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Knowledge can not be the property of Individuals. It is a Universal Principle. It is the true side of all things seen or unseen, perceived by the enlightened. Do not therefore strive to possess it, for this is impossible, but endeavour only to be a vehicle by which it may be carried to your fellowmen.

TWO OPTIMISTS.

The last quarter of the nineteenth century has brought to the front two Russians, both great optimists: Tolstoi and Mechnikoff. It matters not that the one writes and dreams in the seclusion and privacy of his own lonely green fields and that the other works and dreams in the crowded hospitals of work-a-day, up-to-date Paris. It matters not that they approached the riddle of life from diametrically opposed directions. It matters not that neither thinks highly of the methods of the other: in his last very remarkable book *"Etude sur la Nature Humaine: essai de philosophie optimiste,"* Mechnikoff does all he can, though preserving a deferential tone, to oppose Tolstoi's attitude toward science; and as to Tolstoi, on receiving Mechnikoff's work, he exclaimed in his usual pettish way:

"I shan't read this! Whatever he says, Mechnikoff can tell me nothing new. Oh yes! I grant you, he is a very learned man. But the man's one idea is to dissect aged people's corpses, in order to find out how we are to live at least a hundred years. A great boon, indeed!"

But in spite of this apparent antagonism the two men are much nearer, much more akin to each other, than either would dream.

Let us go into particulars. True enough, Mechnikoff examines hundreds of corpses of aged people, but it is because he believes that by so doing he can learn all about making human life purposeful, dignified and therefore happy. His great efforts are directed against age and debility. Our physical body he thinks very imperfect, very poorly fitted to live the life, as we made it. In his eyes it is but a sorry relic of prehistoric times, a cumbersome, aggravating dead weight on our flights towards happiness.

In different places of his book, Mechnikoff speaks of age in very graphic terms. Old age, as we know it, is a humiliation, it is a malady, an isolation in the midst of the busy world. And the condition of aged people is only the sadder because we of our day and generation grow old much before our time, so that many grey-headed, life worn people, preserve in their hearts all their thirst of life, all the power of their passions and instincts. Viewed in this light, the problem of our early old age grows only the more sinister. No one wants a helpless old man; he is a burden on those who care

for him the most. If he is poor, he will suffer from hunger and cold, if he is rich, he will suffer from sicknesses, which science is not competent to relieve.

In the opinion of Mechnikoff there are three causes leading to untimely old age: the too severe conditions of the struggle for life, blood-poisoning sexual excesses, and alcoholism.

Yet universal as these three causes are, Mechnikoff readily steps forward to do battle against them.

He is a dreamer, no less a dreamer, in his own sphere, than Tolstoi is in his. And in his dreams no less, than in the dreams of Tolstoi, the future promises to old men a dignified and a useful place. He assigns to them the first place in the life of society and government. Like Plato, he thinks that an old man is best fitted for the part of a ruler. Free from the despotism of sex, passionless in every other respect, the old men of the future will be healthy and strong, age being for them no humiliating decrepitude, but a new physiological condition, perfectly natural and as welcome as any other. And it should be only natural that such a man should stand at the head of his country, giving to it his undivided attention and the wisdom of his long experience. One would almost be inclined to think that this *geroncracy* of the future is the pet expectation of the learned physiologist, as he comes back to it frequently throughout his big work.

Mechnikoff thinks that nature positively destines us to live up to a hundred and more. And that, moreover, in spite of the cumbersomeness of our present bodies, most of the organs of which are entirely injurious, as for instance the *appendix,* in spite of all the obstacles in and without our bodies, there will be a time, when we shall live up to a hundred and more.

"The victory over scrofula alone, and then over alcoholism will considerably lengthen the life of men," says Mechnikoff.

A thinker, however, a man who is in the habit of trying to see behind the screen, could not linger very long over the scientific views of Mechnikoff, over his sincere, almost personal hatred of the *appendix,* or of the "wild" (that is the uncultured) microbe, for whose teeming millions, the happiest hunting grounds are the many useless or even injurious organs of our bodies. More than in all this, however learned and true, the readers of the Theosophical

Forum will be interested in the theories of this incessant and indefatigable, though be it only superficial worker for the good of humanity. And still more we shall be interested in the buoyancy of his faith in the powers of human mind, of which science is but the natural outcome. The human mind, in his opinion, can overcome all difficulties, all natural and acquired disadvantages, destroying the "wild" and the "cultured" microbes and modifying or even getting entirely rid of all such organs in our luckless bodies, as interfere with our comforts, happiness and dignity.

Happiness, in Mechnikoff's idea, is the one thing naturally destined for man, the one thing to which man has an unquestionable and indubitable right, and, moreover, a thing which man certainly shall have, if he only entrusts science with the management of his affairs. This faith, this enthusiasm of a man, whose mind never had anything to do with any aspect of life except the physiological, the grossest, is certainly very inspiring and ought to be a reproof to people who, though dealing with finer aspects of nature, aspects in which the workings of will are more directly manifest, go about life in a listless, half-hearted attitude, having faith neither in themselves, nor in life. And such a reproof many of us, who read the Theosophical Forum and write encouraging letters to the editor, have certainly amply deserved.

To all this an inquisitive person may very rightfully say: And what about death? Even if it is true, that science can so regulate our bodily disadvantages, as to make earthly man happy forever after, could it regulate death also, or at least the horror, the abhorence of death?

Why, answers the learned dreamer, it certainly can. The death we know in our day and generation is a painful death. In ninety-nine cases out of a hundred, modern man dies what can be called a *violent* death, coming as it does much before its time. Almost always it is a result of unnatural conditions, organic disorders, which nature never intended for us, of overwork, of too much care, an accident, a murder and so on. So it forces itself into our existence like an enemy to smash, to mangle and to destroy all we have constructed with so much care and labour. So it looks to us the greatest evil, without truce or mercy. We stand helpless and perplexed before the question why should a man die who was still so much

needed by everybody around him, who still wanted to live? And to this *why* earthly man can find no possible satisfying answer. The horror of it, the cruelty of it, the utter senselessness of it will haunt us, even through such fortitude and hopefulness, as the most sincere religious beliefs can offer us.

Yet Mechnikoff, confirmed naturalist as he is, solves the question quite easily. It is so, he says, but it need not be so, nature does not mean it to be so. *Natural death* will do away with all these horrors and perplexities. Natural death ought to come when man has gone through all the cycle of his life. And it must be preceded by the acquirement of the *instinct of death.* And this instinct of death Mechnikoff deems to be as natural and as necessary as the instinct of life. Potentially we are all endowed with it, but few of us live up to its complete growth and manifestation. We die much before it possibly could get manifest. The crystaline serenity of Mechnikoff's philosophy is such that whilst under the influence of his argument, death looses its horror for you and you think of it musing gently as of something you can understand, you can explain and desire.

Day's activity over we think of sleep with much pleasant anticipation. Life's activity over we shall think of death with the same pleasant anticipation.

Mechnikoff's arguments lead you to the greatest optimism, as he himself was led to it by his faith into the progressiveness of man and of science. His book insistently promises to humanity a life, free from sickness, a healthy and active old age and a death, which all men without exception will seek as a delicious rest.

Naturally enough all this can not happen the day after to-morrow. Mechnikoff may be a dreamer, but he also is a true man of science, who is well aware what incredibly long periods of time were necessary to transform the bulky, ugly, clumsy *archeopterix* into the birds of the air as we know them now. His chief enemy the *appendix* will take a long time to go, with all the poisonous 128,000,000,000 microbes it contains, yet go it must. And this *must* in the mouth of Mechnikoff takes the same assurance and authoritativeness as Tolstoi's promise that human beings will win universal happiness as soon as they abstain from evil doing or any participation in it.

The two thinkers apparently disagree. Mechnikoff's belief in science is absolute; to his mind, there is no hope for humanity without science, but, with science to back him up, there is no limits to the power of man. Tolstoi has no faith whatever in science. He seems to be greatly irritated by Mechnikoff's assurance and to take manifest pleasure in running him down. It really is one of the great puzzles of our day to see this great soul growling and grunting against anything and anybody of whom he disapproves, with all the pettish vehemence of unreasonable old age. Yet so far as Mechnikoff is concerned, just listen to the way Tolstoi speaks *against* him.

According to one of the latest interviewers, Count Tolstoi said:

"It does not matter that we live but a short time, but it matters that we live in the wrong way, that we live against ourselves, against our conscience. We fill our lives with deeds, which we ought not to have done, or else we spend it in a rattle of noisy words. One thing is necessary that the heart of man should awaken, that the thought of God should shine in it. That this thought should be acknowledged by man to be his only guide, the only authority over him, and that he should live as it commands him."

This would seem to be very far removed from Mechnikoff's physiological basis for man's possible welfare. Yet no unprejudiced person could go through the latter's book without noticing, that, for the author, man is above all a "sociable animal." Once our body gets cured, patched up and trained so that to be entirely renovated (probably out of sight or recognition), Mechnikoff sees no more pain ahead of us, no more suffering, nothing but intelligent labour and intelligent enjoyment. And this pleasant future is builded by him on the foundation of the universal solidarity of man, on the instinct of sociability, never on selfishness or disregard for others of the survival of the fittest kind.

And it strikes me that Tolstoi's "not living against ourselves, against our consciences" is closely related to Mechnikoff's "instinct of sociability," free from all egotism.

Listen further. The same interviewer reports that Count Tolstoi spoke as follows:

"Death frightens only him, who has never felt truth in his soul. To such a one it really does appear monstrous and horrible,

because it interrupts in the middle all the most important pursuits of man. But these most important pursuits of man are nothing but an illusion. The acquirement of truth alone is not an allusion. And as soon as this true object of man is accomplished, the man is ready for death at any time."

