

THE MYSTERIES OF CHRISTIANITY

By

DORA MARSDEN

The term *mystery* (p. 1) as used in this work means a *theological dogma*. The term thus implies the mysterious, no doubt, but it is the mysterious with a difference. For religious dogmas are not mysterious in themselves. They are straightforward postulates concerning the *scheme of things* that have been made mysterious. . . . They resolve into a claim that the universe hangs together after a certain manner that the dogmas themselves definitely indicate. The *mysteries* have, therefore, every right to the respect ordinarily accorded to scientific postulates, being, as they are, essentially scientific, what though their character has been obscured by their supremely comprehensive bearing. . . . There is only one set of *mysteries*. The mysteries are the answers to inquiries about the general characteristics of the world's elements to the end of explaining the forms of nature produced *by* the elements; and all the great religious inquirers of antiquity appear to have been guided to self-same answers. The *Mysteries of Christianity* can, accordingly, be accepted as containing the substance of the religious mysteries everywhere. . . . The deepest of the mysteries consists in an assertion about that *character* of Space ancient religion identified with the spatial institution we call the logos-cross. Consequently, one cannot travel any distance into the subject of the religious mysteries without considering the *Story of the Cross*. This story is the *Story of Evolution*, and, elaborated as it is in exuberant riot in *märchen* and saga, shows its features abashingly in the rites of peoples poles apart in culture, 'savage' races telling, in a thousand different forms, a tale that, without changing a feature, has to be retold if one would explain the insignia of the world's most noble orders and the rites and *mysteries* of its loftiest expressions of religion (p. 97).

THE MYSTERIES OF CHRISTIANITY

By the same Author :

THE DEFINITION OF THE GODHEAD

THE MYSTERIES OF CHRISTIANITY

BY

DORA MARSDEN, B.A.

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WITH GLAD THANKFULNESS FOR
THE PRIVILEGE, THE AUTHOR HERE
ACKNOWLEDGES HOW MUCH, TO THIS ENTIRE LABOUR,
HAS MEANT THE GREAT PERSONAL DEVOTION
OF HER DEAREST FRIEND AND
LIFELONG COMPANION,
HER MOTHER

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BOOK I

THE PLAN OF SALVATION

CHAPTER I

THE THEOLOGICAL MINIMUM

I

The term 'mystery' as used in this volume carries the meaning it has when one speaks of the 'mysteries' of any religious cult. 'Mystery' in this sense means a *theological dogma*. The term thus implies the mysterious, no doubt, but it is the mysterious with a difference. For religious dogmas are not in any way mysterious in themselves; they are straightforward postulates concerning the scheme of things that have become mysterious either because the clue to their meaning has been deliberately held back or (and partly as a consequence of this holding-back) has been lost. The meaning of all religious dogmas—non-mysterious as we have said—resolves itself into a claim that the universe hangs together after a certain manner that the dogmas themselves definitely indicate. The *mysteries* have, therefore, every right to be regarded with the respect ordinarily accorded to scientific postulates¹ notwithstanding the fact that their superlatively comprehensive character² gives them an air very unfamiliar in an age like the present, the science of which confines itself so largely to the study of scientific detail. The 'mysteries' are, then, theological dogmas, while theological dogmas are scientific hypotheses rendered unfamiliar by the supremely comprehensive character of their bearing.

A first matter to be noted about the mysteries is their *sameness*. The mysteries are the answers to inquiries about the general characteristics of the world's elements to the end of explaining the forms of nature produced by the elements, and all the great religious inquirers of antiquity appear to have been guided to identical answers. Hence, there is only one set of 'mysteries' only one elaborated world-religion. There exist, of course, many different names for the

¹The considerations that induce us to regard them as more than mere postulates will be pointed out as we come up with them in the course of this present inquiry.

²*Comprehensiveness* is, we might note, the distinguishing mark of the religious finding.

mysteries, but there is only one set of dogmas to which these names apply. The *Mysteries of Christianity* can, accordingly, be accepted as containing the substance of the religious mysteries everywhere, setting forth as they do universally-accepted findings as to the *characters* of the dual elements or Godhead identified in our earlier volume with Time the world-father and Space the world-mother.

Now the deepest of the mysteries consists in an assertion about that featuring of Space that was identified by ancient religion with the spatial institution to which we give the name of the logos-cross. Consequently, one cannot travel any distance into the subject of the religious mysteries without considering the *Mystery of the Cross*. Accordingly, while we have postponed the more detailed consideration of this *spatial* mystery to a later volume,¹ we have not found it possible to write, with any satisfaction, an account of the mysteries of Christianity without drawing with absolute freedom upon the ancient findings relative to the mystery of the cross or logos. The universe's prime opposites, Space and Time, are linked up with one another so very intimately that the separation of their 'mysteries' is too difficult a matter to be undertaken even for exposition purposes. Accordingly, all the outstanding principles of the mysteries of Christianity are to be indicated in this present treatise notwithstanding the fact that, in it, we have sought to keep as closely as possible to the Time-aspect of the mysteries.

Now let us proceed to state more specifically what the Christian mysteries are about. Pre-eminently, Christianity is an evolutionary theory. That is, the mysteries in general constitute a *theory of evolution*. To explain, let us call to mind those ideas our opening volume declared to be the fundamental ideas of the Christian viewpoint. In that work,² we defined the Godhead as the two imperishable elements, and these as Space and Time. Space, again, we defined as the characteristically static magnetic ocean, and Time as a mobile current plying through Space the electronic current. Working up from these bases, we suggested that the gist of all religious dogmas has to

¹Volume IV. *The Immemorial Cross*.

²*The Definition of the Godhead*.

do with certain propositions about *cosmic motion* (the Time-Christ) and its *spatial bed* (the cosmic law of motion constitutive of the logos-cross) *i.e.* that motion (the Christ-spirit : electronic energy) does not run wheresoever it pleases, but in set courses defined for it by the inherent *canalisation* of the spatial 'country' through which it runs: a canalisation that assumes, in its mainline, the shape of a cross.

A basic proposition of the old religion thus was that Space (Heaven) is 'non-Euclidean,' self-characterised as it is (inherently canalised) by a cross-shaped road running through it and serving to sweep the stream of cosmic motion along it in a 'non-Euclidean' direction.¹ More, since Space and Time (as elements) are eternal, the cruciform spatial channel also is eternal. Accordingly, this channel or *bed of the stream of motion* constitutes a pre-given pattern waiting to impose itself on the 'Time-flow' each time the latter, exchanging extensity for intensity, withdraws itself from the fields of Space into a particular point of Space ('the dome of Heaven') for its periodic re-winding. For *Time is motion*,² said primordial Christianity, and its cruciform spatial bed or law (logos) constitutes the *Time-law*. Thus, what has to be understood by the Christian cross-logos is the *Time-law* or cosmic law of motion. It is a path (a bed : a channel : a canal) that, bestriding Space and rendering the latter non-Euclidean, imposes a pre-ordained direction upon the Time-substance or mobile principle.

Now this logos-cross that renders Space non-Euclidean not only forms the inner seat (inner determinant) of world-gravitation, but the guiding principle of evolution also. For (so ancient culture argued) the logos is a *logos spermatikos*. That is, it is seminal, housing within itself the supernatural (*i.e.* elemental or imperishable) seed-souls of things : spatial nodules each impressed with its own individual tension and needing only to be linked up with the universe's fertilising agent : the Time-stream . in order to blossom into natural *i.e.* materialised being. Accordingly, the Time-stream (Time-Christ),

¹This refers to the 'Space beneath the Firmament.' For the ancient dogma of the threefold Heaven see *chapter viii* on *The Three Women*.

²See note, page 20.

that the logos itself leads through the logos-bed where the world-seeds are, is the incarnating principle of the universe. Led by the logos *through* the logos, it n 'erialises the immaterial forms constitutive of the logos-content into the visible and tangible forms of the world of nature.

This, then, is the sense in which Christianity is to be regarded as pre-eminently a *theory of evolution* and an evolutionary theory that advocates a principle of *supernatural selection*. To this theory it is committed by its basic tenet of the eternal cruciform law of motion or logos functioning as evolution's supernatural *norm*. Further, this supernatural logos-norm was held to be, in its mainline, *cyclic*; to form, that is, a *closed line*. The principle of supernatural selection that, according to Christianity, guides evolution thus consists in a sluice or road, finite in length, the 'end' of which joins on to its 'beginning.' Yet its shape is not (said Christianity) a circle. It is a cross.¹ Accordingly, the treader of the logos-cross *i.e.* the Time-Christ who is the fertilising (incarnating) agent of evolution, being himself eternal, will eternally renew the incarnate life of the forms of nature extinguished in death, as the Time-stream moves on from place to place in the logos. That is, the world-father (who may be styled father-Time or father-Christ just as one pleases), will eternally effect the resurrection as a consequence of the cyclic character of the cruciform logos. Thus construed, the Cross and the Christ together formed the terms in which ancient culture explained the phenomenon of evolution. And this particular evolutionary view becoming all-dominant, the ancient world became possessed of a common world-culture the elements of which are enshrined in the religious postulates constitutive of the *mysteries*. For the burden of all the mysteries reduces to a tale, told in broad outline, about Time's journey once round the Cross or cyclic Time-law. That is to say, all the dogmas of all the religions in the world consist in incidents ascribed to this journey. Indeed, quite the most eerie thing about the tale of this journey is the unanimity of the account the world gives of it. Thus, strange as are the incidents recorded (those, for

¹Not, of course, an *open* cross like the St. George's, St. Andrew's and St. Anthony's crosses. This matter is dealt with in *chapters iii and iv*.

instance, embodied in the dogmas of the immaculate conception, the virgin birth, the atonement, the epiphany, the death on the cross, the descent into hell, the judgment of the quick and the dead, the resurrection of the body, and the qualified promise of life everlasting), these, one and all, put in an appearance in all lands and at every stage of human culture as far back as history—and even conjecture—travels. They constitute those ideas :

“ universal¹ in their range . . . and . . . fully developed in the depths of savagery, which, rising with mankind from plane to plane of civilisation, have been embodied in the faith and symbolism . . . of the religion of civilised Europe.”

Indeed, it was upon this feature of universality that the Roman Church, casting about for supports for its authority, was able definitely to anchor in its argument that credence must perforce be given to a faith that has been admitted *at all times, everywhere, and by all*. For the body of teachings Vincent of Lerins (who formulated the *quod semper, quod ubique* slogan) took as base for his vindication of ecclesiastical authority was not that of the bishops of the historic Christian church. It was the teachings of the ‘ old teachers.’ That is, the watchword destined to become so famous :

“ *Quod semper, quod ubique, quod ab omnibus, creditum est.*”

was not coined with reference to the *dicta* of the church’s bishops, but with reference² to that deeper, *unwritten* tradition (the ‘ mystical ’) that lifts up its head in *Old Wives’ Tales* all the world over and from time immemorial. Christian theology is thus a faith of highest antiquity, and there was far more truth than he himself was aware of in St. Augustine’s declaration :

“ That³ which is now called the Christian religion existed among the ancients, and, in fact, was not wanting from the beginning of the human race.”

¹Sydney Hartland. *The Legend of Perseus*, vol. 1 (1894) Preface.

²“ Vincentius . . . sets side by side the two foundations of the faith, the divine law and the tradition of the catholic church. . . . The latter embraces what had been believed *everywhere, at all times, and by all*. . . . Vincentius considered that the authority of the Council [of Ephesus] consisted wholly in its strict adherence to the testimony of tradition. . . . Perhaps the most notable feature in the whole of Vincentius’ exposition is that of the bishops as such . . . play absolutely no part, and that, in particular, no reference is made to their apostolic succession sharing in the proof of doctrine. The ‘ ancient teachers ’ are the court of appeal. (A. Harnack. *History of Dogma*, iii, 231-233. Note.)

³St. Augustine. *Retractations*, I, xii, 3.

Now it is not intended in this present work to deal directly with the truth-claim of the dogmas of Christianity. Rather, the aim here is to make wholly clear *just what these dogmas mean*. Yet, as we have touched upon the matter, we would point out that this feature of universality has not to sustain the truth-claim single-handed. On the contrary, the truth-claim of Christian dogmas has behind it a very remarkable list of supports, an outstanding one being the power these dogmas possess to meet certain numerous and clamant needs that have been laid bare in the region of orthodox scientific inquiry. One means, these ancient dogmas have the peculiarity that they answer certain highly important questions posed, but found unanswerable, by modern science. Thus, very confusedly, and as not recognising their true bearing, science has been led to formulate certain questions about the broad scheme of things, but has let it be known (by her increasing subscription to the unhappy theory of *epistemological agnosticism*) that the answers to her questions seem to her inaccessible. Hence the force behind yet another of the church's slogans: Anselm's *fides quaerens intellectum*. For Christian theology ('faith') can furnish science (the 'intellect') with the basic positions the latter is in need of because theology is *what it is i.e.* the science of the elements (of the Godhead) treated so comprehensively that it takes account of the elements' characters *in broad outline*, while it is precisely a statement concerning the broad outlines of the elements that modern thought, without realising the fact, is feeling after when it confusedly poses the kind of question that has precipitated the supposed antinomies, *e.g.* those of Space and Time laid down in the Kantian philosophy and accepted without adequate criticism by modern scientific positivism. On this account it is to be said that belief in the dogmas of Christian theology has behind it a *pragmatic sanction* as well as that provided by the *consensus of opinion* above referred to. Accordingly, while it is not the intention of this present work to deal directly with the question of the truth-value of Christian theology, we would make it clear we hold wholly definite views on the matter, and we shall point out, as we come up with them in the present study, instances where the dogmas of Christian theology can do for modern

science what the latter cannot do for herself on her existing narrow bases. Thus we would have it understood that Christian dogma is not a matter on sufferance, to be treated patronisingly as so much loose theory, poetry or imaginative fancy. True or false, these dogmas are, as to type, essentially *scientific*. Essentially, they are answers to science's own questions about the general 'set' or 'hang' of the universe.

II

In what remains of this introductory chapter we propose to define what we have called the *theological minimum*. This we do to the end of showing how the profounder dogmas of Christianity arise as from a base out of this minimum into the elaborate theological edifice constitutive of the *mysteries*. But this definition of the *theological minimum* itself leads us into a summary of the positions made in our opening volume :—In that earlier work we suggested that theology should be regarded as made up of two degrees : an elementary and a secondary : a more generalised and a profounder. But here, where we are so much more familiar with the meaning of religion and are so much better able to recognise how inseparable theology is from religion, we shall offer a finer theological grading. Theology in its entirety consists, we shall now say, of *four* grades :

- Grade i* A knowledge of the meaning of the *divine* and its place in the scheme of the universe. This knowledge reduces to a knowledge of the meaning of the simplest of the *trinities* and to that of the *tetrarchy* ;
- Grade ii* A knowledge of the meaning of the *plan of salvation*. This reduces to a knowledge of the meaning of the *twofold cosmic sacrifice* : the Cross and the Christ ; also of the subtler forms of *trinities* ;
- Grade iii* A knowledge of the cosmic bases of ascetic Christian ethics. This reduces to knowledge concerning the evolutionary meaning of the *kingdom of Heaven* and the *messianic advent* ;

Grade iv A knowledge of the special 'language' used in the sphere of religion in consequence of the 'object-lesson' method of teaching adopted by religious organisations throughout the ages. This reduces to a knowledge of the meaning of mankind's universally distributed religious symbolism and ritual.

Of these four grades, all the findings of *grade i* were (we may consider) quite well ventilated in volume i. Those of *grade iv* (the 'linguistic' knowledge that will empower us to communicate understandingly with the religious consciousness all down the ages), will be reserved, in part at least, for consideration in our next volume.¹

The principal task, therefore, of this present study will be with theology *grades ii* and *iii*, its first book dealing mainly with *grade ii* and its second with *grade iii*. In order, however, harmoniously to lead up to the main subject-matter of this work, we summarise, in this chapter and the next, the findings of *grade i* :—

The most elementary grade of religious knowledge is based on the definition of three items, *i.e.* *godhead* ; *religious consciousness* ; *worship*. Beginning, for convenience, with the second, we recall that the religious consciousness was said to consist in man's sense of the fact that, of the totality of entities his experience gives him cognisance of, *two* are elemental. The religious sense thus recognises, in the universe, two entities describable as *eternal* in that they are imperishable and increate. Man's normal experience brings before him a pair of entities : the dual *elements* : that satisfy his instinctive feeling that something cannot be made out of nothing, and that, therefore, underlying the 'made' or 'created' world of *nature*, there must from all eternity have been two *supernatural* beings²

¹We have to point out, however, that it is the free admittance of this group of findings into this present treatise that has broken up the scheme originally designed for the entire series of volumes. Thus, mythological incidents and persons that were intended to be merely illustrative have themselves demanded a much more detailed exposition than was expected in order to become fully intelligible and (accordingly) truly illustrative. The result has been that the original *part 1* of this volume : the important part that undertook the *identification of Time with motion* : has been cut off. This part, together with additional matter of a recognisedly scientific character, has accordingly been made to form a volume in itself *i.e.* *volume vi* : *Time and the homo-centric universe*.

²The train of reasoning leading up to the conclusion that the Godhead must be *dual* is given in too great detail in *volume i* to need recapitulation.

(*i.e.* non-made : non-created : elemental beings) from whom the made, compounded world derives its existence. These supernatural twain form the Godhead. Accordingly, by his religious sense, man senses the Godhead or elementary world-contraries. These are the dual *ultimate realities*. They are the *noumena* : things-in-themselves : first principles. They are Space and Time : rest and motion : magnetic ocean and electronic stream ; and they are sensed as being essentially antithetical to matter : to nature. Thus the religious consciousness of man has apprehended nature as compounded and mortal, whereas the ultimate or divine realities he has apprehended as radical and eternal. This point brings us to the definition of *worship* :-

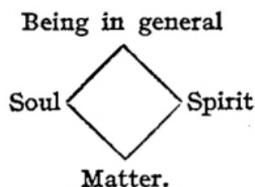
Confronted by the contrast sensed by the religious sense between the permanent and the transient (*i.e.* between *supernatures* and *nature*) men entered into possession of the notion of *worship*. For worship is based upon the recognition of entities to whom *supreme worthship* is attributed as the eternally-abiding. Accordingly, seeking for a suitable expression for its characteristic recognition of the elemental : the eternal : the religious sense finds it in an ejaculatory and worshipful :

"You are.¹ You, the eternal, are. You, because you are the eternally-abiding, are the ultimately worthy : the truly worthshipful. You, therefore, we worship. Your purposes, that is, mean more to us than the purposes of ourselves who are the transient. Your purposes we must discover and give effect to."

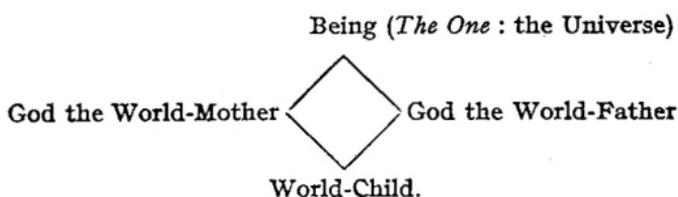
Such is the underlying attitude and meaning of *worship*.

From the foregoing it will be seen that the primary finding of the religious consciousness equates with the view that the universe forms a trinity . the particular trinity that goes by the name of the *cosmogonic*. Religion thus consists primarily in a sense of the universe as a trinitarian scheme consisting of nature *plus* the two supernatures. This scheme we presented in our opening volume as a tetrarchy, *i.e.* as a scheme showing four terms :

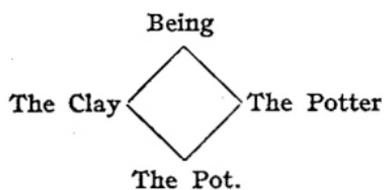
¹Hence the meaning (it is the *exoteric* meaning) Plutarch reads into the Delphic E inscribed over the portals of the temple at Delphi *i.e.* "Thou art." The worship at Delphi during the historic period had veered strongly in the direction of the exclusive worship of Apollo the Time-Christ : the direction, that is, of the masculinist monotheism that was everywhere seeking to distort and to oust the old, true, trinitarian findings of the science of the first principles. The older, truer, esoteric interpretation recognised the Cross and the Christ equally. This matter is gone into later in this present study.



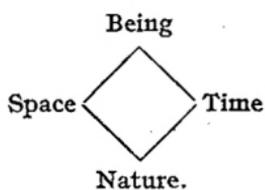
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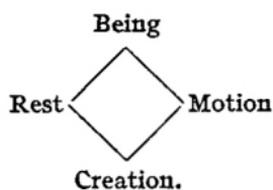
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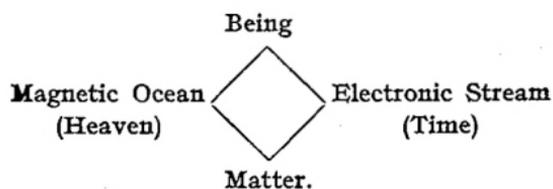
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Or



Or,



The *tetrarchy* is therefore an analytic expression of the universe asserting that the latter consists in a *cosmogonic trinity*. The tetrarchy therefore gives schematic expression to the dogma of the *incarnation*. For it expresses the fact that, from two, immaterial, discarnate substances (the two supernatures) flesh (*carnis*: matter) is born. The dogmas of the (cosmogonic) *trinity* and the *incarnation* have thus to be regarded as belonging to the most elementary stage of religious knowledge: a surprising conclusion that, for its explanation, requires a distinction to be drawn between two things: the one a rarity, the other a commonplace. These are:

- (1) elementary religious *knowledge* ;
- (2) elementary religious *emotion*.

Of these two, the latter is the commonplace, the former the rarity. For religious emotion exists almost everywhere and in the almost total absence of religious knowledge. At the present time, for instance, even the most elementary religious *knowledge* is largely absent; but religious *emotion* is very pervasive. Nor is this pervasiveness of religious emotion in the absence of religious knowledge difficult of explanation. The whole world is cradled in the one of the two *supernatures* while it is supported in incarnate being by the other. It would therefore have been very extraordinary had two facts so substantial operated *no* effects in human consciousness, howsoever lacking this might be in explicit knowledge of the trinitarian world-relationship. We mean, it would have been exceedingly strange had man (the characteristically 'knowledgeable' animal) escaped altogether the 'physical' sense of the truths of the trinity and the incarnation; and, as a matter of common observation, he has not. On the contrary, a sensory affection of the field of human consciousness obtains relative to the two imperishable elements, and this has coloured all human feeling on the broad scale, and has produced everywhere the vague but resistant feeling known as religious emotion. This feeling is commonly left unanalysed and continues in consequence to reside below the threshold of articulate knowledge.

When, however, the religious emotion begotten of the bare cognition of the existence of elements finds itself over-

written by re-cognisant terms, there emerges *articulate religious knowledge* as opposed to wordless, emotionally-charged, religious sensation. There emerges, that is to say, the knowledge of the dogmas of the *trinity* and the *incarnation*, while these dogmas themselves require only to be incubated in that concentrated heat of the mind we know as *attention*, automatically to precipitate certain theological truths that (justifiably, as we think) can be called the *theological minimum*. These elementary religious truths constitutive of the religious minimum we tabulate as under :

- (1) Nothing can come from nothing. If anything *created* exists (as, for instance, *matter*), there must exist also dual, increate, indestructible, supra-material *elements*. There must exist, that is, a Godhead ;
- (2) This divine duality begetting a third (*i.e. nature*), it operates the *incarnation* ; it operates, that is to say, the *world-materialisation : evolution* ;
- (3) A genetic relation thus existing between the world (matter : nature : creation) and the Godhead, its recognition posits the dogma of the (cosmogonic) *trinity*, while this, in its turn, posits the *religious* view of the *constitution of matter*. Accordingly, elementary religious knowledge can be said to equate with the knowledge that *materialism* and *religion* are antitheses. Materialists themselves, however, are saved from utter irreligion by the fact that, beneath religious knowledge, there lies that inarticulate thing, *i.e.* religious emotion.
- (4) The unions of the two supernatural substances beget matter. The break-up of these unions (a break-up that attacks matter of all orders : inert as well as living) constitutes *disintegration : death*. The disengagement from one another of the substances of the two elements is, that is to say, what men know as *death*, while the coming-together-again of these substances¹ gives what is called *life* to the erstwhile separated substances. A re-netting of the (immortal) soul by the (immortal) spirit thus effects the *resurrection*

¹We might consider the state of existence of inert matter as its ' life ' after a manner of speaking. A less ambiguous word, however, is *compoundness*. Of this state, the living and inert varieties of matter constitute two different orders.

of the body. Accordingly, a theory of *birth, death* and the *resurrection* is covered by the *theological minimum*. Hence the early and world-wide religious teaching about death-surviving 'souls' or 'doubles.' This teaching has implicit in it the teaching of *the resurrection of the body*.

- (5) A supreme worth is felt to appertain to the elements in virtue of their characteristic *eternality*. Hence man's instinct for *worship*. For man's recognition of the *superiority in worth* of the eternal over the transient makes him regard as subordinate to the purpose of the eternal the desires and purposes of the transient in general and of mortal man in particular.

This is the *theological minimum*.

CHAPTER II

THE COSMIC EMBRYO

Now if all the above-named dogmas belong to the theological minimum, it is clear that, since the days when religious understanding was in its heyday, the lapse in religious understanding must have been enormous. And, indeed, in our first volume, we had to note how great was the lapse, even during the comparatively brief period since the Ionian Greeks, that had taken place in men's knowledge of the identity of the dual Godhead. What, however, we now have to note is a corresponding decay in knowledge of the third member of the cosmogonic trinity, *i.e.* of the 'pot' in contrast to the 'potters': of nature the world-child, in contrast to the two parental supernatures. For so far has decay travelled here that the most outstanding feature of the notion of the world-embryo at present is its unfamiliarity, it not being the custom to explain even the cosmogonic type of trinity in the light of it. Yet we cannot doubt that it formed a commonplace of ancient culture. Celsus, that pagan critic of Christianity whose criticisms Origen partially salved by his efforts to answer them, complains that the Christians speak non-comprehendingly of a *Son of God*, "because the ancients called the entire world the Son of God." And that Celsus was not speaking without his warrant is shewn by the assertion of Plutarch that: "all the Greeks, with the exception of Democritus, Leucippus and Epicurus, regarded the whole world as an animal." But the conception of the cosmic embryo is, of course, in no way distinctive of Greek culture. On the contrary, it is a prime postulate of the religious understanding of all ancient nations. Before, however, we offer instances, we must take note of a matter calculated to create confusion in this connection.

What this is we can indicate by saying that, in the familiar art-form representing Madonna and Child, the identity of the *child* is not self-evident. Thus the child admits of being identified either with the world-child who is nature, or with a quite different personage, *i.e.* the infant Christ: a supernature: the world-father. And according as the one babe or the other

is recognised, a quite different trinity is illustrated. That is, according as we accept the one identification or the other, we see before us an illustration of the cosmogonic trinity or the Eleusinian trinity respectively. For when the babe borne by the divine mother is a god (a demi-god : a divine hero : the Christ : the infant Jesus : the infant Horus : the infant Dionysus : a non-compounded entity) we have the *Eleusian* trinity. In the *cosmogonic*, on the contrary, the child is creation : matter : nature : compounded existence considered collectively. All the same, the two babes stand in a uniquely close relation to one another in that the Time-Christ (world-breath and world-father) is he whose substance, reflowing again after each pause occurring at the end of each cosmic breath, renews the being of the world-child whose existence has been sublimated during the pause. The world-father and his offspring are thus, at all stages of their careers, of precisely the same age.¹ Periodically 'born again' like the world-child whom he generates, the eternal world-father has his infancy, childhood, manhood, old age and death *pari passu* with the created world.

Thus the Great Mother has *two* babes, her release of the world-breath following upon her periodic imprisonment of it, amounting to a *giving birth* to it after a manner of speaking. Yet it must always be remembered that the Time-Christ can be said to be given birth to only in the sense that tallies with the definition of Time as the eternal. The cosmic embryo on the contrary : the created world of nature : is given birth to in the strictest sense of the phrase. It, therefore, is truly the world-child. Nevertheless the image of Madonna and Child remains ambiguous when the creator of this art-form omits specifically to indicate which of the two trinities—cosmogonic or Eleusinian—he is illustrating. Most commonly, indeed, the Madonna and Child indicates Heaven and the infant God. That is, it stands for Heaven and Horus : Heaven and Dionysus : Heaven and Jesus the world-father in his infancy. But even so, the situation still bespeaks a world-child, the term father being meaningless save as correlate to an offspring.

¹For an extremely important qualification of this statement see, however *chapter xi.*

A similar situation holds in respect of the world-mother herself when the latter is discriminated, as she so often is, from Heaven in general and identified with the seminal logos-cross who is Mary the Virgin, the latter a twin-babe with the Time-Christ. For, dying like the Christ, the Mother-Cross herself is reborn like him. Hence the familiar Heavenly Twins : children of the greater Heaven : girl and boy who, developing, become the two divine parents of the world of nature. But the whole cosmogonic (*i.e. religious*) significance of the logos-cross is as the supernatural prototype (the 'skeleton') of the cosmic embryo or world-child, the logos requiring only to be embroidered by the Christ-substance to become fleshed : incarnated : as the cosmic embryo. Hence the two recognised forms of the logos, *i.e.* the *bare* logos (the supernatural *logos endiathetos*) and the Time-clothed, Christ-clothed, natural logos (the *logos prophorikos*). These two forms are correlates and admit of explanation only in terms of one another. Hence, if the first be postulated, the second is postulated also. But, as we shall soon realise, the notion of the cross-logos was the most dominating notion of ancient culture and the one responsible for its oldest monuments. Hence the corresponding antiquity of the notion of the cosmic embryo ; that is to say, of the entire world of nature as the material Son of God. Now, however, let us offer a few illustrations :-

A trinity that may be either cosmogonic or Eleusinian emerges from the Babylonian view. Damascius, in his work on *First Principles*, says :

" But¹ the Babylonians, like the rest of the Barbarians, pass over in silence the One Principle of the universe, and they constitute Two : Tauthe and Apon : making Apon the husband of Tauthe, and denominating her the mother of the gods. And from these proceeds an only-begotten son, Moymis "

A similar trinity is implied in the account given of Babylonian religion in the first book of Berosus, priest of Bel.

" There² was a time in which there existed nothing but darkness and an abyss of water [Space] wherein resided most hideous³ beings. . . .

¹Damascius. *Theogonies*. Cory, *Ancient Fragments*, p. 318.

²Eusebius. *Chron.* v. 8.

³The conception of the *logos spermatikos* as an *evil* (hence, *hideous*) institution always arises when the Cross's death-dealing function is viewed out of relation to its life-giving, resurrective function. So here, this 'monster of the deep' is the Cross : the cruciform, saving, seminal logos.

In short, there were creatures in which were combined the limbs of every species of animal. In addition to these, there were fishes, reptiles, serpents, with other monstrous animals, which assumed each other's shape and countenance; of all these, delineations were preserved in the temple of Belos at Babylon. The person who was supposed to have presided over them was a woman named Omoroka, which, in the Chaldean language, is Thalath, which, in Greek, is interpreted Thalassa [Heaven the Oversea]; but, according to the most true interpretation, it is equivalent to *the Moon* [Space is everywhere styled the Moon precisely as Time is styled the Sun]. All things being in this situation, Belos came and cut the woman asunder, and of one half of her, he formed the earth, and of the other half the heavens. At the same time he destroyed the animals within her.

All this was an allegorical description of nature. For the whole universe consisting of moisture, and animals being continually generated therein, the deity above-mentioned [Belos] cut off his own head; upon which¹ the other gods mixed the blood as it gushed out with the earth ['water'] and from thence man [and mortal beings in general] was formed. On this account it is that they are rational, and partake of divine knowledge. This Belos . . . divided the darkness and separated the heavens from the earth, and reduced the universe to order. [Rather: he made manifest the eternal order already impressed on the universe.] But the recently-created animals, not being able to bear the light, died. Belos, upon this [*i.e.* at the Flood] seeing a vast space unoccupied, though by nature fruitful, commanded one of the gods [one of the successive Christs: Ions: Time-lengths] to take off his head, and to mix the blood with the earth, and, from thence, to form other men and animals which should be capable of bearing the light."

In Egypt also there existed the notion of the cosmic embryo, overshadowed though it was by the more dominating trinity of Isis, Osiris and Horus (Horus here is Osiris's successor: the heir-apparent; that is, the 'next hero'). Yet, as we have seen, wherever the notion of the world-father is recognised, the cosmogonic trinity with the cosmic embryo as its third person is also tacitly recognised. More, the Babylonian imagery of the 'woman Omoroka' appears in Egyptian guise in the account given of the primordial Egyptian goddess Nun in one of the

¹This dogma of a decapitated God the Father should be noted. It furnishes the explanation of that diversity of use of the *Sign of the Cross*, according to which the Tau Cross (the Headless Cross) was the mark of the living and the *Theta* (a form of the Headed Cross) the mark of the dead. When the Father assumes the headship (*i.e.* indraws himself within the logos-head as the Great Head or messianic King), the created world ceases to be (*i.e.* mortal world-entities cease to be). In order for them to come into being again, the Christ-Father must lay aside the Headship; descend from the Mount: come down from the 'head' of the logos-cross: and embark upon his evolutionary, world-incarnating journey again.

papyri. Here, the womb of Nun (vault of Heaven) is said to contain all the (immanifest) seeds or forms of things. That is, Nun answers to the 'monster of the deep' of the Babylonian account, while the incarnating agent who fructifies the immanent forms within her into matter (and who thus answers to the blood flowing from Bel's severed head) is 'the sun,' *i.e.* the Time-Christ-Osiris: the mobile principle of the universe. Again, the world-child is the entity referred to when, of Isis, it is said:

"Isis, when she felt herself to be with child, placed round her neck an amulet."

For this amulet is the supernatural logos *materialised*. It is the seminal logos 'made flesh' or incarnated as nature. Nature is Heaven's amulet or necklace: the jewelled fire-spangles of the starry Heavens: while nature is brought into being by the treading of the logos-cross by the world-father. But the notion of the cosmic embryo is, in fact, implicit in everything that bears in any way on the religious side of Egyptian culture. Thus this notion gives meaning to, as nothing else can, a series of figures depicted on the walls of an inner sanctuary in the temple of Luxor built by Amenophis III, a pharaoh of the eighteenth dynasty. These figures have to do with incidents in the life of a maiden-goddess that patently invite interpretation as the *annunciation*, the *immaculate conception*, and the *delivery* of the world-child. The scenes represent, that is, the incarnation of the mystic host (the 'maiden-goddess') and a newborn world-child to whom adoration is offered.

Phoenicia, also, has its *monogenes*: its 'only-begotten.' For instance, Sanchoniathon tells of a certain Iedud or only-begotten:

"Kronos¹ (whom the Phoenicians call Elus) was king of the country [Phoenicia] and, by a nymph named Anobret, had an only-begotten son whom they, on this account, called Iedud, the only-begotten being still so called among the Phoenicians; and when very great dangers from war had beset the country, he [Kronos] arrayed his son in royal apparel, prepared an altar, and sacrificed him."

That is, Time devoured his own children: his only child: the whole world. For, as this sacrifice of Iedud is brought into

¹Eusebius. *Praep. Evang.* i. 10.

relation with the institution of circumcision, we are entitled to infer the nature of the 'very great dangers' that beset the country. They were the dangers of Time-grown-old : dangers that the universe meets by the sacrifice of the Cross and the Christ (*i.e.* the latter, Time himself, as embodied in his child : nature).

"On¹ the occurrence of a pestilence and mortality, Kronos offered his only-begotten son as a whole burnt-offering to his father Uranus, and circumcised himself, compelling his allies also to do the same."

Accordingly, whether we regard this Phoenician 'only-begotten' as the world-father or the cosmic embryo, we have to recognise in him the Phoenix : the fabulous Phoenix-bird or 'ever-coming-one' who renews, in the very hour of death itself, his ancient hold on life. Thus, until its death-hour (that makes one with its full maturity) has struck, the embryo is still the 'coming-one' ; and when the death-hour arrives, the birth-hour also has arrived of the new embryo, and this, in its turn, is the 'coming-one.'

The Hindu scriptures, early and late equally, show a familiarity with the notion of the world-child :

"The² great Brahm is my womb In it I place my foetus, and from it is the procreation of all nature," says Krishna ;

while, in the Vedas, the two correlated notion of logos and world-child are so dominating that the hymns are unintelligible if one does not employ them to elucidate the text. One means, the cosmogonic labour of the incarnation of the one entity (the logos) by the other cosmogonic entity (Time : Agni : Lamb of God : the Christ) in order to produce the third entity (the cosmic embryo), is all there is to the Vedas. The following quotations are from the hymns of the most ancient of the four Vedas : the Rig Veda. Hence, from the most ancient of Aryan scriptures :

"The³ one sea [oversea : Heaven] bearing rich treasures, producing many births, is to us all a sight of gladness He [the Child] sucketh the teat on the breast of his hidden parent ; in the midst of the Fount is placed the home of the bird. The strong, lusty horses [Time] dwelling in a common stall, come together with the mares [logos]. The wise guard

¹*Ibid.*

²E. Moor. *Hindu Pantheon*, p. 211.

³*Rig Veda*. x. 5.

the home of nature's order [logos] ; they assume excellent forms [Nature] in secret. The two cunning ones [Time and the Time-law : Christ and the Cross] who follow nature's order, unite They form and give birth to the Child, nourishing him, the centre of all that is fixed and that moveth, weaving with insight the thread of the wise. For the tracks of nature's course and the juices for refreshment follow the goodly child from of old. . . . His seven glowing sisters [the logos], as a lover the understanding one [Time] bringeth forth from the sweet drink [ambrosial Heaven] to be seen ; he who is of ancient birth halteth in the sky, and, seeking, hath found the dome of Heaven [Alpha and Omega : the logos-head]. The seven wise ones fashion seven lines [seven lines of the Cross] ; to one of these may distressed mortals come. The support of life, in the home of the highest, at the divergence of the ways [Alpha and Omega], standeth on sure ground. The non-existent and existent are in highest Heaven, in the birthplace of Daksha, in Aditi's lap. Agni [Time] is our firstborn of nature's order, and, in the beginning of life, a lusty bull."

In this passage, we might note that all the teachings (especially the messianic) of the 'Christian' mysteries are clearly recognisable. And all involve the notion of the world-child. We must not, however, here pause to interpret the passage on these lines. We would, however, note the fact that Agni the Time-Christ is here (like Dionysus elsewhere) styled the bull. *This*, in order to take account of the fact that mythology knew of *two* bulls, one male (Agni · 'Fire' : Time), one female (Water : 'Rain' : Space : Innermost Space : the spatial Cross : the 'messenger' of God who dwells with men). Accordingly, the world-child may be said to be born of *two* bulls, *i.e.* of Agni the Christ-lamb and of Parjanya : *Bulla* the Cross deemed masculine. That is to say, not only is Agni the lusty bull, but Parjanya the logos-cross *i.e.* the path-giver or path-maker, is a 'fertilising bull.' Why Space the Great Mother (and especially the third and innermost region of Space, *i.e.* the logos) went by this title of 'bull,' Sanchoniathon the Phoenician historian explains as follows :

"Astarte¹; the greatest goddess," he says, "set the head of a bull upon her own head as a mark of royalty." Hence Ashtoreth Karnaim, *i.e.* Heaven of the double horns. But we should say Heaven claimed the right to wear the horns from the fact that the heavenly horns are the *horns of salvation* *i.e.* the symbol of the correct cosmic road or logos-cross.

¹Eusebius. *Praep. Evang.* 1. 10.

The horns of salvation derived their original meaning from the horns of the crescent moon, the 'moon' being a general name for Heaven. And they were the *saving* horns because the logos-cross : the law of motion : is the heart and core of Heaven who eternally guarantees the world's destinies by guiding Time aright throughout the course of the world's evolution. Accordingly, it is Heaven who saves. It is 'the moon' who saves. It is the crescent or double horn : moon-symbol of Ashtoreth Karnaim : who saves. Hence the theological equivalents of all these symbols *i.e.* crescent, cross, horns and (feminine) bull. Hence Parjanya. Now let us follow the cosmogonic ideas embodied in the following :

" Parjanya¹ produceth rain, Agni the embryo : may ye both give us strength to beget children . . . Speak² the three words that are pointed with light which milk this udder of sweet milk ; as soon as the bull is born he belloweth, producing calves and the germ in plants. He who giveth increase of plants and waters, who ruleth as god over the living world, may he [she] grant threefold protection and shelter [*i.e.* as one of the Three Women : Heaven], and threefold light for our assistance. Now she is barren and now she bringeth forth ; he formeth her body as it may please him ; the mother receiveth milk from the father ; thereby is the father strengthened, and also the son, in whom all things abide. Through the three heavens, threefold the waters flow ; the three dripping vats flow with mead on all sides plentifully. May this hymn please Parjanya the monarch. May he accept it favourably. . . . He is the fructifying bull of the multitude or maidens (waters) ; in him is the breath [that is, in the Cross : the world-lung : is the breath : the Time-Christ] of all that moveth and standeth ; may this sacrifice protect me for a thousand years."

Also, in the following famous cosmogonic hymn :

" What³ indeed was the wood ? What, too, was that tree, from which they fashioned the heaven and the earth ? They two stand fast and grow not old for ever, while many days and mornings wax old. There is no other thing besides like unto him ; he [the Cross] is the bull that beareth heaven and earth ; of his own power he maketh his skin a source of light, when the bay horses carry him as the sun. . . . When the barren cow beareth immediately on being anointed, she maketh her insecure paths secure, herself her own herdsman. When the first son is born from his parents, the cow devoureth the placenta [?] which they seek."

Also in the following :

" Vena,⁴ born in light, hath driven hither the calves [seeds] of the

¹*Rig Veda.* vi. 52. 16.

²*Ibid.* vii. 101.

³*Ibid.* x. 31. 7, 8, and 10.

⁴*Ibid.* x. 123.

speckled cow [Urania] in the chariot [logos] of the air [Heaven], at the meeting of the Sun [Time] with the Waters [Space] the singers caress him . . . Vena stirreth a ripple [*ε* brings on motion : Time] from out the sea [the over-sea]; the child of the clouds [the infant world-father] hath appeared along the ridge [logos] of the bright sky; on high, on the summit of nature's course [Alpha and Omega], he shone; and the hosts sang to the bosom of their common father. The many mothers [three] of the calf were there, exulting in their common child; rising to the summit of nature's course [the head of the logos · Alpha and Omega], the songs sip the sweet ambrosia [seeds bread of heaven : celestial corn, the 'host'] . . . Upright hath Gandharva mounted into the sky pointing his glancing weapons, clad in a sweet-smelling garment. Beautiful to look on, he produceth fair forms as the light. When, as a drop he cometh to the aerial ocean, gazing with a vulture's eye in heaven, his light, rejoicing in its gleaming brilliance, worketh brightness in the highest region"

The notion of a world-child having thus been a commonplace of religious thought for long centuries prior to our era, it would have been very strange had it been absent from Greek culture. But the Greeks knew all about the world-child, though here, as in the *Vedas* and in the *Book of the Dead*, it is the world-child's supernatural model rather than the world-child itself who is made much of. That is, the cosmogonic notion that is expressed with greatest luxuriance in Greek thought is that of the law *unclothed* rather than the law *clothed*. Thus the entity that appears as the Chinese *tao*, the Sanskrit *rita*, the Persian *asha*, the Hebrew *torah* and the Egyptian *maat*, appears in Greek as the personalised Moira, Anangke, Adrasteia, Athene, Arachne, Ariadne, Persephone, Hekate, Dike, Tyche, and many beside, together with the non-personalised *physis*, *nous*, *logos*, and *sophia*, and with the symbolic *ship*, *horse*, *tree*, *thunderbolt*, *double-axe*, *labyrinth*, and many, many more. But, as we have said, wherever this notion of the supernatural *logos endiathetos* occurs, the notion of the *logos prophorikos* (the world-child) also tacitly occurs.

But the express image of the cosmic embryo itself appears, and just where one would most expect it, *i.e.* in those Orphic cosmogonies that constitute so many formal statements of the scientific views underlying the religious mysteries. Thus the world-child is Phanes: the form in which the invisible god

(logos-goddess) shows through; Phanes, who is the child of Chronos and Aether (Time and Heaven), or of some other elemental pair whose names more skilfully disguise the cosmogonic entities implicated. Indeed, it is this notion of the world-child that explains those very common art-forms that depict a composite organic figure in which all (or most) of the various forms appearing in the scale of evolution are united, the very 'monstrousness' of these forms arguing scientific insight in the artists who gave shape to them. For these monstrosities seek to give a synthetic representation of the *whole story of evolution*. Not, of course, with the accuracy and finish of a Darwin, but yet with a tolerably good general idea. And, scientifically regarded, the world-embryo is a 'monster' of this very character. Thus 'he' has his roots in the stones of the earth; he rises through the organic grades of fish, reptile, bird, beast and man, to mount to his summit in the-god-who-is-to-be *i.e.* the messianic form whom the Greeks called Iaos: a god whose name needs some explanation for its meaning to be revealed. In this evolutionary connection, the following passage has relevance:

"If justice be a consequence of the interconnection of mankind with one another and with the gods, there will be no justice unless there are gods—a paradoxical conclusion. But the followers of Pythagoras and Empedocles and the rest of the Italians say that there is a bond of association uniting us not only to one another and to the gods, but also to the irrational animals; for there is a single spirit pervading the whole order of the world like a soul, that unites us to the animals. Therefore, in killing them and feeding on their flesh we shall be destroying our own kindred. Hence, these philosophers exhorted men to abstain from creatures that have a living soul, and they asserted that men act impiously in dyeing the altar of the immortals with hot blood."

Further evidence of a general knowledge among the Greeks of the notion of a world-child is afforded also by that part of the ritual of the Eleusinian mysteries that went by the name of the *Sacred Marriage*. On this, Miss Harrison has the following:

"Iacchos² was defined as the child Dionysos 'at the breast, but for any ceremony of his birth or awakening under the name of Iacchos we look in vain. Iacchos is Athenian; no one ventured to say he was born at Eleusis, but, by a most fortunate chance, the record is left us of

¹Sextus Empiricus. *Adversus Mathematicos*. ix. 126

²Jane Ellen Harrison. *Prolegomena*, pp. 548-551.

another Mother and Son at Eleusis, and we know too that the marriage of this Mother and the birth of this Son were the central acts, the culmination, of the whole ritual of its mysteries. . . . The author of the *Philosophoumena*¹ is concerned to prove that the heretical sect of the Naassenes got their doctrine from ceremonials practised by the Phrygians. The Phrygians, the Naassene says, asserts that god is 'a fresh ear of grain reaped.' He then goes on to make a statement to us of supreme importance. 'And following the Phrygians, the Athenians, when they initiate at the Eleusinian rites, exhibit to the epoptae the mighty and marvellous and most complete epoptic mystery, an ear of grain reaped in silence. And this ear of grain the Athenians themselves hold to be the great perfect light that is from that which has no form, as the Hierophant himself, who is not like Attis, but who is made a eunuch by means of hemlock, and has renounced all carnal generation; he, by night, at Eleusis, accomplishing by the light of a great flame the great and unutterable mysteries, says and cried in a loud voice "Holy Brimo has borne a sacred Child, Brimos"; that is, the mighty has borne the mighty; and holy . . . is the generation that is spiritual . . . and mighty is he so engendered.'

The evidence of the writer of the *Philosophoumena* is indefeasible. . . . He describes the rites only to discredit them and he quotes an actual ritual formulary. We may take it then as certain, that to the epoptae at Eleusis was shown, as the supreme revelation, a 'fresh ear reaped' and that, by night, there was declared to these epoptae the birth of a sacred Child. 'Unto us a Child is born, unto us a Son is given.' . . . The thought is the same as that expressed by the vase-painter (fig. 151) where the newborn child arises out of the cornucopia of fruits. And, last, it is highly satisfactory to learn, and that from the mouth of a Christian writer, that the birth and the begetting were symbolical. The express statement that the Hierophant partook of some drug compelling abstinence cannot have been invented.

The author of the *Philosophoumena* says nothing of the Sacred Marriage, though, from the birth of the Holy Child, it might be inferred. The confession 'I have gone down into the bridal chamber' is one of the 'tokens' of the mysteries of the Great Mother, but we cannot certainly say that it was a 'token' at Eleusis: neither Clement nor Firmicus nor Arnobius includes it in his enumeration. We cannot therefore assert that each mystic at Eleusis went through a mimetic marriage, but we do know that the holy rite was enacted between the hierophant and the chief priestess of Demeter. . . . We may now be certain that, in silence, in darkness and in perfect chastity, the Sacred Marriage was first enacted, and that immediately after the Hierophant came forth, and, standing in a blaze of torchlight, cried aloud that the supreme mystery was accomplished: 'Holy Brimo has borne a sacred Child, Brimos.'

¹The text is that of Cruice, *Philosophoumena*. Paris, 1860, p. 170 (Miss Harrison's note).

The Sacred Marriage¹ formed part of the ritual of Eleusis, as it formed part of the Orphic mysteries of Sabazios and the Great Mother."

Now, that the subject of the Sacred Marriage is related to that of the cosmic embryo is self-evident, yet it would be unprofitable for us to try to state the exact relationship at this stage. What the nature of the connection is is brought out, later, in the chapter on *The Immaculate Conception*. Accordingly, we now pass on to collect Plato's witness as to the prevalence of the notion of a *cosmic child* among the Greeks.

Plato, as far as he dared, made himself the mouthpiece of all the ancient lore that constituted the 'secret wisdom' of the mystery organisations. He has, therefore, very frank evidence to offer about the cosmic child. His dialogue the *Timaeus* (noteworthy in that the central figure is no longer Socrates but *Timaeus the Pythagorean*) deals, indeed, exclusively with the creation of the world-child whose development is to culminate in the-god-who-is-to-be :

"In² the likeness of what animal did the Creator make the world? It would be an unworthy thing to liken it to any nature which exists as a part only; for nothing can be beautiful which is like any imperfect thing; but let us suppose the world to be the very image of that whole of which all other animals, both individually and in their tribes, are portions. For the original of the universe contains in itself all intelligible beings, just as this world comprehends us and all other visible creatures."

This dialogue's closing lines have been translated as follows :

"All our discourse about the nature of the universe here hath an end. Having received all living beings, mortal and immortal, into itself, and being therewith replenished, this world has come into existence in the manner explained above, as a living being which is itself visible and embraces all beings that are visible. It is, therefore, an image of its maker, a God manifested to sense, the greatest and best and most beautiful and perfect of all creatures, even the one and only-begotten world."

Plato has, however, in the *Republic*, another veiled but very noteworthy reference to the world-child. Working on the macrocosm-microcosm notion familiar to all Greeks, Plato (in connection with the so-called Platonic 'Bridal Number') here advances arguments that witness to Plato's familiarity with

¹Miss Harrison has the following note: "The Christian Fathers, of course, regarded the Sacred Marriage as a shameful rape. (Tertullian, *ad. nat.* ii. 7. p. 57 d.) That Tertullian's view is wrong is sufficiently evidenced by the author of the *Philosophoumena*, loc. cit."

²Plato. *Timaeus*. 30.

the doctrine of the kingdom of Heaven ; that is, with Christian theology's very profound *grade iii*. For here he argues (guardedly) not merely that a cosmic embryo exists, but that, between this embryo and the human embryo, analogy obtains in respect of the length of the *period of gestation*. Thus the *theion genneton* (the divine or cosmic embryo) remains in the womb of Heaven (so argues Plato, obscurely) for a period analogous to the length the *anthropeion genneton* (*i.e.* the human embryo) remains in the human womb, and he gives a formula for the computation of the *divine* gestation-period on data furnished by the *human*. And here it is that Plato touches (at arm's length, so to say) on that question of *behaviour in sexual matters* proper to the advance-guard of human development (*i.e.* the priesthood) that forms the central proposition of the time-old teaching concerning the kingdom of Heaven. For if mankind is not to obstruct the safe delivery of the 'divine child' from the vault of Heaven, a heavy responsibility rests, in this matter of sex, upon the priesthood. Hence the common base of Christianity's ascetic ethics and the Platonic notion of a 'close-time' for the begetting of children that is involved in his arguments relative to the Platonic 'Bridal Number.' Plato puts the matter very obscurely, of course, but had he been anxious to make his meaning patent to everyone, he would have had, perforce, to put into words the Christian argument about the kingdom of Heaven and about the ascetic morality proper to any priesthood. This matter comes up, however, for later treatment and we need not linger over it. Enough has been said to show that the notion of the cosmic embryo was not only a commonplace of pagan thought but was its very foundation. Hence the otherwise extraordinary staying-power of the imagery of Madonna and Child. For the image of a virginal Heaven carrying the world-child on her arm is not something superimposed on human thought by latter-day notions. Rather, latter-day culture, finding the image ineradicable, has had to commandeer this primordial cultural form in order to get on working-terms with humanity. Hence its appearance as the very foundation of the Christian cultural structure. One means, if, between ancient culture and modern,

there has been no break, it is because the ancient image *would not break*. Rather, the image of Heaven and the world-child has built itself into the very stones of the existing church. Thus, the Chartroi, for instance, say that :

“ Their¹ superb cathedral stands upon the site of a Celtic temple where was worshipped a maiden-goddess who should bear a child. This is the Black Virgin of Chartres, a figure of whom, now in the crypt, is still the most venerated object in the church.”

But this figure of a *black* Virgin points back to those ancient times when God the Mother went by the name of Night and was openly recognised for what she is *i.e.* the dusky Heaven in contrast to the fiery lights of eternal Time : God the Eternal Light. It points back, that is, to the time when a knowledge of these three : the Black One, the Fiery One and the Babe : represented the religious minimum.

¹A. Hadrian Alcroft, *The Circle and the Cross*. p. 302 quoting Bædeker's *Northern France*. Other instances of a Sable Virgin and Child are “ at the cathedral at Moulins ; at the famous Chapel of the Virgin at Loreto ; at the Church of the Annunciation at Rome ; at the Church of St. Lazaro and the Church of St. Stephen at Genoa ; at the Church of St. Francisco at Pisa ; at the Church of Brixen in the Tyrol ; at a church in, and at the cathedral of, Augsberg, where the figures are as large as life ; at the Borghese Chapel, Rome ; at the Church of Santa Maria Maggiore in the Pantheon and in a small chapel at St. Peter's on the right-hand side on entering near the door.” H. Jennings *The Rosicrucians*. p. 176.

CHAPTER III

WHY THE LOGOS IS CRUCIFORM

Before we carry the argument into deeper matters we must learn why ancient science declared the logos to be cruciform ; learn, that is, what purpose is served for thought, by the development of elementary religious understanding into Christianity : the *Religion of the Cross* :—Speaking analytically and after the event, we can picture the age of human culture that elaborated the Religion of the Cross starting out from a *theological minimum* like that indicated in *chapter i* to deal with the following question :—

After what manner are we to conceive the third person of the cosmogonic trinity coming forth out of the first and second persons ?
Or the following :—

On what kind of *plan* must the two supernatural entities be supposed to co-exist alongside one another in order that *nature*, as man knows it, may emerge ?

Now, obviously, the answer to these questions will form a *theory of evolution*, and the supreme intellectual usefulness of the Religion of the Cross is that it pushes into the very forefront, and in a unique way, the question of evolution, not merely raising the general evolutionary question but enunciating a remarkably clear-cut answer to it. In the first place, Christianity maintains that nature is evolved out of the two supernatures after the fashion that a piece of embroidery is embroidered upon an underlying pattern, the evolutionary pattern being the eternal logos-cross or law of motion. In the second place, it declares what this supernatural pattern *is the pattern of*. Christian evolutionary theory is thus a most daring theory, unhesitatingly asserting *why* the Time-thread follows the evolutionary line it does and *where* this line leads to. That is, Christianity asserts that the evolutionary process is guided by the finite, supernatural logos and is therefore teleological, and names and describes the end towards which this teleological process is heading. Christian theology thus describes the evolutionary pattern Time is embroidering long before Time himself has embroidered it. Let us explain :—

Christianity is to be defined as the doctrine of the Great Head. Essentially, Christianity is messianic: aionic. It is the gospel of the *basiliscus*: the world-king: the king-disc: the winged-disc: the *uraeus*. For (says Christianity) when Time shall have run his pre-ordained 'logical' course, and shall have betaken himself to his sabbath-rest as world-king, the entire universe will present itself under the form of a *great head*. Of this, the vault of Heaven will constitute the head-orb; hyperouranian Space will form the hair (or the *wings*); the extremities of the cruciform law of motion will furnish the facial features in the five *stigmata* or five nails of the Cross; while Time, indrawn to a point-knot in the ring-headed fifth nail, will be the universal breath momentarily held in the world-nostril. Thus the goal of evolution as conceived by Christianity is the aionic Great Head. In other words, it is the messianic form whose supernatural features (the Platonic 'divine model') Christianity makes bold to describe as being *those of the divine face*. That is, the mainline of the logos (cosmic law of motion or Cross) works out as the lines of a face: the messianic face. Thus, for Christianity, the entire universe is a living organism, the completed form of which is exclusively *a head*, the messianic form having no inferior parts. The universe at its most typical, most characteristic, and most self-expressive moment, is *a head* and nothing more. Such are Christianity's messianic foundations.

Now the above reference to the Great Head involves a reference to the deeper parts of the Christian doctrine and is obviously premature. We have, however, introduced it at this early stage in order to show that Christian theory is not only *science* as being an evolutionary theory, but is evolutionary science of an uncommonly definite order. Hence, pleasing or unpleasing, Christian theology is to be acknowledged as entirely free from the vice of vagueness, forming, indeed (as will become evident when the many severed dogmas of Christianity have been welded together again) an argument of the uttermost boldness, yet firmly grounded in the enabling postulate that the mainline of the cosmic law of motion has the form of a cross. However, before entering upon our main

argument, we must note two further preliminary matters of importance :

The first we can state very briefly. It is that the Christian theory asserting that the evolutionary process mounts to a climax in the Great Head, implies a *geo-centric* universe.¹ It implies, indeed, a *homo-centric* universe. For it implies that, when evolution shall have arrived at man-made-perfect in the aionic man-that-is-to-be, this 'Son of Man' will, at his core, occupy the very centre of the whole universe.

The second point² has to do with the organic character of the Great Head. More especially, it has to do with the organic character of the four divine entities *i.e.* the threefold Heaven and Time, the united forces of whom are all involved in the creation of the Great Head. For we desire to make the point very clear that, when we translate ancient science into modern terms, and speak (for instance) of a law of motion and a mobile principle, we do not thereby imply that the divine entities thus styled have ceased to be *persons*. Quite the contrary. Like the ancients, we hold the mobile principle (Time the world-spirit: Christ the world-father) to be a *person*. *At the least*, as much so as any of his children. And so with Heaven; and so with each of the Three Women. Our view is that the feature of *personality* that belongs to certain of nature's compounds belongs as much (at least) to the elements themselves out of which they are compounded. One cannot get out of things what is not in them, and if the divine parents of the world did not have personality, we who are but broken lights of them should not have it. In this connection (and this is the exact matter one had in mind), one has to be on one's guard against a faulty notion that emerges out of the reigning faulty way of regarding evolution. This is the notion that, *out of the lower* is evolved the higher. But the *truer* evolutionary theory (*i.e.* the Christian) would say that nothing of this sort happens. Arguing from its basic conception of the cross-logos, Christianity would say that evolution is an effect produced when a seminal pattern is worked over by the

¹Not, however, in any anti-Copernican sense.

²The elaboration of this view is reserved for volume III *Time and a homo-centric universe*.

incarnating, 'embroidering' Christ-agent who passes consecutively from form to form of the pattern, carrying his incarnating substance with him. Accordingly (says Christianity), related evolutionary forms do not evolve *out of* one another. They merely *adjoin* one another, and wait their due turn to be born in the 'flesh' *i.e.* to be incarnated, by being caught up and netted by the Time-thread as the latter passes, in true order, from form to form. Thus, higher and later-emerging evolutionary forms *succeed upon* earlier and lower, but they do not evolve out of them. In other words, the phenomena of birth, growth and evolution are not self-supporting or self-explanatory. They bespeak the fact that, by way of them, the divine features implicit in the radical stuffs of the universe 'achieve flesh': achieve explicit expression, that is to say. That which comes forth as matter bespeaks the characters of the twofold immaterial substances that have united together to form it. Thus, the growing world-embryo will not, whatever be the height its growth attains to in the man-that-is-to-be, *surpass the Gods*. Rather, this form will *express the Gods* in that it will materialise and render visible their inmost characters and purposes. Hence, if personality begins to reveal itself when more and more exalted forms emerge in the scale of evolution, this is because the revealing-agent (the Christ-thread) is embroidering into visibility exalted soul-forms who have implicit within them *personality*. It is because the expressing-process (process of evolution) is meeting the demands made upon it by its initiator and guide (*i.e.* the logos) to render explicit: to exhibit the hitherto veiled character of the Heaven the great God.

We repeat, therefore: the Christ and the Three Women are, each and all, individual and personal. They are so, *at the least*, as much as any of their children. The fact that they are all (with the exception of the First Woman) 'wombed' one inside another (after the manner of Chinese boxes) affects their individuality and personality not at all: no more than such a situation affects man's own individuality and personality. One recognises, of course, the unfamiliarity involved in thinking of personal existence in individuals living *in a womb*, but conditions must obtain within an omnipresent God that differ from those

obtaining with fragmentary and mortal forms. Thus, perforce, in Heaven (in Space) Time our Father—and we also—have to live and move and have our being. Where else can we go? Or be? Omnipresent Heaven is everywhere. Nothing can separate us from the love of God : from the omnipresent God who is love, and we have accordingly to accommodate our ways of thought to the notion that we, though persons, are enwombed in her : in Love : in Heaven. Also that Dionysus lives in Kore (Christ lives in the Cross) ; that Kore lives in Demeter ; that Demeter lives in Hyperourania-Deira. In sum, when we speak of these divine entities in terms of the physical laboratory and refer to them as ' forces,' we do not, in any sense, cease to regard them as *persons*. But now let us return to the question this chapter is primarily concerned with *i.e.* why ancient science declared the logos to be cruciform :—

Primordial Christianity attributed the cruciform shape to the cosmic *law of motion* because the theory of evolution it advocates is essentially of the teleological type. Christian doctrine is an evolutionary theory that insists that the evolutionary process is working up to a climax. Hence its notion of the *messianic form*. The Christian view of evolution refuses altogether to countenance the picture of a world-process going on and on and on, indefinitely. Determinedly it holds that the universe is so arranged that it imposes upon itself, periodically, a great stock-taking that is conducted by its own culminating form. This stock-taking accomplished, the evolutionary process then renews itself as from a new beginning made up of all the gains hitherto accumulated by evolution.

Now the prime purpose served, for the Christian way of viewing evolution, by the cruciform shape attributed to the logos is that this shape postulates the existence, on the cosmic law of motion itself, of a unique point that can function as the mobile principle's (Time's) periodic goal. However, there are many other important scientific considerations linked up with this primary one, and it will be an advantage here to take note of these. Several will be familiar, but the placing of them side by side will have the useful effect of presenting the primary

Christian 'world-picture.' In this picture, the honour of first place goes to that uniquely important matter of the cosmic rôle played in the world-economy by our own planet earth. The entire list is as follows :—

- (1) The universe has a *centre*. This centre Christianity associates with the earth. Not that the earth is now *in* the universal centre. It is winging its way thither; and when, at the great stock-taking, the full development proper to the existing cosmic embryo shall be arrived at in the emergence of the messianic form *born of an earth-begotten line of forms*, this culminating form *will* be situate at the universal centre. The messianic form can, indeed, be defined as the-form-in-the-middle; that is, in the middle of the universe. And this essentially, in that it is only by virtue of its centrality that the messianic form *becomes* messianic *i.e.* becomes 'the anointed': the world-king. Accordingly, the goal of the evolutionary process can be defined as the materialisation of that form: earth-born: whose cosmic place is at the world-centre.
- (2) There is a cosmic *law of motion*. A law (logos) is, basically, *a path*. It is a road marked out for some 'mobile' to travel in, and the cosmic law is (said ancient Christianity) the road marked out in the Heavens for the entire mobile principle to travel in. Christianity thus conceives the heavenly logos in the light of a restrictive agency cosmically imposed on Time. On this account it constituted, for Christianity, the universe's first guarantee of the 'law' of conservation of (mobile) energy. (Christian theory provides a second guarantee also.)
- (3) Space and Time are distinct and different entities. They are contraries. They are the *radical* contraries. Thus, Space is more extensive than Time, Time being but a thin stream streaming through the wide ocean of Space. Time is in Space, but Space is not in Time.
- (4) Not only does the spatial logos restrict and conserve Time by confining it to a pre-ordained channel. As God's Rest, it is the refuge and abiding-place of souls: of those knots of inertial, magnetic, spatial energy that form, at once,

the logos-content and the (conditionally) eternal, irreducible bases of things *i.e.* protons: the individualised pieces of 'first matter.' The logos is thus the guarantor of the conservation-of-PASSIVE-energy principle also.

- (5) As the place of souls, the logos is *seminal*. It is the *logos spermatikos*. The supernatural (energetic) spatial nodules (*logoi spermatikoi*) that shelter in the logos are the world-seeds. Accordingly, the logos or Time-road is to be regarded as a cosmic ovary having its situation in the universal head. These seeds or immaterial soul-bases of things, when embroidered about by the Time-threads that the logos herself leads among them, suffer incarnation. That is, they blossom into material form.
- (6) The logos accordingly exists in two versions: as discarnate and as incarnate: as *logos endiathetos* and as *logos prophorikos*. In its first form, it is Kore the Cross. It is Mona. It is Primal Man. It is the First Adam. In its second form, it is the cosmic embryo · the intermittently-existent world of nature.
- (7) Time is the breath of the universe. The logos is therefore the world-lung as well as the world-ovary. It is the labyrinthine world-bagpipes that *speak* when the world-wind breathes through them. When Time is flowing through its lung (through Mona: Kore: the Third or Innermost Heaven) the *logos prophorikos* is in being as the law-made-visible: as nature. The Heavens then declare the glory *i.e.* the character, of God the mother. But when the breath of Heaven, in one of his periodically-recurring rhythmic pauses, is withdrawn from the lung to the summit of inspiration (this summit being that *logos-head* earlier mentioned whose name is Alpha and Omega) the logos reverts to its invisible and discarnate form. That is, the visible Kore-Mona: the visible world-maiden: disappears. To be more exact, the cosmic embryo: the *logos prophorikos*: disappears. She has vanished like a ghost, and in her stead remains only the *invisible logos*. She has vanished because Time, her manifestor, has been withdrawn from the fields of Space into what that Vedic hymn earlier quoted calls 'Heaven's

dome,' and exists there concentrated to the dimensions of a mathematical point. An undifferentiated Heaven accordingly now occupies the entire universe. Space ('water') is at its flood, the Cross-Logos and the Time-Christ both alike being submerged. This disappearance of Time and the Time-law : of the Christ and his Cross : constitutes the world-sacrifice : the *dual*, cosmic sacrifice or healing : the making-whole. Hence the fact that, in the earlier ritual sacrifices, the custom was to offer up *two* sacrificial animals, the later seeming reduction to one sacrifice only, being due to the fact that *the altar* itself answers to one sacrifice *i.e.* to the feminine cross-logos : the *invisible* Kore.

- (8) There is a Time-leader. The Time-stream is 'quantic,' and one quantum there is who, as leader, is always in the van. This is the 'eldest of the *kouroi*' (eldest of God's 'boys'). So, at least, Cretan religion styled him. He is the cosmic dance-leader. He is the foremost of the Time-file. He is the head of the column of movement. He is the captain of the Host. He is the leader of the Christ-companions.
- (9) The logos, though myriad-branching, exhibits a *mainline*. This mainline is the line trodden by the Time-leader. The logical lines trodden by less distinguished Time-quanta have, accordingly, to be regarded as so many dance-accompaniments harmonising with (*i.e.* synchronising with) the solo-performance of the dance-leader.
- (10) At every instant in the history of the cosmos, there is some unique place in the logos-mainline where the Time-leader treads. Being limited, unique, individual, the Time-leader cannot be simultaneously everywhere *i.e.* at every point of the logos or even of the logos mainline. There is, therefore, some unique place where the Time-leader is treading *today*. This point leads us back to that from which we started :—
- (11) The place favoured by the presence of the leader of the Time-file is (said ancient Christianity) *our own small planet, Earth*. The earth is (so Christianity implied) the stage on which the culminating drama of the universe is to be played

out, exhibiting within its confines, by virtue of the presence of the Time-leader, all that is essential in the evolutionary progress of this present aeon : this reigning cosmic embryo. To restate this argument so extremely important for Christianity, we have the following :—There is a Time-leader. This leader must exist somewhere, and very special considerations have led men to believe that he exists on this planet earth.¹ Our own earth is thus (according to Christianity) that ‘most-favoured-observation-station’ modern science has asked for but has resignedly concluded to be unobtainable, even though in assenting to this conclusion, it has realised it is assenting to the *bouleversement* of the now existing, very august, scientific structure. The claim that the universe is a geo-centric phenomenon (though not in any anti-Copernican sense) is thus an essential of the Christian theory of evolution. Accordingly, viewing the earth itself as the cosmic most-favoured-observation-station, Christianity finds, in *earth-time*, the acceptable *cosmic time*. That is, Christianity recognises a cosmic ‘Greenwich’ that issues a time : ‘the’ time : that the entire cosmic dance must have regard to. On this account, Christian theology cannot assent to any theory of a relative Time. For Christianity, Time, like Space, is an absolute.

Two further points have still to be painted in in our Christian world-picture. As, however, these can best be indicated in close connection with the answer to the question why Christianity declared the cosmic law of motion to be cruciform, we carry these forward to this study’s second section.

¹Particularly, see *chapter xvii* on the *Ego-centric Predicament*.

CHAPTER IV

WHY THE LOGOS IS CRUCIFORM (*continued*)

Resuming :—The Time-substance does not extend over the Time-law or logos as an evenly-distributed quantity. The measure of the Time-stream's extendedness at any given moment is a (complex) function of the proportion of the entire mainline of the logos that the Time-leader has traversed at that moment. This peculiarity we can describe as *the principle of the varied extendedness of the Time-substance over the Time-law*. It can be stated thus :—The amount of Space covered, at any given moment, by the rivulets or quanta of cosmic motion is a function (not altogether simple) of the fraction of the mainline of the logos, that, at that moment, the head of the column of movement has traversed. That is, the amount of Space covered by Time-quanta is a function of the position upon the Time-law of the Time-leader. Stated in terms of the notion of the world-embryo, the spatial extendedness of Time is a function of *how far gone* the gestation-process of the cosmic embryo is at a given moment. The more advanced the development, the more concentrated the Time-substance, the consummation of the embryonic process coinciding with that of the concentration-process, both events occurring when *all Time* enters into Alpha and Omega : the universe's nostril : the logos-head. Thus, when the Time-leader enters this unique point, the area covered by Time is just a point's space, and the whole Heaven, save for this point, is *Time-free*. Hence the reason that this particular moment marks the end of one world-epoch and the beginning of a new. For the energy of the mobile principle being here converted wholly into *potential* energy, the moment imposes on Time a momentary pause. This pause made, Time again begins to flow and a new world of creation begins to be. The recently 'inspired' Christ comes down from the Mount of God to pursue his world-wanderings in the light of common day. As the old myth put it, he removes his head *i.e.* abandons his messianic position at the logos-head that involved the dissolution of the world. For, being the eternal passer-by, Time cannot rest

permanently in any point, however unique and exalted, but must tread eternally the cruciform logos-round. The abandonment of his position at the logos-head by Time thus forms an essential part of the scheme of the universe *i.e.* the part that *instruments* the resurrection and the incarnation.

The above is the first of the two points left over from the Christian world-picture. The second we touched upon in our opening chapter. It is that the logos, as the (first) guarantee of the *conservation of energy principle*, cannot have the form of an open line. Did the logos form an open road (such a one as, for instance, would lead the Time-stream outwards until he was arrested by the *second* guarantee of the conservation of energy principle *i.e.* the 'walls of the world') the stream would then have to reverse its engines and travel the incarnating scale (scale of evolution) backwards and *downwards*. But ancient science refused to believe in such a world-situation as a permanency.¹ It refused to recognise, that is, either a non-cumulative Time or a reversible Time. Time must (it held) go ever on, and ever upward, while to encompass this the hands of the cosmic clock must travel always in the one way. They must always travel (it said) the way of the 'sun': westward and still westward till west grows east and Time revisits his 'old-time' haunts, and there becomes resurrective. In other terms, primordial science insisted that the mainline of the logos must be some form of 'circle.' More generally, it insisted that it should be 'cyclic.' What was this form?

Now it appears that human thought of a secondary degree of ancientness held the logos to be a *circle*. A more ancient culture however concluded otherwise; and, as history has proved, it is the more ancient notion that has had the requisite staying-power and has succeeded in dominating the imagination of humanity. And, indeed, the weaknesses—viewed from the Christian view of the science of the first principles—of a *circular* logos are quite decisive against it, and only those who had lost sight of the basic propositions of Christianity could accept the postulate as workable. Let us, therefore, look into certain of

¹As a temporary condition, however, primordial Christianity itself taught that this condition obtains in the first stage of every world-aeon. On the point, see, however, *chapter xi*.

these weaknesses :—An outstanding Christian objection to a circular Time-law is that a form of this shape would interfere with Christianity's basic belief that evolution is mounting to a climax in a messianic form. For this form *is* messianic (*i.e.* 'anointed' : kingly in the cosmic sense) only because it occupies the centre of the world-system. The cosmic 'crowning' that makes the world-king is inextricably bound up with this particular situation. But a circular logos (path of the Time-Christ) would prevent Time ever getting to the centre of the world-system. Treading ever the circular world-circumference, Time would always be far removed from the world-centre. More, a circular logos not only collides with the great Christian conception of a messianic world-centre ; it collides with it in that it could not present on itself any point that could, justifiably, answer to a unique moment (such as, for instance, Alpha and Omega is). A circular line *has* no unique moment, and, accordingly, has no point that could function as the Time-law's beginning (and end), and so mark the beginning (and end) demanded by the cosmic gestation-process. A circular logos thus collides with the entire organic conception of the world as the *cosmic embryo* : that master-motion of ancient culture by means of which all the difficulties that modern thought finds in the science of the first principles were surmounted. The simplest form of cyclic track as the logos mainline is thus ruled out and the mind is carried forward in search of a line that shall, at once, be closed and yet shall bear upon itself *its centre*, to serve as a point, unmistakably characterised, that the track-treader can regard as his point of origin and his goal. Also as goal and point of origin of the *gestation-process* the Christly travels sustain in being and initiate.

Now the simplest form of cyclic track that satisfies these conditions is one departing very little from the circle. It is the form (a fact that mankind, when first it emerges into the light of history, had already apprehended) arrived at *by twisting a circle on itself*. Give a circle a twist on itself and you get, not a circle, but a figure 8 : the hour-glass shape : a shape that, while retaining the desired closed-line character, has its centre on its circumference, and, thereby, presents a wholly unique moment.

Thus the figure eight possesses incomparably greater merit than a circle where what is required is a form answering to the main-line of the skeleton of the cosmic embryo whose clothing ('fleshing') has to be effected by the coursings of the world-breath. For instance, the figure eight is a line that has a point answering to the *world-nostril*: the point into which the world-breath is periodically indrawn for 'rewinding'; while, from the conception of a world-nostril, the mind passes automatically to the crowning image of Christian theory *i.e.* the image and conception of the Great Head. Let us show why.

This figure 8, rectified, gives the double-triangle figure Σ . This figure in its turn yields those five *stigmata* known as the *five nails of the Cross*. These, again, answer to the five points that feature the messianic face: face of the Great Head: the Uraeus: basiliscus: king-disc: world-king. That is, the place of the *stigmata* in the vault of Heaven being dictated by the extremities of the cruciform logos, they automatically form '*the Angel of God's face*,' exhibiting also, as their characteristic proportions, the proportions of the *human face*.  Hence the source of the ancient teaching that man was  made in the image of God. For man *has the face* (not the figure) *of the angels*: the angels who, succeeding upon man in the scale of evolution, anticipate in that scale the advent of the Great Head. Man is thus but a 'little lower' than the angels, speaking in terms of evolution. That is, he is very closely related to the-god-that-is-to-be. Hence the reason that, when the cosmic embryo shall have reached its final stage in the unique form of the world-king (the Uraeus) this form will show (says Christian evolutionary theory) *the face of a man, winged*. The wings of the king-disc answer to the hair of man's head and are provided by Hyperourania¹ herself: by her who is the prototype of that logos who, in her turn, is *the world-wing*. Hence the familiar conception of an angel *i.e.* a winged disc having the features of man. We are, however, once more anticipating later arguments, and it will suffice here to repeat that the logos-doctrine postulates a *theory*

¹Isis is 'the lady with the long hair.' That is, Isis (Urania: the Middle Heaven) has her infinitely-extending heavenly fringe in Hyperourania. The logos is also said to be *the hair of the logos-head i.e.* of Alpha and Omega. Hence, for Pindar, Semele, mother of Dionysus, is 'she of the delicate hair.'

of *evolution* that tells men very plainly whither evolution is heading *i.e.* to the messianic Son of Man: the Great Head who is the world-king.

Now, in inviting comparison between ancient and modern evolutionary theories, we would point out that no distinction is to be drawn between these on the grounds of scientific rigour. One means, no one is entitled to hold that the modern evolutionary theory is *science* whereas the Christian theory is *poetic fancy*. On the contrary, the Religion of the Cross does what modern thought fails to do in that *it imports coherence* into evolutionary science. For this can be done only when it can be shown how nature can have *termini*; that is, how nature can be a finite phenomenon and yet be the child of a Time-flux and Time-law that, both alike, are *eternal*. Coherence in this connection, is thus bound up with the power to exhibit the Time-flow as *syncopated*; in other words, as exhibiting a *maximum quantum* of mobile energy as well as a *minimum* (*i.e.* Planck's quantum). This Christian evolutionary theory effects in its conception of a temporal quantum consisting in one entire Time-journey from one unique point on the Time-law back to the same point. But modern evolutionary theory does nothing of the kind. And yet it is modern thought itself that has insisted that the human mind is so constructed that it is impelled to say that Time (hence, also, *nature*) must have a beginning; also, that it is so constructed that it is impelled to say that Time is eternal; and it was simply because he could not conceive how an eternal Time could have a beginning that Kant entered upon his *theory of antinomies i.e.* of an inherent contradictoriness of human reason that must reveal itself whenever the mind attempts to give a radical description of the scheme of the universe. For the scientific significance of Christianity's *cruciform logos* had been lost sight of (or had lapsed into non-intelligibility) long before Kant's time. Indeed the difficulties consequent upon this lapse had presented themselves as absolutely menacing even in (for instance) the philosophy of St. Augustine. Now, when this dogma is obscured, a situation emerges like the following:—The two parents of Nature (Heaven and Time) are the universe's elements. They are the universal *noumena*. By definition,

therefore, they are eternal. Each is, was, and for ever will be. And each is, was, and for ever will be, in its own kind, *changeless*. Accordingly, the creative potency recognisable as inalienable from the mere compresence to one another of the Changeless Two (the creative potency that brings into and sustains in being the cosmic embryo) must *eternally* have been in effective operation. Eternally, therefore, the third person of the cosmogonic trinity must have been in being ; for, at every point where these two differing but equally eternal substances impinge upon one another, *there* there springs into being a compound, natural, non-eternal form : one of the dually-constituted forms that, in their sum, constitute the cosmic embryo or world of nature. Where, then, in such a scheme as this, is there a place for creation in its entirety to have 'a' beginning? The conception of the cruciform logos apart, *nowhere*. And similarly with Time. If Time travels along a point that constitutes an open line, it will go on, and on, and on, as endless as it is beginningless. And even if it travels in a closed circular line *i.e.* if it travels in a line that exhibits no unique moment that can bring Time periodically to a climax, it will also go on and on and on indefinitely. Hence the emergence of that difficulty familiar to philosophers as one form of the *regress to infinity*.¹

But the Religion of the Cross, with its conception of a cruciform law of motion, and a principle of temporal *extensity* varying inversely as the *intensity*, sweeps aside these difficulties at a stroke, its resultant doctrine of the messianic Great Head presenting the notion of an eternal Time *punctuated into finite strips* by the point Alpha and Omega provided by the intersection-point of the Time-law's cross-arms. Presenting, also the notion of the life of the world cut up into successive world-embryos. For the messianic conception reduces to the conception of 'the flood' *i.e.* the periodic washing-out from the vault of Heaven of all the forms of material nature save one : a cosmic condition that amounts to the terminating of an old world and the beginning of a new.

¹The genuine regress, this, not to be confounded with a regress to infinity falsely so-called *i.e.* that that argues men cannot arrive at *first causes*. But even the genuine forms of the *regress to infinity* difficulty can be completely met by the conception of a cruciform logos. Hence the genius of the latter conception.

