

the object be a representation of some sacred Person—a Crucifix, a Madonna and Child, an Angel, a Saint—there is a yet further gain. The Being represented, if his magnetism has been thrown into the image by the appropriate Word and Sign of Power, can re-inforce that magnetism with a very slight expenditure of spiritual energy, and may thus influence the devotee, or even show himself through the image, when otherwise he would not have done so. For in the spiritual world economy of forces is observed, and a small amount of energy will be expended where a larger would be withheld.[Pg 382]

An application of these same occult laws may be made to explain the use of all consecrated objects—relics, amulets, &c. They are all magnetised objects, more or less powerful, or useless, according to the knowledge, purity, and spirituality of the person who magnetises them.

Places may similarly be made sacred, by the living in them of saints, whose pure magnetism, radiating from them, attunes the whole atmosphere to peace-giving vibrations. Sometimes holy men, or Beings from the higher worlds, will directly magnetise a certain place, as in the case mentioned in the Fourth Gospel, where an Angel came at a certain season and touched the water, giving it healing qualities. [355] In such places even careless worldly men will sometimes feel the blessed influence, and will be temporarily softened and inclined toward higher things. The divine Life in each man is ever trying to subdue the form, and mould it into an expression of itself; and it is easy to see how that Life will be aided by the form being thrown into vibrations[Pg 383] sympathetic with those of a more highly evolved Being, its own efforts being reinforced by a stronger power. The outer recognition of this effect is a sense of quiet, calm, and peace; the mind loses its restlessness, the heart its anxiety. Any one who observes himself will find that some places are more conducive to calm, to meditation, to religious thought, to worship, than others. In a room, a building, where there has been a great deal of worldly thought, of frivolous conversation, of mere rush of ordinary worldly life, it is far harder to quiet the mind and to concentrate the thought, than in a place where religious thought has been carried on year after year, century after century; there the mind becomes calm and tranquillised insensibly, and that which would have demanded serious effort in the first place is done without effort in the second.

This is the rationale of places of pilgrimage, of temporary retreats into seclusion; the man turns inward to seek the God within him, and is aided by the atmosphere created by thousands of others, who before[Pg 384] him have sought the same in the same place. For in such a place there is not only the magnetisation produced by a single saint, or by the visit of some great Being of the invisible world; each person, who visits the spot with a heart full of reverence and devotion, and is attuned to its vibrations, reinforces those vibrations with his own life, and leaves the spot better than it was when he came to it. Magnetic energy slowly disperses, and a sacred object or place becomes gradually demagnetised if put aside or deserted. It becomes more magnetised as it is used or frequented. But the presence of the ignorant scoffer injures such objects and places, by setting up antagonistic vibrations which weaken those already existing there. As a wave of sound may be met by another which extinguishes it, and the result is silence, so do the vibrations of the scoffing thought weaken or extinguish the vibrations of the reverent and loving one. The effect produced will, of course, vary with the relative strengths of the vibrations, but the mischievous one cannot be without result,[Pg 385] for the laws of vibration are the same in the higher worlds as in the physical, and thought vibrations are the expression of real energies.

The reason and the effect of the consecration of churches, chapels, cemeteries, will now be apparent. The act of consecration is not the mere public setting aside of a place for a particular purpose; it is the magnetisation of the place for the benefit of all those who frequent it. For the visible and the invisible worlds are inter-related, interwoven, each with each, and those can best serve the visible by whom the energies of the invisible can be wielded.

AFTERWORD.

We have reached the end of a small book on a great subject, and have only lifted a corner of the Veil that hides the Virgin of Eternal Truth from the careless eyes of men. The hem of her garment only has been seen, heavy with gold, richly dight with pearls. Yet even this, as it waves slowly, breathes out celestial fragrances—the sandal and rose-attar of fairer worlds than ours. What should be the unimaginable glory, if the Veil were lifted, and we saw the splendour of the Face of the divine Mother, and in Her arms the Child who is the very Truth? Before that Child the Seraphim ever veil their faces; who then of mortal birth may look on Him and live?

Yet since in man abides His very Self, who shall forbid him to pass within the Veil, and to see with "open face the [Pg 387] glory of the Lord"? From the Cave to highest Heaven; such was the pathway of the Word made Flesh, and known as the Way of the Cross. Those who share the manhood share also the Divinity, and may tread where He has trodden. "What Thou art, That am I."

Peace to all Beings

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FOOTNOTES:

[1] S. Mark xvi. 15.