This again looks very much akin to Mechnikoff's statements, that as soon as all his work is accomplished a man will begin developing the instinct of death.

Both Tolstoi and Mechnikoff have evolved an optimistical system, both, though entirely opposed in their points of departure and their methods reach, the same result, promising to mankind a completeness of happiness, a completeness of life.

It certainly must be a rare and a gratifying sight to watch Count Tolstoi, who, after all the doubts, hesitations, despairs and blank negations of his life, has now reached such perfect peace and happiness of dispassion and serenity, that even chance visitors say that merely to be near him is to feel oneself on a height of moral power and superiority, comparable only to climbing snow-clad mountains. He is seventy-five, and is far from strong in his body, every spring putting him in the danger of death. Death he saw face to face, during his last sickness, and freed himself forever of the fear of death. He has acquired the freedom, which comes of the knowledge of self and the delight he takes in this freedom is so great, that he is never tired telling of it to all who come and go.

There is no more fear in Tolstoi's heart.

Neither is there any fear in the heart of Mechnikoff. He calmly looks forward to the coming death. Yet he has no belief in any kind of continuous life—death is complete annihilation for him. But he trusts and believes that through almighty science this annihilation will be made desirable and welcome.

The religion of science has lit up and purified his life, as the religion of human love has lit up and purified the life of Count Tolstoi.

The resemblance, almost the identity of all the chief points in the lives of these two men, who are so altogether different in every outward detail, seems to point to the fact that besides their two minds, their two hearts, separate for ever, there is a third factor in what they have achieved. This third factor is as essential to them

both, as the air they breath. This third factor smoothes down all the differences, due to the limitations and exaggerations of a personal nature, and enhances and strengthens all that is of universal significance and value in all they have thought and done. This third factor is a bridge on which their two minds could not help meeting in the common ground of their two souls, for it is the spiritual, the other-worldly atmosphere of the nation they both come from.

Both Tolstoi and Mechnikoff have labored in a titanic way, both have achieved great results. Yet the views and hopes of both are erroneous, or at least somewhat erroneous. Why and how—would be a good thing to define in their own minds for the readers of the Theosophical Forum to while away the long leisures of the coming summer.

MUSIC AND THE LAW OF CORRESPONDENCE.

Here comes a matter of largest value: If we read the history of annals and chronicles, with its red record of destruction, we shall find that no cause has been so prolific in killing, in cruelty and all evil, as the difference of race; the barrier which separated the French from the Germans, the Huns from the Austrians, the Italians from the French, the Teutons from the Slavs, has ever been the cause of war. Speech has not sufficed to pass this barrier, because speech has to be translated, in passing from one people to another, and, in the translation, the whole essence and aroma are changed; the common understanding is often lost, and the result is a heightening of the barrier which it was sought to take away. But song is a common speech which needs no translation; and there is no such revelation of the differences of races, and of the meaning of these differences, as the folk-songs of the peoples; take a good and faithful collection of folk-songs of Russia, Germany, France, Italy and Spain, and you have the warp and woof of all European history, through a dozen centuries; you have something that the translated literatures cannot give you, since the savor evaporates from the translated word. Therefore, for those who hold dear the ideal of universal brotherhood, there is no record so precious as the folk-songs of the nations, unless it be the record of religions. But whereas religions give us ultimately the assurance of the oneness of all mankind, since at heart and in their highest inspiration all religions are one, folk-songs give us something more, and in some ways more needful; they give us a sense of the inherent differences of races, and show us why these differences exist. They justify to our hearts and understandings the fact that the Hun is a Hun, that the Russian is a Russian, that the German is a German, that the Frenchman is French. They show in each one of these races a certain quality, a certain color or aroma, a certain essence, which is in no other race, and which, but for the race which possesses it, would leave a blank in the whole chord of human life; and, side by side with this manifestation of the divine purpose of race-difference, they show us that, underneath the difference, all races are one; for, while there are many folk-songs, there is but one music; while there are many men, there is but one mankind.

One might write long of the folk-songs of the nations, taking

them up one by one, and expatiating of their qualities, did space and time lend themselves to the work. But enough has been said for all who are so inclined, to take the matter up, and work it out for themselves. There is one thing more to be said: We find great Nature speaking in folk-songs, and in them telling of the human heart, its sorrows and its exultations; just as Nature speaks in the lesser humanity of the skylark and the nightingale. To the childhood of every race, this period of song belongs. Then comes self-consciousness and with self-consciousness comes silence. The more matured races grow mute. The mid-world takes us away from Nature, without yet bringing us to divinity, and we must pass through the desert, a desert of the heart, as well as of faith and joy and inspiration. It is true that the instinct of song remains, and that specially endowed natures try to carry on the tradition, not merely by taking the folk-songs and developing them into larger works, and by imitating their form and manner, but adding also a new element, the result of a dim groping after the Beyond.

Between the child and the sage, there is no peace. So it is with music. When the child-spirit ceases in a nation, there is silence, until there comes the ripening of genius. To that great ripening, some of our best music, like some painting and poetry, belongs.

So we have, on the one hand, folk-music, which came into being as spontaneously as the birds sing, and whose authors it is almost always impossible to determine; and, on the other, composed music, which has been created consciously, and of which we can say: this is by Bach, this is by Beethoven, this is by Wagner. Folk-music speaks to us of diversity, of the difference of races, and of the spiritual meaning of those differences. Composed music, in so far as it is real, brings us back toward unity, toward the spiritual oneness of the human race.

Among folk-songs, there are the greatest differences of quality and worth. Some are quite trivial; some are full of mere gaiety, but go no deeper; some touch the profoundest depths of human life. There are all shades of human feeling in the folk-songs of the races, from the passion of patriotic war to the crooning of a mother over her infant; and indeed these cradle-songs, these songs of maternity, are among the richest and finest of all departments of the peoples' songs. Then there are, of course, love-songs innumerable, of every

shade of passion and emotion; and one might make a collection, showing exactly how the different nations fall in love: the southerns passionately, the northerns in melancholy, and with many sighs, the people of central nations gaily and with a cheerful heart.

All this belongs to the world from which come the songs of birds: the world of spontaneous feeling. Every shade of human emotion, every feeling of human life, is expressed and made immortal in some of these songs. If we have not lost the natural sense of song, and of openness to song, we can learn the whole world of human feeling from the collected songs of the people who have not yet fallen into the muteness of self-consciousness, when they grow ashamed of feeling, and lose the power to give it expression.

After muteness come the beginnings of a new and self-conscious speech; awkward and tentative, like the gestures of the shy young person. Much of our composed music is full of this awkwardness, and has none of the assured accomplishment which belongs to the song of birds, and of races in the bird-period of song. The singing faculty has awakened, but it has awakened in the midst of a host of other faculties, which have grown up during the muteness of growing self-consciousness. The bird awakes as a human being, with mental faculties, reflection, imitation, memory, fancy, imagination; and the song-power has to struggle into being from among these other faculties, which surround it and hem it in. It has many trials and afflictions, before it regains the sureness and naturalness that it possessed before the fall.

This song power, more or less developed, more or less thwarted and twisted awry, is in all of us. In virtue of it, we all like to listen to music; for the music we hear sets the song-power singing within us by a kind of reflected influence, and we feel that something is going on in us, which is good and satisfactory, and which belongs to a real and natural part of our life. So we listen to music, with varying degrees of enjoyment, with varying fineness of appreciation; but in some way or other we all listen.

The composers of music are simply those in whom the song-power is more awake. It is alive in all of us, but much more alive in these. In the same way, speech is alive in all of us, but eloquence only in some; the reading power is alive in all of us, so that millions of cheap and commonplace sheets find their readers day by day; but

in a few only does the reading power come to the boil, so to speak, and, passing through the transformation into driving force, become the writing power, the power which makes that which it is worth while to read. So it is with the power to compose music. It is simply a faculty we all possess, and which all races enjoyed in the time of their innocence; and which now comes forth in a heightened and representative way in a few, and produces compositions which find their echo in the many.

Growing up amid the forest of our mental powers, the song-power gets more or less tinged and colored by the powers that surround it. Just as eloquence passes through rhetoric into bombast, and finally degenerates into twaddle, so is it with music. Just as there is great and worthy writing, as there is also fine and effective writing, which nevertheless, falls short of being great, and as there are vast masses of writing which have no particular value of any kind, so is it with music. It does not at all follow that, because it is music, it is therefore good; it may, indeed, be unconsciously bad.

But that is a vice of imitation, and in no way detracts from the worth of what is imitated. The thing to keep clear about is, that, in spite of the futility of much composed music, the thing itself is a very real and eternal thing. The music-power is real and universal, and comes out of the very depths of the Oversoul of humanity. For, as in all our arts and sciences, in all our religions and the works of our hearts and souls, there comes a height at which it is no longer the separate man who speaks, but the Oversoul which speaks through him; so is it with Music. There is the tangled forest of the mid-world, to which most composed music belongs. But above this there are heights, there are clear summits that reach up into the blue. There is the Oversoul which begins to speak through mortal lips; as in acts of heroism and devotion, the divine will shines through the human will of weak mankind.

The music-power must do its work in the midst of the stirring and echoing mind. From the mind, it receives many hindrances and acquires many drawbacks. Much of the music even of the greatest composers is of this quality, just as the poets say that sometimes even good Homer nods and drowses off to sleep. It would be interesting, were it not for the peril which lurks in snapshot judgments, to speak of a few of the greatest composers of music, and

to seek to discern what part of the Oversoul, of the collective soul of humanity, they are spokesmen of. Bach would thus stand for reverence; Beethoven for struggling and often thwarted aspiration; Wagner for the heroic valor and passion of the primeval world, gradually passing into the sense of immortality. In the same way, Tschaikowsky stands for human misery and pathos, for songs of woe and lamentations; Liszt for passion too often falling away into mere wordiness, and utterly losing the clear sense of feeling in a flood of indeterminate resonance; Rubenstein, for cold and carefully thought out emotion, artificial, pretentious, insincere.