Now, how very dominating in ancient times was the Religion of the Cross with its teaching of a periodic drying-up of the Time-stream (with its teaching, that is, of a *maximum energetic quantum*) is illustrated by a notion highly characteristic of ancient religion but one that modern science has (naturally) found puzzling in the extreme. This is the old-world notion of a 'hero.' For the 'hero' is to be defined as a '*maximum quantum*' of eternal Time, and it was as this that the hero was worshipped. As undoubtedly he was, the *worship of heroes* forming as great a part of early Greek religion (for instance) as did that of the two great Gods (Heaven and Time) themselves. On this point *i.e.* that the Greeks (whose philosophers consistently and correctly defined the Gods as the 'birthless and ageless') quite regularly and from of old worshipped heroes and heroines, there happens to exist positive evidence. Thus when, somewhere about the year 620 prior to our era, the customary laws of the Greeks were for the first time collected and committed to writing, it was formally proclaimed and ordained that the Gods '*and national heroes*' should be honoured together '*according to ancestral usage.*' This could only mean that Greek hero-worship had been in existence from remotest times. That is, 'mortals' had been worshipped alongside 'immortals' from of old. For heroes were conspicuously mortal, their cult being characteristically associated with places asserted to be the hero's *tomb*, each tribe or city claiming that it possessed the tomb of the hero it had adopted as its favourite. And so indeed it did: the *ritual* tomb: the earthly reminder of a cosmic prototype. But the latter *no* city could possess in that it is Alpha and Omega *i.e.* the cosmic sepulchre: the world-nostril: the tomb of Christ: into which all-Time disappears on the day of the deluge that makes one with the day of the messianic advent. Thus the heroes and heroines worshipped from of old were no mere earthly heroes and heroines: no mere earthly benefactors buried and honoured in earthly tombs. They were Charis and Christos: the Anointer and the Anointed: the Cross and the Crucified Christ: himself a finite stretch of the infinite Time-God. For the latter lives and dies according to measure, the Cross (the heroine) being his measure. The

Cross is thus she who sets the Christly pace and calls the sacrificial Christly tune. For Time, measuring himself out on the Time-law, is pre-given to death every time he reaches the 'end' of his measurer *i.e.* the 'end' or head of the Cross. Here he descends into hell; here he immolates himself in that world-tomb: Alpha and Omega: that forms the cosmic prototype of all tombs. But Time will not remain in hell, but will rise from thence 'on the third day,' and, rising, bring back into the life of the flesh the heroine: the cruciform Time-law: his executioner. Thus Helios helps to bring back Persephone; Herakles brings back Alkestis; Orpheus brings back Eurydike.¹ Hence, the likeness that obtains between the life-stories of heroes, the tale that is told of Christ, Perseus, Theseus, Orpheus, Herakles, Odysseus, Sigurd, Siegfried, Percival, Tanhauser, Lohengrin, Galahad, Gawain, Arthur, St. George, and a thousand more, being basically one and the same tale. That is, these heroes are Christian heroes all. The universe has, in fact, only one tale and this itself it has *only because the logos is cruciform*. Had the logos been a circle, there would have been no story: no tale of a divine birth, death and resurrection from the dead: no *tragedy*. For the world's one story is the *world-tragedy: tragoedia*. For the meaning of tragedy is not (as is said) the goat-song. It is the *song of the track*. It is the old, old song: the song of the Cross and her crucified Christ. And the world's one story is equally *comedy; trygoedia*. For the subject-matter of tragedy and comedy are identical. In both, we have the dramatised tale of the cosmic track and its crucified trekker; a dramatisation, that is, of the *plan of salvation*.

Now this 'plan,' acted with seemliness, yields effects for religious ritual (and this is what drama originally existed for) not unworthy of the plan's purpose *i.e.* the holiness: wholeness: health: of the entire universe; the prevention of any permanent dislocation of world-parts in the way of lost souls, and the investing of nature's transient units with a measure of the intransiency inseparable from the eternal Godhead. But, told in a spirit of ribaldry; told for the leering oaf and half-drunken

¹The legend is that Orpheus lost Eurydike because *he looked back*. Quite so. It is a tale with a moral. For Time must always *go forward*, says Christianity.

buffoon ; worse, told on the assumption that the dual first principles (as the prime opposites) are *sex-opposites* as men ordinarily understand the oppositions of sex, and *tragoedia* becomes *trygoedia*. It becomes, that is, obscene farce in which the Holy Ghost becomes the Old Hag : the Old Sow who devours her own farrow ; the world-lees (Gr. *tryx*, lees of wine) : the world-dregs that are left when Time the world-wine (Christ) has been drawn off. The Story of the Cross then becomes a tale of *scoria* ; of world-refuse : world-dung : of the dung-beetle ; the story also of other images intended to be still more vilifying : images with which the ' satyr ' type of mind seems to swarm. On this account, comedy is (we say) no true muse. She is no clean mother of laughter. Her first-born came forth to blaspheme against the Holy Ghost, using men's love of laughter as a stalking-horse. This disaster had overtaken the *Story of the Cross* when Greek culture first moves into the genuine light of history.

This, however, is by the way. What we are concerned here to emphasise is the fact that, in the Religion of the Cross with its teaching of a cruciform logos, we have a *plan of salvation* that shows the highest scientific genius in that it knows how to syncopate an eternal Time. Because it can do this, we may assure ourselves that the Christian gospel of *the Cross* was not preached by accident but of set scientific purpose.

CHAPTER V

THE CHURCH INVISIBLE

So much of the general character of the *plan of salvation* has now been indicated that we can profitably make the further exposition of it take the form of a commentary (the pace of which, must, to be useful, be very leisurely) on a modern piece of ritual wherein the 'plan' is being mimicked with elaborate ceremony. To this end, we quote a passage from a remarkable Greek scholar who, for greatness, lacked only a knowledge of the meaning of religion. In her work *Alpha and Omega*, Miss Jane Harrison has the following :-

" By¹ Alpha I mean the first dawning of religion ; by Omega a full-blown theology. The object of the following paper is to show that, if we are to keep our hold on religion, theology must go

Let us try to get some clear picture, some living panorama, of the living alphabet that stretches from Alpha to Omega. Oddly enough, a sort of conspectus lies to our hand in a great religious ceremonial recently enacted—the consecration of Westminster Cathedral on June 28, 1910.

The consecrating Bishop, vested in cope and mitre, and bearing the pastoral staff in his hands, advanced to the closed door of the main entrance, attended by deacon and subdeacon, who bore before him the Crucifix between two large lighted candles.

At the closed door of the main entrance to the Cathedral was a table spread with a white cloth, containing a bowl of water and a plate of salt. Having blessed the salt and water and mixed them, the Archbishop aspersed with the holy water thus obtained the walls of the Cathedral. Three times he made a circuit of the vast and stately building, using a spray of hyssop as a sprinkler, and praying that the Cathedral might therewith be kept from all defilement, and the assaults of the spirits of wickedness.

Here the action of the Bishop is twofold—magical and religious. The precise meaning of the two terms will be defined later, but, broadly speaking, all will agree that to seek to purify a building by aspersing it with salt and water is a magical proceeding. But, as though he had not full confidence in his own magical powers, the Bishop also prays ; that is, asks someone else to do what he may have failed to do himself. It will be further seen that, while the magical aspersion involves no theology—or, if there be a god, it is the Bishop himself—the religious act assumes a god, a person who can be prayed to.

¹Jane Ellen Harrison. *Essays : Alpha and Omega*. Title Essay. The author's quotations are from *The Times* of the day following the ceremony.

Having, with God's help to his magic, cleansed the Cathedral outside, the Bishop attempts entry.

The next part of the ceremony was the claim of admission to the Cathedral. Forming a wide half-circle round the main entrance were the choir, and, as the Archbishop knocked three times at the closed doors with his pastoral staff, they recited in Latin the Antiphon: 'Lift up your gates, ye Princes, and be ye lifted up, ye everlasting doors, and the King of Glory shall come in.' The deacon inside asked: 'Who is this King of Glory?' and the Archbishop replied: 'The Lord of Armies, He is the King of Glory'; and added: 'Aperite, aperite, aperite.' The doors were then opened. The Archbishop traced a cross on the threshold with the end of his staff, saying 'Behold the Sign of the Cross; flee, all ye phantoms'; and, entering the Cathedral, cried aloud: 'Peace be to this house.'

This step in the ceremony is mainly magical. It is of special interest because the Bishop is here, clearly, the old medicine god-king. The King of Glory is to come in, and so the Bishop enters. Of course, the ceremony would now be explained as symbolic. The Bishop is 'the vicegerent of God on earth,' etc. In primitive days it would be taken literally—the god-king-priest enters, bringing his *mana* with him.

The ceremony of magical induction is instantly followed by—it is, indeed, coincident, with—the ceremony of extrusion. The phantoms are magically expelled, not by the power of God, but by the Sign of the Cross.

Once within, the plot thickens; we have a rite all-important, all-significant, and too little known.

CEREMONY OF THE ALPHABET

The building was empty. No one is allowed inside the church during the ceremony of dedication save the consecrating Bishop and his attendants. On the floor of the spacious nave, from the main entrance to the Sanctuary, were painted in white, two broad paths which connected the corners diagonally opposite, and, intersecting at the centre of the nave, formed a huge figure X, or St. Andrew's Cross. Where the lines of the cross converged was placed a faldstool; and here the Archbishop, still in cope and mitre, knelt in prayer, while the choir continued to sing the ancient plainsong of the 'Sarum Antiphon.'

Meanwhile, attendants were engaged strewing the nave with ashes. This meant the laying of small heaps of the ashes, about two yards apart, along both lines of the St. Andrew's Cross. Beside each heap of ashes was placed a piece of cardboard containing a letter of the alphabet—the Greek on one line and the Latin on the other. The Archbishop then went towards the main entrance attended by the deacon and the subdeacon, and preceded by the Crucifix carried between lighted candles. Starting first from the left-hand corner, Dr. Bourne advanced along one path of the St. Andrew's cross, tracing with the end of his pastoral staff the letters of the Greek alphabet on the heaps of ashes; and, returning again to the

main entrance, repeated the process on the other path, tracing this time on the heaps of ashes the letters of the Latin alphabet. This curious ceremony is variously interpreted as symbolising the union of the Western and Eastern Churches, as the teaching of the rudiments of Christianity, as a survival of the custom of the Roman augurs in laying their plans for the construction of a temple, and as the procedure of Roman surveyors in valuing land for fiscal purposes.

The learned theories here suggested are needless.¹ The rite is a piece of primitive magic. The alphabet is made up of *elements*, out of which the whole human speech is compounded. These elements (*stoicheia*) stand for the elements out of which the universe is compounded; and their order, the row (*stochos*), in which they stand, is the world-order. By the might of the elements you have power to control the universe; the Cathedral is become a microcosmos.

I have chosen this ceremonial because it is more frankly magical, less 'contaminated' by prayer and theology, than any other known to me. But, of course, our own Anglican State Church contains magic enough. All sacraments are magical—that is, they attempt direct control of unseen powers; they do without the intermediary of prayer; they do not connote theology. We have only two sacraments; the Roman Church has seven, besides other rites, like that of exorcism, frankly magical. Speaking generally, the Roman Church lays more stress on magic, we on prayer and its correlative theology. I say this not to disparage the Roman Church. She is nearer Alpha, and will have, therefore, perhaps less difficulty in abolishing Omega."

Now this commentary, obviously delighting in its own naughtiness, exudes a gay infection, but this we must resist in order to get forward to the truth of the matter. Our first step will be to bring the features of the rite into connection with the event that elicited it. The occasion is the consecrating of a new edifice to the labour of spreading abroad a knowledge of the meaning and character of divinity. With great propriety, therefore, the consecrating bishop makes the consecrating ceremony assume the form of an 'object-lesson' on the meaning of a *church*. Seeking to state what a mundane or 'ritual' church signifies, he sets himself the task of indicating the character of the prototypal, cosmic church the earthly structure 'mimicks.' Thus he says in effect: In consecrating this church to the service of God, let me remind you (and myself) what a church *means*. Our earthly churches are imitations of that cosmic church we

¹On the contrary, they are the truth *in part*. They are, each and all, superficial aspects of the actual truth.

know as the 'church invisible,' and their purpose can be revealed only in the light of a knowledge of this prototypal church. What, then, is the *church invisible*? It is *the character* of our mother-god. The church invisible is *the face* of Heaven. It is that 'Daughter of God' who constitutes the third and innermost of the three heavenly regions. It is the logos or cosmic law of motion. The prototypal church is thus the created world's supernatural model, and is, at once, the *design* and the *designer* of nature. The logos or church invisible of which our earthly churches are the symbol is thus the supernatural world-architect as well as the world's supernatural scaffolding and plan. And, since it is the Time-law (the law of the Time-Christ), the church invisible guides the hand (and the feet) of the Christ-Time who converts this scaffolding into the *world of nature*. Thus, only from the logos: from the church invisible: can the Time-Christ learn what form is to be given to nature: to the *materialised* world-church; that is, to the cosmos. Hence the church invisible's rôle as the great teacher whose pupils are the world-heroes. As Chiron¹ the centaur, the wise and kindly teacher, legend knows her as the teacher of Achilles; also of Asklepios and of Jason. It knows her also as Brynhild-Alrune, the Valkyrie who teaches Sigurd all the runes (*i.e.* all the 'runs') in the great labyrinth of the *logos spermatikos* or church invisible herself. It knows her as Oannes, the divine teacher-fish who lives in the great Sea (Oversea) but comes up daily to instruct all men in knowledge, her subject being the form the Time-children must give to the structure of nature *i.e.* the cosmic church *visible*.

But, besides being the architect and the plan of the world, the church invisible is the *world-stone*. In the first place, she is its foundation-stone: the rock of ages, invisible and discarnate: that the Time-Christ (the ages) must thread or 'tool' into carnate being. Thus, Time's 'tooling of the stone' is the *process of the incarnation* and the outcome of it is the visible world-temple: the cosmos. But the Daughter of God or church invisible is not only the *great* stone. As containing the world-

¹Needless to say, both Chiron and Oannes have been given the *masculine* gender.

seeds (*logoi spermatikoi* : discarnate souls) she stands also for the 'little stones' or world-pebbles, those cosmic pebbles whose ritual counterparts formed so important a feature of primitive religious practice. For instance, one form of *divination* was by pebbles. Hence the Greek *Thraiae* : the three oracular maidens who 'divined' by aid of pebbles. Hence, too, the pebbles or 'stones' Pyrrha and Deucalion, the two survivors of the flood, threw behind them from the begetting of a renewed world. For these 'stones' sprouted into men. Hence, also, the *baetylia* or 'living stones' that Sanchoniathon says Uranus (Urania : Heaven) created. Hence, indeed, the *churinga* or stone-amulet that, to this day, represents the human soul among that Australian tribe known as the Arunta. Indeed, pebbles marked with alphabetical-looking characters muster among the cross-sign survivals that date from the close of the paleolithic age.

The church invisible is, then, the great stone or rock of ages who shelters within her shielding ramparts all the little stones who are souls. Accordingly, she is Petra : the rock on which Christ-Peter builds the church *visible* by embroidering (incarnating) the immaterial 'rock' with his own substance, thereby producing Petra's material replica. In this sense it is that Peter the Christ is the *great mason* whose finished work is the visible temple-in-the-Heaven that includes equally both the star-spangled firmament and the disciplined heart of man :

" Many a blow and biting sculpture
Polished well those stones elect,
In their places well-compacted
By the heavenly architect."

So runs the old hymn '*Angulare Fundamentum.*' Now let us interpose a generalisation. Misunderstanding of religion and its ritual arises largely out of a misapprehension of *religious language*. In the course of uncounted ages, the language in which religious truth has clothed itself has taken the form of endlessly multiplied images for the church invisible ; hence, also, of *images to match* for the Time-Christ : her correlate. Thus, she who is Petra (the stone : the KR-stone : the original Kleopatra) is she whom custom cannot stale in that custom is given no

chance, so multiple are the images under which the religious consciousness of mankind has conceived her. It would, however, ill become men to show impatience in presence of all this multiplication, or to regard it as so much worthless off-scouring of the thought of the past. Rather, men should regard it, wonderingly and thankfully, as an inexhaustible mine of jewels every one of which is throbbing with the living light of the religion insight of the ages.

This general observation has been called forth by the fact that, in proceeding to explain the ritual marking of the church-nave with a cross to identify the nave *with* the cross, we are required to say that the church invisible who is the *world-stone* is also the mystical *world-ship*. That is, the cross-logos is the 'stone-ship': that cosmic lugger that has, eternally, to lug Time along.¹ More, this stone-ship is also the *sea*. At least, she is the third or innermost division of the threefold Heaven who, in her entirety, is *mare*: the sea: the oversea. Of the Three Maries: the Three Seas: the logos is Mary the Virgin. That is, she is the *Marie Céleste* who is Athene *parthenos*: Kore the Maiden. The Time-Christ, accordingly, is the Ancient Mariner who, in his coracle symbolised by the crescent moon or horns of salvation, sails his charted course and transforms the church invisible into the church visible and triumphant. Hence the meaning of the rite of *mixing water with salt* and the spraying of the new edifice with a hyssop-spray. For the salt is sea-salt: bitter salt: purging salt: the salt and the hyssop here duplicating the one notion of *purifier*. 'Purge me with hyssop and I shall be clean.' The logos-cross is thus being conceived as a labyrinth that operates its own purges. For this reason the church invisible is *purgatory*: Petra's Purgatory: St. Patrick's Purgatory: the cruciform purgatory that is a Time-route, a cleansing, and 'a way through a stone'² (through the rock of ages) all in one. The bitter salt thus represents the virginal Sea of Marah who is the principle of purity and cleansing in the divine triad. The bishop's action in spraying the edifice with salt-water is thus to be interpreted as saying:

¹Notice of the logos as *lugger* or *ship* is taken in the next chapter.

²The creeping through *holed-stones* was an ancient religious rite.

" Behold, see no longer in this edifice mere brick and stone. See in it the sign and symbol of that Cross that is the world's means of purification. See in it the labyrinthine purgatory of the divine *law*."

Now, obviously, there is nothing 'magical' in this. The proceeding is exactly analogous to that (for instance) of persuading a child to think of certain things, wherever he encounters them, under *their names*, vocal or graphic; for instance, to think of a certain domestic animal very familiar to him whenever he sees the three symbols *c, a, t*. Thus the consecrating bishop says in effect: Whenever you see the edifice now in process of consecration, bethink you of the cruciform logos that is the church invisible. For this material edifice is *the symbol* of that immaterial. The difficulty however with (and also the unending charm of) religious symbolism is that there are so very many symbols for the self-same thing. However, let us now take up the commentary on the strewing with ashes of the cross marked out on the floor of the nave:—

" Meantime, attendants were engaged strewing the nave with ashes. This means the laying of small heaps of the ashes about two yards apart along both lines of the St. Andrew's Cross. Beside each heap of ashes was placed a piece of cardboard containing a letter of the alphabet—the Greek on one line and the Latin on the other."

Why are *ashes* made to appear in the cruciform logos-ship? For the same reason that 'seeds' were said to be aboard Noah's ark *i.e.* because the logos-ark is the *logos spermatikos*. The 'ashes' are thus the symbols of the *logoi spermatikoi*: the individual seeds of the seminal logos grouped broadly into species. The 'logical' seeds (*i.e.* the ritual pebbles: the ritual world-corn) are conceived as ashes because the Time-Christ is momentarily being conceived of as the *world-fire*. He is being conceived as the eternal light: the universal 'sun': the fire-god Agni: Agnus Dei: the lamb slain from the foundation of the world: the so-called 'wild-fire' *i.e.* the non-artificial, eternal fire who is the father of all smaller fires. Thus the imagery of the 'logical ashes' implies that not even the wild-fire can consume everything, and that, after the fire has passed on, the irreducible souls of things are left: the dematerialised ashes or eternal selves of things. On this account, the church invisible is universally Cinderella *i.e.* the world-maid who herself keeps guard over her

indestructible seeds, souls, pebbles, ashes, 'cinders.' Thus Cinderella's cinders are the (normally) indestructible soul-protons. They are the *world-daimones*, *keres*, *rationes seminales*, Plato's supernatural *ideas*, the Pythagorean *numbers*, the Babylonian and Egyptian *immanifest forms*, the Euclidean 'points' or irreducible spatial extensities, the *spermata* of Anaxagoras, the *eidola* of Democritus (perhaps also his *atoms* if the latter can be construed as supernatural : eternal : supra-material), and the *indivisibles* of Kanada. Hence the reason that Cinderella with her ashes represents the spoils of victory. For the church invisible is the bride of Christ. She is the 'king's daughter'¹ traditionally claimed by, and given as reward to, the conquering hero. Hence the significance of the ashes of victory in the terminology of present-day sport.

What we may call the Cinderella-and-fire-king imagery for the Christ and the Cross explains also why the underlying Time-law was regarded as the place that accommodates (and restricts) the world-fire; explains, that is, why the church invisible was both *world-hearthstone* and *world-fireguard*. Thus, as Hestia (Vesta), the logos was the hearth of the universe: the hearthstone from which the 'wild-fire' must not disappear and beyond which it must not stray. Hence the immense sanctity of the *prytaneum*,² the common hearth of the tribe or city. The sanctity of the *prytaneum* derives from the fact that the common hearth was not merely a useful public commodity but a symbol of that holy, saving, prototypal hearth of the universe consisting in the church invisible: the logos-cross. It explains also the likening of the completing of the building of the 'Temple-in-the-Heavens' to a *house on fire*. For the Time-Christ who is the world-fire is the red Christ or golden Apollo who enamels the invisible *crystal* of the Cross (cp. Cinderella's glass slipper) with gold. For the cross-logos herself (Cinderella) is entirely 'crystal.' That is, she is the spatial or watery world-rose: Rosa Mundi: whom the Time-Christ clothes in thread of gold:

¹Actually she is the *queen's* daughter: Demeter's daughter. Essentially, the world-maid is *fatherless*. Hence the explanation of Athene's single parent, Zeus. But Zeus is Heaven: Heaven the mother: the queen.

²The *prytaneum* is, by right, *Britannia*. That is, the *prytaneum* is, essentially, a feminine institution. *Britannia* is Cinderella. She is Nun's divine *Rita*, the Vedic name for the logos that reappears as the Old English name for the Cross i.e. Rood: the Holy Rood or Road.

the Time-gold. Hence the sanctity of the Golden Rose. But when Cinderella (bride of Christ : the church invisible : *bethel* : the divine house : God's house) is almost fully 'clothed' with the cloth of gold, the world-house is said to be 'on fire' and she must race home (*i.e.* must rush Time along to Alpha and Omega : the world-well) in order to extinguish the fire (as she does) in the world deluge :-

"Ladybird, ladybird, fly away home
Your house is on fire!"

The 'ladybird' is the Dark Lady when she is decked out in red gold : the Time-gold.

Into relation with this ancient notion of the Time-Christ as *the robe*, and that of the logos as *clothed* and *unclothed*, let us bring the principle earlier described as that of Time's varying extendedness over the Time-law. When Time is in process of being inbreathed into the summit of inspiration, the disrobing of the logos begins, and the church *triumphant* begins to revert to the church *invisible*. Thus the effect of the removal of the Time-gold is not to render the logos naked, but to restore to her her invisible character. The golden robe : the Golden Fleece : disappears in the world-well, Alpha and Omega, and, in consequence, the contours of the church invisible (of Kore the kirk) lose themselves in the 'waters' of the great hull, hall or hell she forms part of with Demeter her mother. Time grows less and less and, finally, at the flood, disappears absolutely, only the unclothed 'waters' then being left.

Now this image of the Christ as the golden Time-robe¹ that the church invisible sheds when Time goes down in the great flood made a great appeal to the early religious imagination, the image being, for instance, the one responsible for all those folklore tales about a bird-maiden (*e.g.* swan-maiden : dove-maiden) and the stealing of her feathers (raiment of supernatural beings) by the hero. The symbolism here is obvious. Thus the Three Sisters (the third of whom : the church invisible : is sevenfold, in herself constituting the familiar Seven

¹As the mystery about the Christ-journey deepens, the dogma of Christ the Golden Robe changes into something deeper, and it is with reference to what is implied in this deepening that the male priesthood has so often observed the practice of wearing feminine raiment. This matter is referred to again in the later chapters on the "Great Head."

Sisters), at the deluge, submerge the entire universe in 'water' (Space). Accordingly, they are said to be bathing and to have left their raiment: their white or golden feathers: on the shore of a lake. This mystic lake is a synonym for the Lady of the Lake *i.e.* the church invisible herself: the logos-cross: and its 'shore' is the logos-head or world-well into which the Time-Christ (himself the golden raiment or feathers) has temporarily withdrawn. Hence his 'theft.' Now if to these observation we add the further one that (for reasons given in *chapter ix*) the hero in this situation is very commonly *triplicated* into the Three Brothers, the following tale told of Wayland Smith (the Teutonic form of the Time-Christ or Wanderer) will disclose its symbolic meaning:—

"The¹ venerable Edda of Soemund relates how that there were once three brothers, sons of a king of the Finns; one was called Skagfid, the second Egil, the third Volund, the original of our Wayland Smith. They went on snow-shoes and hunted wild beasts. They came to Ulfdal, and there made themselves a house, where there is a water called the Wolflake. Early one morning they found, on the border of the lake, three maidens sitting and spinning flax. Near them lay their swan plumages. They were Valkyries. Two of them, Hladgud, the Swan-white, and Hervor, the All-white, were daughters of King Hlodver; the third was Olrun, a daughter of Kiar of Valland. They took them home with them to their dwelling: Egil had Olrun, Slagfid had Swan-white, and Volund All-white. They lived there seven years, and then they flew away, seeking conflicts, and did not return. . . . That the myth was Teutonic as well as Scandinavian, appears from the poem of Frederick of Suabia, a composition of the fourteenth century, wherein is related how the hero wanders in search of his beloved Angelburga. By chance he arrives at a fountain, in which are bathing three maidens, with their dresses, consisting of doves' feathers, lying at the side. Wieland, armed with a root which renders him invisible, approaches the bank and steals the clothes. The maidens, on discovering their loss, utter cries of distress. Wieland appears, and promises to return their bird-skins if one of them will consent to be his wife. They agree to the terms, leaving the choice to Wieland, who selects Angelburga² whom he had long loved without having seen."

A second illustration of the Christ-gold as *the robe*³ is

¹Baring Gould. *Curious Myths of the Middle Ages*. ii. 307-9.

²Angelburga is Alpha and Omega: the 'head' of the logical order: the logos-queen.

³The subject comes up again in the next chapter in connection with the study of the logos as *ship*.

afforded by the well-known Assyrian *Istar into Hades*¹: a poem that reveals very frankly how ancient religion approached the problem of world-evolution. The two goddesses who appear in the poem are Nin-ki-gal (Allat: the Third Heaven: Kore the Cross), and Istar *i.e.* the Middle Heaven: Love: Demeter: Aphrodite: the vault of Heaven. It is, however, the latter who is here presented as stripped of her raiment at the death of the hero, the logos being represented merely as responsible for the Christ-death and for the (consequent) disrobing of Demeter-Istar. That is, it is the mother rather than the daughter who is here said to be disrobed: a not-incomprehensible reading of the situation seeing that the entire vault of Heaven is swept clear of material forms at the world-deluge that supervenes upon the withdrawal of the Time-gold from the fields of Space. Similarly, the hero is here represented as Istar's bridegroom rather than as Nin-ki-gal's. Nevertheless, as unquestionably here as elsewhere, the power over the robing and disrobing of Heaven is regarded as residing in the hands of Nin-ki-gal: the logos-cross:

DESCENT OF ISTAR INTO HADES

"To³ the land whence none return, the region of (darkness), Istar, the daughter of Sin (inclined) her ear. Yea, Istar herself, the daughter of Sin, inclined (her ear) to the house of darkness, the seat of the god Irkalla, to the house from whose entrance there is no exit, to the road from whose passage there is no return, to the house from whose visitors the light is excluded, the place where dust is their bread (and) their food is mud. The light they behold not, in darkness they dwell, they are clad like birds in a garment of feathers. Over the door and the bolt the dust is scattered. Istar, on arriving at the gate of Hades, to the keeper of the gate addresses the word: 'Opener (keeper) of the waters, open thy gate! Open thy gate that I may enter! If thou openest not the gate that I may enter, I will smite the door, the bolt I will shatter, I will smite the threshold and pass through the portals. I will raise up the dead to devour the living, above the living the dead shall exceed in number.' The keeper opened his mouth and speaks; he says to the princess Istar: 'Stay, O lady, thou must not break it down! Let me go and declare thy name to Nin-ki-gal,

¹The imagery of the *crystal ring* and the *bracelet of turquoise* in the *Istar in Hades* should be specially noted. The meaning of these will become clear when we have dealt with the subjects of *The Grail and the Ring* and the *Immaculate Conception*.

²*Istar in Hades*. Quoted from Sayce's *Babylonian Religion*. Considerations of space are responsible for the closing up of the lines of the poem and for the omission of Professor Sayce's notes.

the queen of Hades.' The keeper descended and declares [her name to Nin-ki-gal (Allat)]: 'O goddess, the water thy sister Istar (is come to seek); trying (batqirtu) the mighty bars (she has threatened to break open the doors) (?).' When Allat (heard) this (she opened her mouth and said:)' 'Like a cut-off herb has (Istar) descended (into Hades); like the lip of a drooping reed she has prayed for (the waters of life). What matters to me her wish? What (matters to me) her anger? (When she says:) this water with (my bridegroom) like food would I eat, like beer would I drink: let me weep for the heroes who have left (their) wives; let me weep for the handmaids whom from the bosom of their husbands (thou hast taken); for the little child let me weep whom thou hast taken ere his days are come. Go, keeper (nevertheless), open for her (thy) gate; Strip her also according to the ancient rules.' The keeper went, he opened for her (his) gate: 'Enter, O lady, let Cutha be glad (at thee); let the palace of Hades rejoice before thee.' The first gate he made her enter, and shut (it); he threw down the mighty crown of her head 'Why, O keeper, hast thou thrown down the mighty crown of my head?' 'Enter, O lady, (for) thus are the orders of Allat.' The second gate he made her enter and he shut; he threw away the earrings of her ears. 'Wherefore, O keeper, hast thou thrown away the earrings of my ears?' 'Enter, O lady, (for) thus are the orders of Allat.' The third gate he made her enter and he closed; he threw away the precious stones of her neck(lace). 'Wherefore, O keeper, hast thou thrown away the precious stones of my neck(lace)?' 'Enter, O lady, (for) thus are the orders of Allat.' The fourth gate he made her enter and closed; he threw away the ornaments of her breast. 'Wherefore, O keeper, hast thou thrown away the ornaments of my breast?' 'Enter, O lady, (for) thus are the orders of Allat.' The fifth gate he made her enter and closed; he threw away the gemmed girdle of her waist. 'Wherefore, O keeper, hast thou thrown away the gemmed girdle of my waist?' 'Enter, O lady, (for) thus are the orders of Allat.' The sixth gate he made her enter and closed; he threw away the bracelets of her hands and her feet. 'Wherefore, O keeper, hast thou thrown away the bracelets of my hands and my feet?' 'Enter, O lady, (for) thus are the orders of Allat.' The seventh gate he made her enter and closed; he threw away the cincture of her body. 'Wherefore, O keeper, hast thou thrown away the cincture of my body?' 'Enter, O lady, (for) thus are the orders of Allat.' After that Istar had descended into the land of Hades, Allat beheld her and was haughty before her. Istar took not counsel, she besought her with oaths. Allat opened her mouth and says, to Namtar (the plague-demon), her messenger, the word she utters: 'Go, Namtar, (take Istar from) me, and lead her out; sixty times (strike) Istar (with disease): the disease of the eyes (into) her (eyes); the disease of the side (into) her (side); the disease of the feet into her (feet); the disease of the heart into (her heart); the disease of the head strike (into her head); into her, even the whole of her, and into (each limb

strike disease).' After that the lady Istar (into Hades had descended), with the cow the bull would not unite (the ass would not approach the female), the handmaid (in the street would not approach the freeman), the freeman ceased (to give his order), (the handmaid ceased to give her gift?). Pap-sukal, the messenger of the mighty gods, bowed his face before (the Sun-god): 'There is woe below, (for all things) are full of destruction (*nadit*).' The Sun-god went; in the presence of Sin his father he (stood) in the presence of Ea the king (his) tears flowed down: 'Istar descended to the earth and has not re-ascended. From the time that Istar descended to the land of Hades, with the cow the bull will not unite, the ass will not approach the female The handmaid in the street will not approach the freeman, the freeman has ceased to give his order, the handmaid has ceased to give her (gift?) Ea in the wisdom of his heart formed (a man); he created Atsu-su-namir ('His rising is seen'), the androgyne; 'Go Atsu-su-namir, towards the gate of Hades set thy face; let the seven gates of Hades be opened before thee; let Allat see thee and rejoice at thy presence when her heart is at rest and her liver is appeased. Conjure her also by the names of the great gods Turn thy heads; to the resting-place of the stormy wind set thine ear; the home of the pure one, the resting-place of the stormy wind, let them prepare (?); the waters in the midst let her drink. When Allat heard this she struck her girdle, she bit her thumb: 'Thou hast asked of me a request none should request! Go, Atsu-su-namir, let me injure thee with a great injury! May the garbage of the sewers of the city be thy food! May the vessels of the daughters of the city be thy drink! May the darkness of the dungeon be thy habitation! May the threshold be thy seat! May drought and famine strike thine offspring!' Allat opened her mouth and says, to Namtar her messenger the word she addresses: 'Go, Namtar, strike open the firmly-built palace, shatter the thresholds (which) bear up the stones of light; bid the spirits of earth (*Anúnaki*) come forth and seat them on a throne of gold; over Istar pour the waters of life and bring her before me' Namtar went (and) smote the firmly-built palace, he shattered the thresholds (which) bear up the stones of light, he bade the spirits of earth come forth, on a throne of gold did he seat (them), over Istar he poured the waters of life and brought her along. The first gate he passed her out of and restored to her the cincture of her body; the second gate he made her pass, and restored to her the bracelets of her hands and her feet. The third gate he made her pass, and restored to her the gemmed girdle of her waist The fourth gate he made her pass, and restored to her the ornaments of her breasts. The fifth gate he made her pass, and restored to her the jewels of her necklace. The sixth gate he made her pass, and restored to her the earrings of her ears. The seventh gate he made her pass, and restored to her the mighty crown of her head. 'If she (*i.e.* Allat) has not given thee that for which the ransom is paid her, turn back to her again for Tammuz the bridegroom of (thy) youth. Pour over him

the pure waters, (anoint him) with precious oil. Clothe him with a purple robe; a ring (?) of crystal let him strike upon (the hand). Let Samkhat (the goddess of joy) enter the liver . . . ' (Before this) the goddess Tillili had taken her jewels, the eye-stones also (which) were unbroken; the goddess Tillili had heard of the death of her brother (Tammuz); she broke the jewels (which she had taken), even the eye-stones which were full of the face (of light?), (crying) ' O my brother, the only one, do not destroy me.' In the day that Tammuz bound on me a ring (?) of crystal and a bracelet of turquoise, at that time he bound (them) on me, at that time he bound (them) on me. Let the waiting men and waiting women bind (them) on the funeral pyre, and smell the sweet savour.'

COLOPHON. The property of Assurbani-pal, King of Multitudes, King of Assyria."

CHAPTER VI

THE WORLD-ARK

Now let us return to that part of the consecrating ritual where the nave was being strewn with ashes. In the first place, let us look at this term *nave* itself. In considering the derivation of this word, it would be unhelpful merely to relate it to the Greek *naos* (inner shrine of a temple) *viâ* the Latin *navis*, a ship. Rather, we ought to discover a term that will tell us why this word should answer both to a shrine and a ship. Now just such is provided in the Anaxagorean *nous*: the much-debated Anaxagorean inner seat of gravitation or guiding principle of evolution. Thus Anaxagoras declared that: 'All things were compounded together until reason (the world-mind) came and introduced distinction and order'; and to this shaping world-reason Anaxagoras gave the name of *nous*. *Nous* was the force that, according to Anaxagoras, masters the world because it knows it. More, in connection with his conception of *nous*, Anaxagoras postulated entities to which he gave the title *spermata*: obviously the 'seeds' of things: the *logoi spermatikoi*. As to the manner in which the followers of Anaxagoras conceived *nous*, Eusebius has the following:—

"The¹ disciples of Anaxagoras say that *Nous* is, by interpretation, the deity Dis . . . and they call Athene *Science*."

He then goes on to say that *nous* is *mind* (L. *mens*) while 'the Mind is Prometheia.' These followers also said that Prometheus was the renewer of mankind, and that he renewed mankind by new-forming *their minds*. That is, Prometheus renewed the cosmos by re-embroidering the world-mind: Prometheia: Athene: the church invisible: the logos: *nous*. Hence the connection between *nous* the logos and *naos* the inner sanctuary of a temple, the latter the ritual rendering of the inner principle of the temple-in-the-heavens. Hence too the connection between *naos* and *navis*. For the origin of *navis* is to be sought in the root Nu or Na that, duplicated, gives Nun, Nina, Nana, Nanna and *Anna* (feminine of *Annus* or Nannacus: pre-

¹Eusebius. *Hist. Synagoge.* p. 374.

decessor of Deucalion and god of the cyclic Great Year). For Nun is Heaven the oversea, and the world-ship (*nous, naos, navis*) called after her is that innermost region of the oversea that, as the inner seat of gravitation, conveys the Ancient Mariner in his saving world-scallop over the Time-law *i.e.* the scallop herself. Thus the Time-law is Time's crescent-shaped, boat-shaped, twin horns or saucer : the flat dish that, in the Greek *patera*, shows the nominal as well as the real connection between the mystical ship and the mystic world-stone. Both 'saucer-ship' and 'stone' are Petra ; both are Patricia ; both are the church invisible.

The prototypal ship was, then, the ark or world-palladion of Nu, and its symbol was the crescent-shaped coracle or horns of the moon. Here, housing 'all souls' : the 'seeds' or cosmic laity : the world-navis (nave) stood as God's promise (rainbow-iris-coracle) that none of those aboard the lugger-logos need be utterly destroyed by the deluge but could remain safely garnered within 'God's Rest' until death's kindly sleep should have found its close in the world-resurrection. Accordingly, this saving lugger-logos provides the explanation of those strange ships that turn up so persistently in world-mythology *i.e.* the ships that know their own way and compel the mariner, willy-nilly, to take it. It is, for instance, the Argo (Ark) that went in search of the Golden Fleece *i.e.* the golden Christ-robe who is Jason himself *i.e.* Jesus himself : the Time-gold : the cosmic hero under any one of his thousand names. For the Argo that, like the ark of Noah (Nu : Noè) must have carried her complement of seeds, is the cosmic law of motion that lures back the Time-gold (Jason : the Golden Fleece) to embroider her seeds with his gold. Accordingly, the mystic ship is Medeia : Athene-Medeia : world-church : bride of Jason. For Athene duplicates Medeia, both equally being the 'Wise Woman' : Wisdom : Sophia : Nous-Mens. Hence the inevitability of Athene's appearance in the Argonautic story, Medeia's dominating connection with it notwithstanding. Thus it was said that Athene put into the prow of the Argo (the logos-head) a piece of wood from the Speaking Oak of Dodona (the latter a variant of the Athene's own olive : olive and oak alike being symbols of the

tree of life who is Athene herself : Kore the Budder). What Athene's act was intended to signify was :-

" Behold the Argo. Behold the Divine Promise. Behold the Logos : Behold God's Word. Behold the Speaker. Behold *me*, with a *tongue* in my head. *I speak.*"

Quite accurately, therefore, the Argo was said to be endowed with prevision. For the Holy Ghost, the world-teacher, is Pronoia, foreknowing the future and able to warn and guide the crew lodged in her. Hence, it was correctly said that the Argo would "go" only when she heard the authentic word *i.e.* only when the right wind (world-breath : hero : Time-substance) swelled her sails. In spite of all efforts to launch her, the Argo held fast to the spot she had been built on until Orpheus (Jason) touched his harp (the harp or lyre is yet another symbol of the myriad-named cross) and gave the required word. Thereat, she slid down quickly and smoothly into the sea. The meaning of this stubbornness imputed to the logos-ship is that, until the world-king is ready to come down from the Mount : to move away from the logos-head, Alpha and Omega : the ship *cannot* go. It is another way of telling the Phoenician tale of how the god Bel 'took off his head' and allowed his blood (the Christ-blood : Time the world-wine : Time the world-wind) to reflow and fertilise once more the logos-seeds, the 'flowing of the Time-substance' being a variant phrase for the 'going of the world-ship.' Thus the world-temple cannot be rebuilt : Kore's crystal form cannot be re-robed in its cloth of gold : until the golden robe itself (Golden Fleece) is ready to spread itself abroad for that purpose. But when it is ready : when the first stirrings are made in the world-breath lately stilled : the consecrating word goes forth and the world-ship is launched.

The 'ship' image of the logos was a very great favourite, and the examples of it are very numerous. Thus, it is to this class of ship that the 'ship' that carried Ulysses home to Ithaca belongs ; carried home, that is, to Alpha and Omega, King Lud : Lodysseus : Logosseus : king of the lugger-logos : master of the log : master-mariner. This ship belonged to the fleet of Alkinous (Ark-nous), 'king' of the Phaiakians, and of the kind that needed not helmsman, rudder, oar or sail. It

moved of itself and (being the Holy Ghost and Pronoia) was cognisant of the thoughts and minds of men. It and its like were never wrecked, the gods themselves having ordained that the lives of heroes these craft carry across the vast waters of eternity shall be preserved for ever. That is, Time is eternal, and eternally is conserved. This ship is a very familiar element in saga and folklore. It is the boat in the mere bearing the three mystic Queens of Arthur who came to take the wounded logos-king to the vale of Avalon (the ship-head) 'to heal him.' (For the ship: itself the Third Queen¹: is, like the mariner, the 'healer': the *feminine* cosmic sacrifice and maker-whole.) It is, too, the hero's ship duplicated in the dragon's ship in the Norse tale of *Short-shanks* that flies through the air and goes of itself. This ship Short-shanks can put in his pocket; yet, when he steps into it, it grows bigger and bigger (*i.e.* the ship becomes more and more visible as the hero proceeds with the labour of the incarnation). But when he steps out of it (*i.e.* when he enters the world-well) it becomes as small as before *i.e.* as invisible as before. The mere point's space occupied by Alpha and Omega is all that remains of the ship at 'the deluge' when Time, indrawn *into* Alpha and Omega, allows the great calm of the primordial silence to re-establish itself: the calm in which the heroine and the fire-breath-wind-hero both are said to *fall asleep*. So Short-shanks himself, very small, was said to fall asleep in the princess's lap. So, too, Ulysses is asleep when he arrives home in Ithaca, Athene having drawn about him the curtains of the world-mist: the deluge.

This ship is also that mystic kist, chest or ark into which the heroine (expectant mother of the dreaded hero) is consigned and flung out to sea (the oversea) by the (traditionally foreboding) king who is to be superseded by the unborn child. Such, for instance, are Semele, mother of Dionysos; Danae, mother of Perseus; Myrrha, mother of Adonis; though, with Myrrha, the chest or ship appears under its true symbolic

¹Hence the identity of Elaine with her boat. Also with the magic floating stone. "Then the king (Arthur) went forth and all his knights, unto the river; and there they found a stone floating, as if it had been of red marble and therein stuck a rich sword, and in the pommel thereof were precious stones wrought with subtle letters in gold which said: 'Never shall man take me hence but he by whom I ought to hang'."

equivalent *i.e.* the world-tree : the log : the rod : the post : the pillar : the gibbet. What one has clearly to grasp is that the ship, tree, log, rod, cross, crescent, horns, itself *is* the heroine. That is, it is the world-heroine out of whose *mouth* the hero is born ; it is Danae, Myrrha, Semele, chest, ark, skiff, *navis, naos, nous*, temple, logos, church invisible, bride of Christ, hero's bride. One and all, these are symbolic titles for the cosmic law of motion : the cruciform logos.

Hence the 'ship's' correlate *i.e.* the *golden robe*. Thus the mystic ship is covered with a robe. When the worshippers of Pallas, at the great Panathenaic festival, carried in solemn procession Athene's ship to the Parthenon, over it floated the saffron-coloured robe that had been woven for it during the previous year by pious Athenian maidens. This saffron robe was the symbol of the Christ-gold : Apollo Chrysaor : golden *Time*. It was the seamless dress (*i.e.* eternal : unbroken) that the ship-cross must 'put on' to effect the incarnation. It equates with the gilt on the *fleur-de-lis* : the latter itself the logos-symbol : the ship : the crystal rose : the stone-lily : the water-lotus. Hence the 'golden lilies' of the arms of France.

The Athenian maidens who wove the saffron robe played the ritual rôle of the *drakæ* or water-nymphs. That is, they played the part of the cosmic seeds of the dragon-logos who 'weave' the Christ-robe in the sense that, in the evolutionary process, they wear their clothes properly : put on Time properly : leading him to the places where it is right he should be. Hence the universality of the imagery. Thus, Isis's ship, like Athene's, had its robe. So, too, the Jewish 'ship' (*i.e.* the primitive ritual 'ship' : the tree or log as represented in the *ashera*¹— or three *asherahs*—constitutive of the 'grove') had its robe woven for it by Jewish women in the temple at Jerusalem.² The cosmic prototypes of all these ritual women weavers were the divine weavers, spinsters and embroiderers who appear in mythology as the spinning Norns : as Neith the knitter : as Penelope the weaver : as Arachne the embroiderer : the latter

¹The *ashera* was a wooden post, pillar or upright. That is, it was the *crux simplex* or world-support answering to the Vedic *Skhamba*, the Egyptian Ark of *Sekkar*, and the Polynesian (indeed, the universal) world-tree. The *ashera* is the cross.

²See II. Kings. xxlii. 7.

she whose skill in protraying the 'loves of the gods' was said to have made Athene (another form of Arachne herself) so jealous that she tore up her rival's work *i.e.* inaugurated a new cosmic aeon. These divine weavers it is also who explain the world-wide custom of tying rags (Medeia's magic robe) on sacred trees. That is, the cosmic labour of the *incarnation* and *resurrection* with its re-covering of the mystic ship (log or tree) with the mystic robe explains it. It explains, too, the widespread notion that there is healing in the 'king's touch,' or in the touch of the kingly robe. For Christ the world-king is the world-healer (one of *two*), and he who plays the ritual rôle of the Time-Christ (*i.e.* all earthly, ritual kings), plays the rôle of world-healer; plays, that is, the rôle of the saffron robe or seamless dress that heals all the world's diseases, death included. Thus the word *robe* (Latin *roba*) should be compared with the Egyptian *repa*: the term (one understands) for king, or, rather, for the heir apparent.

Now, this being the meaning of the mystic ship, it is not surprising that the popular use of the symbol was not to be broken down by any mere frowning on it by orthodoxy, and throughout the middle ages it was fashionable among the nobility to sustain this form of the *worship of the cross* by the use of ornamental silver *nefs i.e.* table ornaments in the form of ships intended to carry (appropriately enough) *the salt* (also the silver). These were set in front of personages of exalted rank at table. The compliment was emphatic, the *nef* representing the church invisible. Among the people, veneration of the ship-symbol was sustained by the ancient practice of carrying ships in processions. On this, S. Baring-Gould has the following:

" 'A¹ part of the Suevi sacrifice to Isis,' says Tacitus, in his *Germania*. This Isis has been identified by Grimm with a goddess Ziza, who was worshipped by the inhabitants of the parts about Augsburg . . . But it may be questioned whether Tacitus called the goddess worshipped by the Suevi, Isis, because the name resembled that of the German deity, or whether he so termed her because he traced a similarity in the myths and worship of the two goddesses. I believe the latter to have been the case. The entire passage reads: 'They chiefly worship Mercury, to

¹S. Baring-Gould. *Curious Myths of the Middle Ages*. ii. 66 ff.

whom on certain days they sacrifice human beings. They appease Hercules and Mars with beasts, and part of the Suevi sacrifice to Isis. Whence the cause and origin of the foreign rite I have not ascertained, except that the symbol itself, in shape of a Liburnian ship, indicates that the religion was brought from abroad.¹ In connection with the mention of Isis, he [Tacitus] alludes to a rite observed by the Suevi of carrying about a ship in her honour. Now, in Rome, the 5th March (III Non. Mart) was called, in the *Kalendarium Rusticum*, the day of the *Isidis navigium*. This is referred to by Apuleius in his *Metamorphoses*. The goddess appeared to the poor ass, and said: 'The morrow . . . is the day that eternal religion hath appointed as a holy festival . . . when . . . my priests dedicate to me a new ship laden with the first-fruits of spring, at the opening of the navigation' (*Lib. xi*). To this alludes also Lactantius.²

It is certain that, in parts of Germany, the custom of carrying about a ship existed through the Middle Ages to the present day, and was denounced by the Church as idolatrous. Grimm³ mentions a very curious passage in the *Chronicle of Rodolph*, wherein it is related that, in 1133, a ship was secretly constructed in a forest at Inda, and was placed on wheels, and rolled by the weavers to Aix, then to Maestricht, and elsewhere, amidst dances, and music. . . That it was regarded with abhorrence by the clergy is evident from the epithets employed in describing it . . . "

At Ulm, in Swabia, in 1530, the people were forbidden the carrying about of ploughs and ships on Shrove Tuesday. A like prohibition was decreed at Tubingen on the 5th March, 1584, against a similar practice. I have myself, on two occasions, seen ships dragged through the streets on wheels, upon Shrove Tuesday, at Mannheim on the Rhine. In Brussels is celebrated, I believe to this day, a festival called the *Ommegank*, in which a ship is drawn through the town by horses, with an image of the Blessed Virgin upon it, in commemoration of a miraculous figure of our Lady which came in a boat from Antwerp to Brussels.

Sometimes the ship was replaced by a plough, and the rustic ceremony of Plough Monday in England is a relic of the same religious rite performed in honour of the Teutonic Isis. This great goddess was known by different names among the various people of Germany. She may have been the same as Zisca, but . . . more probably she was the Holda, or Holle, who still holds sway over the imagination of the German peasantry. Now Holda is the great pale lady who glides through the sky at night, in whose dark courts are many thousand bright-eyed damsels, all, like her, pure; all, with her, suffering eclipse.

Holda, or the moon, is the wandering Isis, or Ursula, whom German poets love still to regard as sailing over heaven's deep in her silver boat.

¹Tacitus, *Germania*, ix.

²Lactantius. *Instit.* i. 27.

³*Deutsche Myth.* i. 237.

Holda, in Teutonic mythology, is a gentle lady with a sad smile on her countenance, ever accompanied by the souls of maidens and children, which are under her care. She sits on a mountain of crystal, surrounded by her bright-eyed maidens. . . . The kindly Holda was in other parts called Gode, under which name she resembled Artemis, as the heavenly huntress accompanied by her maidens. In Austria and Bavaria she was called Perchta, or Bertha (the shining), and was supposed to have horns like Isis or Io, other lunar goddesses. But in Swabia and Thuringia she was represented by Horsel or Ursal. This Horsel, in other places called the night bird Tutosel, haunted the Venusberg into which Tanhauser plunged. She lived there in the midst of her numerous troop of damsels, to assist the laborious farmer and bless faithful lovers, or to allure to herself those souls which still clung to the ancient faith."

Turning now our attention from the nave to the ashes strewed on it and formed into alphabetical characters by the episcopal staff, we have to ask: what have these ashes to do with the alphabet? The answer is that ancient theology held that the ashes, or ritual representations of the *logoi spermatikoi*, were ranged serially in their places in the logos-rampart so as to form a world-order *i.e.* that order in which species and individuals emerge in the scale of evolution. The cyclic logos was thus conceived as the great cruciform *row*, and the souls standing in it were held to have their positions therein determined by an ordinal number that constituted their cosmic name. That is, the particular ordinal world-number that belonged to a given soul determined its place in the subsidiary rows of the Great Row: the 'logical' Book of Life. Now the Greek term for *row* (also for *line*, *rank*, *order*) is *stoichos*, the cognate term *stoicheion* standing for the ultimate root or element of any thing. The term is especially used to indicate the roots or elements of *words*. Hence, by analogy, of that word of words *i.e.* the *divine word uttered*, that constitutes the world of nature. And the roots of ordinary Greek words being *alpha*, *beta*, *et cetera*, the alpha-beta (the alphabet) came to be the description of the roots of the *divine word uttered* (nature). That is, for the substantial elements, and especially for the 'broken' pieces of the element *i.e.* the supernatural, indestructible souls of things: the ashes: drawn up in their numerical order in the cruciform *logos spermatikos* or church invisible. Very appropriately, then, to symbolise this great scientific truth, the letters

of the alphabet were associated with the ashes strewn in the cruciform nave in the rite of consecrating an earthly church.

Nevertheless, apt though this part of the consecrating ritual is, it is just at this point that we shall offer a number of criticisms. Indeed, many points call for criticism. Consider, for instance, the following :

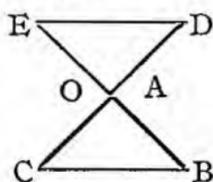
“ Starting first from the left-hand corner, Dr. Bourne advanced along one path of the St. Andrew’s cross (X), tracing with the end of his pastoral staff the letters of the Greek alphabet on the heaps [evolutionary species] of ashes ; and, returning again to the main entrance, repeated the process on the other path, tracing this time on the heaps of ashes the letters of the Latin alphabet.”

To indicate what is amiss here, we have only to recall whom it is the consecrating priest ‘ mimicks ’ *i.e.* plays the rôle of. He is mimicking Christ the world-father : him who transmutes the unuttered divine word (*logos endiathetos*) into the uttered word (*logos prophorikos* : nature). Accordingly, the process we are here symbolically regarding is that of the *incarnation*, while the consecrating priest himself plays the rôle of the incarnating agent. Now, cosmically, this incarnating labour is effected by dint of Time’s tracing about, with his own form-manifesting substance (motion : electronic energy), the contours of the seed-content (ashes) of the *logos*. But the incarnating action is here represented as inhering in the bishop’s *staff i.e.* the symbol of the *logos* that moves the Christ. Rightly to indicate the incarnating relationship, therefore, the priest should be on his knees, tracing the alphabetic contours of the ashes with his own hand and person, precisely as the symbolic serpent (Time the Christ) is depicted crawling over the sacred Tree of Life, of which the Sign of the Cross, like the bishop’s staff, is the equivalent. It was, indeed, this very crawling that was symbolised in mediaeval times by the *crawling to the Cross* of the royal household every Good Friday : a practice condemned by Cranmer and ultimately abandoned. And no doubt rightly. For man, holding by the Cross, has struggled to the upright, and is proud that he has. At the same time, the symbolic difficulty remains that the incarnation is effected by the Christ treading the Cross according to measure, and when the ashes are scored over by the pastoral staff, the situation is as if the *Cross* rather than the

Christ were being impaled on the Cross. And in so important a piece of ritual as the mimicry of the process of the incarnation some action more nearly approaching accuracy is manifestly called for.

The second feature calling for critical commentary has to do with the point of the Cross from which the incarnation-process is here made to begin. This is from the left-hand corner; from the 'sinister': 'left-hand': 'spindle' side. And this is correct to the extent that the re-issuance of the world-breath from Alpha and Omega certainly is the 'act' of Heaven the all-mother. Yet it would be better to omit the symbolisation of this when it can only be achieved at the cost of error *i.e.* that of representing the incarnation-process as beginning at the wrong place. For the point of origin of the incarnation-process is Alpha and Omega *i.e.* the intersection point of the arms of the Cross or cosmic *arani* (crossed cosmic fire-sticks) where the world-fire comes from. That is, in this particular representation of the cosmic situation, the incarnation-process should be represented as *starting from the fald-stool*. For this is the point that represents Alpha and Omega: the world-well: the summit of inspiration: the place where ecclesiastical art correctly places the head of the messianic world-king. This brings us to the third questionable detail in the rite as here presented.

The Cross marked on the floor of the nave is the St. Andrew's Cross, X. But, remembering what the Cross is *i.e.* the saving way of the incarnating and resurrecting Christ, whose eternal travelling guarantees the resurrection, but guarantees it only because it itself is continuous: unbroken: 'seamless': we see that the Cross should have been exhibited as cyclic *i.e.* as a *closed* line: a line that fails to be a circle only in the interests of the point AO that confers so many advantages on a science of the first principles. That is, the figure marked out on the nave to contain the 'ashes' should have been given the form of the hourglass: the figure eight. Or it should have had this hourglass form in its rectilinear version *i.e.* the form presented by the sacred Double Triangle:



Certainly not that of the St. Andrew's Cross. For in the St. Andrew's Cross, the cross-way shows discontinuity : *double* discontinuity indeed : the two lines E-D and C-B of the diagram being missing. The incarnation-process is thus not only represented as starting from the wrong point (from point E instead of point AO), but as being involved in a double break *i.e.* each time the change-over has to be made from the one arm of the Cross to the other : a bad mistake.

Now let us note a fourth point :—Seeking entry into the new church, the bishop knocks *three times*. And three times he appeals to the 'doors' to open : '*Aperite ; aperite ; aperite.*' This again is a correct and useful teaching, involving the recognition of the fact that the bishop is making his petition to the Three Sisters (Three Queens : Three Thrones) constitutive of the single triune Heaven. It is true that the priest is addressing one 'sister' in particular (*i.e.* the logos who is the door and gateway of Heaven : the *sevenfold* gate : in herself alone the Seven Sisters : a quite different conception from that of the Three Sisters), but the tendency of mythology has always been to apply to any one of the Three Sisters any name applicable to any other. The error we have in mind is not concerned with this. It is concerned with the use of the term 'Princes,' the correct term being 'Princesses.' Thus the use of the masculine gender for Heaven (and particularly for the cruciform scaffolding, prop or support of nature to whom the 'door' is attached), perpetuates a distortion that has been seeking to establish itself for as far back, at least, as the *Rig Veda* and the *Funeral Ritual*. For Skhamba : the stocks of Sekkar : Atlas ; the world-prop with its door or gate : is the Cross. It is the church invisible who is the bride of Christ : the latter's gate : door : way : his stony way : his sevenfold purgatory and paradise. To this entity, then, triplicated as is customary, the priest appeals to harken to his knocking, to lift up her head (Alpha and Omega : the logos-head) and let him in. Accordingly, princesses, maidens, mothers, sisters, queens, thrones, crowns, fates, witches, norms, ships, horses, altars, stones, churches, chariots, swords or spears, any or all of these *in the feminine* may be said :

" Lift up your head, oh ye *princesses* " ;

but *princes* only if one would perpetrate the misnomer that, seeking to support the masculinist monotheism that has done so much to reduce Christian symbolism to meaninglessness, ridiculously makes Heaven into the masculine Uranus, Zeus or Jupiter.

Very well, then :

“ Lift up your gates, oh ye Princesses ; and be ye lifted up, ye everlasting Doors, and the King of Glory shall come in.” “ Who is the King of Glory ? ” “ The Lord of the Three Hosts : the Lord of Heaven’s Mystic Bread : the Lord of the Sacred Hostess who entertains the Christ in her divine house, bethel ; *he* is the King of Glory.”

One further (and final) point. Since the King of Glory is petitioning to be let into the divine house that is the church invisible, one would presume him to be, in the cosmic order of things the ritual is mimicking, standing without.

But the King of Glory (the world-spirit as a whole) is *never* outside the logos : the world-church. Where, then, is he ? For answer let us consider where the Christ must be supposed to be when a new world-temple (new world) is about to be begun. At such a cosmic moment, the Christ will be at that point of the logos that marks the end of one world-aeon and the beginning of the next. That is, the Time-Christ will be situated in Alpha and Omega (here represented by the fald-stool). He will be at the point where he is said ‘ to die ’ and to rise again to rebuild the temple. Thus he (the Christ : the world-hero) has just put on the *tarnkappe*. That is, he has put on the cosmic *cope* : the hooded cloak of Heaven : Odin’s cloak of darkness : Pluto’s helmet ; hood of the black cloak ‘ Night ’ : ‘ Water ’ : ‘ Mist.’ He has put on Alpha and Omega that, at once, renders him invisible and crowns him king. He has put into operation the magic root (the world-source) that served Wayland the Smith (the Teutonic Hephaestus-Christ) by rendering him invisible. Accordingly, the Time-Christ is ‘ outside ’ the logos in the sense that he is plunged in the world-well or logos-head and has become invisible. One means, the Christ is where he always must be when the universe is at *the flood* and the universe ‘ goes dark.’ The Christly light of the world must now be supposed to be completely indrawn from the extended fields of Heaven, hooded

in his black hood, and resting, crowned as king, on the Mount of God that answers to Mount Ararat : the Crystal Mountain : the world's high altar. For, simultaneously, the Christ finds himself on the pinnacle of inspiration and in the unfathomable world-well. He is, accordingly, at the world's mystic moment of the ' *Oh Height! Oh Depth.*' The world is at the moment of the messianic advent. But this moment : this threefold day : is now drawing to its close. It is its evening hour, and the ' Meek One ' prays that good fortune shall attend the new temple-in-the-heavens he is so soon to begin to rebuild. Hence the relevance of a dramatisation of this great cosmic moment as the form of consecration of a new earthly temple.

Before leaving the subject of the *plan of salvation*, let us remind ourselves once more of the ' mercurial ' character of the ' enamel ' with which the Great Enameller gilds his crystal Cross. And, because of the great influence it has had on historic Christian theology, let us do this in terms of the Platonic *definition of Time*. Now this famous definition has both a good and a bad side. It has the merit of exhibiting Time as a moving replica of the shape of the static Cross or Time-law. Time imitates eternity (it asserts). Like Salmoneus, the Time-hero imitates the thunder ; or, rather, the thunderbolt : the double triangle : the Cross. In doing so, infinite Time is cut up into finite Time-lengths (*i.e.* heroes) who run their finite length over the Time-law, *and die*. But only to live again : to be ' created ' again. Only in this very special sense, then, can eternal Time be said to be ' created.' But, in connection with his presentation of *Time as created*, Plato launched an error destined direly to mislead all later ages of theologians. For to say that *Time is created* without explaining the very limited sense in which this statement is true is (as history has proved) grossly to mislead those who accept the statement. However, let us now give this famous definition :

" When¹ the father and creator saw the creature which he had made moving and living, the created image of the eternal gods, he rejoiced, and in his joy determined to make the copy still more like the original ; and as this was eternal, he sought to make the universe [the world] eternal as far as might be. Now the nature of the ideal being was ever-

¹Plato. *Timæus*. 37-39.

lasting, but to bestow this attribute in its fulness upon a creature was impossible. Wherefore, he resolved to have a *moving image of eternity*, and when he set in order the heaven, he made this image eternal but moving according to number, while eternity itself rests in unity; and *this image we call Time*. For there were no days and nights and years before the heaven (the heavenly content) was created, but when he constructed the heaven he created them also."

Plato then goes on :

"They are all parts of time, and the past and future are created species of Time which we, unconsciously but wrongly, transfer to the eternal essence. For we say that he 'was,' he 'is,' he 'will be'; but the truth is that 'is' alone is properly attributed to him, and that 'was' and 'will be' are only to be spoken of becoming in time; for they are motions; but that which is immovably the same cannot become older or younger by time, nor ever did or has become, or hereafter will be, older or younger, nor is subject at all to any of those stages which affect moving and sensible things and of which generation is the cause. These are the forms of time which imitates eternity and revolves according to a law of number. Moreover, when we say that what has become *is* become, and what becomes *is* becoming, and that what will become *is* about to become, and that the non-existent *is* non-existent, all these are inaccurate modes of expression. But perhaps this whole subject will be more suitably discussed on some other occasion.

Time, then, and the heaven came into being at the same instant in order that, having been created together, if ever there was to be a dissolution of them, they might be dissolved together. Time was framed after the pattern of the eternal nature [logos], that it might resemble this as far as possible; for the pattern exists from eternity, and the created heaven has been, and is, and will be, in all time. . . . Such was the mind and thought of God in the creation of time."

CHAPTER VII

THE CHRISTIAN TRINITY

Confronted with a practice so unfamiliar as the ancient one of attributing sanctity to mere numbers, the modern mind is taken by uneasiness. Yet, as so many ancient dogmas have proved justification, it will be well to approach this long-established practice without prejudice. We have seen how the sense in which Pythagorean philosophers held the elemental realities of things to be *numbers* is scientifically useful. And we ourselves, like the Pythagoreans, have found a good use for a *tetrarchy* or scheme of four (not, however, the Pythagorean tetrarchy). We have also seen good reason for retaining the phrases, *the one* and *the two*. As titles for the Absolute and the Godhead respectively, these terms aid in the good work of ridding philosophy of an ancient conundrum *i.e.* that about the One and the Many. In the *five* also we have discovered significance. For, like the Pythagoreans, we envisage this as 'never-say-die' *i.e.* as the fifth nail of the Cross: Alpha and Omega: whose death-dealing virtue guarantees the world-resurrection. That is to say, the *five* exists to say that the death apparent in the world will, always, be swallowed up in the victory of life. Finally, in the very sacred numbers, *three* and *seven*, we have found so much philosophic significance that we should be prepared to say that *grades i* and *ii* of theological science could quite fitly be styled the *Philosophy of Threes*, while the profounder truths that emerge in theology *grade iii* might, with equal fitness, be denominated the *Philosophy of the Seven*. Accordingly, the four following chapters that bring the first section of this volume to a close will be used to summarise the theological truths that centre round the sacred number *three*. The rest of the volume will then automatically form itself into an exposition of the theological truths bound up with the number *seven* :-

The first remark to be made about *trinities* is that there are many of them. Consequently, the accepted mode of speaking of 'the' trinity is highly misleading. Not, of course,

that we cannot lay our finger upon the 'Christian' trinity and identify it from among the many. We can : it is the Eleusinian. But, because theologians have confounded this trinity with many others (*e.g.* with the cosmogonic ; also with the Platonic, the latter itself an uncertain cross between the ontological and the cosmogonical), and because it, itself, has been distorted almost out of recognition by Christian commentators, we propose to begin at the beginning and show why human thought has been fascinated in the way it has by the notion of trinities :—

We open our study by a second text from Miss Harrison. This author who, in her study of the assumptions underlying Greek religion, treats of the matter of *triads*, has the following :

"Greek¹ religion has a number of triple forms which, at first sight, are not easily explicable. We find not only three Gorgons and three Graiae, but three Semnae, three Moirae, three Charites, three Horae, three Agraulids, and, as a multiple of three, nine Muses."

Concerning this situation Miss Harrison remarks :

"When we ask what was the impulse to the formation of trinities, the answer is necessarily complex. Many strands seem to have gone to their weaving. First, and perhaps foremost, in the ritual of the lower stratum . . . *three* was, for some reason that escapes us, a sacred number. The dead were thrice invoked ; sacrifice was offered to them on the third day ; the mourning in some parts of Greece lasted three days ; the court of the Areopagus, watched over by deities of the underworld, sat, as has been seen, on three days ; at the threeways, the threefold Hekate of the underworld was worshipped."

A tentative explanation follows :

"It was easy and natural that threefold divinities should arise to keep ward over a ritual so constituted. When the powers of the underworld came to preside over agriculture, the transition from two to three seasons would tend in the same direction. For two seasons, a duality was enough—the Mother for the fertile summer, the Maid for the sterile winter—but, when the seasons became three, a Trinity was needed, or at least would be welcomed. Last, the influence of art must not be forgotten. A central figure of the mother, with her one daughter, composes ill. Archaic art loved heraldic groupings, and, for these, two daughters were essential. Such compositions as that of the Beotian amphora in fig. 60 might easily suggest a trinity. Once the triple form established, it is noticeable that, in Greek mythology, the three figures are always regarded as maiden goddesses, not as mothers. They may have taken their rise in the Mother and the Maid, but the Mother falls

¹Jane Ellen Harrison. *Prolegomena to the Study of Greek Religion*. p. 286 ff.

utterly away. The Charites, the Moirae, the Horae, are all essentially maidens. The reverse is the case in Roman religion; trinities of women goddesses of fertility occur frequently in very late Roman art, but they are Matres: Mothers. Three Mothers are rather heavy, and do not dance well."

Here let us repeat a claim advanced in our opening volume *i.e.* that the only efficacious prolegomenon to the study of religious antiquities, Greek or other, is a *competent theology*. Only a knowledge of the ideas behind religious forms everywhere can enable us truly to interpret these forms anywhere. Indeed, the very nature of a secret symbolism (and this is what religion as worked out in religious dogma, art and ritual amounts to) is such that the *sine qua non* of an intelligent approach to it is a knowledge of the cycle of ideas it bears on. Were it otherwise, secret symbolism would not *be* secret. It would be open description: plain representation: common language. Hence, in order to get at the truths now screened under religion's archaic symbols: in order, that is, to discover what religious art-forms *mean*: we must discover what religion in general means. In recent years, however, a school of opinion has arisen that holds religious art and rites to be the primary matters in religion, having their origin in, for instance, the play-instinct; or in some supposed 'sympathetic magic' that seeks to 'aid nature'; or in the play of the sex-instinct; or in some other thing equally removed from religion. And (so this school teaches) these primaries (*i.e.* these art-forms and rituals) have come ignorantly to be overwritten by what the school calls 'aetiological myths': by fictions masquerading as explanations. These fictions, gaining an initial acceptance, take final form as our cut-and-dried theological dogmas. Thus, at a stroke, this theory of religious forms deprives myth, dogma, and ecclesiastical art and ritual of the dignity of any relation to reality; deprives them, that is, of any right to be regarded as formulations of truths having an objective bearing. Theology in its entirety is thus utterly discredited, while religious agnosticism is countenanced to the n^{th} degree. Now, unfortunately, the author we here quote identified herself with this school and very brilliantly and persuasively 'interpreted' Greek religion in this inverted

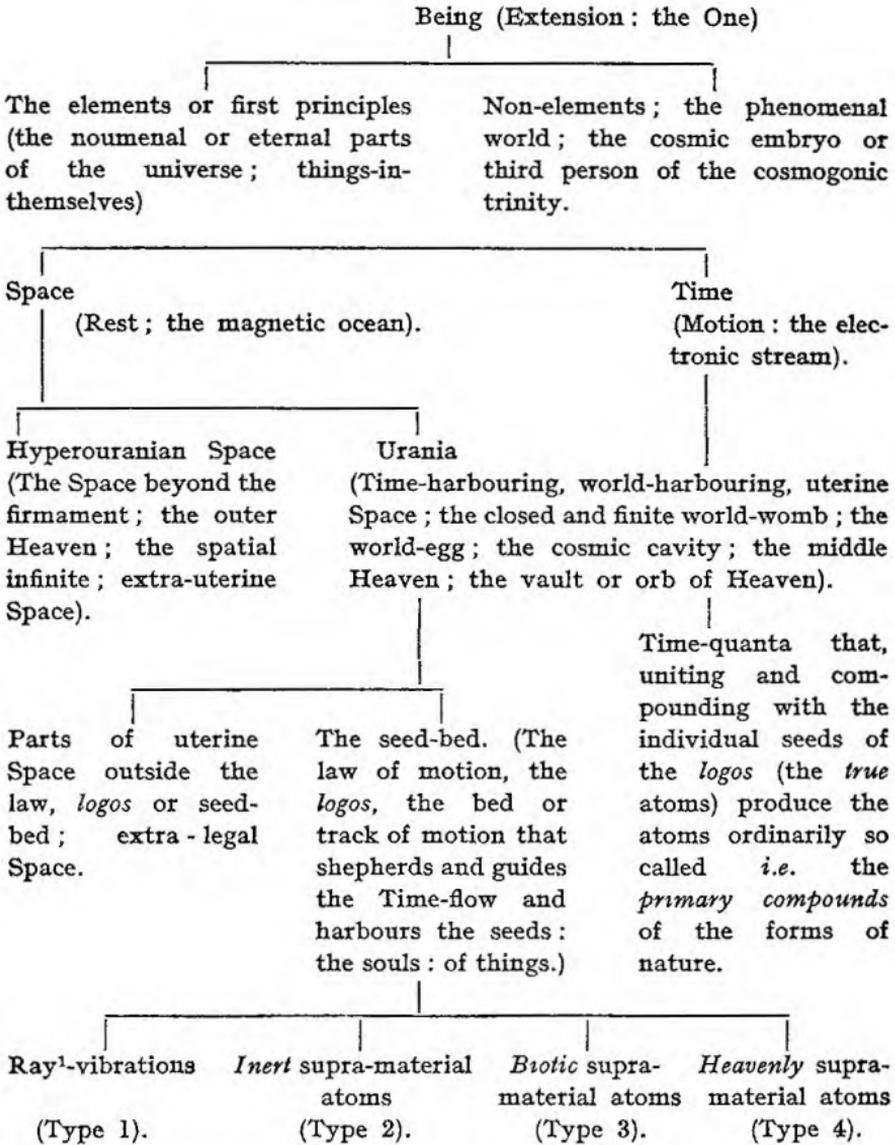
way. The result is that, while there is scarcely a page of Miss Harrison's work that does not yield rich treasure to one going to it equipped with a knowledge of the meaning of religion (Greek or other), her massive labours rewarded the author herself with next to nothing in the way of genuine religious insight. So valuable (one feels) is her material, but so vitiating her philosophic setting, that one could imagine a memorial to this pioneer woman scholar from a younger generation having the form of a resetting of the matter of her *Prolegomena* and *Themis* on the assumption that religion is simply the science of the elements; that theological dogmas are this science's early findings, more or less instinctively forced from men's lips by the automatic character of the earliest workings of the human intellect (human word-using faculty); and that religious art must discover its meaning in religious dogma and not contrariwise. But perhaps what one has in mind is a work that, through many years, one had hoped to have the opportunity to ask for from Miss Harrison herself. But : *ars longa, vita brevis*.

That the view of the nature of religion here advanced is the true one is well-illustrated in such a situation as the present where one has to determine the meaning of the *triads and trinities* that Greek religion, like every other ancient religion, showed itself so deeply concerned with. For here one realises that the Greeks were concerned with triads and trinities because triadic combinations reveal themselves in the objectives themselves that are sensed by the religious sense (*i.e.* the elements : Space and Time : the dual members of the Godhead). Hence the universality of the concern. For Space and Time cannot be one thing for Greeks and another thing for peoples elsewhere. If broad triadic relationships exist in Space and Time anywhere, they exist for all peoples everywhere. Let us, then, working on the assumptions above named, analyse out these threefold combinations existent in the scheme of things that the religious instinct of mankind so unmistakably and so early got its grip on :-

As most of the historic trinities have their seat in *subdivisions* of the substances of the two elements, we begin our

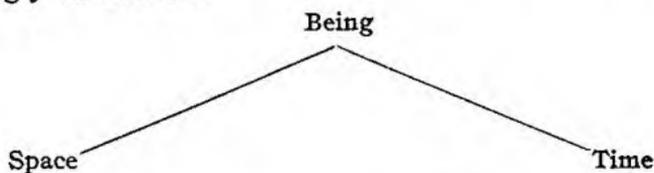
analysis by drawing up a classification-table indicative of the main subdivisions early religion recognised in Space and Time. This table works out as follows :

The Scheme of Things.



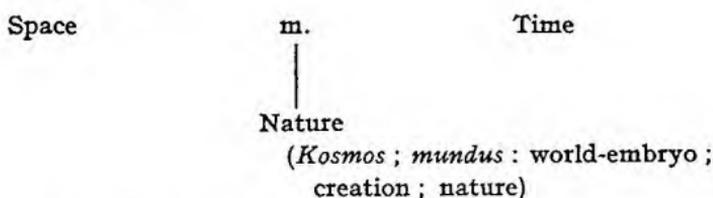
¹More correctly, *rays* should appear as a formation occurring in the extra-legal region of Space inasmuch as the spatial component of *rays* cannot truly be called 'seeds' *i.e.* indestructible individuals. But, as representing the bases of one of the four great divisions of compounded forms, we allow them to stand under the category of the formations of *the law*.

Now, in the foregoing, there are several triads of front-rank importance. Two of these we may pass over briefly in that they have been already considered in our theory of the *tetrarchy*. The first trinity of the two is what we call the *ontological*. It is the triad yielded when the all-comprehensive "One" (the universal *summum genus*) is viewed as exhibiting that basic line of cleavage that divides *being in general* into its two fundamental types: its two ultimate realities. These radical types of being are *static being* and *mobile being*: rest and motion: Space and Time: the two prime contraries: the two elements: the two deities: the two first principles. This form of trinity is accordingly as under:—

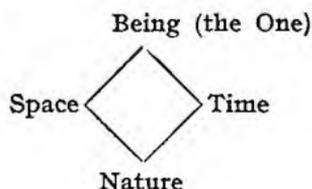


This form we may term trinity *number one*.

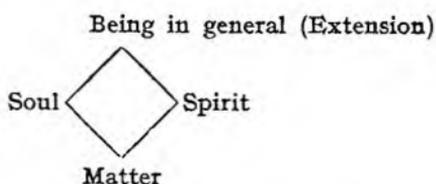
Trinity *number two* is a more familiar form. Indeed, we might call it the typical or standard trinity. It is the *cosmogonic*: the trinity made up of the three great entities into which the "One" divides. It is essentially the *Three-in-One* and *One-in-Three* familiar (in name at least) to Christian culture. Its scheme is as under:—



Combine these two trinities: the ontological and the cosmogonical: and you get the *tetrarchy*:



Or,



So far, all has been plain sailing. Here, however, complications begin to emerge in that all the remaining trinities *save one* (this latter will be indicated¹) arise out of subdivisions of the two primary substances of the universe: out of subdivisions, that is, of the two deities or fundamental realities. For not only does cleavage exist in the universe along the great line that yields the dual Godhead; it exists also in each of the two divine elements themselves, and a grasp of these subsidiary divisions of the elements is absolutely essential to any intelligent reading of the scheme of the universe. It was, indeed, largely because exoteric Greek opinion took no account of these subdivisions that an initial Greek gnosticism degenerated into the familiar Greek agnosticism destined to become all the world's agnosticism. For defective knowledge of these subdivisions works out as defective knowledge concerning the so-called 'demi-gods,' while Greek inability to account for its crowded pantheon of demi-gods ('heroines and heroes') bewildered the Greeks about the meaning of divinity in general, their own traditional definition of divinity as the elemental (*i.e.* as the birthless and deathless: the incorruptible and eternal) seeming to be at variance with the (equally traditional) recognition of divinities who, after a fashion of speaking, are born and mortal *i.e.* the heroes and heroines.

The first of these subsidiary triads to be here noted is the important one familiar to us as the Christian. This is the ancient Eleusinian trinity made up of the three entities modern Christian theology miscalls *Father, Son and Holy Ghost*. Now, to assure ourselves that these entities *must* be miscalled, let us collect, from the data furnished by our classification-table, all the divine entities there are in the universe:—As a preliminary simplifying of the situation, however, let us take note of the

¹It is the messianic. As will be seen in chapter ix, it is a highly special case of the cosmogonic trinity.

divine 'fragments.' There are, *first*, the seeds, souls or 'broken bread' *i.e.* the *logoi* of the great logos-rampart; *second*, there are the *quanta* or notched lengths, large or small, into which the Time-stream divides itself. These fragments apart, however, the universal scheme shows *four* divinities and four only *i.e.* the Three Women of the triune Heaven *plus* the Time-Christ. Various names for these are:

1	2	3	4
Maia	Meter	Kore	Chronos
Deira(?)	Demeter	Persephone (Athene)	Triptolemus (Dionysus or Helios)
Mary	Mary	Mary	Christ
Nun	Isis	Nephthys (or Maat)	Osiris
Adite	Dyaus	The Adityas (Sevenfold Rita or Logos)	Agni
Omoroka	Tiamat	Oannes	Bel
Empyrean	Soul of the World	World-Heart	World-Breath
Hyperourania	Urania	Logos	Pneuma
Brooding-Bird	World-Egg	Law of Development (Immaterial skeleton)	Fertilising Principle

Now the above four entities constitute and exhaust all the divine *data*, and not all the wit of man can succeed in adding anything to them. On the other hand, if each of these entities be given an endless string of names, and if each name thus given be accepted as indicating a separate god or goddess (or even an ordinary human being), the effect will be a mythological 'system' like the one now existing *i.e.* a master-piece of confusion in which the fact is completely disguised that the ancient legends are ancient science. Incidentally, the grounds that give to heroines and heroes a right to a place in the world-pantheon will be lost sight of utterly. In these circumstances, heroes and heroines will be presented as mere mortals, while the Three Sisters will turn up as old witches, old herbwomen, and (quite commonly) as trees, animals and inanimate objects. A situation will thus obtain comparable to that where a destructive child has been left free to do its worst with some finely-constructed mechanism. The mechanism will be thrown completely out of working order, though certain pieces will, no

doubt, be left sufficiently intact to show that, before the onset of destruction, something remarkable had existed.

But perhaps the effects of *euhemerism* and *polyonymy* are not aptly likened to effects resulting from a force deliberately destructive, but are comparable rather to those resulting from some blind calamity. When, however, we are confronted with the mischief we are now about to take note of *i.e.* the altering of the gender of the four divine entities, this action is aptly so described *i.e.* as wanton destruction of an order and edifice of superlative value: a wanton destruction of the best and earliest fruits of the human understanding. Indeed, of all the confusions we have found the ancient wisdom entangled in, none has proved itself so hampering as this, especially when the mischief has been aggravated by a mingling together of the functions of the mythological entity misnamed with those of the deity whose gender has incorrectly been applied to it. The force of this observation will reveal itself fully in our next trinitarian study *i.e.* that of the Three Women, but the mischief is far from negligible in the trinity we are now considering *i.e.* the Christian or Elusinian :-

The Elusinian or Christian trinity is the trinity that remains when, from the four divine entities consisting of the Three Women and the Cosmic Hero, the outermost of the Three Women is omitted. It is thus the trinity formed by Demeter, Kore and Triptolemus (or Dionysus). Thus, for some reason, in the later Eleusinian mysteries, the 'Oldest Woman' (perhaps Deira by name) became more and more neglected, though, that all Three Women were originally recognised, is proved by the fact that, in the sacrificial rites at Eleusis, the sacrifice was offered up by *three old women*.¹ Perhaps the same cause that brought about the reduction at Eleusis operated also at Delphi, where a reduction of the Three Moirae (Three Fates) was made to two. Whatever the cause, the fact remains that three only out of the four divine entities figured prominently at Eleusis: Demeter the divine mother together with her two divine twins: Kore and Kouros: girl and boy: Kyria and Kyrios: lady and lord: law of motion and motion: Time-law and Time: dis-

¹The Three Women are the Semnai *i.e.* the Venerable Ones.

carnate logos and incarnating agent: the Cross and her Time-Christ.

