

THE TRUE MYSTIC

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The true mystic by Holden E. Sampson

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HOLDEN E. SAMPSON

**THE
TRUE MYSTIC**

THE TRUE MYSTIC

BY THE
REV. HOLDEN E. SAMPSON

AUTHOR OF
"PROGRESSIVE CREATION," "PROGRESSIVE REDEMPTION"
"THE MESSAGE OF THE SUN"
ETC.

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1914



TO THE MEMORY OF
ASA MAHAN, D.D., LL.D.
ONE-TIME PRESIDENT OF OBERLIN UNIVERSITY
U.S.A.
MY SPIRITUAL FATHER, FRIEND AND
TEACHER, IN THE BEGINNING
OF MY
SPIRITUAL LIFE
I DEDICATE THIS VOLUME



PREFACE

THE Lectures contained in this volume were delivered in December last at Folkestone, England, and also in London. In these Lectures I have put together the salient and fundamental principles belonging to the great subject of Mysticism, which will be found more exhaustively treated in my books "*Progressive Creation*" and "*Progressive Redemption*."¹ The Lectures contain necessarily a very brief and inadequate outline and sketch of the great subject. I have therefore to make apologies to my readers for the sketchiness of this effort to elucidate so wide and profound a theme. Considering the immense area of the ground covered—primordial, primeval, prehistoric, primitive, medieval, and modern eras of time—the reader will forgive me if he finds cause to complain of inconvenient but

¹ Obtainable from Glashers, Ltd., Holborn, London, W.C.

necessary omissions, and general cursoriness. I may also venture to express the hope that these Lectures may whet the appetite of many who read them, and induce them to study the above-mentioned larger works, to which this small volume may rightly be described as an introduction.

In sending this volume forth, I must not be found wanting in acknowledging my indebtedness to those many writers of distinction whose contributions to Mystical knowledge have proved of the greatest value to myself. By way of personal testimony, of interest to Mystical students, I feel it incumbent upon me to say that the *substance* of these books came to me from intuitive and mystical sources, the result of ten years' practice of the methods herein specified as the "Four Tokens of the Mystic." It was literally "in the wilderness" that these things came to me, and I wrote them down at "first hand." Reading and study of the large body of literature, of antiquity and of modern times, have confirmed every line of the teaching I received. Memory declines to recall every writer's name whose works I have read, to confirm the original *funda-*

menta of my books. But some notable works stand out strongly in my recollection, and for the benefit of my readers I here name them, and commend them to their notice :—

- " *The Perfect Way, or the Finding of Christ,*"
by Anna Kingsford and Edward Maitland.
- " *Fragments of a Faith Forgotten,*" by
G. R. S. Mead.
- " *Mysticism*" and "*The Mystic Way,*" by
Evelyn Underhill.
- " *The Hidden Church of the Holy Grail,*" by
Edward A. Waite.
- " *On a Gold Basis,*" by Isabelle de Steiger.
- " *Superhumanity,*" by the same author,
published serially in "*The Path,*" 1913.
- " *The Idea of Reincarnation,*" by Kehler.
- " *The Philosophy of Natural and Revealed
Religion,*" by Chevalier Ramsay, Arch-
bishop of Cambrai, published in the
early 18th century.
- " *Isis Unveiled*" and "*The Secret Doctrine,*"
by H. P. Blavatsky.
- Articles by various writers in "*The Occult
Review.*"

" *The Interior, or Hidden Life of the Soul,*"
by Dr. Upham.

" *The Life of Madame de la Mothe Guyon,*"
by Dr. Upham.

" *Hebrew Mysticism,*" by Prof. Abelson.

" *Esoteric Christianity,*" by Annie Besant.

Works of Darwin, Spencer, Huxley, Lodge,
and other scientists.

Emerson's *Essays*, Maeterlinck's "*Treasure
of the Humble,*" etc.

If in any statements made in this volume I have criticized movements and propaganda in language calculated to hurt the feelings of others, I take this opportunity of expressing my sorrow. Religious views always tend to unfortunate divisions among those who ardently and sincerely follow them, and too often the personal feelings are aroused when religious views come into contact with other variants of thought. True Mysticism has no variance of thought, and the firm belief of the writer is that the dispersal of religious "sectarianism" and mutual intolerance will be in proportion to the general acceptance of the tenets of True Mysticism. All that is True, in all sects and