But far better than such judgments is the awakening of the music-power within ourselves, which will soon enable us to form dozens of judgments just as good and better for ourselves; or, since it is not really the aim of the music-power to form judgments at all, will enable us to feel in ourselves, through music, the reverence expressed by one, the struggling aspiration of another, the heroism of a third; and so enrich our hearts, and draw them closer to the hearts of others, and to that primeval heart, whence all humanity came forth.

(To be Continued).

FORTITUDE.

I stood among the gods. One said to me:

"You may rest here in peace if so you will. But you have cried out to us, that you wish to serve. Yet, ere that service can be accepted you must know for yourself its full cost. After knowing which, if your desire still holds strong, you may seek its fulfilment. Look into the abyss below, into the nether world of earth. And not only seek through the powers of mind to understand its darkness, its degradation, its miseries, its despair; but realize, as with an earthly body's acutely sensitive nerves, every pain and torture known to flesh. Knowledge complete and true, won from your own heart's agony, in measure full and overflowing; added to which a realization of the whole world's burden and sorrow, must be your portion ere you can serve and have that service count a gain to man, ere your hands grow strong enough to lift and hold back a little the heavy Karma of the world, ere you have wisdom to pluck from out the soiled, ill-woven woof of human life, a tiny knotted thread replacing therewith a silver strand to lighten its heavy sombreness. Behold! and through our power feel and know. In few short moments that knowledge may be yours. Thus test your power to endure for an unknown period an experience which now is yours for a moment's flash of time."

And lo! I sank unto the nether world. And all its agony supreme of body, mind and soul were mine. Each nerve was knit into the nerves of all the rest. Each heart-throb found its answering pulse in mine. The pull and strain of all the waywardness, the evil impulse in man, likewise drew me with the rest. For now I had full consciousness of being bound-up with the whole. Yet knowing I must hold against and counteract the evil in the minds and hearts of men; nor once give way under the torturing strain. I was as if in the ocean's undertow, being fully caught in which will draw under the most powerful of swimmers.

No words can tell the bitterness of the cup I drank. But greater than suffering of body or mind was my soul's agony and despair in knowing the darkness within the souls of men. And above all my tortures of mind and body, supreme, compelling a vast compassion arose within me and dominated my being.

And from out the darksome depths I cried:

"Ye gods! it is my will to know no peace, no rest, no bliss while I have strength and courage to give my labour in these noisome fields; to uproot their poisoned growths, and to plant the seeds that shall redeem some parts, giving in time promise of a fairer harvest. Oh Mighty One, that I faint not in the task! Lend me of Thy power to endure and hold! Flood full my inmost heart with Thy light divine, helping me never to forget 'tis in Thy service that I toil! In that blessed work, in the hope of some fairer destiny for my fellow-creatures shall I find my happiness, my reward!"

Then the divine Ones, veiling their faces, looked below; answering back:

"Courage to thee! Thou mayest try."

THE OUTLINE OF THE SECRET DOCTRINE.

VI.

SUMMARY.

The Four Lower Planes. The Planetary Chain.

At the dawn of a new Universal Day the sevenfold powers of objectivity begin gradually to unfold. These powers are the offspring of Will, the twin-power with Consciousness, of each and all units of Life, of each and all facets of the eternal luminous diamond, by which we have represented the One Infinite Life. Will is as it were, the luminous ray of each facet; as Consciousness is the facet's power of perceiving the ray; and as the facets are bound together in septenary groups of units, humanities, hierarchies, and higher divine septenaries, so the luminous rays of formative Will are bound together into sevenfold streams, pouring forth from each group of units, humanities and hierarchies. Each ray as we have seen, each formative potentiality, contains within it seven forms or modes by which its objectivity can be manifested. By the operation of the first of these modes, that of incipient differentiation, Consciousness and Will, still almost blended together, tend to stand apart into subjectivity and objectivity, but do not yet actually stand apart. Subjectivity, Consciousness, still includes within itself all possible modes of cognition, and is therefore, just one step removed from the divine infinite Consciousness of Eternity. Objectivity, likewise, still contains within itself all possible modes of manifestation, and is therefore, just one step short of divine absolute Unity.

This highest range of being contains all the potencies of Consciousness and all the potencies of manifestation that we can conceive; and contains besides this, something more, for this highest range is overshadowed by the near presence of the One Divine Infinite Life, not yet veiled by the illusion of differentiation, not yet hidden by the bright phantoms and images of universal day.

In the second range of life the separation is complete. Consciousness is limited to one mode, that of direct cognition. Objectivity is also limited to one mode, that of direct presentation to consciousness; and as all objectivity is thus directly present to perfect cognition, this is the range of omniscience. The higher range is something more than omniscience, because the omniscient knower

not only confronts, but is blended with, the infinite known. These two highest ranges of life, which reflect the near presence and radiance of the Infinite One, may properly be called divine.

The third range is the link between these two and the fully manifested, fully differentiated objectivity. This third range contains as we have seen, the germ of varying intensity, when the luminous beam from each facet of the infinite diamond ceases to be homogeneous and thrills into separate rays. Though infinitely varied like the rays of the spectrum, these luminous rays are gathered together into closely related groups, the types of which are sound, colour, taste, and the other elements of perception, each in its turn infinitely various.

These innumerable rays, that thrill forth from each facet of the infinite luminous diamond, react as it were, on each facet, and establish groups of centers of perception; these nascent centers of specialized perception coalescing together to form the first ethereal vesture or body of each unit of life.

This third range of life contains within it the first germs and undeveloped elements of all forms of perception and objectivity, the types and potencies which are afterwards to be unfolded; these still are limited to one form of manifestation, that of increasing and decreasing intensity.

The bundles of luminous beams and rays which issue from each facet of the One Life are bound together, as we have seen, in septenary streams; and as the formative rays become more defined and developed, they are focused into united groups, related to each facet and each group of facets—to each unit of life, that is, and each group of units, humanities, hierarchies and higher groups.

The rays thus focused, form specialized objectivities for each facet, and for each group of facets—special objectivities, that is, for each unit of life, each humanity, and each hierarchy. These separate activities exist in germ in the third range of life, to be gradually unfolded and developed into fully formed bodies and worlds and systems of suns and stars, in the lower, more external ranges of life.

From this point—the formation of specialized objectivities for each unit, humanity and hierarchy—it is no longer possible to describe the gradual process of manifestation in general terms, appli-

cable to all life. We must henceforth, therefore, confine ourselves to the consideration of one group of units, one humanity or hierarchy; and restrict ourselves to the development of the specialized objectivities, whether bodies or worlds, related to it. The process for all other humanities in the universe is, presumably, the same; and the specialized objectivities related to them are, by analogy, subject to similar developments.

After this third stage—the common field of objective worlds—the specialized objectivities of each hierarchy and humanity gain colour and form, capacity and solidity, expanding through the fourth, fifth, sixth and seventh ranges of life. It is only to the last four that the name of "planes" can, with propriety, be applied, and it is to development in these four lower planes that our attention will henceforth be directed. The highest of these four, in which perceptions are spread out into spaces and masses, as we see colour spread out, is the first to reach full development at the beginning of Universal Day. This colour or Fire plane at first is nothing but a glowing sea of intermingling forms and objectivities; through these throbs the rhythmic ebb and flow which is the detailed repetition of the universal ebb and flow of manifestation and dissolution. Under this ebb and flow, this continual circulation and gyration, the glowing sea of forms is gradually moulded into circular vortexes; the specialized objectivity of each hierarchy forming one vortex; and the lesser objectivities related to each humanity are swept into lesser vortexes. As the united consciousness and will of each humanity becomes more definite and individual, these vortexes contract and harden; and from the larger vortexes are formed solar systems; while the lesser become separate planets or worlds; each planet and solar system being, it must be clearly understood, still wholly within the highest external plane, the plane of Fire.

On the planet thus generated by the formative wills of one humanity, the units of that humanity go through a long series of formative, educatory, processes; each unit of Conscious Will forming for itself an ethereal vesture or body, by the reaction of perceptions which we have already described. If a name be thought necessary for this first world, it may be called the incipient Fire Planet, the first ethereal mould of future more material worlds.

When the possibilities of development which it contains are

temporarily exhausted, the formative will of humanity enters another stage by the addition of the element of capacity, and the unfolding of the potencies it contains, a new plane is formed—the fifth, which we have agreed to call the plane of air. Again, the same process of "circumgyratory motion" is generated by the formative Will of humanity, acting in harmony with the eternal ebb and flow; and the fluid sea of forms and objectivities is swept into contracting vortexes, which gradually harden into a second planetary world. To it we may give the name of the incipient Air Planet, the second of the gradually forming chain.

Yet another plane is entered on, when the educatory possibilities of this second world are for the time exhausted; this new plane adding the element of internal change or growth. Again the flowing sea of images is moulded into vortexes; and of these, coalescing, the third world of the chain, the incipient Water Planet, is formed.

Again the same exhaustion of its potentialities takes place; and the tide of formative wills advances to another stage; again the whirling images are wrought together, as the potter moulds the clay on his swiftly-moving wheel, and the most external world of the chain, the planet of solidity, or Earth, is formed.