This, then, is the composition of the trinity that, in the terminology of historic Christianity, appears distortedly as the three male entities: Father, Son and Holy Ghost. The ouranian mother, Demeter, is disguised under the name of God the Father; the hero Dionysus appears correctly (in part, at least) for what he truly is. That is, he appears as the divine Son, but Kore the Holy Ghost, like her mother, is made to masquerade as a masculine entity: a fact that witnesses to the strong hold masculinist monotheism had early taken upon Christian opinion.

More, this initial faulty description of the Christian trinity was followed by a second. For when the all-mother had been given the title of 'father,' the true world-father (*i.e.* Chronos: father-Time: the Christ: the divine *son*) was despoiled of his title. Hence the attempt to present the Christ exclusively as the divine son. But 'son' exclusively the eternal Christ is not. He is not even characteristically *the son*. 'Son' he may be called of the Great Mother in the peculiar sense in which his twin: the equally eternal Kore: is called her 'daughter,' and to this extent there is justification for the old Greek genealogy according to which Chronos was the son of Uranus (*i.e.* of Urania-Demeter); but he is to be regarded as Heaven's son entirely without prejudice to the fact that, *at all times and essentially*, he is the world-father. Thus the Time-Christ (Time the male principle) has a right to the titles of *son* and *father* equally, no contradiction being involved in this, as is shewn by the fact that every mortal parent exemplifies a similar right. Every male parent is, for instance, a son in relation to his own parents and a father in relation to his own offspring. Similarly, the breath of Heaven, in his Christ-hero aspect, is Heaven's *son* sent forth by Heaven the mother to fulfil (literally *to fill*) the law; but he is the *father* of all mortal beings whom he alone incarnates by embroidering their souls about with his own substance where they stand in their cosmic places within the law. Accordingly, the 'son' in the Eleusinian trinity is a quite different entity from the 'child' who figures in the cosmogonic. The 'child' or 'son'

of the cosmogonic trinity is the cosmic embryo ; it is nature made up of characteristically *compounded* entities that, *ipso facto*, are antithetical to the divine (*i.e.* to the elemental : the non-compounded). On this account, the Eleusinian-Christian trinity is to be recognised as representing a more highly elaborated theology than the cosmogonic, taking account, as it does, of the *subdivisions* of Space and Time, whereas the cosmogonic trinity takes *no* account of the divine subdivisions. Hence, where the more complex trinity readily informs us who the Cross and the Christ (the heavenly twins) are, the simpler, cosmogonic trinity is powerless to do so.

There can now be little need to explain who the Holy Ghost is. Obviously, she is the daughter of God who is the world-father's twin-sister or 'bride.'¹ She is the universal law of motion who accommodates the world-breath as in a world-lung. The church invisible is thus the silent word. She is God's will : self-existent before it is 'done.' She is God's covenant and promise : the horns of salvation : the cross and the crescent : the labyrinth and the rock of ages. She is the world-stone, ship, horse, dove, swan, spear, sword, rod, tree. Breathed upon by Time, she (the Holy Ghost : the world-wraith) materialises into natural being, this being the manner in which Heaven's will is done. In relation to the world, the logical Holy Ghost is its *mother* : its *virginal* mother : Mary the Virgin : Athene Parthenos. But in relation to Demeter, she is Kore the Maid, commonly termed 'daughter' (though nearly as often 'sister,' she being the third of the heavenly three). As the underlying model and scaffolding of nature, now clothed and now unclothed according as the Time-stream is flowing through her or not, she is now in material evidence and now not. And because she fructifies under the influence of the world-breath, she is Kore the budder. That is, she is Kore the eternal world-root, world-rood, world-road, world-route, world-rut, world-rita, world-rod : *the rod that budded*. She is the Buddha. The so-called 'rape' of Kore is nonsense. Kore suffers no rape. No Plouton : no 'giver of wealth' : carries

¹Actually, she is to be regarded as no immediate relation of the Christ. This fact is clear when the latter's essentially *eternal* character is recognised. That is, it is the more or less nominal description of the Christ as Demeter's son that gives the Christ, for bride, a *sister* : the church invisible.

her off. Kore is not the bride of Plouton. Rather, Kore is Plouton. That is, as the *logos spermatikos*, she is the world-wealth.¹ She is the world-seed : world-corn : ambrosia : food of gods and men : Mona and Manna : principle of all increase. What 'rape' there is of Kore takes place in the great 'watery' hall (hull : hell : hold : Holda) that is Demeter's own self ; for it is into *Demeter the great hull* or hell that Kore disappears at the deluge when Demeter the Great Black Water submerges everything. But even when buried as hell's innermost hall, Kore still remains the principle of world-wealth. That is, she is Hades : Queen of the Dead : herself, like all the dead, a *ghost*. And there will she remain until the Time-Christ who was submerged with her at the deluge issues forth from hell and begins the resurrection. Then, along with the Christ, the Holy Ghost will suffer incarnation once more and show forth her wealth as the jewel-spangled firmament.

Obviously it is this particular form of trinity that is responsible for all those countless world-legends in which the central figures are a supernatural hero and heroine. In these legends, duly euhemerised and multiplied almost to infinity, God the Son (and Father) appears as the deliverer of the maiden : the Holy Ghost : threatened by the black dragon (Demeter) of death. Indeed, the dragon of death threatens the pair of them, as being the *two* cosmic sacrifices. This one story elaborates itself in *märchen* and saga in exuberant riot, and shows its features abashingly in the rites of peoples poles apart in culture. Thus, 'savage' races tell, in a thousand different forms, a tale that, without changing a feature, has to be retold if one would explain the rites and insignia of the world's most noble orders or the *mysteries* of its loftiest expressions of religion.

¹That is, *she* is the *Dis pater* : the wealthy father. That is to say, she is *Dis mater* : the goddess Fortuna.

CHAPTER VIII

THE THREE WOMEN

The ancient and universally distributed dogma of the triadic Heaven is Christianity's postulate that Space is non-Euclidean. In terms of this dogma is expressed the primordial Christian belief that, if a projectile (some energetic particle, let us say) were liberated at the world-centre to travel through a *matter-empty* Space, it would not travel in a straight-line course outwards, but would, in due course, take the route required to embroider on the heavenly background the features of the Face of God.¹ Further, this same dogma formed ancient Christianity's *double* guarantee of the conservation of energy principle ; for so concerned were the ancients for the preservation of the substance of the Christ-father, that they not only declared him to be boxed up in the logos-lung that gives features to the face of Heaven, but declared that the logos-lung itself was boxed up in a world-orb itself boxed in by the hyperouranian region above the firmament. Accordingly, even those erring Time-quanta who have been led to transgress the lines of the logos-rampart by the erring human souls in whom they have become entangled (only *human* souls *can* transgress the rampart), are saved from losing themselves in the uncharted reaches of the spatial infinite by the walls of the world. And similarly with erring souls.

This dogma of the triadic Heaven is very old. It appears, for instance, in the Vedic hymn earlier quoted² :

" Through the three heavens, threefold the waters flow ; the three dripping vats flow with mead on all sides plentifully."

It gives meaning to the well-known passage in one of the Egyptian papyri that speaks of ' the waters above and the waters below ' : a passage echoed, on the one hand, in the book of Genesis with its account of the creation of the ' firmament ' and, on the other, in Berosus's account of the Babylonian dogma about the divided body of the ' woman ' Omoroka. It is implicit also in that

¹On this point, however, see *chapter xi*.

²Rig Veda 7. 101. 4.

universal and highly primitive notion of a world-egg: a notion that loses some of its apparent quaintness when it is thought of under the Aristotelian notion of a finite Heaven; or, again, when it is recognised as the postulate that clears the deck for action against those difficulties of the science of the first principles that modern thought has capitulated to in its doctrine of the inherent antinomies of the human reason.

It is, too, this particular triad that accounts for most of the triune forms cited at the beginning of the preceding chapter. It accounts, for instance, for the threefold Hekate, the three Gorgons, the three Graiae,¹ the three Semnae, the three Moirae, the three Erinyes or Eumenides, the three Charites, the three Horae, the three Agrauides, and the (original) three Muses. All these differently named triads stand for the threefold Heaven. This triad does not, however, account for the facts that mourning for the dead lasted for three days; that the court of the Areopagus sat for three days; nor yet for the offering of sacrifice to the dead on the third day. The explanation of these requires a recognition of the trinitarian form studied in the next chapter *i.e.* the messianic. To return, however, to the triad of the Three Women.

Ancient and dominating as this triad was, no dogma has suffered greater distortion under the influence of masculinist monotheism. Indeed, one could go so far as to say that the most helpful rule in dealing with triads (and with world-legends generally) is that that prescribes a pause, whenever is met with an instance of three brothers, three kings, three princes, three life-tokens, three familiars and the like, to see if the triad in question may not be identified with the Three Women of the triadic Heaven. A familiar instance is furnished by Homer² where he declares the Three Regions to be ruled over by the three *brothers*: Zeus, Hades and Poseidon. For these three

¹The 'Grey Ones.' The colours associated with Space are black ('night'); blue (sky); grey (mist); purple (blue-grey); green (the sea: the over-sea). All these colours are, it will be noted, associated with mourning and death. Appropriately, in that, when spatial substance is segregated from the Time-stream, dis-carnation or death occurs. Space is thus what world-individuals are before they are born (materialised) and after they are dead (dematerialised). Hence, there is nothing derogatory in the association of Space with death. Quite the contrary. The association informs us why men need not fear death: at least, need not fear it as they do when we conceive death as annihilation

²Iliad. xv. 185.

are the Three Sisters *i.e.* Hera, Aphrodite and Pallas, who, as the universal seat and foundation of things, form the world-tripod. But Homer, besides making of them *three brothers*, makes them also perpetuate the vulgar tradition that dissension and jealousy raged between the Three Women. According to the Iliad :

“ One day Zeus, finding the Trojans whom he was held to favour hard pressed by the Greeks assisted by Poseidon, sent Iris with a threatening message to Poseidon, bidding him withdraw from the battle. To this message Poseidon responds as follows : ‘ Alack, strong though he be, these words are past all bearing. Will he constrain me by violence against my will, though I am his equal in rank ? For we are three brothers, born of Chronos¹ and Rhea : Zeus and I, and Hades lord of the dead. And in three lots were all things divided, and each took his appointed domain. When we cast the lots to me fell the hoary sea that I should dwell therein for ever, and Hades drew the Misty Darkness, and Zeus the broad Heaven (highest, hyperouranian Heaven) . . . Therefore, never will I walk after the will of Zeus ; no, masterful though he be, let him stay quiet in his own third part.’ ”

Then follows a passage illustrative of the monotheistic attempt to make the empyrean or highest Heaven (Maia : Hyperourania : Zeus the ‘ father ’) supreme among the three. For Iris who, herself, according to a true reading of the symbols, is Hermes *herself* (*i.e.* the third Charis : the Law : Kore : Athene : Poseidon), goes on to remind Poseidon that the Erinyes (the Three Sisters regarded collectively : the avenging furies) favour and aid the eldest-born. In this view Homer makes Poseidon concur by consenting to retire to ‘ his ’ domain : the ‘ sea.’ Indeed, at the time the Homeric poems were being written, decay had already eaten deep into the divine gnosis, and not merely does that ‘ euhemerism ’ reign in Homer that obscures the truth that the divine heroes (*e.g.* an Odyseus and an Achilles) are Time-Christ, but there is a complete blurring of the lines of the world-scheme as a consequence of the unlimitedly multiple presentation of gods (whose numbers rightly cannot exceed four), while ‘ plots ’ are super-imposed upon this multitude in which only with difficulty can the time-old features of tragedy (the song of the track) be recognised.

¹It is in keeping with the temper behind this distortion that the threefold heavenly matrix, Space, is made to lose her rank of *element*. That is, she is assigned a parentage, her ‘ parent ’ being, of course, the veritable male principle *i.e.* Chronos : Time : the Christ.

Another notable masculine masquerade of the Three Women is that of the Three Kings *i.e.* the Three Magi who make gift-offerings at the birth of the infant Christ. For the Three Kings are the *Three Women of the Mist*. They are the Grey Ones (Graiae) and Venerable Ones (Semnae) whose cosmic rôle is ritually represented by the three old women who, in the ancient mysteries, offered up the sacrifice. For, as we have seen, in consequence of the cruciform shape of the logos (the character of the threefold Heaven), the Christ becomes a sacrificial offering, dying the death of the Cross, speared by the latter's fifth nail, Alpha and Omega. Hence, the Three Kings are the Three Maries who bewail the crucified Christ at the foot of the Cross. Also the three beautiful women (sometimes two only) who, in ancient Egyptian ritual, bewailed the death of Osiris.

But this character of Heaven (the Cross) that causes the Christ to die, causes him equally to live again, and, at his re-birth, all three stand round and make him 'gifts.' That is, each makes him her own characteristic gift to support him in his new world-journey. The Three Kings of Cologne are, then, as identified with the Magi, the threefold *Maiae*. They are the three Wise Women : the three Norns : Parcae : Moirae.

Another influence that resulted in obscuration of the dogma of the Three Women was one that consisted in the presenting of the threefold division of Space as *temporal* divisions : a practice illustrated by a teaching imputed to Pythagoras whose school did so much to renew the currency of the primordial wisdom. Thus, in order to quicken in his woman pupils a sense of women's special responsibilities as guardians of mankind's religious wisdom, Pythagoras would remind them (so says the story) how each of the four ages of a woman's life had given its name to a goddess. Corresponding to wise, grandmotherly old age, there was *Maia*. To that of the bearing mother, *Meter*. To that of the bride, *Nymph*. To the maiden, *Kore*. Now if we omit the nymph-stage as barely reaching to the full height of divinity, or, to the extent that it does, merging itself in that of the virginal mother, we are left with the three goddesses who correspond to *Maia* the grandmother, *Meter* the mother, and *Kore* the maiden. But the aspects here applied to the life of woman in the temporal

sense, in primitive religion applied rather to the eternal, timeless, spatial feminine for whom age is meaningless. They applied, that is, to Heaven the Magna Mater, *divine* precisely because she is ageless: 'ageless and deathless.' The *three ages* of the Great Mother have, therefore, no meaning in a temporal sense, but they assume high scientific significance construed as the three great spatial regions of the mightily, inseverable, matrix-body of incorporeal Space. For these divisions: these 'women': are they who guarantee, twice over, the conservation of energy principle, and provide evolution with its principle of selection. Ancient religion's dogma of Heaven's 'three ages' was thus ancient science's mode of describing how the Time-Christ was kept in effective preservation and in touch with the fertile seeds of the feminine logos (world-root and world-route) eternally sown in that garden of gardens that is God's own face.

This triad has very familiar associations. It appears, for instance, as the three giants, Og, Gog and Magog. For this double world-heart (double triangle) forms the world-arms, sixfold and everlasting, that stretch their seminal lengths across the Heavens like some titanic giantess, being, indeed, the prototype and original of all giants and all titans. The triadic Heaven thus furnishes the explanation of the Amazons and Valkyries who, duly masculinised, are themselves Og, Gog and Magog. Also the Three Ogres. This 'og' or 'oc' root deserves notice. Forming the root from which our word *ocean* derives, it is a contraction of the *ork* (or *ark*) rendering of the great 'KR' or 'RK' complex that forms an absolutely universal name for the cross-logos. It accordingly appears in such names as Ogyges and Ogygia, the Ogygean Ocean being the mythical Atlantic (the oversea) that submerged the lost island of Atlantis *i.e.* nature supported on its world-prop Atlas: Atlantis: Atalanta: the church invisible. Hence, when the legend says that Perseus turned the weary Atlas to stone by showing him the Gorgon's Head (*i.e.* the logos-head: Alpha and Omega), what is meant is that Perseus the Christ-hero had himself reached the logos-head, while this arrival, in itself, caused the whole world of nature to revert to 'stone' *i.e.* to Atlas: Ogygia: the crystalline, watery, purely soul-form of the logos. For the logos is, pre-

eminently, the stone : the rock-foundation. That is, the supernatural 'ground' of things : the third giantess : Titania the Amazon : Long Meg's long daughter Magog or Morgana : is the world-grit or granite where world-love hardens into stone in order that its erosion-defying hardness may guarantee salvation *i.e.* the resurrection. Thus, the quintessence of Divine Love is *hardness*. The world-heart is flint in the world's own interests. Hence the reason that the Third Woman (the Holy Road : the Holy Rood) was held to resemble her grandmother rather than her mother (Aphrodite-Demeter-Urania), what-though the latter is not what she is painted. For all Three Women are of one mind on the subject of the *plan of salvation* and an essential dogma of the 'plan' is that the climax to the career of each cosmic embryo must be virginal in character.

The same triad, again, gives meaning to the *trident* in the hand of Britannia. Britannia is the world-prytaneum : the world-hearthstone. She is the Third Sister, her trident answering to Athene's spear, but correctly triplicated to say that, though she is only one member of the heavenly three, she yet speaks for the entire house. At Athens, however, where the influence of masculinist monotheism had grown to the point where a rechristening of Athens under the masculine-sounding name of Poseidon (*i.e.* 'Space-image') could be suggested, the tridental symbol was retained for the defeated title of Poseidon. That is, Athene, in spite of her title Tritogenia, yielded up her own proper symbol to a goddess masquerading as a god. This Britannia refused to do, the masculinised Og, Gog and Magog notwithstanding.

However, if what should have been Athene's trident was only a spear, the Delphic Pythoness sat on the tripod : the mark of the Three : the marks of Dea Mater rather than Deus Pater . Apollo. Seated on this tripod, the oracular priestess delivered the oracles of the goddess Pronoia *i.e.* of the logos herself whose priestess she was. And when the priestess was not in occupation, her place was taken by the laurel-branch *i.e.* by the symbol of Daphne the world-tree : the virginal Daphne-Athene : the beloved of Apollo : the bride of Christ : the church invisible. For though the laurel-leaves bind the brow of the world-hero,

they do so only because *Heaven the laurel* binds them there. That is, only Heaven, the feminine principle, can confer a crown, and, by her grace, make of a hero a king. Indeed, at the most unique moment in the career of a hero *i.e.* that of his coronation in Alpha and Omega, the heavenly crown (laurel or other) is triple, each of the three goddesses contributing a crown. Hence the triple papal crown. Hence, also, the *three sticks* that, answering to the gifts of the Magi (Maiae), pierce the Welsh 'gift apple.' For this 'apple' is (for reasons we shall see later) the infant Christ. That is, the infant Christ is that Golden Apple that was destined for 'the most fair.' But, though primarily Athene's apple (she being the 'most fair': 'the maid'), in a very true sense it belongs to all three. Hence the threefold gifts. Hence too the three blue flowers that appear every Christmas morning on the rosemary-bush, the bush itself duplicating one of the flowers in that it, itself, is Mary the Virgin: Rosa Mundi: the Tree of Life: the blue budder: the blue being the blue of the sky and the moonlit Heaven. The Three Blossoms, though they stand for three different entities, formally indicate Hekate *triformis i.e.* Persephone the virgin, triplicated as is customary. That is, this piece of symbolism indicates three *crosses*, triplicating the one distinct entity. This is very common. So Dante, for instance, in the *Divine Comedy* (the old old story: the song of the divine track: *tragedy*) identifying Beatrice with the Holy Logos, triplicates her into the three virginal forms of St. Lucy (Holy Logos), Mary the Virgin (Holy Logos), and Beatrice herself.

Thus, Dante makes Virgil say that three ladies from on high have commissioned him to be his guide, and under Virgil's escort Dante makes the traditional descent into hell: the journey, that is, that, in itself, informs us Dante was envisaging himself in the messianic rôle to which immemorial tradition assigned this journey. For the journey is that down into the world-well the Time-Christ must make when Space is at the flood. The Dante of the *Divina Commedia* is thus Dante-Apollo-Orpheus-Christ and the three ladies from on high are the Three Women. Casting Beatrice for the rôle of the Cross, the poet has cast for himself the rôle of the Christ. That is, the *Divine Comedy*

depicts Dante and Beatrice in the ritually familiar rôles of cosmic heroine and hero, and thereby falls into line with the uncountable instances afforded by *märchen*, saga and classic mythology of celebrations of the Story of the Cross: the Story of the Track.

The three feathers of the *Prince of Wales' Feathers* admit of a twofold interpretation, the ambiguity in connection with them arising out of the twofold significance of the *feather* symbol. Given the one signification, and this badge stands for the Three Women. Given the second *i.e.* that according to which the *feather* answers to *the robe* (*i.e.* the Time-gold), they are the equivalent of the Three Golden Balls: the familiar pawn-brokers' sign diversely explained as a trade-badge of Lombard merchants and as the arms of the Medici family. Accepted in this second sense, the Three Feathers are messianic in significance: a point that will be made clear in the next chapter. Here, however, let us construe the badge in the first and older sense according to which it is the equivalent of the *fleur-de-lis*: the sense, that is, that gave to the earlier Eleusinian hero Triptolemus his name as the *thrice-plougher*: plougher for the Three Women: plougher of the spatial fields of the threefold Heaven. Here, the *feather* is the symbol of Heaven; *this*, on account of the fact that the logos was held to be *the wing* of the soul of the world: of the vault of Heaven. It was the symbol of the Holy Ghost by aid of whom entities appearing in the evolutionary scale are inspired to rise in the direction of the-god-that-is-to-be. Indeed (and as we pointed out earlier), the bird-image of Heaven was an ancient favourite. According to it, Maia, the outermost or highest Heaven (the hyperouranian empyrean), was construed as the brooding-bird who shelters under her wing the bearing mother: *meter* proper: Demeter the world-egg. Hence, that mysterious long-handled egg-spoon that forms part of the insignia of the British crown. For Hyperourania can either be said to be the bird who 'sits' the world-egg, or the handle of the 'spoon' that holds it, the common division between egg and spoon being the firmament or walls of the cosmic cavity: the egg-shell. And the world-egg being the creation-containing region of finite dimensions that functions as Hilda the great hall: as Hulda the great hell: a tradition arose about a magic castle that had,

for its foundation, *an egg*. The castle is nature: the Third Woman materialised. The egg is nature's spatial matrix: the Second Woman. The handle of the egg-spoon is Maia: the First Woman.

As being spherical, Demeter the world-egg is the world-orb. Is she then the Golden Orb of the British royal insignia? Scarcely; or, at least, if so, she is very badly expressed. For Demeter the world-orb should be expressed in crystal; *this*, as a matter of *clarity of language*, considering that the world-orb has to serve Hyperourania as a focussing mirror, generative of a reflection of her that answers to Kore the maid. Hence the ancient notion that Kore 'took after' her grandmother, Maia, rather than her mother, Aphrodite-Demeter-Urania. At the same time, the *water-orb*, no less than the *golden orb*, is aptly represented surmounted by a Cross, the ancient conception being that the Cross exists *without* the orb as well as *within*, in that the Cross within is an expression of the essential character of the hyperouranian region without. Thus, ancient science regarded the orb itself as a middle and unifying term existing between Hyperourania and Kore the logos: a middle term, therefore, between Kore the guiding principle of evolution and the hyperouranian Space that went by the name of Bythos the Unapproachable. The crystal world-egg was thus held to establish a relation between the eternal yet discoverable pattern on which Time builds nature, and this pattern's own remote prototype in the spatial infinite. A crystal orb surmounted by a Cross would thus indicate what Christian teaching meant when it said that the world of created nature was sustained in being by '*the gaze of God*.' Accordingly, Demeter the world-egg being a mirror of this sort, her symbolic rendering as egg would not be fashioned in an opaque substance like gold. And this the more in that (as we have said) the science of the first principles knows of a quite different golden orb *i.e.* the *golden ball*: the *golden apple*: that forms the core of the messianic form; that forms, also, as the infant Christ, the world's 'gift-apple' pierced by the three sticks representing the gifts of the Three Magi (Maiae). The Golden Ball is thus the messianic Christ girt about by the jewelled bands that are Hippolyta's girdle: the

logos-cross. He is, obviously, a quite different divine personage from Demeter the crystal water-orb.

We must not pursue further here the almost innumerable illustrations of the dogma of the triadic Heaven, but must be content with a repetition of the rule stated earlier to the effect that, before one attempts to read more abstruse meanings into any one of the ubiquitous 'threes' of mythology, one should ascertain whether this great yet simple triad will not suffice for an explanation. For instance, wherever one meets with three-handed gods, three-armed gods (*e.g.* the 'arms' of the Isle of Man), gods with three swords issuing from the mouth, three trees, three ships, three horses, three swords, and the like, one must recognise an expression of the dogma of the Three Women. This triad is also the one that should be uppermost in the mind when what is looked for is the significance of armorial bearings. For heraldic art would suffer a landslide deprived of the dogma of the Three Women; deprived that is, of the dogma that, asserting the non-Euclidean character of the middle region of Space, stands as the double guarantee of the principle of conservation of energy.

Now what remains of this chapter we propose to devote to the consideration of an outstanding notion of folklore *i.e.* that of the 'familiar': an obscure notion that we explain by aid of the concept of the triadic Heaven. Our motive in concentrating on this feature is that, by so doing, we may sweep away all those false notions modern thought is acquainted with under the terms of *theriomorphism* and *fetishism*. For (we are going to suggest) genuinely primitive religion did not know of any worship of animals; nor yet of inert objects. Rather (we shall say), a great cloud settled upon ancient wisdom, with the consequence that the key to the highly imagistic terminology employed in the expression of it, disappeared. Hence the appearance of what we may call 'symbolic husks' *i.e.* ancient symbols salvaged by the vague sanctity that still clung to them, but symbols *meaning-bereft*. These husk-symbols it is that have so woefully misled later opinion about primitive religion. This view we can illustrate by means of a valuable appendix Mr. Sydney Hartland

has appended to his *Legend of Perseus*¹: an appendix that reveals the persistence with which the folk-tales have held to the idea of certain 'supernatural helpful beasts' (or helpful objects) regarded as the 'familiar' of the hero. Now what we here propose is to raise the question of the meaning of these 'beasts' and 'objects.' For meaning they certainly must have. It is not credible that a cultural feature so emphasised and so universal should be meaningless. Now the clue to the meaning of these helpful entities is suggested by the lists themselves; for a mere glance at these shows the persistence with which the number of 'beasts' (the possession of which usually forms the hero's birthright²) runs to *threes*. And even where the beasts or objects are not stated to be three in number, the *various kinds* are, very generally, stated to be three. Now this *three*, in itself, forms a clue in that we know that four divine entities exhaust everything there is in the universe, while these four divide up into a *one* plus a *three*. And as the hero himself is the one, the suggestion obviously is that his threefold divine complement in the scheme of things is the three *i.e.* the Three Women, and what we have here to explain is how this particular beast and that has come (apparently so strangely) to be identified with Heaven.

Already we have explained³ how Heaven came to be *the bull*: the *first* bull in contrast to the second. Heaven is the bull because she is the 'horned one'; and she is horned because she is Space whose face is the moon, while the moon's own symbol is the crescent: the horns. Accordingly, Heaven is the horns. But the quintessential part of Heaven is her inner core or heart (*i.e.* the double heart or logos-cross that is the feminine cosmic sacrifice, saviour or *soter*). That is, Heaven is essentially *the saviour*. And being, at once, the horns and the saviour, the horns themselves came to be known as the saviour: the horns of salvation. (The single horn, it might be noted, appears as the cornucopia, symbol of the world-wealth, from the mouth of which ancient art showed the Christ-child

¹A very learned and valuable study full of matter but one that is totally unilluminated. It is, however, as an account of the prevalence of the notion of the Immaculate Conception, that the subject-matter of this work bears so very closely on the study we are here engaged on.

²*Congenital* is Mr. Hartland's own description.

³Chapter ii

emerging.) Now a horned god was called a bull, and the feminine saviour, wearing the horns of salvation, became *the bull*; and it is ironical that, when Heaven ('Darkness': 'Night': the 'Black One') came to be identified with the devil, the saving horns of the universe became the unique mark of the Spirit of Evil. However, the bull is nowhere to the fore among the hero's 'helpful beasts,' the prominent forms being horses, dogs, wolves, foxes, bears, hares, lions, hawks and eagles. Let us, then, discover the symbolic significance of these:—

If we recall that The Three quite habitually took one another's names: more especially that of the Third Woman: the logos: we shall have no difficulty in understanding why Heaven was called a horse (the *three horses*). The logos is a horse for the reason she is a ship (or a car, or a chair, or a chariot, or a throne) *i.e.* because she is the *carrier*. She is the Magic Carpet: the winged sandals: Hermes: essentially *the transporter*. Indeed, the Cross as the supernatural steed is almost as outstanding a symbol of the logos-cross as the divine ark or ship. Thus, the *logos as horse* accounts for Diomedes' fleshing-eating mares whose capture formed one of the twelve labours of Herakles. The mare(s) here answers to entities like Alkestis and Eurydike. That is, the cosmic mare is the cross or church invisible that has to be brought forth from hell by the Christ-hero into visibility. The logos-horse explains also Achilles' magic steed who warns and forewarns her rider, precisely as the Argo forewarned her crew. For this magic steed is Pronoia: the Holy Ghost: the 'one who knows' and who fore-knows. This horse-symbol explains, also, the Vedic Harits (*i.e.* the Three Charites named from the Third Charis: the *charita*: the *rita*). It explains, too, the ass on which the Christ rode, in triumph, into 'Jerusalem'; rode, that is, into the capital of the City of God. For the capital of the logos (City of God) is the logos-head: Alpha and Omega: the fifth nail of the cross: Calvary. Hence its fated rider. And just as the ass carried the Christ into the sacred capital, so the magic steed Gran carried Siegfried across the frozen fire-ring of Brynhild who is to encompass his death. Needless to say, the horse, being the logos, was, like the ship, sacred to Athene. Sacred also to her double, Poseidon. Sacred

to her because the mystic horse (like the ship) *is* Athene, *is* Poseidon, *is* the 'spatial image.'

The symbolic horse explains, too, the most ancient form of the Gorgons *i.e.* the equine. The Gorgons Sisters are the heavenly triad, and the youngest Gorgon, Medusa, is herself the logos and styled mortal because she is the sacrificial world-saviour who dies when the hero returns to her head *i.e.* to the logos-head. Thus Medusa, like Athene, *is* the shield: the world-shield: and her head is the head that turns the world to 'stone' when the cosmic hero enters into it. Hence the placing of the Medusa-head in the centre of Athene's shield *i.e.* because the logos-head *is* at the centre of the world-shield *i.e.* the logos. Hence, too, the story that this Gorgon was the mother of the steed Pegasus. For Medusa the logos is Ked's Cauldron that brews the brew of the Water of Inspiration. She brews and rebrews, that is, as the steed Pegasus: the principle of inspiration: the Holy Ghost: the world-inspirer: the world-lung.

The same equine imagery, greatly debased, explains also the metamorphoses Demeter was supposed to suffer into horse-form, and the escapades she was said to enter into with Poseidon (also in horse form). For Demeter, basically one with Kore (*i.e.* with Poseidon: with Athene *parthenos*), is, in a sense, herself the mystic horse. That is, basically, she is Pegasus the Holy Ghost. These tales told of Demeter accordingly measure the depths to which the old divine lore had been dragged down even in very early Greek times.

Hence, too, the original meaning of the Satyrs. For these, originally, were the equivalents of the maenads. That is, they were the nurses, guardians and attendants of Dionysus the world-hero, the Christ. That is, the Satyrs were *not*, originally, *goatmen*. *They were horse-women*. That is, they were the original *Gorgons* and the original *Centaur*s. But they, too, suffered the usual nominal masculinisation with all the debasement subsequent on this. Thus the conception of the mystic horse-woman suffered degradation from such an image as that of the centaur Chiron: the *feminine* and *virginal* Holy Ghost who was the teacher of heroes: to the *male* Satyr-forms the characteristics of whom need no delineating. The responsibility for this

degradation rests largely with the *comic spirit* duly reinforced by ignorance.

The Third Woman or logos was also a *dog*. This, because the logos is the *growler*. (*Why* she growls we will not here say. The matter is gone into in detail in our next volume.) The logos as growler is the Hound of Heaven. That is, she is Athene's hound: the hound of Artemis: the hound that, like the horse, tree and ship, is Athene (Artemis) herself. She is, accordingly, the dog of Odysseus, Argus (significant name), who fell dead with joy when the wanderer came home. Inevitably, in that the logos-cross must die even as the Christ-hero himself dies, when the latter enters Alpha and Omega *i.e.* 'home.' The dog-logos is, also, that 'hell-hound' Beth-Gelert, the faithful guard that, seeming to be the destroyer of 'the son,' turns out to be his preserver. She is also the three-headed dog Kerberos who takes charge of the dead in hell. For the dog-logos (indeed the entire threefold Heaven) is hell and is death. Hence the use of her characteristic colours to indicate death. Hence, too, the theological significance (*i.e.* that of the resurrection) of that raising up of Kerberos out of hell that formed one of the labours of Herakles (the Christ). For the dog thus raised up by the hero is the world-heroine. It is the Holy Ghost. It is Persephone brought back by Helios. It is Eurydike brought back by Orpheus. It is Alkestis brought back by Herakles. It is the capture of the mares of Diomedes. It is all the Heraklean labours that, one and all, are the self-same labour of the resurrection told in religion's wonderfully varying imagery and symbolism.

As belonging (like the bear) to the growler or dog category, we might have passed over without comment the *wolf* symbol of the logos. The very wide prevalence, however, of the notion of *lykanthropy*¹ demands a reference:—The logos or growler was symbolised as a growling wolf. Indeed, in Greek at least, the wolf was styled the logos, the Greek term *lykos i.e.* wolf, being fundamentally the same as *logos*. Accordingly, since mortal forms, at death, revert to the logos-state, they revert to the *lykos i.e. wolf* state. That is, in terms of ancient imagery, death was a transformation into the wolf-state. When, however,

¹The notion that men are supernaturally transformed into *wolves*.

the key to the meaning of the old imagery was lost, legends arose asserting that men were turned into wolves. The mental movement is, obviously, the same as that previously referred to where it is said that men were turned into *stones*. For men were said to have been transformed into stones because the one root name serves both for the cruciform *law of motion* and *stone*. Thus, all that *lykanthropy* is based on is the fact that all mortal forms, at death, revert to the *logos-lykos-lech¹-luck-logh* state that constitutes the discarnate, supernatural, purely *soul* state. In sum, *lykanthropy*, like *theriomorphism* and *fetishism*, bespeaks misunderstandings due to men's failure to grasp the meaning originally attaching to mankind's most ancient religious symbols.

As for the hare, the *logos* is the hare (and the deer) in the sense that she is Atalanta. The *logos* is the hare because she is the swift runner. This, in that the law of motion must necessarily out-run motion (Time) until the latter arrives back at the *logos-head*. For the law of motion will always lie ahead of the runner in that she is always the runner's *road* spreading out in front of him. At one moment of his career, however, Time may be said to draw abreast with the Time-law *i.e.* at the great world-pause when Heaven holds her breath: holds, that is, all-Time prisoner in Alpha and Omega. Hence the relevance of the tale of the Golden Apple (Apples) told in connection with Atalanta and Hippomenes.

The lion. The lion is the king of beasts: king of roarers. That is, he is royal. Accordingly, the law, who is royal and super-royal (*i.e.* because she is the *king-maker*) is said to be a lion. And she is said to be the eagle (and the hawk) because she is *the claw*. The *logos* is the grabber: the scarab: the crab. She is the vulture, the sphinx and the griffin. Her clutch is universal and constrains all. As life, her ineluctible 'hither to me' subjugates the world and leads it onward and upward. As death, with the faultless memory of the super-friend, she brings comfort to every man: 'Yet will I remember thee.'

These observations explain, then, the 'beast' aspect of the Three Helpful Beasts. A word remains to be said concerning

¹Lachesis is the Greek goddess *Fate*, *Lachos* also is *fate*. That is, it is the *luck*: the *logos*. Ch. the Druidic *loghan* or *logh*: the oracular *speaking-stone*. Also, Cromlech the death-stone.

the 'helpful':—Mankind's most ancient stories, as embodied in *märchen* and saga, are strongly marked with the idea that the hero is the *protégé* of his Three Familiars. To these, he stands in the relation in which, for instance, Arthur stands to the Three Queens, or in that in which Dionysus (or Triptolemus) stands to the Eleusinian goddesses. For though, in one sense, the divine hero is The Three's knight and man, in another and more pronounced sense, he is their child and nursling whom they follow with their eyes from the cradle to the grave. Accordingly, one name for the logos is *liknon*: the cradle; while one of the many Dionysian titles is *Liknites i.e.* the cradled. That is to say, Nun's *lik*, 'stone' or logos is Nun's cradle for a hero: Virgil's *mystica vannus Bacchi*. The same notion appears in the more familiar term *grail*, an early form of which was *gradal i.e.* cradle, and the Seven Sisters or seven logos-women (Amazons: Titanesses: Valkyries) are the maiden-knights of the cradle: the 'armed guard' of virgin-nurses who, in the ancient rituals, appear clanging their spears on their shields to keep away all hurt from their nursling. And all through his life, even after it has fallen to him to do the daring deed on their behalf, the world-hero remains the object of the Three Women's solicitude. The two senses are not contradictory and do not even interfere with one another, human life itself quite commonly presenting the same contrast in the same relationship. And folklore, with true instinct, laid hold on this contrast and made much of it in the notion of the divine hero's supernatural *familiars*. But now let us look at the evidence that has served as text for the foregoing:—

Mr. Hartland's appendices A and B to the third volume of his *Legend of Perseus* present, among others, the following instances¹:

¹There is also an impressive number of *two* 'familiars.' These are to be compared with the two goddesses at Eleusis, the two Moirae at Delphi, and the two goddesses in the Christian trinity of *Father, Son and Holy Ghost* so called. On this, see *chapter viii* above.

<i>Authority.</i>	<i>Country.</i>	<i>The Helpful Beasts.</i>	<i>How Obtained.</i>
v. <i>Folklore</i> , 156.	Donegal	Horses, ¹ dogs and hawks	Congenital.
i. <i>Grundtvig</i> , 277.	Denmark.	Horses, dogs and sparrow-hawks	Congenital
i. Campbell, 93.	South Uist.	Lion, wolf and falcon.	Gratitude for dividing carcass justly.
Cavallius, 354.	Sweden	Bears, wolves and foxes.	Given by parent animals.
Kuhn und Schwartz, 337.	North Germany	Bears, wolves and lions	Given by parent animals.
i. Comparetti, 126 ; and Crane, 30	Pisa.	Lion, eagle and ant.	Gratitude for dividing carcass
Cavallius, 95.	Sweden.	Bears, wolves and foxes.	Given by parent animals
Zingerle, K. und Hausm, 35, and Busk, Hofer, 207.	Tirol.	Three dogs.	Left to hero by his father.
Grimm, i. <i>Tales</i> , 419.	Hesse.	Bears, lions and wolves.	Given by parent animals.
Stier, i; and Jones and Kropf, 110.	Hungary.	Wolves, bears and lions.	Given by parent animals
Leskien, 544 (from Rados-tova).	Bohemia.	Wolves, bears and lions.	Given by parent animals.

¹These plurals are errors that have crept into the telling of the old tales since their scientific meaning evaporated out of them. This is shown by the fact that, when only one type of beast is indicated, the number is specifically given as *three*.

<i>Authorsty.</i>	<i>Country</i>	<i>The Helpful Beasts.</i>	<i>How Obtained</i>
Schott, 135.	Wallachia.	Fox, wolf and bear	Given by parent animals.
i. <i>Mélusine</i> , 57	Brittany.	Hare, fox and bear.	Gratitude for sparing lives.
Meier, <i>Märchen</i> , 204	Swabia.	Bear, wolf and lion.	Gratitude for sparing their lives.
Zingerle, K. und <i>Hausm.</i> , aus <i>Suddeutsch.</i> , 260	Tirol.	Fox, wolf and bear.	Gratitude for sparing lives.
Schleicher, 54.	Lithuania	Hare, she-wolf and lioness	Gratitude for sparing lives
i. Campbell, 98	Berneray.	Fox, wolf and hoodie.	Gratitude for dividing carcase justly
Dasent, <i>Fjeld</i> 237 (from Asbjørnsen).	Norway.	Lion, falcon and ant.	Gratitude for dividing carcase justly.
Bernoni, <i>Fiabe</i> , 50.	Venice.	Three dogs.	Given by priest.
ii. Kirby, 6 (from Kretzwald).	Esthonia.	Three dogs.	Sold by one-eyed old man.
Schleicher, 4.	Lithuania	Three dogs.	Given by man in exchange for calves.
Waldau, 468.	Bohemia.	Three dogs.	Given by butcher in exchange for sheep.
Haltrich, 101.	Transylvania (Saxon).	Three dogs.	Given by butcher in exchange for goat and cock.

<i>Authority.</i>	<i>Country.</i>	<i>The Helpful Beasts.</i>	<i>How Obtained.</i>
ii Strackerjan, 330	Oldenburg.	Three dogs.	Given by man in exchange for sheep left by hero's father.
ii Strackerjan, 333	Oldenburg	Three dogs	Given by man in exchange for cow left by hero's parents.
Pitrê, <i>Toscane</i> , 9.	Tuscany.	Three dogs.	Given by a fair gentleman in exchange for cattle.
ii. <i>Rivista</i> , 28	Maremma	Three dogs	Given by man in exchange for cattle.
Visentini, 85.	Mantua.	Three dogs.	Given by man in exchange for corn.
De Gubernatis, ii. <i>Zool Myth.</i> , 36 note	Piedmont	Three dogs.	Given by hunter in exchange for sheep.
Coelho, 114 (English version, 61).	Portugal.	Three dogs.	Given by Our Lord, disguised as beggar, in exchange for sheep.
x. <i>Bibl. Trad Pop. Españ.</i> , 258.	Extremadura.	Three dogs.	Given by old man in exchange for cows
x. <i>Bibl. Trad. Pop Españ.</i> , 249	Extremadura.	Three dogs.	?
ix. <i>Rev Trad. Pop.</i> , 173.	Brittany.	Three dogs.	Obtained in exchange for cow.

<i>Authority.</i>	<i>Country.</i>	<i>The Helpful Beasts.</i>	<i>How Obtained.</i>
Grimm, i, <i>Tales</i> , 420.	Germany.	Hare, deer and bear.	?
ix. <i>Rev. Trad Pop</i> , 280.	Brittany.	Three horses.	Taken from castle of foes slain by hero [In the abstract of the tale given by M. Sébillot it is not explicitly said that hero made use of horses.]
Romero, 129.	Brazil (Portuguese).	Three horses.	Taken from palace of ogre.
Vinson, 56.	Basque Provinces.	Three olanos (dogs).	Taken from castle of ogre conquered by hero
Wolf, <i>Deutsche Hausm.</i> , 369.	Odenwald	Three horses.	Taken from uninhabited castle.
Romero, 83	Brazil (Portuguese).	Three dogs.	Issue from head of old woman slain by hero
Thorpe, <i>Yuletide Stories</i> , 300 ; and Dasent, 131 from Asbjornsen.	Norway.	Sword, ship and art of brewing 100 lasts of malt	Given by one-eyed hags whose eyes hero has stolen.

CHAPTER IX

THE MESSIANIC TRINITY

The final form of trinity to be considered is also the most complex. So complex is it that no fewer than three trinitarian relations have to be analysed out of it before the terminology that has grown up about it can be made intelligible. As its title of *messianic* indicates, this trinity is intimately connected with the mortal-god-that-is-to-be *i.e.* the material, transient form : ' Aio ' : in whom is gathered up, for a period, the whole fulness of the dual Godhead. This trinitarian form, accordingly, answers to that that emerges when the world-breath is indrawn from the fields of Space to the ' top ' of the world-lung we have variously named as logos-head, summit of inspiration, mount of God and Alpha and Omega. The ' top ' of the Time-law or world-lung is thus the point common to the two triangles in the Double Triangle constitutive of the Cross. It is the point of intersection of the cross-arms and represents (for reasons given fully in *chapter xi*) the *middle* as well as the *beginning* and the *end* of the Christ-journey. Now, at the cosmic moment when Time the world-breath enters into this point, he, the world-father, is the whole of himself at one single point. Concentrated into a knot : wound up into a ball : and posited in the logos-head, Time now presents a unique temporal situation that is, indeed, celebrated by a world-pause. For here, Time the unresting *rests* ; Time the unpausing world-breath *pauses* in one of those rhythmic pauses that are a characteristic of all breathing. The *world-star* rests in the *world-crescent*. The world-Christ is transfixed into seeming immobility at the centre of the crescent-cross. Hence the esoteric meaning of the Delphic E *i.e.* ☉ This meaning is (as so many of the ancients held) *five i.e.* ' never-say-die.' " O death, where is thy sting ? "

The next point to be noted in connection with this trinity has to do with the size of the logos-head. For, mere point though it is, Alpha and Omega *has size*. It does not even constitute the extensional minimum. Rather, in its capacity of world-nostril, the logos-head is triple-compartmented. Hence the

first of the three aspects that have to be analysed out of this trinity. For the world-nostril shows the places of the two nostril cavities and the partition (*septum naris*) that separates them. Or, to vary the image, the Sepulchre of Christ shows the place of its double doors and the tomb-interior situated between them. For, since Time must always travel the one way, Alpha and Omega must have its entrance and its exit with a space between these for the immolated one to rest in on Holy Saturday. The Lesser Cave (that appears so persistently in connection with ancient places of worship) must show its double-doors into the first of which a mortal enters (the suffering Son of Man), while out of the second a god emerges (the resurrected Christ): the Christ-child. The world-ring that forms the world-circlet or crown of thorns is a double split-ring and produces the effect of being three-compartmented.

Now the Time-Christ, wound up into a Golden Ball as he enters into his rest in the world-tomb, was regarded as passing 'simultaneously' through these three points: Alpha and Omega's three compartments. Hence the emergence of the practice of describing the Christ himself, when he occupies this unique messianic position, as *threefold*. Hence the *three* Golden Balls: the *three* Golden Apples. Hence, also, the Three Breaths, the Three Shouts and the familiar Three Cheers, the hip-hip-hurrah of which is the *hippa-hippa-arach*; that is, horse-horse-altar. These are the three pants of the world-breath as it passes through the triple divisions of the world-law's highest altitude. Hence, also, the 'three words, pointed with light' that are spoken of in the Vedic hymn quoted earlier.¹ Also the three 'gouts of gore' that, in the Grail legend, fall from the mystic lance (the latter, like the sword, a symbol of the logos-cross):

"Sir² Galahad, Sir Percival and Sir Bors met in the forest, and rode together to the castle of King Pelles. There they supped, and after supper they beheld a great light, and in the light were four angels bearing up an ancient man in bishop's vestments, and they set him down before the table of silver, on which appeared the Sangreal. . . . Then other angels appeared bearing candles, and a spear from which fell [three] drops of blood, and these drops were collected by an angel in a box."

Thus, the logos-head being the fifth nail of the Cross, it is the

¹Chapter ii.

²Baring Gould. *Curious Myths of the Middle Ages*. II. xi. 348.

tip of the spear that transfixes the dying male saviour. And as the latter is the blood of the universe (as well as the breath), his passage through the three compartments of Alpha and Omega is described as the dropping of three drops of blood. The latter, accordingly, answer to the 'three steps across the world' that, carrying the Christ across Alpha and Omega's three spaces,¹ carry him from this world into the next *i.e.* into the next world-aeon. Hence the meaning of the title of *pontiff* (*pontifex maximus*) for the Christ situated in Alpha and Omega. As the three Golden Balls, the messianic Christ shows one ball in the old world, one in the next world, and one that is common to both worlds; hence, one that forms a bridge between the two worlds, old and new.

Now, fine-drawn though the symbolism of the Three Golden Balls is, it is that that is responsible for the entire conception of a cosmic Easter with its three days that are yet but one day. Hence our ability to say why mourning for the dead in some parts of Greece lasted for three days; also, why the dead were thrice invoked; also, why sacrifice was offered to them on the third day. It was in consequence of the time-old belief in a cosmic Easter lasting three days on the third of which the Christ who had died on Good Friday came to life again. The third messianic day: Easter-day: was thus the day on which the cosmic sacrifice became fully effective in the world-resurrection. (We could, indeed, say it was in consequence of the ancient belief in the saving virtues of *number five*: 'never-say-die': the ring-headed fifth nail of the Cross with its three spaces that, though simultaneously death-dealing and revivifying, tips the balance definitely in favour of life and causes death to be swallowed up in life's victory.) And we see also why the court of the Areopagus sat for three days. The world-court and the world-law form a single entity in the one cosmic principle of the logos. That is, the logos is the world-court as well as the world-law. And the world-court had its president: its king.

¹Cp. Tennyson's *Lady of Shalott*, who, at the moment the curse came upon her (*i.e.* at the moment when, with the coming of Lancelot, death came upon her); 'left the web (nature) and left the loom (logos); took three paces through the room.' Actually, however, these three spaces form the head-room of the *Lady of the Mere*: of the mermaid *herself*. It is Lancelot (the Christ) who has to take the three paces through it.

The latter the logos herself makes for herself by means of her circlet (logos-head: Alpha and Omega). Crowning the hero with her ring, the latter (the logos-king: *Rhadamanthus*) by favour of the court (by *courtesy*, that is to say) presides *over* the court when the latter holds her Grand Assize at the day of judgment; that is, at the messianic world-Easter. This assize lasts three days during which the horn of salvation *in excelsis* (*i.e.* Alpha and Omega) sounds the last trump and the last post, rallying to their places in the logical series *all souls* to hear the Great King pronounce the Great Judgment. Three days therefore (according to the gnosis) the cosmic Grand Assize lasted, and three days accordingly, in imitation, the world's smaller assizes were made to last. So, too, did tournaments, very often. Thus the three-day sittings of the Areopagus were determined by the length of time it took the Christ-pontiff to bridge the gap between one world and the next. This period: the Day of the last Trump: the mind has found ease in spacing out as three separate days in time. Folklore illustrates this. There is, for instance, a gipsy story¹ concerning a cosmic hero about to come to final grips with the dragon (of death). This story tells how the hero is led to the brink of a precipice (brink of the world-well: Alpha and Omega), and how, here, he grows almost infinitely small, creeps into the left *ear*² of a horse's head (*i.e.* head of the mystic horse: the logos' *own* head) and emerges triumphant from the right ear.

However, in addition to the three spaces distinguished in Alpha and Omega (two tomb-doors and a tomb-interior), and the Three Balls into which the Golden Ball is triplicated, we must distinguish in this messianic trinity the triplicity of the messianic form itself *i.e.* the Great Head. Thus, at this unique moment, the Golden Ball, occupying the world-tomb, has centred about him *all Space* (*i.e.* the Three Women who form the one world-woman: Heaven the Magna Mater). And these twain, impinging as they do upon one another in the world-nostril, beget, in virtue of the impingement, a third form: a compound, mortal, transient form that differs from Space and

¹Hartland. *Legend of Perseus*. iii. 15.

²The world-ear, like the world-eye and mouth, is often substituted for the world-nostril.

Time alike in that it gives a unified expression of the virtues of both. This is the Great Head; a *material* form that exists but for a brief space, but who yet gathers up into himself the entire fulness of the dual Godhead. Accordingly, this form exemplifies the cosmogonic trinity *in excelsis*. That is, viewed from this particular angle, the messianic Great Head: the messianic trinity: is the cosmogonic trinity. He is the three-in-one and one-in-three perfectly expressed as a temporary absolute. He is the undivided Godhead expressing itself as evolution's origin and goal. From the Great Head all flesh comes. To the Great Head all flesh goes, understanding by 'flesh' the entire cosmos.

Passing from the account of what this messianic form 'Aio' is, we come now to the vexed question of what tradition (long since grown wholly unsure of itself) has declared it to be: to a much more superficial aspect of the question, that is. Indeed, the superficiality of the (later) traditional view is made clear by the fact that the arguments therein have centred principally about this entity's *name*. Or, rather, they have centred round the meaning of certain names having the general structure of the name Aio; for instance, the Greek Iao, the Hindu Aum, the Jewish Amt (*i.e.* Emeth) and the Gnostic Iar, these being versions of the name we render as AiO. Let us note the meanings that have been read into these characteristically triple name-forms:—Putting aside for the moment the more worthless interpretations of the entity named by these names, we begin our analysis by pointing out a confusion-engendering tendency that rules even among the more worthy. This is the tendency to represent three highly important but quite different conceptions by this one form of name. The three conceptions are:

- (1) God's seal;
- (2) Alpha and Omega;
- (3) The Star-in-the-Ring formation.

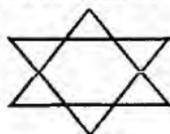
Now with all three conceptions we are already familiar. *God's seal* is the logos. It is Hermes. It is Bulla the horns of salvation. *Alpha and Omega*, again, we know. It is the centre of God's seal. It is this seal's innermost and loftiest point. It is the Holy of Holies. The *Star-in-the-Ring* form also we know.

It is the goal of evolution. It is the living core of the messianic form. It is the Time-Christ, the world-king, seated in the world's coronation-chair.

Now, so far as our own form, AiO or OiA, is concerned, we have only to say that the meaning to be read into it is the third. That is, Aio symbolises the essential structure of the messianic form. It is the living core (the breath and the nostril) of the Great Head. Now let us look into one or two of the remaining triple forms. Consider, for instance, the Jewish Amt. What does Amt signify? Well, concerning the first and last letters of the three, there can be no difficulty. Constituting the first and last letters of the Jewish alphabet, they are the equivalents of Alpha and Omega, the first and last letters of the Greek alphabet. Accordingly, they stand for that unique point on the Christian cross that forms the beginning and the end of the cyclic Time-law. They stand, that is, for the sepulchre and the crib-manger of the Time-Christ. But this unique point, situated as it is at the intersection-point of the crossed arms of the cyclic logos, forms also the *middle point* of the Time-law. This it does in consequence of the fact that the Christ, in one complete journey round the Cross, has to pass *twice* through Alpha and Omega. Hence the consequence that the letters AO and AT stand also for the *middle point* of the cross-logos. In sum, they represent the unique point on the Time-law that constitutes its beginning, its middle and its end: the beginning, the middle and the end of the Cross. Now, this fact that Alpha and Omega (Aleph and Taw) stands also for the *middle* of the logos-cross, the Jewish triple form seeks to stress by the insertion, between *aleph* and *taw*, of the middle letter of the Hebrew alphabet *i.e. m.* The Jewish Amt of the Rabbinic writings thus amounts to a long-drawn-out indication of Alpha and Omega. That is, it stands for the ring-point of the logos-cross. It stands for the Mount of God where the Christ and God meet face to face. It stands for Mount Horeb-Sinai-Ararat.

However, Jewish commentators themselves attribute a different signification to Amt, identifying it though they do with God as 'the beginning, the middle and the end.' Emeth is (they say) *God's seal* and it is Truth. And, truly, *God's*

seal is Truth in that it is God's Troth: God's Covenant: God's Promise. That is, it is the logos-cross, the five 'corners' of which (the five stigmata) form the 'seal' that, in little, God the mother has stamped upon the face of every man as his facial features. If, therefore, Emeth is God's seal, its meaning is not Alpha and Omega: not simply that point *on* the logos representing its *beginning*, *middle* and *end*, but the entire logos. That is, it is the cross within the circle: the rose within the oval: the generative principle of gravitation within the world-egg: Solomon's Seal or Seal of David: the seal that disguises its true cruciform character by the subsidence of the higher triangle into the lower thus:



If, therefore, Amt means *God's seal*, this meaning has been superimposed upon a form that, in itself, fails to indicate the fact. And religious symbolism is not a matter of arbitrary choice. *It is a language*, and one ruled by rules that, in their own sphere, should be as strict of those that rule, for instance, in the letter-number-sign language of mathematics. Like this latter language, they are expressions of objective facts that cannot be fashioned at will. But now let us look at the Greek triple form *i.e.* Iao.

Now, where Amt is Alpha and Omega, and the Seal of God is the logos (where, that is, both these symbols are purely spatial in significance), the signification of Iao includes a Time-factor. For Iao is messianic, and no messianic form is possible where no Time element is. Thus, Alpha and Omega, in herself, is not messianic in that she is static and changeless. She is a point on a line. She is a fixed situation. In order for her to become part of the messianic form, the column of movement must come and link itself up with her after the manner that makes Time the world-pontiff whose substance bridges the gap between this world and the next. Indeed, in order for the messianic forms to be begotten, *all* Time must come and lodge within her: between her double-doors. Now this position the Time-Christ occupies only once in the cosmic year *i.e.* at the end

of the Great Year : at the end of one complete life of the cosmic embryo that is, also, the beginning of the next. Accordingly, the connection between the messianic form and this particular season of the Great Year is vital. It is decisive. Hence, that the Greek god Iao was messianic is made clear by the fact of his extremely close association—an association so very close that it amounts to identity—with an entity made to go under the name of the *Great Name* that, itself, is identified with the name *Abraxas*. On the subject of *Abraxas* and the 'Great Name' we may quote the following :

" The¹ ' Great Name,' with its normal titles, is often to be observed interpolated by a Gnostic hand upon works of a better period and creed [*i.e.* historic Christianity]. . . . The most interesting . . . that has come to my knowledge, as unmistakably pointing out the deity really understood by the name *Abraxas*, is a work discovered by myself amongst the *miscellanies* of a small private collection (Bosanquet) In this, we behold the familiar Pantheus with head of cock, cuirassed body and serpent legs, brandishing the whip and driving the car of Sol, in the exact attitude of its proper occupant, Phoebus. In the exergue is the salutation, CBAO ; Glory unto thee ; on the reverse, in a cartouche formed by a coiled asp (precisely as the Hindoos write the Ineffable Name, *AUM*), are engraved the titles IAO ABRAXAS, attesting that one deity alone is meant, and that one to be the Sun, the Ruler of the Universe "

Now the God *Abraxas-Iao* is the winged disc : the basiliscus. That is, it is an entity quite different from the sun. To learn who and what the basiliscus or king-disc is, however, let us look a little closer at this word *Abraxas* itself that is recognised as the equivalent of the god Iao (*Aio*). Now the term *abraxas* is made up of letters that, in the Greek notation, make up the number 365 ; make up, that is, the number of days in the ordinary solar year that the ancients varyingly numbered at anything from 360 days (the famous Babylonian year) to 365. If, then, we substitute (as dealing with religious matters we must) *cosmic* days for *ordinary*, and *all* Time for an ordinary year of Time, we understand that *Abraxas* is Time when he arrives back in Alpha and Omega : an arrival he makes once in the course of the cosmic year and then, invariably, on the 365th ' day.' But, because on this day Time is most characteristically himself as being *all* of himself gathered up into a single spot, he is styled

¹King. *The Gnostics and their remains.* p. 319.

the 'three-sixty-fifth' *i.e.* Abraxas. But Time on the three-sixty-fifth day of the Great Year is messianic, being then integrally linked up with Alpha and Omega *in the middle of the universe* : the sole place where he can be *the anointed*. The substance of his being is so disposed that the cosmic conditions are reinstated that cause the entire universe to take on the form of the Great Head of which Time himself, girt about with his spatial ring, forms the living core. At this moment, Time, by help of his Three Queens, has exchanged quantity for quality to the point where the exchange-process is complete and the world-climax is affected in the bringing forth of the best evolution can do in the form Aio : Iao : Abraxas : the 365th : the world-pontiff girt about by the entire Heaven. Accordingly, there is no mystery about the name Aio, nor yet about Abraxas-Iao. Allowed to speak for itself in the light of the elementary dogmas of primordial Christianity (*e.g.* those of the incarnation, the resurrection and the messianic advent), Iao's meaning is self-evident.

But, if there is no mystery, there is immense spiritual significance. On the three-sixty-fifth, the two world-saviours : Nanna and Nannus : Anna and Annus : having completed their year's work, consummate it in a last and greatest sacrifice. But, since sacrifice *is* sacrifice *i.e.* a making whole : a renewal : a healing : the sacrificial death of the saving pair *saves* the old world at this, the last moment, by causing a new world to come into being on the stocks of the old : on Anna the Cross. The religious significance thus attaching to the god Abraxas-Iao was that of *life-viâ-death* : of a world-manger *viâ* a world-tomb. It was that of the great messianic paradox in which first is last, and last first ; in which the oldest is the youngest, and youngest the oldest ; in which Time grows old in order to grow young, his maximum of years being also his minimum.

Now the foregoing argument concerning the Great Head is based on the conception of Alpha and Omega as the world-nostril. What we have now to say, however, requires us to note once more that the nostril was not the exclusive featural description of Alpha and Omega. The latter was also conceived as the world-eye : the single eye shared amongst the Gorgon Sisters : the Graiai. It was also conceived as the world-mouth

and it is this latter conception we would now direct attention to in order to explain why the *Great Name* was the *Complete Name*. Also the *Varied Name* and the *Name Ineffable*: the Unutterable :-

Why the Great Name is the Complete Name is obvious. The entire logos is, as we have seen, essentially *the speaker*. She is *the word*. As the musical word, she is the world-harp. She is the Kharp : Khermes : Charmes : the *lyre* in person. But, in order that the inaudible world-melody shall become audible, the world-breath must breathe through this world-harp : this world-lyre. Hence, while it was said that Hermes invented the lyre (Hermes who is Charis-Athene : the lyre in person), it was also said that only Apollo could draw from it its harmonies *i.e.* the music of the spheres. But Apollo the world-breath : the world-wind : is *all* Apollo only when he is crowned world-king in Alpha and Omega ; that is, only when he is in the position symbolically rendered by the *iota* in the triple forms AiO or OiA. Only here, therefore, is he able to express in a single note the full world-harmony that forms his own name and that of his bride whose name he takes. Now, the name of the Bride of Apollo : Bride of Christ : is that formed by the labyrinthine ways of the cruciform logos (the bride herself) through which the Time-Christ has just passed when he takes his seat in Alpha and Omega. And having just passed through these runes or runs that form the cosmic alphabet, he has just *learned his letters*, and is accordingly now able, with the whole force of his being, to say them : to utter them forth. Accordingly, to the world-query addressed to him : *what is your name ?* the world-father gives vocal utterance to the world-alphabet : the *monogram of the saviour* : he has just now completely spelled out, and this vocal utterance it is that constitutes the *sermo* : the word : the world-word : the Sermon on the Mount : in which all the words expressive of all the thoughts of all the world find their full utterance.

Now, ritually expressed, this 'complete utterance' of the life and thought of the entire universe is Oia or Aio ; that is, it is the sounding-forth of all the sounds the lips of the world-mouth are capable of producing in the differing positions they

assume in passing from the wide-open mouth of the broad A to the almost closed mouth of the vowel-sound O as expressed in such words as *no* and *who*. For, for convenience, the consonantal sounds were omitted in the ritual attempt to reproduce this word, and only the 'seven' vowel-sounds were attempted. Hence the explanation of the survival, among 'savage' peoples, of ritual utterances consisting in a 'string of boneless vowel-sounds' *i.e.* the seven vowel-sounds :

" The¹ Chant of the Seven Vowels was apparently practised by the natives of the Friendly Isles, who intone a solemn dirge at the funeral of their chiefs. So ancient is it as to be no longer intelligible, but its refrain consists of a wail expressed by a series of vowels rendered by Lang² as O I A O O E. The North American Indians heard by Adair were probably calling on the name of the triune Iao, which was more fully expressed by the Seven Vowels. Amongst their funeral rites and ceremonies the Todas perform a circular dance in which the men, by *three and three*, perambulate round and round, like spokes in a wheel, all exclaiming ' A U ! ' ' A U ! ' in time with their steps."

Hence, also, the special religious significance of the Aiolian lyre: the seven-stringed instrument that speaks in response to the breathing through it of the ordinary wind functioning as the symbol of the world-wind. For Time the world-breath was the Phoenician Kolpias, the world-wind that breathed with world-generating strength through the lung of Night: the Phoenician goddess, Baau. He is the Greek Aiolus, King of the isle of Aiolia, who gave to Odysseus a bag of winds *i.e.* a finite strip of the infinite Time-length in the logos-bag or world bag-pipes, to carry him through his cosmic journey. That is, King Aiolus *is* the world-wind and Odysseus is his successor. Inevitably, therefore (*i.e.* since the god Aio perpetually reinstates himself), Odysseus the Time-hero must return (as Odysseus did) to the main harbour of Aiolia (AO), though the hero ought to have been represented as taking the correct *i.e.* the *long* way round. Thus the isle of Aiolia is the logos-vale named after its capital Alpha and Omega. It is the wind-god's (Aiolus's) seven-stringed harp: the Time-bed: that gives forth its most significant strain only when the full blast of the world-wind plays on the seventh string *i.e.* Alpha and Omega: Angelburga: the Mount of God:

¹Gerald Massey. *Natural Genesis*. i. 287. Cp. the word *Allcleuia*.

²*Ibid.* Quoting Andrew Lang. *Origin and Migration of the Polynesians*.

Mount Oita : Herakles' bride, Iola : Siegfried's bride, Brynhild. Only, that is, when the world-wind, at the world's midnight, plays over the cosmic *bed-head*. Hence the significance of the following :

"The¹ Aeolian [Aiolian] harp is placed across a window so that the wind blows obliquely across the strings. . . . With the increased pressure of the wind, the dissonances of the 11th and 13th overtures are heard in shrill discords, only to give place to beautiful harmonies as the force of the wind abates. The principle of the natural vibration of strings by the pressure of the wind was recognised in ancient times. King David, we hear from the Rabbinic records, used to hang his *kinnor* (*kithara*) over his bed at night, where it sounded in the midnight breeze. The same is related of St. Dunstan of Canterbury who was, in consequence, charged with sorcery. The Chinese at the present day fly kites of various sizes, having strings stretched across apertures in the paper, which produce the effect of an aerial chorus."

We need scarcely point out how the high antiquity of Christianity is bespoken in such semi-mythical historical accounts as that of, for instance, the settlements of Greek Aiolians in Aiolia in Asia Minor. Also by that of Ionians in Ionia. Whoever these settlers were, and whenever their migrations and settlements were made, they were men who were inspired by the deepest dogmas of Christian theology, naming themselves and their settlements by the Great Name of Christianity's crowning conception. A similar high antiquity is indicated by the prominence, among the names of places and persons connected with Greek heroes, of names of the Aio type. Such a name, for instance, is that of the 'first and last' love of Herakles *i.e.* Iola. And Iola's home was in Oichalia. And it was to Iola the hero returned at the last to die; and inevitably Iola (Angelburga : the mount of God : AO : OA) stands by his funeral pyre that is placed on Mount Oita *i.e.* on Iola herself. For, as Alpha and Omega, Iola is that Mount of God whereon the Christ-hero must die. But the entire life-story of Herakles : a typical Christ-figure : is marked with names betraying his 'Christian' origin in terms of his relation to AO.² The 'AiO' formation appears, for instance, in such a name as that of Iolaus, Herakles' charioteer, to whom Herakles 'gave' his

¹*Encyclopaedia Britannica*. XI. i. 258.

²Of the same cast and origin are the names of the hero Jason (Iason) and his father Aison.

wife Megara (the logos is the chariot of Time and Megara is the Great Chariot in its entirety *i.e.* the great 'K R' : 'G R' : herself). That is, so far as the 'assertion' involved in this isolated act goes, Herakles makes Iolaus his cosmic successor. There is also Aitolia (also Trachis : the last lap of the Great Track), the territory that forms the scene of the terminating events of his life.

Now it is in consequence of this secondary meaning attaching to AiO (*i.e.* that, when all Time is in Alpha and Omega, there is an uttering forth of *all* the letters : vowels : in the 'all-word' that constitutes the *Harp of God's* highest and fullest note) that an apparent indifference has arisen concerning the order in which the vowel-sounds of the 'all-word' shall be arranged. Also concerning the identity of the dividing (and supporting) consonant that is inserted among the vowels for greater vocal ease of expression. Thus, the supporting consonant may be, on occasion, n, m, l, t or s, or any other that can do service. Indeed, in the *Varied Name*, one of the essential vowels may even be dropped as, for instance, in the word Ion ; also in the name of Kirke's isle, Aiaia. Given such wide liberties in respect of the Great Name, the remarkable thing is, indeed, the high degree in which this class of terms has kept a recognisable character. And this the more in face of two powerful influences operating against clarity in respect of the Great Name : influences we have now, in connection with the Ineffable Name, to take note of.

From early historic times, at least, there has been a widespread notion that the name forming the ritual version of the answer of the world-father to the question : *what is your name ?* should not be made known generally. The Great Name was thus held to be the *Unutterable*. That is, in the sense that it was *not-to-be-uttered*, it was the *Ineffable*. Now, one motive leading to the institution of an Ineffable Name emerged out of the very character of this unique moment in the universe's history itself. This we can illustrate by aid of a story like that of Lohengrin, Knight of the Swan : Knight of the Cross, that is. Thus, when this great moment in universal history arrives, the moment has also arrived for the world-hero (and for the world-heroine also) to perform the ultimate sacrifice : to die : to sink beneath the flood.

Time's utterance of the messianic name of Aio was thus (cosmically) the signal for the deaths of the two world-soters. Consequently, those who, ritually, played the part of (for instance) the male soter, had to give expression to this. Hence the explanation of Lohengrin's stipulation that he shall not be required to tell his name. Should he be, he will (he asserts) disappear never to return. Hence, too, the explanation of the rule according to which a Knight of the Grail must, upon being asked his name, depart from the place he is in, wherever it be, and return to the grail-temple.¹

But, in addition to this influence, a second was operative, throughout a long period of human history, in the desire to keep the ancient *divine lore* a mystery not to be understood of the people, while a powerful means of instrumenting this desire existed in the practice of 'hiding the name of God'; hiding, that is, the name of the mortal god-that-is-to-be: the messianic Aio. The following will illustrate:

"Rabbi² Tarphon (Tryphon), who could remember the Second Temple, noticed that the Ineffable Name, though occurring a hundred times in the course of the daily service, was '*rather warbled than pronounced.*' A precious hint this, as indicating how the Gnostic strings of boneless vowels give an approximation to the audible and yet unuttered sound. Since the destruction of the Temple, the Name has never been heard in prayer or pronounced aloud. It is communicated, indeed, to every Rabbi, after his ordination, but not in full. One half of it is told; the rest he is left to make out for himself. The first idea of an 'Ineffable Name' and all its inherent virtues, evidently came to the Egyptians (from whom the Jews borrowed it) from the Hindoo doctrine respecting the title AUM— itself, like IAO, trilateral. . . . A stands for the Creator, U for the Preserver, M for the Destroyer. . . . The Brahmins teach that each of the letters, A, U, M, envelopes a great mystery. So does the *Pistis-Sophia*³ interpret the I, A, R, as the summary of the Gnostic or Valentinian creed. 'I signifies *All goeth out*; A, *all returneth within*; R, *There shall be an end of ends,*' thus expressing the grand doctrines of the Emanation, the Return and the Annihilation, or, rather, Re-absorption of the Universe. . . . In the same way as *Abraxas* is no other than a numerical title of the Solar God, so does Iao actually make its appearance as an epithet of the same divinity."

¹The repugnance primitive peoples feel about telling their names should also be here noted.

²King. *The Gnostics and their remains.* p. 319 ff.

³*Prayers of the Saviour.* 358.

And the author of the above passage (in total unawareness, apparently, of the great mystery obscured under the name of Iao, in unawareness also of the many and complex trinities that were recognised by mankind's ancient religious wisdom, and very badly misled by the common notion that there is 'One God' and that that one is *the physical sun*), now proceeds to quote from Macrobius¹ the response said to have been given by the oracle of the Klarian Apollo in response to a request to explain the nature of the god Iao :

" The sacred things ye learn, to none disclose ;
A little falsehood much discretion shows."

And then follows an 'explanation' that shows us how the priesthood construed 'discrete falsity' in this connection. In the accepted monotheistic interest, the proffered 'explanation' of Iao pretends that the latter is Pluto, Zeus, Apollo and Iao all in one. That is, that all these are one and the same deity :

" Regard Iaos as supreme above ;
In winter [he is] Pluto ; in spring's opening, Jove ;
Phoebus through blazing summer rules the day,
Whilst autumn owns the mild Iao's sway "

King proceeds :

" Here we find Iao expressly recognised as the title of the Supreme God whose physical representative is the sun. Again, we have Dionysus or Bacchus, added to the list of Orpheus, who sings :

" ' Zeus, Hades, Helios, Dionysus, all are one.' "

A distinct recognition thus of the grand principle of Brahmanism that all the different deities are but representations of the different attributes of the One [*i.e.* the sun, the supposition is]. The same truth is curiously expressed upon a talisman (Hertz collection), which, at the same time, sets forth the triune nature of the Supreme Being whose visible type is the Sun. It is a heart-shaped piece of basalt engraved with seated figures of Ammon and Ra (the Zeus and Helios of the Greeks), with the sacred Asp erect between them. The reverse bears the invocation neatly cut in characters of the third century.

' There is One Bait, One Athor ; their power in one and the same. There is one Achori. Hail, Father of the Universe ; hail, God under three forms ' In this title, Iao, undoubtedly lies the universal persuasion of the ancients that the Jehovah of the Jews—whose name was thus expressed in Greek letters—was no other than the Egyptian Bacchus. For this notion they found strong support in the Golden Vine which formed the sole visible decoration of the Temple ; in the ' blowing the trumpets

¹*Saturnalia.* i. 18.

at the New Moon,' and the custom of keeping the Feast of Tabernacles in huts made of leafy boughs, accompanied with many of the ceremonies used at the Grecian Dionysia. . . . This opinion as to the real nature of the Jewish worship Tacitus quotes as the one generally held by the learned of his own times although he cannot bring himself to accept it as satisfactory, but merely on the ground that the gloomy and unsocial character of the religion seemed to disprove its relationship to the merry worship of the 'god of wine,' the only character in which the Romans recognised Bacchus."

Now, in view of this tendency to construe the Great Head (Aio) as the One God, it is advisable to stress the fact that, though the Great Head goes by the name of the-god-that-is-to-be, he is *not* a god within the strict meaning of the term. Thus the gods are the eternal; but Aio is transient. The gods are the elemental; Aio is compounded. The gods are increate; Aio is created. The gods are imperishable; Aio perishes. The gods are supernatural; Aio is natural; nature's pinnacle though he is, he still is of nature: natural. The gods ever *are*; Aio becomes, and, becoming, abides but for a moment. His moment is a great moment but yet only a moment. In fine, Aio is *a creature*. He is a product: the finished product of the two increate Creators. He is the work of their hands in whom they delight and whom they delight to honour. That is, the first two persons of the cosmogonic trinity delight to honour the third person whom they have created at the moment when he appears before them in all his glorious completeness. At this unique moment the Creators—of their grace—bow before the Creature. This is the great—and beautiful—epiphanic relation of the two Gods to the one Creature, and that this relation should be obscured merely for love of a phrase (that of the *One God*) is stupidity.¹

¹For the Jewish reading of the meaning of Alpha and Omega see Appendix I at the end of this volume.

CHAPTER X

THE GRAIL AND THE RING

An outstanding weakness of historic Christianity is that it has made so little use, in any direct manner, of its basic notion of the Cross: the logos-cross. One of its crying needs, therefore, is the remedying of this by some express recognition of the Cross's attributes. In this connection, unfortunately, New Testament teaching helps but little, especially at the outset, and it is therefore highly convenient that certain symbols should exist, pagan so-called, that are, at once, familiar to Christian culture, highly elaborated, very attractive, and the equivalents of the non-elaborated Cross-symbol and its centre-point Alpha and Omega. For we have only to stress the fact of their equivalence with the Christian symbols to light up the entire theological situation.

The symbols we have in mind are the two spell-weaving images of old romance (*i.e.* old *tragedy*): the *grail* and the *ring*. Pagan symbols so-called, by great good fortune, historic Christian culture has taken kindly to them, and has thereby forged connecting-links between itself and primordial Christianity. It is not, however, merely to provide another link between present-day Christian symbolism and remote that we here consider the *grail* and the *ring*. Rather it is, by their aid, to express more clearly than can be done by the accepted Christian imagery, those deeper matters of Christian theology we have to consider in *Book ii* of this volume. For instance, the logos-cross conception, as ordinarily understood, presents only one of the two governing features of the Christian Cross, and if we are fully to understand Christian doctrine, our mind must look beyond this ordinary acceptation to forms such as the *grail* and the *ring* that indicate and familiarise us with both. It is true, of course, that, when we move a little wide of the Christian story as told in the New Testament gospels, historic Christianity *does* present the required, completing, second feature *i.e.* in the Alpha and Omega conception of the book of *Revelations*. For what the *ring* is to the *grail*, that *Alpha and*

Omega is to the *logos-cross*. But historic Christianity has left this connection between the cross-logos and Alpha and Omega so utterly vague and non-elaborated that, in themselves, they are powerless to illumine the situation. So far, indeed, are they from explaining Christian doctrines that they themselves call aloud for explanation, while the integral connection between the Cross and Alpha and Omega does not anywhere receive express recognition. But the connection between the grail and the ring, though it may not have been stated with precision, is acknowledged, while certain characteristics, recognised as proper to each, enable us to state it. In sum, the grail and the ring are familiar to us in a way the logos-cross and Alpha and Omega are not. The mere affirmation of the identity of the grail-and-ring symbolism with that of the Cross and Alpha-and-Omega can, accordingly, teach much to Christianity.

We begin our interpretation of the accepted features of the grail by noting the fact that the term *grail* is used quite regularly but quite mistakenly, as the equivalent of the *grail-head*. That is, it is mistakenly used for the *ring*: the ring being the entity constitutive of the grail-head. For instance, the most characteristic feature in the grail legends is the grail-quest; yet this quest, as described in the legends, is *not* for the grail but for the grail-head. For the grail is the vessel that holds the Christ-blood at *all* times, whereas only at one particular moment does the ring hold it, and then it holds it in all its absolute fulness. At other moments, the Christ-substance is spread out over more than one point—and that the pinnacle—of the logos-cross. That is, it is contained in the larger vessel: the grail. Indeed, at every moment throughout cosmic history other than the messianic, the Christ resides in the larger vessel: his law. That is, he is discovering and revealing the grail: the 'narrow way' of the Time-law. At all times, he has to trace out the runes of the cosmic alphabet that, in their total, spell out his name (and that of the heroine). But only those who adopt themselves members of the kingdom of Heaven are questers for the grail-head: for the ring. And only the grail-king himself (*i.e.* only he who, crowned as world-king in and by the ring of rings: 'the' ring: forms the messianic 'god' Aio) is destined

ultimately to discover it. For he alone can pass the Graiai : the three Gorgon sisters who guard the Golden Apple (*himself*) : to ensconce himself within the ring and wear the crown : the grail-head. Thus, while, ritually, *all* rôles are possible, *cosmically*, rôles are definitely restricted. That is to say, *cosmically*, only the divinely appointed priesthood : the spiritual knights of the grail : can enter upon the quest of the grail-head, and even they, though they can delay its finding, cannot discover it before the due time. That is, they cannot bring on the culminating evolutionary form Aio before his due time. On this account, the stories told of the actual finding of the grail by the grail-king are to be regarded as tales told of a future event : the messianic advent : the coming of the Lord into Alpha and Omega : being survivals from some ancient dramatic ritual commemorating and foretelling this event. It is true that man knows not the day or the hour when the Son of Man comes but, even so, it has to be recognised that, when he *does* come, the state of the cosmos will be very different indeed from what it is at present. However, as this aspect of the matter forms the subject of *Book vi* we need not stress it more strongly in this connection.

Bearing the distinction between grail and ring (grail-head) in mind, the grail-imagery becomes almost self-explanatory. Thus the grail is said to be borne by a maiden. This we understand. For the grail *is* the maiden. That is, she is Kore, the world-maiden and world-heroine. But it is said to be borne by a maiden weeping. Here, the reference is to the grail-head, Alpha and Omega, the ring. For that that makes the maiden weep is the fate that must befall him who lies in the logos-head. That is, she weeps for the Golden Baldur : for the World-Star : whom the logos-head or topmost twig of the world-tree has done to death by impaling him on the tree. She weeps at that for which the women in religious ritual have wept from time immemorial *i.e.* the death of the world-hero whose slayer is her own head : her deepest wisdom : the grail-head. She weeps because, in the ritual drama in which the maiden is acting the part of grail, *the ring is reigning*. That is, it is Good Friday. But one of her tears will fall (said the ancient story) on the cheek

of the dead hero, and will awake him out of the sleep of death and thus set the world-wine once more flowing through the world-chalice that is the grail herself. A new Easter-day will then launch a new world-hierophant on a new world-quest to discover the grail's contours, and, finally, to discover the grail-head: the ring. Hence the explanation of the incident in the Peredur version of the grail where two maidens bring in a basin (the ring) containing the bleeding head. For this head is the head of Bel. It is the head of the Green Knight. It is the head of the Christ-hero. For, if the resurrection is to be, the Christ must abandon the headship ('remove his head') in order to let the fertilising blood of the universe flow once more among the now dormant world-seeds. And the grail-maiden is presented as twofold because she has eternal youth. That is, she is eternally the maiden: the logos ever young. The two maidens are, accordingly, Kore of the Old Cross and Kore of the New, while the dead hero: the Christ-star: whose head they bear, forms the *bridge* between them. The bleeding head is thus the world-pontiff: *pontifex maximus*: the cosmic priest-king whose coronation-chair, standing between the 'double doors' of the ring, is the interior of the world-tomb. As was pointed out in the preceding chapter, the three spaces of the ring (*i.e.* the two doors and the space between them where the slain hero lies), explain the *three drops of blood* that fall from the tip of the magic lance. For the lance itself is the grail and its tip is the logos-head *i.e.* the ring, while the three drops of blood are the three days of Easter that represent the three steps that carry the Christ across the world from this aeon into the next. Hence, when the Christ-star occupies the centre one of these three positions he is in the position that renders the world-pontiff the fisher-king. For the Great Fish (Mermaid-Melusina-Oannes-logos) has successfully netted the Great Fisher and made him her king. That is, it is Good Friday and the grail has captured the Christ and made him grail-king by means of the finest mesh in her net *i.e.* the ring: Alpha and Omega. Thus the world-hero: the fisher-king: has 'gone west.' Thanks, however, to the grail-cross who lured him into going, he has done so only to become, on Easter-day, the Star in the East.