[2] S. Matt vii. 6.

[3] Clarke's Ante-Nicene Christian Library, Vol. IV. Clement of Alexandria. *Stromata*, bk. I., ch. xii.

[4] I. Cor. iii. 16.

[5] *Ibid.*, ii. 14, 16.

[6] S. John, i. 9.

[7] Psalms, xlii. 1.

[8] 1 Cor. xv. 28.

[9] Ante-Nicene Library, Vol. XII. Clement of Alexandria. *Stromata*, bk. V., ch. xi.

[10] See Article on "Mysteries," *Encyc. Britannica* ninth edition.

[11] Psellus, quoted in *Iamblichus on the Mysteries*. T. Taylor, p. 343, note on p. 23, second edition.

[12] *Iamblichus*, as *ante*, p. 301.

[13] *Ibid.*, p. 72.

[14] The article on "Mysticism" in the *Encyclopædia Britannica* has the following on the teaching of Plotinus (204-206 A.D.): "The One [the Supreme God spoken of above] is exalted above the *nous* and the 'ideas'; it transcends existence altogether and is not cognisable by reason. Remaining itself in repose, it rays out, as it were, from its own fulness, an image of itself, which is called *nous*, and which constitutes the system of ideas of the intelligible world. The soul is in turn the image or product of the *nous*, and the soul by its motion begets corporeal matter. The soul thus faces two ways—towards the *nous*, from which it springs, and towards the material life, which is its own product. Ethical endeavour consists in the repudiation of the sensible; material existence is itself estrangement from God.... To reach the ultimate goal, thought itself must be left behind; for thought is a form of motion, and the desire of the soul is for the motionless rest which belongs to the One. The union with transcendent deity is not so much knowledge or vision as ecstasy, coalescence, *contact*." Neo-Platonism is thus "first of all a system of complete rationalism; it is assumed, in other words, that reason is capable of mapping out the whole system of things. But, inasmuch as a God is affirmed beyond reason, the mysticism becomes in a sense the necessary complement of the would-be all-embracing rationalism. The system culminates in a mystical act."

[15] *Iamblichus*, as *ante*, p. 73.

[16] *Ibid*, pp. 55, 56.

[17] *Ibid*, pp. 118, 119.

[18] *Ibid*, p. 118, 119.

[19] *Ibid*, pp. 95, 100.

- [20] *Ibid*, p. 101.
- [21] *Ibid*, p. 330.
- [22] G. R. S. Mead. *Plotinus*, p. 42.
- [23] *Iamblichus*, p. 364, note on p. 134.
- [24] G. R. S. Mead. *Orpheus*, pp. 285, 286.
- [25] *Iamblichus*, p. 364, note on p. 134.
- [26] *Iamblichus*, p. 285, *et seq.*
- [27] G. R. S. Mead. *Orpheus*, p. 59.
- [28] *Ibid*, p. 30.
- [29] *Ibid*, pp. 263, 271.
- [30] G. R. S. Mead. *Plotinus*, p. 20.
- [31] *Shvetâshvataropaniṣhat*, vi., 22.
- [32] *Kāthopaniṣhat*, iii., 14.
- [33] I. Cor. xiii. 1.
- [34] *Kāthopaniṣhat*, vi. 17.
- [35] *Muṇḍakopaniṣhat*, II., ii. 9.
- [36] *Ibid.*, III., i. 3.
- [37] I Sam. xix. 20.
- [38] II. Kings ii. 2, 5.
- [39] Under "School."
- [40] Dr. Wynn Westcott. *Sepher Yetzirah*, p. 9.
- [41] S. Mark iv. 10, 11, 33, 34. See also S. Matt. xiii. 11, 34, 36, and S. Luke viii. 10.
- [42] S. John xvi. 12.
- [43] Acts i. 3.
- [44] *Loc. cit.* Trans. by G. R. S. Mead. I. i. 1.
- [45] S. Matt. vii. 6.
- [46] As to the Greek woman: "It is not meet to take the children's bread, and to cast it unto the dogs."—S. Mark vii. 27.
- [47] S. Luke xiii. 23, 24.
- [48] S. Matt. vii. 13, 14.
- [49] *Kāthopaniṣhat* II. iv. 10, 11.
- [50] *Bṛihadâraṇyakopaniṣhat*. IV. iv. 7.
- [51] Rev. vii. 9.
- [52] *Bahgavad Gîtâ*, vii. 3.

[53] *Ante*, p. 26.