From this point the tide of formative wills flows back again through the same four planes. The Earth Planet—the first rough pattern of our Earth—is left for the time exhausted, and denuded of its powers, and the life-tide flows back to the plane above.

Here, by the same formative circular force of collective wills, a second Water Planet is formed, different from the first, because more akin to the Earth-world, and enriched with the fruit of earth-life which humanity has gained on the world just left. To this planet, the fifth in the chain, we may give for convenience, the name of final Water Planet, to distinguish it from the first formed image-world, on the same plane.

Once more the wave of humanity flows back to the plane above, by the same vortical forces the final Air-world is formed, the sixth in the chain, differentiated from the former Air Planet by the riches added to it from the lower worlds of the chain.

The seventh, the final Fire-world, is formed in the same way, and the planetary chain is complete. Nothing now remains but to

trace the detailed development of humanity on each planet, and the story of man's birth and growth will be complete.

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THE THEOSOPHICAL SOCIETY IN AMERICA.

Founded by H. P. BLAVATSKY at New York in 1875.

The Society does not pretend to be able to establish at once a universal brotherhood among men, but only strives to create the nucleus of such a body. Many of its members believe that an acquaintance with the world's religions and philosophies will reveal, as the common and fundamental principle underlying these, that "spiritual identity of all Souls with the Oversoul" which is the basis of true brotherhood; and many of them also believe that an appreciation of the finer forces of nature and man will still further emphasize the same idea.

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"The Theosophical Society in America by its delegates and members in Convention assembled, does hereby proclaim fraternal good will and kindly feeling toward all students of Theosophy and members of Theosophical Societies wherever and however situated. It further proclaims and avers its hearty sympathy and association with such persons and organizations in all theosophical matters except those of government and administration, and invites their correspondence and co-operation.

"To all men and women of whatever caste, creed, race, or religious belief, who aim at the fostering of peace, gentleness, and unselfish regard one for another ,and the acquisition of such knowledge of men and nature as shall tend to the elevation and advancement of the human race, it sends most friendly greeting and freely proffers its services.

"It joins hands with all religions and religious bodies whose efforts are directed to the purification of men's thoughts and the bettering of their ways, and it avows its harmony therewith. To all scientific societies and individual searchers after wisdom upon whatever plane and by whatever righteous means pursued, it is and will be grateful for such discovery and unfoldment of Truth as shall serve to announce and confirm a *scientific basis for ethics.*

"And lastly, it invites to its membership those who, seeking a higher life hereafter, would learn to know the *Path* to tread in this."

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RESOLUTION.

During the period of our gradual return to Real Life, our activities consist of a series of Resolutions.

When we feel that the time is ripe for a certain course of action we should resolve with all our strength to follow that course unflinchingly, or discard it entirely; for half-hearted, wavering resolutions are worse than useless.

If we resolve to do anything or to pursue any course of action, let that Resolution be strong enough to carry us right to the end, for if we stop half way we invite reaction and the strength of the reaction will be measured by the seriousness of the resolution.

The things which pertain to Real Life may not be tampered with. They should be approached with strength and courage, or left alone entirely; for action on the unseen planes is more intense and produces greater results either way.

Let our resolutions be well chosen; with the full acquiescence of our hearts; let them be carried out with patient endurance, unstained by self-interest. Thus may we be fully prepared and well armed when the time comes for us to step forward and make the Great Resolution.

"IT IS NOT *WHAT* IS DONE, BUT THE SPIRIT, IN WHICH THE LEAST THING IS DONE FOR *THEM*, WHO ARE ALL, THAT IS COUNTED."

of over-nature; he who has not watched for the descent of the messengers; who gives them no welcome at his door, no entreaty to cross his threshold and to quicken the fires of his dwelling—that man has perhaps missed the single sunrise of his present life-time: his heart and his hearth remain cold, bereft of the true flame of life.

And what of the rejected messengers? It is said that denial leaves them passionless and calm; as they came, so they depart. But some among them have seen acceptance, recognition; they have lingered awhile at the hearth they have re-allumined; they have had touch with that human heart whose call had shaken the heavens and called them down. Returning they bear with them somewhat of that strange human essence which has power to compel the high gods at the propitious moment: there is a want felt thereafter in the heavens; and when they have run their course time after, drawn down by that mysterious essence, an hour strikes when they return no more: an awe struck whisper circles among the stars that a messenger has won his humanity.

A WORD ON SCHOPENHAUER.

I remember once attending a drawing-room lecture on Schopenhauer and his philosophy of pessimism, where the audience, as is very often the case when these high themes are treated, consisted almost entirely of ladies.

As the graceful young philosopher, whose outline was clearly marked against a window leading into a charming garden, gradually unfolded his theme, and, bringing one after another joys of life to the balance, found them altogether wanting, his fair and philosophic audience fell deeper and deeper into hopeless depression and melancholy. If the expression were not so hopelessly coarse, I should be tempted to say that you could see those ladies' jaws drop as the philosophy of pessimism was unfolded; but undeniably coarse this expression is, so I had better say that the light died out of their eyes.

I had come in rather late, as one should do to see the lecturer at his best and thoroughly warmed up to his subject, and I could see he had gone so far that his fair audience was ready to renounce the will-to-live on the spot. I shall never forget the thrill of relief that throbbed through the room, when, the lecture ended, I ventured to say that Schopenhauer seemed to me very much misunderstood; for I always thought him a great humorist, only he had not yet been found out. So genuine and visible was the pleasure that my remark called forth, so re-animated became those erstwhile down-cast faces, that the eloquent lecturer never had the heart to ask me to justify my opinion; and the turned tide of feeling carried the whole party gaily in to supper.

And my remark was, I think, not altogether unjustified, not altogether insincere, though perhaps I should have said that Schopenhauer seems to me misunderstood because I find him to be an optimist and no pessimist at all.

In sober truth, Schopenhauer's great achievement in philosophy

has hardly anything to do with pessimism at all, or, indeed with optimism either. In connecting his name with pessimism, the general opinion has made one of those mistakes, due to the heresy of insufficient knowledge, which make one doubt the validity of popular fame. To understand what Schopenhauer really did, one must consider for a moment what point philosophy had reached when he began his work.

We may remember that the starting point of Shankara's philosophy was that the whole of the outward world is a series of phenomena, appearances, things objective to our consciousness, and that this consciousness of ours is the only primary reality we can have knowledge of. This is exactly the conclusion reached by the best philosophers of Europe, from Descartes and Berkeley to Kant. Our certain knowledge does not extend beyond our states of consciousness; this is the conclusion established by Descartes and Berkeley, by arguments which, as Professor Huxley says, are simply unshakeable; and "all materialists who have tried to bite this file have simply broken their teeth."

This was the position of the question when Kant took it up, with that depth and lucidity of thought which make him the greatest philosopher of modern Europe. As the phenomena, the appearances present to consciousness, are not stable, or at best but subject to continual change and variation, Kant felt drawn to postulate some hypothetical outward thing, some external stimulus, which gave rise to these appearances, or, at any rate, which provoke their ceaseless variations; and postulating this outward something, Kant further went on to define what part of the phenomena,—the appearances present to consciousness,—might be assigned to ourselves, the observers, and what part might be assigned to the hypothetical outward something, which he imagined as provoking the sense of change and variation in the phenomena.

It is hardly necessary to repeat Kant's arguments, though they are entirely admirable as an instance of close and lucid reasoning, consistently carried out. It will be enough to state his conclusions. He felt compelled to assign to us, the observers, or rather "intellect"

by which he typified our faculty of observation, three parts in the drama of perception, while one part he assigned to the hypothetical outward something which provoked the variation in our states of consciousness, in the appearances which are present to our consciousness. The three parts he assigned to the observer's share in the drama of perception were time, space, and causality. In other words, Kant said we contributed to the world.-drama the sense of duration, of present, past, and future; the sense of space, the great empty, outer void, in which the varied appearances of the world-drama present themselves; and, thirdly, the sense of the arrangement of these appearances into causal series, or chains of causation, through which each appearance, each phenomenon, is seen as the effect of the appearances which have gone before and as the cause of the appearances which shall follow after. Time, space and causality, Kant said, were the observer's share in the world-drama, and the mysterious outward something which provoked appearances continually appeared to us, not simply and nakedly, as itself, but as distorted and viewed through a triple veil, a veil of time, of space, of causality. And on account of the triple veil of space, causality and time, which perpetually distorted the outer something and broke it up into appearances as we see them, Kant said that we could never know this outer something simply and nakedly, as itself, but must perpetually view it through the threefold veil of causality, time and space. The thing-in-itself, he said, must remain for us perpetually unknowable. We can never know the reality behind appearances, because the distortion of this reality into appearances is an inherent function of our observing power, a three-sided prism, which always breaks up the simple light, a "dome of many-coloured glass that stains the white radiance of eternity."

So far Kant.

Then came Schopenhauer. The great achievement of Schopenhauer was the perception of the fact that this hypothetical outer something, this force that provoked the changing appearances, was not so hopelessly unknowable. Schopenhauer found the outer something, the "thing-in-itself," a hopeless exile in the eternal void. Taking this exile, he brought it home, like a returned prodigal, and made it as one of the household. Kant had cast the blame of three

parts of the world-drama on ourselves, the observers, and left the fourth part, the outer something, the "thing-in-itself," hopelessly unknowable, and out of reach of us, the observers, for ever. Schopenhauer threw on us, the observers, the blame of the fourth part also.

This outer something, this mysterious "force," was, he said, not unknowable to us at all; it was, on the contrary, very familiar and a part of every one of us. For it was none other than that Will which every one of us is conscious of within ourselves. Hence the title of Schopenhauer's greater work, *Die Welt als Wille und Vorstellung,*" "the world-drama, as Will and Representation". The Will being the mysterious outer something, the thing-in-itself, of Kant, and the representation being the three-fold distortion into time, space, and causality, which broke up the one Will into myriad appearances.