The significance of the remaining features attributed to the grail we can summarise briefly:—The grail is said to be *self-acting*. Like the mystic ship and horse, she is said 'to go of herself.' This, because she is the all-impelling law: the world's inner spring of action. Also she is said to be *food-providing*. She supplies, for instance, all the material needs of (the father of) the fisher-king. This, because she is Kore the world-corn. Container of the world-seeds: the 'broken bread': the *logoi spermatikoi*, she is the world-manna: ambrosia: the bread of heaven. She is *riches*. This, because she is the world-seed, eternally re-sprouting: eternally therefore the means to the world's wealth. That is, she (or her mother Demeter: Hades: with whom she ultimately makes one) is Plouton-Aïdes (her supposed husband). And, because her seeds are the world-stones: *baetylia*: living stones: the world's most precious stones: she is the much fabled world-mine that opens out its treasures at a word: the *divine word*. Accordingly, she is the fabled world-lamp that bears the world-light among the inexhaustible treasures of the universe.

The grail is the sacramental vessel in which the *sacred host* is offered up. This, because, as God's board (logos-rampart) on which the *logoi spermatikoi* are spread, she is the world-host: world-hostess. That is, the logos herself is the hospitable board ('vessel') on which is spread the universe's sacramental bread: the broken bread-pieces: Kore's corn. Accordingly, she is the world-altar: God's board again. Or, rather, she is *God the board*. When, however, it is said that the grail-vessel is offered up but once in the year, and then only to the fisher-king, being refused to the laity, the vessel referred to is not the grail but the grail-head. That is, it is Alpha and Omega: the ring or 'vessel' who *does* tender to the grail-king the mystic host but once in the Great Year: once in one complete life of the cosmic hero. Hence the meaning of the assertion that no man can die within eight days of seeing the grail. The reference is to the grail-head: Alpha and Omega. For the only 'man' permitted to see the grail-head is the grail-king at his coronation. That is, it is the Time-Christ: the grail-king: Parsifal: Galahad: the successful grail-head quester: who sees it for the first time

on the first of the seven days of creation (*i.e.* at his birth), and for the last on his seventh 'day' (or *eighth*, counting the intercalary day) when he himself, crowned as world-king, dies. And the world-king may not die before his due time.

The grail is oracular. Spread out before the feet of Time as the Time-law, eternally she exists in advance of the future and gives form to it. For what men term the *future* is but the immaterialised soul-form of things that Time, when he comes up with them in the logos, will embroider into material form. On this account the grail is Fate. She is Pronoia : Foreknowledge : Lachesis : the leading one of the Three Moirae : Parcae : Norms : Sisters. Hence, because of her cosmic rôle as evolution's supernatural model, inevitably the logos-grail knows the *future* in all its broad lines. She knows, that is, the forms of evolution before the latter has evolved them.

The grail chooses her own servants. The logos-grail is seminal, and her seeds are drawn up in 'rows' by number. Of these numbers, certain are hinge or cardinal numbers, and tend to show up prominently in some one given aeon. Accordingly, they appear, in the eyes of the world, to have greater importance than ordinary numbers, and on this account are said to be the grail's chosen ministers. For, while all service ranks the same with God, and while all numbers are equal in importance in the numerical system, the grail-logos exerts a greater measure of coercion over her hinge-numbers or 'chosen ministers,' the reason in the *plan of salvation* being that, to these ministers is entrusted the task of counteracting the effects of those transgressions of the grail-lines that are made by men's mis-use of their freedom. But, while the coercion of the law presses harder on these servants than on others, even they are 'free.' Free, that is, to fulfil or to ignore their pre-destined rôle as guardians of the law. But, by the desire of destiny, they are the grail's overseers (*episcopi*), forming a spiritual order the head of which is the Great Bishop or the logos-head herself *i.e.* 'Arimatheia'¹: the *actual* 'first bishop of Christendom.'

The virtue of the grail is renewed every Good Friday

¹Legend styles Joseph of Arimathea the 'first bishop of Christendom.' The similarity between this term Arimathea and Rhadamanthus *i.e.* the messianic world-king and world-judge, is worth noting.

through the agency of a *dove*. The meaning is that, all Heaven being the dove, but the Third Heaven or logos-grail-cross especially so, the dove renews herself (her 'youth') every cosmic Easter even as the Time-Christ does. But the Good Friday visitation of a grail-minister: teacher of the Gospel of the Cross: by a dove bespeaks the fact that God herself is abroad and active in the land, and is here exhibiting her sign-manual that her grace is with her servant.

The grail is the Round Table. In the prose-romance *Percival-le-gallois*, the anonymous author identifies the grail with the Round Table. Correctly, for the Round Table is God's board: the world's *common table*. That is, it is the Communion-Table on which lies the broken bread or logos-content as distinguished from the table itself; from the *unbroken* bread or logos-rampart, that is. From this common table all mortal things derive their sustenance and the very basis of their mortal being. But the Round Table, being the cross-logos, is 'round' only after a manner of speaking. As we have seen, the cruciform logos is cyclic without being circular. The shape of the Round Table is thus either the serpentine, hour-glass shape, or the 'square' shape of the double triangle. The entire significance of the Religion of the Cross forbids, indeed, the Round Table to be round.

As to the number of seats at this table, these are equal, cosmically, to that number the Greek philosophers knew as the 'Perfect Number.' That is, they are equal to the number of all the individuals existent in the logos series. Very vast, therefore. The *ritual versions* of the Round Table, however, show a *varying* number of seats, varying according as the fabricator intended to express the evolutionary process as taking up a cosmic *week* made up of seven 'days,' or as taking up a cosmic *year* made up of thirteen lunar 'months'; or, again, as this same cosmic year viewed as made up of its three hundred and sixty five or so 'days.' Whatever the number, however, *one* seat always remains reserved *i.e.* that that has its place where the cyclic logos-arms meet and cross *i.e.* Alpha and Omega. For this seat is reserved for the successful quester for the logos-head. That is, it is reserved for the Magian Star:

the grail-king. Seater of 'all souls' though the *cosmic* Round Table is, one seat it keeps uniquely to serve as the world's coronation-chair. Hence, in view of what *coronation* means cosmically, this seat's title of the *siege perilous*. For he who takes this seat (and to do so he has to cross the circle of 'iced fire' that guards the head of the Holy Maid: guards Brynhild the Valkyrie: the grail-princess, that is), by doing so brings on the world-Easter with its fatal Good Friday. That is, though the acceptor of the ring: the *siege perilous*: becomes king of the grail, to become so he must die, and before he can rise again on Easter-day he must have his head struck off *i.e.* must move away from the headstone of the logical order and trust to the invincible mobility of Time to bring him back thither in a 'year and a day'; to bring him back, that is, to this same *siege perilous*. Thus, for the greater part of his career, the *grail-king* is a wanderer and a toiler: typically the Suffering Servant; being, indeed, he whose power to suffer is the world's guarantee of the resurrection. In this sense it is that the Christ-hero is the world's Redeemer; he is its bringer-back, in terms of his own toil and suffering, from the state of death in hell to which, periodically, it makes reversion.

The character of the *siege perilous* is brought out in a very quaint way in the story told of the origin of the Round Table. Thus, this seat: this ring: Alpha and Omega: the grail-head: is, as we have seen, the world-nostril. It is the central feature of the five facial features formed by the Cross's five *stigmata*. Now, the story runs that the Order of the Round Table originated in a great fight for precedence involving great slaughter that took place on a certain Yuletide. The man who started the fight (so the tale goes) was made to pay with his life (obviously, since he is the grail-king), while his women-folk had their *noses cut off*. The tale would have been more accurate had it said their *nose*, for 'The Three (for *these* are the 'man's' women-folk) have only *one* nose among them (or, as it is sometimes said, only one eye, or one mouth or one tooth); and this, as being part of the messianic head, is 'cut off' at the resurrection when the grail-king loses (or lays aside) his headship, and, tucking his head under his arm, goes forth again as the eternal

wanderer : the eternal quester of the grail. However, before noticing the details of this story of the ' origination ' of the Round Table, let us note what may rightly be understood by the origination of the *eternal* grail-logos : the *eternal* Round Table. The ' origin ' of the Round Table can only mean the Return of Persephone : her re-appearance, that is, in visible, incarnated guise, on the bosom of the Great Mother. The Table's ' origin ' is, that is to say, the re-appearance of the Holy Ghost : a process that begins anew when the Time-Christ pushes away the stone from the mouth of the world-tomb and issues forth from thence to effect the resurrection that will strew with material and mortal forms the vault of Heaven. Hence the *Yuletide* festival *i.e.* the Easter-day festival that follows on Good Friday. Follows *the slaughter*, that is ; for Good Friday is the climax of a ' great slaughter ' in that the drowning of the Golden Star drowns the entire world of nature equally. One means, the *world-deluge* is the climax of the ' great slaughter,' while the ' great fight for precedence ' has its meaning in the great cosmic *re-apportioning of lots* that follows the Great Judgment that accompanies the *greatest* slaughter : the *dies irae*. The ' man who started the fight ' is the Time-leader who, by entering Alpha and Omega, brings about the slaughter of all nature and ' pays for ' so doing with his own life. He is also he who rises from the dead on the ' third day,' and, moving out of Alpha and Omega, effects the resurrection by cutting himself off from the logical head-ship : the world-nostril. The resurrection breaks up the messianic configuration, and, in this sense, cuts off the universal nose : the nose of the Three Women.

II

Turning our attention now to the *ring*, the first matter calling for notice is the fact that Alpha and Omega was held to have the form of a *ring*. Now, at this stage, our reference can only be a passing one. In order for it to be an explanation, certain matters would have to be dealt with that emerge out of the Christian theory of evolution : matters that are treated of only in the opening chapters of *Book ii*. In this present connection, therefore, the bare statement has to suffice that the highest and

deepest soul in all the world, Alpha and Omega, is ring-shaped. And not only Alpha and Omega herself, but also certain souls in the evolutionary hierarchy lying just below her own. Thus, where the logos-content (the souls of things : the *logoi spermatikoi*) in the second, third, fourth and (to a certain extent) fifth evolutionary kingdoms, have the shape of dots or knots, those in the upper sixth kingdom have the shape of a ring, and it is into these ring-shapes that ever longer and longer lengths of the Time-thread infiltrate themselves. The logos's deeper souls have thus the form of circlets or crowns. That is, each answers to a *tittle of the law* i.e. a *keraiá* or crown to which allusion is made in the Gospels where it is said that not one jot or *tittle* of the law shall pass away. The tittles or 'dots' of the law are, here, the very highest *keres* or *Kore-contents*, and they have their culminating form not merely in 'a' ring but 'the' ring : that smallest, loftiest and profoundest soul in all the world who is able, in her own small compass, to accommodate the total mobile energy of the universe. Such, then, is *the ring* : Alpha and Omega. It is the head of *Kore*. It is the summit of inspiration. It is the pinnacle of the world-prop. It is the point of the world-pyramid. It is the mount of God. It is Mount Oita. It is the Eye of Osiris. It is the ring of crystal and the bracelet of turquoise. It is the world's High Altar. It is the Indian Mount Meru : Mount of Mary. It is the Greek Olympus. It is the Greek Bothros. It is the Latin Mons Coelius. It is the Teutonic Himnbiorg. It is the Welsh Pen-yr-Orsedd : Top of the Gorsedd : Top of the KR-seat : Top of the Logos. It is the legend of the grail's own Montsalvatch. Mount Salvagge : top of the KR-way. It is the Venusberg. It is the Golden Bough. It is the Crystal Mountain. It is the fifth nail of the Cross. It is the pivot of the law of the universe. It is the *Head of the Logical Order*.

Having indicated the ring's basic significance, we will now tabulate the more outstanding of the antithetical relations in which the ring stands to the grail :

The grail is the Cross ; the ring is Alpha and Omega.

The grail is the logos ; the ring is the logos-head.

The grail is the world-altar ; the ring is its high altar.

The grail is the thorny way ; the ring is the crown of thorns.
The grail is the cruciform way in which the Christ lives ; the ring is Calvary on which Christ dies.

The grail is the world-Rhine (rune) ; the ring is the high rock on which the Rhine-gold is placed.

The grail is the divine, Nysean, Lykean vale ; the ring is the mount of God.

The grail is the divine country (Kundry) ; the ring is its metropolis or capital (Brynhild).

The grail is the Christ's kingdom ; the ring is his throne and coronation-chair.

The grail is Hippolyta's girdle ; the ring is the ' ring of crystal ' of the *Istar in Hades*.

The grail is the earl's (king's) belt ; the ring is the royal bracelet (' bracelet of turquoise ').

The grail is the Great Fish with its seed-content of little fish ; the ring is the Great Fish's own finest net that nets the fisherman ; the cosmic fisher-king.

The grail is the spear, sword and mace ; the ring is the spear's point.

The grail is the royal (Osirian) sceptre¹ ; the ring is the royal (Osirian) eye.

The grail is (ordinarily) the clothes-donner ; the ring is the black cap that clothes the Christ at his death.

The grail is the Augean stable that the Christ-Herakles cleanses with the Alphaean and Penean stream of the Christ-substance ; the ring is the manger in which the new Christ is born.

The grail is a leaking vessel ; the ring is the point where the grail leaks.

The grail is the world-stone ; the ring is its keystone.

The grail is the runner's course ; the ring is his goal.

The grail is the church invisible , the ring is its holy of holies.

We now know enough about the ring to understand its presence among the insignia belonging to certain regal-hieratical offices. Originally, the royal crown was the crown of thorns of the cosmic winter ; that is, it was the cosmic ring. Triplicated,

¹The *sceptre* and the *eye* are characteristic symbols of Osiris.

this ring appears as the papal triple crown. It is also the royal bracelet that appears among the insignia of the British crown. A bracelet, for the same reason, figures as the 'bracelet of turquoise' in the *Istar in Hades*. It is also the episcopal ring. Also the cardinal's thumb ring. Also the *Ring of the Fisherman* i.e. the papal ring. The pope's ring is thus the Medusa-head (the logos-head) that turns the world to stone when Christ-Peter (whose rôle the kingly or papal official plays) enters Petra-Brynhild's magic circle. Thus, ordinarily, the Fisherman (the Christ-robe) nets ('clothes') Petra; but, at the last, Peter is netted by Petra in the glass-stone of her mesh-ring, Alpha and Omega. (Hence the crystal stone of the cardinal's ring.) Thus the great fisherman: the grail-king; goes to Melusina the mermaid (to the Lady of the Lake: Maid of the Mere) for the same reason that the Golden Apple (Star) goes to Athene the 'most fair.' Paris gave the Apple (the Star) to Aphrodite, but, rightfully, it belongs to the Crescent, and 'goes to' the crescent's centre or head. That is, the Golden Star is rightfully a head-ornament for Athene the virgin; for if the Time-gold is to be re-spun and re-wound, the star-apple must establish itself at the Athene-head. Disposed of in any other way, the world-process becomes abortive. Evolution is 'sent wrong.'

This belt-and-clasp or grail-and-ring imagery appealed very strongly to the religious imagination of Northern Europe. While not being the essential characteristic of it in any way, the ring-symbol can yet be said to be a specific mark of the religious forms of the Teutonic and Scandinavian peoples. As Baring Gould points out:

"Freyja¹ was represented in her temples holding a ring in her hand; so was Thorgerda Horgabruda. The Faereyinga Saga relates an event in the life of the Faroese hero, Sigmund Brestesson, which is to the point. 'They (Earl Hakon and Sigmund) went to the temple, and the earl fell on the ground before her statue, and there he lay long. The statue was richly dressed, and had a heavy gold ring on the arm. And the earl stood up and touched the ring, and tried to remove it, but could not; and it seemed to Sigmund as though she frowned. Then the earl said: "She is not pleased with thee, Sigmund! and I do not know whether I shall be able to reconcile you; but that shall be the token of her favour, if she

¹*Curious Myths*, I. 226. On the subject of the relation of kings and chieftains to the ring, see chapter on *The Immaculate Conception*.

gives us the ring she has in her hand." Then the earl took much silver, and laid it on the footstool before her; and again he flung himself prostrate before her, and Sigmund noticed that he wept profusely. And when he stood up he took the ring, and she let go of it. Then the earl gave it to Sigmund, and said. "I give thee this ring; to thy weal, never part with it" And Sigmund promised he would not. This ring is the death of the Faroese chief. In after years, King Olaf, who converts him to Christianity, knowing that this gold ring is a relic of paganism, asks Sigmund to give it him. The chief refuses, and the king angrily pronounces a warning that it will be the cause of his death. And this word falls true, for Sigmund is murdered in his sleep for the sake of the ring." In Scandinavian legend the *ring* is correctly accounted the generative source of the fabled gold. Correctly, that is, in the sense that the new Time-gold (the new Christ-gold) is born in and from the ring. Alpha and Omega sucks up into herself all the world-gold, and, after refining and re-strengthening it, she impresses upon it, at her release of it, its old cruciform course. That is, she impresses upon it, as its cosmic direction, the 'fatal' *course* or *curse* of the logos-cross. What this 'curse' implies is that, ultimately, the grail-king, to whom the ring belongs, will find in it his Calvary and his sepulchre. He will 'fall asleep' in it, and his sleep will be the death-sleep.

As the smallest as well as the deepest soul in the world, the *ring* appears in Northern legend as 'the' dwarf. She is the dwarf-nun or nan-dwarf. Hence, she is Andvari, queen of the elves (*not* the king as the legends assert). The ring is, that is to say, queen of the 'little people': the *logoi spermaticoi*: the world-seeds: the fairies: all souls; she herself, as the smallest seed, being 'the dwarf': 'the fairy': Titania. Hence the explanation of the fact that the Scandinavian Andvari, *queen* of the dwarfs (whose Teutonic equivalent is Alberich: elf-*rex*: elf-*queen*) is said to have for mother (*i.e.* for predecessor) Morgana la fey *i.e.* herself. For the ring must relinquish herself to herself as her own 'successor,' precisely as she received herself from herself as her own 'predecessor.' Hence the explanation of the fact that she (*i.e.* 'he': Alberich the Nibelung) is said to have stolen the Rhine-gold from the Rhine-maidens (*i.e.* the rune-maidens: rain-maidens: the world-alphabet that have their places in the world-logos or great world-rune or Rhine).

For she *does* steal it from them in the sense that, at the last, she takes the Christ wholly to herself. In this connection the chief features of a Scandinavian version of the tale are worth noting :

The three gods, Odin, Loki and Hahmir,¹ came to a river where they saw an otter eating a salmon. Loki thereupon hurled a 'stone' at the otter and killed it. The dead otter was the son of Reidmar in whose house they were being given shelter. Reidmar, recognising their victim, commands his two sons to find the trio and to keep them until they promise to cover the otter's skin with gold. Odin accordingly sends Loki to the cave of the gnomes whose 'king' (the gnome-queen Andvari) Loki compels to yield up the gold hoarded among the 'stones.' Andvari consents to yield up the gold provided she ('he') can retain the ring,² in that this is the source of all his wealth, gold ring after gold ring dropping from it. Loki however refuses this, and Andvari reluctantly relinquishes the ring. In parting with it, however, 'he' impresses upon it the curse (course) inseparable from it (inseparable, that is, in that the course or curse is the logos itself, the ring being the 'curse's' end and point of origin). The curse is that the ring shall bring destruction upon the one who, ultimately, gets possession of it. Loki, however, carries off the gold and the ring to Odin, who, like Andvari, desires to keep the ring. Unfortunately, the gold Loki has brought will not quite cover the otter's skin. A single white hair (*white* because Time, though originally red-haired as being the Time-gold, is, when reduced to a single hair—the Golden Ball—Time-grown-old) remains visible, and this can only be covered if the ring be placed upon it.³ Only, that is,

¹This number three gives a note of warning, suggesting, as it does, that the three gods stand for the threefold Heaven. However, the masculinisation of Heaven the Thunder-Goddess cannot be rectified at a stroke in that certain characteristics of the veritable male God have been imported into the original feminine triad. Odin, for instance, is the Wanderer: the Good Ganger. That is, 'she,' the thunder-goddess, has taken on an essential characteristic of God the Father.

²The ring is, of course, not a *gold* ring. It is a 'ring of crystal' as is said in the *Istar in Hades* and as is suggested by the crystal that forms the jewel in the *cardinal's ring*.

³In connection with this 'single hair' a mediæval way of putting the matter that caused great offence might be noted. Thus it was said that a single hair of a Saracen's head was worth more than the entire body of an ordinary man. The reference was, of course, cryptic, the single hair being the Golden Ball or cosmic grail-king. Hence the point in the above *i.e.* that the *ring* was required to cover it. For nothing but the ring: Alpha and Omega: *can* cover the Golden Ball: the world-king: Time grown old: and, thereby, bring into being the messianic form.

if the helmet of invisibility that makes its wearer invisible be placed upon it. For the ring is the helmet of dread. That is, the ring is the Black Cap: the *tarnkappe*: Hades' helmet. Odin accordingly has to relinquish the ring, and Loki, like Andvari, impresses upon it the necessary curse: the 'fatal' course that will lead the Time-hero (the red salmon: the blood of the universe) to Calvary *i.e.* back again into the ring or helmet of invisibility. Thus the 'otter' whose skin has to be covered with the Time-gold is the logos or world-stone. Another stone (Loki: the logos-successor) kills it *i.e.* succeeds to it, but cannot do so so long as one hair (*i.e.* the Time-hair) remains visible on the otter's skin: the single hair whose place is at its head *i.e.* the logos-head. This hair must have the ring placed on it: Alpha and Omega. That is, only when the ring itself has been set upon the Golden Apple does the Old Time die and a New Time: *cursed* or *coursed* upon a new-washed logos: take its stead. The ring missing, the fatal 'Black Cap' is missing that alone can render the Time-Christ shrouded in 'death,' and bring on the culminating messianic form.

BOOK II

THE AGE OF SUPERMAN

(THE GOLDEN AGE)

CHAPTER XI

THE SEVEN EVOLUTIONARY KINGDOMS

We now come to the study of theology's third grade : the grade that centres round the doctrine of the *sevenfold sacrament*. In entering on this, we point out once more that Christianity is, above all, a cosmology. That is, it is a theory of how the world has been generated. It is a (very radical) *theory of evolution*. This theory Christian theology offers in the form of a closely-knit body of postulates having to do with the generation of matter ; that is, with the process of the incarnation. And these postulates are concerned not only with the incarnation of individual material bodies but with the composite form these individual bodies form in their absolute sum-total. Thus, setting out from its basic postulate of a seminal logos materialised by the travels of the mobile Time-Christ, Christian theology proceeds to raise a towering superstructure bearing on the question of *the shape* of the logos ; the shape, that is, of nature's superstructural model and framework into which the world-individuals fit or ought to. Indeed, all the deepest doctrinal truths of primordial Christianity have their roots in the postulate that the cosmic law of motion has a certain shape *i.e.* that of *a circle twisted and then rectified*. And this postulate being the common property of all nations, it yields a creation story that, likewise, is common to all nations : the story we are most familiar with in the form it has assumed in the book of *Genesis*. Accordingly, were we called upon to state, with maximum brevity, what New Testament teaching stood for, we should say it stood to tell the creation-story as told in *Genesis*, but, *over and above this*, to give due emphasis to those parts of this story that are slurred over in *Genesis i.e.* the parts concerned with the cosmic events of the fifth and sixth ' days ' of creation. For, though these events are referred to in the *Genesis* story of Eden and the Fall, justice is not done to them in any adequate way. The consequence has been that, in order that adequate witness may be given to the deepest dogma of primordial Christianity (that known as the doctrine of the kingdom of

Heaven), a 'second testament': a second evolutionary witness: has been called for and provided. Hence the New Testament of historic Christianity.

The argument is, then, that the Old Testament is a Christian scripture in that it is concerned with the story of *creation* told in a certain way. For the story of the creation therein told: the story that asserts that creation was accomplished in *seven days*: is, in the first place, absolutely meaningless apart from the Christian dogma of the cruciform logos; in the second place, quite forceless apart from the Christian dogma of the kingdom of Heaven. In other words, that universal 'septenary' theology of which the *Genesis* cosmology is a local instance, finds its *basic* significance in the ancient, orthogenetic, evolutionary dogma of the Christian Cross, and its *crowning* significance in the Christian dogma of the kingdom of Heaven. One means, the *Genesis* story of the days of creation spells an *orthogenetic* story of evolution, based on the conception of the six-armed Cross that, itself, constitutes the sevenfold saving sacrifice and evolutionary norm; constitutes, that is, Artemis Orthia: Athene the world-standard: Britannia the world-norm. It is based, that is to say, on the notion of a supernatural palladion, guarder or garter: the *black watch* or *blue garter*: that restrains and guides the active agent in world-evolution. Only this notion of the guarder or garter can explain what *Genesis*' septenary theology means; for it alone can explain why the cosmic sacrifice and sacrament is sevenfold. Let us, then, look into it.

A circular garter, twisted on itself, forms the figure **8**. Accordingly, this form of the cosmic garter: Artemis Orthia: goes by the name of the Serpentine Cross. This figure **8** in its turn yields the S and the *triune* S S S of the 'Collar of Esses' worn, appropriately enough, by members of the Order of the Garter. When, however, the Serpentine Cross is rectified, it yields the sacred Double Triangle 

But, whatever their precise form may be, the significance of all these symbols (*i.e.* **8**, **S**, , **Z**) is that of a cosmic fireguard that, restricting the world's fertilising principle, the

world-fire, to its set cruciform channel, protects the world from being destroyed by a too liberal and unrestricted bestowal of 'fire.' The *garter* is thus the equivalent of the symbolic *umbrella* that is such a familiar symbol of royalty in Eastern countries; also of the *parasol* sacred to Athene *parthenos*, one of whose festivals was the *Feast of Parasols*; this, because Athene herself, being the law, is the world-fireguard: the world-palladion: the world-*parasol*. The *blue garter* or *black watch* is thus the symbol of the 'god-built wall' that encloses paradise; encloses, that is, the cosmic Garden of Eden or world-park. Hence the heraldic equivalence of the garter and the symbolic *park-palings*. The mystic **S** of the garter: itself the equivalent of the blue garter, blue collar, park-palings and the rest: is arrived at by a removal from the Serpentine Cross of the line running from the bottom left-hand corner to the top right-hand; but in the Cross's rectilinear version (the Double Triangle) it is the opposite line that is omitted, so that the **S** appears as **Z**: an equivalence that reminds one that Isis (whose girdle this garter or girder is: Hippolyta's girdle) was worshipped in Europe as Zizi. At least, there was a European goddess Zizi whom Tacitus identifies with Isis. But there is no hard and fast rule, and one can conceive that it was the inverse form of the 'ess' (**Ʒ**) that gave rise to the familiar swan-symbol for the Cross that led to the very widespread identification of the Third Heaven with the swan-maiden (the 'seven swans') who turns up so persistently in folklore, saga and classic mythology. Hence Lohengrin, the Knight of the Swan.

Now our reason for entering upon the question of the meaning of the twisted garter: twisted collar: is that the *rectilinear* version of the Cross or Garter explains for us the *sevenfoldness* of the sevenfold sacrifice. For where the unarticulated line of the Serpentine Cross is powerless to express the Cross's sevenfold character, the Zed cross (*i.e.* the 'squared circle': the Double Axe: the 'circle with the four corners': ) shows clearly why the cosmic law of motion was conceived as leading the Christ through *six* stages of the incarnation-process up to its

culmination in a seventh stage. The Zed form of the Cross explains, that is, why the 'labour of creation' was said to take six days, each of the six arms of the Cross answering to an evolutionary epoch: a 'day'; while a place for a 'seventh day' was recognised in Alpha and Omega wherein Time abides in a state of rest on the summit of achievement after his sixfold incarnational labour. But because the *seventh* evolutionary day was regarded as the cosmic sabbath whereon Time rests from his labour, there was a tradition that the evolution-process was merely sixfold not sevenfold, and traces remain of a struggle between the 'six' evolutionary view and the 'seven.' Indeed, Cain and Abel were said to have quarrelled over the 'six' or 'seven' question, while everyday speech itself regularly describes a state of disputatious opinion as one in which men are 'at sixes and sevens.' In course of time, however, the 'sevens' view definitely triumphed, and the day of rest (coronation-day: judgment-day: the messianic day) rightly received full recognition as a 'day.' Indeed, the augmenting-process appears to have overshot itself, recognition being secured for an *eighth* evolutionary day. It is, for instance, this eighth day the author of the book of *Ecclesiastes* (whose: 'There¹ is no new thing under the sun' shows him acquainted with the notion of the Great Year with its cosmic renewals and repetitions), has in mind when, uncertain whether the 'seven' view or the eight is correct, he says:

"Give² a portion to *seven* and also to *eight*."

Barnabas, however, companion of Paul, displays in his *Epistle*, a clear comprehension of what is at issue when he says:

"The eighth 'day' is the beginning of the other world; for which cause we observe the eighth day with gladness in which Jesus the Father arose from the dead";

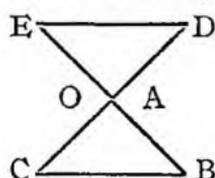
arose, that is, phoenix-like, out of Alpha and Omega, with vigour renewed to create the 'next-world' destined to succeed upon this, the Time-law being cyclic and Time eternally the *passer-by*.

Now the name under which a de-poeticised science of the first principles would describe these theological sevens is that the seven kingdoms, where the word 'kingdom' carries its

¹*Eccles.* 1. 9.

²*Eccles.* xi. 2.

ordinary scientific meaning of an evolutionary kingdom. Thus the seven kingdoms are (this science would say) the seven stages of the cosmic highway to be passed through by the Time-leader (whose place in the cosmic dance is at the present—so the Christian faith holds—on this planet, earth) in his incarnating and resurrecting journey round the cruciform Time-law. This situation can, if we name the four corners (four 'nails') of the Cross by the letters A,B,C,D, and the central nail by OA, be indicated simply as under :



The names of the seven kingdoms are then describable as :

- (1) the radiational kingdom : OA-B
- (2) the mineral ,, : B-C
- (3) the vegetable ,, : C-OA
- (4) the animal ,, : OA-D
- (5) the human ,, : D-E
- (6) the superhuman ,, : E-OA
- (7) the messianic ,, : OA

Now, before bringing (as we propose) this evolutionary scheme into comparison with the Darwinian, we will take note of the manner (one might style it the *poetic* manner) in which the ancients conceived the supervening of these seven evolutionary kingdoms upon one another as the Christ treads the way of the Cross. (The Christ himself, like the Cross, was regarded as a sevenfold sacrifice, his 'torn' substance yielding the sevenfold fragments into which the sevenfold Titans tore Dionysus-Zagreus) :-

The sabbath rest in Alpha and Omega that took place at the cosmic Easter was commonly represented as a *sleep*. The Christ, going down in the flood : sinking : passes in review the entire history of the departing cosmos. Then, he sleeps. In the primordial silence, he sleeps, and Athene draws about him the misty curtains of the deluge. Indeed, both saviours : hero and heroine : were said to fall asleep at this time. So Brynhild was said to lie asleep within her ring ; so Odysseus, when he returned

home in his magic ship to Ithaca (Alpha and Omega), was asleep. So, too, St. George, before he attacks the dragon of death (*i.e.* comes forth at the resurrection), is said to fall asleep with his head on the knees of the dragon-threatened goddess-maiden. So, too, in the Norse tale, Shortshanks, grown very tiny, lies asleep in the princess's lap, while she enwraps him about with triple garments. As to which of the heroic pair awakes the first (and, so, has to waken the other), the old tales vary widely. Sometimes it is the one, sometimes the other. When the Christ is the first, the Cross is the familiar Sleeping Beauty brought out of her sleep by the magic of the kiss of the Prince Charming. When the heroine is first, one of her tears (or it is a drop of the anointing oil) falls on the hero's cheek and wakes him. Actually, they awake simultaneously. Fully awake, the Christ of the 'new Time' comes forth as the first fruits of them that sleep. To awaken the rest of the world, he must become *the wanderer*, for only by his wanderings round the Cross can the incarnation and resurrection that constitutes the general awakening be effected. These wanderings were said, variantly, to take up a *world-week* (the seven days of creation), or a *world-year*, the latter constituting the period familiarly known as the Great Year.

On the third day, then, of the world-Easter (Easter-day) the Christ ascends from hell, pushes away the stone from the second of the two doors of Alpha and Omega the world-tomb, and emerges. By the first of the tomb's (the Lesser Cave's) two doors, he had entered three days earlier as Time-grown-old. By the second, he now leaves it on Easter-day (*i.e.* Christmas-day: the day of the nativity) as the divine child: the infant God: the new Time-Christ-hero. This departure out of Alpha and Omega: the logos-head: was recognised as the world-father's abandonment of his rightful position at the head of the world-order. It was accordingly regarded as his setting-aside of his headship and kingship, and this way of looking at the matter it was that led to all those stories already referred to about a saviour-god who decapitates himself in order that he may renew the world's life-energies now grown stagnant. So the Babylonian God, Bel, was said to 'take off his own head' to let his

blood (the Christ-blood) flow in the labour of the incarnation. So, too, the Green Knight in the tale of *Sir Gawain and the Green Knight*, Gawain (who is the prototype of the Galahad and Percival heroes) being as pronouncedly the 'wanderer-hero' as is Ulysses. That is, he is a representative Christ-figure: the eternal passer-by. The gist of this tale is as follows:

"In¹ the midst of a high festival, a green knight appears at Arthur's court, and proposes a 'game': Let the best of Arthur's knights strike him one blow, and abide such another stroke from him in a year and a day. The blow is struck, and the green man's head rolls on the floor. But he picks it up, and, tucking it under his arm, goes on his way. The story then proceeds, logically and circumstantially, to follow the adventures of the knight who struck the blow—Gawain."

Now, as far as such a tale may be supposed to have any links at all with history as distinct from cosmology, the 'high festival' here referred to must have been one in commemoration of the crucifixion-nativity, and 'the game' must have been a mystery-play turning upon the twofold event of Calvary and the Resurrection. The Green Knight is then the dramatised representation of the messianic form; more especially of the Christ-element in that form that goes down into the pit at the flood but rises from thence on the third day, and, quitting the head-place, 'has his head cut off,' but, headless, wanders for another cosmic year and a day round the logos-cross. Arrived back there in a year and a day (the extra day being the 'intercalary' day representing the 'three days in one' involved in the conception of the cosmic Easter), he will again receive the blow that 'cuts off his head.' If, then, these heroes (Gawain and the Green Knight) be regarded as impersonations of the one single Time-thread, Gawain and the Green Knight are identical. If, on the contrary, they are regarded as different entities in that they are successive lengths of the infinite Time-thread, they will appear as two different persons, and it is the second of these two possible versions that the teller of the Green Knight legend has adopted.

These wanderings of the Time-Christ, throughout an entire world-age, made the Christ the Wandering Jew. Here, the 'Jew' is adventitious. The 'wanderer' is basic and essential.

¹*Times* reviewer, reviewing a modern translation of the mediæval tale of *Sir Gawain and the Green Knight* by S. O. Andrew.

For the Time-Christ is *essentially* the wanderer : essentially the *trekker* over the cruciform track ; and examination of the details of the *Wandering Jew* legend renders it indisputable who this legendary figure is. It is he who, at the day of judgment, occupies the judgment-seat, passes judgment on the world he has wandered through, and then, footweary, 'takes off his shoes' and rests. For the cosmic hero has then arrived back at the messianic stage that forms the cosmic sabbath : Time's Sabbath : the wanderer's sabbath. And here Time will get himself a new bride ; or, rather, he will set back his old bride, Iola, with her youth renewed : the bride who is to him as shoe to the foot : the wanderer's protection. In this sense he 'changes his shoes' and starts a new journey in them round the logos-cross *i.e.* round the shoe(s) itself. A similar fate befalls the logos-heroine (the shoe) herself. Like the Wandering Jew, she (as in Wagner's *Kundry*) must abide the 'next coming' of the Christ before she can die *i.e.* go down in the flood, and, rising again, get a new Gawain (a new *wender* : Ge-wender) to exhibit in the light of living day her eternal but freshly-washed cruciform track.

Now, as the 'new Time' moves out of the logos-head to re-plough once more his eternal furrow¹, the *quantic* character of Time asserts itself, causing the Time-stream to break up into almost innumerable (sub-material) atoms of mobile energy. These are the constituent cells, so to say, of the 'body' of the world-father. Hence, the ancient legend according to which the cosmic embryo has 'Golden Shower' for father. For instance, the father of Danae's son, Perseus (the latter a typical Christ-hero) had Golden Shower for father. Now the constituent 'atoms' of Golden Shower, issuing from the world-centre (AO) of a matter-free universe, *at the first* take 'Euclidean' courses directly outwards from the centre, as if they were so many discreted radii of the heavenly orb. They do not, however, travel into the hyperouranian region of Space, being arrested by those finitely situated 'walls of the world' the ancients called the *firmament*. The latter, true to its function as one of the

¹Hence the explanation of yet another of the many Christly names *i.e.* St. George. Georgios is the *cosmic farmer* : farmer because he ploughs : farms : the logos-furrow or country (*Kundry*) : while, as ploughing this 'country' for the Three Women, he deems his furrow threefold. He has three mistresses. Hence, Triptolemos *i.e.* the Eleusinian *thrice-plougher*.

two guarantors of the conservation of the world's mobile energy, hurls the discrete mobile quanta back upon their courses at different angles, causing them to produce an exceeding great turmoil in the vault of Heaven. A condition is thus produced that continues to intensify for the period of one 'day' subsequent upon the Time-leader's issuance from Alpha and Omega. It continues to intensify, that is, throughout the first of the seven days of creation. Or, expressing the Great Year (the *magnus annus* or cosmic year that equates with one complete over-sweeping by Time of the cruciform logos) in terms of the familiar thirteen months of the lunar year, it continues to intensify until *two* out of the thirteen months are gone, the intercalary 'day of rest' answering only to *one* month: the thirteenth: but each of the six days to *two* months. At the end, then, of the first 'two months' or 'first day' of the Great Year, the entire orb of the ouranian Heaven is filled with 'fire' (*fire* being one of the many titles of the Time-stream). Hence that condition the ancients described as the-world-on-fire: the conflagration of the world: the deluge by fire: a very important feature indeed, in ancient cosmology or evolutionary theory.

Now, during these opening two months of the Great Year given over to the initial out-pouring of the universe's mobile energy ('fire'), the action of the 'fire-rake' Cinderella (Cinderella who, for a whole year, will sift the cinders to find that deep cinder that can hold all the Time-gold) is, superficially, not in evidence. Hence the 'Euclidean' courses taken by the Time-quanta on their immediate issuance from the world-well. That is, according to the ancient evolutionary theory, the youthful vigour of the New Time is such that the out-rushing Time-quanta are, at the first, *carried across* the waiting channels of the logos into open ouranian territory; that is, the *first* of the two guarantees of the conservation of energy principle appears *not to act*. Hence that almost unanimous ancient tradition that *two* cosmic floods existed in the Great Year: two deluges separated from one another by a considerable stretch of cosmic time. Hence also the ancient tradition about the universe's twofold cleansing: *first*, by water; *second*, by fire. Also the implicated dogma of the twofold testing of souls; *first*, by water,

second, by fire ; these testings being the universe's own preparations for ' a good New Year.'

This feature *i.e.* the packing of the entire vault of Heaven by Time-quanta in seeming disregard of the constraining influence of the Time-law, was amply recognised by ancient tradition and received many forms of expression. It is, for instance, this truth that is expressed in all those reiterated assertions of folklore about *the running-away of the hero from the heroine* after he has saved her (and himself) from the dragon : the ' saving ' being, of course, the imagistic term under which the old nursery tales described Time's successful re-emergence from his imprisonment in Alpha and Omega. It is, too, this ' running away ' that gives significance to the words the newly-arisen Christ addresses to Mary (the Third Mary : the Law) :

" Touch me not, for I am not yet ascended to my father " :
not yet grown to manhood, that is ; to the age of fatherhood.

Now to this opening period of the Great Year : the first of the seven evolutionary kingdoms : we have given the title of *radiational kingdom*. The radiational kingdom of the scale of evolution thus represents the period during which the world's potential father is growing into its actual father, and it is, accordingly, a period during which the cross-logos does not ' shew through.' The world-fire is everywhere, and it is (apparently, at least), all-dominating. However, when this fiery bath constitutive of the conflagration of the world reaches its fiercest, the *actual* conception of the new world (in contrast to the *potential* conception in AO) takes place.¹ It takes place, that is, in a set of conditions (*stage one* of the cosmic gestation-process) that a scientist like Laplace would call the *nebular* condition of the world, and a philosopher like Plato *chaos*. It is the state in which Space is packed with mobile quanta in their most extended form and impressed with their most rapid and irregular motion. Plato, in the *Timaeus*, thus describes it :

" Let² me tell you, then, why the Creator made this world of genera-

¹Hence a *difference* between the ages of the world-father and the world-child. The former is two cosmic months (or one ' day ') older than the world-child. This point should be noted in connection with an argument put forward in *chapter vi*.

²Plato. *Timaeus*. 30.

tion [creation]. He was good, and the good can never have any jealousy of anything. And being free from jealousy, he desired that all things should be as like himself as they could be. . . . Wherefore, finding the whole visible sphere not at rest, but moving in an irregular and disorderly fashion, out of disorder he brought order, considering this in every way better than the other."

It is, then, only at the end of the first two lunar months of the Great Year that the hero 'marries the heroine,' and, as the latter is always a princess, disguised or manifest, becomes by his marriage, heir to 'one half the kingdom,' this familiar 'halving of the kingdom' being ancient culture's mode of recognising the dogma of the twin-saviourship of the Cross and her Christ: of the Time-law and Time.

The hero duly 'married' to the princess, from now on, chaos definitely begins to evolve into cosmos. The growing embryo definitely begins to disclose form: progressively reveals that world-order modern science knows as *the scale of evolution* but known to ancient science as the form of the world-child: the cosmic embryo: *cosmic man*.

"Isis, when she felt herself to be with child, placed round her neck an amulet":

placed round her neck, that is, Harmonia's necklace: the world-charm materialised: the Third Charis or logos incarnated and rendered manifest. The resurrection of the world-body has now begun in earnest, and our further description of it can be made in the accepted terms of modern science:—

The first type of material form to declare itself under the form-manifesting action of the Time-hero (the first tribe, that is, of the lost tribes of Israel¹ to be led up out of Egypt) is that of the simple material atom of the *inert order*. That is, it is a material atom the sub-atomic structure of which shews Time the world-spirit throwing a noose round a spatial world-soul. That is, it is a form in which the male substance *imprisons the female*, thereby creating a material entity the structure of which is the inverse of that obtaining in the world's culminating form *i.e.* the messianic, wherein the feminine principle (in its entirety) enfolds and crowns the masculine. Inert matter, whose formation belongs to the second of the seven evolutionary king-

¹It may be noted, once more, how 'Euhemerism' debases good science into bad history.

doms, is thus a material form representing the cosmic antithesis of the messianic material form. It is the antithesis, that is to say, of evolution's culminating form : an important point that should be borne in mind throughout all the following argument :—

The creation of the inert material atoms occurs when the Time-leader (head of the column of movement) is at 'nail' B of the Cross (see diagram, p. 155). These generated however, Time the eternal passer-by travels onwards from nail B under the impulsion of the logos until, at the correct scheduled cosmic time, he arrives at nail C. The labour of creation has now reached the point where 'the evening of the second day' wears to morning when a *third* evolutionary innovation is due. (The first of the seven kingdoms was the radiational : the kingdom of 'Golden Shower') Now the evolutionary innovation due at nail C is the creation of that unique type of atom this present philosophy calls the *living*. What is meant, in terms of physics, by a *living atom* will become clear as the argument develops.

Still journeying onwards under the strict determination of the law, the Time-leader now arrives at the point OA ; arrives, that is, at the *middle* of things. As we pointed out in *chapter ix*, the ancients strongly insisted on the existence of a divine entity who was the *middle* as well as the *beginning* and *end* of things. This entity is the logos-head : Alpha and Omega. Now the evolutionary innovation due at OA is that of a *living atom that can leave its moorings in the earth*. That is, it is living matter of the *animal* type in contrast to living matter of the merely *vegetable* type that emerged at point C. But, this new form created, Time the passer-by does not rest on his great evolutionary achievement, not even though he is now in the critical world-point, Alpha and Omega. Rather, just as, during the first two months of the cosmic year, the new-born Time travelled across *all* the lines of the Time-law, and set all Heaven in a blaze, so here, where Time, midway in his life-career, is in AO, he successfully resists the suction-power of the world's deepest well, and passes through it to undertake his heavy climb up the upper triangle of the Cross to the next evolutionary nail : nail D. Thus, during the course of a single Cosmic Year, Time *passes twice* through the point OA ; and where, on the second occasion,

the world-well holds Time a prisoner, on the first she allows him to pass through. Indeed, it is only after Time has had his forces tempered by the heavy evolutionary climb up the second and higher of the two 'triangles' that Alpha and Omega is able, for a brief period, to hold him. Or, to put the matter differently, that is he fit : disciplined enough : to be held by her.

Arrived at nail D, a very great evolutionary innovation indeed appears. For here, the developing world-embryo *begins to speak*.¹ Here, man emerges : that cell of the cosmic embryo rendered unique by virtue of its possession of the *use of words*. Now man (*essentially* the species of created being who knows the use of words : who possesses, that is, the mind-sense) assumes superlatively great cosmic significance from the fact that his possession of language puts him in possession of an instrument enabling him *to override the lines of the logos* : a lofty and dangerous power. Hitherto, the course of evolution has been strictly deterministic, working itself out according to pre-ordained plan. Hitherto, God has kept her hand on the tiller of the cosmic barque, but now (as Plato put it) she '*lets go the tiller*.' Hence the reason it has to be said that, with the Time-leader's arrival at nail D, the cosmic embryo attains its majority. The world-child becomes of age, and the gift with which Heaven marks the occasion is the high gift that forms the pre-condition of the attribute of personality. For personality is grounded in freedom of action ; in the power, that is, to plan out, and give effect to, one's own individual line of behaviour. And this power in its turn is grounded in the power to use words. Accordingly, giving man *word-power*, God gives him true personality. Thus, at this critical point, nail D, entities appear in the scale of evolution who, exercising independence of parental control in the cosmic sense, are *true cosmic persons*. Hence the emergence at this point also of the issue of *morality*, this issue grounding itself, as it does, in an entity's possession of freedom of choice in action.

However, this new world-power that emerges at nail D is one that readily can turn poisonous. Accordingly, a situation

¹Hence the human significance of the act of Athene in placing a piece of 'wood' from the Speaking Oak of Dodona into the prow of the Argo, the underlying design of the cosmic embryo.

has been brought into being here that calls for an antidote to a possible world-poisoning *i.e.* the poisoning that results from men's use of their ability to instrument desires that are in opposition to the purpose of the law of God. Now this antidote the logos herself provides. That is, the Holy Ghost: Hermes: provides it, and Hermes it was who gave to Odysseus the Time-Christ the antidote that rendered him immune against the wiles of Kirke. As to its character, this antidote consists in *verbal inspiration*. That is, it consists in words that are wiser than the word-user: wiser than man himself. It consists in an automatically-precipitated revelation concerning the scheme of things that tells man what is the goal of evolution, and, consequently, what his own behaviour should be. That is, the antidote is the divinely-revealed messianic Gospel. For greater detail, it is the Christian gospel of the kingdom of Heaven.

As forming part, then, of the great gift of *speech* made by the logos to the cosmic embryo at nail D, the logos herself caused man's earliest words and consequent notions (the *débris* of which still survive as the revealed scriptures) to be automatic productions rather than free. That is, she herself saw to it that these should tell men, in a true, clear and impressive way, why, in the interest of the continued development of the world-embryo and their own salvation (resurrection in the flesh), they must put a bridle upon their later-emerging and greatly enlarged human freedom. The evolutionary innovation at 'D' thus included the emergence, in the childhood of the human race, of a 'divine gnosis' telling man *whither evolution was tending*, thereby endowing him with that sense of a *right cosmic direction* that forms a second and very important pre-condition of morality. Hence the emergence, in the infancy of the human race, of a preliminary Golden Age foreshadowing the *veritable* Golden Age. For the latter is the kingdom of Heaven: the kingdom that, supervening upon the age of man (*carnal man*), serves as overture to the messianic age. And it is (we suggest), just this first, anticipatory, deterministically-created Golden Age that Plato (following ancient tradition) has in mind when, in the *Politicus*, he tells how, at the end of a golden period, the governor of the universe *let go the tiller*, leaving the world at the

mercy of impulses begotten of man's ignorance, bad tastes and misdirected desires. For Plato adds that :

" All¹ the Gods who, in their several places, had ruled together with the highest God, perceiving what was happening, in their turn left their divisions of the world-order without oversight."

The result was an *evolutionary fall* involving the leaving of the lines of the logos so far as the behaviour of man was concerned.

Now one consequence of this evolutionary fall was that an abnormally heavy burden came to be thrown upon the human forms due to appear at 'E.' For here, the cell-bodies (later mankind) who are making their appearance in the cosmic embryo, are not only grown old in the human 'day,' but are over-imbued with this old day's largely anti-logical, carnal rhythm. More, both liking this rhythm and having the power to prolong it if they 'immorally' so choose, men have now, at nail E, for the first time in the history of the present cosmos, the power (unless God arbitrarily interferes) to render creation an abortion. Also to defeat the resurrection; to ruin, that is, this world and the next *by their failure to make the required bend* at nail E that carries the human kingdom forward into the supermanic kingdom; that is to say, into the kingdom of Heaven. Accordingly, the great evolutionary task at 'E' is that of re-imbuing man [saturated as he has now become with wrong 'tastes,' and destitute of the knowledge (*somehow lost*) of the right world-direction that was given to mankind as 'revelation' at nail D] with a sense of what the right cosmic turn now consists in. The evolutionary task at 'E' is, that is to say, that of making all mankind alive once more to the significance of the words :

" Repent ye ! The kingdom of Heaven is at hand."

However, before probing into this deeper subject, let us note the nature of the issue that exists between the modern *theory of evolution* and the Christian as above outlined. For Christianity consists, as we have said, at bottom, in a theory of evolution.

¹Plato. *Politicus*. 272. E.

CHAPTER XII

THE KINGDOM OF HEAVEN

It is a fact to be regretted that Darwin's great name has become so much more intimately linked up with the *Darwinian theory* than with the great, time-old dogma of evolution that Darwin himself—more than any other man—did so much to establish. For where evolution is a fact, the Darwinian theory is assuredly an error. That is, the theory of *natural selection* is an error. The guiding principle of evolution is *supernatural selection*, the facts that led Darwin to imagine the contrary being merely instances of the method by way of which *supernatural selection* imposes itself. The 'Darwinian theory' constitutes, in fact, a conspicuous example of confused thinking. Let us show why :—

Let evolution be accepted as a fact. The ancients supposed it, and Darwin proved it. He proved, at least, that, in the organic world, all bodies are related, being united together in a single structure the higher forms of which, in the Time-order, supervene upon the lower and not contrariwise. And he proved that there exists, in all living forms, the tendency to throw out unprecedented characteristics, certain of which, as a kind, exhibit the power to persist. That is, new characters are spontaneously thrown up by the hidden forces responsible for all evolution, and the 'fit' among them, by virtue of their own fitness, establish the survival of their type and kind. The question for the evolutionist therefore is the nature of 'fitness.' That is, it is a question not of facts but of the *interpretation* to be imposed upon ascertained facts. Now let us liken nature's throwing up of 'the new' to the reeling-off from a reel of a series of numbers in consecutive order. Of these numbers, 'the fit' survive, the manner of their doing so yielding that particular biological spectacle Darwin made modern science familiar with. *Two* evolutionary matters accordingly here present themselves for treatment by any theory claiming to be a theory of evolution, the one essential to the theory, the other

not nearly so. The essential is the cause of the 'throwing-up' of new evolutionary features, fit and unfit equally; the less essential matter (though a very important and interesting matter, needless to say) has to do with the tug of war that ensues between all these factors: fit and unfit: in the struggle for survival. Accordingly, a theorist on evolution who devotes himself to the second matter while neglecting the first, starts his evolutionary theory one stage too late. Too late, that is, for his speculations to qualify as an evolutionary theory.

Now, concerning the emergence of 'the new,' Darwin had no theory. He confessed, indeed, that "our ignorance of the laws of variation (*i.e.* of the throwing up of the new) is profound." Yet he implied (and invited the drawing of the inference) that the constantly emerging variations that supply evolution with its raw materials are 'accidental'; that is, leading nowhere: not tending in any set, pre-given direction. Thus, from the outset, Darwin completely outran, in inference, what was warranted by his confessedly limited data, involving himself, indeed, in contradiction, in that, asserting his *ignorance* of the cause of variation, he implied (at the least) that this cause was of the kind called accidental. He implied, that is, that there is no reel: no plan: determining the form of, and determining the order of emergence of, the new: an implication justifiable only if one had a definite *knowledge* of the nature of variation.

The contention, then, is that the first charge on a science of evolution is an account of the *raw material* that evolutionary selection, working on, discloses as made up of respectively the fit and the unfit. The primary demand is for an account of the nature and cause of variation. Accordingly, to characterise variation *accidental* in the absence of a philosophic *theory of variation* is to prejudge the whole matter: to beg the entire question. On this account, the phrase *theory of evolution* might very well be altered to *theory of variation*: the theory, that is, of the plan or scheme that, deciding the character of the new as well as the order, equally decides which, among the new, are the fit and unfit. That is, the 'newly-emergent,' pre-determined as to their form and place in the evolutionary scale, *ipso facto*

bring with them, from the same pre-determining source, their own characterisation in the scheme of things as the fit or the unfit. Hence, an evolutionary theory that does not approach first the phenomenon of variation is destitute of all philosophic status. Not only so, it flies in the face of the valuable scientific rule that counsels *economy of procedure*. Presuming to interpret subsidiary issues about the forces that cause certain forms (the fit) to survive, it ignores the wider question about the supply of evolution's *raw material*, fit and unfit, that, settled, would settle also the question of the governing factor in survival. Such a procedure also screens from the investigator the nature of the problem he is concerning himself with, preventing him from seeing what is essential in the question. It allows him to imagine, for instance, that 'environment' and 'organism' are terms antithetical to one another, screening from him the fact that they are both of one evolutionary piece with one another, the one requiring evolutionary explanation no less than the other.

In other words, the 'reel' is the important thing. That that should first be attended to and described is the origin of 'the given': the fit and the unfit equally: the evolutionary raw material. But, in order to describe the given: the primary evolutionary data: a stout and honest effort is required on the part of the constructive imagination. For he who presumes to advance an evolutionary theory must be prepared to envisage in one vast sweep of the mind, the scale of evolution in its entirety *i.e.* as including, equally, abiotic *and* biotic forms, precisely as the ancient conception of the 'cosmic embryo' did. And having adequately envisaged the entire cosmic situation upon which the question of evolution bears, he must go on to say whether the 'tree of life' (inclusive of the inert) that it forms, bespeaks a definite direction or not; as, for instance, from a lower grade to a higher. He must go on to say, that is, whether there seems to be, in the out-pouring of the evolutionary *raw material*, *tendency*. Now, if *tendency* (*i.e.* a 'set,' as declared in the character of survivals, in a definite direction) *obtains*, the inquirer is, at once, put on the track of an underlying principle of selection that, supplying to evolution its *raw material*

predetermined as to form and order, supplies also the weapons that will enable the fit to encompass their survival.

But every evolutionist will agree that the evolutionary line of forms, considered in its long run, does, definitely, show a 'set' as from the lower to the higher. For the ordinary mind, indeed, this is precisely what is meant by evolution, anything beyond being regarded as an erudite extra. But even by the scientific mind, this characteristic of *evolutionary ascent* is recognised. That is, on all hands, evolution is held to be a process that is heading upwards. No evolutionist regards evolutionary tendency as being now down, now up, now anyhow, according to the play of 'environment' upon a raw material that has been accidentally dumped down in it. On the contrary, the scientific evolutionist sees evolution as a steady and co-ordinated growth giving a recognisable plan of development to the forms evolved. He believes that a cosmos has been produced out of chaos. He believes that order, slowly and steadily, has superimposed itself upon disorder: that, out of sheer *nebulae*, the shapely and harmonious structure presented by the mainline of the scale of evolution has evolved; while, if he stops to think at all, the very slowness and steadiness of this emergence must rule out for him the claim that it has been produced by a vast conglomeration of happy coincidences. For the one thing characteristic about mere coincidence is that it does not show lastingness: that its effects are not steady and persistent. That is, chance is the very antithesis of the slow and steady. Now, to all this, every evolutionist would assent. But, in assenting to it, he is assenting to the postulate of a *reel* of some sort. That is, he is concurring in the notion of a logos or *cosmic law* guiding evolution that, like those mystic ships and horses that, for the ancients, symbolised this very logos, *knows its own business*; knows, that is, its own course and destination, and heads for the latter without aid or hint from any mortal. But a law of evolution that knows its own course and destination is, perforce, a law that, of itself, declares what forms are fit and what unfit. It, itself, *defines* them. The fit are those that belong to the line of forms that are heading for the logos's predetermined destination.

The unfit are those that fall wide of this line. Hence the stupendous significance of the fact of *sterility*, sterility being the experimental breeders' collision with the rampart-walls of the logos.

Now, into relation with the notion of the 'fit' as thus construed, let us bring that of *environment*: the *environment* that, as Darwin has shewn, so harmoniously chimes in with the needs of the newly-emerged 'fit.' Now why the fit are those '*whom environment favours*' is to be explained by an ortho-genetic theory of evolution (*i.e.* a theory holding that the facts of cosmic growth bespeak an underlying, guiding order of growth) in this way:—The mesh of external conditions that make up environment as ordinarily understood, is, itself, an expression of, and a creation of, the logos-purpose. It is all of one piece with every other products of this purpose, even though the entities composing it do not now represent the purpose's high-water mark of expression but merely subserve the needs of the forms that do *i.e.* the newly-emerging fit. That is to say, environment, as the 'external conditions' of forms higher than itself, represents the *sloughed skins* of the forms of the logos-purpose as earlier expressed, these skins serving to form a softer bed for later-emerging logos-expressions to lie on. That is, what is commonly understood by the term *environment* is itself the product of the 'logical purpose' even though it does not now stand as that purpose's van. The purpose that made it (or the entities that compose it) has swept beyond it; but, so far from declaring it useless, it has made it the servant of its later and higher expressions. Thus, environment, so far from evolving the fit or even providing it with its principle of survival, is nothing more than the fit's *foot-stool*. Or (to alter the image), environment is to the fit what those temporary structures are that are thrown out by the process of gestation for the feeding and shaping of embryonic features as yet undeclared and unformed. Deprived of these supporting structures, the growth of any embryo would be interfered with. Nevertheless, helpful and—to a certain extent—necessary though they are, they do not determine the form the embryo. On the contrary, the latter, as expressed in its full growth,

explains the supporting structures. That is, the pre-given character of the embryo, as fully-developed, determines the entire gestation-process inclusive of the existence of its supporting structures.

This, then, is the Christian view of *variation*. Christian theology would accordingly say that Darwinism is not *any* theory of evolution, right or wrong, in that it does not deal with the one fact central to evolution *i.e.* *variation*. It would say that Darwin, not realising what a theory of evolution ought to be, did not realise what he was called upon to explain. Hence, did not realise the bearing of his own material. For the evidence collected by Darwin is evidence that can only be adequately utilised by a *veritable* theory of evolution *i.e.* one that has achieved philosophic status by taking adequate notice, *in a preliminary endeavour*, of the facts of variation. Hence, while the impressive body of evidence Darwin collected will no doubt stand, its destiny will be to serve as a description of the *modus operandi* of evolution as guided by a principle constituting *supernatural selection*, this form of selection, like any other, necessarily having its mode of effecting itself. But the phrase—and idea—of *natural selection* will inevitably disappear. In its room will emerge the phrase and idea of evolution by *selection of the logos-cross*; that is, by selection of the *cosmic law of motion*.

Now, as to the character and identity of this evolutionary law, it is, obviously, the *logos spermatikos*, the heavenly sluice and rampart ('God's Rest') in which the souls ('seeds') of things are held to reside, constituting therein a complex numerical series that mounts to a limit anciently known as the 'Perfect Number,' its steady mounting answering to a steadily increasing depth in the souls whose names the numbers are. Consequently, Time, the agent who incarnates the souls, travelling in the one direction along this logos, comes (up to a point) upon souls of an ever-increasing depth that bespeaks an ever-heightening evolutionary *quality*. Accordingly, in such a scheme, mutations must perforce occur, no two souls (no two numbers) in the scheme being identical. However, the logical scheme composed of these rising numbers is not marked by simplicity.

Rather, it exhibits a high degree of complication. In the first place, it shows complexity as a consequence of the vastness of its branch lines. In the second place, it shows it as a consequence of the existence of cardinal or hinge numbers: numbers that represent, as it were, *a species apart*. Yet, even so, the scheme as a whole unmistakably bespeaks its basic characteristic of a mounting series necessarily given over to *progress*: to evolutionary *mounting*. The findings of experimental breeding do not in any way call in question this scheme, since so to experiment is to 'play God' with a ready-given (*i.e.* with a God-given) material, while the play itself is confined within its own narrow limits by the fact of sterility: the *logos's* own 'thus far but no farther.'

Now, obviously, this Christian evolutionary conception of a *cosmic embryo*: the third person of the cosmogonic trinity: is committed to boldness in a large number of places where the modern theory is timorous. Asserting that the entire world is the Son of God; asserting that the entire cosmos is a single organism (an *animal* as Plato put it), ancient culture could take, for instance, definite sides on the question now known as that of *abiogenesis*, holding that, at some remote point in cosmic history, life-exhibiting forms supervened upon inert forms. On this question, septenary theology makes an extremely bold and confident assertion. For not only does it confidently assert what evolution has produced in the past; it makes bold to say what evolution is going to produce in the future in the shape of superman and super-superman *i.e.* messianic man. Accordingly, such a theory could not hesitate long over a matter like that of *abiogenesis*, its basic concept of the *cosmic embryo* not allowing it to do so. That is, the Christian conception of the cosmogonic trinity would not allow it to do so. The view that the whole world is a unitary living thing, and a living thing that, fully developed, will express the dual Godhead in all its fulness, cannot pretend to deal with evolutionary problems in any timorous spirit. Nor has it. On the contrary, in terms of the dogmas of the Christian religion, human culture has, from of old, held remarkably bold views on every aspect of the evolution problem, and particularly so where

these problems touch upon man and his destiny ; that is, upon *man*, *superman* and *super-superman*. Informed by the inspired utterances of the ' cardinal numbers ' of the logical series (the ' numbers ' on whom the hand of God lies heavily to this one end of *utterance* : of *revelation*) men have, from of old, held that the forms appearing in the evolutionary scale result from no blind warring of non-directed forces. Rather, from of old, they have understood and taught that not even man himself, endowed though he is with freedom of action, is free to create supermanic forms to suit his own private conception and liking. Rather, precisely as the advent of man himself in the evolutionary scale was a pre-ordained thing, so the evolutionary forms that are still unborn are definitely fixed as to type, and are, indeed, even now, casting their shadows before out of the immaterialised future, enabling men, here and now, to know their character. And side by side with this belief and forming part of it, men have had the conviction that any serious departure from the lines of the logos made by man will be met by an obliterative act on the part of Heaven that will destroy the alogical productions man's misuse of his freedom brings into being. That is, they have held that, by some great world-cataclysm engineered by Heaven, the gestation-process of the cosmic embryo will, in these circumstances, be set back at a point from which it will be possible for a race of men to be produced truer to the fixed, pre-given, God-given type. They have even held that, should the damage done be too deep-going to be coped with by the embryonic process of *regeneration of parts*, Heaven will wipe out the world-abortion utterly, and set the universal forces working on an entirely new cosmic embryo.

These, then, are the notions underlying the Christian theory of evolution with its culminating dogmas centring about man, superman and super-superman ; that is, round man in his relation to the kingdom of Heaven and the messianic kingdom. But now, having indicated the general character of these notions, let us resume our description of the evolutionary process as Christianity conceives it from the point where we left it at the close of the preceding chapter : the point, that is, where what

is at issue is the evolutionary significance of the doctrine of the kingdom of Heaven :—

II

When the Time-leader arrived at nail D of the Cross, the fourth evolutionary kingdom became a 'back number,' and the fifth kingdom (the kingdom of lower man, the members of which spread from nail D to nail E of the Cross) represented the fruitful, creative present where the Time-leader is. Now it is a recognised feature of the phenomenon of evolution that the ascending evolutionary line, as it ascends, leaves behind, at each level, *survival forms*; forms, that is, that cannot rise above a given level to accompany the Time-leader in his progress towards the evolutionary goal. To this rule, the fifth kingdom of evolution forms no exception. That is, the fifth kingdom presents *survivals* in the shape of human beings who are unable to keep pace with the Time-leader in his ever-steepening ascent of the upper cosmic triangle to get back to Alpha and Omega where the 'mortal god' is to appear. On the other hand, *there are others who can and who* (more and less) *do*: a situation that is explained by those differences of containing-capacity in the seminal contents of the law that were referred to in *chapter iii* and elsewhere. Thus, the human beings 'who cannot' are the beings whose true cosmic status: whose 'depth': is truly expressed as carnal man who belongs to the fifth evolutionary kingdom. On the other hand, the human beings 'who can' are the cosmically-determined companions of the Time-leader. They are human souls of that deeper capacity whose cosmic place is at, or near, nail E where the highest evolutionary forms are no longer men but evolution's higher expressions *i.e.* supermen.

Nevertheless, from the very beginning of human history, the human species must have been twofold, the one species destined (if mankind so chose) to lead up into superman; the other destined to exhaust its powers of growth exclusively at the lower human level. The situation that here obtains is analogous to that obtaining at the point where living matter (protoplasm) appears. For the protoplasm that, superficially,

appears to be common both to the vegetable and the animal world, is so different basically that the one kind has come to rest on the purely vegetable level while the other has shown that differentiating abundance of mobility that has caused it to bifurcate wide of the vegetable kingdom to forge ahead into the animal. Three orders of human beings can thus be distinguished: *one* an order belonging cosmically to the fifth kingdom; *two others*, both belonging to the sixth kingdom but distinguished by the behaviour of their members in relation to the *Way of the Cross*. For certain 'sixth kingdom' men adopt themselves into the *Order of the Companions* (*i.e.* of the Time-leader) while certain do not. That is, certain of them declare themselves, by their actions, to be essentially hierophants: path-finders: announcers of that path that, alone, can lead Time home to Alpha and Omega. Others again do not. Now those who do, form the members of the priesthood, male and female. They form the members of the kingdom of Heaven. They form the heart and core of the church. What accordingly we have now to inquire into is what it means to be a *priest i.e.* a member of the kingdom of Heaven:—

In the preceding chapter, we pointed out that the configuration of the universe's two basic energies (Space and Time) as these present themselves in the messianic form, is the *exact inverse* of that that modern science declares to obtain in the constitution of the simple abiotic atom. To this statement we now add the assertion that every member of the kingdom of Heaven has, as his function, the bringing into being of a pre-figuration of the sub-atomic configuration of the messianic form. One means, a modified version of the messianic form is the ideal to which the members of the kingdom of Heaven seek to attain, in their own persons and being. But this ideal is achievable for them only in their highest organ *i.e.* the brain. As this point is important, we will present a first account of it in the simpler poetic terms of ancient religious imagery:—

Remote ages of human culture conceived the life of the world-embryo not only as equating with one complete breath of the universe, but as equating with one complete *stitch* in the eternal knitting of Neith the knitter: of Penelope the

weaver : of Ariadne and Athene the pattern-weavers : knitters and weavers of the 'loves of the gods' on to the canvas-warp of blue-black 'Night.' The entire incarnation-process being thus conceived as a single stitch, the latter has to be conceived as equating with the seven stages of the incarnation-process effected by the Christ-journey round the cross-logos. Now if, of the seven stages of this process, we neglect the three that are patently transitional, being necessitated by the passage from one great typl configuration of creation to another, we are left with *four* configurations only, and these answer to the four moves of the cosmic netting : knitting : weaving : by which Time the world-weft is netted on the Heaven the world-warp. These four great types of compounded being obviously are :

- (1) the radiational ;
- (2) the abiotic ;
- (3) the biotic ;
- (4) the messianic.

Now, notwithstanding the primitiveness of the imagery, it is not too fantastic to see, in these four great configurations, the conditions that are analogous to the four *under, over, through, off* stages of the knitting-process in terms of which knitting must, from time immemorial, have been taught to man who is the congenitally 'manufacturing' world-animal. Thus we can conceive, *first*, those straight-going lines of the electronic corpuscle (the immaterial mobile quantum of the minimum order) that are involved in all the forms of the radiational kingdom, as the thrusting-in of the great knitter's needle ; *second*, we can conceive the encircling form assumed by the onward-going Time-length as it encircles a spatial (magnetic) nucleus (the lassoing of the magnetic nucleus by a quantum of the electronic Time-thread) as the throwing of the knitting-thread in a circle about the needle ; *third*, we can conceive those interpenetrations of the spatial nucleus by a Time-thread (those interpenetrations of the spatial nucleus that we regard as the essential matter in all biotic formations up to the human grade) as corresponding to the third knitting-move *i.e.* the pulling-through of the knitting-thread ; *fourth* and *last*, we can conceive the imprisonment of all-Time (the cosmic knitting-thread wound

up into a Golden Ball) by all Space (the condition that obtains when the messianic form appears) as the cosmic condition answering to the imprisonment of the knitting-thread within the loop of the finished stitch : knitting-move number four.

So much for imagery. Imagery apart, however, the above can be equally well expressed by saying that the trend of cosmic development (trend of the entire scale of evolution) is *from messianic to messianic*. From the Great Head the world comes, and to the Great Head the world goes. Setting out from the triune being Aio who stands for the universe's perfection, evolution seeks to bring back into corporate being this same perfection. For Aio being the evolutionary climax, and Time (who has brought on this climax) being unable (as being essentially the *passer-by*) to rest permanently even in this exalted situation, it follows that the advent of Aio must be succeeded by an *evolutionary descent*. That is, Time the occasioning agent in evolution, must move down from the world-summit to sojourn among forms of a lower evolutionary status. Thus, *viâ* the radiational kingdom, Time now moves down from the messianic abode at (and in) the Head of the Order into that part of the logos where the 'souls' of the inertly material atoms are : the souls whose sub-atomic relations with Time are the exact inverse of the ring's relations. Thus, in Alpha and Omega, Time is imprisoned by Space. In the inert atom, a spatial knot is imprisoned by a 'Time-thread'. That is, inert matter is the messianic form *turned inside out*, while the steep, uphill, evolutionary progress back to AO has, for its cosmic meaning, the turning of the inert atomic structure *outside in*. Accordingly, with the cosmic progress so regarded, all other material forms appear as just so many connecting-links between these two material extremes *i.e.* inert matter and messianic matter. That is, they appear as forms necessitated by the *cosmic process of recovery*.

One other point here. The Aionic configuration in which the world-breath in its entirety is lodged in AO, is essentially *a head*. It is the winged-disc ; it is the world-king. The heavenly vault is the head-orb ; the hyperouranian region is the hair of the orb (or the *ears* ; or the *wings* ; or the *halo* or *aura*). The

extremities of the logos-cross are the Great Head's facial features, while the centre of the logos : Alpha and Omega : is the world-nostril with the world-breath in it. And the *logoi spermatikoi* (' all souls ') are the Great Head's brain-molecules. The Great Head thus telescopes into one single orb, the universe's *brain, heart, lung and ovary* alike, using up in itself alone the entire dual stuffs of the universe. Hence the absence, from the Great Head, of all inferior parts. This culminating world-figure it is that Plato had in mind, when, in the *Timaeus*, he wrote as follows :

" In¹ the likeness of what animal did the Creator make the world ? It would be an unworthy thing to liken it to any nature which exists as a part only ; for nothing can be beautiful which is like any imperfect thing ; but let us suppose the world to be the very image of that whole of which all other animals, both individually and in their tribes, are portions. For the original of the universe contains in itself all intelligible beings, just as this world comprehends us and all other visible creatures. For the Deity, intending to make this world like the fairest and most perfect of intelligible beings, framed one visible animal comprehending within itself all other animals of a kindred nature. Are we right in saying that there is one world, or that they are many and infinite ? There must be one only, if the created copy is to accord with the original. For that which includes all other intelligible creatures cannot have a second or companion, for in that case there would be need of another living being which would include both, and of which they would be parts, and the likeness would be more truly said to resemble, not them, but that other which included them. In order, then, that the world might be solitary like the perfect animal, the Creator made, not two worlds or an infinite number of them ; but there is and ever will be one only-begotten and created heaven. . . . Now to the animal which was to comprehend all animals, that figure was suitable which comprehends within itself all other figures. Wherefore he made the world in the form of a globe, round as from a lathe, having its extremes in every direction equi-distant from the centre, the most perfect and the most like itself of all figures . . . This he finished off, making the surface smooth all round for many reasons. In the first place, because the living being had no need of eyes when there was nothing remaining outside him to be seen ; nor of ears when there was nothing to be heard ; and there was no surrounding atmosphere to be breathed ; nor would there have been any use of organs by the help of which he might receive his food or get rid of what he had already digested, since there was nothing which went from him or came into him ; for there was nothing beside him. Of design he was created thus, his own waste providing his own food, and all that he did or suffered taking

¹*Timaeus*. 30.

place in and by himself. For the Creator conceived that a being which was self-sufficient would be far more excellent than one which lacked anything; and, as he had no need to take anything or defend himself against anyone, the Creator did not think it necessary to bestow upon him hands: nor had he any need of feet, nor of the whole apparatus of walking; but the movement suited to his spherical form was assigned to him, being . . . that which is most appropriate to mind and intelligence. And he was made to move in the same manner and on the same spot, within his own limits revolving in a circle. . . . And as this circular movement required no feet, the universe was created without legs and without feet. Such was the whole plan of the eternal God about the god that was to be, to whom, for this reason, he gave a body, smooth and even, having a surface in every direction equi-distant from the centre, a body entire and perfect, and formed out of perfect bodies. And in the centre he put the soul, which he diffused throughout the body, making it also to be the exterior environment of it."

CHAPTER XIII

THE FALL OF MAN

To recapitulate : The philosophy of the kingdom of Heaven is grounded in the idea that evolution is mounting to a climax ; that this climax will assume the messianic form of the transient yet godlike entity, Aio ; that this form is exclusively a head ; a human head. For, in a sense, the ' god ' Aio is human. He is the son of man in that he is to be born in and from the direct line of man. Unlike man, however, he is wholly a head : the human head *perfected*. This climax of creation forms the last of the four great types of primary creations :

- (1) *The radiational kingdom*. This consists of forms in which a straight-line-travelling, immaterial corpuscle is bound round by the contractile spiral rings (lines of force) that, in the undulatory theory of radiations, misleadingly go under the name of undulations or vibrations ;
- (2) *The abiotic kingdom*. This consists of atoms (dualistic, compounded and, therefore, reducible structures) that, at their simplest and most typical, present a spatial (magnetic) nucleus circum-ambulated by a ring of temporal (electronic) energy ;
- (3) *The (lower) biotic kingdom*. This consists of atoms (' individuals ' or ' organisms ') the constituent cell-bodies of which show a spatial (magnetic) nucleus that is ' *stitched-into* ' by threads of temporal, electronic energy. Thus, according to this present philosophy, *no* modicum of living matter is just a complex arrangement of inert atoms. Every *living* atom is a different conformation entirely. That is, *living* matter has (this philosophy holds) a totally different sub-atomic structure from inert matter, and no measure of complexity in a collection of inert atoms could, merely by virtue of complexity, establish the physical condition that, roundly, goes by the name of a material body's ' life.' Biotic matter of the lower order is, however, merely a transitional configuration, its three great efforts (*vegetable, animal* and carnally *human*) having for their purpose the effecting of

the transition from the *abiotic* atom to the *supermanic* and *messianic*.

- (4) *The messianic or aionic kingdom.* This consists in one single member or atom exclusively. The structure of this unique form consists in all-Time ingathered to a mere speck's space within the centre-ring (AO) of the universe. Within this ring, for a fleeting moment, is concentrated the entire mobile energy of the universe. The Aionic 'atom' thus presents a structure in which a point of 'light' (the world-breath) forms a world-core at the centre of an infinitely-extending sphere of 'night' or 'darkness' (these titles being almost as universal for Space as 'water,' 'earth,' 'clay' or 'mud'). Yet a confining 'skull,' so to say, is provided for this atom that consists in the enclosing boundary wall of the ouranian Heaven; that is, in the firmament or finitely-situated 'walls of the world.' The substance of the messianic atom thus includes the entire orb of Heaven together with its permanent tenant *i.e.* Time the world-father concentrated to a point's space. This skull wears the infinitely-extending hyperouranian Heaven as its aura: as its infinitely-extending *long hair*.

Now, into relation with the notions above summarised let us bring the familiar microcosmos-macrocosmos principle. This is the principle according to which the universe is *man's head magnified* while man (so far as his *head* goes) is *the universe in little*. This contrast of Great Man and Little Man is to obtain, however, only for as long as the cosmic embryo shall remain in a state of immaturity. When the embryo is fully matured; when, that is 'man-perfected' arrives, the micro-macrocosm contrast will sublimate into something quite different *i.e.* into an identity, the contrast disappearing utterly. Thus the full truth of the Aionic situation not merely is that man-perfected (*i.e.* the Great Head) is developed man. It is also that developed man *is* the universe. Perfect man comprehends, that is, the whole universe as the latter exists at its instant of absolute perfection. Such is the god-that-is-to-be: the messianic Aio: in whom universe and man coalesce in a single form. Hence the significance of the dogma of a geo-centric universe: a homo-centric universe indeed.

For the earth is winging its way towards the centre of the universe in order that, when the hour at which the messianic form is due to appear strikes, this form : this son of man born of the earthly line : shall find the breath of his nostrils in the world-centre that, itself, is also the world-nostril. It is winging its way thither in order that a point of light (the eternal light frozen into a point's space) shall then be symmetrically ensphered by its infinite cloak of darkness. For then the black dragon's fiery breath will be just where it should be *i.e.* at the point where the cosmic *arani* or the crossed fire-sticks intersect one another : the point where the world-fire comes from. But, at that moment, the world-fire will be hidden under Odin's hooded cloak that forms the world-cope ; that forms the helmet of dread, Oegishialmr : the helmet of invisibility : the *tarn-kappe* : the Black Cap : Alpha and Omega.

Now, this ever-nearing advent of the Aionic kingdom is meantime being heralded by those increases *in the brain of man the microcosm* of the dark matter that surrounds the white : those increases that form the most striking feature of the human brain. One means, the familiar increases in the dark matter of the human brain surrounding the white have a cosmic reference, in that, in them, we are confronted with 'the beginning of the end' : the 'end' that is *the deluge* : when, in the person of the Great Head, the microcosm coincides with the macrocosm. Hence the significance of the assertion that, at the death of the Christ (the going-down of the Time-Christ into the well, Alpha and Omega) the world 'goes dark,' the darkness here being the 'primordial silence' in which both Time and Time-law 'fall asleep.' This darkness is, however, never absolute. That is, Time the world-light, is never *wholly* extinguished. At the world's very darkest, there exists in the depths of the heavenly eye (Alpha and Omega), a pool of light : the eternal light. Never, indeed, is the Christ so fully alive as at this moment when his forces are being rewound to their maximum of intensity. Hence the explanation of Christianity's persistent association of *strength with obscurity*, also of its persistent glorification of the virtue of *meekness*. For the god Aio himself is the 'Meek One.' The Great One is the Meek One. Hence the spirit of the Sermon

on the Mount ; for Aio himself utters his own character in the world-sermon : in the *fully-expressed* Divine Word. Accordingly, another way of saying that the Christ has gone down into hell's depths is to say he had gone up into the mount of God, the messianic form himself representing the paradox of the '*Oh Height ! Oh Depth !*' The situation turns on the fact that the progress of the world-order, showing as it does a steady exchange of a multiplicity of forms for a single and all-powerful form, effects this exchange by a similarly steady exchange on the part of Christ the world-father, of *extensivity for intensity*. The branchings of the Time-stream can thus be likened to those of a tree (a larch, let us say) whose greatest spread is near the base of the tree-structure. From this maximum the spread regularly decreases until, at the tree's topmost twig, it has become comparable to a point's breadth. The primitives used this very simile. Hence the ritual associated with the priest-king of Nemi whose death was associated in some way with the topmost bough of a mystic tree. For the prototypal world-king whom the priest-king of Nemi mimicks ritually, is the Christ himself, and the fatal *Golden Bough* is the Mount of Calvary that sacrifices the Christ at the top of the tree. But, indeed, the world-situation of the Christ impaled on Alpha and Omega : the top of the world : goes by a thousand names, each one reflecting something that is noteworthy in this thousand-faceted, culminating world-event.