[54] It must be remembered that the Jews believed that all imperfect souls returned to live again on earth.

[55] S. Matt. xix. 16-26.

[56] S. John xvii. 3.

[57] Heb. ix. 23.

[58] S. John. iii. 3, 5.

[59] S. Matt. iii. 11.

[60] *Ibid.* xviii. 3.

[61] S. John iii. 10.

[62] S. Matt. v. 48.

[63] *Ante*, p.24

[64] Note how this chimes in with the promise of Jesus in S. John xvi. 12-14: "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of Truth, is come, He will guide you into all truth.... He will show you things to come.... He shall receive of mine, and shall show it unto you."

[65] Another technical name in the Mysteries.

[66] Eph. iii. 3, 4, 9.

[67] Col i. 23, 25-28. But S. Clement, in his *Stromata*, translates "every man," as "the whole man." See Bk. V., ch. x.

[68] Col. iv. 3.

[69] Ante-Nicene Library, Vol. XII. Clement of Alexandria. *Stromata*, bk. V. ch. x. Some additional sayings of the Apostles will be found in the quotations from Clement, showing what meaning they bore in the minds of those who succeeded the apostles, and were living in the same atmosphere of thought.

[70] I. Tim. iii. 9, 16.

[71] I. Tim. i. 18.

[72] *Ibid.*, iv. 14.

[73] *Ibid.*, vi. 13.

[74] *Ibid.*, 20.

[75] II. Tim. i. 13, 14.

[76] *Ibid.*, ii. 2.

[77] Phil. iii. 8, 10-12, 14, 15.

[78] Rev. i. 18. "I am He that liveth, and was dead; and behold, I am alive for evermore. Amen."

[79] II. Cor. v. 16.

[80] Gal. iii. 27.

[81] Gal. iv. 19.

[82] I. Cor. iv. 15.

[83] I. S. Pet. iii. 4.

[84] Eph. iv. 13.

[85] Col. i. 24.

[86] II. Cor. iv. 10.

[87] Gal. ii. 20.

[88] II. Tim. iv. 6, 8.

[89] Rev. iii. 12.

[90] Gal. iv. 22-31.

[91] I Cor. x. 1-4.

[92] Eph. v. 23-32.

[93] Vol. I. *The Martyrdom of Ignatius*, ch. iii. The translations used are those of Clarke's Ante-Nicene Library, a most useful compendium of Christian antiquity. The number of the volume which stands first in the references is the number of the volume in that Series.

[94] *Ibid. The Epistle of Polycarp*, ch. xii.

[95] *Ibid. The Epistle of Barnabas*, ch. i.

[96] *Ibid.* ch. x.

[97] *Ibid. The Martyrdom of Ignatius*, ch. i.

[98] *Ibid. Epistle of Ignatius to the Ephesians*, ch. iii.

[99] *Ibid.* ch. xii.

[100] *Ibid. to the Trallians*, ch. v.

[101] *Ibid. to the Philadelphians*, ch. ix.

[102] Vol. IV. Clement of Alexandria *Stromata*, bk. I. ch. i.

[103] Vol. IV. *Stromata*, bk. I. ch. xxviii.

[104] It appears that even in those days there were some who objected to any truth being taught secretly!

[105] *Ibid.* bk. I, ch. i.

[106] *Ibid.* bk. V., ch. iv.

[107] *Ibid.* ch. v.-viii.

[108] *Ibid.* ch. ix.

[109] *Ibid.* bk. V., ch. x.

[110] Loc. Cit. xv. 29.

[111] *Ibid.* xvi. 25, 26; the version quoted differs in words, but not in meaning, from the English Authorised Version.

[112] *Stromata*, bk. V., ch. x.