This identification of the thing-in-itself with the Will has nothing whatever to do with pessimism, and it is on this great achievement that Schopenhauer's lasting fame will rest. In so far, I think, I was justified in saying that, by speaking of him as, in the first place, a pessimist, Schopenhauer was very much misunderstood. Where, then, does the pessimism come in? Rightly speaking, I think, the pessimism does not come in at all; but, on the contrary, Schopenhauer teaches only optimism, as does also the old philosophy of India. Yet it is easy enough to see where the belief in Schopenhauer's pessimism came in, where the general opinion found its pretext for dubbing Schopenhauer a pessimist.

The world-drama, he said, is made up of the Will and a perverse tendency to break the Will up into myriad fleeting shadows; or life is made up of the white radiance of eternity, and the dome of many-coloured glass that stains this white radiance. Clearly, then, the ideal condition is the white radiance and not the many-coloured stain; clearly the ideal condition is the Will, in its unity and simplicity, and not the myriad forms into which it is distorted by the veils that we weave ourselves. If then, this is the ideal condi-

tion, the practical aim of every one must be to realize this ideal condition, to free the Will of its myriad distortions, to blend the many-coloured stain of world-life once more into the eternal radiance. And in comparison with the pure Will, eternally self-balanced, the myriad forms that it is distorted into must seem hopelessly inferior, the many-coloured stain must seem hopelessly inferior to the pure radiance. And these myriad forms, this many-coloured stain, are nothing but our outward life, the life that concerns us so nearly and so perpetually. But the ideal condition, the white radiance, the pure undistorted balanced Will is the real life "at the back of the heavens", as the Upanishads and Plato both call it, the life of the freed self dwelling in the Eternal.

In comparison with this ideal life, the outward life is hopelessly inferior; and the only sane aim of any man is to change the myriad distortions back to their ideal rest as soon as possible, to turn the Will back from illusory outward life to real inward life without delay. This, then, is the "pessimism" of Schopenhauer, as the general opinion describes it; but I can only see in it the most exultant optimism.

For is it not the assertion of a life of reality that we are all perpetually craving for in this life of never-ending phantasy? Is it not the assertion of a life eternal, above this life of ours, with its perpetual, inexorable change; a life eternal, not needing to be won by the funeral passage through the tomb, nor indeed to be won by that passage, but a life eternal, perpetually present and existent, as the natural and normal order of things, the natural and normal order that we ourselves have perverted and broken up, and to restore which to its white radiance as of old depends only upon ourselves. A "Kingdom in the Heavens" altogether within our power and yet altogether beyond us, for our power served only to distort it and then to remove the distortion, but never to create the Kingdom that is the white radiance of the Eternal.

Such is Schopenhauer's optimist pessimism; and one could not wish us better than that we should become such pessimists ourselves.

I think, then, that I was justified in dispelling, in some sort, the black cloud of despondency that had settled down over the fair audience I have described, even though the means I used were rather effectual than candid.

BREAD TURNED TO STONE.

A philosopher, travelling a certain road, came upon a man sitting amid a pile of stones crying aloud in tones of anguish: "Bread —give bread lest I die of starvation!"

And about him stood many who were handing him loaves of bread in varied form. Some of the loaves offered him were shaped as crosses, some as crescents, some bore the imprint of many thumbs and many were sprinkled with blood. But as fast as the hungry man laid hold of them they each turned to a stone.

"How now!" cried the philosopher, "why is this poor man allowed to hunger?" Then those about him answered: "He hath a devil! We have given him many loaves of good bread, such as we eat and thrive on, but, behold—the devil which possesses him turns each loaf to stone ere he hath eaten, yea—at his very touch."

"Ye poor foolish ones!" exclaimed the philosopher, scornfully. "You do not understand his case. He hath no devil, the fault is with your bread. Let me, then, prepare him a loaf suited to him and he will no longer grieve of hunger."

Then they who stood by answered sullenly: "He hath a devil!" And they departed, leaving the philosopher alone with the hungry man.

Then did the philosopher gather the stones which had been bread and build an oven therewith, and he used sunshine for fire to heat it. Then he called upon the earth, the air and the water for his substance which he leavened with the lark's song. Then he carefully counted the degrees of heat that his oven became not overheated and he placed the loaf therein, saying: "Oh, starving one! Bless this day which gave you such a friend as I. The loaf which I now prepare contains the potent principles of which these poor stones offered thee are but symbols. It will feed thee and thou will forever praise the giver!"

And when the loaf was baked, he gave it to the hungry one and it immediately became a stone.

"Alas, alas!" cried the astonished philosopher, "thou hast a devil, indeed." And he withdrew to a sheltered place to think over night.

Then when the morning had come he returned again to the

starving man expecting to find him dead. But lo—he who hungered was standing in the sunlight singing a morning song.

"How art thou, oh starving one?" asked the philosopher.

"I am no longer hungry," replied the man, "I have eaten."

"Whence came the bread?" asked the philosopher, amazed.

"I made it myself," said the man.

"Tut, tut!" said the philosopher. "Thou *hast* no devil—thou *art* a devil!" And he strode away indignantly.

ASCETICISM AND PASSION.

II.

The fall of the first of the human race is understood by the Russian church as a sin against a fundamental law of life: the will of God is or ought to be the one driving central power in all human life and activity, yet Adam and Eve deliberately placed in the center not God's will but their own. Man refused to see in God the beginning and the end of all that is, and proclaimed himself to be autonomous, to have being outside of divinity.

The author of the present article sees in this and this alone the cause of every sinful circumstance man can place himself in.

Original sin has both a negative and a positive side: Man denied the authority of the divine will and by so doing he created a new positive power which we call egotism. The first two of the human race wilfully placed themselves in the center of creation, taking the sole purpose of the latter to be the ministering to their comforts and desires. If man acknowledged himself to be a *creature,* a limited and non-autonomous being, whose one security was his union with God, such an act would be equal to a complete self-sacrifice, which would be but another word for a refusal to lead a separate existence, to have plans and works of his own. In the self-sacrifice lay the possibilities of all his future growth and development, but he chose an autonomous self assertive existence, placing the center of it in the created side of himself, in that side which was limiited and empirical. This negative attitude towards God must be considered as the substance and foundation of all sin.

The following quotation gives a comprehensive definition of what this attitude was: "Man desired to be a god, without God." In other words, original sin was against religion, against the relation between man and God, the moral consequence of sin following in its wake. Blinding lusts could be born and become manifest only after man has proclaimed his self assertive autonomy, rising against obligations God's will imposed on him. "When man fell the harmonious working relations within himself and his true relation to the world outside were all upset."

First of all his love of God grew weak and dim. God was no longer a loving and just father to him, but either a stern pitiless

avenger, or, still worse, nothing but a jealous fellow creature, mighty in keeping all that is worth having away from man. Communion with God was no longer a joyful satisfying of a natural craving, but a loathsome, fearful duty, lest the Outside Power, God had become for man, grew offended and took its revenge. Egotism towards God led to egotism towards everything that grew or lived. By having tasted of the forbidden fruit in the distinct hope of becoming through it "as God is," the first man immediately placed himself in false relation to nature: instead of being a self-supporting free worker incessantly contributing to the accomplishment of the ultimate end, man turned for help towards the material universe, demanding from the latter that it should use its mechanical powers to achieve the end, which was the ultimate destination of man, but which man ought to have achieved through his love and trust of God. By this irrational action man lowered himself to the level of a mere inanimate thing of this world, distorting the meaning of the works of the whole creation.

Man, the being on earth, destined to achieve conscious immortality putting his trust in the temporal, the mechanical, the material —this is the impulse which pushes the whole universe of the visible and the invisible into an abnormal position, destroying the natural order of all things.

When the sense of God became dim in the first human beings, their attitude towards the natural world also grew false. It was man's duty to further the existence of such conditions, as were the best adopted for Nature manifesting her creative power at their best. But man chose, instead, an attitude of animal egotism towards nature, of greed, of lust and often of senseless destruction. Thus instead of supplying to nature principles of harmony and growth, man brings to her nothing but dissonance and ruin.

To quote one of the Church Fathers: "Nature, by an inborn motion, always ascends through the less perfect to the more perfect." The oriental church considers the world to be a harmonious ascent of phenomena, of forces, of things and of creatures on the ladder of strict gradation, which alone makes the world an indivisible organic whole—truly a *Cosmos*.

The chemical and organic biology of all that exists, is to be ruled over, in man, by a new faculty, not possessed by the rest of

the visible creation, a faculty which the Fathers of the Church designate by the term *nous* or *mens*. All the forces of the material irrational nature focussed in man and subjected to this new rational power make of man a *microcosm*.

It is the *spirit* that makes a man a human being. Animals also have a *soul*, and the soul of a man in itself is in no wise different from the soul of an animal. Left to itself the soul will turn exclusively to physical comforts and temporal well being. The soul's cognition is built of empirical observations, its activity is bounded by the instincts of reproduction and self preservation.

But the organic union with the spirit imparts to it some important characteristics, which raise it above the soul of an animal and which are expressed in aspirations, yearnings and faculties. An introspective man can not help observing in his own inner world phenomena belonging entirely to the domain of the animal soul, phenomena belonging to the domain of the animal soul *united to the spirit*, and also phenomena which solely belong to the domain of the pure godlike spirit.

It is the influence of the spirit that imparts to the *cognizing activity* of man a tendency towards perceiving in an ideal light all such ever unsolved and ever fearsome questions as: what is man in his essence, whence does he come, whither does he travel, what is beyond the regions of the starlit heavens? This ideal tendency of man's cognition expresses itself in metaphysics, in all branches of philosophy in general.