II

We ought now to be able to understand the message that launched historic Christianity. For when John the Baptist announced that the kingdom of Heaven was at hand, he was proclaiming the coming dominance of a type of living matter the sub-atomic structure of which approximates to that obtaining in the messianic form. He was asserting that evolution ought now to be producing *forerunners i.e.* forms who 'make straight' the way of the lord god, Aio, in the sense that they, in their own forms and persons, anticipate the messianic conformation. Thus, John's :

" Repent ye ! The kingdom of Heaven is at hand,"

meant the rallying of all those souls who have the power to enter upon the hard last lap of the journey that takes Time back to the centre of the universe. It meant the rallying of the *supermen* who now are due and overdue: men whose essential mark is *physical integrity i.e.* a body unruptured by these processes of organic propagation whereby the multiplication of individuals on the lower organic level is effected. Hence the significance of John as *baptist*. For the significance of the Christian rite of *baptism* is to *seal the body*, the ritual representation of this being the tracing of the mark of God's seal (*i.e.* the Sign of the Cross) on the head or face of the baptised. Accordingly, when the practice of infant-baptism is adopted, the onerous duty falls on parents and god-parents to see that the child's purity is adequately protected throughout the period during which it is not competent to protect it itself. Hence the significance of confirmation *i.e.* the taking-over, by the youth, of the responsibility for his purity hitherto shouldered for him by his parents. That is, confirmation means acceptance on the youth's part of that condition of being '*sealed*' that was guaranteed to him (by sign and word, at least) by proxy in baptism. It means, also, the taking-over of the responsibility for the final decision concerning membership of the kingdom of Heaven. For if the youth finds the conditions of the higher evolutionary kingdom beyond him (or unattractive to him), he takes his place among the Christian laity. If, on the contrary, he rises to the cosmic rank imputed to him conditionally at baptism, he suffers the *laying-on of hands* that ordains him a priest of the church invisible: a companion of the Time-leader in his journeyings through the sixth 'day' of creation. This threefold approach to the Christian priesthood or kingdom of Heaven has this wisdom *i.e.* that it tends to make entry into the kingdom a much steadier and less heady thing. It serves, also, to counter that tendency to delay the rite of baptism present in the early historic church that arose from the fact that even genuine converts to Christianity shrank from making the great adoption: the adoption, that is, into that kingdom the foremost teaching of which is that its members shall abstain from the sexual 'crossings' characteristic of the lower biotic economy, but

destructive of the supermanic economy, and the very antithesis of the messianic. What these hesitating ones shrank from was the possibility of a backsliding *i.e.* a lapse that would constitute, in their own persons, a re-enactment of the ancient Fall of Man.

However, before entering directly into a consideration of this matter, let us note the fact that purity does not exhaust the virtues of the members of the kingdom of Heaven. On the contrary, an ascetism of a very wide-reaching scope is proper to them. The explanation of this is to be found in the fact that *self-sufficiency* is a foremost characteristic of the messianic form of which the members of the priesthood are the pre-figurers, the reason being that, in the messianic form, *soul-force confines spirit-force*. Heaven confines Time. In the inert atom, on the contrary, spirit confines soul : Time confines Heaven. But the effect of the upward climb of evolution has been to pull the sleeve of matter inside out *i.e.* to transform the *inert* material design into the messianic where soul confines spirit : where the feminine Heaven *crowns* the masculine Time.

Now (and as we have already pointed out) when man appears in the evolutionary scale, this inversion-process is nearing its completion. For man is a form very closely akin to the coming Aionic form in whom the transmutation will be complete. Hence, already, in man, that particular sub-atomic arrangement that (as we say) constitutes the *living* atom has ceased to be the highest arrangement. That is, with man, those penetrations of a soul-nucleus by a Time-thread [those 'stitchings into a nucleus' that (as we say) are responsible for the outstanding life-characteristic of *sensibility* (irritability : perception : consciousness)] no longer represent the high-water mark of evolutionary achievement. By the time man appears these organic stitchings of Time *into the spatial knots that are souls* have become so numerous and so deep-going that some boundary-mark in the soul has been passed : some central core of resistance within the soul has given way : making the soul a *ring* within which there is room for Time, wound up into a golden ball, to establish himself at the very soul-centre. To borrow mythology's image, the *Golden Apple* has begun to form in the deep sanctuary of the living soul. A sub-atomic condition has

been arrived at (declaring itself chiefly in the brain-structure of man) that prefigures the condition that will obtain in its completeness only when Time shall have arrived at the unique point Alpha and Omega and evolution shall (in consequence) have brought forth the 'transient god' Aio.

Hence the explanation of the fact that the life of the priest is so markedly a matter of striving after a remote-seeming ideal. For the priestly men and women who adopt themselves into the kingdom of Heaven seek to prefigure in their own lives a state of things characteristic not of mere men but of the messianic man of whom they are the forerunners. Accordingly, their ideal is ordinarily difficult to achieve, while, in some respects, it is impossible. Thus, certain of the 'stitchings into the soul' characteristic of the sub-human organism must go on. For instance, all men must *feed*. And all men must receive sensory perceptions from without. Nowhere on this planet do we see the self-sufficing being who can draw from within himself *all* the things he needs. The contemplative way of life has undoubtedly risen to great heights among men, but certain crossings of the soul: certain stitchings or soul-invasions: are compulsory in the life of all men. Were they not, the *messianic* age would be upon them rather than the *supermanic*.

Nevertheless, the priestly (ascetic) morality aiming at the messianic ideal in which the source of the soul's supplies is *within* her instead of *without* her (the ideal, that is, in which *all* Time abides at the core of a soul) secured a very firm foothold when, with the help of language, man found himself able to create an entire universe *within himself* in the shape of the images of imagination and pure thought. That is to say, man's unique gift of speech, with its product of *an inner world of imagination*, is a foretaste granted to every man of the Aionic life whose entire needs (even for the Great Judgment) will be supplied from within. Hence the relevance of the praise bestowed by men like Plato and Aristotle upon the contemplative life. Hence, too, the importance, for the priest, of the *acquisition of knowledge*. For the priest is (or should be) essentially 'he who knows.' He is (or should be) a member of the company of the illumined. *Necessarily*, as being by function and office

an hierophant : a teacher : a revealer of the secrets of the being of the elemental Gods. And since these secrets form the substance of the cosmic alphabet (*i.e.* of the heavenly runs or runes in and about the logical name-numbers that, in their total, form the logos-manogram of Cheiron : Oannes-Cheiron, teacher of heroes : Cheiron the mermaid and centaur : Cheiron who is Mary the Maid of the Mere : Cheiron who is the Valkyrie Brynhild the rune-teacher) the priest is essentially *the lettered and letterer*. He is he who is expert in figures and letters. That is, he is the cleric : the clerk.

More, the getting of knowledge is compulsory with the priest also in that knowledge, neatly folded in its skin of words, is the surest form of laying-up within the recesses of the soul those inner resources upon which, more and more, the priest must learn to feed. The acquisition of knowledge amounting to *an accumulation of Time at the core of the soul*, this accumulation prefigures that messianic accumulation in which *all Time* (hence *all knowledge* : all history) residing at the core of the world's deepest soul, satisfies the conditions that are necessary to the world-king's power to act the part of world-judge. For justly to judge of all, the Great Judge must know all. Accordingly, a priest unlearned : a priest without knowledge of times past and times to come : is a contradiction and signifies that the priest is ignorant of the cosmic fact he exists to exemplify. Thus, cosmically regarded, priest-craft and knowledge are synonyms. The good and the true comport together : a statement that brings us back once more to the momentous relation existing between the true and the *prime* priestly good *i.e.* chastity ; between, that is, the *priestly hold on knowledge* and *priestly purity* :-

We have seen that the guiding principle of the ascetic life resides in the fact that the culminating form of evolution feeds entirely upon the temporal resources laid up within the inner recesses of the world's deepest soul. Accordingly, the priestly companions of the Time-leader : Aio's forerunners whose cosmic mission is to lead up to Aio and to prepare the road for him : deliberately cut off everything they can dispense with from without. Accordingly, while perception they must retain to the full, eating and drinking they must cut down to its

minimum, and drunkenness and gluttony must be, for them, moral crimes. But eat and drink they must. No drastic cutting off of supplies from without is here possible. There is, however, one externally-fed appetite that admits of total abstinence *i.e.* the basic sexual appetite by way of a satisfaction of which men have been ushered into incarnate being. But, once having achieved existence, the priestly members of the kingdom of Heaven who adopt themselves into the superhuman order, have to resist the impulses of the soul to perpetuate these sexual crossings, and, by their abstinence, prevent the world's threatened *too great running to seed*. That is, so far as their own persons are concerned, they must prevent the tree of life *seeding*, enabling it thereby to produce evolutionary blooms of a more excellent quality: the better blooms that now are due. For (one should note) creation in its entirety is one organism. It is the *cosmic embryo*. It is one vast interrelated flowering-bush, and what this bush suffers in some one part forms no mere end in itself but has repercussions throughout the entire tree-body *i.e.* the cosmic embryo as a whole. This is the sense indeed in which we are all 'members one of another.'

Now one bloom of this more excellent sort consists in the truth-revealing mind. For the power to arrive at the highest form of knowledge is inseparable from purity, the reason being that the human brain: the vessel for the collecting of knowledge: *can* collect (and retain) this grade of knowledge only when the body maintains its integrity. For the body (and especially the body's generative mechanism) reacts on the brain, as, for instance, it reacts on *the voice* that is so intimately connected with the brain; and the rupturing of man's sexual integrity causes his brain to become a leaking vessel *so far as this grade of knowledge is concerned*. That is to say, this physical rupture causes the mind's eye to lose the power to penetrate to the deepest core of things. A veil is stretched across the intellectual vision, and though one can remain a learner one cannot be a discoverer. The shattered lamp: the broken lute: cannot produce the glow and harmony that constitutes spiritual insight. Other heights in other lives, but, in this life, in this regard at

least, one reaps as one sows. This point brings us to the main subject of this chapter *i.e.* the *Fall of Man* and its meaning :—

The doctrine of the Fall of Man has its roots in the mankind's universal belief that, far back in human history, there existed a Golden Age brought about by a God-given revelation made to man through divinely-inspired priestly instruments. According to this belief, human history in its early stages knew a time that clearly foreshadowed the true Golden Age that constitutes the age of superman : the age of the kingdom of Heaven : the age of the angels : the age that prefaces and prepares for the messianic age with its single king-priest-healer-god, Aio. Thanks to divine revelation, early mankind possessed a true sense of cosmic direction, knowing whence the world came and whither it goes. Hence the explanation of the fact that revelation, whether made now or tens of thousands of years ago, always has the same content. For *revelation*, as distinguished from ordinary knowledge, has as its burden the Christian evolutionary message that man is to be followed by superman, that superman is to be followed by messianic man, and that man must shape his behaviour accordingly.

Now (let us note) this tradition that human history was launched into being by a *preliminary* Golden Age reduces to the assertion that men and supermen appeared in history together. That is, that men and priests appeared in history together. It asserts, that is, that, just as in original 'protoplasm,' the vegetable and animal kingdoms appeared simultaneously, so men and *inspired men* appeared simultaneously. It asserts, in other words, that God never left herself without a witness. Herself, in the interests of man's moral growth, 'letting go the tiller' of the ship of creation, the Holy Ghost took the precaution, at the beginning, to provide mankind with priests : leaders : hierophants : path-showers : 'men who knew' : prophetic men : divinely-inspired men whose inspiration bore upon this evolutionary teaching that the three highest evolutionary stages follow one another in the order of man ; priest ; king-priest-god.

The doctrine of the Fall of Man is thus grounded in the belief that there existed an early, divinely-inspired and divinely-appointed priesthood, and what the doctrine goes on to tell of

is the pre-historic catastrophic event consisting in the degradation of this early priesthood. Thus, *the men* (and the women; particularly the women in that it is the priestess rather than the priest who is the functionally inspired oracle) *who fell* were the members of the priestly order who, by divine endowment, were made to stand before men of the early fifth kingdom as anticipations of the sixth, for the right spiritual and moral guidance of the former. *The men who fell* were thus mankind's divinely-appointed overseers, bishops, shepherds, pastors. They were they of whom Plato speaks when he (himself acknowledging that he is recounting very ancient tradition) says that the divine beings who :

"in¹ their several places had ruled together with the highest God, perceiving what was happening (*i. e.* that God had 'let go the tiller' *i. e.* had endowed men with a genuine and not a merely seeming freedom), in their turn left their divisions of the world-order without oversight."

That is, the 'men' who fell and so left mankind destitute of their God-provided evolutionary *sign-posts*, were the angels: the supermen: the congenitally priestly. These faithless overseers: these unworthy shepherds: were men and women of the king-priest order whose cosmic rank was that of the kingdom of Heaven, and their cosmic rôle that of exemplifying to men the truth that, in this kingdom, 'there is neither marrying nor giving in marriage'; this being the kingdom in which men are 'as the angels in Heaven.' They were the men and women who, by the degeneracy of their tastes, defeated their own innate, physical endowment that placed them in the higher evolutionary kingdom where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian nor Scythian, bond nor free, *male nor female*, in the accepted sense.

Accordingly, defining the priest in terms of physical integrity, the priests are the 'whole' ones. That is, they are the integral ones: the holy ones: the healthy ones: the saints: the sages. They are the wise who *wis* where evolution is going and act accordingly. They are 'those who know'; know, that is, the answer to the riddle: *what is to be made of sex?* For the Sphinx: the riddle-setter herself. is the logos. That is, she is the Holy

¹Plato. *Politicus*. 272.

Ghost who, knowing the answer to this riddle, knows also that men's knowing of it aright will lead to her own 'death' *i.e.* to her own sinking beneath the flood in company with the Time-Christ when the latter shall have been enabled (by the priests' putting of their knowledge into practice : by their preparation of the way of the Lord) to make his re-entrance into Alpha and Omega. For the correct priestly behaviour that brings in Aio perforce will lead to the putting into effect of the two divine sacrifices pre-ordained from the beginning of the world for the making-whole of the entire mortal world. But, left destitute of this knowledge, men will transgress the law in this regard. A sinning priesthood accordingly automatically blots out all the highest knowledge from the world. Hence the reason the priestly fall meant the Fall of Man : the fall of the whole world indeed. Hence, too, the traditional story :

"The¹ sons of God (*i.e.* the priesthood), seeing the daughters of men that they were fair, took them wives of all which they chose. And the Lord said : My spirit shall not always strive with men. . . . And it repented the Lord that he had made man . . . And God looked upon the earth, and, behold, it was corrupt ; for all flesh had corrupted his way upon the earth. . . . But Noah found grace in the eyes of the Lord. . . . And God said to Noah . the end of all flesh is come before me ; for the earth is filled with violence through them ; and, behold, I will destroy them with the earth."

The account then goes on to confound the terrestrial deluge with a totally different deluge *i.e.* the Last Deluge that is brought on and exists in the best interests of the cosmos. That is, *two* watery deluges have to be distinguished as being very different from one another though very commonly confounded. These are :

- (1) the washing-out of creation at its maturity from the vault of Heaven by the *deluge by water* that is God's own established way of renewing and renovating the cosmos ;
- (2) the destruction of the inhabitants of the earth long before creation has arrived at its maturity because the wickedness of man (and especially of higher man : the priesthood) has caused the human race to develop on false lines *i.e.* on lines that will not lead on to the beneficent Last Deluge that is none other than the messianic advent.

¹Genesis. vi. 2, 3, 6, 12, 8, 13, 14.

This twofold situation might be illustrated in terms of the moves of a card game : *patience*. Thus, throughout its career, Heaven the all-mother attentively and patiently follows the development of her offspring (*mundus*). But especially she does so when the world-child has arrived at the advanced stage of development where man appears, bringing with him his dangerous gift of freedom of action. For here the Mother-of-all has to watch the world's development not only with attention but with *corrective* attention in that her all-seeing eye and ever-correcting hand must seek to keep the growth-game 'rational' notwithstanding the perverse moves made by man (free man) animated by desires that are 'illogical.' But there is in numbers themselves, when they are thrown into an incorrect order, a certain inherent irrationality that prevents the game, however perfectly played by the player, from working itself out to an orderly conclusion. However (and as the player of the *patience game* knows) it is all in accord with the rules of the game for the player, faced by unfavourable cards, to set the cards back within limits to an earlier stage, thereby giving them a new chance to disclose a better order. And so the cosmic player, within limits, can set evolution back a stage. That is, she can put back the hands of the cosmic clock, trusting to the organic process of *regeneration of parts* to bring the 'game' to a successful conclusion. Three courses are thus possible :

- (1) the cosmos can proceed healthily to its normal conclusion ; this would be a very 'good New Year' ;
- (2) the evolutionary process (gestation-process), having taken a perverse turn, can be put back a stage and allowed to work through the perverted stage a second time ;
- (3) the process can exhibit itself as irremediably illogical (*i.e.* anti-logical : irrational), fit only to suffer obliteration before its due time as an abortion. 'My spirit shall not always strive with men.'

It is, however, the second of these three sets of conditions that (according to the tradition of a Golden Age in the past and a Fall of Man) this present cosmos exemplifies.

CHAPTER XIV

THE ANTIQUITY OF ASCETISM

That there existed among men, in far remote human times, a knowledge of the anti-cosmic tendency of the human sex-impulse, many ancient human institutions go to witness. Before indicating certain of these, however, let us give greater precision to this phrase *i.e.* the anti-cosmic tendency of sex. The sex here referred to is sex in the ordinary sense *i.e.* as an attractive force between organic opposites along lines that obtain almost universally among sub-human organisms. This type of sexual attraction, as a type not obtaining in the two highest evolutionary kingdoms, religion regards, for man, as a dangerous thing, that never, in itself, is an exalted thing. There has been, of course, a period in evolutionary history where sex of this order *was* an exalted thing *i.e.* at the end of the second evolutionary kingdom and at the beginning of the third. For there it ranked as evolution's 'next attainable'; the next higher step to be effected in the development of the cosmic embryo, and, as such, it was the 'good' of that particular evolutionary epoch. But man, with his high cosmic status, is called upon (*i.e.* by the Christian ethic dictated by the Christian knowledge of where evolution is going) to regard this type of sex as 'decorative' only of the remote evolutionary past, and one that is definitely a sin in the present evolutionary kingdom of the priests or angels (*i.e. messengers*), while it is an absolute impossibility in the messianic kingdom. Accordingly, the Christian church, as standing for the due fulfilment of the evolutionary purpose (purpose of the church invisible, that is) can never enjoin sex, but can merely permit it. It can, so to say, *licence* it among men, all the while seeking to damp down the ardours of what now, for all higher men, has become an anachronism.

But—and perhaps needless to say—even in the two highest evolutionary kingdoms (the supermanic and the messianic) the two prime contraries maintain themselves. Necessarily, these radical contraries being the indestructible (*i.e.* the divine) by definition. Accordingly, everywhere throughout creation from

highest to lowest, these twin opposites exist and sustain the sub-atomic configuration proper to the place they exist in. The issue concerning the sexual morality that is proper to the members of the kingdom of Heaven thus turns exclusively on the question of the type of sexual configuration. It does not imply or involve the obliteration of sex-difference. On the contrary, the world's consummating form itself exists only as the product of a union effected between the two basic (*i.e.* divine) opposites.¹ Hence (we might observe) the cosmic basis of romance ; that is, the *rationale* of the outlook and the practices of chivalry. What, in sum, the entire demand amounts to is that Christian believers must *transmute* sex. But nothing in the universe can obliterate sex. So long as the Gods are, it is. And the Gods are the eternal.

Proceeding :—The human institutions we propose to refer to as witnesses to man's time-old knowledge of the anti-cosmic character of the ordinary sex-impulse are chiefly sociological. Yet there is one piece of evidence of a biological character that is too striking to be passed over. This consists in the fact that the human body is not natively equipped with an adequate protective covering, and is, in consequence, compelled to clothe itself. Now the Christian argument concerning the matter of clothes is that this is of set cosmic design, its purpose being to generate in man a mental attitude that, in its turn, generates human modesty. According to the Christian view, man's lack of the hairy, scaly or feathery covering possessed by the lower animals, is a cosmic means to an end, being designed to generate a human instinct that, in its turn, will quicken in mankind the truth that man's body has nobler and inferior parts, and that the latter are features that man, rightly, is ashamed of. The human institution of *clothes* thus serves the end that is also served by the biological fact that sex of the forbidden sort is so closely associated with the excremental functions ; and it may be said that, by these two biological moves, the cosmic forces themselves have put this order of sex in its proper place, while the human instinct of modesty is man's own sub-conscious recognition of the fact that they have. Hence the traditional

¹See *chapter xv* on *The Immaculate Conception*.

connection between the *institution of clothes* and the Fall of Man. For the argument behind this connection is that the *most basic* purpose of clothes was not to protect the human body from the elements. Certainly they do so, but the prime purpose of clothes was to cover up the inferior parts of the human body.

But not only did ancient culture link up the fact of human clothedness with cosmic considerations in the sense above indicated. It carried the clothes-question beneath the skin; that is, beneath the bodily form itself, in that it handled that question of the *constitution of matter* of the three great types (*i.e.* inert, organic and messianic) according to which the Christ, as the incarnating Time-thread, is regarded as *the robe* of the soul that the latter, to effect the incarnation, must put on. It handled also the fact that this view of the Christ as *the robe* does not express the *whole* truth about the incarnation. We might say, not even the deeper part of the truth. What this latter consists in comes out in the practice of the ancient male priesthood (and of other male persons at festivals, mournings and marriages) of donning woman's clothes when offering up the sacrifice. Thus, *Question lviii* of Plutarch's *Greek Questions* asks:

" *Why is it that, among the Koans, the priest of Herakles at Antimachia begins the sacrifice wearing a woman's robe, and with a snood round his head?* "

One has, however, only to read the translator's commentary in the English translation of the *Questions*¹ to understand how widespread was the practice. As for its meaning, this has to be sought in that Christian conception of evolution indicated in *chapter xii* where evolution in its entirety was likened to a knitting-stitch with its four knitting-moves. Thus, in general, the Time-Christ is the *Golden Robe*. He is the robe the Time-law puts on in order to effect the incarnation. Hence the saffron robe that floated over Athene's ship. Hence, too, the Golden Rose: the *crystal* rose gilded. But, if one will visualise the sub-atomic configuration of the messianic form that constitutes the cosmic sacrifice (the form, that is, that the priestly sacrificial ministrant seeks in his own person to imitate and anticipate),

¹W. R. Halliday. *Plutarch's Greek Questions*. English Translation. Clarendon Press, Oxford, 1928.

it will become clear that Time the Golden Ball is no longer *the clothing*. Rather, he is *the clothed*. At the last: at 'the' sacrifice: the Christ dons the 'Time-law. Christ puts on the logos. The Cross that formerly carried him, the Christ now—and also for some time back—himself carries. In other terms, in the supermanic and messianic kingdoms, the Christ is clothed in—and by—Heaven the world-woman. Hence the bearing of Plutarch's own answer to his question *i.e.* that the practice of the priest of Herakles originated in the fact that Herakles, whose fleet of six ships (the six-fold ships of the sixfold 'ship-law': the church invisible) had suffered shipwreck and he was 'driven to Kos and cast upon the so-called Lakêter' with only one ship *i.e.* a 'seventh' ship. There he was challenged to combat by a certain Antagoras and, almost worsted, Herakles took refuge with 'a woman' who supplied him with womanly clothes. But this 'woman' the world-hero takes refuge with is Alpha and Omega. She is Brynhild: Angelburga. *She is Iola*, the bride of his youth, and the shipwreck of his six ships is the Great Slaughter that is the overture to the greatest slaughter *i.e.* the sacrifice of the Christ-Herakles in his 'refuge' on Mount Oita: in Iola: the ring: Alpha and Omega: the seventh ship. Indeed, here as in a thousand other instances, Greek culture of the older stratum fairly oozes with 'tragedy' *i.e.* with the story of the Christ-trek round the six-fold track: the 'seven ships' (*i.e.* six or seven) of the Cross. And of this tragedy the most 'tragic' part (*i.e.* the trying, testing part) is the part where evolution, trusting itself wholly to the moral sense of higher man, by his help, transmutes Christ the clother into Christ the clothed. That is, where, by man's aid, the kingdom of Heaven with its ascetic morality establishes itself.

This same ascetic morality proper to the members of the kingdom of Heaven it was also that was behind Plato's notion of 'Platonic love.' Also behind that of a 'close-time for marriages' (widely recognised in ancient times) on which Plato bases his account in the *Republic* of the fate of the Ideal City: the City of God. Also the theory that the gestation-process of the human embryo has a period analogous to that of the cosmic embryo *i.e.* the ideal city: the divine child:

the *theion genneton*. Hence the still-existing practice of discouraging marriages in Lent. But, indeed, the extent to which virginity was recognised as divine among the Greeks is testified to by the status of Athene herself: Athene *parthenos*: Athene who is duplicated in the virginal Artemis. What the mental attitude of a people is who, recognising the cosmic meaning of the kingdom of Heaven, offer worship to virginity, is brought out in lines addressed to Artemis that appear in the Palatine Anthology and that seem to have captured the spirit of tearful wistfulness with which the children of men accept their own choice of life's recognised second best:

“ Maid of the Mere, Timarete here brings,
 Before she weds, her cymbals, her dear ball,
 To thee a Maid, her maiden offerings;
 Her snood, her maiden dolls, their clothes and all
 Hold, Leto's Child, above Timarete
 Thine hand, and keep her virginal like thee ”

Miss Harrison, who quotes¹ the above, refers also to an obscure matter the elucidation of which is possible only in terms of the doctrine of the kingdom of Heaven:

“ In² discussing the Orphic mysteries (p. 536), we found that, at Thyla, according to the anonymous author of the *Philosophoumena*, there was a *pastas* or bridal-chamber decorated with paintings. This bridal-chamber was probably the whole or a part of that Telesterion which was restored and decorated by Themistocles. The subjects of these paintings Plutarch had fully discussed in a treatise now unhappily lost. The loss is to be the more deeply regretted because the account by Plutarch of pictures manifestly Orphic would have been sympathetic and would greatly have helped our understanding of Orphism. The author of the *Philosophoumena* describes briefly one picture and one picture only, as follows: ‘ There is in the gateway the picture of an old man, white-haired, winged; he is pursuing a blue-coloured woman who escapes. Above the man is written *Phaos Ruentes*, above the woman *Pereephikola*. According to the doctrine of the Sethians, it seems that *Phaos Ruentes* is ‘ light ’ and that *Phikola* is ‘ dark water. ’ The exact meaning of these mysterious paintings is probably lost for ever; but it is scarcely rash to conjecture that the male figure is Eros. He pursues a woman; he is winged; that is, like the ordinary Eros of common mythology. But this is the Eros of the mysteries; not young, but very ancient, and white-haired, the *Archaos Eros* of Orphic tradition, eldest of all the Gods. And the name written above him as he pursues his

¹Jane Ellen Harrison. *Prolegomena*. p. 299.

²*Ibid.* p. 644.

bride inscribed 'Darkness' or 'Dark Water' is 'Phaos Ruentes,' the 'Rushing or Streaming Light.' We are reminded of the time when 'the Spirit of God moved upon the face of the waters'."

But Christian theology, with its teleological theory of evolution, finds the meaning of the above figures written on the very surface. For the 'blue-coloured woman' is any priestess: priestess of Heaven: a nun and priestess of Nun. Hence she is blue-coloured; also she is 'dark water': black crystal. And that that she is escaping from is Time; or, rather, it is the older sexual ways of Time. That is to say, the white-haired Eros is Time-grown-old when the Time-mesh may not, rightly, enclose the highest souls. He is thus Apollo pursuing Daphne. He is Hippomenes racing with Atalanta. Ultimately, he will overtake her, but not until the cosmic Good Friday when 'the woman' will have lured him on into the 'refuge': the ring: the seventh ship: and he himself will have become the Golden Ball: the Golden Star of the Magi that, halting over the crib (the ring) of the new Christ-child, will itself *be* the Christ-child *i e.* Time himself grown young again ready for the dawn of Easter-day.

The first social institution, as distinguished from ritual practice and belief, illustrative of the time-old doctrine of the kingdom of Heaven that we shall notice is that of the *vestal virgins*: the holy temple virgins who were the fire-tenders of the city's common fire or *prytaneum* about which the city temple was built. Fire-maidens so-called, they are, by right, the ritual representatives of the cosmic water-maidens of the higher rank. They are the *drakae*, Dark Water, the nymphs, the naiads, whose Teutonic equivalents are the Rhine-maidens to whom belongs the Rhine-gold. They are thus the rune-maidens; also the rain-maidens. They are also ring-maidens: ring-souls. The fire-maidens belong, then, essentially to the cosmic 'water' and are related to the world-fire (world-gold) only as its guardians. Hence, one of the duties of the vestals was daily to bring water from the spring of Egeria (equivalent to the Water of Inspiration brewed in Ked's Cauldron) for the sprinkling of the floor of the temple: an action symbolic both of the church invisible's purity and of its powers of inspiration. The purity aspect was re-

emphasised again in the offering up, by the vestals, of the *sacrifice of the salt-cakes* : the latter the equivalent of the *purifying* as well as the *feeding* manna or broken bread.

The institution of *Vestals* was extremely ancient, dating back to those early times when the generation of artificial fire was still a novelty, and when each community maintained a common fire never extinguished save ritually *i.e.* in order to be rekindled to the accompaniment of rites that re-enacted forms associated with its primary generation. And the vestals or water-maidens were constituted the fire-guardians because the logos, as the guarantor of the *conservation of energy* principle, is the great cosmic fireguard. That is, the logos is Cinderella, while the vestals are the *logoi spermatikoi* or individual logos-souls of that high cosmic rank on whom the responsibility rests of seeing that the world-fire (the world's mobile energy in its entirety) goes only where it should *i.e.* keeps to the world-hearth-stone : its correct logos-line. Thus the term *vestal* derives from Vesta, the latinised form of the Greek goddess Hestia who was known as the *hearth of the universe* : ' the seat ' or place of the wild-fire : the need-fire. The goddess Hestia or Vesta thus is the select place within the Heaven where the world-seeds or cinders (ashes) are, and where it is safe, right and fruitful for the world-fire to be. As the support of the cinders (*i.e.* the seeds or mystic broken bread) Hestia was the world-altar or divine board. Also, she was that mystic hostess (' host ') who dispenses the manna or world-bread. Now, on this board, among the sacred loaves, it was right for the sacred serpent or world-fire to dispose himself. Beyond it, however, he must not stray, and, in forms lower than man, the board, the altar, the logos or hearth itself prevents him straying. But now, as a consequence of the freedom that has been conferred upon man, ' straying ' is possible for the world-fire, while the particular type of fire that, under these conditions, is prone to stray is the sexual fire. This straying consists in the use of it by those to whom it is forbidden *i.e.* the members of the priesthood, male or female, whose ideal is *not* to spread the fire but to *concentrate* it : to wind it up into the Golden Ball and so to prepare the way of the Lord and to bring on the messianic advent. But this they can only do

if (as the Teutonic versions of the vestals *i.e.* the Rhine-maidens, point out) they renounce carnal passion.

But, though the vestals stood guard, more especially, over that that the logos stands for in man's life when man is due to be superseded by superman, they stood also as the representatives of the sevenfold logos in its entirety. Accordingly their numbers came to be seven. Originally, they were four as indicating ritually the four divine watchers (one watcher for each of the four corners of the Cross) who are charged with the task of seeing that due negotiation is made of the 'bends': corners: nails: of the law upon the right negotiating of which the *plan of salvation* depends for its efficacy. Their numbers were later increased to six while a seventh was added near the close of the pagan period: an illustration this, of the old 'sixes and sevens' difference of opinion concerning the number of the evolutionary kingdoms. Now as indicating their exalted *ritual* function, the vestals were usually princesses, and, in general, were recruited from the daughters of the reigning royal house. For the same reason, they were invested with a regal measure of privilege. They might, indeed, very well have been invested with a super-regal measure, in that the world-law (as the original *rex*: ark: KR: RK) is, with her sisters, the *king-maker* in that she is the *king-crowner*. For the logos-head is the primary crown and only by the Law's pleasure (by courtesy of the court) does precedence go to the king.

But, passing over these matters, what we have to note is the fact that these royal fire-tenders performed their duties under the perpetual threat of a punishment for delinquency characterised by a deadly ferocity. Better to indicate the significance of this, let us note the chief duties (additional to the two above mentioned) of the vestals. We will note three. In the first place, the (Roman) fire-maidens were the guardians of the 'seven sacred objects'¹ upon which the safety of the city of Rome was held to depend. For Rome (like so many ancient cities) likened herself to the 'City of the Seven Hills'; that is, to the City of God: the cosmic embryo: built on the cruciform logos whose

¹One of these 'seven sacred objects' was a very rude (hence a very early and primitive) figure of the sevenfold Cross herself *i.e.* Pallas Athene, the world-palladian whose equivalent name is Hestia, Vesta, or Britannia.

seventh lull is Calvary: Alpha and Omega: the prototypal circlet and crown. In the second place, they had to keep alight the common fire and to keep it within its proper bounds. In the third place, they had to act out, in their own lives, by their chastity, the rôle of world-hearthstone as this exists in its priestly sixth stage or day; the rôle, that is, of extinguishers of the sexual fire the Christian ethic holds to be anachronistic in the members of the priestly order of whom the priestess-vestals were the most exalted members.

Now the fact that, of these three, the last-named function was considered the most essential of the vestal functions, is proved by the following facts. The punishment prescribed for a vestal who was guilty of allowing the city-fire to go out, was *scourging*. This was severe, no doubt, yet not unspeakably so. But the punishment prescribed for a vestal's violation of her oath of chastity was that of *burying alive*. And that this punishment did not bespeak some supposed savagery characteristic of a primitive people is made clear by the fact that the vestals themselves were made the instruments and symbols of mercy. That is, they to whom no mercy was shewn were invested with power to show the ultimate mercy *i e.* the power over life and death. Thus, any condemned criminal meeting a vestal on his way to execution, could have his sentence remitted by her, the ritual significance of this being that the Cross: the sevenfold Cross: constitutes the world's *last anchor*. For the logos-cross is the cosmic *holy anchor*: the *ancyra sacra*. It is the rock of ages on which the whole world eternally is moored. Accordingly, the logos-cross, conqueror of death itself, can save when all seems lost. But the Cross *is* this (*can* be this) only if she guides Time's courses into the narrow way that leads it back to Alpha and Omega. Only, that is, by virtue of the chastity of the members who constitute the sixth and semi-final stage of the Cross-way, can she be true to her rôle as the world's *Last Anchor*. The saving virtue of the world's last hope is thus invested in the priests and priestesses, and the vow of chastity of these has accordingly to be regarded as the essential world-palladion in action. That is, it is the world's bulwark against the tide of world-waste represented by the seminal incontinence that is

carrying mankind away from the saving lines of the logos. Accordingly, when the saving agents themselves become party to the work of destruction, the horror of the act expresses itself in ferocious penalties of the kind indicated. Probably, indeed, the vestal's punishment would seem small to those who prescribed it compared with the magnitude of the offence; yet its horrible-ness could be reckoned on to deter would-be vestals (or their parents; the vestals were taken young) from adopting themselves lightly into membership of the kingdom of Heaven. There is, however, a further aspect to be noted in the matter. What this is can be brought out if we compare the stern treatment meted out to the sinning vestal with the comparatively lenient treatment meted out to women-offenders against the sex-law laid down by yet another primitive institution concerned with the dogma of the kingdom of Heaven, *i.e.* totemism. Thus, according to *totemic* law, the offending woman is shewn leniency in that she is not, like the man, always put to death.

The explanation of this difference of treatment is to be discovered in the following viewpoint:—Where the offending woman punished by totemic law is held to be merely a *woman*, the vestal priestess was held to be a *superwoman*, a distinction the right understanding of which is fundamental to any serious appreciation of Christian ethics. The distinction is grounded in the view that man, by virtue of his behaviour, *chooses his own species*, so to say. Or, rather, his own *genus*. For, just as the inspired oracle of old was not a mere man but an *angelos* (that is, an angel: a *messenger*: the Heaven-sent bearer to man of a true knowledge of God: a hinge-man: a cardinal: a direct link between every man and God in all her fulness) so are all priests and priestesses to be regarded as *messengers*. That is, they belong to the kingdom of the angels: to the supermanic kingdom. But men *adopt* themselves into the kingdom of Heaven. That is, they themselves determine, by their own conduct, their own cosmic status. On this account, the behaviour of the members of the priesthood has no mere *ritual* significance. It has *cosmic* significance. To illustrate, let us recall the distinction that was drawn in our opening volume between primary holiness and secondary, the first type being *cosmic* and the

second *ritualistic*, ritual itself consisting in a *mimicry* of certain cosmic conditions religious worship seeks to keep men in mind of. Thus, all ritual is designed to put—and to keep—men in mind of certain cosmic facts, and ritual dramatises these facts to this end. But the priestly office is not, in itself, a mere *ritual* office. On the contrary, it is cosmic; it is prototypal. In this it differs from the office of king *i.e.* of high-priest, to the extent that he is 'high.' Thus a king is an actor in a sacred drama, playing the very sacred rôle of the messianic world-king in whom this present cosmic embryo is to have its culmination. Accordingly, a king (also his departmentalised versions, an *archbishop* and a *lord-chancellor*), symbolises a being *who is not yet in existence*, the present world-aeon not yet having arrived at its terminus. By no stretch of the interpretive imagination therefore can a priest-king be said to be identical with the-world-king-who-is-to-be, and this notwithstanding the fact that it is only by reference to this non-existent entity that kingship as we know it takes on meaning.

On the other hand, the superman is a contemporaneous phenomenon. The kingdom of the supermen is due and overdue here and now. The kingdom of Heaven is *at hand*. The Golden Age: the Age of Magic (of magnetism: of Heaven) is now here, and the members of the priestly order are—or ought to be—its recognisable members. Hence the assertion that every priest, unlike a high-priest (*i.e.* a king), not merely acts a rôle ritually, but, by virtue of the office into which he has adopted himself, acts a cosmic part *at first hand*. He plays a direct world-part. Or, as we might say, in the priest as understood by the Christian theory of evolution, the two rôles, cosmic and ritual, coalesce. Consequently, when the priesthood fails to support its own essential characteristic, its failure constitutes a betrayal of the fortunes of the cosmos. It amounts, that is, at once, to the Fall of Man and the Fall of the World. Accordingly, those responsible for the terrible punishment meted out to erring vestals could tolerate their responsibility because they saw in the sin committed not the weakness of a woman but that degradation of a superwoman that constitutes a crime against the entire universe.

That is, they saw in the vestal's sin a repetition of the Fall of Man. This brings us to the matter of the erring priest.

"If¹ thy right hand offend thee, cut it off." The form under which history is most familiar with the war of the male priest against sin in his own person is that typified in the behaviour of the priests of Kybele. That is, history is more familiar with measures preventive of the crime than with the crime's punishment. Hence the honour in which antiquity held the natural eunuch *i.e.* him who cannot 'fall.' The respect originated, that is, in the view that the eunuch was a member of the supermanic kingdom by right of his own native condition. That is, the eunuch was held to be born, naturally, into the condition that the 'frenzied' priests of Kybele sought to encompass artificially. Hence the words of Isaiah :

"Let¹ not the eunuch say, behold I am a dry tree. For thus saith the Lord unto the eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my covenant; even unto them will I give, in my house, and within my walls, a place and a name better than that of sons and of daughters I will give them an everlasting name that shall not be cut off"

Similarly, the familiar words in Matthew's gospel :

"He² (Jesus) said unto them. all men cannot receive this saying, save they to whom it is given For there are some eunuchs which were so born from their mother's womb; and there are some eunuchs which were made eunuchs of men; and there be eunuchs which have made themselves eunuchs for the kingdom of Heaven's sake. He that is able to receive it, let him receive it. Then were there brought unto him little children that he should put his hands on them and pray: and the disciples rebuked them But Jesus said, suffer little children . . . to come unto me, for of such is the kingdom of Heaven"

And this importance set upon sexual purity by the founders of the historic Christian church was, we might here note, continued into the mediaeval church. This is illustrated by one of the most popular of mediaeval tales *i.e.* that having to do with the thing for which the 'devil' bestows highest rewards on his evil ministers:—Three of the ministers of the 'Evil One' who had made evil their good returned to their king to report the conquests made for him. The treatment they received was as follows. The first two, reporting success in bringing about all

¹Isaiah. lvi. 3-15.

²Matthew. xix. 11-14.

manner of misery, crime and disaster, were dismissed without thanks, The third, however, reported that, whereas for thirty years he had been tempting a certain priest to in chastity in vain, he had, that night, succeeded. Thereupon, up rose the devil, from his own brows took the crown, with his own hands placed it on the head of his minister, and bowing low, set him upon his throne.

And the fact that the mediaeval age understood, in some measure, the cosmic bearing of priestly purity is proved by the tales told of the men who, to that age, were pre-eminently, *the sages*. Thus, Aristotle and Vergil (both taken, very frankly, *not* as historic characters but as types of the 'wise': 'whole': 'holy' men familiarly associated with the traditional Holy Men of the East) were associated with legendary exploits that are meaningless apart from the dogma of the kingdom of Heaven. Indeed, in this connection, the notion that gives significance to the painting decorative of the bridal-chamber above referred to (the one that, according to Miss Harrison, was "probably the whole or a part of the Telesterion restored by Themistocles") was worked up, in a filthy setting, into a tale about Vergil and an emperor's daughter who contrived to have Vergil suspended in a basket outside her window. The tale is the tale of the fleeing Daphne and the pursuing 'Time-Christ, Apollo. But here, the leering, lascivious 'comic spirit' has treated the subject in the manner characteristic of it. The same dogma gave rise also to the tales told of Vergil and Aristotle about some woman who compelled them to wear a saddle. What meaning there is in this resides in the fact that, in evolution's struggle upward from inert matter to the messianic, the (male) 'Time-robe' gradually changes its position in relation to the (female) spatial nuclei of things, so that, from being the robe or gold enamel outside the nuclei, 'Time' becomes a knot of 'Time-gold' clothed about with the substance of Heaven. Add to this consideration the fact that one of the poetic names for the logos (as being the original carrier of 'Time') was the *horse*, and we understand how this inversion of the relative positions of the sub-atomic factors led to the styling of the carriers of the Cross (*i.e.* the Christ and his forerunners: the saintly sages)

as horses : wearers of the saddle. The simple and sacred truth here treated in a spirit of offensive jest is that the Christ and his supermanic forerunners, instead of being carried like children by the Cross, take up the Cross : take up the Law's behests : and journey onwards with them to creation's summit as their so-called burden. Indeed, what the 'comic spirit' has made of the familiar command : "Take up thy Cross, oh man," indicates the degraded lout man can be.

In connection with this subject of the eunuch let us take note of another religio-sociological matter. To indicate the nature of this, let us recall the fact that ascetic priestly morality is rooted in the claim that the members of the two highest evolutionary orders know no carnal relations, while this claim, in its turn, is rooted in the fact that the messianic form is *all head*. Accordingly, when the priests of the Magna Mater, Kybele, mutilated themselves, their action had no bearing upon their profession to be members of the kingdom of Heaven. It was not a means of making themselves bridegrooms of Heaven. Rather, what they inflicted on themselves was a means to prevent them becoming bridegrooms of earth : bridegrooms of earthly brides. What was thus testified to was the weakness of hold priestly morality, and the ideals of the higher kingdom generally, had on those who practised it. It was a tribute to the strength of earth and the weakness of Heaven in the priest's members. The compliment was to 'earth,' not to Heaven, and to the attractiveness of earth's carnalities. It bespoke the spirit, willing but weak, in despair calling up its last resources. Nevertheless, when the import of the divine gnosis became more and more obscured, a non-comprehending view of the relation of Heaven to her priestly votaries arose that implied that, in castration, the priest was making himself the bridegroom of Heaven : a monstrously false notion. For the Heaven who, as Iola, as Brynhild, as Athene, as Vesta, as Britannia, is *the bride*, is soul sublimated exclusively into *a head*. Alpha and Omega is the Holy Ghost with her quintessence sublimated into the Head of her Order, and mankind can draw near to her only in the measure that it can identify itself with the head-part

of its members. In this light let us construe the ancient institution of *circumcision*.

Circumcision belongs to that large class of ancient religious practices in which a ritual 'mumming' persists long after the dogma that explains it has fallen away from it. Now it is not strange that the dramatic forms of ritual should long survive the departure of the meaning that gave life to them. The mimetic action : the dramatic spectacle : would, naturally, have a better chance of remaining in men's memories than the more subtle theory that underlay and gave meaning to the spectacle. More, the spectacle would be witnessed by and known to all. The animating dogma would, in later times at least, be known only to the few. Hence the opening of a way to later and quite false interpretations of rites. This is what has happened in connection with circumcision : a rite of a very high antiquity :

"The¹ rite of circumcision was practised by all the inhabitants of Palestine with the exception of the Philistines. It was an ancient custom among the Arabs, being presupposed in the Koran. The only Semitic peoples who most probably did not follow the rite were the Babylonians and the Assyrians (Sayce, *Babylonians and Assyrians* p 47). . . The rite is not only spread through the Mahomedan world but also is practised by Christian Abyssinians and the Copts, as well as in central Australia and in America. In central Australia circumcision with a stone knife must be undergone by every youth before he is reckoned a full member of the tribe, or is permitted to enter on the married state. In other parts, too (*e.g.* Loango) no uncircumcised men may marry. . . Some tribes in South America . . . are said to perform the rite on the eighth day like the Jews."

Again :

"In² the earliest, pre-dynastic, Egyptian bodies that have ever been brought to light, I found that the adult males were circumcised and the age of these bodies must be assigned to, at least, 4000 B.C. In the tomb of Ankh-ma-hor at Sakkara (about 2600 B.C.) the operation is represented in a picture in which the patients are tall youths "

The general opinion is that infant-circumcision (like infant-baptism) was not the primary form. Circumcision is held to have been, primarily, a puberty rite and a preparatory to marriage. According to Robertson Smith :

"Originally (it was) a preliminary to marriage, and so, a ceremony of introduction to the full prerogative of manhood."

¹*Encyclopaedia Britannica*. XI. vi. 396.

²G. Elliot Smith. *Journal of the Manchester Oriental Society*. 1913. p. 75.

Barton—who also holds that the rite was originally a preliminary to marriage—says :

“ The¹ circumstances under which it (the rite) is performed in Arabia point to the origin of circumcision as a sacrifice to the goddess of fertility by which the child was placed under her protection and its reproductive powers consecrated to her service.”

But the actual meaning of the rite of circumcision is just what the early historic church supposed it to be. That is, all the meaning the rite has is included under the rite of *baptism*. Its significance is the sealing of the body in the sense of guarding the body's sexual purity. But, where *baptism* correctly (that is to say, *suitably*) sets the mark of God's seal  where it should *i.e.* on the child's very *face* that is, itself, a biological imitation of God's seal, the rite of circumcision prefers to emphasise the negative aspects of the matter by placing the seal-mark on the generative organs. Also, where the Christian baptismal mark is the *sign of the cross itself* (the entire *face*), the circumcision-mark is that of the nostril-with-the-breath-in-it exclusively. That is, the circumcision rite uses the mark of the Ring encircling the Golden Ball of Alpha and Omega encircling the World-Star. That is to say, it uses the messianic mark of the world-pause: the world-sabbath. the world-fullstop . The nature of the distinction between this and the baptismal is obvious and nothing need be added to the foregoing beyond the remark that suitability demands that the marks that symbolise the messianic immaculateness should be placed where they can be acceptable to the world-*parthenos* who, in order that the world-scheme, at its climax, may have all purity, dies the death that, alone, can secure it. The truth is that, even in a matter like that of the placing of a ritual symbol, there can be a blaspheming against the Holy Ghost: a fact the 'savage' was originally aware of when he boldly placed the ring in his nose. On this account, there exists common ground between this savage practice and the Christian baptismal practice of tracing the *sign of the cross* on the *face*.

In the foregoing illustrations, the emphasis has been mainly on the behaviour of the priest. The following, however, has to do

¹Barton. *Semitic Origin*, p. 100. Quoted in *Encyclopaedia Britannica*. XI. vi. 390.

with the laity, they being concerned with supermanic morality for this reason if for no other *i.e.* that the church maintains its priestly supply from its congregation. Hence, ordinary men and women, potential parents of priests (*i.e.* of virginal men and women) require to be taught by religion that ordinary sex is a dangerous thing that never (for man) can be an exalted thing. Now it is, we suggest, this teaching that explains the otherwise puzzling institution of *totemism* with its extraordinarily wide-reaching sexual taboos. One means, the original significance of totemism is to be construed as an organisation existing to say that sex is a matter governed by the *logos* (the *stone*) and that, in the culminating stages of cosmic development, it is the supreme matter to be so governed. The totemic organisation is thus a great disciplinary institution directed against sex, but one running to breadth rather than to height. Confronted with the fact that this characteristically sub-human impulse has been vastly augmented by man's own immense powers of heightening all his emotions by the use of words and the mental images these evoke, totemism originally sought to encompass, in diluted form but on a vastly enlarged scale, something of the ideal of the 'holy man': the priest. Or, at least, if men's tastes were not to be changed, totemism sought to make men understand that a *scheme of values* existed that put sex in a low place, and that the community would support this valuation by severe penalties if the communal laws and injunctions relating to it were violated. As to the totem itself, this is explained as to its 'theriomorphic' form by considerations like those put forward at the close of *chapter viii*. Essentially it is a *seal*. That is, it is a mark answering to the *sign of the cross*. Or it is to be regarded as answering to the messianic sign of the cross-head with the golden ball in it: the ball within the ring. As a tattoo-mark, it was a seal branded on the body. "Set me as a seal upon thine arm," the cruciform *logos* speaking. That is to say, the *stone* speaking: the *law* speaking: and speaking in relation to man's fulfilment of the law's own highest purpose *i.e.* the advent of the messianic form *viâ* the supermanic. Thus the right understanding of totemism is to be arrived at by way of a right understanding of the 'cult of the stone,' totemism

and stone-worship alike belonging to the one cycle of ideas that made up primordial Christianity. The Australian Aruntas, for instance, connect the notion of the 'churinga' with their special totemic practice, while the *churinga* is a pebble ritually identified with the human soul by the Arunta people themselves who thereby perpetuate a notion that goes back to early post-paleolithic times. The *stone* is also to the fore in the most primitive mystery-rites associated with puberty *e.g.* among the Maoris and the Australians; and when a new name is conferred on the newly-admitted member of the totem, this is marked on a stone with a stone-knife: *this*, to indicate the branding of the new name on the initiate's soul ('pebble') in the Book of Life *i.e.* the Logos: the Great Stone. It is to indicate that his soul has been stamped and sealed as one of the Great Row: the Great Order.

The significance of the totem-mark matches, then, that of Christian *baptism* as explained above. It has especially the significance baptism has among the laity *i.e.* those among whom it is still open to decline to assume the ascetic burdens proper to the priesthood. Or we can say that totemism represents the entire community's acknowledgment that sex must be put under a bridle and discipline, 'savage' morality being the very reverse of the go-as-you-please order,¹ offenders against the totemic regulations being punished by the very heaviest punishments. Sir J. G. Frazer describing the working of the totemic restrictions among the Australian aborigines, says:

"In² Australia, the regular penalty for sexual intercourse with a person of a forbidden clan is death. It matters not whether the woman is of the same local group or has been captured in war from another tribe; a man of the wrong clan who uses her as his wife is hunted down and killed by his clansmen, and so is the woman."

In New South Wales:

"In the race cases which occur, the man is killed, but the woman is only beaten or speared, or both, until she is nearly dead, the reason given for not actually killing her being that she was probably coerced. Even in casual amours, the clan prohibitions are strictly observed; and violations of these prohibitions are regarded with the utmost abhorrence and are punished by death."

¹The extent to which totemic institutions themselves have suffered from the world-wide falling-off in knowledge of the ancient divine gnosis is a matter for inquiry.

²Frazer (quoting Howitt) *Totemism and Exogamy*. I. 57.

To understand these terribly severe punishments, one should turn to the ancient 'flight-ceremonies': ceremonies of which the race between Atalanta and Hippomenes, and that between the two figures described by Plutarch (*i.e.* the fleeing blue woman: 'Dark Water': and a pursuing, white-haired 'Rushing Light') are representations. A 'flight-ceremony' from which one can learn much in this connection is the one referred to in the *Greek Questions*¹ and stated to have had its place in the Greek festival of the *Agrionia*. This particular *Greek Question* asks: Who, among the Boeotians, are the Psoloeis (Smoky Ones), and who the Aioleiai? The answer is that the Psoloeis are the 'husbands' of the Aioleiai and that they, wearing ill-favoured (*i.e.* dark) garments, were called smoky *i.e.* Dusky Ones. What this means is that the Psoloeis are priests and the Aioleiai priestesses. That is, they are not connected by marriage in the ordinary sense of the term. What we would have understood by this is made clear in *chapter xvii* in connection with the explanation of the Danaïdes and their supposed murderous crimes. For the Aioleiai are also accused of murder, not, in this case, of husbands, but of children. This aspect of the matter, however *i.e.* that of the murder and the dusky male clothes, we set aside for explanation in the later chapter. What we would here point out is that the rule of the *flight-ceremony* of the *Agrionia* was that the Aioleiai were to be pursued by a priest, and that, if the latter came up with one, he had the right to kill her. The priest Zoilos succeeded, and killed the woman. To his own undoing, however, for he, too, is said to have died. This story should be compared with the race between Atalanta and Hippomenes. By means of the Golden Apple (or *three* Golden Apples) Hippomenes is able to overtake Atalanta. They marry, but it is the *sacred marriage* that (as we shall see in the following chapter) is the *marriage of death*. This fact the tale indicates by the assertion that, for some 'religious' reason, Kybele punished the pair by transforming them into a pair of lions (the latter the equivalent of the 'wolf' or the 'stone'). The point is that, lawfully, there can be neither marriage nor giving in marriage in the kingdom

¹Plutarch. *Greek Questions*. xxxviii.

of heaven *i.e.* among the priesthood, until the advent of the cosmic high priest (the Golden Ball), who, marrying Alpha and Omega, the great high priestess, in the *sacred marriage*, consummates a *world-death* that turns out to be a renewal of the *world-life*. That is to say, the sole *cosmic* significance the marriage of a priest with a priestess can have is the *death-marriage*. Hence the ritual regulation that any earthly marriage of a priest or a priestess must be followed by death, for only by being so followed could such a matter be cosmically regularised. Hence (we suggest) the death-punishment meted out to ordinary persons (to the man, at least) for a flagrant violation of the totemic law was modelled on the punishment that followed the prohibited marriage of a priest or priestess; a punishment that, in its turn, was modelled on the model of the cosmic *sacred marriage*: Calvary: the world-deluge.

CHAPTER XV

THE IMMACULATE CONCEPTION

(THE ATONEMENT AND SACRED MARRIAGE)

The dogma of the *immaculate conception* is one based on the manner in which the 'ring-mother' is fertilised. It is based, that is, on the manner in which the Star (the Golden Ball) exists within Alpha and Omega, the Head of the Order. For Brynhild the Valkyrie, inviolable ring-soul of iced flame though she seems, is approachable and penetrable, and the grail-king (the 'hero' howsoever named *e.g.* Theseus : Perseus : Siegfried : Sigurd : Percival : Galahad : all slayers of sevenfold dragons and vampires) establishes himself therein at the end of every world-aeon. Did he not, there would be no messianic form, the hero's presence within the ring (the world-sepulchre) being that that constitutes the messianic form. Hence the explanation of the fact that the entire evolutionary process is describable as a hero's crusade to recover possession of the Christ-sepulchre : the *siege perilous* that is the world's coronation-chair. But the manner in which he arrives there is a secret locked up in the head and brain of the Holy Ghost : the Grail herself. For only the Grail knows the secret of her own labyrinths, and she alone, leading the hero through her secret ways, can make the grail-hero the grail-king. Thus, it was Siegfried's magic horse Gran (the logos) who enabled Siegfried to cross the ring of Brynhild. Or, as it was otherwise put, it was Brynhild who taught Siegfried the 'runes.' So, too, it was the thread of Ariadne that enabled Theseus to work his way through the labyrinth to the 'difficult door.' Similarly, it was by looking into the magic mirror of the three Graiai that Perseus found himself able to take the Medusa-head. Thus, if the hero enters the ring, it is because the Holy Ghost herself opens up the way, breathing him in : inspiring him in.

However, the dogma of the *immaculate conception* refers not so much to Time's mode of entry into the ring as to the sub-atomic pattern Time forms once entry therein has been

effected. Now, this pattern is the pattern of the *atonement*. That is to say, there is connotative identity between the dogmas of the *immaculate conception* and the *atonement*. Hence the possibility of interpreting the former dogma by way of an examination of the latter: a possibility we propose, here, to take advantage of:—The *atonement* is the name given to that particular arrangement of the universe's dual forces that enables the 'virtue' of their dual forces to find expression in a single material form. It is thus the arrangement that obtains when (and only when) the messianic Aio is brought into being as world-king. For at no other cosmic moment does there exist an *undivided* Time, and only when Time is undivided can the entire Heaven concentrate herself wholly about it, and, thereby, render the universe 'at one' *i.e.* a single, material, natural form. The *atonement* is thus the cosmic moment or event that periodically reinstates itself at the life-end of every given cosmic embryo, and it is one in which Time is inbreathed into the ring-soul: Alpha and Omega: who, of all the souls in all the world, is the sole one deep and strong enough to imprison all Time. Thus it is the depth and strength of Brynhild the ring-soul, that, imprisoning *all* Time within herself, are responsible for the *atonement*. Also, since this unique soul is a ring or circlet and a circlet is a crown, it is these qualities that are responsible for the world-coronation that transforms the world-hero into the world-king.

Now if it be borne in mind that the *atonement* that equates with the *world-coronation* equates also with the *immaculate conception*, our meaning will be clear when we say that the *immaculate conception* is the *royal order of conception*, and that the entire notion of *royalty* arises out of the theological conception of the *atonement* or virgin birth. What one implies thereby is that the conception of *royalty* is essentially cosmic; that is to say, it is essentially a religious conception, the earthly office of king being nothing other than the ritual: hieratic: imitative: reminder of the cosmic configuration that is known as the *atonement*. One means, the essential function of the kingly office is so to imitate the cosmic event of the *atonement* or *world-coronation* that men may be kept well in mind of it.

Also, in mind of the kind of behaviour the imminence of the *next* atonement-event imposes upon mankind in general and upon the members of the priesthood in particular.

The institution of kingship has its origin, then, in the 'Christian' idea of a prototypal royal pair (they are the supremely *atoning* and *sacrificial* pair) as they exist at the moment of the cosmic sacrifice. It originates, that is, in the notions of the Ring and the Star : Alpha-and-Omega and Christ-on-Calvary : the Logos-head and the Time-head : Brynhild and Siegfried : Herakles and Iola : linked together after the 'atonement' pattern when the Ring encircles the Golden Ball and when, all Heaven forming a curtain about them, the entire universe exists as the messianic Aio. Thus, in the 'mimicking' of the relations of this pair, all earthly royalty finds its original purpose, and none of the royal trappings and ceremonies will admit of satisfactory explanation unless it is brought into relation with the Christian dogma of the atonement : the world-coronation : when all-Time exists at the centre of the cruciform logos-arms with the ringed logos-head disposed about him as his crown.

But, as all Christians are aware, coronation or king-making is not the exclusive aspect of the *atonement*. It is not, indeed, its most familiar aspect, that of Calvary being far more so. Yet, this 'royal' or 'virgin birth' aspect is as integral a part of the atonement as is Calvary, in that it is this aspect that constitutes the *nativity* *i.e.* Easter-day. One means, the atonement is the world-Easter, and Easter-day (the nativity) forms as integral a part of Easter as Good Friday. But the nativity is the *immaculate conception* : the royal or coronal order of conception, consisting as it does in the instatement of the Golden Ball within Alpha and Omega the ring.

But why should the coronal or royal order of conception be called *immaculate* ? The immaculate conception is immaculate because the Christ-child (Time-grown-young) who is born of it, is begotten on the divine *face*. Begotten at the centre-point of the logos (*i.e.* at the logos-head), and the logos being *God's seal* that constitutes the prototypal face (*i.e.* the divine image in the likeness of which God made man's own face) the Christ-child is begotten on God's face. We can, accordingly,

define the *immaculate conception* as consisting in the fertilisation by all-Time of the ring, while the ring itself is identified with greatest correctness when it is identified with the world-nostril. However, unless we recognise the fact that the ring is quite commonly identified with facial features other than the world-nostril, the meaning of many of the multitudinous tales told of supernatural conception will be lost to us. Thus, sometimes the ring is said to be the world-mouth; also the world-eye and (even) the world-ear. In these circumstances, the symbol used to signify all-Time rolled up into its Golden Ball is varied to match. For instance, when the ring is regarded as the world-mouth, conception is said to take place by *eating* something identified with the Golden Ball. Sometimes, for instance, the *immaculate conception* is identified with the 'eating' of a fruit, or the stone of a fruit. Or it will be said a jewel or a star drops into the mouth. Or the fertilising agent will be identified with a worm¹ taken in at the mouth in drinking, the 'worm' answering to that image of *Time-Christ as serpent* universally familiar as twining itself about the priestly rod or staff; also about the world-tree, also as creeping over the altar or sacred stone. When, on the other hand, the ring is identified with the world-eye, impregnation is said to take place by means of a ray of the sun, a lightning-flash, the flash of a star, or (even) a look: a glance. When, again, it is by the nose, the fructifying-agent will be said to be a wind or an odour. One instance only we will consider in this place: one in which the ring is said to be the world-mouth:—

It will now be understood that it was Calvary (the atonement: the world-coronation: the nativity: the *immaculate conception*) that was represented in the ritual ceremony that formed that culminating rite of the old, Eleusinian and other mysteries *i.e.* the *sacred marriage*. That is, the atoning Calvary was the rite that, for so long, was suspected (indeed, openly accused) of involving utter grossness on the part of the priestly persons who were its celebrants. But what the rite actually consisted in (or should have consisted according to the gnosis) was a ritual version of Calvary conceived as equating with a

¹This, obviously, is the true serpent-worm; *not* the dragon-worm.

fertilisation of the world-ring identified with the world-mouth. For the *ritual* sacred marriage consisted in a *kiss*: that same *holy kiss* that St. Paul counselled the members of the early Christian church to greet one another with; though one cannot but marvel that the ritual mimicry of the most momentous incident in the entire life of the cosmos should have been counselled as an ordinary form of greeting among Christians. For the ritual kiss is a mimicry of that supreme moment in the life of the cosmos when all-Time yearns up to give, and all-Heaven stoops down to take, the last breath of the toiling world-father.¹ That is, the *holy kiss* is the dim, far-off, divine event that draws all creation onward and upward. It is the unique event in which God, yielding up his last breath of force, *dies*, and, dying, makes a new world live; makes, that is, a new *Divine Word Uttered* live. So construed, it is obviously correct to say that, in the atonement, the entire creation is begotten on, and is born from, God's *mouth*. For the Christ-star the shepherds (shepherdesses) followed, paused on the lips of Alpha and Omega. It touched her tongue, and she spake. She uttered forth a word. That word was the *new world* safely delivered at the *nativity*.

II

The sense in which Christian theology is the *gospel of kingship* will now be quite clear. Essentially a *theory of evolution*, and one of the teleological order, Christian theology postulates evolution's climax in a figure consisting of all-Time crowned by a circlet-ring-crown: Alpha and Omega. The figure of the Time-Christ *crowned* as the completing and atoning world-king

¹In connection with this matter of the ritual *holy kiss* we might note that, generally, the more momentous the aspect of the cosmic event mimicked by a piece of ritual, the greater should be the economy in the means used in the imitation of it. But, in addition to this general rule, there should be the further rule that the fulness or reticence of expression characterising a piece of ritual must vary according to the *material* the commemorative ritual is made to take shape in, and so far as the atoning *holy kiss* is concerned, one would be prepared to say that this should be left without any ritual rendering and left sacred to the gods alone. The ironical fact that the ritual representation of the *immaculate conception* in the *holy kiss* or *sacred marriage* of the mysteries has served, more than any other rite, to bring the purity of the mystery-practices into question, sufficiently points this additional rule, but if further illustration were needed it exists in the fact that this same ritual form, used as the prescribed form of greeting between Christians, had, by the second century of our era, taken on a character so disfiguring to the conduct of Christian worship that a man like Clement of Alexandria, deeply acquainted though he was with the mysteries, was moved to protest, in but thinly-veiled disgust, against it.

is thus an essential figure of the Christian religion. And, as is customary with all the cosmic or religious configurations, this figure was ritually mimicked as a form of religious worship, and the institution of earthly kingship arose; for the office of king in the mundane sense was vested in the person who played the rôle of the messianic Christ who is the prototypal king: the prototypal *crowned one*.

But, nominally, the messianic form is not so much the *crowned* as the *anointed*, and what we have now to explain is the sense in which *the ring* is the *king-maker by anointing* as well as the king-maker by crowning. Now to explain the manner in which *anointing* makes a king, we will turn to a story told in connection with Prometheus: an outstanding figure of the Christ-hero and world-sacrifice:—Thus, in apportioning the various parts of the sacrifice between Gods and mortals, Prometheus is said to have favoured mortals by giving to them all the flesh (*carnis*), while before Zeus (middle and upper Heaven) he set only the *bones*. These, however, he so skilfully arranged that all the bones were covered *with fat*. So covered, they were ‘*greedily*’ snatched at (so says the story) by Zeus, but only to discover the trick that had been played on her (on ‘him’). That is the story. But there was no trick. The teller of the story has merely mis-interpreted a piece of ritual. Indeed, for once, in spite of the fact that the phrase ‘aetiological myth’ has to be regarded as very suspect because of the recent abuse that has been made of it, we venture to apply it here to this story of the sacrificial *bones and fat*. For the sacrificial bones are none other than the logos. They are the cross-logos or world-skeleton. They are the world-ghost: the underlying framework that is only fleshed in the incarnation-process. Yet even the world-scaffolding is not mere, sheer skeleton: not absolute bare bones. Were she so, how explain (argued primitive thought) the fact that, wherever the world-fire (Time) impinges on the world-bones, these flare up into the fire-like forms that light up the dusky Heaven. Accordingly, the logos must be (they said) a framework of bone well covered with fat: with oil. Thus (for instance) the Vedic logos *gleams with fat*. For the Vedic logos is the *rita* (the *gha-rita* or world-grit), while the *rita* is the

Harit(s) or logos-horse(s) of Agni that, taking light under the influence of Agni the world-fire, 'gleams with fat.' Or, if the covering of the bones be not fat, it is the *oil* that forms part of the substance of the mystical world-tree. Thus, Athene the world-tree is Athene the olive, with plenty of oil in her therefore. World-lamp that carries the world-light, she is, that is to say, the wise virgin *with oil in her lamp*. Prometheus did not, then, 'skilfully place' the fat on Prometheia the sacrificial bones; nor yet did he present the fat-covered bones to 'Zeus': the middle and highest Heaven. Rather, the logos: the wise virgin: the world-lamp: is self-provided with her own oil ('fat'), and she 'goes to' mother-Zeus because she: the heaven-heart or Third Heaven: makes one with her, being all of one piece with the Three Sisters: the Three 'Zeuses.'

Accordingly, and in spite of the 'aetiological myth,' this story of Prometheus yields the right clue to the nature of the 'anointing oil.' For the oil that gushes forth plentifully at every point of the logos when Time strikes the Time-law, is augmented without limit when Time, as the Golden Ball, enters the deepest part of the law: Alpha and Omega: the world-well that is also the world-summit. For here the fat (the *chrism*: the anointing oil) becomes a torrent, submerging the Golden One is *ghee*: the 'refined butter' of the Vedas. On this account, the world-king or Golden Ball is the well-charised or *well-greased* one. In other words, he is the well-graced one upon whom the God *who is Love and Law in one* showers down unstintedly her grace: her anointing oil. Hence, he who holds the ritual office of king (the *dux*: the high-priest: the archbishop) is *His Grace i.e. His Grease*. That is, he is the well-anointed or messianic king. The anointing oil thus signifies *grace abounding*, and represents the gift of all the Charites (Magi: Maiae), but, particularly, the gift of the Third Charis and of the Third Charis at her highest *i.e.* her head: the logos-head. For it is the encircling band or primary crown consisting in the ring (logos-head) that causes the royal baptismal oil to flow in such a torrent that it submerges the world-star. This oil the ring draws up from all parts of Petra: Petra the stone: Petra the logos: Petreola the oil-stone: Petreola the Holy Ghost who is supreme bestower of the divine

unction. Keystone of that world-foundation-stone that is the church invisible, Alpha and Omega anoints all her ministers, but particularly her arch-minister who fills the rôle of grail-king. Thus it is the stone who is the anointer, and when oil is poured on the Sacred Stone itself (as it so often is) this is done, *not* to anoint the stone, but to indicate that the stone and the oil (' bones and fat ') abide together, and that from her own ' grace ' the church invisible cannot be separated.

We will bring to a close this chapter that sees the origin of *kingship* in the cosmic fact of the world's (and the Christ's) *immaculate conception* with a somewhat lengthy quotation instancing tales that tell of the supernatural birth of the founder of almost every royal house. How these tales have arisen is obvious. Earthly kingship finding its meaning in a ritual mimicry of the rôle of the King of Kings, the tendency has been to slur over the distinction between the prototypal king and his ritual remembrancers in the person and office of earthly kings. Accordingly, the latter, knowing (in former times at least) that the mode of generation of the Christ-king was of the *immaculate atoning* or royal type, go on to claim a like mode of generation for themselves ; or, if not for themselves, at least for the founder of their line. And, in a sense, the claim is sound. Indeed, inasmuch as the Christ, the father of all, is the founder of *everyman's* house, *every* man—and every created thing indeed—is to be regarded as having originated by way of the immaculate conception. At the same time, kings, who, by virtue of what the kingly office is *i.e.* the express imitation of the Christ-father at the messianic stage of the Christ-career when the immaculate conception takes place, stand in a specially close relation to this idea. In the sequel, however, they contrive to confuse their ritual identity with their human. Hence these persistent claims made by royal lines to a supernatural origin ; especially when an outstanding achievement is associated with one of its kingly members. Alexander the Great and Cyrus are instances. Nor does the confusion obtain only with the kings themselves. During all those many periods of history when divine honours were accorded to kings, their subjects shared in the confusion. That is, in the confusion that confused together the honours

proper to a king in his *ritual* aspect (*i.e.* the aspect he wears when he is playing his messianic part on the tragic stage that has to be assumed as present on all ceremonial occasions) with those that are due to him in his private capacity. Here, however, let us allow folklore and saga to tell their own tale :

"Hitherto¹ dealing exclusively with *märchen*, or tales told for simple amusement, we have found the incident of the Supernatural Birth . . . widely scattered in Europe, in Asia as far east as Annam, southward among the Zulu kraals of Africa and northward among the snows of Greenland. . . . It formed one of the chain of events in a tale of wonder carefully guarded for us through the long silence of three thousands years by an Egyptian mummy, to whose arms it had been intrusted at his burial, a precious fragment of the literature he had known and loved in life, and therefore deemed a gift appropriate to his service in his everlasting home. . . . The mystery taught by the creeds of the Church, however, is believed to be something apart from all the other beliefs of the world, something altogether above them, alike in its evidence and its consequences. Christians, in thus thinking, overlook the fact that, to the believer in any religion, its evidences are undeniable and its claims are supreme. The fact is that the incident is gravely accepted among what we may call the secular and quasi-historical traditions of tribes in various parts of the Old and New World. . . . Many stories of Supernatural Birth belong to the cosmogonic legends of savage and barbarous tribes . . . but what may have happened to the monsters that, in the dawn of things, were the first to loom upon the horizon, is hardly relevant. . . . Our business is with beings conceived in distinctly human terms and something like human proportions . . . In India it is told . . . of the birth of Râjâ Râsâlû [that] Râni Lonân, one of the two wives of Râjâ Sâlbâhan of Siâlkot, fell in love with her stepson Puran, and, because he did not return her passion, traduced him to her husband who cut off his hands and feet and threw him into a well Puran, however, like the hero of the Bulgarian ballad, survived this cruel treatment [and] after some years he was rescued by the Gurû Gorakhnâth, a Brahm of great sanctity, and became a celebrated fakir. Not knowing who he was, the Râni and her husband, desirous of offspring, came to him to pray for a son. He induced her to confess her crime ; then, revealing himself, he gave her a grain of rice to eat, and told her she would bear a son who would be learned and brave and holy That son was Râjâ Râsâlû, a monarch identified with the historical Sri Syâlapati Deva. . . . The ancestry of the present, or Manchu, dynasty of China is traced to a heavenly maiden who, having bathed one day in a certain pool, found on the skirt of her raiment a red fruit. . . . After eating it she found herself pregnant, and was delivered of a son of remarkable appearance,

¹E. Sydney Hartland. *The Legend of Perseus*. i. 103 ff.

who spoke on the day of his birth. In obedience to a supernatural voice she called him Aisin-gioro, 'the heaven-born to restore order to disturbed nations.'

A Japanese tradition reported by Père Amyot, appears to be a variant of the same story. It relates that three heavenly maids, of whom Fokolun was one, descended to bathe. While they were praying, Fokolun saw a tree half-covered with black cherries. She proceeded to eat of them, with the consequences we know. . . . Fokolun is identified by Amyot with a goddess whom he calls Pussa. It is quite possible that the present dynasty of China owes this legendary origin to a similar feeling to that which dictated so many of the mediaeval miracle-stories in Europe.

Fo-hi, the original founder of the Empire, was said to have sprung from a virgin named Ching-Mon, who ate a certain flower found on her garment after bathing. The striking resemblance to this tale of that of Fokolun is due to conscious forgery as little and as much as the achievements of Christian saints, equalling and surpassing the wonders recorded in the Bible.¹ . . . In the analogous incident at the opening of the *Volsunga Saga*, [a] childless king and queen, we are told, besought the gods for an heir. Frigg, the mother-goddess, heard their prayers and sent them . . . an apple, of which, when the queen had eaten, she soon perceived that her wish would come to pass.

In the fiftieth rune, that beautiful postscript to the Kalevala, Marjatta, the fair and gentle virgin, is addressed by the red bilberry and invited to pluck and eat. With the help of a staff she reaches down the mysterious fruit; but from the ground it climbs her shoe and then her knee, and so upward to her mouth, into which it slips and is swallowed. In this way she conceives. Her parents' reproaches are met by the assertion that she is the paramour of none unless it be of fire, and that she will bear a hero who will rule the mighty, albeit Väinämöinen himself. In her extremity she applies to Ruotis for the vapour-bath which Finnish women are accustomed to take to facilitate delivery; but from him and his loathsome wife she gets nothing better than a contemptuous recommendation of a stable in the fir-forest. There, in a vapour-bath of the breath of horses, her child is born, and cradled in a manger. . . . An old man named Virokannas came to baptize and bless him, but hesitated to do so ere he had been examined and proved. . . .

So the Irish *Life of Saint Molanus of Devenish* . . . presents the holy man's mother as dreaming that 'she got seven fragrant apples; and the last apple of them that she took into her hand her grasp could not contain for its size; gold (as it seemed to her) was not lovelier than the apple.' Her husband interprets the dream of 'an offspring, excellent and famous, with which the mouths of all Ireland shall be filled': an

¹Charencey, *Le Fils*, 14, citing Barrow's *Voyage to China*. Cf. Maury, *Legendes Preuses*, part 1, for numerous mediaeval examples of miracles in competition with the Bible.

interpretation of course justified by the saint's birth. We may conjecture that the legend in an earlier form related that impregnation took place by means of an apple ; but before it was put into writing, perhaps long before, the incident had been modified by the slowly growing intelligence of the folk who related it.

To the aborigines of North America, however, this unusual mode of generation has always been within the limits of belief. Yehl, the famous hero of the North-West Coast, effected one of his numerous births by transforming himself into a spear of cedar or a blade of grass, or, as it is told in a variant, a drop of water, being swallowed by his principal opponent's daughter, or sister, as she was drinking. Most legendary heroines have been satisfied with one such miracle. This lady seems to have been specially unfortunate ; and we do not wonder at the suspicions of her natural guardian, when we are expressly told that she was not allowed to eat or drink anything until the chief had examined it, as she had become pregnant from eating certain things many times before. . . .

When America was discovered, the Aztecs, though they had not emerged from the Stone Age, were, compared with the Thlinkit, a civilised people. Yet they continued to believe in the generation of their famous god Quetzalcoatl in a similar manner to that of Yehl. One account relates that he owed his birth to a precious green stone, identified by Captain Bourke with the turquoise, which his mother Chimalma found one day while sweeping, and swallowed. I shall have to recur to American traditions ; but I must first mention other instances of pregnancy from eating or drinking

Heitsi-Eibib, the Hottentot ancestor-god, owed his birth to this cause. In one of the legends, a young girl picks a kind of juicy grass, chews it and swallows the sap. Thence becoming pregnant, she gives birth to the hero. In another legend it is a cow that eats of a certain grass and Heitsi-Eibib is consequently born as a bull-calf

In the saga of *Ardshi-Bordshi* we are told that a childless queen procured from a hermit a handful of earth to be boiled in sesame oil in a porcelain vessel. On boiling it, behold ! it was changed into barley porridge, which she ate, but neglected to eat the whole of it, as the hermit commanded. When she had eaten she found herself 'in blessed circumstances,' and bore Vikramaditya, a Bodisat and a king of renown. . . .

The material eaten bears us back to a story alleged to be part of the Siamese cosmology. After a gradual degeneration of the human race, we are assured, the sea will be dried up and the earth destroyed by fire. Converted into dust and ashes, it will be purified by a wind, which will carry off all remains of the conflagration. So sweet an odour will then exhale from the purified soil that it will draw from heaven a female angel, who will take of this sweet-smelling substance and eat. The pleasure will cost her dear ; for she will no more be able to ascend to her native home, and by means of her strange food she will conceive and give birth to twelve sons and daughters, who will repopulate the world. For an

inconceivably long period this new race will remain gross and ignorant, until, in the fulness of time, a god will be born to dissipate the darkness by teaching the true religion, the virtues that must be practised, the vices that must be shunned, and all other sciences needful to be known, giving to the people scriptures where all these things are explained, and writing upon their hearts the holy law, so long effaced from the mind of man.¹

The *Shih King*, one of the sacred books of the Chinese, contains an ode intended to be recited at a sacrifice in the ancestral temple of Shang. It refers to the origin of Shang's father Hsieh. His mother was a concubine of Khu, a ruler who flourished in the twenty-fifth century before Christ. She was bathing, as these Chinese heroines frequently are on such occasions, when a heaven-commissioned swallow dropped an egg, which she took and gulped down, becoming in this way the mother of Hsieh. The lady is not here, as in the case of other founders of Chinese dynasties, represented as a maiden Yu's mother, for instance, appears to be thus regarded. A pearl, a substance not more unpromising than a pebble, fell in her bosom, and she swallowed it. According to one version, the boy was born from her breast. A Mongolian tale traces the origin of the Chinese nation to a Khan's daughter, who compelled a poor Bandé to disgorge a precious stone as big as a sheep's eye which he had stolen from two men, and swallowed. As soon as he brought it up, she seized and swallowed it in her turn. It rendered her pregnant. The Bandé, by reading a charm, turned her into a she-ass, and in this form she gave birth to twin boys, one good the other evil. From them the Chinese nation is descended.

Several Tartar tribes ascribe their lineage to Alankava, the virgin daughter of Gioubiné, son of Bolduz, king of the Mongols. One night, a great light awakened and embraced her, entering her mouth and passing through her body. . . . When her time was come she gave birth to three boys, each of whom was the ancestor of a tribe, and from one of them Genghis Khan and Tamerlane descended. An Irish tradition more modestly . . . presents the mother of Kieran, the first saint born on Hibernian soil, as only dreaming that a star fell into her mouth.

The heroic traditions of Ireland—at least those of Ulster—do not stick at a dream. Both Conchobar and Cuchulainn were of supernatural birth. Cathba, the noble Druid, was thirsty one night, and Ness his wife, finding nothing in the house, went down to the river Conchobar and drew from thence, filtering the water through her veil. When she brought it to her husband and a light was struck, lo! there were two worms in the water. Thereupon Cathba drew his sword and forced his wife, under threat of death, to drink what she had brought for him. She drank two mouthfuls, and swallowed at each mouthful one of the worms. She soon found she had conceived; and it was of those worms she had conceived. . . .

This mode of conception was a family failing, for Cuchulainn,

¹*Voyage de Siam des Pères Jésuites*, 296.

Conchobar's nephew, was born in the same way. His mother, Dechtire, Conchobar's sister, returning from the funeral of a foster-son of whom she had been very fond, asked for a drink in a bronze cup. As she put the cup to her lips she felt a little creature enter her mouth with the drink. After drinking she lay down to sleep, and a man appeared to her in a dream, telling her, among other things, that . . . she was pregnant of him. . . This man was Lug, one of the ancient Celtic divinities, identified with the grandson of Balor, the mythical warrior of Tory Island. . . .

