalistic Teachings," in *Transactions of the Theosophical Society*, #23 (March 1895).
- Some Fruits of Occult Teaching*. London: Theosophical Publishing House, 1896.
- The Occult World*. 4th ed. London: Trubner, 1908.
- Esoteric Buddhism*. Boston: Houghton Mifflin, 1908.
- Autobiography*. London: Theosophical Publishing House, 1912.
- Steiner, Rudolf. *The Occult Movement in History*. London: Rudolf Steiner Press, 1973.
- Foundations of Esotericism*. London: Rudolf Steiner Press, 1973.
- The Temple Legend*. London: Rudolf Steiner Press, 1973.
- The Wrong and Right Use of Esoteric Knowledge*. London: Rudolf Steiner Press, 1966.
- From Symptom to Reality in Modern History*. London: Rudolf Steiner Press, 1976.
- The Karma of Untruthfulness*, vol. 1. London: Rudolf Steiner Press, 1976.
- The Being of Man and His Future Evolution*. London: Rudolf Steiner Press, 1976.
- An Esoteric Cosmology*. Spring Valley, N.Y.: Mercurius, 1976.
- Ideas for a New Europe*. Sussex, England: Rudolf Steiner Press, 1976.
- Knowledge of the Higher Worlds*. Hudson, N.Y.: Rudolf Steiner Press, 1976.
- An Autobiography*. Blauvelt, N.Y.: Steinerbooks, 1976.
- Occult Science, An Outline*. Hudson, N.Y.: Rudolf Steiner Press, 1976.
- The East in the Light of the West*. Blauvelt, N.Y.: Rudolf Steiner Press, 1976.
- The Spiritual Guidance of the Individual*. Hudson, N.Y.: Anthroposophic Press, 1992.
- The Influences Lucifer and Ahriman*. Hudson, N.Y.: Rudolf Steiner Press, 1993.
- Cosmic and Human Metamorphoses*. Blauvelt, N.Y.: Rudolf Steiner Press, 1989.
- Goethean Science*. Spring Valley, N.Y.: Mercurius, 1976.
- Goethe's World View*. Spring Valley, N.Y.: Mercurius, 1976.

- Beiträge zur Rudolf Steiner Gesamtausgabe*, 67/68, Michaeli 1979. Dornach, Switzerland: Rudolf Steiner-Nachlassverwaltung, 1979.
- Zur Geschichte und aus der Inhalten der erkenntniskultischen Abteilung der Esoterische Schule 1904-1914*. Dornach, Swtiz.: Rudolf Steiner Verlag, 1987.
- Gegenwärtiges und Vergangenes in Menschengeste* (GA 167) March 28, 1916, Lecture 3. Dornach, Switzerland: Rudolf Steiner Verlag, 1962.
- Mitteleuropa Zwischen Ost und West*(GA 174a) March 18, 1916, Lecture 5. Dornach, Switzerland: Rudolf Steiner Verlag, 1982.
- Die Geistige Hintergrunde der Ersten Weltkrieges* (GA 174b) March 12, 1916, Lecture 7. Dornach, Switzerland: Rudolf Steiner Verlag, 1974.
- Stevenson, David. *The Origins of Freemasonry: Scotland's Century 1590-1710*. Cambridge: Cambridge University Press, 1988.
- Symonds, John. *The Lady with the Magic Eyes, Madame Blavatsky—Medium & Magician*. New York: Thomas Yoseloff, 1960.
- The Theosophical Movement, 1875-1925, A History and a Survey*. New York: E.P. Dutton & Co., 1925.
- The Theosophical Movement, 1875-1950*. Los Angeles: The Cunningham Press, 1951.
- Tomberg, Valentin. *Anthroposophical Studies of the Old Testament*. Spring Valley, N.Y.: Candeur Manuscripts, 1980.
- Trithème, Jean (Trithemius). *Traité des Causes Secondes*. Milan: Sebastiani (Arche), 1975.
- Turner, Robert. *Elizabethan Magic*. Longmead: Element Books, 1989.
- Vidler, Alec R. *The Church in an Age of Revolution*. Harmondsworth: Penguin, 1961.
- von Molnár, Géza. *Romantic Vision, Ethical Context. Novalis and Artistic Autonomy*. Minneapolis: University of Minnesota Press, 1987.
- Waite, A.E. *The Brotherhood of the Rosy Cross*. Secaucus: University Books, 1973.
- A New Encyclopedia of Freemasonry*. Philadelphia: The David McKay Co., n.d.
- The Holy Kabbalah*. London: John M. Watkins, 1929.
- The Unknown Philosopher*. Blauvelt, N.Y.: Spiritual Science Library, 1984.
- Wassermann, Jacob. *Casper Hauser*. New York: Grosset & Dunlop, 1929.
- Webb, James. *The Occult Underground*. La Salle, Ill.: Open Court, 1974.
- The Occult Establishment*. La Salle, Ill.: Open Court, 1976.
- Westcott, Brooke Foss. *Essays in the History of Religious Thought in the West* (1891) Reprinted. Freeport, N.Y.: Books for Libraries Press, 1972.
- Westcott, W. Wynn. *The Rosicrucians, Past and Present, At Home and Abroad*. (An Address to the Soc. Rosic. in Anglia). Reprinted Mokelumne Hill: Health Research, n.d.
- Yates, Frances A. *The Rosicrucian Enlightenment*. London: Routledge and Kegan Paul, 1972.
- Giordano Bruno and the Hermetic Tradition*. London: Routledge and Kegan Paul, 1964.
- The Occult Philosophy in the Elizabethan Age*. London: Routledge and Kegan Paul, 1979.
- Magic and Mystery in Shakespeare's Last Plays*. Boulder: Shambala, 1978.
- Astraea: The Imperial Theme in the Sixteenth Century*. London: Routledge and Kegan Paul, 1974.
- Ziolkowski, Theodore. *German Romanticism and Its Institutions*. Princeton: Princeton University Press, 1990.