The *creative activity* of man in junction with the godlike spirit stops concerning itself with self preservation and reproduction alone and finds expression in a tendency towards a rational mode of life, in seeking the highest good and in adopting to it his whole life. The result of this activity is law.

The *emotional activity* of man's soul, influenced by the godlike spirit in him finds expression in the tendency to seek and realize an ideal of beauty. Hence, besides the pleasant or unpleasant sensations a man experiences in connection with physico—psychic well-being, a set of sensations of a perfectly different order, which the author of the article defines by the term *disinterested* and which are produced by the inborn profound satisfaction a man, in all stages of his development, will find in the harmonious embodiment of the

true and the good in a material form. The result of this activity is art.

But the highest expression, the truly specific characteristic of the godlike spirit in man is in man's inner self-consciousness and self-control, as well as in the tendency for ever to seek that which can have no end and in constant dissatisfaction with everything temporary, everything created. The outcome of this tendency is religion, an inborn yearning to feel God and to please him.

To quote a Father of the Church: "The natural elements of the spirit are the fear of God, conscience, and the thirst of God, which can not be satisfied by anything created." In the innocent man, before the fall, all his needs, tendencies and powers were blended in perfect harmony, the lower serving the higher, the higher regulating the lower, the godlike spirit being master over all. Being concentrated in one undivided individuality, the composing elements of man emanated from the spirit in a harmonious and pliable mutual relation and so all were able to carry out their alotted work. The *spirit* established communion with God; the *body* was a docile and well adapted instrument serving to transmit the will of the spirit into the outer material world, perfecting it in accordance with the ideal, and so in a sense *spiritualizing* matter; as to the *soul* it stood between the spirit and the body, serving as a channel between the two, growing more perfect, in its turn, in the measure of its service and obedience to the spirit. But when, as a result of the fall, man's activity became egotistical, the living bond of love between man and God was broken, and the original order of things was totally upset.

Man placed the center of his life in himself, and not in God. He deluded himself into the belief that the satisfying of his needs and desires was the only object of his life. Hence the transformation of the natural needs, of the faculty to form desires, of all the great variety of human powers which formerly, one and all, were but servants and tools, into something self-subsisting, self-governed and autonomous. It could not be any other way, since they all got into the habit of referring, leading and catering to nothing higher but the personal consciousness of man, which, in its turn, but increased their power by considering them as principles, valuable in themselves, apart from the function they originally were meant to

fulfil. Hence, since the yearning of the godlike spirit for God grew weaker, since its ideal tendencies grew dim and its energising vitalizing faculty grew slack, it could not any more maintain its position of master and controller of the soul and, through the soul, of the body, but, on the contrary, it was dragged down to the level of an instrumental, subsidiary power itself.

To quote a Father of the Church: "Nowadays almost the whole of the man's being is wide awake only for the material; all his cares and eagerness are directed towards it; it forms the object of both his memory and his hope."

(To be Continued.)

A PHASE OF AMERICAN MYSTICISM.

(Continued.)

19. Yea, we believe good works are the foundation of all moral and spiritual progress and virtuous achievement—for without good works, love would fail, and belief and knowledge would be of no avail. Good works are our passport and title deed to the heavenly inheritance. Faith without works is dead, and next to nothing. Works are the fruit and test of faith. No one can have too many of the righteous kind, nor can any one be saved without them. "He that believeth in me, the works that I do shall he do, and greater also." "Work out your salvation." "He shall reward every one according to his works." Character, nor works, are not transferable; both unfold from within. No one can be saved by proxy. Titus ii; 14. Ch. iii; 8. James ii; 24. Col. i; 10.

20. We believe in self-abasement, but not in debasement; in self-denial and self-sacrifice to the full extent commanded,—in patient continuance in well doing, whatever be the trials, afflictions, opposition or hardships we may have to encounter. The terms are equal and alike to all. Without the cross of Christ, and the loss of all things dear to the carnal mind, no power over sin, and no victory over the world. Gal. vi; 14. Matt. xvi; 24-26. Phil. ii; 3. Jon. xvi; 33.

21. We believe God accepts not faces but character. Those who seek will find; to those who knock it shall be opened. God's mercy is infinite as well as His justice, and in the end all wrongs will be righted and justice be done in mercy to every creature that will hold itself in condition to receive mercy. II. Peter iii; 9. James v; 11. I. Tim. ii; 4. Luke xv; 10, 20.

22. We believe that the spirit world is within and around every one of us, and that we make our own conditions there, happy or miserable, according as we obey or disobey the moral and spiritual light shed upon our pathway here. Like gathers to like there, as here, and states and conditions there, and degree of elevation, are determined solely by moral quality. We build and furnish our own habitation in the spirit world, and shall find there precisely what we put into life here. We reap in the present the fruits of past actions continually, but not a full harvest till we go there.

23. We believe that the Gospel is preached to the dead in Hades, or the invisible world, in the season of judgment: Rev. xiv; 6, 7, "that they may be judged according to men in flesh, but live according to God in spirit," as taught by Jesus and Peter, and by the Founders and Seers of our Order. I. Peter iii; 19; iv; 6, and John v; 25-29. Consequently that in the excarnate state, opportunity is given to all for repentance and change of character, by turning from evil to good, and to improve by advance from good to better, and from lower to higher conditions. No one will be denied a fair chance to become a new creation in the heavens of eternal life. But the change is easier made here than there, by such as have sufficient foresight, and the gain is greater, even as it is easier in the end to live free from debt and lay up a little day by day, than it is to live upon borrowing, and then have to make treble exertion to pay it all back at last,—or as it is easier to change the direction of a rill at its source than that of a river at its mouth. And inasmuch as the excarnate spirit is far more active and sensitive than the incarnate, it costs far greater suffering there to become purged from the nature and effects of sins not repented of here.

24. We believe there is some good in all religious denominations, also in people of no religious profession. But that any system of belief which promises mankind happiness without doing righteously and abstaining from known evil, is a cheat, a delusion and a snare. Also that any system of belief, which does not take away sin from the heart and purify the soul and set it free to obey all commandments of God, is but tentative and temporary, and must pass away before the perfect work, which frees the creature from the service of self and the world here and now, purifies and redeems from error, and makes it a new creation in Christ. II. Cor. v; 17, 18. Jon. viii; 32, 34. I. Jon. iii; 6-10.

25. We believe it is right to own God where we find Him, in man, woman or child. He that receiveth a little child in my name, says a Divine Teacher, receiveth me; and he that receiveth me, receiveth Him that sent me. In every nation under heaven, he that reveres God, abstains from all known evil, and works righteousness, is accepted of Him. And though in duty bound to expose error according to wisdom given us, both in doctrine and practice, we respect every man's sincerity and good intentions, and we cordially approve of every good work. Acts x; 35. Jon. vii; 7.

26. We believe that as God is light, and in Him is no darkness, to be in Him we must keep in the light by having all our works known to His Witnesses, and abstain from works of darkness. I. Jon. i; 5-7. Eph. v; 13.

27. The writer of the foregoing Synopsis believes that the physical body, in addition to being a habitation for the soul, is both a tool or machine for the mind to do its earthly work with, and a chemical laboratory carried on by the vital principle without taxing thought or volition, to elaborate from food, drink and air, the ethereal essences of matter which compose the psychic body to succeed this visible frame, and form the spirit's dwelling till prepared to receive the true spiritual and resurrection body, which is altogether celestial, clear transparency, without mar or defect, on the higher, boundless, perfect and completely emancipated plane of eternal life. The psychic body, by some called the astral, by others mistaken for the spiritual, in which are stored all the fruits of earth life, is still natural, and common to all human natural creatures. But as we rise by spiritual progression from plane to planes higher, we cast off the external coating of the plane we leave and have no more use for it than has the physical body for its worn-out material, which is being constantly thrust aside by fresh supplies of new material moulded to meet the requirements of new uses and new environments. The celestial and eternal body is, at least in part, product of the Divine eternal life, of which it is the instrument. We have heard from the resurrection heavens, that there is no end to advance in eternal life. "For the faithful, God will be creating new heavens for their enjoyment through all eternity." (Mother Ann Lee.) That is, new environments for new evolutions of the inner consciousness. I. Cor. xv; 44. Ch. ii; 9-15. II. Cor. v; 1.

28. We believe the resurrection has no reference to dead matter, but is wholly spiritual, wrought in the soul, and is consummated by walking in newness of life. Rom. vi; 4. I. Cor. xv; 37, 50. Jon. xi; 25. Rev. xx; 4-5. Shall not they know, who have arisen?

