

of the "Voice of the Silence," is addressed to those who neglect their opportunities, or who permit themselves to be seduced into various bye-paths of illusion. One pleads the purchase of a field. "The field is the world," we learn elsewhere, and in this field men lose their way. Another has bought the five yoke of oxen, the five senses which hold him down to the wheel of rebirth. Another has wedded himself to the psychic nature and in the pleasant delights of astral experience, phenomena, and psychological juggling he loses sight of "the things that are more excellent." In the streets and lanes of the city the poor, the crippled, the lame, and the blind, are waiting for the message, and when they have responded there is still room for those along the roads and ditches. Let us understand clearly what the message is; a life to be lived, not for self, but for the whole universe and the Divine Law and Lord that sustains it; a self-forgetting effort to purify and cultivate that portion of the cosmos which is our own place in the great system of Being; a realization of the unity and identity of the interests of all men in all stages of evolution; and a loyalty to the law by which every man reaps what he sows, and is strengthened by the Divine power within him to the extent that he responds to its promptings; these are the means by which man passes from the death of physical incarnation oft repeated, to the life of the Eternal.

#### SWEDENBORG AND OCCULTISM.

Emmanuel Swedenborg asserts . . . that the Lord is God manifested in the Universe as a man, and is thus beheld, interiorly, by the angels (*Divine Love and Wisdom*, 97, etc.)

Swedenborg, however, identifies the Lord who is thus discerned with the historical Jesus, maintaining the latter to be very Deity, Jehovah in person, who assumed a fleshly body, and manifested himself as a man, in order to save men from hell, and commanded His disciples to call him Lord (*True Christian Religion*, 370; *D. L. and W.*,

282, etc.). Swedenborg herein falls into the common error of confounding "our Lord" with "the Lord," the Christ in the man with Adonai in the heavens, of whom the former is the counterpart; an error due to his failure to recognize the distinction between the manifest and the unmanifest, and between the microcosmic and the macrocosmic Deity.

In his presentation of the Incarnation, Swedenborg is at variance, not only with the Gnosis, but with himself. For in it he sets aside the canon of interpretation formulated by himself, his recovery and general application of which—together with the doctrine of correspondence—constitute his chief merit. Thus, to cite his own words:—"In the internal sense there is no respect to any person, or anything determined to a person. But there are three things which disappear from the sense of the Letter of the Word, when the internal sense is unfolded; that which is of time, that which is of space, and that which is of person." "The Word is written by mere correspondence, and hence all its contents, to the most minute, signify things heavenly and spiritual," (*Arcana Coelestia*, 5253 and 1401). He also repeatedly declares that the literal sense of the Word is rarely the truth, but only the appearance of the truth, and that to take the literal sense for the true one is to destroy the truth itself, since everything in it relates to the heavenly and spiritual, and becomes falsified when transferred to a lower plane by being taken literally (see e. g. *T. C. R.*, 254, 258, etc.). According, both to this rule and the Gnosis, that which is implied by the term Incarnation is an event purely spiritual in its nature, potential in all men, and of perpetual occurrence, inasmuch as it takes place in every regenerate man, being at once the cause and effect of his regeneration.

The authority twice cited by Swedenborg (*T. C. R.*, 102 and 827) in support of his doctrine,—namely, an apparition professing to be the spirit of the Mother of Jesus,—is one which a duly instructed occultist would, at the least, have hesitated to regard as ought