- [113] *Ibid.* bk. VI., ch. vii.
- [114] *Ibid.* bk. VII., ch. xiv.
- [115] *Ibid.* bk. VI., ch. xv.
- [116] *Ibid.* bk. VI. x.
- [117] *Ibid.* bk. VI. vii.
- [118] *Ibid.* bk. I. ch. vi.
- [119] *Ibid.* ch. ix.
- [120] *Ibid.* bk. VI. ch. x.
- [121] *Ibid.* bk. I. ch. xiii.
- [122] Vol XII. *Stromata*, bk. V. ch. iv.
- [123] *Ibid.* bk. VI. ch. xv.
- [124] Book I. of *Against Celsus* is found in Vol. X. of the Ante-Nicene Library. The remaining books are in Vol. XXIII.
- [125] Vol. X. *Origen against Celsus*, bk. I. ch. vii.
- [126] *Ibid.*
- [127] Ex. xxv. 40, xxvi. 30, and compare with Heb. viii. 5, and ix. 25.
- [128] *Origen against Celsus*, bk. IV. ch. xvi.
- [129] *Ibid.* bk. III. ch. lix.
- [130] *Ibid.* ch. lxi.
- [131] *Ibid.* ch. lxii.
- [132] *Ibid.*, ch. lx.
- [133] Vol. XXIII. *Origen against Celsus*, bk. V. ch. xxv.
- [134] *Ibid.* ch. xxviii.
- [135] *Ibid.* ch. xxix.
- [136] *Ibid.* ch. xx xi.
- [137] *Ibid.* ch. xxxii.
- [138] *Ibid.* ch. xlv.
- [139] *Ibid.* ch. xlvi.
- [140] *Ibid.* chs. xlvii.-liv.
- [141] *Ibid.* ch. lxxiv.
- [142] *Ibid.* bk. IV., ch. xxxix.
- [143] Vol. X. *Origen against Celsus*, bk. I., ch. xvii, and others.
- [144] *Ibid.* ch. xlii.
- [145] Vol. X. *De Principiis*, Preface, p. 8.

- [146] *Ibid.* ch. i.
- [147] S. John xiv. 18-20.
- [148] *Loc. cit.* ch. i. sec. III. p. 55.
- [149] *Ibid.* ch. I. Sec. III. pp. 55, 56.
- [150] *Ibid.* pp. 54, 55.
- [151] "Seems to have been" is a somewhat weak expression, after what is said by Clement and Origen, of which some specimens are given in the text.
- [152] *Ibid.*, p. 62.
- [153] Article on "Mysticism."—*Encyc. Britan.*
- [154] Article "Mysticism." *Encyclopædia Britannica.*
- [155] *Orpheus*, pp. 53, 54.
- [156] Obligation must be here acknowledged to the Article "Mysticism," in the *Encyc. Brit.*, though that publication is by no means responsible for the opinions expressed.
- [157] *The Mysteries of Magic.* Trans. by A. E. Waite, pp. 58 and 60.
- [158] II. S. Peter i. 5.
- [159] Gal. iv. 19.
- [160] II. Cor. v. 16.
- [161] S. John i. 14.
- [162] S. John i. 32.
- [163] S. Matt. iii. 17.
- [164] *Ibid.* iv. 17.
- [165] I. Tim. iii. 16.
- [166] S. John x. 34-36.
- [167] S. John xiv. 18, 19.
- [168] Valentinus. Trans. by G. R. S. Mead. *Pistis Sophia*, bk. i., I.
- [169] *Ante*, p. 72.
- [170] *Ibid.* 60.
- [171] *Ibid.* bk. ii., 218.
- [172] *Ibid.* 230.
- [173] *Ibid.* 357.
- [174] *Ibid.* 377.
- [175] Vol. II. Justin Martyr. *First Apology*, §§ liv., lxii., and lxvi.
- [176] Vol. II. Justin Martyr. *Second Apology*, § xiii.
- [177] Vol. VII. Tertullian, *On Baptism*, ch. v.
- [178] The student might read Plato's account of the "Cave" and its inhabitants, remembering that Plato

was an Initiate. *Republic*, Bk. vii.

[179] Eliphas Lévi *The Mysteries of Magic*, p. 48.

[180] Bonwick. *Egyptian Belief*, p. 157. Quoted in Williamson's *Great Law*, p. 26.

[181] The festival "Natalis Solis Invicti," the birthday of the Invincible Sun.

[182] Williamson. *The Great Law*, pp. 40-42. Those who wish to study this matter as one of Comparative Religion cannot do better than read *The Great Law*, whose author is a profoundly religious man and a Christian.

[183] *Ibid.* pp. 36, 37.

[184] *The Great Law*, p. 116.

[185] *Ibid.* p. 58.

[186] *Ibid.* p. 56.

[187] *Ibid.* pp. 120-123.

[188] See on this the opening of the Johannine Gospel, i. 1-5. The name Logos, ascribed to the manifested God, shaping matter—"all things were made by Him"—is Platonic, and is hence directly derived from the Mysteries; ages before Plato, Vâk, Voice, derived from the same source, was used among Hindus.

[189] See *Ante*, pp. 124.

[190] See *Ante*, pp. 93-94.