29. Though for reasons apparent in the record, the Bible is esteemed superior to most books, we believe that Divine inspiration and revelation are not confined to any book, climate, age, nor race of people, but are given wherever and whenever needed to accomplish a Divine purpose. Acts ii; 17. Isa. lv; 10, 11. Ch. lxi; 11. I be-

lieve the Bible is a record of the purpose and dealings of the Eternal Spirit, to raise a selected branch of the human family (Gen. xviii; 18, 19,) into higher and purer degrees of moral and religious development, till it could produce the perfect man and model Teacher in the person of Jesus, the Nazarene. Isa. xi. Ch. lx; 21. Zach. iii; 8. Jer. xxiii; 5. Ch. xxxiii; 15. Luke xxiv; 27, 47. Thence onward to the formation of a Royal Priesthood, a nation of spiritual Teachers, Saviors, like Jesus, their Elder Brother and Leader. That by their ministrations in both worlds, all families of the earth shall be blessed Oba. 21. Rev. v; 9, 10. Peter ii; 9. Jer. iii; 15. Isa. xxx; 20. Ch. lxi; 6, 9, 10-11. Mal. ii; 7. Jon. xx; 17. Rom. viii; 29. Who are Christ's Elect, the few who enter the straight gate and narrow way, and are chosen from the many called, to be one with him as he is one with the Father, and to sit down with him in his throne, if they be not those Prophets, Teachers and Saviors who follow his example of crucifying unto death, their carnal mind? Phil. ii; 8. Who are the 144,000 virgins who follow the Lamb withersoever he goeth, the twelve times 12,000 sealed out of all the tribes of Israel, who are given authority over the nations, Rev. ii; 26, if they are not these same people, constituting the general Assembly of the Church of the first-born in heaven and on earth? Ho, all ye Teachers and people who wish to know the uplifting, conquering power of the true Christ, and to prosper his cause in the earth for the redemption of human minds from error; come join this Order and live the life that Jesus lived! The Spirit and the bride say come, and let him that heareth say come, and whosoever will, let him take of the fountain of the water of life freely.

30. We believe that Christ is the Power of God, and the Wisdom of God. That he is "The Lord from heaven, a life giving Spirit," with which every true disciple is anointed. That he is the image of the invisible God, and Son of His love. (Gr.) That he is the effulgence of the Father's glory, and the character of His substance. (Gr.) I. Cor. i; 24. Ch. xv; 45, 47. Col. i; 13, 15; Heb. i; 2, 3. That Jesus was the chosen vessel, in and by whom the Anointing Spirit was manifested to the world as the spiritual Bridegroom. Jesus was the first in our knowledge, that surrendered his own will so completely as to be cut off from, and crucified to the life of the world, till this Anointing Holy Spirit became his life, and enabled

dren, have perished. Before the end of this year Gallican sailors shall come here from the provinces of Gaul, and tell thee these same things.' His words proved true in a few months; for the same Lugbe, happening to accompany the saint to the Head of the Land (Cantyre), inquired of the captain and crew of a bark that had just arrived, and received from them all the news regarding the city and its inhabitants, exactly as it was foretold by the illustrious man."

(To be Continued.)

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—who have—

not paid their dues, for the current year, May 1, 1904, to April 30, 1905, are requested to send them to Mr. H. B. Mitchell, Treasurer.

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* * *

No one is in the least sense useless. Everything, from the speck of dust, to man, from man to God, has its own special, indisputable place in the vast scheme. If one single thing were utterly useless, it would be out of the scheme, separate from the One Life; which is unthinkable.

The human race consists of entities who are beginning to take conscious part in the project of nature, and, in a sense, may be said to be of more definite importance, for the time being, than the animal and lower kingdoms.

To condemn anyone as useless is to revile against God. Whatever our superior judgment may lay down, there are no drones. If our associates are apparently idle,—perhaps they need rest. In all cases peace and rest are reactions from strife and labour.

Everything, everyone, has a work to perform: to garner experience for the Great Brahm.

ANCIENT AND MODERN PHYSICS: AN ENQUIRY.

(Concluded.)

The author of "Ancient and Modern Physics" suggests that there are four kinds of substances connected with our visible universe. The first and coarsest he calls prakritic, taking the name from the Sanskrit word for Nature. The globe of the earth, including the atmosphere, represents this prakritic substance, as do also the globes of the other planets. The solid earth is only nucleus of this prakritic globe, and semi-gaseous planet like Jupiter and Saturn, some ten times greater in diameter than the earth, are probably examples of the earth's earlier states.

The etheric substance comes next. The author of "Ancient and Modern Physics" conceives the Sun to be the nucleus of an immense etheric globe, which has, as it were, an etheric atmosphere stretching far beyond the limits of the solar system as we understand it, that is, beyond the orbit of the planet Neptune.

Then comes pranic substance, with the star Alcyone in the Pleiades as the center of an immense pranic globe, as much finer than the etheric globe as the latter is finer than gross matter.

Finally, we have manasic substance, which is the last and highest realm of the outer universe; all higher planes are subjective and spiritual. The author of "Ancient and Modern Physics" conceives the visible universe to be a vast globe of manasic substance, infinitely more tenuous and subtle, infinitely more alive than the pranic globe already mentioned; and containing within it many pranic globes, just as the pranic globe of Alcyone contains within it many etheric sun-globes.

This is, I believe, a faithful account of that most interesting occult monograph, from one point of view. The author has much to say about forces, but he nowhere takes in hand to classify them according to his ideas of substance; and it seemed to me that to do this would be at once very interesting and very useful. In a preceding article, I tried to suggest that we have, in the molecular and atomic forces of which chemistry makes us aware, the group of forces belonging to prakritic substance, or gross matter, and I pointed out certain general characteristics of these forces, the most noteworthy of which is the fact that, practically speaking, they act

on the spot, through direct contact, and do not convey their influence over any appreciable extent of space. An acid will only act on a metal it is actually touching; chemical substances, such as oxygen and hydrogen, must be in immediate contact, if they are to unite; and so on. Action on the spot is, therefore, the characteristic of these atomic and molecular forces, which thus form a defined class by themselves.

It seemed to me that we have, as our next group of forces, the kind of vibratory wave-movement of which sound is the type. This wave-movement travels through gases, according to a fixed law, going more rapidly in lighter gases. Thus sound travels some eight hundred feet per second in heavy carbonic acid gas; it travels some ten or eleven hundred feet per second in air; and some four thousand feet per second in hydrogen, the lightest of the gases. As warm air is lighter than cold air, sounds travels more quickly in the former, and so with the other gases. Sound, or the vibration which causes sound, travels at different rates in different liquids and solids; more rapidly in liquids than in gases; more rapidly in solids than in liquids. But it is probable that five thousand feet per second would be a fair average for this class of vibration, taking all substances into the average. As sound travels through all substances, solid, liquid or gas, it would seem that its medium must be something common to all these substances; and it seems to me that this medium may well be the etheric substance of our friend the author of "Ancient and Modern Physics." The largest manifestations of this class of forces, we have in earthquakes and volcanic eruptions. The noise of volcanic outbursts has been heard for thousands of miles; that of the Sunda Straits volcano being heard as far as Madagascar in the one direction and Japan in the other. But the delicate mechanism of the seismograph shows that these vibrations go right round the globe, and may be recorded at distances of many thousand miles from their point of departure. They all approximate to the average velocity given above, say, some five thousand feet per second.

Next comes a great group of forces, of which light, heat, and magnetic or electric induction are types. These forces also stick within pretty close limits of velocity, but it is immensely greater than that of the forces already described. The light of the sun

takes only eight minutes to reach the earth, a distance of some ninety million miles. This is known, because we have a very delicate measuring instrument in the satellites of Jupiter, which travel swiftly around that big planet, and get themselves eclipsed at regular intervals of only a few hours. When we are on the same side of the sun as Jupiter, the eclipses occur on time. When we are on the opposite side of the sun, the eclipses are all sixteen minutes late. The reason is, that the light, which carries the story of the eclipse, has to travel one hundred and eighty million miles further; in other words, right across the earth's orbit, and a process of simple division shows us that this light travels at the rate of about 190,000 or 200,000 miles a second, more or less. We can check this result, by measuring the time light takes to travel between two distant points on the earth, say, two mountain peaks, as was shown by Fizeau; and the result is about the same. This, by the way, shows us that our measurements of interplanetary space are about right too.

Heat and light come to us in the same bunch of rays from the sun. Chemical action, as for instance photographing power, goes in the same rays. It is merely a question of differing numbers of wave-crests, and not really a difference in kind. The waves all travel forward through space at the same rate. It is probable that the Hertzian waves of the wireless telegraph form one end of the series; that the heat rays come next; then the light rays; then the actinic or chemical rays; and then the so-called X-rays. Magnetic induction travels at the same rate. There is one pretty illustration of this on record. It is known that violent changes in the sun, such as sun-spots upheavals, affect the magnetic condition of the earth, and throw our telegraphic instruments into fits. Once an astronomer saw a violent flash of light at a certain point on the sun, due, he thought, to a cometic body or meteor swarm rushing into the luminary. At the same instant, the delicate magnetic instrument at the Kew Observatory had mild convulsions. This showed that the light reached the astronomer's eye just at the moment the magnetic disturbance reached the magnetic indicator; both traveled at the same rate, taking some eight minutes to pass over the ninety million miles that separate us from the sun.

What a contrast with the sound group of waves. A mile a second as the average for the latter, as against 200,000 miles a

second for the light group. Here seems to be a definite difference of class, and I suggest that we have here the pranic group of forces. A learned friend objects to this. He says that the light group is the etheric group, and not the pranic. He also says that the sound group is the prakritic group, and not the etheric. This pushes the atomic and molecular forces over the border into the elemental kingdoms, where, indeed, they may very well belong. But then we are at a loss for our pranic group. It is up to my learned friend to define them.

If, as I have suggested, we have the pranic forces in our light-group, traveling on an average 200,000 miles a second, what about our fourth group, the manasic forces? Let us lead up to the matter this way. Light takes eight minutes to reach us from the sun. It takes three and a half years to reach us from the nearest fixed star, the brightest star in the constellation of the Centaur. No other star is within five years of us, so to speak; that is, the light from any other star, which enters our eyes to-night, left that star five years or more ago. The light from distant stars has been traveling for a thousand years or more, at the rate of 200,000 miles a second. In just the same way, the light from the earth will take a thousand years to reach such a star, and anyone on that star, with a strong enough telescope, could watch the coronation of Charlemagne to-day, though it took place more than a thousand years ago. The inhabitant of a star still further away could to-day watch the Buddha teaching in the Bamboo garden. The wave recording that event has only to-day reached these stars.