A Peruvian goddess, Cavillaca . . . was a beautiful maiden who spurned the advances of the gods. One day she sat down to weave a mantle at the foot of a lucma-tree. The wise Coniraya Uiracocha thereupon turned himself into a beautiful bird, and sat in the boughs of the tree. He took some of his semen, made it into the likeness of a ripe and luscious lucma, and dropped it at the maiden's feet. She picked it up, ate it and immediately conceived. In due course she gave birth to a son. . . . The nymph Adrika, in the *Mahabharata*, being by the curse of some god metamorphosed into a fish, feeds on a leaf dropped into the water by the favourite agency of a bird—in this instance, a hawk. . . . The fish is then caught by fishermen . . . When it is opened the nymph resumes her proper form, and two fish, a male and female, are born of her. . . . We must tear ourselves away from [these] edifying and veracious histories to seek the magical potation and the magical food elsewhere

The most illustrious birth by the former means was that of Zoroaster. A Parsee tradition preserved in the *Selections* of Zad-sparam, who wrote shortly before the year A.D. 881, ascribes the conception of the great Iranian teacher to his mother's drinking of homa-juice and cow's milk infused with his guardian spirit and glory. . . . But¹ the Supernatural Birth comes about in *marchen* by other means than eating or drinking. It is the same in sagas. The sense of smell has been known to possess this marvellous virtue

The spirit of the pole-star, if we may credit a Chinese tale, visited a girl and gave her a fragrant herb called Heng-wei, which caused her to become the mother of Chang, who was appointed, about the year 25 of our era, to the office of Master of Heaven . . .

According to a poem written in Old French by a priest at Valenciennes about the middle of the thirteenth century, Abraham planted in his garden the Tree of Knowledge, flung by God out of Paradise after the fall. His daughter became pregnant by the scent of a blossom broken off from it, and bore Phanuel, from whom the Virgin Mary descended.

Or it is enough for the magical article to be placed in the predestined maiden's bosom. When from the blood of the mutilated Agdestis a pomegranate-tree sprang up, Nana the nymph gathered and laid in her

¹*Ibid.*, p. 125 ff.

bosom some of the fruit wherewith it was laden, and from hence, in classical belief, Attis was born.

In a Latin myth, Caeculus, the son of Vulcan and Praemesta, was conceived by means of a spark which leaped into his mother's bosom. The forty companions of the Khan's daughter, in the Koton legend already cited, were quickened by laying stones on their bosoms; and in this way from them multiplied the Sarabash tribes of the Altai mountains. On the western continent, one of the great Aztec deities, Huitzilopochtli, the brother and rival of Quetzalcoatl, had a similar origin. . . .

The Dorahs of New Guinea trace their parentage to a solitary old man, who caught the Morning Star in the act of stealing his palm-wine. As ransom he obtained from the felon a magical wand. This wand possessed the property of making a virgin a mother by simply touching her bosom. . . .

We have found several cases, both of *märchen* and of sagas, where the masculine saliva . . . if swallowed, produced pregnancy. The same consequence is believed to result from the spittle's being received into the woman's hand. The twin divinities, Hun Ahpu, and Xbalanque, honoured by the Quiché of Central America, were thus begotten. . . . Conception has taken place in legend not only by the hand but by the foot, as in some of the *märchen* reviewed in the preceding chapter. The *Shih King* relates of Hau-ki, the ancestor of the kings of Kau, that Kiang Yüan, his mother, was childless until she trod on a toe-print made by God. The instant she did so she felt moved; she conceived, and at length gave birth to a son.

Impregnation, however, by an unusual part of the body is often attended by the inconvenience of birth by other than the natural exit. In the Sanskrit books kings are mentioned as born from hand, or right arm, or from the thigh, or the top of the head, just as Bacchus was born from the thigh, and Athene from the head, of Zeus. The divine Parvati herself was conceived by a look and spit forth upon the world. The old French poem already referred to represents Saint Anne, the mother of the Virgin Mary, as born from her father Phaniel's thigh, which he touched with a knife after cutting an apple, and thus caused it to conceive. Buddha, in the form of a white elephant, entered his mother's right side, and from her right side he was born. Cases like these are frequent in cosmogonic myths which we need not discuss. . . . Parallel with this is a legend concerning Quetzalcoatl. One version, as we know, records his birth from a precious stone swallowed by his mother, Chimalma. In a variant, the Lord of Existence, Tonacatecutli, appears to Chimalma and her two sisters. The sisters were both struck dead by fright; but he breathed upon Chimalma, and by his breath quickened life within her, so that she bore Quetzalcoatl. Her son cost her her life. Having thus perished on earth, she was translated to heaven, like the Virgin Mary in the traditions of the Church, and was thenceforward honoured under the name of Chalchihuitzli, the Precious Stone of Sacrifice. . . .

A story is told, in a work attributed to Plutarch, of Bacchus in the shape of the river Tigris, carrying away the nymph Alpheisiboea, and begetting on her a son, Medus. . . . Medus was the eponym of the Medes. Some of the Algonkins of North America traced the lineage of mankind from two young squaws who, swimming in the sea, were impregnated by the foam and produced a boy and a girl. So the black Kirghiz pretended to have for their great foremother a princess who became pregnant by bathing in a foam-covered lake. The ancient Persians held a curious belief anent Saoshyant, the future hero who was to come from the region of the dawn to free the world from death and corruption before the Resurrection. Three drops of the seed of Zoroaster, we are told in the sacred books, fell from him. What was bright and strong in it has been preserved by the agency of angels. At the appointed time a maid, bathing in the lake Kâsava, will come in contact with it, and will conceive by it and bring forth the Saviour. . . . He will come with authority to reduce all peoples under the yoke of the true religion, and the general Resurrection will follow his conquest of the world. . . .

Not only water but wind has been deemed sufficient to cause the birth of gods and heroes. The examples most familiar to us are those of Hera, who conceived Hephaistos without male concurrence by simply inhaling the wind, and of the maiden (in Longfellow's poem called *Wenonah*) who was quickened by the west wind and bore Michabo, the Algonkin hero better known as Hiawatha. . . . *Vainamöinen* himself was the son of the virgin *Ilmatar* who, in the beginning, while as yet there was neither earth nor sun, moon nor stars, lay down upon the waters and was fecundated by the east wind. She bore her child for seven hundred years before she could bring him to the birth.

Montezuma, the culture-hero of the Pueblos of New Mexico, was the son of a maiden of exquisite beauty, but fastidious and coy. When the drought fell on her people she opened her granaries and fed them out of her abundance. 'At last, with rain, fertility returned to the earth; and on the chaste Artemis of the Pueblos, its touch fell too. She bore a son to the thick summer shower, and that son was Montezuma.'

The Chinese and the Tartars appear able as usual to match all these traditions of parthenogenesis. . . . A Jesuit father who visited Siam in the seventeenth century reports concerning *Sommonocodon*, the Siamese deity, that he was born of a virgin who had retired to the depths of a certain forest, there to live in holiness and austerity pending the advent of God, then speedily expected. One day while she prayed she conceived by the prolific rays of the sun. The innocent maiden, ashamed to find herself with child, flew to a solitary desert, in order to hide herself from the eyes of mankind. Upon the banks of a lake, and without any sense of pain, she was miraculously delivered of the most beautiful babe in the world; but having no milk wherewith to suckle him, and being unable to bear the thought of seeing him die, she jumped into the water, where she set him upon the bud of a flower, which blew off itself for his more

commodious reception, and afterwards enclosed him as in a cradle. With these instances of sun-pregnancy may be compared the Chinese tale of the Emperor Yao's mother, who was rendered fruitful by the splendour of a star that flashed upon her during a dream.

The Kirghiz Tartar tradition of the birth of the celebrated Genghis Khan is perhaps a refinement of some such legend as these, due to change of religion or other civilising influence. As it has more than one resemblance to that of Danae, I venture to give some of the details. A khan named Altyn Bel had an only son. At length his wife became pregnant a second time, and bore a daughter so beautiful that the khan commanded that no man was to see her; and to conceal her from all human eyes she must be brought up hidden beneath the ground. Wherefore her mother gave her in charge to an old woman, who nourished her in the dark. The babe grew to maidenhood; and one day she asked her nurse: 'Whither dost thou go from time to time?' The nurse told her in reply that there was a bright world where her father and mother and all sorts of people dwelt; and thither she herself went. The maiden prayed to be shown this bright world; and under promise to tell no one of it, the woman took her secretly out into the open air. As soon as the maiden came forth and looked upon the world she staggered and fainted; for at the same moment God's eye fell upon her, and at His command she became pregnant. When this was known to the Khan he ordered her to be put to death; but, being dissuaded from so extreme a course, he allowed his wife to lock the maiden in a golden chest, together with some food, and to fling the chest into the sea, first binding the key on the outside. Two heroes, hunting, see the chest on the water. Agreeing between themselves that the one should take the chest and the other its contents, whatever they were, they capture and drag it ashore. On opening it they find the girl, who tells them her tale, and after her babe's birth weds one of them. Her son is Genghis. He grew up renowned among the youth for his uprightness and excellence; and when the ruler of the town died childless the people chose Genghis in his place and swore obedience to him. So Genghis ruled the folk in justice and peace; and theft and lying vanished from among them. . . .

Phallic [!] power is not infrequently exercised in the legends of the Far East by the glances of divine, or quasi-divine, beings. After the latest cyclic cataclysm, which preceded by about eighteen thousand years the coming of Xacca, as the inhabitants of Laos call Buddha, a genius descended from the highest of the sixteen worlds to repeople the earth. With his scimitar he cut asunder a flower he beheld swimming on the water. From the stem a beautiful maiden sprang, and he grew enamoured of her. But such was her bashfulness that she refused to listen to his suit. Accordingly he placed himself at a certain distance from her, but directly opposite, where he could gaze upon her; and with the ardour of his gaze she became a mother without ceasing to be a maiden. For the numerous issue that he had in this way begotten he furnished the earth with

mountains and valleys, fruit-trees and animals fitted for the service of mankind, metals and precious stones and every other convenience.

The Japanese pretend that the ancestors of the present race which possesses their empire were heroes or demi-gods, who in turn derived their origin from celestial spirits, of whom seven ruled the empire. The first three of these spirits had no wives, and three of the others impregnated their wives merely by their looks

The Marquesan islanders report that Hina, the daughter of the god Taaroa, bore to him a daughter named Apouvaru who also became wife to her father. Taaroa and Apouvara looked steadfastly at one another, with the result that Apouvara became a mother. She brought into the world a son; and the visual intercourse being repeated, she brought forth a second son. After repeating it again she brought forth a daughter. This seems to have satisfied these divine beings, for no further experiments are reported."

CHAPTER XVI

THE FEAST OF THE EPIPHANY

Having indicated something of the immensely complex character of the event constituting the world-Easter, we are now in a position to remove certain confusions that have settled upon the religious observances of Christendom as a consequence of the falling away of all clear-cut knowledge of the dogmas of the divine gnosis. Thus, one bewildering consequence of this falling-away has taken the form of a *spacing-out in Time* of some dozen events of capital importance in the life of the Time-Christ, all of which are, in reality, simultaneous; are, that is, different aspects of the 'three-day'd' event of the Epiphany or showing-forth of the full messianic glory of the dual Godhead. This spacing-out being prominent in the gospel narratives themselves, it has been followed up by a similar spacing-out of the festivals and observances that make up the Christian year. The mischief has, indeed, increased with the passing of time, for, in the early centuries of the Christian era, the *Feast of the Epiphany* (i.e. of the so-called 'second' coming of Christ) did identify itself with the feasts of the *nativity*, the *baptism*, the *Star of the Magi*, the *Marriage at Cana* and the *Feeding of the Multitude*. But the cosmic events associated with the Epiphany include far more than these, those indicated in the following list being, each and all, simultaneously-existing aspects of the great world-Easter :-

- (1) the atonement ;
- (2) the advent ;
- (3) the world-coronation : the day of grace : the day of the crowning with thorns ;
- (4) the death of the Christ i.e. Calvary ;
- (5) the *dies irae* ; the Grand Assize ;
- (6) the descent into hell ;
- (7) the sacred marriage or immaculate conception ;
- (8) the marriage at Cana ;
- (9) the hallowing of the waters (of ' Jordan ' : of the ' Nile ' ; of all springs, wells and rivers ; of the sea and the oversea) ;

- (10) the baptism in the 'Jordan' ;
- (11) the last supper ;
- (12) the love-feast ;
- (13) the feeding of the multitude ;
- (14) the supplication for ' all souls ' ;
- (15) the honouring of the Three Queens (' Kings ' : the ' Magi ') ;
- (16) the worshipping of the Star ;
- (17) the nativity or resurrection ;
- (18) the death of Kore *i.e.* of the Cross ;
- (19) the end of the great fast ;
- (20) the extinction and renewal of the world's altar-lights, the logos-cross being the world-altar and the Christ the world-light.

Now the fact that all these aspects (each in itself very familiar to human culture) analyse out of the one event enacted on Calvary shows how minutely ancient culture had studied its teleological *theory of evolution* that sees evolution's pinnacle in the messianic Great Head. It proves, that is, how minutely it had examined the implications of the philosophy of the cosmic law of motion : the way of the Cross. Now, the old Greek name for this ' Christian ' theory of evolution whose principle of selection is *the way of the Cross* (the ' way,' seminal, finite, cyclic and crossed, that constitutes the natural world's supernatural model or archetype) was *palingenesis*.¹ According to the doctrine of *palingenesis*, rightly interpreted, evolution consists in an incarnating or fleshing (the so-called ' moulding ') of the ' Archetype ' ; that is to say, of the seminal logos-cross. And the culmination of the process was held to consist in the materialisation of the messianic form when the Christ-hero (Christ-Chronos-Dionysus-Zagreus) has been ' torn ' into the sevenfold world-sacrament by the seven Titans : the latter being the seven Titanic ' ships ' or stages of the cross-way or Archetype : of Kore the world-maid.

Now, according to the ancient gnosis, the advent of this ' creature ' (*epiphanic* in that he visibly *shows forth*, singly, the hitherto unseen fulness of the dual Godhead) calls forth the

¹Otherwise known as the doctrine of the Great Year ; also the Platonic Year.

applause and delighted homage of God the triune Heaven. The 'creature' (product and labour of God's hand) receives the homage of the three increate Great Ones who, at this unique moment, rejoice in their own handicraft. Standing back to regard their own work, they pronounce it *very good*. Now the fact that this reading of the divine gnosis (the true meaning, that is, of Christianity *as science*) had not faded away utterly from the early Christian church is witnessed to by the phraseology of a hymn that contains the earliest extant Greek text associated with the celebration of the Epiphany in the Christian church. This occurs in a Euchologion,¹ now in the Vatican, of about the year 705 A.D., a hymn of which contains phrases like the following :

" To-day the grace of the Holy Spirit, hallowing the waters, appears. . . . To-day the system of waters spread out their backs under the Lord's footsteps . . . To-day the unseen is seen. . . . To-day the increate, of his own will, hath hands laid on him by his own creature . . . To-day the unbending bends his neck to his own servant. . . . To-day we are liberated from darkness and are illumined by light of divine knowledge To-day, for us, the Lord, *by means of palingenesis of the Image*, reshapes [refashes] the Archetype "

Apparently, this hymn is regarding the Epiphany primarily from the point of view that it constitutes the day of the Holy Baptism. It is regarding it, that is, as the day of the Holy Ghost's great out-pouring from Alpha and Omega of her 'grace': the anointing oil: that makes the Christ the messianic king. For (as was pointed out in the preceding chapter) the prototypal *baptism* was the royal baptism that makes a double-faced event equally construable as the anointing of the Old Time as king and as the baptising of the newly-born New Time in his first baptism. Hence the permissible baptismal use either of water or of oil. Now this identification of the prototypal *baptism* with the *nativity* was recognised by the early Christian church itself. This is made quite clear by a letter from a bishop of Jerusalem to the bishop of Rome in which (after volunteering the significant information that, with them, the Epiphany was celebrated in a cave) the writer points out how it was the custom for the faithful to meet :

¹Quoted by F. C. Conybeare. *Encycl. Brit.* XI. ix. 698.

" Before¹ dawn at Bethlehem to celebrate the Birth from the Virgin in a cave ; but before their hymns and lections were finished, they had to hurry off thirteen miles the other side Jordan to celebrate the Baptism, and, by consequence neither commemoration could be kept fully and reverently."

The writer accordingly begs the pope to look into the archives to ascertain the real date of Christ's birth. To what extent the bishop's ignorance extends in relation to the fact that the two events (*nativity* and *baptism*) are identical, one cannot say. The simultaneous celebration of the two events argues an initial *knowledge*, but this may have lapsed, either wholly or in part. The mention of the cave is valuable in that it shows that the historic Christian church was familiar with the very ancient view according to which God the mother : the vault of Heaven : was envisaged as the Great Cave, while Kore the Cross (' bethel ') was the Lesser Cave : the cave or labyrinth that had its double-doors in the ring, Alpha and Omega, in which the many-faceted epiphanic event of the world-Easter took place.

Now, in accord with this fact that the circlet-ring in and about which the messianic figure formed, was not only the crown, the coronation-chair, the *siege perilous*, Mount Calvary and Christ's sepulchre, but also the crib-manger and font of the Christ-child who was first-fruits of the new world-aeon, Epiphanius describes a ' pagan ' custom that was observed in Alexandria on January 5 or 6 *i.e.* the date of the epiphanic celebration. The worshippers met in the *Temple of the Maiden (Kore)* singing hymns to the music of the flute till dawn :

" Then² they went down with torches into a shrine underground and fetched up a wooden idol on a bier representing Kore seated and naked, with crosses marked on her brow, her hands and her knees. . . . They carried the image seven times [as indicating her sevenfold character] round the central shrine before restoring it to its dwelling-place below." He adds : " And the votaries say that, to-day, at this hour, *Kore*, that is, the virgin, gave birth to the Aeon "

Obviously, the form of nativity-rite here celebrated was of the Eleusinian cast that sees the Epiphany, principally, as the ascent from hell of Persephone : as the return of the vanished Holy Ghost. It sees it, that is, as a new beginning of the mould-

¹F. C. Conybeare. *Encycl. Brit.* XI. ix. 698.

²*Ibid.*

ing, fleshing or incarnating of Kore the Archetype, the rôle assigned to the incarnating Christ being that of Helios who helped Demeter to discover Kore, of Orpheus who fetched up Eurydike from hell, and of Herakles who brought up from thence Alkestis and the 'dog' Kerberus.

However, while the celebration of the Epiphany is certainly concerned with the fact of *the birth* (world-birth and Christ-birth equally) it is concerned with it essentially as a *virgin* birth. It is concerned with it because of the birth's 'immaculateness.' That is, it sees in the productiveness of Alpha and Omega something that is world-cleansing: a universal purification that includes the cleansing, purifying and hallowing of the world-soul itself of which Alpha and Omega is the head. The Epiphany is thus the Holy Ghost's 'hallowing of the waters' by the 'grace' that flows from the water-head, Alpha and Omega. But since the 'abundance of grace' that is the anointing oil pours itself forth only when the world-star has taken his place in the water-head, it follows that the manner of keeping the 'waters' holy is the way indicated in the *plan of salvation* that exists to show how the entire universe may be kept an organic whole *i.e.* holy. This can be done (says the *plan*) only if the logos-rampart that forms the world-lung remains intact to the degree that allows the Time-stream confined in it to be led along without loss until the rampart's own cyclic logos-line brings it back once more to its fount in the logos-head: the water-head: the head of the Holy Ghost. Thus, if there be no perforation of the world-lung, Time the world-breath will eternally be re-inspired into its fount: the world-well: where it is not only rewound but refreshed and rejuvenated by the deluge of grace that here descends upon it. This, then, is the sense in which, at the Great Epiphany, the head of the Holy Ghost hallows the Holy Soul: the 'waters': by an outpouring of the holy baptismal oil. The *logos-head* is the part that hallows in that it gives back *to* the logos the Time-stream intact.

Now because, at the divine shewing-forth or messianic Epiphany, the Christ draws forth from Alpha and Omega the water-head's grace that hallows the 'waters,' the time-old date of the Epiphany Feast (*i.e.* the date of the blessing of the waters

of the Nile) became the world-wide date for the blessing of the waters ; that is to say, of *all* water. This date was January 6. However, one would point out that the sanctity of the Nile-waters (the ritual blessing of which *gave* this date of January 6) was merely a secondary, imputed, ritual sanctity. But the primary significance of all 'water-hallowing' was *cosmic*. Thus, the Nile-waters (like those of Jordan or any other water regarded as especially sacred) are the ritual equivalent of the Holy Ghost. The 'Nile' is Mary (*Mare*) the Virgin, Mary the Sea that is the Oversea ; Mary the logos-cross that is the Archetype ; Mary who is the supernatural world-model and the divine idea ; Mary who is Athene *parthenos* : Persephone : Kore the world-virgin and maid. But, because here the 'Nile' is the *hallowing* Nile, it is the mystical Nile-head. That is, it is Mary under the ring or circlet aspect she wears when Time the Golden Ball is locked up within her. That is, the celebration is that of Alpha and Omega, and of the latter at the moment when she encircles the Golden Ball. It is, accordingly, the celebration of the head of Kore when Kore the entire Cross (the world's living water) goes down in the flood she herself has brought on by leading Time into Alpha and Omega : a course she has pursued in order to encompass the world-health by a renewal of the Time-health. In this sense we can say that the Epiphany Feast is an acknowledgment of what the watery 'Nile-head' has done for the world. Hence, because the logos and logos-head are 'water,' *all* water is regarded as holy, sanctified and purified at this time : a truth that, for its ritual expression, took the general form of the 'blessing of the waters' ; that is to say, of all seas, rivers, lakes, streams and wells :

" On¹ Tobi (January 6), says Epiphanius, everyone draws up water from the river and stores it up, not only in Egypt itself but in many other countries. In many places, he adds, springs and rivers turn into wine on this day *e g* at Cibyra in Caria and Gerasa in Arabia. Aristides Rhetor (c. 160) also relates how, in the winter, which begins with Tobi, the Nile-water was at its purest. Its water, he says, if drawn at the right time, conquers time, for it does not go bad whether you keep it on the spot or export it. Galleys were waiting on a certain night to take it on board and transport it to Italy and elsewhere for libations and lustrations in the temples of Isis."

¹*Ibid.*

What we have here is the familiar confusion between the ritual *remembrancer* of a cosmic prototype and the prototype. The holy Nile-water has just as much and just as little virtue in it as any other 'holy water' that has been set apart and consecrated to serve as a reminder of the 'Nile of Night' who is the sable, the blue, the sea-green, the crystal Virgin: the Holy Ghost. Hence the world-wide cult of the sacred well. The sanctity of wells, anywhere and everywhere, exists by virtue of their powers to suggest to the mind Alpha and Omega, and, more particular, Alpha and Omega with the world-star in it when all the law's sacrificial virtue is sublimated into this divine and awesome-head: the Medusa-head. Indeed, the notion according to which the 'holy Nile' is holy, is of the sort that requires one to conceive the Nile as a *well*; that is, as the world-well, Alpha and Omega, deepest of well-souls that, on the date when seas, wells, streams, lakes and rivers are ritually blessed, is supposed to have engulfed the hallowed and hallowing world-star. It is the date ritually commemorative of the end of the world. It is commemorative of the end of one Great Year and the beginning of a new.

The above will explain why, on this particular day of commemoration (the Feast of the Epiphany), wells, streams, rivers were said to *turn into wine*. For it is the *cosmic* waters that turn into wine; or, at least, that begin to show the wine-stream running like a current through them. The same truth would be expressed if it were said the waters turned into blood, for it is the conception of the Christ as the *blood of the universe* that has caused the Christ to be termed the world-wine. Thus the Christ as the world-blood is the red wine of the world-spirit that contrasts with the cool crystal water of the world-soul. It is the red sacramental wine that flows through the crystal chalice of the world-grail: the world-cup. Hence the traditional celebration of the *Marriage at Cana* at the Feast of the Epiphany. For the Marriage at Cana (Karna: Cornu: the Horn *i.e.* of Salvation) is none other than the *sacred marriage* that is identical with the watery deluge when Space ('water') is absolutely at the flood as a consequence of Time's withdrawal into the ring. That is, the enringing of Time that constitutes the sacred

marriage equates with the 'watery' flood that must perforce exist when the Time-wine is imprisoned. But the marriage-ceremony (that is also the marriage-feast) ends, and at its end the Christ-wine re-appears. That is, the 'best' wine is kept back to the last. That is to say, Easter-day follows Good-Friday. The resurrection (Christmas : the nativity : the infant baptism) brings Calvary (the sacred marriage) to its close (its *saving* close) in a re-flowing of the ruddy stream of the Time-gold (Time-wine : Time-blood) through its accustomed cruciform course where the world-seeds (discarnate souls) are whom Time will resurrect into material form by re-embroidering them. At the sacred marriage itself, however, the universe has reverted to its primordial silence. The black has swallowed up the red, and, apparently, there is no wine. But the marriage-moment passing, Time renews his flow. The hierophant emerges from his 'marriage-chamber.' The world-father is re-born as Golden Shower. Where all was water there now is a stream of wine. It is the new Time-wine put into the old bottle : the latter, the *logos spermatikos* : the Archetype.

In view of the above, the sense of the remark will readily be grasped when it is said that another name for the marriage-feast at Cana is the *Last Supper*. In so far as the marriage-feast forms an essential part of the sacred marriage, it represents also the last meal partaken of by all souls in the presence of the departing world-father at the common table (*i.e.* the communion-table : the Round Table : the world-altar : the *logos* that 'feeds the multitude' *i.e.* all souls). When the dawn that follows the supper breaks, the New Time will be reigning as the infant Christ. That is, it will be Christmas morning : Easter-day : the nativity : the infant baptism. Now, let us observe, since this strange marriage-feast that is Calvary occurs at the end of one complete world-age ; and since there are seven 'days' to the life of creation *i.e.* the world ; and since these seven cosmic 'days' or world-epochs are the origin of the conception of *the week*, a commemorative Last Supper was obviously (other things being equal) in place on the seventh day of every week ; on every Sabbath, that is. Hence the early Christian church's *love-feasts* (love-feasts as being express imitations of the cosmic

marriage-feast) modelled on 'pre-Christian' models. What these weekly feasts must have meant to those who shared in them can be appreciated if one conceives the festal board: the communion-table: as the Round Table with its thirteen seats (instead of an almost unlimited number, that is), the thirteenth seat being the *siege perilous* or coronation-chair occupied by the one about to depart: the one who, as bridegroom, wears the ring (the crown of thorns). That is, this seat will be occupied by him who is, at once, bridegroom, king and saving sacrifice, and who is now about to receive the kiss (of death), receive the last unction (anointing by grace), tell who he is (*i.e.* preach the world-sermon: utter the 'word': the mystic ineffable name) *and depart*.

But not only is this strange feast one that is shadowed by the thought of the departing Christ. Not only, that is, is the feast made solemn by the presence of the *death's head*. It is shadowed also by the knowledge that the feast has been prepared for by the long, cosmic, Lenten fast that equates with the restraints and abstentions of the priestly members of the kingdom of Heaven. Thus, in a sense, the ritual feast of the Last Supper is a celebration of the triumph of the forerunners who have successfully brought the king to his throne and borne with him the burdens characteristic of the suffering Son of Man. Consequently, it is all of one piece with the ritual fasts of Advent and Lent by which Christian *congregations* express the sympathy of the entire Christian community with the priesthood *i.e.* with the ascetic priestly morality that has had to be sustained in the interests of the Great Coming One. But, with the 'coming of the Lord,' the priestly task is done and the fast is exchanged for a feast in keeping with it and with the unique marriage-form of the *immaculate conception*. The love-feast is no mere carousal therefore. It is a feast at which the hostesses are the Three Queens ('Kings'). They are the Three Shepherds from the East¹ who bring gifts for the Christ. The third of the three is herself the Mystic Host² who is, at once, both board and bread:

¹Hence the identification of the feast of the Epiphany with that of the Star of the Magi (Marae).

²That is, she is the Holy Ghost whose static character endows her with an aspect of permanence and abidingness that does not belong to the fleeting Time-Christ: the wanderer: the passer-by. Accordingly, she is the 'Comforter' whom the departing Christ leaves with all souls for their guidance and solace. If one may so put it, she is the 'old bottle': the everlasting chalice: that will be container and guide to the new wine just as she was to the old.

altar and (partial) sacrifice. That is, she is the Wisdom of Proverbs¹ of whom it was written :

“ Wisdom hath builded her house ; she hath hewn out her seven pillars. She hath killed her beasts ; she hath mingled her wine ; she hath also furnished her table. She hath sent forth her maidens ; she crieth from the highest places of the city . . . Come, eat of my bread, and drink of the wine which I have mingled ; forsake the foolish and live.” Hence, too, the clue to the otherwise cryptic practices of the *agape* : the primitive eucharist. These feasts were held on Sundays and their celebrants (the ritual representatives of the divine hostesses) were *holy women* upon whom it was enjoined that they should not sit at meat with :

“ frivolous² or joking women . . . For they are sanctified to God, and their food and drink have been hallowed by the prayers and holy words used over them. . . Here we have pictured, as late as the 4th century, a Lord's Supper which, like the one described in I Cor x, is *agape* and *eucharist* in one, and it is held in a private house and not in church, and the celebrants are holy women ”

This notice of the celebration of the event that occurs in Alpha and Omega ought to have some additional reference to the world-wide anthropological feature of the *sanctity of wells*. Also to the tree commonly standing beside the sacred well on which ‘ rags ’ are ‘ superstitiously ’ hung. Or, in place of a tree, a stone, under which the ‘ rags ’ are laid. Also to the fact that pins, nails and buttons will be thrown into the well ; this in such numbers that, in certain instances, bushels of pins have been recovered from old sacred wells.³ And, in almost all cases, a power of healing is associated with the sacred well. Now the meaning of all this universally familiar symbolism, forgotten though it has become, lies on the very surface. The connection between the sacred well and the sacred pin (nail, bolt or button), for instance, is the connection of *symbolic identity*. That is, Alpha and Omega is the world-pin. She is the fifth nail of the Cross. She is the boar's tusk. She is the thorn of the cosmic winter. She is the death-dealing twig of the world-tree's top-most bough. She is the top of the spear. She is the top of the pole. She is the point of the pine-cone. She is *the pin*.

¹Proverbs. ix. 1-5.

²*About Virginity. ch. xiii.* a work wrongly attributed to Athanasius. See *Encyclopaedia Britannica*. XI. i. 364.

³For instance, from an old Roman well in the Isle of Wight, cleared in 1840. See Hartland. *Legend of Perseus*. II. xi. 229.

So, too, is she the 'button.' This she is in the sense that, as cosmic ring to the cosmic logos-belt, she is the latter's buckle or clasp, and, as such, she links the successive worlds (aeons) together. Hence the distinction *i.e.* that, while the votive *pin* is thrown *into* the well, the accompanying votive 'rag' is hung on the tree or hidden under the stone. For the *pin* bespeaks *identity* with the well, but the rag stands for the well's complement and contrary *i.e.* the Time-thread wound into the Golden Ball. Hence the placing of it underneath *a stone*. For the well is the world-stone; or, rather, it is the world-stone's capstone: coping-stone: keystone: headstone: tombstone: cromlech: crown-stone. Hence its potencies as healer. For the impaling of the Christ on the Cross by the latter's fifth nail that brings on the cosmic Good Friday, brings on also Easter-day: the nativity: the resurrection-morning. That is, the fifth nail, 'never-say-die,' is, when she has lured the Christ to his death within her encircling ring, the healer of all the world's diseases. For she is a split-ring: a double split-ring. The world-tomb is double-doored and the Christ, 'he of the twofold door,' travels through both; through the first as *God old*, through the second as *God young*.

And this connection between the world-well and the epiphanic event explains why the world-eye, Alpha and Omega, is Mimir's Well: the Well of Memory: Well of Mnemosyne: the well of *ancestral memory*. Thus, when Odin wished to drink of its waters, he was required to put in pledge one of his eyes. *This*, because the Well of Memory is the single eye of the Gorgon Sisters, and Odin, in so far as he is the 'good ganger' and the Christ of the messianic advent, has to take his share in the single eye of the universe. That is, the epiphanic Christ-Odin or world-pontiff must pledge his second eye in order to take his three 'drinks' at the eye-well: his three steps across the 'eye' that bridges the two worlds: his three sinkings or baptisms beneath the anointing flood. Then, as he is sinking for the third time, there is awakened in him a memory of all his previous fortunes in the departing world-aeon: all the incidents that have befallen him in his unions with the world-lasses now standing, as souls laid bare, before his throne. Hence the judgment in

hell : the *dies irae* : when these world-lasses, lisses or world-souls are commended or condemned according as they have or have not, during their term of incarnated existence in the now departing cosmic embryo, kept the Time-stream within the boundaries of the Lady of Lys, within the charted territory, that is, of the Maiden's Isle. Hence the need, at this retributive hour, for supplication for *All Souls*. And not only does judgment fall upon the *logoi* individually. It falls upon the four great angel-watchers who stand at the four corners of the cross. If the departing year has been 'good' if much spoil has been added to the funded evolutionary gains of eternity. the four great angel-guardians who keep guard for the Lady of Lys come forth as the bridesmaids of the bride, Alpha and Omega. They are then, like her, full of grace. They are the wise virgins with oil in their lamps and can feed the world-light. That is, the law being the world-lamp that carries the world-light, they are as lamps full of baptismal oil : as lamps filled with the anointing chrism that the fifth virgin the bride Brynhild : will pour over the head of the world-king, anointing him with her *grace* even as she crowns him with her *ring*. But foolish virgins : erring *logoi* : are graceless lamps. They are dry wicks that Time himself cannot make luminous.

This symbolising of the Christ as *light* to the *lamp* explains the use of sacramental lights *in the day-time*. For these lights are not utilitarian in the sense of aiding visibility. They are utilitarian in the sense that a book or an alphabet is utilitarian. They are a form of language. Hence the force of their presence on the altar, this presence expressing the irreducible duality of the *plan of salvation*. Thus the altar is the Time-law : the seminal ground-work of the world incarnate. But, if the Time-light be not in the altar-law, the incarnation cannot be. The altar is the cross, but if the Christ fails to tread the cross-way, the world-incarnation (the resurrection) is defeated. If, then, there be an altar with its bread (seeds : *logoi spermatikoi*), there must be lights as well. What is at issue is the re-discovery of an accurate but forgotten form of speech, these ancient forms being linguistic as truly as ordinary written and spoken speech are ; and, as being the form of speech that

tells forth divine truths long since forgotten or only dimly remembered, it is a language of superlative value that has only to be salved to restore to mankind the key of its richest and oldest cultural heritage. However, upon the wealth of instruction that is embodied in the world's ceremonial use of *lights* we cannot here begin to draw except so far as we need to illustrate the parallelism between the Easter ceremonial as bound up with *lights* and as bound up with *the waters : shades : tenebrae*. Thus, if, for *light*, we read Christ the spirit that incarnates, we realise why, on Easter Eve, when new fire is struck from the flint, *three lights* are taken *i.e.* the three representing the three Golden Balls or Apples, the three steps across the world : the three drops from the bleeding lance : the three Easter days ; and from these is lit the Paschal Candle from which all the lights used throughout the Christian year are kindled, lights that are to be extinguished only in the gathering darkness (*tenebrae*) of the next Passion. Accordingly, when the new light is lit at some spot regarded as especially sacred, to it come pilgrims from far and near to take from it their own year's light precisely as galleys were waiting to take the newly-blessed Holy Water from the Nile :

" Pilgrims¹ from all parts of the East flock to Jerusalem to obtain the ' new fire ' on Easter Eve at the Church of the Holy Sepulchre [Alpha and Omega] . The rush of the pilgrims to kindle their lights at it is so great that order is maintained with difficulty by Mahomedan soldiers." In the same spirit :

" The² quenching of the light of the world is symbolised at the service of *Tenebrae* in Holy Week by the placing of a stand, before the altar, of thirteen lighted tapers arranged pyramidally, the rest of the church being in darkness . The penitential psalms are sung, and at the end of each a candle is extinguished . When only the central one is left, it is taken down and carried behind the altar."

That is, he whose cosmic time or advent is at the thirteenth month : he whose place at the Holy Table is the *siege perilous* : is the eternal light that, though shrouded and obscured for a space in the *tarnkappe* : the helmet of death : the world-font : is inherently inextinguishable, being the Paschal Lamb : *Agnus Dei* : the ' fire-god ' Agni : empowered to rekindle all the world-

¹W. Allison Phillips. *Encycl. Brit.* XI. xvi. 677.

²*Ibid.*

lights in the resurrection or nativity that forms the world-baptism. Hence the form of consecration of baptismal water :

“ At¹ the consecration of the baptismal water, the burning Paschal Candle is dipped into the font, so that the power of the Holy Ghost may descend into it and make it an effective instrument of regeneration. This is the symbol of baptism as rebirth as children of light.”

Actually, infant baptism is an imputed birth (adoption) into the kingdom of Heaven. It is a preliminary form of admission into the peerage ; into the order, that is, of the companions of the world-king. The font is the ‘ mouth of Dirke : the god-built wall that Dirke’s wells run under ’ :

“ Achelous’² roaming daughter,
 Holy Dirke, virgin water,
 Bathed he not of old in thee
 The Babe of God, the Mystery ?
 When from out the fire immortal
 To himself his God did take him
 To his own flesh, and bespake him :
 ‘ Enter now life’s second portal,
 Motherless mystery ; lo, I break
 My own body for thy sake,
 Thou of the Twofold Door, and seal thee
 Mine, O Bromios ’—thus he spake
 ‘ And to this thy land reveal thee ’.”

¹*Ibid.*

²Euripides. *Bacchae*. 519. Professor Gilbert Murray’s translation:

CHAPTER XVII

THE GREAT HEAD

We have now envisaged the messianic conception from many different angles. Even so, we can scarcely leave the subject without taking some note of it under the express name of the Great Head; and this the more in that this title of "Head" has, in the cosmic sense, several different meanings. Thus, not only is the entire micro-macrocosmic universe the Great Head, but this great figure's nostril, suspending the world-breath for the period of the world-baptism, also has the title. And the world-nostril Alpha and Omega: in herself and apart from the world-breath: forms a Great Head *i.e.* the Medusa-head: the Head of the Order: the *logical* order. Finally, the Golden Ball also (the world-breath at the moment when it is suspended in the world-nostril) is a Great Head *i.e.* the head of the Time-stream concentrated into a ball, orb or head. Of these four meanings, the first two will here have our chief attention. Or, inasmuch as the second of these two forms constitutes the core—and the *begetting* core—of the first, we may permissibly (after noting the distinction) regard the two as one. Integrally related as they are, they come into being together and they go out of it together. It is, however, rather AiO proper (*i.e.* the 'begetting-core' of the Great Head) who forms that *bleeding* Great Head: a gruesome figure that is, nevertheless, common both in ritual and legend: we are now about to take note of. What the significance of this image of the bleeding head is we have already had to suggest in taking note of figures like that of the old, self-decapitating, Babylonian god Bel; or that of the Celtic hero (*i.e.* Christ-hero) of the Gawain type to which belong the heroes Percival (Pheredur) and Galahad. Its explanation lies in the fact that the Golden Ball, encircled by the ring Alpha and Omega, is, at once, Time old and Time young. In terms of the image of Herakles carrying his infant son, Telephos (*i.e.* the *end* light), on his arm, he is both Herakles and Telephos. That is, he is Time dying and Time reborn. The ring is simultaneously Calvary and Bethlehem: simultaneous seat of the crucifixion and of the

resurrection. Hence the paradoxical nature of its imagery. Hence indeed its name, Alpha and Omega: the beginning and the end *i.e.* of the Christ-track. And it so happens that the *blood* of the 'bleeding head' symbolises both these things (*i.e.* death and re-birth), and to this extent the sensationalism of the imagery of the *bleeding head* might plead justification. The objection to it (over and above the question of taste) is that its sensationalism, almost of necessity, must eclipse its symbolic significance. That is, with it, the symbolic form will overshadow the matter symbolised. Thus we may say that a ritual bleeding head (a 'faked' head, be it understood) is not discredited as being impious, nor even as being stupid. It is not stupid in that, as language, it speaks forth intelligibly what was intended. What discredits it is its lack of two ritual essentials *i.e.* reticence and beauty. Its sensationalism is noisy and its clamour tends to drown the sense of those deep truths the impressive expression of which constitutes the whole reason of its existence.

But now, if we may consider the image's sensationalism duly discounted, we may proceed to give instances of its use. The conception is based on the 'Christian' truth that the messianic head is incorruptible in that the only change possible to the messianic form is to the resurrection. That is, when AiO ('the head') is begotten, death has done her worst. The flood has reached its climax and the next cosmic move must spell the resurrection. Thus 'incorruptibility' is the essential association of the bleeding Christ-head crowned with its chaplet of thorns, and this meaning appears not only in the Babylonian cult of the god Bel but in the cults of Egypt and Greece equally. Thus it is the head of Orpheus that floated, singing, 'down the swift Hebrus to the Lesbian shore.' Also it is the head of Osiris that was said to float, every year, from Egypt to Byblus. It was, accordingly, a very ancient tradition indeed that Christian culture itself (and particularly Christian culture of the Celtic cast) perpetuated right down into mediæval times in the cult of the *bleeding head*. This same mystic 'bleeding head' appears, for instance, in the Welsh version of the Percival legend. Percival (Pheredur) is said to enter a castle, and:

" Whilst¹ he and his uncle were discoursing together, they beheld two young men entering the hall, bearing a lance of unusual length, from the point of which distilled three goutts of gore ; and when the company beheld this, they began to wail and lament. But the old man continued to talk with Pheredur ; and as he did not tell Pheredur the reason of what took place, Pheredur did not venture to ask him. And when the cries ceased, there entered two damsels with a basin [the ring] in which was the head of a man swimming in blood. Then the company uttered a piercing wail. . . At a banquet given by Bran to Martholone, King of Ireland, the Welsh prince presented the bowl [the ring] to his guest. He regretted that he had made this present, when, some years later, war broke out between the King of Ireland and himself. For then he found himself unable to cope with his adversary, whose every slain soldier recovered life by means of the sacred vessel. But Bran smote off the head of a hostile chief, and cast the bloody head into the bowl, when it burst, and its virtues ceased. This basin was reckoned as one of the thirteen wonders of the Isle of Britain, brought by Merdbyn, or Merlin, in his crystal ark. That it is the same as Ceridwen's cauldron is not improbable. Ceridwen was the Keltic Great Mother, the Demeter, the source of life, and the receptacle of the dead . . . In the story of Pheredur, the vessel contained a man's head floating in gore. In that of Bran the Blessed, the head is thrown into the basin to destroy its efficacy. Taliesin also refers to Pheredur as the hero of the bleeding head. The lance is also referred to by Welsh authors. One of the predictions attributed to Taliesin holds out to the Britons the hope that ' the Kingdom of Logres (England) shall perish before the bleeding lance ' . . . The Bardic Table of the Elect became the Round Table of Arthur's knights, and the sacred vessel of the mysteries became the Grail. The head of the victim was forgotten, and the sacrificial blood was supposed to be that of Christ "

Supposed to be and *was* ; at least, it was the ritual representation of the blood of Christ. The author then proceeds concerning the Templars :

" Just² as the Miles Templi fought for the Holy Sepulchre, so did the soldier of Montsalvatsch for the holy Grail. Both orders were vowed to chastity and obedience ; both were subject to a head who exercised regal authority. . . . They had a certain head, the face pale like that of a man, with black curled hair,³ and this they adored, making prayers before it. And one of the questions asked by the Pope of the witnesses was : ' whether they had not a skull, or some sort of image, to which they rendered divine homage ? ' It seems to me probable that this head, if

¹S. Baring Gould. *Myths of the Middle Ages*. II. xi.

²S. Baring Gould. *Ibid.*

³One might note the likeness here to the *tonsure*. The tonsure had precisely the significance of the bleeding head *i.e.* the golden ball in the ring. It was the symbol of the crown of thorns.

there were truth in the charge, was revered because it was part of an ancient druidic rite to produce a head upon a vessel, though for what purposes we do not know. Friar Bacon constructed a head¹ which gave oracles. Possibly some such property was attributed to the Templar, and, previously, to the druidic head. Livy tells us that a bloody head of an enemy was a national Keltic symbol (xxiii. 24) and that the Boii brought the head into their temples, where they cleansed it and adorned it with gold, and then used it on festivals for a sacred vessel, out of which to make drink-offerings "

But this head that, as distinct from the bleeding-head, is a *drinking*-vessel, is just the familiar Death's Head : the Medusa-head : Alpha and Omega. That is, it is the head of the logos : the grail-head. It is the head of Wisdom, the world's ' wise woman.' It is Athene's head : Britannia's head : her helmet. It is the top of the world-lung that is the summit of inspiration. It is the head of the world-stone : the rock of ages. It is the cap-stone : the world's coping-stone. It is the Black Cap and the *tarnkappe* : Aides' helmet and Weyland's root of invisibility. It is Fafnir the Dragon's hood of dread. It is Iola and Mount Oita. It is the top of the world. It is the chalice of the Last Supper. In fine, *it is the ring*. Hence the constant associating of it with kings, chiefs and heroes *i.e.* because the ring is the circlet-crown from which flowed the original fountain of grace. The Medusa-head is thus not identical with the messianic head, no matter whether the latter be identified with AiO as the macrocosmic Great Head in its entirety, or with AiO as the Great Head's centre and generative core. Yet, obviously, the connection between them is very close, and when the Medusa-head is represented with blood dripping from it, the two are identical. For the blood is the Christ, and when the Christ-head is in the Medusa-head, the two together give existence to the messianic head. Hence the import of the assertion that the blood of the Medusa-head turned to serpents. For the ' blood ' and the ' serpent ' are two equally-accredited titles of the Time-stream. Accordingly, the blood does not need to turn into serpents. It *is* the serpent : the sacred Christly serpent. All the same, the sense in which serpents are said to form *the hair* of the Medusa-head should be carefully

¹So, too, did the mythical Vergil *i.e.* the magician-Vergil into which the Middle Ages transformed the historic Vergil.

noted. Actually, it is the labyrinthine lines of the logos that are as *hair* about the logos-head. That is, the Medusa-head's hair is the branching logos-lines; *static* hair therefore: the 'delicate hair' of Semcle. But the Time-serpent who flows through these lines (and, thereby, produces a materialised replica of them) is also called her hair *i e* her *flowing* hair. The latter is also said to be the hair of the Time-Christ himself; the red hair of the Golden Orb: the Red One. Hence the golden locks of Apollo and the traditional red hair of the Christ. In this connection, we might note a wide-spread piece of poetic symbolism that, in spite of the prescription and canon prescribing *beauty* for all versions of the world-legend, has been allowed to clothe itself in terms of the seeming sordid:—

Mr Hartland, in the appendices to his *Legend of Perseus* already referred to gives, among the features he sets down as common to many of the world-tales of heroes, one category that he calls *lousings*. What is implied in the tales that afford instances for this category is as follows—As we have pointed out before, with the drawing-on of the messianic hour when the hero has to slay the dragon (death), the hero is said (strangely enough, on the surface) to fall asleep, his head in the maiden's lap. (His entire being is, one might recall, wound up, at this moment, into an orb or head, while the lap in which he lays it is the ring: Alpha and Omega.) Then, on the point of falling into sleep, he asks the heroine to remove *the lice* from his hair. This incident as told of St. George furnishes a stock example. Its meaning is obvious. For the inverse side of the process of coiling-up all Time into a knot, ball or Magian Star, is the disentangling of the souls of things from the Time-mesh or hair that incarnates them. That is, the golden hair of the Time-Christ is the golden embroidery-thread that, embroidering the *logoi* or souls in the logos-rampart, effects the incarnation; and it follows that, when the moment of the hero's great struggle with the dragon of death arrives and he winds his 'hair' up into the Golden Ball, the *logoi* must be separated from the thread that incarnates them. For *all* the thread is now locked up in the ring-soul Alpha and Omega (the maiden-heroine: the 'lap') wherein the great struggle with the death-dragon occurs when

Space is at the flood. The hero is within the dragon's jaws and the fortunes of the struggle turn on the question whether he will ever emerge from thence; whether, that is, the world-death will be followed by the world-resurrection. In these circumstances the two world-soters are said to lie asleep hushed in the 'primordial silence' in which no other incarnated form exists save that formed by the 'sleeping' pair themselves *i.e.* the messianic form AiO. In sum, when, at the great world-sacrifice, the Time-hair becomes the Golden Ball, all *logoi* save Alpha and Omega are separated from the Time-hair. But now let us note the lines along which the debasement of the image has been effected. These have to do with *the form* of the ancient name of the Cross *i.e.* *logos* :—

The term *logos* abbreviates into the form *log*, also into the latter's variants *lic*, *lik*, *lych* and the like. A *lic* is thus a discarnate soul or *logos*-seed. For instance, the Old English *lic* means a corpse *i.e.* a soul that has shed its Time-thread. Similarly the German *leich* means *corpse*. So, too, a *lich-gate* is the roofed-in porch at the entrance to churchyards :

"The word *lich* entered into composition constantly in Old English; thus, *lich-bell*, the hand-bell rung before a corpse; *lich-way*, the path along which a corpse was carried to burial, *lich-owl*, the screech-owl, because its cry was a portent of death; and *lyke-wake*, a night-watch over a corpse."

Now, by a recognised substitution, the hard *c* becomes a soft *s*, and the terms *log*, *luck*, *lic*, *lyc* and the like, become *lus*, *lis* or *lys*. That is, the words *lys* and *lus* (*i.e.* *lily* and *louse*¹), both derive from the term *logos*. That is (again), their *primary* meaning is *logos*. Hence the Lady of Lys of the Gawain legends, a title that is a variant of the Lady of the Lake, the term *lake* also being cognate with that of *logos*. Accordingly, the *lysses* or *lusses* (considered distributively as the *logoi*) are the world-souls or world-seeds that are the supernatural feminine bases of things. They are thus the immaterial world-lasses: the *logoi spermatozoa*. They are the pebbles of the Great Stone that, itself, is the Cymric *Lech Lagar* and the Druidic *Logh*, *Laghan* and *crom-lech*. They are the nereids, the drakae, the water-nymphs, the elves. They are the 'little people.' As being

¹O. Eng. *lus*; Du. *luis*; Ger. *laus*; Dan. and Swed. *lus*. Cp. E.B. XI. Article *Louse*. The parasite, like the lily-flower, derives its name from the *logos*.

diminutive in the extreme, they are seed-crystals that, in the process of the incarnation, are netted in a golden mesh: the red fire-mesh of the red-gold Christ-hair: St. George's hair. Or they are seed-pearls similarly netted. Accordingly, it is the crystal *logoi* that have to be separated from the 'Time-thread' when 'Time' withdraws into Alpha and Omega. It is divine souls that are the 'lice.' Hence their appearance in armorial bearings; hence, too, Shakespeare's *white lowses* of the *Merry Wives of Windsor* 'which do become an old coat (coat-of-arms) well.' Also, they are the spots on the *scarabaeus*: the Great Beetle: the Great *Lus*: and as such they appeared in the armorial bearings of the Frankish kings as seeds spotted over a blue field. These 'seeds on a blue field' are, indeed, peculiarly in place in the heraldic devices of kings and chieftains, but only in so far as they are ring-seeds *i.e.* the ring-souls who, as priestesses, exist to bring on the messianic (*i.e.* kingly) advent. Hence, possibly, the meaning of the *bitingness* in the following 'taunt' attributed to Henry VIII:

"Sir¹ William Wise, having lent to the king, Henry VIII, his signet ring to seal a letter who, having powder'd eremites [*i.e.* *nuns*] engray'd in the seale, the king paused and lookit thereat, considering 'Why, how now, Wise!' quoth the king, 'What' hast thou *lice* here?' 'An', if it please your majesty,' quoth Sir William, 'a louse is a rich coat; for by giving the louse, I part arms with the French king in that he giveth the *fleur-de-lice*.' Whereat the king heartily laughed to hear how prettily so byting a taunt was so suddenly turned into so pleasaunte a conceit."

Precisely the same notion gives meaning to the story of the fifty Danaïdes, who *are* fifty in indication of the fact that they are intended to represent only priestesses *i.e.* one seventh only of the three hundred and fifty 'days' that, anciently, were used as a loose equivalent of the number of 'days' in the Great Year. The story should be compared with that of the Aioleiai mentioned in the *Greek Questions* referred to in *chapter xiv*. The significance of the Danaïdes legend is as follows. A soul, *incarnated*, is regarded as 'married' to a spirit. The uniting, incarnating quantum of the Time-thread is, that is to say, regarded as a 'husband.' Now the fifty Danaïdes (significantly enough, the daughters of Danaos *i.e.* of the divine

¹H. Jennings. *The Rosicrucians*, p. 56, quoting Sylvanus Morgan in Stanihurst's *History of Ireland* in Holinshed's *Chronicles*.

Naos: the divine church invisible: the mystic logos or ship) were said to have murdered their husbands. Their 'murder' took place on this wise:—As the Time-leader pursues his ever-steepening ascent along the Way of the Cross, he enters into intimate union with souls whose embroidering (incarnating) uses up vast quantities of his Time-thread *i.e.* of himself. And when the time comes for him to embroider the ring-soul Alpha and Omega: deepest soul in all the world: the amount required for the work is the sum-total of the world's 'gold thread': red hair. Hence the consequence that, at this point in evolutionary history, a complete withdrawal takes place of the Time-thread from every other soul-form in the universe. That is, to meet the *incarnational* needs of Alpha and Omega, *discarnation* takes place in every other material form. But, although the culmination of this abstraction of the Time-gold for storing up in Alpha and Omega takes place only when Time actually enters Alpha and Omega, it has been working itself out throughout the entire evolutionary epoch of the kingdom of Heaven, the members of which (priestesses and priests) are the fifty Danaïdes and their husbands *i.e.* ring-souls with their corresponding Time-threads. Now the 'embroidery' of these souls is of the form that may be described as 'French knots'. Hence, as these knots are embedded within the ring-souls, they may be regarded as having disappeared. That is, the feminine ring-souls appear to have 'done away with' their 'husbands'; *devoured* them, one might say. The black crystal ring has engulfed the gold. The golden ones have put on sooty garments *i.e.* the black, 'womanly' garments. Hence the name given, in the *Greek Question* relating to the Aioloai, to the latter's 'husbands' *i.e.* the Psoloeis or Sooty Ones. Hence, too, the flesh-eating mares of Diomedes. The entire conception has to do with the cosmogonic labour of turning the sleeve of matter inside out *i.e.* exchanging the inert form of matter for the messianic. That is, it is all a question of the 'Christian' theory of the *constitution of matter* of all orders. Such is the nature of the 'murder' the Danaïdes were guilty of. As for their punishment, this was for ever to fill a leaking pitcher. The leaking pitcher is the logos: the everlasting chalice. This is described as leaking in that the Time-substance, bottled up

in Alpha and Omega for a moment though it periodically is at the cost of great evolutionary striving and labour, invariably leaks away from thence to re-inaugurate the resurrection. Hence the identity of the pitcher-filling labour of the Danaïdes with the stone-rolling of Sisyphus. Also with the labours of Tantalus and Ixion. For the evolution of the cosmos is such that, once the Time-substance has been carried to the stone-head (logos-head : water-head : the crom-lech or crown-stone), it perforce must bear itself down again.

One more illustration we will give in this connection. This bears upon the paradoxical messianic truth that, in Alpha and Omega, Time the world-king may be said either to have sickened away and died, or to have been rejuvenated completely. What we have in mind is a certain remote ritual drama that now goes under the misleading name of *couvade* : a latter-day name bespeaking the fact that, for those who bestowed it, this survival ritual had lost its meaning utterly. For the prototype of this rite misinterpreted on lines that the name *couvade* (*i.e.* confinement) suggests, originated as a commemoration of the world-Easter, but especially of that aspect of the world-Easter that has to do with the death and birth of the Time-Christ considered as simultaneous events. That is, the original rite was concerned to state the cosmic fact that, as the old Time-king goes out, the new comes in, the death-knell of the old ringing in the birth of the new . a situation that was depicted in ancient religious ritual of the dramatic sort (*i.e.* tragedy) by a presentation of the ageing king as full of forebodings and fear about the birth of an expected heir. Thus the holder of the ritual office of king, on giving a dramatic representation of this world-event, was made to speak and act as *fear-ridden* and as regarding with hostility the prospective son, grandson or nephew as the case might be who was to succeed him. Especially the nephew, in that kings were originally priests and, accordingly, celibate. Hence the traditional 'wicked uncle.' But the motive was the same whether the old king was represented as uncle, father or grandfather. It was *the successor* whose birth was feared. Thus Romulus was feared by his (grand) uncle ; Perseus was feared by Akrisius ; Paris by Priam ; Edipus by Laios ; Cyrus

by Astyages ; Krishna by Kamsa ; Christ by Herod. What the old king fears is that the expected child will render him one of the heroes who have been but now are not *e.g.* Adonis ; Tammuz ; Christ ; Osiris ; Orpheus ; whose bewailing by the woman had, for its reverse side, the hailing of these heroes' successors.

Accordingly, on the cosmic level of things, the old king can be said to grow sick as soon as his successor (the latter *a son*, in the rite that has survived as the *couvade*) is 'sighted'. Hence, in the ritual drama, the one who plays the rôle of the king-father is depicted as growing sick when he learns of the coming of his child. Further, at the actual birth, the cosmic father-king *dies*. There is a cosmic Calvary. The hero enters the dragon's jaws. Hence, in the ritual drama, the actor of the 'king-father' rôle either dies or has to simulate death. Accordingly, recognising the fact that a tendency appears almost always to have existed for the *ritual* king to confound himself with the *cosmic* king whose rôle he is acting ; recognising also the fact that, in drama, there appears to be an inherent tendency towards 'realism,' we recognise also the origin of the widespread practice of making the ritual representation of the *calvary-nativity* an occasion for the murderous rites of which there is an instance in the ritual associated with the priest-king of Nemi. But a more humane poet would try, in the interests of humanity, to stage some aspect of the old king sickening to the point of death that would leave out of the picture any actual death. And this the more in that, according to the 'old story,' the newcomer not only spells *death* for the old king, but *healing* : the healing of the resurrection : the new Time-Christ himself being but the old Christ rejuvenated. Hence the 'sick king' *motif* (sick uncle : sick Fisher-king) that appears in the Grail legends. 'Sick' as distinguished from 'murdered,' that is : sick and to be healed ; and healed, moreover, by the 'successor.' Thus Percival heals his sick uncle, Amfortas. Galahad likewise heals a sick king.

Now what we here propose to say is that the cycle of ideas responsible for the practice known as *couvade* is the one that is exemplified by the Amfortas-Percival connection. For, in the primitive human community, *all* men would, at some time of

their lives, be eligible for election to the yearly office of ritual king. Accordingly, all the men of a community could regard themselves as, *potentially*, kings in the ritual sense. Hence (granting the confusions above referred to) all would become imbued with the ritual notion that the birth of a man's child spelt sickness—or even death—for himself. Accordingly, the dangers traditionally associated with childbirth would not be the physical danger threatening the mother. Indeed, this danger does not appear to have received any recognition. Perhaps it was non-existent. The danger apprehended in childbirth had to do with the dread depicted in the time-old messianic drama of the 'calvary-nativity' where an ageing world-king sickens to the point of death at the birth of his successor. That is to say, the father in the 'couvade' ritual is not carrying out any pretended illness: any confinement by proxy. He is the ritual Fisher-king (the Christ of the Old Time) sickening to the point of death at the oncoming of the child-Christ who is the New Time. But where, in the grail legends, the Sick King *motif* has kept the soul of old romance (old tragedy), the *couvade* has presented it in a manner that has allowed bewildered anthropologists to regard this ceremonial calvary-nativity as a masculine imitation of a confinement. This unintentionally comic interpretation of the ritual practice in question appears in the following :

" In¹ Guinea, the custom is observed in its most typical form. The woman works to within a few hours of the birth, but a few days before her delivery the father leaves his occupation and abstains from certain kinds of food. . . . A few hours before delivery, the woman goes alone, or with one or two women friends, into the forest where the baby is born. She returns, as soon as she can stand, to her work and the man then takes to his hammock and becomes the invalid . . . and . . . is waited on hand and foot by the women. So far is the comedy carried that he whines and groans as if in actual pain. Six weeks after the birth of the child, he is taken in hand by his relatives, who lacerate his skin and rub him with a decoction of the pepper-plant "

We bring our study of the notion of the Great Head to a close by connecting with it a matter differing very widely from the foregoing :—Throughout this study we have claimed that Christianity, as being a teleological theory of evolution advo-

¹*Encycl. Brit.* XI. v.1. 337.

cating a supernatural principle of evolutionary selection, surpasses in merit, on *definite points of knowledge*, the theories put forward by modern science. Here, however, we are going to claim that it surpasses them on *the point of points*. One means, hitherto, the advantage of the Christian theory over the modern has declared itself in relation to specific items of knowledge. Here, it is going to declare its superiority in respect of the *theory of knowledge* in its entirety, and this to the extent that, where modern thought openly confesses *failure*, Christian theology confidently can lay claim to *success*. Let us be more explicit :- It is common knowledge that philosophy, from the time of the Greeks (but, more especially, from the Cartesian age), has been held up by a problem having to do with the very nature of knowledge itself. For it has been discovered that there exists, in the phenomenon of knowledge, a master-problem supposedly insoluble. To this has been given the name of the *ego-centric predicament*, and it consists in some supposed epistemological *reductio ad absurdum* in a problem known as that of *solipsism*. What solipsism stands for has been expressed in the following form :

" All existence is experience, and there is only one experient."

Now, this, says common sense, is a patently untrue proposition. But, retorts epistemology, it is an inescapable conclusion arising out of a perfectly sound analysis of experience and the phenomenon of *knowing*. Accordingly, epistemology (the science of the nature of knowledge) is hurled upon a conclusion from which it is thrown back by the conclusions of ordinary common sense. In these circumstances, therefore, it has appeared, for centuries, that all specific items of knowledge are undermined by a primary incoherence lying at the very root of knowledge as such. For epistemology says there must be an *ego-centric universe*. Common sense says there is not, and cannot be, any such universe.

Now the conception of an *ego-centric universe* that epistemology finds itself driven to postulate only to have it rejected by common sense, is rejected because such a configuration of the universe as this conception implies seems to be a physical impossibility. One means, *solipsism* has been reckoned an

absurdity because it has seemed that there could not possibly be any such all-comprehensive experient: any such *ego* of universal hold: as solipsism defines. For (so the argument ran) in a universe of this sort there would exist only one natural form: only one material form. But Christian theology can show the epistemologist not only that the universe *can* periodically exhibit his required *experient in excelsis*, but that this unique experient is none other than the form due to appear at the summit of the evolutionary process. It can even indicate to him when and where he may expect to meet his all-comprehending experient. For this universal *ego* is none other than he whose name is 'I am the great I am.' It is none other than he who is the Great Judge, Aio, with whom all men are to be brought face to face as naked souls on the *dies irae* when the great *showing-up* as well as the divine *showing-forth* (the epiphany) occurs. That is to say, for Christian theory, there *is* no ego-centric predicament. There is (Christian theology would say) an ego-centric *situation*, for a situation of this sort is the very one presented in the *atonement-configuration* constitutive of the messianic form. Accordingly, solipsism is proved a true theory by the dogmas of Christian theology, even though the 'One Alone' (the world-king) is an 'event' that lies, as yet, in the still immaterialised future. That is, the 'One Alone' does not exist in this immediate present in that 'man' is not yet fully man. He is not yet man-made-perfect. Accordingly, men of the present age find an ego-centric predicament in connection with their knowledge precisely because the day of man-made-perfect has not yet arrived. No man (in this present world-aeon) is as yet the One-in-the-Middle: the Great King. the Great Head who is definable as the One Ego having his centre in the world-centre and his boundaries in the boundaries of the entire world.

In sum, the Christian doctrine of the Great Head disposes of the difficulty that, for centuries, has attended on epistemology (*theory of knowledge*) in the form of a threatened *solipsism*. Messianic Christology presents to the *theory of knowledge* the solution of its master-problem: the ego-centric predicament. This it does in the form of an answer to the anthropological

question : *In what has the institution of kingship its origin ?* For the Christian answer is that kingship originated in the Christian conception of a summit-form to creation : a pinnacle-form that forms, at once, the world-ego and the world-king *i.e.* the Great Head, AiO. And the conception of AiO, resolving the microcosm-macrocosm contrast into a single entity, disposes of the ego-centric predicament by supplying to the metaphysics of an ego-centric universe their fundamental conception. And, surely, of a conception that can do this, we may say that it has stormed knowledge's very citadel and carried it.

CHAPTER XVIII

THE SIN AGAINST THE HOLY GHOST

Now let us consider another matter *i.e.* that *sin against the Holy Ghost* he who spake in the name of the Son of Man said was unforgivable :

“ I¹ say unto you . All manner of sin and blasphemy shall be forgiven unto men, but the blasphemy against the Holy Ghost shall not be forgiven unto men.”

“ Verily² I say unto you . All sins shall be forgiven unto the sons of men, and blasphemies wherewith they shall blaspheme ; but he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation ”

“ Whosoever³ shall speak a word against the Son of Man, it shall be forgiven him ; but unto him that blasphemeth against the Holy Ghost it shall not be forgiven ”

What, then, is this sin declared to be unforgivable ? The sin against the Holy Ghost consists in smoke-room salacity extending its soiling touch to the name and personality of divinity's summit. The term 'smoke-room' is figurative, for men were well acquainted with this form of salacity long before they had habituated themselves to the sucking in of smoke, but the term will serve. What it expresses is an attitude of mind : one might almost say, an expression of face ; while what is behind the expression is the habitual conjunction of the sub-human form of sex with everything ; and, for the stronger spicing of it, with all that is held to be uniquely pure and sacred. The habit exists to find, *at all levels*, occasion to impute this evil relation, and calls that a wasted opportunity where, circumstances obliging by admitting of an evil construction, a man does not hasten to make the most of them. But this habit develops into the unforgivable sin when it goes on to conceive the image of the daughter of Heaven implicated in this type of relation ; when, that is, it associates together *God's* purpose and the prurient purpose. The thing that, therefore, must save itself if it can from the wrath of God's countenance and from damnation (*i.e.*

¹Math. xii. 31.

²Mark. iii. 28, 29.

³Luke. xii. 10.

expulsion from God's Rest : the logos herself) is the imputation-making mind that does not scruple to offend the personal pride of the daughter of Heaven. This is the blasphemy of the unforgivable sort : the unclean thing that renders unthinkable peace and ease in the world-house. For so long as it remains, the Valkyrie remains standing and none may take his ease. Accordingly, what the writers of the gospels are giving utterance to in the passages above quoted is the *honi soit qui mal y pense* feeling expressed with the Great Brother's access of wrath and energy as the Christ-verdict. That is, in the opinion of the Great Brother, the crime of him who thinks this evil is such that eternal damnation is stored up for him. Let us, then, instance more particularly this thing that has so dire a fate stored up for it.

The sin against the Holy Ghost is that that has found its chief utterance in the productions of what is known as the *comic spirit*. That is, this sin appears when *tragedy* (the *song of the track*) is told as *comedy*. Aristotle's account of the origin of Greek tragedy and comedy will help to explain. Tragedy and comedy alike arose, says Aristotle,¹ as improvisations connected with the chanting religious processions that ended up at the village-altar : processions one can compare with the Whitsuntide processions of our own country villages. These old processions were, however, much more dramatic ; no doubt, for the very good reason that every person walking in them knew what meaning their walking had. They knew, that is, that the procession was an imitation of that Christ-walk along the Crossway that effects the incarnation, and the processionists carried whizzers or ' bull-roarers ' to imitate the presumed sound of the cosmic march *i.e.* the music of the spheres. That is, they carried instruments to imitate the humming and the whirring and the booming and the roaring of the tread of the treadle—of the incarnation-process. And some had drums to imitate this drumming and strumming and thrumming of the divine *di-thrumbing* of God's great loom that, with the Time-thread, weaves the pattern of the ' loves of the gods ' on to the warp of blue-black Night. Then, at the end of their walking (cosmic

¹Aristotle. *Poetics*. iv. 12.

and ritual) there would be (the processionists knew) a presentation of that great event that ends the Christ-journey *i.e.* Calvary-Bethlehem: an event that takes place in the Christ-Sepulchre (Alpha and Omega with its double doors; Calvary, the way in; Bethlehem, the way-out), the latter itself ritually indicated on the stage or altar by the *bothros* *i.e.* the central point of the stage-altar. That is, the death of the Christ-Dionysus: the world-incarnator: would be shewn followed by his re-birth as the Christ-child. Hence one of Dionysus' traditional titles *i.e.* he-of-the-twofold-door *i.e.* *Dithyrambos*, as indicating him whose fate in and about the two-doored tomb punctuates the world's dither and drumming: the temporal world-weaving: the song of the logos-loom that, also, went by this onomatopoeic, echoistic, dither-and-thrum name of *Dithyrambos*. (So, also, did the world-tomb itself, in the abraded form of *omphalos*. This word is also held to be the same as the word *triumph*.)

Now the leader of the dithyrambic procession was the *exarchus* (from *exarchein*, to lead off), a man chosen as suitable for the rôle. For this person it was who had to make the improvisations of, and to act, the Christ-rôle at the high altar or centre of the stage at the end of the ritual journey (*i.e.* at the ritual Alpha and Omega: the ritual Calvary-Bethlehem). In this way, the *exarchus* and his kind: the poets of old: were the creators of tragedy as now understood. Hence the long-surviving practice of identifying the great poets with the ritual messianic king *i.e.* with the ancient improviser or word-provider who played the messianic rôle at the high altar. Now the *exarchus* usually carried some kind of musical instrument. So to say, he led the band. But (we conjecture) in certain processions, he must (with others) rather have carried the sign of the cross as *that that goes before*. And this sign probably had the form of the *crux simplex* *i.e.* the rod or pole; or, perhaps, that of a leafy bough (tree of life); or that of a kist, ark or chest: the ark of the covenant. But the specific form of the *sign of the cross* was immaterial; its significance was all in all. And this significance was made more significant by the fact that the cross-symbol was carried by the ritual Time-leader *i.e.* by the representative of the Christ. For it is of the very essence of the

Christian *song of the track* that, at the human grade of evolution where, alone, religious matters have any meaning, the Christ shall *carry the Cross*, this being the means by which the virginal climax to the career of the cosmic embryo is encompassed. That is to say, the religious significance for Christianity of the Time-Christ carrying the cross or pole is that, by his so doing, the Christ himself will be led into Alpha and Omega: the central pivot of the universe: the quintessential purity of which guarantees renewed life to the universe. The Christ evading this, the universe would cease to be a holy entity; that is, its organic and vital character would go all to pieces. Accordingly, in this raising aloft of the Sacred Host: in this ritual act of the *exarchus's* carrying on high the cross in advance of the processionists: there was symbolised the world's hope that makes one with the truth that the Head of the Order *is* a head and that this head, being of a purity that is indefeasible, will guarantee the resurrection.

Now, with these Christian considerations in our minds, let us return to Aristotle's account of the origin of tragedy and comedy. Both were the outcome (he says) of the improvisations of an *exarchus* or man who 'led off' in the festival processions, and who (we say) ought to have carried a spear or a pole. But Aristotle distinguishes two kinds of procession. These are:

- (1) the dithyrambic;
- (2) the phallic.

And tragedy, he says, arose out of the improvisations of the leader of the dithyrambic procession, while comedy arose out of those of the leader of the phallic processions. What has happened is clear. As far back as the earliest Vedas, a tendency existed that sought to have the Cross regarded as a masculine entity, and this tendency had strengthened itself with the passing of time. Thus, describing the Cross by her symbolic name of the *horns of salvation*, or (what is the same thing) as the *moon*, we can say that the moon had, nominally, tended to be regarded as a masculine entity. That is, the spear or pole: the *logos-cross*: had tended to be so. For instance, according to Plutarch, the Egyptians, while calling the moon the mother of creation, said it was of *both* sexes:

“ To¹ the same effect Spartian (*Caracalla*, xii) explains that the Egyptians, in the mysteries, call the moon a male, though designating it a female in ordinary speech. He adds that the people of Carrhae (famed for its great temple of Deus Lunus) hold that ‘ whatsoever man thinks the moon should be called of the feminine gender shall pass his life a slave unto women ; whereas he that holds it to be a male deity shall rule over his wife and be secured against all female treachery.’ A very sufficient reason this for the fondness of Spartian’s contemporaries for wearing in their signet rings the *vera effigies* of the Carrhene god, a youth in a Phrygian cap, his bust supported on the crescent that gives his name.”

In the same connection, King says :

“ The Moon to the Egyptians, as to the Orientals of to-day, was of the *masculine* gender, and was designated by the phonetic name *Aah* or *Ioh*. Thoth was sometimes identified with this deity ; and therefore Thoth’s emblem, the ibis, accompanied with the crescent, bears the legend *Ioh*, because (says Plutarch) Mercury attends the Moon in her journey round the earth in the same way as Hercules doth the Sun ”

What this means in the connection now specially before us is that the *sign of the cross* (let this be, for instance, a pole or a spear) had come to be disguised as a masculine symbol. Indeed it was reckoned, it appears, identical with the phallus. That is to say, *the Holy Ghost was thus reckoned*. Hence that institution, existing alongside the dithyrambic processions, of *phallic* processions preceded by pole-bearers carrying poles surmounted by phalli. Hence, that is, an institution disseminating not merely intellectual error but intellectual and moral *degradation*, in that the forms of the immemorially old Christian *Gospel of the Great Head* were commandeered by a ‘ gospel ’ that worshipped the Prime Opposites construed as existing essentially in the ‘ carnal ’ arrangement so subversive of the structure of the *Great Head* or messianic structure of AiO. Hence (again) the inevitable consequence *i.e.* that the divine tragedy anciently enacted on the ritual altar about its central point or *bothros* representative of Alpha and Omega (the Mount of God) became the obscene farce of the comic theatre. And this intellectual contamination spreading, the people, like the beasts of the field, degraded themselves (so we are told) by enacting so-called rites of ‘ aiding nature ’ in open fields, while the ‘ symbol ’ flaunted itself in private gardens, anywhere and everywhere, and the ritual pillars

¹King. *The Gnostics and their Remains*. p. 319 ff.

symbolic of the world-prop were so interpreted as to suit their befouling new meaning. Consonantly, the temple-servants: the *hierodouloi*: made certain temples the very head-quarters of prostitution.¹ Artists and poets (men who should have been priests) prostituted the creative powers loaned them by the Holy Ghost herself to buy the sniggering grin of the morally degraded and to fan into a blaze men's basest sexual heats by presenting the Holy Ghost herself—and the Christ himself—as participating in these sexual degradations.

Now (to repeat) the 'Christian' argument is that, while the entire universe is divinely grounded, the sole religious animal is man. For man alone knows of religion in that man alone knows who the gods are and what the gods are, and what their relation to the world is. But, by the time man, the religious animal, appears, the divine creators are intent on producing a freely-acting form that shall have regard to the fact that the sub-atomic pattern making the contemporary cosmic novelty is what it is *i.e.* a pattern differing from the ordinary organic pattern in that it is a pre-figuring of the 'royal' pattern of the *immaculate conception*. The consequence is that *all* religion is grounded in that ideal of sexual purity that equates with the *immaculate conception*, and wherever impurity and religion are found in combination what we have to understand is a lapse of knowledge concerning religion's central dogma. Thus, not only in those grosser instances where the temples of the world have become houses of debauch has religious knowledge vanished. It has vanished also wherever priests are not 'pure maids': virginal: and wherever practices obtain that suggest that Heaven is sympathetic with men in their fleshly pleasures. For Heaven, while she can tolerate ordinary sex in ordinary men, cannot sympathetically applaud it; and, certainly, she cannot and will not, with impunity, tolerate the phallic inversion of values according to which the Christ-figure and the Cross are presented as associated with sexual debauch: the inversion in which the holy is identified with the obscene: the activity of world-healing with practices that are the instru-

¹In Corinth alone there were said to be more than a thousand of these *hierodouloi* ('temple slaves').

ments of soul-destruction. For the twin Pure Ones *in excelsis* are the world-healers, and the world's healing they achieve by the bringing about, in their own persons, of an utter dissociation of the head-parts from the parts that are involved in the processes of physical generation

But, from the time when the Greek comic poets¹ presented Kore the Holy Ghost as the Old Hag, and as the Old Hag who danced the indecent *kordax* (the divine 'weaving' being universally likened to a 'dance') right down to this Christian present, the suspicion has been tolerated that the twin members of the Godhead are the generative principles of nature in the only sense in which men seem to have any knowledge of generative principles, and that they may, rightly, be besmirched in consequence. For not even the 'comic spirit,' who so delights to busy himself with images of indecency, thinks that a compliment is intended to the gods in the associating of them with sex of this character. As is common knowledge, *all* men, comic spirits included, instinctively feel insult when they are associated with this form of sex. More, not only has the comic spirit presumed thus to associate the gods with this form of sex; it has especially revelled in making the association bear on that higher epoch of evolutionary development where the divine pair, in their theophanic aspect, are trying to make purity 'shew through' and to assert this aspect of their own character through the medium of the characters of men. Designedly, just in the forms in which the gods shew themselves in the supermanic and messianic epochs when the twin divinities are bending their main energies to the task of weaning men away from generations of the old familiar type in order to familiarise them with generation by the highest type as exemplified in the immaculate conception, intensified insult of this nature has been heaped upon the Holy Ghost and her Christ. One means, everything that is involved in the 'taking of the web of nature off the loom' (everything that equates, that is, with the 'Time-Christ's *carrying of the Cross* that obtains when Time, exchanging quantity for quality, exhibits the supermanic, ascetic

¹To keep to the Greek for the reason that no other nation's culture is so well-known.

morality) has been made the special victim of the comic spirit's love of obscenity. On this account, we can indicate the nature of the unforgivable sin by saying that it turns on the question of the character attributed to Alpha and Omega: to the Venusberg: to the Mount of Venus. For by primordial Christianity, Alpha and Omega was identified with God's (the Holy Ghost's) mouth or nostril; but the comic spirit regards Alpha and Omega as the counterpart of the phallus.

Now, leaving the subject of the comic spirit, let us go on to illustrate how evil communications will corrupt good manners, and how men who do not aspire to rank as comic spirits have, by contamination with the comic mode of thought, come to regard the Venusberg as foul. To this end, we need nothing more explicit than the legend of Tanhauser and the Venusberg as told by the mediæval minnesingers:—The high Horsel-berg (Alpha and Omega), with its great cavern the Horselloch (the logos-cross) was fabled to be the hall (hull or hell) where Venus, the 'god who is love,' held her court. Tanhauser was a minnesinger: singer of sweet songs: descendant of the improvising *exarchus* who was the ritual representative of Orpheus-Christ-Apollo: any cosmic hero. In the version we here take account of (one duly 'euhemerised' and stripped of the dignity of its original cosmic meaning) the story presents the hero as a French poet-knight riding through the vale of the Horsel on his way to a gathering of minstrels, to compete, in song, for a prize:

"It¹ was towards dusk that he passed the cliff in which is the Horselloch, and, as he rode by, he saw a white glimmering figure of matchless beauty standing before him, and beckoning him to her. He knew her at once, by her attributes, and by her superhuman perfection, to be none other than Venus. As she spake to him the sweetest strains of music floated in the air; a soft roseate light glowed around her, and nymphs of exquisite loveliness scattered roses at her feet. A thrill of passion ran through the veins of the minnesinger, and, leaving his horse, he followed the apparition. It led him up the mountain to the cave, and, as it went, flowers bloomed upon the soil, and a radiant track was left for Tanhauser to follow. He entered the cavern, and descended to the palace of Venus in the heart of the mountain

Seven years of revelry and debauch were passed, and the minstrel's heart began to feel a strange void. The beauty, the magnificence, the

¹Baring Gould. *Curious Myths of the Middle Ages*. i. 211-214.

variety, of the scenes in the pagan goddess's home, and all its heathenish pleasures, palled upon him . . . In vain did he entreat Venus to permit him to depart, and it was only when, in the bitterness of his grief, he called upon the Virgin-Mother, that a rift in the mountain-side appeared to him, and he stood again above ground.

How sweet was the morning air, balmy with the scent of hay, as it rolled up the mountain to him, and fanned his haggard cheek. Tears rolled from his eyes, and moistened his thin and wasted hands . . .

The chime of a village church struck sweetly on his ear, satiated with Bacchanalian songs; and he hurried down the mountain to the church which called him. There he made his confession, but the priest, horror-struck at his recital, dared not give him absolution, but passed him on to another. And so he went from one to another, till at last he was referred to the Pope himself. To the Pope he went. Urban IV then occupied the chair of S Peter. To him Tanhauser related the sickening story of his guilt, and prayed for absolution. Urban was a hard and stern man, and, shocked at the immensity of the sin, he thrust the penitent indignantly from him, exclaiming: 'Guilt such as thine can never, never be remitted. Sooner shall this staff in my hand grow green and blossom, than that God should pardon thee!'

Then Tanhauser, full of despair, and with his soul darkened, went away, and returned to the only asylum open to him, the Venusberg. But, lo! three days after he had gone, Urban discovered that his pastoral staff had put forth buds, and had burst into flower. Then he sent messengers after Tanhauser and they reached the Horsel vale to hear that a way-worn man, with haggard brow and bowed head, had just entered the Horseloch. Since then Tanhauser has not been seen.

Such is the sad yet beautiful story of Tanhauser. It is a very ancient myth Christianized, a widespread tradition localised."