[191] See *Ante*, p. 85.

[192] II. Cor. iv. 18.

[193] II. Cor. v. 7.

[194] Heb. v. 14.

[195] S. Luke xv. 16.

[196] *Ibid.* xiv. 26.

[197] S. Matt. v. 28.

[198] Heb. xi. 27.

[199] S. Matt v. 45.

[200] S. Luke ix. 49, 50.

[201] S. Matt xvii. 20.

[202] II. Cor. vi. 8-10.

[203] Col. iii. 1.

[204] S. Matt. v. 8, and S. John xvii. 21.

[205] Gen. i. 2.

[206] S. John i. 3.

[207] *The Christian Creed*, p. 29. This is a most valuable and fascinating little book, on the mystical meaning of the creeds.

- [208] *Ibid.* p. 42.
- [209] A name of the Holy Ghost.
- [210] *Ibid.* p. 43.
- [211] *Ante*, p. 124.
- [212] S. Matt. xviii. 3.
- [213] 2 S. Peter iii. 15, 16.
- [214] A. Besant. *Essay on the Atonement*.
- [215] *Ibid.*
- [216] *Brihadâraṇyakopaniṣhat*, I. i. 1.
- [217] *Bhagavad Gîtâ*, iii. 10.
- [218] *Brihadâraṇyakopaniṣhat*, I. ii. 7.
- [219] *Muṇḍakopaniṣhat*, II. ii. 10.
- [220] Haug. *Essays on the Parsîs*, pp. 12-14.
- [221] Rev. xiii. 8.
- [222] W. Williamson. *The Great Law*, p. 406.
- [223] A. Besant. *Nineteenth Century*, June, 1895, "The Atonement."
- [224] Heb. i. 5.
- [225] *Ibid.*, 2.
- [226] C.W. Leadbeater. *The Christian Creed*, pp. 54-56.
- [227] *Ibid.* pp. 56, 57.
- [228] S. Matt. xxv. 21, 23, 31-45.
- [229] Is. liii. 11.
- [230] S. Matt. xvi. 25.
- [231] S. John xii. 25.
- [232] Heb. vii. 16.
- [233] *Light on the Path*, § 8.
- [234] Heb. vii. 25.
- [235] Heb. v. 8, 9.
- [236] I Tim. iii. 16.
- [237] Annie Besant. *Theosophical Review*, Dec., 1898, pp. 344, 345.
- [238] C. W. Leadbeater. *The Christian Creed*, pp. 61, 62.
- [239] I Cor. xv. 44.
- [240] I Thess. v. 23.
- [241] See Chapter IX., "The Trinity."

[242] See *Ante*, pp. 84, 99, 100.

[243] 2 Cor. xii. 2, 4.

[244] S. Matt. v. 48.

[245] S. John xvii. 22, 23.

[246] 2 Cor. v. 1.

[247] 1 Cor. xv. 28.

[248] This mistranslation was a very natural one, as the translation was made in the seventeenth century, and all idea of the pre-existence of the soul and of its evolution had long faded out of Christendom, save in the teachings of a few sects regarded as heretical and persecuted by the Roman Catholic Church.

[249] S. John iii. 13.

[250] Heb. v. 9.

[251] Rev. i. 18.

[252] H. P. Blavatsky. *The Voice of the Silence*, p. 90, 5th Edition.

[253] S. John. xvii. 5.

[254] 1 Cor. xv. 20.

[255] *Chhândogyopaniṣhat*, VI. ii., 1.

[256] Deut. vi. 4.

[257] 1 Cor. viii. 6.

[258] An error: En, or Ain, Soph is not one of the Trinity, but the One Existence, manifested in the Three; nor is Kadmon, or Adam Kadmon, one Sefhira, but their totality.

[259] Quoted in Williamson's *The Great Law*, pp. 201, 202.

[260] H. H. Milman. *The History of Christianity*, 1867, pp. 70-72.

[261] *Asiatic Researches*, i. 285.

[262] S. Sharpe. *Egyptian Mythology and Egyptian Christology*, p. 14.

[263] See Williamson's *The Great Law*, p. 196.

[264] *Loc. Cit.*, pp. 208, 209.

[265] S. John i. 3.

[266] Jer. li. 15.

[267] See *Ante*, pp. 179-180.

[268] Athanasian Creed.

[269] Rev. iv. 8.

[270] S. Luke. i. 38.

[271] *Ibid*, 35.

[272] Book of Wisdom, viii. 1.