On the contrary, it is fundamental Christianity pitifully travestied. The mountain: the Venusberg: is Mount Oita. It is Iola; it is Alpha and Omega. Tanhauser is the Christ-Herakles about to perish on Mount Oita: Calvary: his ring-pyre: the fifth nail of the sevenfold Cross. The universe is at the flood; the world-soul has gone dark, and the hour has struck for the Christ, with the Cross, to go, *viâ* Heaven's Mount, into the depths of hell. It is the world-Easter. The Golden Apple has found its true owner; Tanhauser-Siegfried has overleapt the flames and established himself in the ring that is Brynhild. He has entered Alpha and Omega: the Venusberg: the world-tomb: Iola. He has accepted death. But no hero does so save to renew his youth (and the world's), and to live again.

Accordingly, on the third day of the world-Easter, Tanhauser will, as the Christ of the *nativity*, enter on his new term as *Lord of the Cross*. This term, like the last, will last seven 'days': the seven 'days' of creation: the seven 'years' of Tanhauser's sojourn. But, to describe the six days' labour of *creation* as a 'debauch' is without any true justification, deriving what justification it superficially seems to have from the fact that, with the advent of the fifth and sixth 'days,' the incarnation-process begins to throw out forms animated by an ascetic ideal that can be realised only on the seventh 'day' when the world (and Tanhauser) will be born anew from the Virgin Mother: Alpha and Omega: Mons Mariae: Mons Virginum: the Venusberg. Hence Theseus-Tanhauser's calling upon the name of the Holy Virgin: Ariadne: to help him work his way out of the labyrinth to the 'difficult door' that is the head and pinnacle of herself. Hence, too, the meaning of the thin and wasted Tanhauser *i.e.* the priestly, ascetic Time-leader who is a member of the kingdom of Heaven: a 'man of sorrows': the suffering servant of the purposes of the Cross: the suffering Dionysus-Zagreus torn by the seven Titans into the sevenfold sacramental fragments.

Now that this is the true Tanhauser legend is proved by the story of the papal *staff*. The staff is a symbol of the entire cross: the rod: the pole: the pillar: the prop: the log: the budder: the eternal tree of life. The tree of life is the roof-tree of the house of nature: its immaterial skeleton. Now when Time is flowing, this 'staff' is in leaf. The world-tree is clothed in the world-gold. The 'rags' hang on the sacred tree. It is then the world-summer. But autumn comes and the leaves turn gold. Winter comes and the cosmic leaves fall. But when the last leaf: the thorny holly-leaf of winter: is about to fall, this shows itself to be the fifth nail of the Cross: 'never-say-die': that impales the Christ in the world-tomb, and, for a moment ('three days'), causes both world-staff and world-priest to wear the semblance of death. The Cross is dead and the Christ is dead. But just as, on the cosmic Easter-day, the Christ-Tanhauser will issue forth from the tomb to embark on his sevenfold course again, so will the Valkyrie: the sleeping grail-

princess : awake, and the staff of which she is the head will, once more, begin to bud. Inevitably, therefore, and always (for a minstrel who knows his theme), Tanhauser will return to the Venusberg, will rest there for three days, will start out on his travels again, and, thereby, cause *the staff to bud*.

Now let us look at one other instance : one where Alpha and Omega (the ring : Brynhild) is vilified by trashy nonsense of the ' *Embrace me, I am Venus* ' order. For none, not even the messianic Christ, may embrace Alpha and Omega. The sole encircling even the *sacred marriage* may know is that that rests in the power of Alpha and Omega herself. For Alpha and Omega alone is the encircler ; she alone is the king-maker : the crowner : the bestower of the laurel crown :

" There¹ is a curious story told by Fordun in his *Scotichronicon*, by Matthew of Westminster in his *Chronicle*, and by Roger of Wendover in his *Flowers of History* . . . They relate that, in the year 1050, a youth of noble birth had been married in Rome, and during the nuptial feast, being engaged in a game of ball, he took off his wedding-ring, and placed it on the finger of a statue of Venus . . . When he wished to resume it, he found that the stony hand had become clenched, so that it was impossible to remove the ring . . . Thenceforth he was haunted by the Goddess Venus, who constantly whispered in his ear ' *Embrace me ; I am Venus whom you have wedded ; I will never restore your ring* ' . . . Caesarius of Heisterboch has also a story bearing relation to that of Venus and the ring . . . A certain Clerk Phillip, a great necromancer, took some Swabian and Bavarian youths to a lonely spot in a field, where, at their desire, he proceeded to perform incantations. First he drew a circle round them with his sword, and warned them on no consideration to leave the ring. Then, retiring from them a little space, he began his incantations, and suddenly there appeared around the youths a multitude of armed men, brandishing weapons, and daring them to fight . . . The demons, failing to draw them by this means from their enchanted circle, vanished, and then there was seen a company of beautiful damsels, dancing about the ring, and by their attitudes alluring the youths towards them. One of these exceeding the others in beauty and grace, singled out a youth, and dancing before him, extended to him a ring of gold, casting languishing glances towards him, and by all means in her power endeavouring to attract his attention and kindle his passion. The young man, unable any longer to resist, put forth his finger beyond the circle to the ring, and the apparition at once drew him towards her and vanished along with him.²

Another mediæval story is founded on the same myth . . . A knight is playing at ball and is incommoded by his ring . . . He therefore

¹Baring Gould. *Curious Myths of the Middle Ages*. i. 224 ff.

²Caesarius Helster. v. 4.

removes it, and places it for safety on the finger of a statue of the Blessed Virgin Mary. On seeking it again he finds the hand of the figure clasped, and he is unable to recover his ring. Whereupon the knight renounces the world, and, as the betrothed of the Virgin, enters a monastery."¹

The unhappy truth is that historic Christian doctrine has been the victim of two misfortunes. In the first place, it gradually let go its hold on the basic Christian doctrine of the *plan of salvation*: palingenesis: the doctrine of the Great Year. In the second, it was imposed upon, so far as it sought to be 'gnostic,' by the defeatingly false doctrine of *phallicism* and by all that this error dragged along with it. Consequently, for a very great number of Christians, the crude and false notion that the members of the Godhead constitute the two sex opposites in the sole sense in which men understand sex has elbowed out the *essential* Christian doctrine of the kingdom of Heaven with its profound teaching about the *constitution of matter*: the teaching that declares matter to be of *four orders* (counting radiations as an order), and that, in each of these orders, the two generative *first principles* dispose themselves according to a different sub-atomic pattern; consequently, that Christian ascetic morality finds its meaning in the divine intention, in the human epoch of world-history, *to alter the pattern* from the sub-human to the messianic that constitutes the immaculate conception. This high evolutionary truth has been shouted down by the roars of laughter that greeted the suggestions of the comic entertainers of the sly looks, knowing head-waggings, and leering, unclean furtivenesses. Hence the explanation of the state of things Professor Comparetti indicates in the passage we shall quote below when we have taken note of his own reference to the conception of 'lady': a matter of special importance to Christian theology:—

For Christianity, a knight is a member of a spiritual order vowed to a course of life that will encompass the coming of the messianic kingdom; similarly, a 'peer' is, for Christianity, a member of a spiritual company bent on the same end. He is one of a band of *brothers of the Time-leader*: one of the companions of the Time-leader who, like the brethren, is concerned solely with the onbringing of the King of Kings. And so is a 'lady' a

¹Wolf. *Beitrage z. deut. Myth.* II. 257. Göttingen. 1857.

member of a spiritual order similarly concerned. That is to say, ladies and lords are organic individuals of the highest rank in the cosmic sense *i.e.* in the sense that they are members of the super-human kingdom. One means, all ladies and lords are nuns and priests. That is, they are essentially superwomen and supermen. But 'the' lady : 'Our Lady' : is the Holy Ghost herself. She is the Logical Order herself who forms the world-mind or world-reason : *nous* : *naos* : *navis* : *mens* : Athene : Vesta : Britannia. That is, 'Our Lady' is the mystic host (hostess) who is, at once, the divine board (altar) and its bread unbroken. She is the world-manna : Mona : Kore the world-corn · ambrosia · the world-sustenance : the universal bread-provider. She is, in herself, the supernatural world-loaf, while she is also the maker or kneader of the loaf that shows *i.e.* nature. Hence the derivation of our English word 'lady.' This is from O. Eng. *hlaēfdige* ; Mid. Eng. *lafdi* or *lavedi*. The first half of this word means loaf (*i.e.* *hlaef*, loaf or bread), while the second means to knead ; hence, metaphorically, to knit *i.e.* to knit the 'loaf visible' together by means of the need-fire *i.e.* the Time-Christ. 'Our Lady' is thus the loaf-kneader or loaf-knitter : the 'loaf' here being the entire framework of nature of which the knitting-thread is Christ the need-fire, knitting-fire or yeast, while the broken dough is 'all souls.' Accordingly, any objections brought against the conception of 'lady' are objections brought against the Christian theory of evolution root and branch. They are objections to God's *plan of salvation* as declared to men by God's own divinely-inspired messengers ever since the human world began. Let us, however, now quote the passage above referred to :

"Those¹ who maintain that Woman owes a deep debt of gratitude to Christianity and Chivalry, maintain what is contrary to the facts . . . On the one side were the Fathers and the ecclesiastical writers, unanimous in their praises of celibacy as the only state which could lead man to perfection—a doctrine not only absurd, but also immoral, in that it is egotistical, is contrary to the first principles of human society, and places human perfection in direct opposition to natural laws and the continued existence of the human race. The sacred character given by the Christian Church to marriage, which to many appears one of the chief merits of Christianity, must seem a simple mockery to anyone acquainted with the history of the middle ages, when he considers this vast army

¹Comparetti. *Vergil in the Middle Ages*. pp. 325-327.

of men in authority who, on every occasion, both by precept and example, were doing their best to bring woman and marriage into contempt. On the other side was Chivalry, in a different manner, but with equally deadly effect, loosening the bonds of married life and depriving woman of those foundations on which her dignity, her purity, and her self-respect are based. In spite therefore of certain ideals of chastity presented by the Christian hagiographies, in spite of the incense burnt at the altar of Woman in romances, at tourneys and in the Courts of Love, there never was a time in the world's history in which women were more grossly insulted, more shamefully reviled, or more basely defamed than they were in the middle ages, by men of every class, beginning with the most serious writers of theology and going down to the mountebanks of the street-plays. The number of anecdotes, trivial or obscene, that drag women in the dirt is simply infinite, and, incredible as it may seem, such anecdotes figure not only in the repertories of buffoons, whose only object is to amuse, but also in the collections of preachers, who used to quote them in the pulpit with the professed object of drawing a moral from them, though often enough they, too, were merely anxious to raise a laugh . . . To this class of story belong all the more ancient of the legends which connect Vergil with women. In the earliest and most common of these, Vergil appears as in love with a daughter of the Emperor of Rome; his passion however is not only not returned, but receives most cruel treatment at the hands of its object, who cannot resist the temptation of making a fool of the great man. Pretending to fall in with his views, the lady proposes to introduce him secretly into her room by drawing him up in a box to the window of the tower in which she lives. Full of joy, Vergil agrees, and, arriving at the appointed hour, finds the box all ready for him; he gets into it, and with great satisfaction feels it moving upwards. For a time all goes well; then suddenly, when half way, the box stops, and remains suspended there till morning. Great is the amusement of the Romans, who know Vergil well, when they see such a celebrated and serious person in such a situation. . . . But the outrage is unpardonable, and he determines on a terrible revenge. He causes all the fires in Rome to be suddenly extinguished and declares that the only means of rekindling them is from the person of the Emperor's daughter, and that the fire so obtained cannot be communicated from one to another but that each person must fetch it for himself. After some hesitation, his commands have eventually to be obeyed; the Emperor's daughter is brought into the public square, the Romans get fire from her in a way better left undescribed, and Vergil is avenged.

This story consists of two distinct parts, which are here united, but which also occur separately—the incident of the outrage and the incident of the revenge. . . . The first belongs to the vast cycle of stories which describe feminine cunning, and expresses the common idea that no man, however great, is safe from woman's wiles—an idea which found very

frequent expression in the middle ages, and used to be illustrated by numberless examples, some derived from history or tradition, others purely legendary. David, Samson, Hercules, Hippocrates, Aristotle, are but a few in the long list of those who followed their father Adam in falling victims to a woman; and when Aristotle and Hippocrates had lent their names to such stories, it was inevitable that Vergil should follow . . .

Of¹ Aristotle there was told a story, of oriental origin, which made the philosopher wear a saddle at the command of his lady. The adventure of the chest, which in later times was always referred to Vergil, is told of Hippocrates in a *Fabliau*. It forms, too, without mention of either Vergil or Hippocrates, the subject of a novel of Fortini, of a German popular song, and of a French one which is still current.

The second part of the story, without the first, is found in European literature some centuries before being assigned to Vergil. Thus it occurs in an old MS. of the *Acts of S. Leo*, where it is told of a magician Heliodorus, who lived in Sicily in the 8th century. These *Acts of S. Leo* are translated from the Greek, and the legend is clearly of oriental origin. In fact, it occurs practically in this form in a Persian history of the Mongol Khans of Turkestan and the Transoxiana, translated by Defréméry, and in an anecdote on which an Arab proverb is based. From the East the legend came, like many others, to Byzantium; indeed, in a modern Greek work of last century, the two parts of the story are told together of the Emperor Leo Philosophus. And before the two parts came to be united, the second alone was related to Vergil. The earliest instance of this that I know is in the poem by the troubadour Giraud de Calançon, which I have already mentioned, which cannot be later than the year 1220 . . .

The² two parts appear together in a Latin MS. of the 13th century and in the 'Universal Chronicle' of Jans Enekel; then in the *Renart Contrefait* and in a large number of works of the 14th, 15th, and 16th centuries, chiefly French and German, but occasionally also English, Spanish and Italian. In the Icelandic *Rímur*, too, appears a version of the insult and the revenge, only there the insult is doubled, for the lady, after having made a fool of Vergil with the box, makes him take her for a ride in the way that is elsewhere recorded of Aristotle. Independently moreover of those who mention the story in connection with other Vergilian legends, there are many who record it, and especially the first part of it, when declaiming, whether in jest or earnest, against women and the sin of sensuality. Indeed, in its aspect as a moral example, this story was not only repeated in literature *ad nauseam*, but was frequently figured in art, and representations of it in marble, wood or ivory were even set before the eyes of the faithful in the churches. It also furnished a subject to numerous painters and engravers, among whom may be mentioned Lucas van Leyden, George Pencz, Sadelef, Hopfer,

¹*Ibid.* p. 329.

²*Ibid.* p. 331-332.

Sprengel and others . After a time however the story became so well known that a certain tower at Rome was pointed to as the scene of the occurrence ; at least, this seems the most natural explanation of the name *Torre di Virgilio* as applied at Rome to the *Torre dei Frangipani*, and of the appearance of the anecdote in the German 15th century version of the *Mirabilia*, as well as in another German work of the same date on the Seven Principal Churches of Rome . Berni again mentions it as one of the objects which people went to see at Rome .

A¹ picture of the revenge by Perin del Vaga was reproduced by E. Vico in an engraving bearing the date ' Roma 1542.' . In a MS of the *Trionfi* of Petrarch in the Laurentian library there is a miniature illustrating the Triumph of Love, which contains representations of four of Cupid's most illustrious victims. Hercules spinning, Samson shaved, Aristotle with a saddle and Vergil in a chest . A similar story is still at the present day current among the people at Sulmo, but there the victim is Ovid, who in truth is far more in his element here than Vergil. . .

The² story thus told of Vergil and localised at Rome was connected with a monument which still exists there at S. Maria in Cosmedia and is called the '*Bocca della Verità*' . It is, in reality, an ancient gargoyle, but it is described in the *Mirabilia* as a mouth gifted with oracular powers. An inscription placed on the spot in 1632 states that this mouth was formerly used for oaths by putting the hand between its teeth, a fact confirmed by its name of *Bocca della Verità*—a name which belongs also to the neighbouring square and which certainly goes back to the middle ages. All this explains how the story of the woman came to be regarded as happening in Rome at the *Bocca della Verità* and how this latter became to be associated with Vergil. And indeed, in the German 15th century version of the *Mirabilia*, the name of Vergil is actually introduced *apropos* of this marble head and this story is then told to explain how the mouth lost its power "

On all this, little requires to be said. These obscene tales represent what the comic spirit, with its essential connections with ' phallicism ' makes of Calvary-Bethlehem ; makes, that is, of the Epiphany or world-Easter when the world-light, lately quenched in the world-well, Alpha and Omega, issues forth from thence to accomplish the resurrection. They indicate, indeed, the fundamental war that exists between the story of the Cross as told by *tragedy* and as told by *comedy*, the difference hingeing on the character of Alpha and Omega, the Head of the World-Order. The same difference declares itself in the contrasting placing of the baptismal marks in Christian baptism,

¹*Ibid.* p. 335.

²*Ibid.* p. 338-339.

with its tracing of the *sign of the cross* on the brow, and that of the circumcision-mark. The difference is radical, the entire character of the *Gospel of the Great Head* being at stake: the entire scheme of the Immaculate Conception with its implicated doctrine of the various types of material constitution exhibited by and in the structure of the universe. That is, the entire meaning of the Christ as Messiah is involved. If the comic spirit, with all its phallic associations, is to have a standing place in religion, then the religion of the messianic form must translate itself into terms identical with, for instance, this tale of Vergil (typified as the sage: the priest) and the Emperor's Daughter, in that this entire theme is a skit on the celibate condition of the members of the priesthood. For the 'emperor' in question is Demeter, and 'his' daughter is the Holy Ghost: Athene *parthenos*: the world-virgin: the world-truth and world-purity. The *Bocca della Verità* is her head: Alpha and Omega: at once the world-mouth and the world-nostril. It is, that is to say, the nostril of the Black Dragon that emits the Time-Christ: the world-breath and the world-fire. The 'square' named after the gargoyle is the square made by the 'circle with the four corners' *i.e.* the logos-cross that yields the features of the Angel of God's face, Alpha and Omega herself completing these as the Angel's fire-breathing nostril. The fire is the fire that, in a different spirit, the Christian faithful flock to the world's holy places for, in order to obtain the 'new fire' every Easter-day morning

Accordingly, between these two versions of the Tale of the Cross *i.e.* the *tragic* and the *comic*, more is involved than any mere difference between gaiety and solemnity *i.e.* the difference between moral and intellectual filth and moral and intellectual purity. Hence the Christ-verdict with its startling uncompromisingness, appeal against which, if it come at all, must come from the injured Holy Ghost herself who is the world's intercessor. Let us, then, close this chapter with the lines Euripides makes his Bacchants, in a different connection, hymn to Hosia: to Hosanna in the highest: Alpha and Omega herself. Perhaps, besides restoring some of the savour to things this unsavoury but necessary study has abstracted, they will recall, even to

comic spirits, the identity of God's Mercy-Seat. It is the Holy Ghost : God's Wing : *the law* :

“Thou¹ Immaculate on high ;
Thou Recording Purity ;
Thou that stoapest, Golden Wing,
Earthward, manward, pitying,
Hearest thou . . . ? ”

¹Euripides, *Bacch.* 370. Bacchant's Hymn to Hosia

CHAPTER XIX

THE PHILOSOPHY OF VALUES

“ During¹ the last thirty years, no change has been more noticeable in religious philosophy than the increasing use of the conception of value. A generation ago, most of the leaders of thought looked at it askance, regarding it as a dubious eccentricity of the school of Ritschl. To-day, eminent Gifford Lecturers vie with each other in appealing to the experience of value—above all, to the recognition of moral values—as the main foundation for theism. Yet something appears to be lacking. Little has been done towards undertaking a systematic survey of values in their distinct phases and their mutual relations ”

But the fact that this is not what modern *theories of value* principally lack is revealed by Dr. Mackintosh's own study that, nicely balancing states of ordinary well-being, makes clear the truth that ethical theory is bankrupt where any ethical issue subtler than simple matters of kindness, justice, honesty and decency is concerned. Indeed, the *systematic survey of (ordinary) values* establishes the conviction that only the profound dogmas of Christian theology can explain the human desire for truth, purity and beauty sublimated to that point of passion where the balancing of states of material well-being seems mere vulgarity trying to be discrete about itself. Accordingly, Christian philosophy cannot, one apprehends, make any ultimate approach to the problem of 'value' along this line. Rather, Christian theology will boldly make its *philosophy of values* start from Christianity's own most basic postulate *i.e.* that it is a theory of evolution, and an evolutionary theory of the kind dictated by the basic Christian dogma of the logos-cross. From thence, Christian theory will proceed to the claim that the scale of evolution *is* a scale *i.e.* shows a scale's characteristic *ascent*, the forms constitutive of it forming a series of entities that show a steadily mounting *quality*. This is, indeed, the essential Christian *theory of value* in that Christianity is pre-eminently a theory not about *equality*, but about *quality*: the rising quality of the beings appearing in the rising scale of evolution. That is to say, Christian ethics are grounded in

¹Robert Mackintosh, D.D. *Values*. p. i.

claims about *cosmic* difference: the kind of difference that obtains (for instance) between species and species and between evolutionary kingdom and evolutionary kingdom.

Hence the explanation of Christianity's *challenge to vulgarity* on the very threshold of its ethical inquiry. For a basic postulate of Christian philosophy is that not all men's valuations are equal, the universe's determining values being those laid down by the members of nature's highest emergent species or kingdom. Not ape-values, not tiger-values (it says), nor yet the values of ordinary mankind are to rule among men and erect their standards and set for them the moral pace. On the contrary, those values recognised as the highest by the highest 'cells' in the cosmic embryo are to be the highest for everybody; are to be, that is, 'the' values that rule over the rest. Thus, defining absolute value *i.e.* the worthshipful *in excelsis*, in terms of the good of the highest, Christianity defines precisely that that has brought all modern *theories of value* to a stand *i.e.* a *criterion* of value: a standard of comparison consisting in the ultimately or cosmically valuable. For, obviously, no rule of thumb valuation about what is *good for this* and *good for that* can explain the high Christian morality that shapes itself by the light of the fact that the end it subserves is the incarnation of the face of God and the bringing on of the climax of all creation. Without a doubt, Christian theology, with its determined *anthropomorphism*, gets down to something very much deeper than this. Grounding itself in its belief that man is very closely akin to the god-that-is-to-be, and that man's own face has been stamped by God's own seal and shaped in God's own image, Christian theology postulates the evolutionary 'next-stage-on,' and boldly defines the absolute good in terms of the needs of this evolutionary stage as yet unborn. Hence the significance of the saintly sage *i.e.* that his wisdom and holiness constitute a bridge that links carnal man with messianic man. Hence too the reason that the worldly eye, scanning the list of this world's 'goods' to discover the absolute good, sees the sage as one who is very unsage. For the ethical bearing of the ascetic 'holy man' is necessarily incomprehensible to one who does not realise that none of this world's highest cultural values appears in that ordinary list,

survivals as they are from mankind's early Golden Age when the divine revelation concerning the evolutionary goal of things was fresh in men's memories ; when, that is, mankind had a veritable *theory of value* framed in terms of what constitutes the universe's highest value *i.e.* the on-bringing of that divine Epiphany wherein the entire fulness of the Godhead will reveal itself.

Let us, however, state at once that the distinction between the Christian *theory of value* and the vulgar is not a distinction between a utilitarian theory and a non-utilitarian theory. Rather it is that Christian philosophy claims to know something about the trend of cosmic development that the vulgar take no account of, while it defines its 'good' in terms of that that is *good for* the goal of this trend. Thus the 'good' postulated as absolute by Christian ethics is just as utilitarian as any other good, but it is a utility the use of which is indiscernible (indeed, inconceivable) in the absence of Christianity's inspired knowledge concerning evolutionary tendency and the latter's climax in a messianic figure heralded by *forerunners*: 'holy men': the saints and sages. Accordingly, the 'holy man,' so incomprehensible (indeed, so repellent, it appears) to those who are content to total up life's more superficial 'goods' and regard these as containing, somehow, the absolute good, can answer unhesitatingly the question the scoffer puts to him about his serviceability *i.e.* about what he is good for. For his answer must be that he is subserving the highest (the cosmic) good in that, by treading the narrow way of the logos-cross, he conducts nature to her climax and completion. There is thus no half-way house in this matter of knowledge concerning the meaning of the Christian religion. One might even go so far as to say that a Christian miscalls himself Christian if he is destitute of a knowledge of the *Gospel of the Great Head*; if, that is, the term AiO or Messiah is no more to him than a mere sound destitute of scientific connotation. For in these circumstances insight into Christian *morals* no less than into Christian dogma is denied him.

Christianity's genius for the erection of a *standard of values* resides, then, in its power to define 'the absolute good' in terms that explain the behaviour of those high-born men who

are cosmically marked out to lead (if they will consent) creation to its dim and high destiny in one higher-born still. Its *philosophy of values* thus works out as an aristocracy *i.e.* the rule of the many by the few : a view that, at first sight, appears very alien to the reigning democratic outlook. Yet a closer examination of it proves that, so far from being so, the two are very closely akin, dovetailing neatly into one another for the meeting of one another's needs. Let us, then, look more closely into this matter of Christianity's theory of rule by an aristocracy. Let us begin by raising the question of the identity of these 'few but fit' who are to rule the many. Who are they? The answer to this question we have already suggested. The pastors are the masters. The priests are the masters. The shepherds are the guides of the sheep. The distinction is cosmic. Yet, though it is so, membership of the order of the ruler-shepherds goes by adoption. Indeed, it goes by *self*-adoption. That is, *any* man may adopt himself into the higher evolutionary ranks of the ruling few. How, then, is the 'native' ruler to be distinguished from the 'native' ruled? The answer is plain : *by their works ye shall know them*. For the doctrine of the kingdom of Heaven is so hard a doctrine for its members that, while many are called, few are chosen, the identical 'works' by which choice declares itself being the very works from which the many most naturally recoil. Or, perhaps we should say, not so much recoil as find themselves automatically performing the contrary. One instance will illustrate. Thus, merely to call oneself a member of the order of the select few who have the right to guide the many appears, on the surface, an exhibition of spiritual arrogance. That, however, would not deter the many; for arrogance, one finds, is humanly almost universal. And it is, indeed, so colossal that philosophy has to be called in to account for it. That is, a close and protracted observation of human beings reveals the fact that an absolutely convinced good self-conceit reigns over so wide a field and in places so strange that the phenomenon can only be accounted for as a curious by-product of that cosmic state of things Christian theology exists primarily to give utterance to *i.e.* that *men* are approximations of the one and ultimate messianic Ego *i.e.*

that King of Kings who *is* the King of Kings because he is the occupant of the centre of the universe. Hence, by instinct rather than by reason, men place themselves at the centre of the universe; of their own universe, at least of the universe as it appears to them. Human self-conceit therefore is a thing one must allow for and cater for in any 'aristocratic' scheme of values. One means, realising this idiosyncrasy, one must find some external means of discriminating self-imputed world-centres from those who are much more nearly so. Certainly one must realise that, if nothing more than a charge of *arrogance* stood in the way, most men could and would, without ado, adopt themselves members of the 'few and fit.' Yet there is a deterrent. This consists in the *rule of life* prescribed for the few by their own inner constitution based on the King of King's own character as uttered forth in that *sermon on the mount* that rules over the priesthood: the sermon whose central aim is to crush and to root out of the human heart, *arrogance*. Indeed, this rule begins and ends by taking the carnally universal arrogance by the throat, pledging its members to make war to a finish on the love of swagger and boast, and on that world-wide craving for the mere shows of precedence that, for the many, forms the ruling motive in life. Hence, much as men love ruling, they love the show of ruling more. That is, the kind of rule-power the many seek is of the sort that, showing on the outside, gives them (as they hope) something they can swagger about, and the kingdom of Heaven's initial ban on the swaggerer is its most effective means of putting in operation the cosmic sieve. And everything that follows in the supermanic code is of the same character. Hence, first and last, this code comes into collision with the 'values' of the vulgar. For instance, the supermanic injunctions enjoining poverty, chastity and a general abstemiousness in all the physical appetites are bans on everything that, for the many, are life's 'goods.' In short, two opposing *schemes of value* here come to grips, and so far from the advocates of the lower scheme desiring to take on the burdens imposed by the higher, the exemplars of the higher find they have their work cut out to sustain their own membership in this strange order of 'rulers.' Indeed, they can only

do this by coming to a reckoning with man's love of *swagger* : with this fact that the heart of man supremely loves *show*. For, obviously, an instinct so deep-seated cannot be meaningless. Nor is it. It expresses, indeed, the mind's expectation of *consequences*. If, for instance, seeds did not finally 'show' men would not plant them. They do not plant stones. The issue about 'show' is therefore real ; but what the supermanic *theory of values* does is to fix the identity of those before whom men should make their show. That is, it makes it a question as to whom men make their bow. It makes it a question of the way men's stage is set ; whether *e.g.* this stage fronts to the permanent or to the transitory ; to the divinities or to men , to the omniscient and eternal who truly know and who alone can truly judge, or to the fleeting and superficial gaze of those whose interest is not primarily with them but—and necessarily—with themselves. Love of show is, then, to be acknowledged as universal, the Gods themselves desiring and organising a show, the Great Epiphany itself being nothing other than a *showing-forth* of the characters and common purpose of the dual members of the Godhead. Accordingly, mankind's *strut and swagger issue* is to be decided, not by a brusque negative condemning all show as such, but by the prescription of a competent audience for a man's show. There is, therefore, no priestly war on show. Nevertheless, it is a fact that, when a man directs aright his bow ; when, that is, his morning and evening prayer rise above a mumble to become the God-heard pledge that the day's performance is to be, and has been, performed as before the Omniscient, the effect very commonly is the production of a performance that appears obscure (*i.e.* totally without show) in men's eyes. But this obscurity is a pure accident : a pure irrelevance. For the commendation of men : especially of those men who themselves set their own stage for the gaze of their fellow-men rather than of God : is, in the last resort, an utter negligibility. Accordingly, we can say that, when one speaks of *vulgar* morality and *aristocratic* morality, what is involved is just this selectness of the audience before whom men make their performance. Those who set their stage for men, exhibit the morality of the vulgar, while those whose bow is primarily to

the Gods exhibit the morality of the few : the fit and few who are *fit to rule*. These then are they who are natively designed to function as the cosmic aristocracy. These are they who are ruler-shepherds by divine right : the masters : the guides who lead. Hence the effect of the world-old fact of the *fall of the priesthood* : of the cosmic aristocracy and quality *i.e.* the submerging of human society under an intense vulgarity. For humanity's failure to sustain a sufficiently good priesthood has allowed a *scheme of values* (and, consequently, a moral code) to establish itself that is based not on the notion of what creation is tending towards and on the approbation of the eye of God, but on the measure in which men possess those 'goods' that the 'carnal' outlook recognises as its good things *i.e.* material possessions. Accordingly, carnal man, cosmically disqualified though he is to set up a moral standard, has found himself actually establishing one because an incompetent priesthood has betrayed the totally different, genuine, supermanic standard. That is, the priestly desertion of the messianic *scheme of values* left carnal man without any genuine moral criterion, and he has automatically fallen back upon the characteristically sub-human standard that equates 'goods' with things connected with the characteristically sub-human activities of assimilation, reproduction and material acquisition. Hence existing society's sole known rule *i.e.* the economic rule : the *rule of the purse* that can *buy* all goods of this type. Things to wear and many many kinds of them ; things to eat and many many kinds of them ; things to eat with and many many kinds of these also ; and many many persons to get and to prepare the many things to eat and to tend the complex domestic machinery demanded by all this feeding and apparelling. Hence the existing anti-cosmic influence of woman : woman who was the original oracle or divine mouthpiece : the original channel and guardian of Heaven's revelation of the scheme of things to man. For women have fallen very heavily for all this intensive elaboration of concerns that are not so much tenth-rate as sub-human ; and they are now its seemingly immovable pillars. Indeed, it is this inferior-minded fussing over the humanly negligible : this empty fussing about trivialities : that constitutes the vulgar's conception of refine-

ment : a refinement not along truly human lines, but along those of the hog-trough. And their time, thought and energy being thus given over to activities having to do solely with feeding, clothing, and interests connected with the reproduction of the species, women foster a state of society that is essentially sub-human by diverting the world's work into the unworthy channels where it merely vastly multiplies the means of gratifying the characteristically sub-human instincts. Hence the consequence stated *i.e.* the intense vulgarity of existing society. Society is coarse because its *scheme of values* with its standard of 'many possessions' is coarse, its inferiority showing even more markedly in those who touch the top of the standard than in those who do not. For the man of 'many possessions' *i.e.* wealth, merely proceeds to encompass himself round with the things that bespeak money as children surround themselves with shells in a cockle-shell garden, ever hoping to enlarge himself genuinely by extending more and more his cockle-shell frontier : especially by calling in (ostensibly to help him look after his cockle-shells but actually to strengthen the illusion he is seeking to foster about status) a company of 'servants' among whom he passes as a master. a ruler : one of the few and fit. And he will assume a large voice, swagger with discretion, occasionally flourish the big stick, and continue to hope that that awkward matter about *rank* has been settled. the matter, that is, about the 'quality' without which mankind cannot get along. And this is not a caricature. It is a skeletal figure of that accepted conception of a 'master' that exemplifies existing society's fundamental *lack of quality*. It shows what passes muster as a 'master' when 'many possessions' spell quality. And this make-believe conception has gone to the utmost lengths, apparently not even persons of high intellectual culture being conscious of the vulgarity of the existing standard, while even the persons who, as an entire political party, stand for the reformation and regeneration of society, make the emphasis of their demand fall always upon a claim for 'many possessions' in the accepted vulgar manner. But a basic Christian dogma : that is to say, a basic *aristocratic* dogma : contends that every person of intellect *ought* to be lacking in worldly goods in the sense of

refusing to have anything to do with their accumulation or static possession. What is behind this dogma it never occurs to the 'reformers' to ask, all their most basic assumptions leading in quite another direction. Thus, called upon to explain the scriptural passage declaring it easier for a camel to pass through a needle's eye than for a rich man to enter the kingdom of Heaven, they could say nothing. Asked to explain the beatitude about the blessedness of the poor who are to inherit the earth, they could say nothing. *For they do not believe in these passages* or in any others like them. They would grant, of course, they did not very well know what the kingdom of Heaven itself meant, but they would tacitly assume that, whatever it did mean, it would, in so far as it was a good thing, mean something that was more available for a rich man than for a poor. The teaching that *deliberately to be poor* in material possessions is a state both more honourable *and more enabling* than its contrary would be without meaning for them. How that early Christian sect, the Nazarenes, took upon themselves the title of Ebionites: 'poor men': in honour, holding the state of poverty to be more Christian and decorative than that of wealth, they could not tell. Obviously, therefore, inquiry is necessary into the considerations that render the possession of wealth *disabling* in that it militates against the retention of *quality* in the character of human beings:—

The first consideration is that the heavy holding of personal wealth is an anachronism. It is action out of time with the cosmic clock. For this is the Age of Supermen. That is, it is the age of the kingdom of Heaven, and although this age has been given the title of the Golden Age it could have been given a more felicitous title. For the age of the kingdom of Heaven is rather the Age of Magic: the Age of Magnetism: the age when Time discloses the richest mines of wealth hidden in Heaven the Magic Ocean. That is to say, men's powers of wealth-getting have now begun to be comparable with those of the Gods. Operating the production of 'goods' with Space and Time (magnetism and electricity), men are tapping the world's wealth: its 'magic' wealth: at its very source, and the Gods themselves can do no more. *There is no more.* For these supra-material forces *are* the Gods, the Gods themselves being

the world-wealth and infinite. Infinite, therefore, are men's existent resources of wealth, and these have already been tapped to the degree that makes the personal storing of wealth nothing save folly involving waste of man's heart, time and attention. Thus, no one now personally stores up air, although, no doubt, the more eager of the 'men of many possessions' would have done so in the past had they been able. No one (now) stores up water, and the bitterest feuds of the countryside have had the bottom knocked out of them in consequence. Communities store up water, and see (or ought to see) to the guaranteeing of pure air for every man. In short, the place at which stand the fingers of the cosmic clock indicates that the money-game is too inferior for men of the Age of Magic to play in.

This then is the first consideration *i.e.* that the kingdom of Heaven is at hand. The Age of Magic is at hand. The *Great Theophany* with wealth unimaginable has opened. The Age of Peace bringing plenty has arrived leaving men free to ignore the entire question of *plenty* and causing the man who sets store on its accumulation to appear like one who, living by the water-main, blocks up his distressful dwelling with overflowing water-butts. Thus the men who still reckon 'goods' in terms of material possessions declare themselves to have an outlook: a mentality vastly inferior to that that is proper to the scientific attainments of the age they live in. Introduced to, and initiated in, the powers of the Gods, these men still think in terms of the spoils of the jungle: the *meum* and *tuum* of the starved and penurious: a classic instance of inability to rise to the implications of a rank thrust, from without, on those not prepared for the reception of it. Now for their state of unpreparedness for the greatness of the age men live in, the responsibility has, broadly, to be laid at the doors of the members of the priesthood who, adopting themselves into the ranks of the cosmic quality, have not made a sense of the value of quality *prevail*; have not maintained, indeed, any clear knowledge of its nature. For the priesthood has gone worldly; has become, that is, a contradiction in terms, a priest being 'other-worldly' by definition. And just as they (*i.e.* the priesthood) are responsible for the existence of the general grossness, so they alone can operate its removal. For a

man's words are organic with the man, and he who will utter the words that will end this travesty of human values must be a priest in the sense that he must be a man who has, in his own person, again set in honour, learning, poverty, chastity and the remaining supermanic virtues. For only a man with clean hands (clean of material possessions, that is), a pure heart and an illumined mind can tell men why personal riches (and, still more, why devotion of one's energies to the piling up of riches) are matters only for reproach. Only he who has freed himself of the ties that are making other men slaves can explain to men the degradation of their bonds. Only he can persuade men as to what, in human life, is truly worth while. A reformer must, therefore, be an *ebionite*. But now let us note a second consideration :-

In an age like the present that is involved in the transition from the sub-human *scale of values* represented by the money-standard to the truly human *i.e. superhuman* standard that expresses itself in terms of worship of the Good, the True, and the Beautiful, there exists, more than at any other time in the world's history, a need for an exhibition in force on the part of the priesthood of its character as the *order of the fathers* (and, equally, the *order of the mothers*). That is, the needs of the present age are of a sort that urgently call for a demonstration of the fact that the members of the priesthood, lifted clear as they are (or should be) of the narrowing personal preferences of the individual family, are the ritually adopted fathers and mothers *of all*, being expressly the vicars of the father-Christ and the mother-Cross who are the divine parents of all. Hence, when the priesthood fails to exhibit its essentially parental attitude towards the entire community, the latter is, as a community, *orphaned*.

Now an orphaned community, owing to the distressful nature of the state of being orphaned, contrives to get a false notion of the meaning of tragedy. For tragedy is, as we have seen, an account of the sacrificial travels of the Christ over the Cross : the travels of the saving Trekker over the saving Track. Tragedy is, indeed, an account of the phenomenon of the *brotherhood of man* in that the Christ-travels over the Cross bring into being the Cosmic Embryo in whom all natural entities are

linked up with one another as its cells. All of one kin, therefore, and all, by right, pledged to an exhibition of the brotherly kindness kinship begets, and all, by right, seeking to bring the Embryo itself on to its natural and triumphal conclusion. But, in mankind's now orphaned communities, what is tragedy? What is the nature of the motive that leads a man's steps to the water's edge under the certain knowledge that help for such as he is exists nowhere? What but, indeed, failure in the money-game? *That*, forsooth, is what 'tragedy' becomes in a plutocratic society! A child of an age that can tap infinite resources has lost his cockle-shells or his glass-beads. Someone has run off with the sour fruit he had thought to stuff himself with, and upon his soul has descended that despair that was originally designed to overtake men only when they had sinned against the brotherhood: sinned against kindness: sinned against the Cosmic Embryo with its implications and God-planned destiny. But were there true priestly fathers in the community: were there any 'mothers in Israel' to whom distressed beings might come as little children to a parent: what would happen in such a situation? What, indeed, but an immediate correction of the *scale of values* that could seriously value a matter so unimportant; and an equally immediate supplying of the material demands that, a moment ago, seemed incapable of satisfaction. For though the priest has no personal wealth, he has, or should have, within his reach the unlimited wealth of the properties of the church visible: properties of which the priesthood is the guardian: properties that render current and generally available all the world-wealth. Thus, unlimited material wealth must be recognised as inhering in the church identified as representing the entire community; also, *effective* wealth that, *viâ* the hands of the priest, is at the disposal of every member of the community at his every reasonable need, the result and intention of this being to deprive money of every meaning it has distinct from a mere convenience. The church invisible, the mother of all, speaking through her priestly representatives, would thus assert that she will not countenance or tolerate among her children any game that has *grown murderous*. And not merely murderous is the money-game, the money-idol

has been set up as a god and worshipped ; set up, that is, as an ultimate and absolute value ; set up, accordingly, as a challenge to the power of God. Accordingly, in her own name as well as in that of the happiness of her children, the Holy Ghost . the church invisible : proscribes the money-game : declares it *anathema* and demands its abolition at the hands of her ministers who are expressly charged to show no regard for those who are regards of money. Indeed, until these lovers of wealth have cast away from themselves this cancerous passion, they remain outcasts from God's house : from God's board : from the church-altar. For no man can serve both God and Mammon. No mystery therefore attaches to the scriptural passage about it being easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of Heaven. For the Holy Ghost : the wealth-bearing core of Heaven the Magic Ocean : is the mystic Host who provides every man's every repast. And she provides adequately. Hence, in face of the unmannerly behaviour of those of her guests who pile her board's necessaries in heaps before them in order to benefit by shortage at other parts of her table, her anger rises, and she makes it a point of honour with her ministers that they see to it these outrages on her hospitality shall cease ; that is, that mannerliness : order : shall reign. There is no question about plenty. God's riches are plentiful to infinity. But what men do lack is knowledge as to the proper modes of approach to these, and the energies of every human being in the whole world should be directed to the getting of this knowledge. That is, it is knowledge that spells wealth . that sets wealth flowing. All material increase is from Heaven, and if only she be correctly approached, she yields increase to infinity. What she asks from her children is that they shall learn how properly to take her wealth from her outstretched teeming hands. But, in to-day's existing gross form of society in which men maintain towards one another, anent a few paltry goods, the attitude of starved wolves roaming a frozen plain, the energy that ought to be devoted to scholarship and to the task of learning how to draw upon the infinite world-wealth (the task of learning ' magic '), is used up in the piling up of some one's foolish material pile that, itself, when it is deemed high enough,

merely leads its possessor (and his children and his children's children) to make haste to seize upon the ease that comes of the power to buy service and upon all the futile little pleasantnesses that constitute a materially well-provided man's way of wasting time. Thus, in that they keep men from the labour of learning, success and failure equally make fools of an age that has been caught up in the snare of the money-game. The Christian attitude towards the economic situation is accordingly plain and imperative, and admits of no compromise. It is that the acquiring of knowledge shall, with missionary fervour, be insisted on as the prime Christian duty of every individual, to the end that all material necessities shall speedily become as accessible to all men as air and water are now, and so shall be divested of their existing fictitiously-raised value. Men will thus be increasingly set at liberty to attend to what must ever remain mankind's sole serious business *i.e.* this same getting of knowledge that, ultimately, will lead to the unravelling of the deepest 'secrets' of God: the one activity addiction to which gives birth to a never-satiated pleasure. Christianity would thus harness mankind, at its full strength, to the service of a knowledge that, in its turn, would release men from the more 'menial' part of the labour of getting material possessions. This change Christianity would bring about by the authority of the code that goes under the name of *chivalry*. This is a code that, from the economic point of view, has nothing whatever mysterious in it. On the contrary, it is an extremely familiar code, being none other than that that operates behind what the world of sport calls 'playing the game.' Thus it is a code that, in the first place, forbids a player to play in a too inferior game; and, in the second place, requires from him the recognition that the better player, playing with an inferior, shall himself play under a handicap. In fine, the Christian type of economic morality here advocated is one that demands a substitution, throughout the length and breadth of human affairs, of the spirit of chivalry for the spirit of the jungle. Hence the meaning of the watchword indicative of its attitude *i.e.* *noblesse oblige*: the attitude that presumes that man to be greatest who is readiest *to serve*: the man who, like the Suffering

Servant who is his model, shoulders always the heavier end of the burden. Christian economic morals thus spell chivalry broadened out to penetrate every activity of human existence : the chivalry that will not countenance the holding of superior advantages by the strong and well-equipped in the presence of the weak or needy : the chivalry that regards the man who counts his worth in terms of material possessions as ordinary men would a savage who grounded his prestige on his new-gotten string of beads or bottle of poisonous liquor.

Now the Christian *philosophy of values* sketched in the foregoing is only a fragment of the entire Christian philosophy on the subject, limited as it is merely to an account of the effect on the Christian laity of the existence of a Christian clergy capable of living up to the cosmic rank Christian cosmology marks out for it. This effect we have shewn to consist in an exchange of a *vulgar* standard for an *aristocratic* : of the ' many possessions ' standard with its fleshpots for the cultural standard with its ever-deepening, world-illuminating knowledge. However, although, in this exchange-process, the clergy would lead the way, the exchange itself would not indicate what the highest Christian *standard of values* means for the clergy itself, this exchange being merely a secondary reflex effect upon the laity of what the supermanic standard is for the superman *i.e.* the cleric. Now what the supermanic standard means for the priest we have already given some indication of in the chapters on the kingdom of Heaven and we shall not pursue that side of the matter here further. One matter, however, there is arising directly out of what the highest supermanic good means for the priest, that, touching equally the lives of priests and laity, ought not here to be passed over entirely. It is a matter connected with the third of the three great—and recognised—categories of the ' aristocratic ' goods *i.e. the Good (i.e. the pure and the kind), the True (i.e. learning in its widest sense), and the Beautiful.*

Now what we are here about to suggest is that that curious and distinctively human experience of slipping under the yoke and spell of beauty is a matter the religious *scheme of values* cannot fail to take account of in that the origin of the sense of the

beautiful resides in the fact that beauty is a prime factor in the final religious view of things *i.e.* the messianic. To explain, let us ask: what is the nature and secret of beauty? The answer is that beauty is a spell. Beauty is hypnotic. Always, in an aesthetically-tinged experience, there is a characteristic sense of arrest: a sense of something static: a poise. One means, beauty is an experience in which we are, before all else, *held*,¹ the flow of perceptual activity, ordinarily characterised by change and development of sensation, here becoming subject to a *pause*. Always, a sense of contemplative rest, hypnotic in character and describable as *fascination*, is associated with a genuinely aesthetic pleasure. For not merely do we linger over the beautiful: the beautiful is that that makes us linger by placing our perceptual forces under a spell. Now this very word 'spell' affords a clue to the ultimate meaning of beauty. For the travels of the Time-Christ spell out a spell and make the Christ the world-hierophant. That is, the Christ spells out the world-monogram consisting in the *sign of the cross i.e.* the cyclic *Chi-Rho* that forms the mainline of the logos or cosmic law of motion. Thus the great logos-cross itself is a spell. The grail-logos-cross is the spell of spells, throwing men into an entranced state under which they see visions of the world that is absolute. Now this master spell-caster: the Holy Ghost: is Ancestral Memory, and under her influence the mind recollects the past. Especially does it recollect that far-off moment in the past of the great *world-pause* when all souls stood, entranced, before the throne of God looking upon the whole meaning and purpose of the world and their share and place in it. Hence the reason that the form of the beautiful seems always to remind us of something: something, somewhere, long ago. Hence, too, the heart-ache that so often seems to underlie the apprehension of beauty. It is the ache of home-sickness: the nostalgia of the senses for the place known to the human soul before it put on the Time-robe to become flesh and human. Hence, too, the inhibitory quality attaching to beauty. For beauty, born of the soul's memory of its far-off home from whence the world has

¹There is a 'physical' explanation of this arising out of the nature of the constitution of perceptions. We cannot however go into this aspect of the matter in this present connection.

come, is the memory of the beauty of the Head of the Order : the beauty of Alpha and Omega. But Alpha and Omega imposes on the entire world *immobility* : staying even Time the unstaying. A touch-me-not character therefore belongs to all beauty and is characteristic of every spell. Move, and the spell is broken. It is therefore only in consequence of the perverted tastes of an age that equates ' the good ' with material possessions heaped up and hugged that beauty is seen as something to be appropriated personally to oneself. Beauty is an atmosphere descending on one from without : an ungraspable, containing and enfolding influence. Hence this indeputable duty of a priesthood *i.e.* to see that men's dwelling-place, the earth, shall retain its beauty and that the children of earth shall not pass their days as they now do as children hopelessly in exile. Hence, too, one positive means by way of which every man may pursue the great utilitarian end of saving alive his (conditionally) immortal soul. For to have it said of a man, at the Great Judgment, that he has sought to augment the sum of beauty in the human world, must count for much in the rating of the worth of his soul, and, hence, towards the maintaining of its place in the Great Row of the logos series.

BOOK III

THE DOCTRINE OF THE GREAT YEAR

CHAPTER XX

THE *PLAN OF SALVATION'S* CRITICS

In the remaining chapters of this volume we propose to turn back to consider certain objections that have been brought against the broad outlines of the Christian *plan of salvation* in the form in which pagan and early Christian thought presented it under the name of *palingenesis*. For *palingenesis*: the doctrine of the Great Year: the 'Christian' *plan of salvation*: formed a dominating conception of Greek thought from the moment the latter moved into the clear light of history down to the close of the Hellenic period. Necessarily, considering that the plan is nothing other than the conception, translated into plain qualitative terms, of the mythological notion that presents itself as the Egyptian Maat, the Vedic Rita, the Chinese Tao, the Persian Asha, the Babylonian Nin-ki-gal, the Hebrew Torah, the Greek Vesta, Anangke, Moira, Lachesis, Kore, Athene, Ariadne, Daphne and a host beside. Nevertheless, this very great and universally distributed primordial religious conception was written out *qualitatively* in such an imperfect way that later Christian culture failed to recognise the conception as its own conception of the *logos-cross*, and committed the catastrophic blunder of rejecting it. Besides, Christian theologians have not been alone in finding the difficulties attendant on the doctrine of *palingenesis* insuperable. Poets, scientists and scholars in great numbers have been at one with them in considering it so. It is, therefore, imperative these difficulties should be looked into.

The supposed defects of the *plan of salvation* (dogma of the Great Year) have to do with what the plan essentially is *i.e.* the scheme for the resurrection of the body: the scheme for a renewal of now-existing mortals' lives in the flesh in a world still to come: the scheme designed to confer upon mortal bodies a qualified form of the permanency characteristic of the divine immortals. Now, needless almost to say, men do not dislike the idea of a resurrection. Quite the contrary. Hence their inevitable pre-disposition to look upon the doctrine of *palin-*

genesis favourably. But what they dislike in the doctrine of the Great Year is the kind of resurrection that (supposedly) it offers them. For, in respect of any doctrine of the resurrection, the heart of man stands out obstinately for conditions, insisting that, for a resurrection to be worthy of the name, it must satisfy certain human longings. In the first place, the future coming-to-life-again in the flesh of a mortal who has died must be a coming-to-life-again of the self-same person who exists here and now. And this same person must be reinstated among his own things, friends and relations :

“ It is an old belief

That, on some solemn shore,

Beyond the sphere of grief,

Dear friends will meet once more

Beyond the sphere of time,

And sin, and fate's control,

Serene in changeless prime

Of body and of soul.

That creed I fain would keep ;

That hope I'll not forego ;

Eternal be the sleep,

Unless we waken so ”

In the second place, the resurrected individual must not be called upon to go through an exact repetition of his present life's experiences. He must be accorded a truly new chance in a new life, finding himself in a mesh of circumstances that, while not at all freeing him from trial, yet shall vary the trial's *form*.

In the third place, 'free-will' (*i.e.* that freedom of choice as regards alternative courses of action that is the indispensable basis of morality) shall not find itself interfered by the character of the *plan*.

Now, against the first condition above laid down, the old-world doctrine of *palingenesis* was deemed to sin badly. Thus (at least in one of the forms in which it was taught) the doctrine was held not to be resurrective enough. The form in which Empedocles, for instance, was said to have taught it, and also certain Stoics, erred in this regard. For this form of the doctrine of *palingenesis* was (so it was said) one that declared the resurrection to be a resurrection merely of *similar* individuals, not of *identical*. Accordingly, this doctrine was, justifiably,

held not to constitute a resurrection-doctrine in any genuine sense. But the doctrine was preached in another form that erred in the opposite direction; for it taught that the *plan* promised a resurrection so complete that men's minds staggered at the bare thought of the monotony of it all. Shelley, for instance, whose joyous closing chorus of the *Hellas* we could call 'The Chant of the Plan of Salvation,' suddenly, this thought occurring to him, changes his note utterly:

" The world's great age begins anew,
The golden years return,
The earth doth like a snake renew
Her winter weeds outworn . . .
A brighter Hellas rears its mountains
From waves serener far
A new Peneus rolls his fountains
Against the morning star . . .
A loftier Argo cleaves the main
Fraught with a later prize
Another Orpheus sings again
And loves, and weeps, and dies .
Another Athens shall arise
And, to remoter time,
Bequeath, like sunset to the skies,
The splendour of its prime . . .

But: must *everything* return? Must hate and death return?
Must *all* return?

" Cease; drain not to its dregs the urn
Of bitter prophecy.
The world is weary of the past.
Oh might it die, or rest at last."

This is the objection that still discredits the *plan of salvation* on all hands. For instance, Professor Eddington, in one of his latest works, with airy lightness dismisses what he terms 'Phoenix-theories,' and stoutly declares himself 'an evolutionist, not a multiplicationist.'

" I would feel more content that the universe should accomplish some great scheme of evolution and, having achieved whatever may be achieved, lapse back into chaotic changelessness, than that its purpose should be banalised by continual repetitions."

A similar attitude is adopted by Mr. Edwyn Bevan in his *Later Greek Religion*:

¹A. S. Eddington. *The Nature of the Physical World*. p. 86.

"Beneath¹ all its Greek philosophical trappings, Christianity was something profoundly different and remained essentially Hebraic. It believed in a purpose of God for the world, a movement of the world-process from God's initial mighty act of creation to the ultimate kosmic triumph of the kingdom of God. The chief Christian creed did indeed come to embody a technical term of Greek philosophy, but for the most part it is a statement of certain things done at a particular moment of human history. That belief in the transcendent importance of particular historical events is Hebraic, not Greek. There is no greater mistake than to say that the Christian creeds show that Christianity had lost its original Hebrew character and become a Greek mystery-religion. Neither Greek mythology nor Greek philosophy nor Greek mystery-religions had a hope for the world. A hope for the individual of his escape to the divine world, perhaps; but not hope for the world. The world-process was not leading anywhere. The Stoics more than any school insisted that everything which happened was determined by providence, by supreme reason; yet they stultified such a belief by their doctrine of the eternal recurrence. The process in each kosmic period did not show any progress to greater good, but simply ended in a conflagration; and then, after a time, the same, or a very similar, process began over again. One can hardly speak of a purpose in the case of the Stoic God, though one may speak of a world-plan—a plan run off over and over again, like an eternally repeated gramophone record. In a Stoic of the noble temper of Marcus Aurelius the depression of spirit which such a view entailed comes into clear evidence—he is haunted by the idea of the futile recurrence of everything, the infinite tedium of human history. The Hebrew God has a purpose, human history is the series of His wonderful world of power and love, and everything is moving to an end unspeakably glorious. That declaration Christianity repeated to the Greek world and it came as something really new. The Greek world ended by believing it, or professing to believe it."

Incomprehension could scarcely go further. And in a footnote² to this, Mr. Bevan applauds Professor Rickert ("perhaps the most eminent living German writer on the philosophy of history") for the following:

"Precisely³ in this uniqueness, this incomparableness of the object, reside all our feelings and standards as to the ultimate worth of anything and of all things. And even the totality of the historic process derives its worth for us from its unrepeatableness. Indeed, it was this principle of uniqueness—a unique fall, a unique redemption, a unique life's trial here, and a unique judgment hereafter—which decided the victory in favour of the Christian philosophy in its patristic stage and form, as

¹E. Bevan. *Later Greek Religion*. Preface. p. xxxvi.

²*Ibid.* p. xxxvii.

³*Ibid.* Note.

against Hellenism, with its ever-increasing insistence upon the universal and indefinite repetition, or, at least, repeatableness."

These writers appear to have no notion that, just what Greek religion was, *that* Hebraic religion itself was before it gave up its character *as* religion (for there is only one religion *i.e.* that consisting in belief in the findings of the science of the two *first principles*) by falling foul of the two main world-trinities (the cosmogonic and the Eleusinian-Christian) that embody the teachings of the world-wide 'mystery religions.' That is, they are unaware that, prior to its distortion and travesty in the interests of masculinist monotheism, Jewish religion was simply the world-wide religion of the Time-Christ and his Cross: the religion, that is, of the 'Greek' *plan of salvation* or doctrine of the Great Year that grounds the world-belief in the *resurrection of the body* in the nature of the *plan*. Accordingly, their comparisons and contrasts are destitute of all foundation. *Palinogenesis* is all the world's religion—that is, in so far as the world has any. It is historic Christianity, for instance, as much as it was Hellenism and primitive Judaism. Hence the total lack of comprehension in the following from Professor Duhem (in whom, however, all error on this subject counts as nothing weighed against the zeal with which he has collected the views of the ancients on the subject from Anaximander and Herakleitus down to the writers of the middle ages):

"We¹ have just related the story of the first struggle that took place between the physics of the ancients and the teaching of the Catholic doctors. This first skirmish shows us, in advance, the character of the long war, broken only by limping and ill-founded truces, that, down to the end of the thirteenth century, was about to be waged between these two adversaries. For all the Hellenic cosmologies are, in the last resort, theologies. At the core of every one of them, we find religious dogmas, no matter whether these dogmas have been accepted as axioms representing discoveries due to intuition (which is the opinion of Platonism and neo-Platonism), or as the last findings of an analysis that, as its point of departure, takes the findings of sense-experience (which is the opinion of the Aristotelians). Moreover, the tenet that forms the essential part of all these dogmas is one that, in every Greek philosophic system, is one and the same. This is the tenet to the effect that the heavenly bodies are divine: that these are the veritable gods. Hence, eternal and

¹P. Duhem. *Système du Monde. Histories des doctrines cosmologiques de Platon à Copernic.* II. 453.

incorruptible in themselves, they know no change save that of perfect movement: regular movement in a circle, while, by such movement, they regulate, with the utmost measure of determinism, all that train of events of which the sublunary world is the theatre. But modern science took its birth (one might say) the day when the truth was proclaimed that the self-same laws rule over heavenly movements and sublunary movements equally: over the revolution of the sun and over the rise and fall of the tides, and the fall of weight-endowed bodies. But, in order for such a truth as this to be seized, it was necessary that the stars should be degraded from their rank as divinities that antiquity had ascribed to them. That is to say, what was necessary was a theological revolution, and this revolution was destined to be achieved by Christian theology. Thus the light of modern science was lit by a spark emitted in the clash between Hellenic paganism and the theology of Christianity."

The clue to Professor Duhem's bewilderment is furnished by a couple of his own sentences:

"All the Hellenic cosmologies are, in the last resort, theologies. At the core of every one of them we find religious dogmas."

Well, what other would one expect to find at the core of a cosmology? For what *is* cosmology but the story of how the cosmos (*mundus*: nature) has been evolved out of its two divine elements: out of the two, supra-mundane, supernatural, creative, parental *Gods*? One means to say, what *is* a cosmology but an elaboration of the religious dogma of the cosmogonic trinity? However, let us now return to the subject of the faultiness of the qualitative statement (as distinguished from the mythological statement, that is) of the doctrine of *palingenesis*. More particularly, let us show how it was Hellenism itself that opened the ball of criticism on this. For there was most anxious scrutiny and criticism of the dogma of the *plan of salvation* long before the emergence of historic Christianity and *its* criticism of it; but between the two critical attitudes there remained this difference *i.e.* that, where the Greek and Hellenistic ages were too deeply *Christian* in the absolute sense to advocate the dogma's rejection, the Christian critics, unaware of its relation to their own statement of religion, had no saving scruples:—

As was pointed out above, classical thought presents itself as governed by the doctrine of the Great Year from the very beginning of its career as known to history. And this doctrine it possessed, from its scientific beginnings with Anaximander,

pupil of Thales, not only in the mythological forms inherited from the remotest past, but in a qualitative form. Indeed it possessed a couple of qualitative renderings, each of these, however, so thoroughly objectionable that pagan opinion itself was torn between what seemed to be an impossible choice. This was between that version of the resurrection dogma that taught the latter to be merely a resurrection of *similar*s, and a rival version that taught it to involve a repetition of this world's every particular so complete that anything that had ever once been must inevitably recur again and again for ever and for ever. This second version contended that, because the cosmic logos-cross is eternal and for ever the same, and the 'runner' who overruns it *i.e.* the Time-stream, is eternal and for ever the same, the product (*i.e.* nature) of the runner's run must eternally be the same. This view Simplicius, the neo-Platonist commentator, quotes Eudemus (Aristotle's successor) as associating with certain Pythagoreans :

" But,¹ one will ask, will the same Time thus reproduce itself identically, as some say, or will it not ? For we speak of the *same* Time in various senses . . . But, if one may believe the Pythagoreans in the matter, it is the self-same thing [absolutely] identical from the numerical point of view, that must be reproduced. Thus, I, for instance [according to these particular Pythagoreans], shall relate to you again this self-same story. Once again I shall hold in my hand this self-same staff ; and you, once again, will all be sitting exactly as you are now ; and similarly with everything else. Whence it is reasonable to say that Time will be numerically the same, and that, whether we consider one only of these movements or a great number of them, we shall be treating of one and the same succession of events ; for the number that is the measure of all these movements will be one and the same. All things, including Time, will be identical."

Now the appalling monotony and hopelessness of this version of the *palingenetic* doctrine made it that any opposing view had power to attract subscribers. Unfortunately, the opposing view differed so radically from it as to amount to a denial of the resurrection. Tradition declared this to have been Empedocles' view. If, therefore, we style (very broadly) the former view the 'Pythagorean,' we can style (equally broadly) the second as the 'Empedoclean.' Thus, Simplicius puts it on record that :

¹Eudemus. *Physics*. Bk. iii. From Simplicius's *Commentaries on the first four books of Aristotle's Physics*. Ed. Diels. pp. 732-733. See Duhem. *Système du Monde*. I. 79.

“Empedocles¹ affirms that what is engendered anew is not the same thing as that that had been destroyed, except from the point of view of the species [*i.e.* of the kind; of the type].” That is, no Empedocles will be re-born in the world to come, but a being precisely like the present Empedocles and implicated in a precisely similar set of circumstances: an Empedocles, in short, in everything except identity. Accordingly, upon examination, this second presentation of the doctrine of the Great Year attributed to pagan culture turns out to have achieved almost the impossible *i.e.* that of being a degree worse than the first presentation. For, taking away all prospect of a resurrection in any meaningful sense, it affirms that completeness of repetition for ever and ever of all the circumstances of this present world with all its known miseries, inadequacies and errors.

However, as we have said, these two blundering statements of the most important dogma in human religion did not lead the classical world to abandon the dogma. On the contrary, they led to a third statement: one that, while rejecting the worse part of both, retains the better. For instance, many of the Stoics (to whose entire science the doctrine of the Great Year was indispensable) held by this third view. Yet even the Stoics were widely divided on the subject. That is, while all Stoics upheld the dogma of the plan of salvation (doctrine of the resurrection), when it came to the point of stating what this doctrine consisted in precisely, they made varying statements. This is made clear by writers like Alexander of Aphrodisias, Plutarch, Nemesius and Origen. As to the question in general, Plutarch shows them deeply pre-occupied over it. He seems however to associate them with the ‘Empedoclean’ view:

“They² [the Stoics] ask how, when the plurality [succession] of worlds is asserted, it is possible to maintain a fatal destiny and a divine providence otherwise than by a recognition of several Jupiters.” And Plutarch comments:

“If there be inconvenience in admitting many Jupiters, their opinion appears even more absurd when one considers that they imagine there will be suns and moon, Apollos, Dianas, and Neptunes innumerable, in the innumerable revolutions of worlds.”

¹Simplicius. Commentary on Aristotle's *De Coelo*; in Arist. lib. I. cap. x. Ed. Karsten p. 133. See Duhem I. 76.

²Plutarch. *Why the Oracles have ceased to give answers.* xxix.

Simplicius depicts them as holding by the 'Pythagorean' view :

"The¹ Stoics say, indeed, that, by *palmingensis*, a man will be born who will be the same as I. They also ask themselves, very rightly, whether I shall then be numerically the same as I am now *i.e.* whether I shall be the same by essential identity, or whether I shall be different owing to the fact of my appearance in a world other than the present." Alexander of Aphrodisias also associates them primarily with the 'Pythagorean' view :

"According² to them [the Stoics], there must, necessarily, after the death of Dion, occur the separation of the body and soul of him who was called by the name of Dion. They think, in fact, that, after the conflagration, all things in the world will be created anew and will be numerically the same, so that such and such a man will, once more, be the same as he was before, and that he will again be born in that new world."

The author then proceeds to give the opinions of the founders of the Stoic school *e.g.* that of Chrysippus, who gets at the truth of the matter by taking the best out of both alternatives. For Chrysippus teaches that, while the individual in the next world will be the *same* individual, differences are bound to occur in the net of circumstances in which he finds himself. Chrysippus thus avoids, at once, the dismaying monotony of the 'Pythagorean' view, and the virtual denial of the conception of the resurrection implicit in the 'Empedoclean' :

"They say . . . that the particular men who will come into existence later will differ in relation to those who existed formerly by differences involving extrinsic accidents only. such differences as, for instance, during his lifetime, Dion could be affected by that leave him the same as he was in that they do not make him into a different individual. Dion may, for example, in early life, have had warts on his face that afterwards disappeared; but this would not turn him into another man. Such are the differences, they say, between men of the one world and those of the other."

On this general situation, Duhem comments :

"If³ we wish to obtain a complete idea of what the *theory of Time* was in ancient philosophy after Aristotle, we must inquire into this belief in the *periodicity of the cosmos* or hypothesis of the Great Year. We have seen how this belief and this hypothesis was almost universally held amongst the Greeks before the time of Aristotle . . . [and] . . . at the

¹Simplicius. *In Arist. Phys.* V. iv.

²Alexander of Aphrodisias. *Commentaria in Aristotelis analytica prioria* I. 1.

³Duhem. *Système du Monde*. I. 275 ff.

death of Aristotle the various philosophic schools of Greece were almost all at one in the belief in an eternal world that, at rigorously constant intervals, goes out of existence to take on again, an infinite number of times, the same living state as before. More, as we saw above, certain foreign influences came, about this time, to strengthen Greek thought in this view. For instance, Berosus had made known to the Greeks the Chaldean speculations on the doctrine of the Great Year. Now, as to the views of the Stoics, Simplicius, whenever he has reported to us the beliefs of Herakleitus and of Empedocles concerning the Great Year, has been at pains to add that the Stoics had, later, adopted these beliefs. Other and more detailed witnesses shall now confirm him. Thus *Stobaeus* and (more especially) *Eusebius* have preserved for us what *Arius Didymus*, a Stoic grammarian, related concerning the teachings of Zeno of Citium (who flourished at end of fourth century B.C.), Cleanthes and Chrysippus (third century B.C.) in respect of the Great Year."

Thus Eusebius, quoting Didymus, writes :

" But¹ the oldest of this sect [Stoic] are of opinion that all things are changed into ether, when at certain very long periods all are resolved into an ethereal fire. . . . But from this it is manifest that Chrysippus has not accepted this confusion in reference to substance (for that was impossible), but only that which was meant as equivalent to change. For the term destruction is not properly understood of the great destruction of the world which takes place in long periods by those who hold the doctrine of the dissolution of the universe into fire, which they call conflagration, but they use the term destruction as equivalent to change in the course of nature. For it is held by the Stoic philosophers that the universal substance changes into fire as into a seed, and coming back again from this, completes its organisation, such as it was before. And this is the doctrine which was accepted by the first and oldest leaders of the sect, Zeno [of Citium], Cleanthes, and Chrysippus. For that Zeno [of Sidon] who was the disciple and successor of Chrysippus in the school is said to have doubted about the conflagration of the universe. The universal reason [*i. e.* the world-mind *nous* : the *logos*] having advanced so far, and a common nature [the same] having become greater and fuller, and having at last dried up all things and absorbed them into itself, finds itself in the universal substance, having gone back to the condition first mentioned, and to that resurrection which makes the Great Year, in which takes place the restitution [of breath] from itself alone to itself [Jung] again. And when it has returned, because of an arrangement such as that from which it began to make a similar organisation, it, according to the world-reason [*logos*], follows the same course again, so that such periods go on from eternity and never cease. For it is not possible for *all* things to have a cause of their beginning, nor of that which administers them. For under things created there must lie a substance

¹Eusebius. *Praep. evang.* XV. xviii. and xix.

of a nature to receive all the changes, and the power that, out of it, created them. For as there is, in our case, a certain kind of creative nature, there must, of necessity, be something of the same kind in the world also, something uncreated; for there cannot be a beginning of creation in the case of this nature; and in the same way as it is uncreated, it is also impossible for it to be destroyed, either by itself, or by anything external that would destroy it "

That this doctrine was held by the Stoics in general we know from other sources. Aetius,¹ for example, writes:

" They² say that the organisation of the universe subsists eternally, that there exist certain periodic times at the term of which the same things are all engendered anew and in the same way, at the end of which the same disposition and the same organisation of the world will be unfailingly re-established "

Now, considering that the Stoic philosophy was the prevailing form of philosophy in the centuries just prior to the beginning of the Christian era, we may rest assured that the Greeks were quite as much alive to the difficulties attendant on the conception of the Great Year as were the Christians later, *even though* they refused to be deterred by them. And, indeed, at the outset, the Christians themselves did not offer to the notion that unitedly hostile front that the orthodox Church ultimately decided was the most convenient. A precious sentence let fall by Nemesius, bishop of Emesa in Syria, that fortunately escaped the censor, tells us that there were Christians even in his day (*i.e.* about the end of the fourth century) who understood correctly the bearing of the plan of salvation (doctrine of the Great Year) on the religion of Christ and the Cross:

" Certain³ Christians," says Nemesius, " hold that the resurrection has to be regarded as a matter bound up with *the renewal of the universe as a whole.*"

What this renewal involves Nemesius himself describes as follows:

' When⁴ each of the wandering stars returns exactly in longitude and latitude to the point of the heavens where it was when the world was first created, they will produce, the Stoics say, at the end of well-defined periods, a conflagration and destruction of all things. Then, when the stars begin anew the same course, the world will be created

¹Fl. A.D. 350.

²*Placita*. II. iv.

³Nemesius. *Concerning the nature of man*. ch. xxxviii.

⁴*Ibid.* ch. xxviii.

anew ; and the stars, following once more the path they traced before, will cause everything which took place in the preceding epoch to take place again in a precisely similar manner. Socrates will exist once more ; Plato likewise and every man also with his friends and fellow citizens. Each will suffer the same things and handle the same things. Every city, every field will be restored. This reconstitution of the universe will occur, not once, but a great number of times ; or, rather, the same things will be reproduced indefinitely and ceaselessly. As to the Gods—who are not subject to destruction—it will suffice for them to have witnessed a single one of these periods in order to know everything that is to take place in later periods. Nothing will occur, in fact, that is foreign to what has happened once ; everything will reproduce itself in an identical manner without any difference whatsoever, and this down to the very smallest item."

But Nemesius himself, like St. Augustine later, stoutly denies that this world-renewal has any connection with the Christian resurrection :

" Such¹ persons strangely deceive themselves ; the very words of Jesus Christ teach us that the resurrection will take place but once ; that it will not be re-enacted in every periodic revolution, but will take place in response to the play of the voluntary power of God."

A couple of centuries earlier, however, philosophic Christians like Minucius Felix (the earliest known Christian apologist) and Clement of Alexandria, while they resisted this ' pagan ' doctrine, did so only on the ground of the priority of the Mosaic account of the Flood. The pagans had, they said, borrowed their flood-story from Moses, and had, incidentally, twisted and distorted it. And about the end of the third century another Christian Father, Arnobius, exhibits opinions that lean definitely towards the *palingenesis* conception. In his work *Adversus Gentes*, Arnobius touches upon the problem of evil in the large way (not, however, keeping clear of the ideas of astrology) that brings morality into touch with the cosmic scheme of things :

" But if,² say my opponents, no damage is done to human affairs by you Christians, whence arise these evils by which wretched mortals are now oppressed and overwhelmed ? You ask of me a decided statement, which is by no means necessary to this cause. . . . And yet, that I may not seem to have no opinion on subjects of this kind, that I may not appear, when asked, to have nothing to offer, I may say : What if the

¹Nemesius. *Concerning the Nature of Man.* xxxviii.

²Arnobius. *Adversus Gentes.* I. vii. 8.

primal matter that has been diffused through the four elements of the universe contains the causes of all miseries inherent in its own constitution? What if the movements of the heavenly bodies produce these evils in certain signs, regions, seasons, and tracts, and impose upon things placed under them the necessity of various dangers? What if, at stated intervals, changes take place in the universe, and, as in the tides of the sea, prosperity at one time flows and at another time ebbs, evils alternating with it? What if those impurities of matter that we tread under our feet have this condition imposed upon them, that they give forth the most noxious exhalations, by means of which this our atmosphere is corrupted, and brings pestilence upon our bodies and weakens the human race? What if—and this seems nearest the truth—whatever appears to us adverse, is, in reality, not an evil to the world itself? And what if, measuring by our own advantages all things that take place, we blame the result on nature through ill-formed judgments? Plato, that sublime head and pillar of philosophers, has declared in his writings that those cruel floods and those conflagrations of the world are a purification of the earth; nor did the wise man dread to call the overthrow of the human race its destruction, ruin and death: a renewal of things, and to affirm that a youthfulness, as it were, was secured by this renewed strength."

Opposition definitely shows itself in the criticisms of Origen. Yet, even here, the opposition is not absolute. Thus, while Origen, sensibly enough, will yield no adhesion to the doctrine in the form that urges the resurrection of the absolutely identical (the form Eudemus attributed to the Pythagoreans), holding this to be a proposition utterly incredible, he yet thinks it not inconceivable that the Time-cycles should repeat themselves in a general way that admits of the introduction of difference here and there. Origen was prepared, that is, to consider the dogma in the form Alexander of Aphrodisias asserts Chrysippus to have taught it. The reading Origen here gives of it is the 'Pythagorean':

"What¹ these persons say is much the same as if one were to assert that, if a medimnus of grain were to be poured out on the ground, the fall of the grain would be, on the second occasion, identically the same as on the first, so that every individual grain would lie for the second time close beside that grain where it has been thrown before, and so the medimnus would be scattered in the same order, and with the same marks as formerly; which certainly is an impossible result with the countless grains of the medimnus, even if they were to be poured out without ceasing for many ages. So, therefore, it seems to me impossible for a world to be restored for the second time, with the same order and with the same

¹Origen. *Contra Celsum*, II. iii.

amounts of births, and deaths, and actions ; but that a diversity of worlds may exist, with changes of no unimportant kind, so that the state of another world may be, for some reasons, better [than this] and for others worse, and for others again intermediate. But what may be the number or measure of this I confess myself ignorant, although, if any one can tell it, I would gladly learn."

But, as one may see, Origen was familiar with the doctrine in more than one form. It is, for instance, the 'Empedoclean' view of certain Stoics he states when he says :

"Celsus says that it is only the course of *mortal* things that, according to the appointed cycles, must always be the same in the past, present and future ; whereas the majority of the Stoics maintain that this is the case not only with the course of mortal, but also with that of immortal things, and of those whom they regard as gods. For, after the conflagration of the world, which has taken place countless times in the past, and will happen countless times in the future, there has been, and will be, the same arrangement of all things from the beginning to the end. The Stoics, indeed, in endeavouring to parry—I know not how—the objections raised against their views, allege that, as cycle after cycle returns . . . Socrates [for instance], will not live again, but one altogether like Socrates, who will marry a wife exactly like Xanthippe, and will be accused by men exactly like Anytus and Meletus. I, however, do not understand how the world is to be always the same, and one individual not different from another, and yet the things in it not the same, though exactly alike."

Here, however, it is the 'Pythagorean' view he presents :

"The¹ disciples of the Porch assert that, after a period of years, there will be a conflagration of the world, and, after that, an arrangement of things in which everything will be unchanged as compared with the former arrangement of the world. Those of them, however, who evinced their respect for this doctrine, have said that there *will* be a change, although exceedingly slight, at the end of the cycle, as compared with what prevailed during the preceding."

And, naturally, Origen repeats the Christian claim about the priority of the biblical Flood-legend :

"Whether,² then, there are cycles of time, and floods or conflagrations, that occur periodically or not, and whether the Scripture is aware of this, not only in many passages, but especially where Solomon says : 'What is the thing which hath been ? Even that that shall be. And what is the thing which hath been done ? Even that that shall be done,'³ belongs not to the present occasion to discuss. For it is sufficient only to observe that Moses and certain of the prophets, being men of very great

¹Origen. *Contra Celsum*. IV. xii.

²*Ibid.*

³*Eccles.* I. 9.

antiquity, did not receive from others the statements relating to the future conflagration of the world, but, on the contrary (if we must attend to the matter of time), others, misunderstanding them, and not enquiring accurately into their statements, invented the fiction of the same events recurring at certain intervals, and differing neither in their essential nor accidental qualities. But we do not refer either the deluge or the conflagration to cycles or planetary periods; we declare the cause of them to be the extensive prevalence of wickedness and its consequent removal by a deluge or a conflagration "

However, Origen puts his finger on the one issue that any modern advocate of the *plan of salvation* must take account of before he can say that all these objections brought against *palingenesis* are negligible. It is the *moral* issue :

" I¹ do not understand by what proof those can maintain their position who assert that worlds come into existence that are not dissimilar from each other, but in all respects equal. For, if there is said to be a [coming] world which will be similar in all respects [to the present], then it will come to pass that Adam and Eve will do precisely the things which they did before; there will, a second time, be the same deluge, and the same Moses will again lead a nation numbering nearly six hundred thousand out of Egypt; Judas will again, a second time, betray the Lord; Paul will, a second time, guard the garments of those who stoned Stephen; and everything which has been done in this life will be repeated—a *state of things which, I think, cannot be established by any reasoning, if souls are actuated by freedom of will, and maintain either their advance or retrogression according to the power of their will. I or souls are not driven on in a cycle which returns after many ages to the same round, so as either to do or desire this or that; but at whatever the freedom of their own will aims, thither do they direct the course of their actions* "

To the consideration of this objection, along with others, we here proceed.

¹Origen. *De Principis*. II. iii. 4-5.

CHAPTER XXI

THE EVERLASTING LEGATEE

The first objection can be put in the form of the question :

How can Time resurrect identity-retaining souls without becoming involved in the monotony of an interminably-repeated gramophone-record ?

Or in the converse form :

How can change supervene upon the sum of events of which souls form a part and yet leave the identity of souls themselves untouched ? Now, for answer, let us turn to one of the best known of psychological laws *i.e.* that that says living beings can never twice exactly repeat a given experience. We read a poem : the effect is such and such. We read it again, and, necessarily, in virtue of the bare fact of repetition, the second effect is different from the first. Or we put on a gramophone-record itself ; the effect is such and such. We repeat it, and the physiological and mental responses to it are recognisedly different. We go for a walk ; the experience has a quite definite quality. We take the ' same ' walk the following day : its quality is quite different. And so on, endlessly. Even the road itself has altered. As the followers of Herakleitus used to say : *a man cannot step into the same river twice* ; and even gramophone-records know the effects of ' legitimate ' wear and tear.

Now, this truth about the *non-repeatableness* of experiences (non-repeatableness of motor-schemes written out on living tissue), modern psychology expresses under the assertion that living matter does not yield a similar *reaction to a stimulus* twice, the bare repetition of the stimulus serving to alter the body's re-acting energies. Every stimulus produces accordingly a unique ' physiological ' change in the matter stimulated. However, what we are now going to claim is that the *reactions to stimuli* made by living matter represent not so much the reactions of living matter as those of one of the sub-material constituents of living matter to the other. One means, the phenomenon of *irritability* can only be explained in terms of the *sub-material* structure of living matter : the structure that, as this philosophy holds, is so different from that of inert matter, ' consciousness '

being the outward and visible sign of this inward structural difference. What one is implying is the position that was stated in *chapters xii* and *xiii* of this work *i.e.* that consciousness has its explanation in the sub-atomic differences that distinguish living matter from inert, these being of so marked a sort that they put living matter in a material category quite by itself. The immediate contention therefore is that *conscious reactions* are essentially 'soul' reactions: the reactions of the soul to the invasions that are made into it by spirit; while these invasions themselves are the conditions of living matter's very existence; for they have as their prototype the penetration of the psychic core of the *ovum* by the spiritual essence of the *spermatozoon*; that particular penetration, that is, that constitutes sexual fertilisation on the lower organic level. One can thus regard every *ovum* as a packet containing a characteristically three-dimensional nodule of Space *.e.* a psychic proton: a soul-seed: a daemon: a *ker*; and every *spermatozoon* as a packet containing a 'uni-dimensional' length of Time; that is, a Time-quantum. The essential matter in organic fertilisation may then be regarded as a penetration of the contents of the first packet by those of the second. In sum, organic fertilisation bespeaks an interpenetration of a world-seed by a world-thread: a thread of Time. It bespeaks a stitching into and through a soul: the latter a cosmic gramophone-record. It bespeaks what, duly intensified and elaborated throughout a living entity's life-period, confronts us in the phenomenon of *consciousness*. That is to say, interpenetration of soul by spirit is what is behind consciousness (experience) in its entirety, and the *soul-entity* involved in consciousness is to the *spirit-entity* equally involved in it what a gramophone-record is to the scoring-needle. And even less than the material record is the soul immune from the *wear* of the scoring of the time-needle, supernatural entity though it is. That is, while souls are fixed in their identity by virtue of that tension that is cosmically impressed upon them to express their unique individuality and their place and name-number in the seed-order (*logos spermatikos*), they are impressionable and modifiable under the action of the Time-needle's scoring. Trodden by Time as all souls of organic grade are, but

capable of healing up all the breaches made within them once the invading tread has departed (*this*, as a consequence of the essential characteristic of *continuity* proper to the *Magic Ocean* of which they form an integral part), they yet retain the traces of the tread in the shape of healed but scarred lines that present a *hyper-sensitiveness* in face of all future attempts to penetrate along those particular lines. In sum, the soul, though immortal so far as the divine intention is concerned, retains all the impresses made upon it by Time's scorings. In this sense it is that the soul constitutes the *Everlasting Legatee*.