- [273] Vol. IV. Ante-Nicene Library. S. Clement of Alexandria. *Stromata*, bk. V., ch. ii.
- [274] See *Ante*, p. 262.
- [275] See *Ante*, p. 207.
- [276] Gen. i. 1.
- [277] Job xxxviii. 4; Zech. xii. 1; &c.
- [278] Gen. i. 2.
- [279] Gen. i. 2.
- [280] See *Ante*, p. 262.
- [281] See *Ante*, p. 262.
- [282] S. John i. 3.
- [283] *Bhagavad Gîtâ* ix. 4.
- [284] 1 Cor. xv. 27, 28.
- [285] S. John xiv. 6. See also the further meaning of this text on p. 272.
- [286] Heb. xii. 9.
- [287] Numb. xvi. 22.
- [288] Gen. i. 26.
- [289] S. Matt. v. 48.
- [290] S. John xvii. 5.
- [291] S. John v. 26.
- [292] S. Matt. i. 22.
- [293] Heb. ii. 18.
- [294] Much of this chapter has already appeared in an earlier work by the author, entitled, *Some Problems of Life*.
- [295] S. James i. 17.
- [296] Gen. xxviii. 12, 13.
- [297] See Chapter xii.
- [298] Heb. i. 14.
- [299] S. Matt. x. 29.
- [300] Acts xvii. 28.
- [301] T. H. Huxley. *Essays on some Controverted Questions*, p. 36.
- [302] S. Luke xxii. 41, 43.
- [303] S. John i. 11.
- [304] Rev. iii. 20.
- [305] H. P. Blavatsky. *Key to Theosophy*, p. 10.

[306] Is. xxxiii. 17.

[307] *On the Mysteries*, sec. v. ch. 26.

[308] Ps. xl. 7, 8, Prayer Book version.

[309] S. Luke, v. 18-26.

[310] *Ibid.* vii. 47.

[311] G. R. S. Mead, translated. *Loc. cit.*, bk. ii., §§ 260, 261.

[312] *Ibid.* §§ 299, 300.

[313] S. Matt. xii. 36.

[314] *Ibid.* ix. 2.

[315] *Loc. cit.* iii. 9.

[316] *Ibid.* vi. 43.

[317] *Ibid.* ix. 30.

[318] See *ante*, Chap. VIII.

[319] This is the cause of the sweetness and patience often noticed in the sick who are of very pure nature. They have learned the lesson of suffering, and they do not make fresh evil karma by impatience under the result of past bad karma, then exhausting itself.

[320] S. Luke, vii. 48, 50.

[321] *Loc. cit.*, ix. 31.

[322] S. Matt. vii. 1.

[323] *Loc. cit.*, bk. ii. § 305.

[324] Rev. iii. 20.

[325] G. Bruno, trans. by L. Williams. *The Heroic Enthusiasts*, vol. i., p. 133.

[326] *Ibid.*, vol. ii., pp. 27, 28.

[327] *Ibid.*, pp. 102, 103.

[328] Rev. iv. 5.

[329] The phrase "force and matter" is used as it is so well-known in science. But force is one of the properties of matter, the one mentioned as Motion. See *Ante*, p. 264.

[330] Job xxxviii. 7.

[331] See on forms created by musical notes any scientific book on Sound, and also Mrs. Watts-Hughes' illustrated book on *Voice Figures*.

[332] See *ante*, p. 138 and p. 302.

[333] In the Sacrament of Penance the ashes are now usually omitted, except on special occasions, but none the less they form part of the rite.

[334] See *ante* p. 329.

[335] *Christian Records*, p. 129.

[336] *The Great Law*, pp. 161-166.

- [337] See *ante*, p. 151.
- [338] *Diegesis*, p. 219.
- [339] 1 Pet. iii. 4.
- [340] 2 Kings vi. 17.
- [341] 1 Cor. x. 16.
- [342] Jer. xlv.
- [343] Gen. xiv. 18, 19.
- [344] *The Great Law*, pp. 177-181, 185.
- [345] Lev. xvii. 11.
- [346] Rom. xii. 1.
- [347] Isaiah liv. 5; lxii. 5.
- [348] Eph. v. 23-32.
- [349] Athanasian Creed.
- [350] 2 Pet. i. 20.
- [351] 1 See *ante*, p. 102.
- [352] 2 Cor. iii. 6.
- [353] 1 Cor. ii. 11, 13.
- [354] Is. vi. 6, 7.
- [355] S. John v. 4.