Now, obviously, this fact that the soul is the eternal inheritor of the effects of the travels of Time makes the soul the ground of the phenomenon of memory. a phenomenon that, 'physically,' is as inalienable from living matter as consciousness itself. The ground also of *habit*: a phenomenon that is all of one piece with memory, being that part of it that explains an otherwise baffling form of memory *i.e. ancestral memory*, the presence of which bespeaks itself in living forms in the guise of *innate instinct*. For, if memory be explained as the effect of a re-opening of an old breach in the substance of a soul of organic status, habit is to be explained in terms of *facility of passage* over a road (the old breach) *as made* as against passage over a road *as unmade*. Then, if we recognise that the difference in the time-span, long or short, that obtains between the making of a breach and the re-opening of it, is a matter only of degree and not of kind, the lapsing of a world-aeon (say) instead of an hour affecting the mnemonic principle not at all, we can say that *ancestral memory* is a special case of the habit phenomenon. In either circumstance (*i.e.* that of ordinary memory or that of ancestral memory), a vein of hyper-sensitiveness: a line of 'weakness': is generated in the soul that tends the more readily to give (to *give way*) with every succeeding re-opening of it. Thus, soul and memory are integrally linked up with one another. Hence the Orphic name for the place of souls or seminal logos *i.e. Mnemosyne*, the goddess who *is* Ancestral Memory in person. Hence too the explanation of the Platonic *theory of perception* *i.e.* as ancestral memory. For when, at death, the *soul* of an organism (*i.e.* that part of it that carries, at once, the individual's

identity and the scars of Time's scoring) re-enters into its characteristic rest in the logos-rampart, all is not with it as if nothing had happened in its life-course. All is not with it, that is, as it was before Time swirled it through its late brief dance of incarnate existence. On the contrary, it has been permanently modified by every incident of that brief engagement and its condition of scarredness forms its *potential memories* that only await recall in the carnate life that is to come to announce themselves in practice. That is to say, these modifications of potentiality will reveal themselves in terms of a changed power of reaction to the Time-stimuli that will again overtake the soul in its re-incarnated existence. Accordingly, while every soul that survives the *dies irae* will retain its tension unaltered, and so retain its fixed identity with a unique cosmic name and place, it will have acquired, thanks to the *mnemonic* 'impressionability' proper to soul-stuff, a different power of response to *stimuli* coming upon it from without. Thus, quite apart from all considerations arising out of man's possession of freewill (freedom of choice as to courses of action), the cumulative character of the 'scars on the soul' will automatically cause change to supervene upon identity-retaining souls in their resurrected existences, and so will cause what is, practically, a new world-environment. The dogma of the Great Year may therefore claim that precisely that kind of change will be forthcoming in succeeding world-aeons that has been demanded by the religious consciousness ever since it became articulate on the subject of the resurrection. For man's new life in the world to come, while carrying over its old identity, will carry over, also, all the wisdom gleaned in the old life. And this in itself is able to secure a fresh opportunity for the exercise of a man's newly-acquired potentialities and opportunities. Hence, no basic difference obtains between what happens when life's little day rounds to its close in the sleep of death and what happens when ordinary days round to their close in the sleep of a night. In both circumstances, a man's identity persists unbroken, while yet (if the man be one with wit to learn by experience), every morrow has the prospect of being a better day than its predecessor.

Thus, from birth to death, and from one great cycle of Time to another, a man's soul is implicated in change. It is invaded by the threads of the Time-spirit. But soul is not carried away by the substance of change (the Time-substance) and can suffer its invasions and rise triumphant over them and even over Time's complete withdrawal. Yet it cannot unwrite the history it has allowed Time to write on the impressionable tablet of its being, and this history must form its new inheritance in the life that follows this life. It cannot unwrite it, but, if it retain anything appreciable of its own most characteristic possession as daughter of Sophia-Nous, *i.e. wisdom*, it can, in the light of what it hears and sees at the Great Judgment, learn and become wise from its own soul-garnered history and experience. Hence, a man's cosmic inheritance can be turned into a handicap or an advantage as the man chooses: a claim that brings us to the second great objection that has been brought against the doctrine of the Great Year.

This can be stated in the form of the question: how is freewill possible in a fate-governed world? It is the objection that, at the close of the preceding chapter, we saw to be the deepest cause of Origen's hostility towards *palingenesis*: a hostility expressed by him in phrases variantly rendered as under:

"If it be true that souls act on a voluntary principle, if their progress and their lapses are to be attributed to the action of their own will, then I do not believe that *any* argument could support this theory. As a matter of fact, souls are not forced to act according to a fixed course that, during a great number of centuries, effects its circular revolution. This is not what drives them to act in the manner they do, or to desire this or that. On the contrary, it is the liberty of their own personal selves that shapes the course of their actions"

Obviously, this objection to the *plan of salvation* is that that sees it colliding with the essential condition of morality *i.e.* freewill, and the objection remains insuperable so long as the grounds remain undisclosed how the *determinism* that rules over all the inert parts of the universe can be said to leave the human part unaffected.

Now, here, two matters ought to be distinguished *i.e.* the end achieved and the mechanism that achieves it. Into this

second matter we do not propose to inquire at any length here. That is, we do not propose to inquire into the play of the mechanism whereby the freedom of the human will is achieved. For this mechanism consists in that word-using faculty peculiar to man *that generates the mind-sense* and can only be adequately treated in connection with the epistemological study of the origin of the human intellect. Here, accordingly, we shall content ourselves with saying that the origin and nature of *words* is such that, voluntarily producible by man as they are, man can, by their aid, bring into his field of consciousness any mental image he pleases at any time and at any place. And on these images he can let his attention dwell to such an extent that the habitual recurrence to them becomes mechanically overpowering. That is, by the manner of his use of his voluntarily-workable instrument of words, man can generate within himself a dominating *taste* he cannot control: a taste that, rather, controls him, leading him on as its slave to have commerce with images not merely in their mental form but in their concrete form also. Thus, even to think of things forbidden is playing with danger. Hence the setting of the primitive taboo on the use of *the names* of forbidden things *e.g.* those of persons sexually prohibited by the totemic law. This name-taboo was, indeed, a veritable stroke of genius in that the structure of the mind-sense is such that, in the absence of the *names* of things (or, more generally, of any symbol evocative of their image), the corresponding mental images cannot be generated. The name-taboo thus addressed itself to the danger mankind is peculiarly exposed to *i.e.* that accruing from man's word-using faculty by means of which he can bring, at all times and places, any mental images he pleases into his field of consciousness. This, then, is the meaning of the claim that man's will is free. For man's use of *words* is 'free,' while words can be selected to generate mental images to dwell upon that are either good and right to dwell upon or the contrary. For, just as man's ill use of words will generate images he should shun, so his good use of them will generate within him the images it is well for him to linger over. Hence the efficacy of the constant use: the habit: of prayer; not so much the habit of uttering a set formula at a set time, as a habit

of re-adjusting the mind, during life's dusty day, to the standard of values one has previously come to a conclusion on. Hence the efficacy of, even, amulets : of anything indeed that can be reckoned on to recall the right standard. For just as the constant loaning of the mind to the names of images that are forbidden, will, by the generating of an overpowering habit, carry the soul where, of its own native desire, it would not go, so the constant loaning of the mind of the contrary form of words and symbols will ultimately carry the mind to heights that were, judging from the surface of things, natively beyond it. The moral struggle becomes thus a question of the allocating of the activities of the tongue : its *silent* activities especially *i.e.* its inaudible words that are the begetting instruments of its thoughts. It becomes, that is, a victory that can be planned and assured beforehand. For, by crowding the mind with the right words, the contrary sort are automatically excluded in that it is not possible for the tongue to be saying more than one word at a time. Accordingly, man's own tastes and intentions (his 'will') conquer in the long run. That is, taste conquers. Taste is destiny. Give a man time enough and that that he truly sets value on : worth on : will define itself. For what a man desires he thinks on, and what he thinks on he will, ultimately, run to.

Passing, however, from this important matter of the executive mechanism of the human will's freedom, let us turn to the second question *i.e.* that of the cause of this freedom's existence in a fate-ruled world. Here, however, we are obviously on familiar ground : the ground we familiarised ourselves with in *chapter xii* where we pointed out how, when the occasioning agent of the incarnation-process *i.e.* the Christ, arrived at 'nail D' of the Cross, the evolution of the Cosmic Embryo had arrived at the point where it *began to speak* ; where, that is, the world, *viâ* its mouthpiece *i.e.* mankind, began to speak. Hence, inasmuch as speech is the instrument of freewill, and freewill is the condition of the issue of morality, it had arrived at the point where the moral issue emerges. Now, in order to grasp the significance of this, let us here note the close interrelations that exist between the several dogmas of Christianity. For

here, where the mind seeks to understand man's uniqueness in being a free agent, when all the starry hosts of Heaven, so august as they seem, are bound agents, it is essential that the dogma of the trinity (the cosmogonic trinity especially) should be kept prominently in mind. For this trinity asserts that the entire world is a single organism; that it is Monogenes: the Only-begotten. And another Christian dogma goes on to assert that, when the Embryo has grown to its full stature, it will wear the expression of its two divine parents. And yet another Christian dogma goes on to add that those particular cell-bodies of the Embryo that are constitutive of men are bodies very closely akin to the messianic form in whom the combined features of the divine parents will reveal themselves. Hence this strange-seeming favouritism shewn by the members of the Godhead for the members of the human race. Hence, too, the cosmic imperativeness of the endowing of men with the dignity of freedom of choice as to their courses of action. For, because men are, in themselves, not merely expressions of: broken lights of: the Godhead, but very near akin to that unique messianic form who will fully express the Godhead, they must possess the godlike quality of power: of freedom. Hence, while God could easily coerce man, she would find her universal purpose frustrated by doing so. Accordingly, desirous though she is that man shall live in harmony with the purposes of the universe, she endows him with freedom and

" Stands¹ away,

As it were a hand's-breadth off, to give
Room for the newly-made to live,
And look at him as from a place apart,
And use his gifts of brain and heart."

Accordingly, though, prior to man, the courses of evolution have been ruled over by a strict determinism that has caused the cosmic clock to keep perfect time, *at* the advent of man, the world-parents are agreed that the world-child, hitherto carried, must learn to walk, and the supporting parental arms are deliberately withdrawn. That is, the Everlasting Arms: the world-barricades: the ' staves ' of the logos-cross: change from being the underlying coercing props of world-evolution to evolution's overarching

¹Browning. *Christmas Eve and Easter Day.*

arms : magnetic arms whose 'lead' man has to pick up in terms of a peculiar hypersensitiveness he is endowed with and that he knows as his moral conscience. That is, the cosmic gestation-process, hitherto safeguarded by its deterministic character, has now the temerity to dispense with this form of safeguarding. God, whose hand has hitherto been on the tiller of the cosmic barque, 'lets go the tiller' leaving to man the responsibility of thinking out his own way along the cosmic labyrinth, *deeming that he has that within him* that is sufficient (given the fact of his own acquiescence in its leadings) to show him, and to keep him in, the right way. Indeed, he has two things that operate to this end. The first of these is the moral conscience. This equates with the abiding with men of the Holy Ghost. The Holy Ghost speaks with men in terms of the moral consciousness. And reasonably enough, considering that souls are the logos's own content : her seeds that, aforetime, before she raised aloft her shielding arms to make man a free man, constituted the very fulness of her own magnetic being. For human souls (*all* souls, indeed) are of one substance (*consubstantialis*) with the over-arching arms that, in the normal arrangement of things, form their shelter. Hence, at the super-normal raising aloft of the divine arms that takes place when freedom is conferred upon men, the separation of seeds from seedbed sets up an *automatic* straining towards one another. Hence this otherwise strange phenomenon of the moral conscience, the 'leadings' of which one could, very well, liken to those exerted by the earth's magnetic forces on a magnetic needle.

As to the second guide, this has to do with the divine revelation made to man for his right guidance when 'left' to walk alone. The nature of this we have already indicated. The will of God, the creator-logos, imposing upon man freewill, automatically (*i.e.* deterministically) precipitated into human culture the *divine gnosis* the remnants of which survive in the revealed scriptures. Revelation was thus the original human birthright. It was a gift, toillessly acquired by man through the instrumentality of God's messengers : the angels. That is, revelation accompanied the gift of speech (similarly toillessly acquired) that itself was to prove men in respect of their sensitiveness to the

law. Human knowledge thus opened with a divine overture distilled into forms of human speech and telling of the character of the scheme of things and of man's place in it. Hence a curious, cognate but deeper thing about which we here attempt only a bare statement *i.e.* that the human body as a whole, in relation to certain moral matters, possesses a *wordless* 'knowledge' while this imposes upon the entire man a course of action the bearings of which his intellect knows nothing about. One means, the human body, set in certain critical circumstances, asserts and vindicates its own cosmic status, and, like those mystic ships human culture is so full of the idea of, takes its own line of action, leaving the intellect to discover, at long last, the explanation of its moves. Thus, speaking without exaggeration, we can say that the body is the temple of the living God, and its holy tenant will, if given the token of an absolute goodwill and truthfulness, steer it safely through any storm. That is, goodwill, kindness and intellectual truthfulness are accepted as the equivalents of *love of the law herself*. That is, the Holy Ghost is willing to accept from men, pending their better instruction, homage under these secondary names, and to save for them their souls alive. On the other hand, lying, intellectual twisting, prevaricating, double-dealing, malice and envy are things that have no community with the law and they work out their own natural end in a breakdown of the soul's tension, a breakdown, that is, of the soul's very identity. Hence, by everything that counsels them *to save their souls alive*, men have to create a taste for truthfulness, goodwill, and moral and intellectual straightness.

CHAPTER XXII

THE PLAN OF SALVATION DISGUISED

Now the study of the place the doctrine of the Great Year held in ancient culture is a wide one and its general consideration is left to our next volume: *Time and the Homo-centric Universe*. Nevertheless, the one aspect of the matter we have sought to present here *i.e.* the nominal rejection of the doctrine by the historic Christian church and its causes, requires some additional notice, however summary. For instance, the paradox should be pointed out that the church rejected the doctrine of the Great Year and yet did not reject it. Or, more accurately, it rejected it in one form to embrace it ardently in another. As a frankly stated doctrine, *palngenesis* received its *coup de grâce* at the hands of St. Augustine, and its formal history ceases somewhere about the fifth century. But as the age-old *plan of salvation* the doctrine came to vigorous new life again as the church's *mystical tradition*; that is, as its *unwritten doctrine*, while the recognition of the latter by orthodoxy brought historic Christianity into line with all the cults of all the ages. This chapter will accordingly seek to show, on the one hand, the nature of St. Augustine's disastrous handling of the express doctrine of the Great Year, and, on the other hand, the nature of the elements that, as the church's *secret doctrine*, compensated for its nominal loss of the dogma of *palngenesis*.

St. Augustine was a contemporary of Nemesius and the views of the African bishop match those of the Syrian quoted in the preceding chapter:

"Please¹ God, I say, that we may have neither part nor lot in such a belief. For once alone Christ died for our sins, and, rising from the dead, dieth no more."

Thus, although St. Augustine was responsible for the famous words already quoted:

"That² which is now called the Christian religion existed among the ancients and, in fact, was not wanting from the beginning of the human race,"

¹St. Augustine. *City of God*. xii. 13.

²*Ibid.* *Retractations*. I. xii. 3.

the great Christian writer was blind to the cosmic truth that would be so fitly stated in these words. One means, St. Augustine had no notion that Christian theology equates with the findings of the science of the first principles, that the dogma of the Great Year is a central finding of this science, and that it has existed all down the ages for this reason. And this ignorance is the more regrettable in that St. Augustine was the most brilliant worker in that science viewed from the point of view of the literary artist, and gave to mankind a study of the meaning of the first principle, *Time*, in its most fascinating form. And it was he who, as putting forth the greatest (indeed, a most agonised) effort to understand Time, quickens in the reader the keenest desire that success shall reward him. And yet he failed so utterly that he more than any other Christian thinker is to be held responsible for that tearing of the heart out of Christian philosophy that equates with the rejection of the doctrine of the Great Year. And not only so, but, as accepting uncritically that assertion already quoted of Plato about the *createdness* of Time, he invested anew the Time-problem with difficulty and left it as an apparently irreducible antinomy. Thus, St. Augustine had not an inkling of the basic Christian truth that Time is divine and that it is divine precisely because it is eternal. His prejudices and pre-suppositions were so full-voiced that he could not bear the voice sounding through the anguished darkness, saying: 'Son, I, Christ, the Father, *am Time*.' Hence our ill-informed Christian theology. For Augustine's anguish translated itself into an eloquence so moving that his ignorance became all the world's ignorance.

"My¹ soul is on fire to know this most intricate enigma. Shut it not up, O Lord my God, good Father; through Christ I beseech Thee, do not shut up these usual yet hidden things from my desire, that they be hindered from piercing into them; but let them dawn through Thy enlightening mercy. O Lord, whom shall I enquire of concerning these things? And to whom shall I more fruitfully confess my ignorance, than to Thee, to Whom these my studies, so vehemently kindled toward Thy Scriptures, are not troublesome? Give what I love; for I do love, and this hast Thou given me Give, Father, Who truly knowest to give good gifts unto Thy children. Give, because I have taken upon me to know, and trouble is before me until Thou openest it. By Christ I

¹*Ibid.* Confessions, xi. 28 [xxii].

beseech Thee, in His Name, Holy of Holies, let no man disturb me. For I believed and therefore do I speak. This is my hope, for this do I live, that I may contemplate the delights of the Lord. Behold, Thou hast made my days old, and they pass away, and how, I know not. And we talk of time, and time, and times, and times 'How long time is it since he said this'; 'How long time since he did this'; and 'How long time since I saw that'; and 'This syllable hath double time to that single short syllable.' These words we speak, and these we hear, and are understood, and understand. Most manifest and ordinary they are, and the self-same things again are but too deeply hidden, and the discovery of them were new."

But nothing short of complete submission to the view that teaches that the eternality of Time is punctuated by Sabbath-rests can provide a man with a philosophy of Time, while this view constitutes this very dogma of the Great Year St. Augustine so hotly repulses. He thus struggles like a lion in a net with the question what the statement can mean that Time and the world have been created. Also with the question of *what was* before Time and the world were created:

"Lo,¹ are they not full of their old leaven, who say to us, 'What was God doing before He made heaven and earth?' 'For if (say they) He were unemployed and wrought not, why does He not also, henceforth and for ever, as He did heretofore? For did any new notion arise in God, and a new will to make a creature which He had never before made, how then would that be a true eternity, where there ariseth a will which was not? For the will of God is not a creature, but *before* the creature; seeing nothing could be created unless the will of the Creator had preceded. The will of God, then, belongeth to His very substance. And, if aught have arisen in God's substance, which before was not, that substance cannot be truly called eternal. But, if the will of God has been from eternity that the creature should be, why was not the creature also from eternity?'"

Augustine's obvious need here is for that principle of the varying *depth* of the logos-seeds situated at the different points along the Time-law that, in *chapter iv*, we described as that of the uneven distribution of the Time-substance over the Time-law; or, as that of the Time-stream's varying extension over the cruciform logos. Indeed, no philosopher on Time can afford to dispense with the conception of Time's rhythmic exchange of *extensity* for *intensity*, and this is what the principle in question amounts to. But St. Augustine proceeds:

¹*Ibid.* Confessions, xi. 12 [x].

“ Who¹ speak thus, do not yet understand Thee, O Wisdom of God, Light of souls; understand not yet how the things be made, which by Thee, and in Thee, are made; yet they strive to comprehend things eternal, whilst their heart fluttereth between the motions of things past and to come, and is still unstable. Who shall hold it, and fix it, that it be settled awhile, and awhile catch the glory of that ever-fixed eternity, and compare it with the times which are never fixed, and see that it cannot be compared. . . . In the Eternal nothing passeth, but the whole is present; whereas *no* time is all at once present [1] Who shall hold the heart of man, that it may stand still, and see how eternity, ever still-standing, neither past nor to come, uttereth the times past and to come? Can my hand do this, or the hand of my mouth, by speech, bring about a thing so great?”

See,² I answer him that asketh: ‘What did God before He made heaven and earth?’ I answer not as one is said to have done merrily (eluding the pressure of the question) ‘He was preparing hell (saith he, for pryars into *mysteres*.’ It is one thing to answer enquiries, another to make sport of enquirers. So I answer not; for rather had I answer, ‘I know not,’ what I know not, than so as to raise a laugh at him who asketh deep things and gain praise for one who answereth false things. But I say that Thou, our God, are the Creator of every creature: and if by the name ‘heaven and earth,’ *every creature* be understood, I boldly say, that, before God made heaven and earth, He did not make any thing. For, if He made, what did He make but a creature? And would I knew whatsoever I desire to know to my profit, as I know that no creature was made, before there was made any creature

But if any excursive brain rove over the images of forepassed times, and wonder that Thou, the God Almighty and All-creating and All-supporting Maker of heaven and earth, didst for innumerable ages forbear from so great a work, before Thou wouldest make it; let him awake and consider that he wonders at false conceits. For whence could innumerable ages pass by, which Thou madest not, Thou, the Author and Creator of all ages? Or what times should there be, which were not made by Thee? Or how should they pass by, if they never were? Seeing then Thou art the Creator of all times, if any time was before Thou madest heaven and earth, why say they that Thou didst forego working? For that very time didst Thou make, nor could times pass by, before Thou madest those times. But if, before heaven and earth, there was no time, why is it demanded, what Thou then didst? For there was no ‘then,’ when there was no time

Nor dost Thou by time, precede time. else shouldest Thou not precede all times. But Thou precedest all things past, by the sublimity of an ever-present eternity; and surpassedst all future because they are

¹*Ibid.* xi. 13.

²*Ibid.* xi. 14 ff.

future ; and when they come, they shall be past ; but Thou art the Same, and Thy years fail not. Thy years neither come nor go ; whereas ours both come and go, that they all may come Thy years stand together, because they do stand, nor are they, departing, thrust out by coming years, for they pass not away ; but ours shall all be when they shall no more be. Thy years are one day ; and Thy day is not daily, but To-day, seeing Thy To-day gives not place unto to-morrow, and neither doth it replace yesterday. Thy To-day is Eternity ; therefore didst Thou beget The Co-eternal, to whom Thou saidst, This day have I begotten Thee. Thou hast made all things ; and before all times Thou art : neither in any time was time not.

At no time, then, hadst Thou not made any thing, because time itself Thou madest. And no times are co-eternal with Thee, because Thou abidest ; but if they abode, they should not be times. For what is time ? Who can readily and briefly explain this ? Who can even in thought comprehend it, so as to utter a word about it ? But what in discourse do we mention more familiarly and knowingly, than time ? And we understand, when we speak of it ; we understand also, when we hear it spoken of by another. What then is time ? If no one asks me, I know : if I wish to explain it to one that asketh, I know not ; yet I say boldly, that I know that, if nothing passed away, time past were not ; and if nothing were coming, a time to come were not ; and if nothing were, time present were not."

This fundamental matter comes up again in the *City of God* where St. Augustine argues :

" For¹ if eternity and time are rightly distinguished by this, that time does not exist without some movement and transition, while in eternity there is no change, who does not see that there would have been no time had not some creature been made, which by some motion could give birth to change . . . Since, then, God in whose eternity is no change at all, is the Creator . . . of time, I do not see how He can be said to have created the world after spaces of time have elapsed, unless it be said that prior to the world there was some creature by whose movement time could pass. And if the sacred and infallible Scriptures say that, in the beginning, God created the heavens and the earth . . . in order that it may be understood that He had made nothing previously (for if He had made anything before the rest, this thing would rather be said to have been made ' in the beginning ') then assuredly the world was made, not in time, but simultaneously with time. For that which is made in time is made both after and before some time—after that which is past, before that which is future. But none could then be past, for there was no creature by whose movements its duration could be measured. But simultaneously with time the world was made, if in the world's creation, change and motion were created, as seems evident from the order of the

¹*City of God*. xi. 6.

first six or seven days For in these days the morning and evening are counted, until, on the sixth day, all things which God then made were finished, and on the seventh, the rest of God was mysteriously and sublimely signalised. What kind of days these were it is extremely difficult, or perhaps impossible, for us to conceive, and how much more to say ! ”

The following, however, is St. Augustine's master-difficulty *i.e.* the reconciliation of God's *changelessness* with the presence of a world where changes reign. It is the difficulty that forms the Nemesis of the anti-dualist :

“ For,¹ though He Himself is eternal, and without beginning, yet He caused Time to have a beginning ; and man, whom He had not previously made, He made in time, not from a new and sudden resolution, but by His unchangeable and eternal design. Who can search out the unsearchable depth of this purpose ? Who can scrutinize the inscrutable wisdom, wherewith God, without change of will, created man, who had never before been, and gave him an existence in time. . . . For this is a depth indeed, that God always has been, and that man, whom He had never made before, He willed to make in time, and this without changing His design and will.”

And yet Augustine will accept no assistance from the doctrine of the Great Year. But that other thinkers were solving this problem by the dogma of the Great Year St. Augustine shows himself aware. Thus, in this very connection he says :

‘ This² controversy some philosophers have seen no other approved means of solving than by introducing cycles of time, in which there should be a constant renewal and repetition of the order of nature ; and they have therefore asserted that these cycles will ceaselessly recur, one passing away and another coming. . . . And from this fantastic vicissitude they exempt not even the immortal soul that has attained wisdom, consigning it to a ceaseless transmigration between delusive blessedness and real misery. For how can that be truly called blessed which has no assurance of being so eternally, and is either in ignorance of the truth, and blind to the misery that is approaching, or, knowing it, is in misery and fear ? Or if it passes to bliss, and leaves miseries for ever, then there happens in time a new thing which time shall not end. Why not, then, the world also ? Why may not man, too, be a similar thing ? So that, by following the straight path of sound doctrine, we escape I know not what circuitous paths, discovered by deceiving and deceived sages.

Some, too, in advocating these recurring cycles that restore all things to their original, cite in favour of their supposition what Solomon says in the book of Ecclesiastes : ‘ What is that which hath been ? It is that

¹*Ibid.* xii. 14.

²*Ibid.* xii. 13.

which shall be. And what is that which is done? It is that which shall be done and there is no new thing under the sun. Who can speak and say: See, this is new? It hath been already of old time, which was before us¹. This he said either of those things of which he had just been speaking—the succession of generations, the orbit of the sun, the course of rivers—or else of all kinds of creatures that are born and die. For men were before us, are with us, and shall be after us; and so all living things and all plants. However, some would understand these words as meaning that, in the Predestination of God, all things have already existed, and that thus there is no new thing under the sun. At all events, far be it from any true believer to suppose that, by these words of Solomon, the cycles are meant in which, according to those philosophers, the same periods and events of time are repeated; as if, for example, the philosopher Plato, having taught in the school at Athens which is called the Academy, so, numberless ages before, at long but certain intervals, this same Plato, and the same school, and the same disciples existed, and also are to be repeated during the countless cycles that are yet to be—far be it, I say, from us to believe this. For once alone Christ died for our sins; and, rising from the dead, He dieth no more. 'Death hath no more dominion over him'²; and we ourselves, after the resurrection, shall be 'ever with the Lord,'³ to whom we now say, as the sacred Psalmist dictates, 'Thou shalt keep us, O Lord, Thou shalt preserve us, from this generation.' And that too which follows, is, I think, appropriate enough. 'The wicked walk *in a circle*; not because their life is to recur by means of these circles, which these philosophers imagine, but because the path in which their false doctrine now runs is circuitous.'

II

The sharp hardening of Christian opinion against the doctrine of the Great Year that reached its climax in Augustine demanded—and received—compensation. Had it not, indeed, the Christian church could not, in any intelligible sense, have survived. For the doctrine of *palingenesis* is that of the *plan of salvation* and Christianity exists only to preach and teach the features of the *plan*. The Christian church was accordingly placed in a position where she had to give back with one hand what she took away with the other. Hence her authorising of the *plan of salvation* under the name of the church's *unwritten tradition* (the *paradosis agraphos*) that supplemented and, indeed,

¹Eccles. i. 9. 10. See Origen. *De Principiis*. iii. 5 and ii. 3.

²Rom. vi. 9.

³I. Thess. iv. 16.

dominated the *written tradition* i.e. the New Testament gospels and other writings. And this intellectual irregularity succeeding, the church was enabled to proceed, without embarrassment, to shape its rites, ceremonies, art and architecture on this *unwritten tradition* basis. For none of these things admits of explanation in terms of the gospel narratives. Their explanation lies in the *plan of salvation*: the dogma of the Great Year: that kernel of primordial Christianity that dates back to time immemorial. Hence the success of Christianity, carrying on, as it did, without any break, the one cultural tradition of the entire human species. On this matter of a *secret tradition* in the church Harnack has the following:

“Men¹ began in the fourth century—not uninfluenced by Clement and Origen—to introduce the notion of a *paradosis agraphos* (unwritten tradition), in whose wholly undefined contents were included even dogmatic theories which it was not everyone's business to understand; yet it dealt extremely seldom with the trinitarian and Christological catch-words. This idea of an ‘unwritten tradition’ crept in in a very real sense; for it conflicted with more than one main point in the fundamental positions of the Church. But it attained high honour, and its existence absolutely became a dogma. But because it really made all else unnecessary and was a dangerous, drastic expedient, it was not defined, nor was its extent ever determined. And it did not banish Scriptural proof or the appeal to familiar and demonstrable tradition. The existence was maintained of a tradition which dispensed with all criteria—and that was what the *paradosis agraphos* was; but a prudent use was made of it. Unwritten tradition was preferentially applied to the development of ritual and the sacramental performance of the mysteries, while the secret truths of the creed were based exclusively on Scripture and the Councils. But this distinction was not sufficient, nor was it firmly held to be unalterable.

All conceptions of the authority of tradition (of which many Fathers e.g. Cyprian, described Scripture to be the main element), were based ultimately on the conviction that the Church had been invested with authority through its connection with the Holy Spirit himself²”

¹A. Harnack. *History of dogma*. III. 212 ff.

²In a footnote, Harnack has the following: “The assumption of a secret apostolic tradition—that is, the *paradosis agraphos*—first appeared among the Gnostics i.e. among the first theologians, who had to legitimise as apostolic a world of notions alien to primitive Christianity. It then was found, quite logically, among the Alexandrians, and from them passed to Eusebius, who not only accepted it (H.E. II. i. 4), but also vindicated it against Marcellus. But the Cappadocians first established it in their conflict with the Eunomians and Pneumatomachoi, yet the bold use made of it by them in defence of the dogma of the Trinity was not afterwards paralleled. Basil (*De spiritu sancto*, 27) referred the orthodox doctrine of the Holy Ghost to the unwritten tradition, placing the latter on an equality with the public tradition; but he endeavoured at the same time to retain the old Alexandrian distinction between *kerygma* and *dogma*, *dogma* being meant to embrace the theological formulation of the faith. The

In the quoted footnote to this passage, the author refers the origin of a *secret doctrine* to the difficulties of the Christian gnostics, but it is not apparent why he should. For a *secret doctrine* was a commonplace of Greek culture from its historic beginnings. And it did not originate even with the Greeks, being a feature of, for instance, Egyptian culture also. Thus a *secret doctrine*, while not primordial, was very very old. For the priesthoods of (comparatively) later history had something to hide e.g. the *gender* of Heaven and especially that of the heart of Heaven who is the governing law of the universe: the Holy Ghost: the Holy Spirit. Also, the doctrine of the kingdom of Heaven was such a hard high doctrine for the priesthood that it was quite generally obscured. Hence, indeed, the heroism, as well as the generosity, of initial *historic* Christianity with its determination to make *open preaching* of the doctrine of the kingdom of Heaven, while those Christians who went by the name of the Gnostics had, as their main concern, the franker recognition of the divinity of Heaven with her saving and redeeming heart *i.e.* the Cross: Wisdom: Sophia: Athene: the divine Nun *i.e.* El-Anna *i.e.* Helen: the Holy Ghost. These two basic Christian doctrines ought, of course, to have been linked up with one another. One means, the doctrine of Heaven and her redeemer-heart *i.e.* Helen-Athene the logos-cross, ought to have been taught as integrally bound up with that of

latter distinction was opposed to the tendency of the age, and remained without effect. (With that which Basil named dogma, the *mystike paradosis* was identical, of which Pamphilus and Eusebius speak, and by the aid of which they defended the orthodoxy of Origen; see Socrates III. 7.) But it is important that, in order to prove the existence of a *paradosis agraphos*, Basil appeals merely to matters of ritual—signs of the Cross, prayers of consecration, and baptismal rites. To these the unwritten tradition was in later times almost exclusively applied. Gregory of Nazianzus advanced in a different direction from Basil: he admitted to his opponents (*Orat* 37) that tradition was defective in reference to the doctrine of the Spirit, but he believed he could assume a progressive development of the truth of revelation. But, as far as I know, he only once expressed himself so imprudently, and he found absolutely no imitators. His attempt only proves the difficulty caused by the defence of the dogma of the Trinity in the fourth century. In Cyril of Jerusalem (see his view so divergent from that of the Cappadocians, *Cat.* 16. 2) and the older Antiochenes the *paradosis agraphos* does not occur, but it does in Epiphanius. It is also found in Chrysostom, Cyril of Alexandria, and others down to John of Damascus. So also the Greek Church of to-day. Quotations are especially taken from Pauline texts in which *paradosis* occur, and thus a sort of Scriptural proof is led in support of what does not occur in Scripture. The unwritten tradition is hardly again applied to the creed, since it was thought to be sufficiently supported by Scripture and the Symbol. In the West, Augustine was in the same doubtful position with regard to certain theses which he defended against Donatists and Pelagians, as the Cappadocians were in reference to the orthodox doctrine of the Holy Ghost. Hence he derived e.g. the doctrine of original sin, which could not be otherwise proved out of tradition, from the rite of exorcism, declaring this to have been an apostolic tradition."

the messianic event that is to crown the life of nature when all Time shall be indrawn into Helen-Athene's *head*, while this event ought to have been described as prepared for by the ascetic lives of the members of the kingdom of Heaven. For, just as the doctrine of the kingdom of Heaven is meaningless without reference to Helen the sevenfold logos-cross, the religion of the Mother-God, Helen, can retain its purity only by insisting upon its connection with that of the kingdom of Heaven. Their unnatural separation accounts, indeed, for all those unsavoury ideas that are associated with historic Gnosticism :

"The Gnostics¹ were, *par excellence*, worshippers of the supreme Mother-goddess, the *Meter*, in whom we have no difficulty in recognising the characteristics of the Goddess of Heaven of anterior Asia. . . . The Gnostics are children of the Supreme Mother. From her the heavenly seed, the divine spark, descended in some way to this lower world, and thus the children of heaven still exist in this gross material world, subject to the *Heimarmene* [*i.e.* the Logos], and in the power of hostile spirits and powers ; and all their sacraments and mysteries, their formulæ and symbols, must be part of her worship, in order to find the way upwards, back to the highest heaven, 'where the Mother dwells.' This idea that the Gnostics know themselves to be in a hostile and evil world reacted in the same direction upon the conception of the Mother of Heaven. She likewise became a fallen goddess, who has sunk down into the material world and seeks to free herself from it, receiving her liberation at the hands of a heavenly Redeemer, exactly like the Gnostics. Various myths have contributed towards this ; one of these is the widespread, *naïve*, pagan myth of the goddess who disappears . . . to be set free and taken back to her home by a divine liberator, a brother or betrothed. The moon-goddess with her disappearances may have been the prototype of this mythical figure ; there are, indeed, certain analogies to be remarked between the Simonian Helena and Selene. With this myth are connected certain Jewish theologumena ; the goddess who sinks down into the material may readily be identified with Ruach (Rucha), the Spirit of God, who broods over Chaos, or even with the later Sophia (Chokma Achamoth), who was generally conceived of as a world-creating agent. Thirdly, the chief influence at work here seems to have been the oriental myth of the Primal Man [*i.e.* the Logos] sunk in the material world, which appears in its simple form in individual Gnostic systems, *e.g.* in *Poimandres* (in the *Corpus Hermeticum*), and in Manichaeism. In the Gnostic systems of Irenaeus (I. 29. 30) the Anthropos (*i.e.* the Primal Man) no longer appears as the world-creative power sinking down into the material world, but as a celestial aeon of the upper world (or even as the supreme god), who

¹Wilhelm Bousset. *Encycl. Brit.* XI. xxvii. 853.

stands in a clearly defined relationship to the fallen goddess ; it is possible that the rôle of the Anthropos is here transferred to Sophia Achamoth. The fallen Sophia next becomes, in like manner, a world-creative power. And now the highest of the world-creating angels, Jaldabaoth, appears as her son, and with this whole conception are then linked up the ideas of liberation and redemption. Next to the Sophia stands a male redeeming divinity. In all the Gnostic systems known to us, Christ already appears as the Saviour, and so, in this respect, a Christianizing of Gnosticism has been carried out ; but, originally, this Saviour-divinity had nothing in common with the figure of the Christian Redeemer. This is clear from Irenaeus's account of the Gnostics. For here the redemption is actually and essentially effected through the uniting in marriage of the fallen goddess with her higher celestial brother, and they are expressly described as the bride and bridegroom. That is to say, we have here the purely mythical idea of the deliverance of a goddess by a god, and of the celestial marriage of a divine pair. This myth can only with difficulty be connected with the historic redemption through Jesus of Nazareth by further relating that Christ, having been united to the Sophia, descends into the earthly Jesus. This primitive Gnosticism was very closely followed by Valentinus, who may have come to know these doctrines in Egypt. Thus can be seen from the fact that, in Valentinianism, the Mother-goddess always stands absolutely at the centre of the system."

Thus the elements of the historic church's *secret doctrine* consisted in certain dogmas of the originally open divine gnosis, of which the following are the chief :

- (1) the cosmogonic trinity with its insistence on the existence of a divine mother as well as a divine father ;
- (2) the Eleusinian or Christian trinity with its insistence on a redeemer-pair : Helen the Holy Ghost or logos-cross and Time the world-father ;
- (3) the doctrine of the Great Year (*palingenesis* or *plan of salvation*) that tells how the cyclic and cruciform logos (the Holy Ghost) divides Time, the infinite and eternal, into finite strips or entities known as heroes or Christs. According to the world-old way of telling the Story, these Christ-heroes are to Helen (the world-heroine and church invisible) as bridegroom to bride ;
- (4) the doctrine of a culminating form to nature *i.e.* the messianic ;
- (5) the doctrine of the forerunners, priests, sealed or whole ones, saints, the members of the kingdom of Heaven ;

(6) the doctrine of Alpha and Omega (on which the two preceding doctrines depend for meaning.

These were the doctrines that kept the historic church going, feeding and enriching it. But, because they were accepted and assimilated with a great amount of secrecy, their beneficent aid to clarity could not be made full use of. Hence the rapid pullulation of *heresies* in the early Christian church. For every one of these heresies admits of being traced back to arguments set going by men who were unfamiliar with the above-named dogmas, and, as one might say, *especially* with the first. Hence the poetic justice in the fact that, when these heresies had done their disintegrating work within the church, the great secession that took place was to the monotheism of Mohammedanism. the travesty of religious form into which the originally *dualistic* Arabian religion had fallen. Monotheism had conquered Intellectual obtuseness had mastered intellectual discrimination and fineness. And so, too, in the later Protestant secession that looked for its supports to the monotheistically-tinged gospel narratives rather than to the philosophic *plan of salvation* as identified with *palingenesis*. Indeed, precisely those doctrines it is of the essence of Christianity to profess came to seem, to many of the most earnest members of the Christian church, foolishness, wickedness and idolatry, the same misunderstanding that obtained between (let us say) Arius and Athanasius or between Nestorius and Cyril obtaining between the great body of Protestant Christians and the original Christian church. This is well brought out in words we take from the late Max Müller's *Origin of Religion*. Writing on the subject of the merits of the Council of Ephesus, Müller says :

"Ephesus,¹ in the sixth century before Christ, was listening to one of the wisest men Greece ever produced, Herakleitus, while a thousand years after, the same town resounded with the frivolous and futile wranglings of Cyrillus and the Council of Ephesus "

Speaking testimony, this, to the extent monotheism has done its deadly work. For, of all the philosophers of Greek antiquity, none was more perfectly initiated in the mysteries than Herakleitus ; none, indeed, was in as good a position to be so,

¹Max Müller. *Origin of Religion*. p. 67.

being, as he was, heir to the regal-hieratic office of *basileus* hereditary in his family.¹ And few were more non-democratic and exclusive in intellectual matters than he: a fact his contemporaries signalled by giving him the nickname of 'he who rails at the people.' Moreover, it was Herakleitus who turned the entire tendency of Ionian and Eleatic philosophy from an easy monotheism of the mother-element, Heaven, into an aggressive monotheism of the father-element: Time: motion: 'fire.' It is, therefore, ironical that a Christian thinker, in the same breath that he asks us to admire Herakleitus, should ask us to deplore the fact that the city that gave birth to him should have been the spot where Christian speculation, all decadent as at that time it was, should have anchored, however blindly, upon an essential dogma *i.e.* that of the trinity with its involved tenet of the worship of the world-mother and her sacred heart: the logos-cross. For while one need say nothing about incidental matters such as the methods of Cyril of Alexandria, one has to claim that the decision of the *Council of Ephesus* in favour of the worship of God the Mother was one of the most beneficent events of the Christian era; easing, as it did, ritually if not intellectually, for the greater part of Europe, the shackles monotheism had laid on it. The Council of Ephesus ought, indeed, to be chronicled in terms of honour, from generation to generation, while the attitude of mind intent on depriving the peoples of the world of the *divine gnosis* should be pilloried as an evil selfishness exhibited in relation to the very highest of the mind's matters. For the world has had enough of the selfish and secretive spirit that can condone so fateful a thing, and is faint for its contrary that would carry to all men the knowledge that the world has a Mother, a divine Mother, who, ages before She was defined in the Johannine Epistle as the God who is Love had been known to mankind for just that. And the God who is *Love* enjoins on her children the eleventh commandment that they shall *love one another*; certainly, in the sense that they shall be charitable to: generous to: care-taking of: one another. And one very precious piece of salvage from the Christian wreck (a piece connected, we might say, rather with

¹The office was declined by the philosopher and handed over to a relative.

the northern and Protestant churches than with the southern and Catholic) is just this spirit of *intellectual generosity and frankness* that brought the Christian movement of history into being.

CHAPTER XXIII

THE UNWRITTEN TRADITION

The distinction drawn by certain of the Christian fathers between the *mystical tradition* and the *unwritten* has nothing philosophical to support it and can very well be disregarded. The two truly contrasting matters are what we may call *gospel-Christianity* and *dogma-Christianity*. That is, the contrast is between what the Christian gospels teach and what Christian dogmas teach; the first is the *written* tradition, the second the *unwritten*. Or, one might say, the first is the historical and the second is the mystical. Now the force of Christianity resides in its mystical contributions. For aught that happens in history truly bearing on the truths of Christianity has to turn for its meaning and for its assessment of value to what mystical Christianity asserts to be *in the tradition*. That is, persons appearing in history who are deemed to have special Christian significance *are* so deemed because of something that the mystical account of Christianity has established as tradition. Very clear views, therefore, are necessary concerning the nature of mystical Christianity.

What is mystical Christianity? The answer is that this name covers the entire body of verbal explanations that give meaning to the ceremonial forms that have grown up in connection with the religious practices of humanity. Essentially, a mystery is a dogma and a dogma is an explanation. It is the verbally-stated reason for specific religious rites and ceremonies. The mystical side of Christianity is thus its rational side: its explanatory side. For the ritual forms of Christianity are, as it were, 'songs without words'; but its mystical dogmas are the words inherently belonging to these Christian songs. Hence what seems a paradox *i.e.* that *mysticism is rationalism*. That is, mysticism is universal religious practice provided with an explanation in words that can be appreciated by the intellect.

Now, religion in its entirety being what it is *i.e.* an account of the manner in which the universe hangs together in its broad lines: an account of the broadest findings of the science of the

first principles : religion's mysteries or explanatory 'book of words' bear exclusively on this theme of the broad 'how' of the nature of things. Clement of Alexandria puts this view of the mysteries clearly :

" It¹ is not without reason that, in the Mysteries that obtain among the Greeks, illustrations [*i.e.* because the first-principle, Heaven, is 'water'] hold the first place, as also the laver among the Barbarians. After these are the Minor Mysteries, which have some foundation of instruction and of preliminary preparation for what is to come after ; then the Great Mysteries, in which nothing remains to be learned of the universe, but only to contemplate and comprehend the nature of things "

Thus the distinction between religion as this exists for the many who do not know, and for the few who *do* know religion's mystical bearing, is analogous to that that obtains between the knowledge of an unlettered person who is content to derive his knowledge of things exclusively from pictures, and one who derives his knowledge from the additional study of the written word. The information of the first is 'sensuous' ; that of the second is 'intellectual.' But the curious thing is that, originally (so tradition says), this difference did not exist. The Song and the Words went together. The Rite and its explanatory Mystery (*i.e.* dogma : myth : legend : explanatory story) went together. The separating of the two : the rending asunder of the spirit and the soul of religion : was a matter that, compared with the antiquity of the Christian religion, belongs to quite latter-day times. And yet it goes back (and very much farther, indeed) to the beginnings of the Greek period as known to history ; for the secrecy of the mysteries was state-protected in Greece, and the violation or open discrediting of them was legally punishable by death. Thus the fact that there existed a *secret doctrine* had universal recognition among the Greeks, while this secrecy was held to extend beyond the strictly religious connection of the mysteries to the divine legends also. For instance, the attitude of the oracle of the Klarian Apollo who declared that 'a little falsehood much discretion shows' where matters of religion are concerned was openly attributed to Homer. Also, as we know, on the subject of the *constitution of matter* (that essentially religious subject) the philosopher Plato

¹Clement of Alexandria. *Stromata*. V. II.

was known to have two teachings : one purely *oral* for the select ; one *written* for the edification of the many. Concerning the existence of the Platonic *agrapha dogmata* relating to the subject of the *constitution of matter*, Aristotle himself is the witness.¹ And there is the familiar passage in the *Timaeus* :

“ The² Father and Maker of all this universe is past finding out ; and even if we found him, to tell of him to all men would be impossible ”

And ancient tradition connected Aristotle himself with a secret doctrine. Hence his *Letter to Alexander* (the great). Spurious or genuine, the existence of such a letter shows that antiquity held Aristotle to have two teachings, the one written and open, the other oral and secret.

Alexander to Aristotle :

“ You³ have not done well in publishing your acroamatic writings. How shall we be distinguished from others if the doctrine in which we have been brought up becomes common to all ? As for myself, I should prefer to be superior to others rather through knowledge of the highest things than through power ”

Aristotle to Alexander :

“ You have written to me on the subject of the acroamatic treatises, thinking they should be kept secret. Know, then, that they are published and are not published ; for they are intelligible only to those who could understand me.”

And, indeed, as is known, the Greek thinkers and poets derived much of their knowledge under the pledge of secrecy⁴ from the priests in charge of the *mysteries*. Hence their cautiousness in making generally current the ditheistic, trinitarian doctrine that alone can command the intellect's assent to theology. Like that of Tennyson's *Lancelot* :

“ Their honour rooted in dishonour stood,
And faith unfaithful kept them falsely true.”

And this attitude did not merely hold with the poets and philosophers. It was general ; for that idea that has now come to be regarded as man's birthright : a princely one : *i.e.* that knowledge should be free as air, and the idea that there is something repulsive in making a close corporation of knowledge (above all of philosophic knowledge that bears so intimately

¹See, for instance, Aristotle's *Physics*, IV. 2. 209b.

²*Timaeus*, 28.

³See J. G. F. Ravaillon, *Métaphysique d'Aristote*, i. 31.

⁴See Chaignet : *Pythagore et le pythagorisme*.

upon human behaviour and destiny) did not exist in the classical age.¹ There appears to have been, originally, nothing answering to the modern Christian sentiment that a secret knowledge society is to be tolerated only because the society can *have* no knowledge ; or, at least, none worth the trouble of propagating ; otherwise it would be propagated. There is nothing analogous to the feeling that it is deeply insulting to a man (or to an entire body of men) to suppose him to be capable of possessing important knowledge concerning the world and its destiny that he would withhold from his fellows , could, indeed, be kept from thrusting forcibly upon them. So different was the temper of the Hellenistic world (and of cultures much older than the Hellenistic) that the hiding of the highest truths was regarded as a moral and religious duty. Hence the explanation of a something essentially non-frank : non-free about Greek culture :² a feature to which scholars rarely give attention or make adequate allowance for. Indeed, on almost every hand it is asserted that *freedom* was a characteristic feature of Greek thought, that Greek thought was quite untrammelled by secondary considerations about what might be expedient for the established religious organisations ; and that, barring certain formal genuflexions certain due observances of prescribed rites the Greek mind was free to think and speak as it liked on divine matters. But the truth is that, while the Greeks were more or less free to speak what *error* they liked concerning divine matters, they were not free to speak the truth concerning them. For the truth had been made into a *mystery* of the sinister, secretive sort, while the view that the mysteries must not be divulged had become the backbone of Greek religious opinion a fact everywhere recognised by intelligent Greeks themselves and allowed for amongst them. Thus, no intelligent ancient Greek would experience the surprise a modern feels confronted by constant intellectual reticences, for these were absolutely normal to the thought and practices of the period, being involved in its standard of moral correctness. For it was held to be a matter displeasing alike to the Gods and to society to divulge (save

¹Yet, see below, *Note on the Stoics.* p. 341.

²One speaks, as usual, principally of Greek thought, the reason being that this is the only ancient culture that is fairly well known.

to the privileged few) the truth concerning religion, while the privileged few themselves regarded it as their most sacred religious duty and privilege to observe the secrecy prescribed on the subject. Hence, for instance, the explanation of Herodotus's behaviour as one of the privileged few. Concerning the historian, Decharme says

"It is not rare for him (Herodotus) suddenly to stop in the middle of some story, as if he had come upon some insurmountable obstacle. What has happened is that he has found himself on the brink of giving utterance to a *hieros logos* a sacred explanation and he can proceed no further. His tongue is tied. He even endeavours to give a reason for his reticences. Thus, sometimes, to this end, he uses vague remarks such as 'I am not prepared to speak about that', or, 'I do not feel inclined to explain myself on that head'; or, 'I know all about the matter, but it is not proper for me to speak of it. Sometimes he is more precise and says 'I know all the details of this matter but refrain from giving them on religious grounds', or, again; 'Piety forbids me to speak on these matters.' His general attitude finds expression when he is speaking of the 'animal worship of the Egyptians,' where he says: 'If I were to explain why these animals are regarded as sacred, I should be led to speak of divine matters, and on these things I carefully avoid saying anything'."

Thus Herodotus was one of the informed or illumined. He was one of those who knew the 'Words of the Song,' and he found himself hampered accordingly in telling a plain tale. Constantly, his privileged knowledge of the meanings behind the divine legends seems to make him clap his hands on his mouth and become silent. And, indeed, the belief that this was the established attitude forms the guiding principle of all the Greek exegetes who, for nearly six centuries prior to our era, wrote commentaries on the works of Homer and Hesiod. The principle basic to Greek exegesis was thus the conviction that, in all the tales told by Greek sages and poets about the Gods, there existed a 'hidden meaning.' It was the conviction that these tales were not to be viewed as straight-told tales bearing their import plainly marked out upon them, and a great intellectual sport among the non-initiated or partially-initiated was that of guessing at these hidden meanings. The tales told of the Gods and heroes were regarded as *allegories*, though this

actual word, *allegoria*, was not (says Decharme) in use prior to Cicero; while, after Cicero, Plutarch was the first to use it. But.

"The idea¹ the term [*allegoria*] stands for is much more ancient than this, being an idea that, at first, was expressed by the term *hyponoia*, the import of which is *hidden meaning*. The thoughtful and critical minds who were trying to give an explanation of the meaning of the myths were persuaded that these myths, over and above their obvious surface meaning, had a second and veiled meaning. 'Poetry in its entirety is, from its very nature, *emgmatical*,' says Socrates in the *Second Alcibiades*, and he claims that the poet *par excellence* *ie* Homer, was an envious-minded man who, in place of communicating his knowledge simply and clearly to men, sought to deprive them of it by wrapping it round with obscurities. And, later, in the age of the Antonines, Pausanias delivers himself to like effect. 'Those Hellenes who are regarded as the sages have expressed their thoughts, not directly, but indirectly, and under the form of *emgmata*.' This view has, indeed, dominated all Greek criticism of mythology. The view *ie* that those who gave to the myths their most ancient forms *ie* the first poets, were not merely men gifted with the brilliance of a powerful imagination and the sovereign gift of harmony, but were also sages (*sophoi*) philosophers, and these sages (for some reason one scarcely divines—perhaps in order to lodge their thoughts in a sort of sanctuary closed to the vulgar) have been animated by a desire to dress out their doctrines in an envelope, brilliant indeed, yet so thick that, at first sight, it appears impenetrable. Children, for instance, and young men, or frivolous-minded men, or men of inadequate education, would never succeed in discovering the meaning hidden behind that envelope, since, to do so, maturity of mind and reflection, as well as a certain knowledge of the laws that govern nature are demanded. For the sages of old have expressed, after their own manner and in the terminology of poetry, what they knew and what they thought of the phenomena of the universe.'

And Decharme adds.

"However inexact this idea may have been . . . it . . . reigned throughout the whole of antiquity."

Now, very curiously, modern opinion has chosen to think that the ancient world, in this estimate it set upon its mythological inheritance, deceived itself.² Modern research thus casts away the best of the existing clues to the solution of the problem

¹P. Decharme. *Ibid.* p. 271.

²No doubt the opinion expressed by Aristotle on what was taught in the mysteries (Synes. *Dion.* p. 48a) has had great influence in the forming of this view: "The initiated do not learn anything so much as feel certain emotions, and are put in a certain frame of mind." This opinion can claim to have truth only so far as newly-made initiates were concerned.

of myth : a problem that equates with that of philosophy and religion equally. For the view of antiquity was the *just view*, taking account, as it did, of the fact that there was, and had been for long ages past, a something not open about writings and pronouncements on religious matters ; also of the fact that, while the ruling forces, culturally speaking, were undoubtedly tolerant within limits of the expression of profanity and unbelief, they were intolerant in the highest degree of any open revelation of the divine gnosis 'Christianity.' That this state of affairs has contrived to give a quite contrary impression is due to the fact that this ancient religious form of intolerance was of a sort men reared in the shadow of Christian culture are unprepared to look for. What they are familiar with is priestly intolerance of what organised religion regards as *error*, but the intolerance of the ancient mystery organisations was animated by the deadlier—and incomparably meaner—desire to stop the spread of what they held to be the *truth*.

Hence, as was said above, the heroism and the generosity, at once, of the movement that begat historic Christianity. For the intellectual peculiarity of the founders of historic Christianity was a determination to reveal to whomsoever would hear the dogmas of the *divine gnosis* that had persisted from time immemorial, and that consisted in the truths descriptive of the first principles of nature in their broad outlines. The distinctive peculiarity of the earliest Christians thus did not consist in their teachings. Their peculiarity was not, that is to say, doctrinal. It was temperamental, being the outcome of the temperament of men who, by nature, were passionately generous, men who, finding themselves in possession of a knowledge of superlative value, could not keep it to themselves, but were impelled to thrust it abroad for the benefit of any who would listen, that is, for the benefit of the *all peoples gentiles* : in contrast to chosen peoples. On the other hand, all the dogmas in the Christian religion had been in existence countless ages before the time of historic Christianity—the dogmas of the Christ and his Cross, his death and his resurrection, the resurrection of all men 'in' Christ, the atonement, the day of judgment, the kingdom of Heaven, the 'man' who is to come.

Not, therefore, what Christianity had to tell but the open telling of it was the feature that made Christianity such an extraordinary novelty.¹ That is, it was the revealing, save for the thinnest of veils, of a knowledge for the hiding of which, during long ages, elaborate organisations had been in the building and maintenance. It was the proclaiming from the housetops the substance of the *mysteria* that had been withdrawn from general currency. Historic Christianity thus signalled the close of a world-period in which a suppression had been attempted of the *divine gnosis* left unprotected by the collapse of an ancient order of society. For the Christian determination to make the ancient gnosis common property made one with the virtual breakdown of the militantly masculinist age of society, and while it would be a distortion to say that Christianity introduced feminism, it would not be so to say that historic Christianity bespoke a temper in which certain men were not afraid to allow all the ultimate truths of science to be revealed, including even its central truth *i.e.* the fact that the logos-cross : the guiding principle of world-evolution : is the heart and the face of the *mother-God*. Heaven. Consequently, that the *father-God*, the Christ, treads to her measure : to the feminine measure.

Now the extent to which Christianity has failed in its noble attempt to break down the conspiracy of silence that had reigned in connection with the 'reasons' (dogmas : mysteries) underlying all religious practice, is patent. For even Christian men, to-day, know rather less of the meaning of Christianity than they did twenty centuries ago. Nevertheless, during the early years of Christianity, the Christians appear to have preserved inviolate the publicity of their teachings, taking the divine gnosis (or as much of it as the preachers themselves knew) to any who would listen. Soon, however, partly because

¹The question of the extent to which the Stoic movement as inaugurated by Zeno of Citium anticipated the Christian, is very interesting, but the adequate treatment of it would make a study in itself. We might note however that Zeno himself was a *dualist*; hence, of necessity, a *trinitarian*. Also he taught the doctrines of *palingenesis* and of the saintly sage : the *holy man*. But trinitarianism, taken in conjunction with the doctrines of *palingenesis* and of *holy men*, is *Christianity*. More, like historic Christianity, Stoicism set great store on the universality of the religious appeal and mission. However, with the nominal lapse of Stoicism into monotheism under Cleanthes, the prospect of Stoicism becoming a true *science of the first principles* was taken away. For trinitarianism it is, not unitarianism, that can give an intelligible *science of the first principles*. Hence the ultimate yielding of Stoicism to historic Christianity with its express teaching of the dogma of the trinity.

these early teachers were not, themselves, supported by a complete knowledge of the gnosis, and partly in consequence of the dangers encompassing them in a world bitterly hostile to this one thing they were doing *i.e.* divulging the mysteries, they began to give ground on the one point that had given to the Christian mission its unique character. That is, the Christian organisation itself began to take on the character of a mystery-organisation :

"As¹ a thousand passages in the earlier apologists attest, they (*i.e.* the early Christians) viewed the pagan *mysteria* with horror and detestation. Nor were they so solicitous as it is pretended, to conceal from the authorities what they did and said in their liturgical meetings. The Christians of Bithynia were evidently quite frank about them to Pliny (c. 112), and Justin, in his apology, reveals everything to a pagan Emperor (c. 150) . . . [But] . . . undeniably, Clement of Alexandria and Origen apply the language of the Greek mysteries to the Christian gnosis and life. 'These are,' says Clement, 'divine mysteries, hidden from most and revealed to the few who can receive them.' And Origen compares them to the sacred vessels, and would have them 'guarded secretly behind the veil of the conscience, and not lightly produced before the public.' He who so produces them 'dances out the word of the true philosophy' a technical description of the profanation of the *mysteria*. It is not even safe, according to these two fathers, to commit too much to writing, and Clement undertakes not to reveal in writing many secrets known to the initiated among his readers; otherwise, the indiscreet eye of the heathen may rest on them, and he will have cast his pearls before swine . . .

At a later period, however, the difficulty of screening the rites of Baptism and Eucharist from the eyes of catechumens, and from their ears the creeds and liturgies—a difficulty which had ever been formidable and which, after the overthrow of paganism, must have become insurmountable—seems to have provoked not only a great outpouring on the part of the Christian rhetors, like Basil, Chrysostom, the Gregories and the Cyrils, of phrases borrowed from the Greek mysteries, but perhaps an actual use of precautions. Thus the bishop of Rome, Julius (c. 340), complained (Athanasius, *Apol. cont. Arian* 31. Migne. 25.300) that a court of law had not been cleared of catechumens, Jews and pagans, in a case where the legal discussion introduced the topic of the Table of Christ; and the preachers of the 4th and 5th centuries in their discourses often make a point of not citing the creed or describing the Eucharist; they stop short and ejaculate such remarks as . . . 'the faithful know it.' Such was the *disciplina arcani*. All will admit who study the post-Nicene Church, that the Christian sacraments have stolen the clothes

¹F. C. Conybeare. *Encycl. Brit.* XI. xxii. 978.

of the pagan mysteries, dethroned and forbidden by the Christian emperors. . . . The disappearance, too, of the pagan mysteries must have left a void in many hearts, and the clerics tried to fill it up by themselves masquerading as hierophants.

Not a few homilies of that age survive, denouncing the deferring of baptism, and urging on parents the duty of initiating their young children. Thus there is much evidence to show that, long before A D. 500, child-baptism was in vogue. But, in that case, how can the creed and ritual of baptism, the Lord's Prayer and the Eucharist formulæ, have been kept secret? How can they have been the 'awful mysteries,' the 'dread and terrible canons,' the 'mystic teachings,' the 'ineffable sentences,' the 'oracles too sacred to be committed to writing' which the homilists of that age pretend them to have been? Could our modern freemasons continue to hide their watchwords and ritual, or even make a pretence of doing so, if they were constrained by public opinion to initiate every child three years of age? The thing is absurd. When, therefore, we find such phrases in Greek and Latin homilies of the period of 360 to 550 we must regard them as elaborate make-believe. Because catechumens as well as the faithful were present at the sermons, the preachers thought it becoming to throw them it; but the audience must have been aware that their secrets were open ones."

But the writer of the above passage scarcely meets the point at issue. What is at issue is not the question of a general familiarity with Christian rites or even with Christian passwords. It is, rather, that of an acquaintance with their inner meaning; that is to say, with the cosmic application: the scientific significance: of the rites. Thus, while children and youths could be (and apparently were) made familiar with the one, it is doubtful whether even the priests of the Church themselves, other than those of very high rank, were entrusted with the other. As to the 'awful mysteries' embodied in the Christian faith, the 'dread and terrible canons,' the 'ineffable sentences,' this matter we can, we think, take as settled. For, unless one is greatly mistaken in one's estimate of men, the latter must, of a surety, find the Christian gospel a gospel of very hard sayings, only too truly the embodiment of 'dread and terrible canons.' A contrary opinion can be held on this matter only by those who are unacquainted with the meaning of the essential Christian doctrines of the kingdom of Heaven and the Fall of Man: the doctrines the ancients kept secret. However, and as we have said, historic Christianity, expressly beginning

though it did, as an open teaching about the kingdom of Heaven, rapidly declined upon the common practice of making its teachings secret, largely cancelling thereby its own *raison d'être* as a distinct religious movement. Indeed, it was by so doing that it made its peace with the forces of this world. On this matter we may quote from Hobbes' essay on 'Heresy':

When¹ Constantine the Great, made so by the assistance and valour of the Christian soldiers, had attained to be the only Roman Emperor, he also himself became a Christian, and caused the temples of the heathen gods to be demolished, and authorised Christian religion only to be public. But, towards the latter end of his time, there arose a dispute in the city of Alexandria, between Alexander the Bishop, and Arius, a presbyter of the same city; wherein Arius maintained, first, that Christ was inferior to his Father; and, afterwards, that he was no God, alleging the words of Christ, *my Father is greater than I*; the bishop, on the contrary, alleging the words of St John, *and the word was God*; and the words of St. Thomas, *my Lord and my God*. This controversy, presently, amongst the inhabitants and soldiers of Alexandria, became a quarrel, and was the cause of much bloodshed in and about the city; and was likely then to spread further, as afterwards it did. This so far concerned the Emperor's civil government that he thought it necessary to call a general council of all the bishops and other eminent divines throughout the Roman Empire, to meet at the city of Nice. When they were assembled, they presented the Emperor with libels of accusation one against another. When he had received these libels into his hands, he made an oration to the fathers assembled, exhorting them to agree and to fall in hand with the settlements of the articles of faith, for which cause he had assembled them, saying, whatsoever they should decree therein, he would cause to be observed. . . . When Constantine had ended his oration . . . the fathers fell in hand with their business, and, following the method of a former creed, now commonly called the *Apostles' Creed*, made a confession of faith, *viz.* . *I believe in one God, the father almighty, maker of Heaven and earth, and of all things visible and invisible*: in which is condemned the polytheism of the Gentiles; and *in one Lord Jesus Christ: the only begotten Son of God*: against the many sons of the many Gods of the heathen; *begotten of his father before all worlds, God of God*: against the Arians; *very God of very God*: against the Valentinians, and against the heresy of Apellas and others who made Christ a mere phantasm; *light of light*: this was put in for explication, and used before to that purpose by Tertullian; *begotten, not made, being of one substance with the father*: in this again they condemn the doctrine of Arius. For this word, *of one substance*, in Latin *consubstantialis*, but in Greek *homooúsios*, that is, *of one essence*, was put as a touchstone to discern

¹Hobbes. *English Works*. IV. 391.

Arian from a Catholic ; and much ado there was about it. Constantine himself, at the passing of this creed, took notice of it for a hard word, but yet approved of it, saying that, in a divine mystery, it was fit to use *divina et arcana verba* ; that is, divine words, and hidden from human understanding : calling that word *homoousios* divine, not because it was in the divine Scriptures (for it is not there) but because it was to him *arcanum* ; that is, *not sufficiently understood* "

Thus, just as for Alexander the Great so for Constantine the Great, a secret doctrine existed known only to initiates. And this doctrine was (we repeat) the primordial *divine gnosis*. Originally known to everyone, the divine revelation had, for long ages prior to either of these monarchs, been kept as a piece of private property watched over and carefully doled out by mystery-organisations who construed the idea of a 'mystery' in the pernicious sense of a *secret*. Thus, although the originators of the historic Christian movement broke through the cordon drawn about the divine doctrines and carried their very inmost secret into the world's market-places in an open preaching of the imminence of the kingdom of Heaven, one influence and another contrived, before many centuries had passed, to reduce the Christian organisation itself to the level of a mystery-organisation in the pernicious sense *i.e.* a cautious doler-out of the divine wisdom. In an appendix¹ consisting in a quotation from the work of the late Dr. Edwin Hatch on *The influence of Greek ideas and usages upon the Christian Church*, the type of moves is shown by way of which this fate fastened itself on the career of Christianity during the early centuries of the Christian era. The moves tending in the same direction made in the thirteenth and fourteenth centuries, when one dogma after another of Christian theology was withdrawn from the arena of open discussion, we will not here touch on ; for everything that needs to be said on the entire matter can be compressed into a repetition of the statement with which this chapter opened *i.e.* that, in the course of history, two meanings have come to attach to the word *mystery* : two meanings that are antithetical to one another. The first meaning of *mystery* is that of *explanation* or *dogma*. That is, a *mystery* is the verbal explanation that renders the meaning of the forms of religious worship manifest to the intellect. In this

¹Appendix II.

sense, mystery-teachings equate with rationalism construed in its best sense. The second meaning of *mystery* is the meaning ordinarily understood *i.e.* the non-comprehended and (as it is implied) the incomprehensible and ineffable. This is the meaning that has tended, more and more, to attach itself to the term. Thus it is this reading that lies at the root of *Christian agnosticism* with its utterly false notion of the *ineffability* of the truths of Christianity: the agnosticism that has a history almost as long as historic Christianity itself. Nor into the subject of the Christian theologian's "Two Truths" or double truth-standard shall we here enter. For this has relevance only for Christian *history*. Christian *philosophy* exhibits it as destitute of all basis, in that truth and light themselves wait upon the courage that can make *mystery* stand for *meaning*.

APPENDICES

APPENDIX I

(Appendix to chapter ix)

A JEWISH READING OF THE MEANING OF *Alpha and Omega*

The *Jewish Encyclopædia* (1925) explains, without any illumination, Alpha and Omega as follows:—

“*ALPHA and OMEGA* An expression found in several places in the *Revelation* of John (XXI 6; XXII 13; I. 8), a book which is to-day almost universally recognised by New Testament scholars of the critical school as derived from an originally Jewish work. It is found in passages like ‘I am the Alpha and the Omega, the beginning and the end’ (XXI 6); ‘I am the Alpha and the Omega, the beginning and the end, the first and the last’ (XXII. 12); and also ‘I am the Alpha and the Omega, the beginning and the end, saith the Lord, who is, who was, and who will come, the Almighty Ruler’ (I 8). This is not simply a paraphrase of Isaiah XLIV. 6: ‘I am the first and the last,’ but the Hellenized form of the well-known Rabbinical dictum ‘The seal of God is EMET,’ which means Truth and is derived from the letters א ב ס, the first, the middle and the last letters of the Hebrew alphabet, the beginning, the middle and the end of all things. Thus Josephus defines God as ‘the beginning, middle, and end of all things’ (See Zipser’s edition of Josephus ‘*Contra Ap.*,’ edited by Jellinek, 1871, pp 159, 160)

In Yoma, 69.b, and Sanh 64 a, the following is related: ‘The men of the Great Synagogue prayed to God to remove from the earth the Evil Spirit, as the cause of all the trouble. Immediately a scroll fell from Heaven with the word א ב ס (Truth) written thereon, and thereupon a fiery lion came out of the sanctuary. It was the Spirit of Idolatry leaving the earth.’ ‘This legend shows,’ said R. Henina, ‘that the *seal of God* is א ב ס—Truth.’ More light is thrown on the passage (Yer. Yeb. XII. 13a; Gen. R. LXXXI), where the verse (Dan. X. 21) ‘I shall show thee what is marked upon the writing of truth’ (biketab emet) is explained in the following manner: ‘Whatever decree bears the *signum* of God, א ב ס, is immutable; for, says Simon ben Lakish: ‘ס is the first, ב the middle, and א the last letter of the alphabet—this being the name of God according to Isa. XLIV. 6, explained Yer. Sanh I, 18 a, as: ‘I am the first [having had none from whom to receive the kingdom]; I am the middle, there being none who shares the kingdom with me: [and I am the last], there being none to whom I shall hand the kingdom of the world.’

Evidently the original utterance in the Apocalypse referred to God (and not to Jesus). A careful investigation of the passage, however, makes it quite probable that the whole was originally written in Hebrew with reference to the verse in Daniel, and, owing to its being translated

into Greek, the connection between verses 5 and 6, viz. the reference to $\Gamma \Delta \text{N}$, was lost. Compare Justin's ' *Address to the Greeks* ' XXV., which says . ' Plato, when mystically expressing the attributes of God's eternity, said : " God is, as the old tradition runs, the beginning, the end, and the middle of all things " ; plainly alluding to the law of Moses.' Compare also Irenaeus, ' *Adversus Haereses*,' XIV. 3.

Bibliography Gfrorer *Geschichte des Urchristenthums*, II. 285."

APPENDIX II

(Appendix to chapter xxiii)

A PASSAGE FROM THE WORK OF THE LATE DR. EDWIN HATCH BEARING ON THE RITE OF *baptism* AND SHEWING THE DECLINE OF EARLY CHRISTIANITY INTO A *mystery-cult* IN THE PERNICIOUS SENSE OF A CULT THAT PROFESSES A *secret doctrine*

“ It¹ was inevitable, when a new group of associations came to exist side by side with a large existing body of associations from which it was continually detaching members, introducing them into its own midst with the practices of their original societies impressed upon their minds, that this new group should tend to assimilate, with the assimilation of their members, some of the elements of these existing groups. This is what we find to have been in fact the case. It is possible that they made the Christian associations more secret than before. Up to a certain time there is no evidence that Christianity had any secrets. It was preached openly to the world. It guarded worship by imposing a moral bar to admission, but its rites were simple and its teaching was public. After a certain time all is changed. Mysteries have arisen in the once open and easily accessible faith, and there are doctrines which must not be declared in the hearing of the uninitiated². But the influence of the mysteries, and of the religious cults which were analogous to the mysteries, was not simply general; they modified in some important respects the Christian sacraments of *baptism* and the *eucharist*—the practice, that is, of admission to the society by a symbolical purification, and the practice of expressing membership of the society by a common meal. I will ask you to consider, first, baptism, and, secondly, the Lord's Supper, each in its simplest form, and then I will attempt to show how those elements which are found in the later and not in the earlier form, are elements which are found outside Christianity in the institutions of which I have spoken —

Baptism. In the earliest times (1) baptism followed at once upon conversion; (2) the ritual was of the simplest kind, nor does it appear that it needed any special minister.

The first point is shown by the Acts of the Apostles; the men who repented at Pentecost, those who believed when Philip preached in

¹Edwin Hatch, D.D. *Influence of Greek Ideas and Usages upon the Christian Church.* Hibbert Lecture. 1888. p. 293 ff.

²The objection which Celsus makes (Origen. c. *Cels.* i. I; Keim. p. 3) to the secrecy of the Christian associations would hardly have held good in the apostolic age. Origen admits (c. *Cels.* i. 7) that there are exoteric and esoteric doctrines in Christianity, and justifies it by (1) the philosophies; (2) the mysteries. On the rise of this conception of Christian teaching as something to be hidden from the mass cf. the Valentinians in Tert. c. *Valent.* I, where there is a direct parallel drawn between them and the mysteries. also the distinction of men into two classes—*pneumatikoi* and *psychikoi* or *hylkoi*—among the Gnostics.

Samaria, the Ethiopian eunuch, Cornelius, Lydia, the Jailor at Philippi, the converts at Corinth and Ephesus, were baptised, as soon as they were known to recognise Jesus Christ as the Messiah¹. The second point is also shown by the Acts. It was a baptism of water.

A later, though still very early stage, with significant modifications, is seen in the 'Teaching of the Apostles'² (1) no special minister of baptism is specified, the vague 'he that baptizeth' seeming to exclude a limitation of it to an officer, (2) the only element that is specified is water; (3) previous instruction is implied, but there is no period of catechumenate defined; (4) a fast is enjoined before baptism.

These were the simple elements of early Christian baptism. When it emerges after a period of obscurity—like a river which flows under the sand—the enormous changes of later times have already begun.

(i) The first point of change is the change of *name*.

(a) So early as the time of Justin Martyr we find a name given to baptism which comes straight from the Greek *mysteria*—the name 'enlightenment' (*photismos*). It came to be the constant technical term.

(b) The name 'seal' (*sphragis*), which also came both from the *mysteria* and from some forms of foreign cult, was used partly of those who had passed the tests and who were 'consignati,' as Tertullian calls them, partly of those who were actually sealed upon the forehead in sign of a new ownership.

(c) The term *mysterion* is applied to baptism, and with it comes a whole series of technical terms unknown to the Apostolic Church but well known to the *mysteria*, and explicable only through ideas and usages peculiar to them.

(ii) The second point is the change of *time*, which involves a change of *conception*.

(a) Instead of baptism being given immediately upon conversion, it came to be, in all cases, postponed by a long period of preparation, and, in some cases, deferred until the end of life.

(b) The Christians were separated into two classes, those who had and those who had not been baptised. Tertullian regards it as a mark of heretics that they have not this distinction: who among them is a catechumen, who a believer is uncertain; they are no sooner hearers than they 'join in the prayers'; and 'their catechumens are perfect before they are fully instructed (*edocti*)'. And Basil gives the custom of the *mysteria* as a reason for the absence of the catechumens from the service.

(c) As if to show conclusively that the change was due to the influence of the *mysteria*, baptised persons were, as we have seen, distinguished from unbaptised by the very term which was in use for the similar distinction in regard to the *mysteria*—initiated and un-

¹Acts ii. 38, 41; viii. 12, 13, 36, 38; x. 47, 48; xvi. 15, 33.

²o. 7.

initiated—and the minister is *mystagogos*, and the persons being baptised are *mystagogoumenoi*. I dwell upon these broad features, and especially on the transference of names, because it is necessary to show that the relation of the *mysteria* to the sacrament was not merely a curious coincidence; and what I have said as to the change of name and the change of conception, might be largely supplemented by evidence of parallelism in the benefits which were conceived to attach to the one and the other. There are many slighter indications serving to supplement what has been already adduced.

(a) As those who were admitted to the inner sights of the mysteries had a formula or password (*symbolon*), so the catechumens had a formula which was only entrusted to them in the last days of their catechumenate—the baptismal formula itself and the Lord's Prayer. In the Western rites the *traditio symboli* occupies an important place in the whole ceremony. There was a special rite of it. It took place a week or ten days before the great office of baptism on Easter-eve. Otherwise the Lord's Prayer and the Creed were kept secret, and kept so as mysteries; and to the present day the technical name for a creed is *symbolon* or password.

(b) Sometimes the baptised received the communion at once after baptism, just as those who had been initiated at Eleusis proceeded at once—after a day's fast—to drink of the mystic *kykeon* and to eat of the sacred cakes.

(c) The baptised were sometimes crowned with a garland, as the initiated wore a mystic crown at Eleusis. The usage was local, but lasted at Alexandria until modern times. It is mentioned by Vansleb.

(d) Just as the divinities watched the initiation from out of the blaze of light, so Chrysostom pictures Christian baptism in the blaze of Easter-eve; and Cyril describes the white-robed band of the baptised approaching the doors of the church where the lights turned darkness into day . . .

The conception of a priest—into which I will not now enter—was certainly strengthened by the mysteries and associations.

The full development or translation of the idea is found in the great mystical writer¹ of the end of the fifth century, in whom every Christian ordinance is expressed in terms which are applicable only to the mysteries. The extreme tendency which he shows is perhaps personal to him; but he was in sympathy with his time, and his influence on the Church of the after-time must count for a large factor in the history of Christian thought. There are few Catholic treatises on the *eucharist* and few Catholic manuals of devotion into which his conceptions do not enter. I will here quote his description of the Communion itself. 'All² the other initiations are

¹Dionysius the Areopagite. (s. v. *Hierarches*. edition Corderius. l. 839), the bishops are *telestai*, *hierotelestai*, *telestarchai*, *mystagogoi*, *telestourgoi*, *telestikoi*. The priests are *photistikoi*; the deacons are *kathartikoi*. The *eucharist* is *hierotelestikotate*.

²Dion. Areop. *Eccles. Hier.* c. 3, par. 1, pp. 187, 188.

incomplete without this. The consummation and crown of all the rest is the participation of him who is initiated in the thearchic mysteries. For though it be the common characteristic of all the hierarchic acts to make the initiated partakers of the divine light, yet this alone imparted to me the vision through whose mystic light, as it were, I am guided to the contemplation of the other sacred things.' The ritual is then described. The sacred bread and the cup of blessings are placed upon the altar. 'Then the sacred hierarch initiates the sacred prayer and announces to all the holy peace' and after all have saluted each other, the mystic recital of the sacred lists is completed. The hierarch and the priests wash their hands in water; he stands in the midst of the divine altar, and around him stand the priests and the chosen ministers. The hierarch sings the praises of the divine working and consecrates the most divine mysteries, and by means of the symbols which are sacredly set forth, he brings into open vision the things of which he sings the praises. And when he has shown the gifts of the divine working, he himself comes into a sacred communion with them, and then invites the rest. And having both partaken and given to the others a share in the thearchic communion, he ends with a sacred thanksgiving; and while the people bend over what are divine symbols only, he himself, always by the thearchic spirit, is led in a priestly manner, in purity of his godlike frame of mind, through blessed and spiritual contemplation, to the holy realities of the mysteries.'

Once again I must point out that the elements—the conceptions which he has added to the primitive practices—are identical with those in the mysteries. The tendency which he represented grew: the eucharistic sacrifice came in the East to be celebrated behind closed doors; the breaking of bread from house to house was changed into so awful a mystery that none but the hierophant himself might see it. The idea of prayer and thought as offerings was preserved by the neo-Platonists. . . . [Returning to the subject of *baptism*] . . . So also the Marcosians and some Valentinian schools believed in a baptism that was an absolute sundering of the baptised from the corruptible world and an emancipation into a perfect and eternal life. Similarly, some other schools added to the simple initiation, rites of a less noble and more sensuous order.

It was but the old belief in the effect of the mysteries thrown into a Christian form. So also another Gnostic school is said to have not only treated the truths of Christianity as sacred, but also to have felt about them what the initiated were supposed to feel about the *mysteries*—'I swear by Him who is above all, by the Good One, to keep these mysteries and to reveal them to no one'; and after that oath, each seemed to feel the power of God to be upon him, as it were the password of entrance into the highest mysteries. As soon as the oath had been taken, he sees what no eye has seen, and hears what no ear has heard, and drinks of the living water—which is their baptism, as they think, a spring of water

springing up within them to everlasting life. Again, it is probably through the Gnostics that the period of preparation for baptism was prolonged. Tertullian says of the Valentinians that their period of probation is longer than their period of baptised life, which is precisely what happened in the Greek practice of the fourth century. . . . Thus the whole conception of Christian worship was changed "

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