Now we know of a force which travels over these same distances in something less than a second. A second as against a thousand years. That is the force of gravitation. We cannot say positively that it takes no time at all; but we can say that, if it took the hundredth part of a second to travel over the space between the sun and the earth, the orbit of the latter would be different; the length of the year would be affected, and a whole train of other consequences would follow. So that gravitation travels practically as swiftly as thought, practically instantaneously. I use the phrase "as swiftly as thought" intentionally. I wish to suggest that gravitation is the type of the manasic forces, and that there may be other

forces linked with it, just as heat, magnetism, light, Hertzian waves, and X-rays are linked together.

So here we have, it seems to me, four classes of forces, which just fit the fourfold division of substances given in "Ancient and Modern Physics." First, the atomic forces, which act only where they are, in direct contact, and cannot be said to travel at all. These seem to me to be the forces of gross or prakritic substance.

Next, we have the group of forces, averaging, say, some five thousand feet per second, or say a mile a second when solids, liquids and gases are all taken into acount. This I am inclined to call the etheric group, taking etheric in the sense of the work under discussion.

Thirdly, we have the light group, traveling about 200,000 miles a second, beginning with the rays used in wireless telegraphy, and going on through heat. light. actinic rays, and so on up to the X-rays, which pass through solids as though they were transparent. These rays suggest clairvoyance, just as the wireless rays suggest telepathy. Who will try to solve this particular enigma?

Fourthly, the group of forces of which gravitation is the type, and which do not take seconds to cover the spaces which light requires years to cross. I believe they do literally go "as quick as thought," and that they are the manasic group. Any further information on this subject will be gratefully received by the present enquirer. It is evident that, in a sense, our scale is complete. We have at one end the forces which do not travel at all; then we have forces which travel a mile a second; then forces which travel 200,000 miles a second; then a force or forces which cover boundless spaces in no time at all, or which act instantaneously over infinite distances. There may be other divisions between; but there is no room for other forces at either end. We have exhausted that realm of nature, and our next step will carry us into the spiritual world.

MAN AND HIS RELATION TO THE UNIVERSE.

"If thou wouldst know the things invisible, open wide thine eyes upon the visible." TALMUD.

There is nothing supernatural and nothing above Law in the entire Universe, and there are no mysteries which man may not fathom and understand—nay, must fathom and understand—by the application of his inherent knowledge concerning the nature of this Law; in this way only, may he comprehend even the smallest detail of the properties of matter, of which the physical universe is composed, or of the forces back of their manifestation.

This Law is the Law of Harmony, and may be summed up as the absolute necessity for harmonious action between the "pairs of opposites"—the forces of attraction and repulsion—seen in one aspect or another throughout the entire Cosmos, and applicable alike to solar systems and to atoms and molecules. Disturb this harmony to even the slightest degree and reaction, equal to the disturbance, is at once brought about in an effort to restore it.

This fact is recognized as fundamental, not only in physics but in every department of human knowledge or experiment, whether physical or metaphysical. Do we try to develop any form of energy, as heat, electricity, chemical action &c? We may only do so by overcoming equilibrium or by substituting one form of unstable equilibrium for another of greater or less stability. Do we assume that this Law holds good only as to mass, great or small?

Investigators in the field of molecular physics have proved that the same law applies as well to the molecules making up the mass as to the mass itself; and it is found that even in the apparently most inert substance, the particles of which it is composed, even the atoms themselves, are in constant motion in the eternal endeavor to return to a state of absolute rest.

This incessant motion known as vibration, pervades all things and may be studied in its various modifications which we call the forces of Nature, and we at once see that what we thought to be stability and equilibrium is the fundamental harmonious vibration upon which depends the existence of the Universe as a whole and in every part. By the attractive force known as cohesion, atoms

become molecules and molecules become mass, while by the repulsive force density and variety are possible; chemical affinity determines the character of compounds and gravity supplies the bond by which all things are held in relation.

From this point, then, we are forced to the further conclusion that not only the forces belonging to and inherent in matter but that matter itself, are all equally modes of motion, but motion of what? If there is motion, there must be something that moves, and if matter exists by virtue of motion, there must be some source of motion and some channel by which it may be communicated, back of and beyond, although continuous with, the visibly material.

We see, handle and investigate the material forms, analyze structure and function and classify all according to the laws of resemblance or difference, but the real things—the forces underlying all form—are hidden from our physical eyes, made only to see physical and transitory things, by their very permanence—their immortality.

If we would trace sequence of effects we must search for the causes, and in the realm of causes, and it will help us not a whit to stop on the frontier and cry, "Ah! this is a mystery" and retire in awe from further seeking. Real knowledge is not thus acquired; it is not thus that mountains are climbed or strange seas explored.

Do we observe facts of constant occurrence in plant life? Patient investigation shows the same facts are equally true of all forms of organic life and the science of biology is born.

Do we dread the mysterious thunderbolt as an avenging missile from the hand of an angry God? A Franklin dares capture and study the fearful thing and a new servant is given for man's welfare.

Does man worship the supernatural and eternal fires at Baku? Knowledge of their cause confers upon the world the benefit of petroleum and petroleum gas.

Are the frightful monsters inhabiting an unknown sea to be feared and avoided? The daring of a Columbus makes possible the birth of a new nation.

Do we question the source of the energy locked up in coal and all other carbon bearing compounds? The twin sciences of chemistry and physic combine to solve the mystery and a new and broader

light is shed upon geology and in fact upon the entire field of human knowledge.

It is often said that knowledge is gained by experience, but experience is, after all, an interior action, and the value of knowledge so gained depends entirely upon the individual ability to assimilate the lesson; in other words, upon the ability of the individual to relate his experience to each other and to his own nature in future conduct.

On the other hand, while it may be possible that some facts have been discovered purely by accident, apparently, it will be found that in every such case, the discovery has been made possible only by previous training on the part of the observer.

Whether this statement be accepted or not, it may be stated as a broad, fundamental proposition, that the world's store of knowledge of today, is the result of patient investigation of the relation of cause to effect, with the physical properties of matter as the vehicle or medium through which experience and knowledge is gained; and the corollary to this, that increase of knowledge can come only through the enlarged and enlarging powers of perception of the real and permanent soul back of and superior to physical man. This, to my mind, embodies the entire conception of evolution reincarnation and karma, as a physical necessity.

Ultimate cause and ultimate effect can never be relegated to the purely material, but are inseparable from the metaphysical. Even the granite of the "everlasting hills" is gradually brought into solution, preparatory to the transference of its life energies into those of organic forms of life—first as vegetation, later in higher forms. The piece of hornblende of centuries ago, may be to-day supplying stability to the frame or acting as a carrier of phosphorus to the brain of the worlds greatest philosopher or philanthropist.

It would seem, certainly, to require no great wealth of illustration to prove that the real world is, after all, the world of causes. The strict materialist could have no physical science but for metaphysics and, if there is a metaphysical back of the physical, there must be metachemistry back of chemistry, and so on.

Now, metaphysics has been aptly, and I believe, correctly, defined as "the persistent attempt to think clearly"; but I would add to this, that clear thinking must be founded upon well established

and definite data or bases. We must fly our kite from this end of the string, but the information transmitted to us from the other end—the string being unbroken—is more accurate than if we should ascend with the kite. Accurate perception demands as a medium of transmission, a focus of exact dimensions, just as in the transference of a correct picture to the interior of a camera; the rays must converge to a point at the correct angle in order that the picture may be impressed clearly or at all.

Materialism calls for mathematical exactness—accurate weighings and measurings—and this is as it should be, but after all, mathematics, the so-called "only exact science," is found, in the last analysis, to be "metaphysics working through methods of precision." If we trace the rebirth of a plant from one generation to another, we find that we can foretell with mathematical accuracy, what will be the general character of future plants, the time of appearance of leaf, bud, flower and fruit—even the equality and merchantable percentage of the perfume—none of which properties we know with equal certainty, by microscopic and chemical tests, exist as such in the minute speck of matter which we recognize as the germ. If the environment is unfavorable and the growth imperfect, we must still take the result as an attempt, at least, to give outward expression to the inner possibilities.

The germ may be measured and weighed and so may all the physical properties belonging to the plant—and even their definite chemical composition be accurately determined—but the forces through which these results are brought about, elude our most patient search. We have no mathematical standards by which these forces may be measured, no chemical reactions by which they may be gauged, but we do not doubt their existence, for we have constantly before us their physical manifestations which can be expressed in terms of the most exact precision. If it is said that the germ "contains the promise and potency" not only of the future organic structure, but of all past and future forms from the beginning to the end of time, it would follow, if these properties reside in the germ itself, that in the constantly increasing complexity inseparable form a progressive evolution, there would be a corresponding increase in size of the germ cell.

Now this is notoriously not true, for the germ cells of the most

highly evolved beings are much smaller than are those belonging lower in the scale. Many facts and illustrations might easily be brought forward to prove that the germ cell is not the physical abode of the forces which constitute life, but simply the material basis for its manifestation and continuity, a focus or meeting point to which converge the lines of force generated in past existences, and from which radiate these same forces to new physical manifestation.

This, of course, implies belief in the immortality of these forces, and, if we are willing to believe that life, simply, is all there is to be so transmitted, we find ourselves at once in full accord with the inductions of modern science: For as Prof. Jordan says in his presidential address: "Each living being is a link in a continuous chain of life, going back in the past to the unknown beginnings of life. Into this chain of life, as far as we know, Death has never entered, because only in life has the ancestor the power of casting off the germ cells by which life is continued. Each individual is in a sense the guardian of the life-chain in which it forms a link. Each link is tested as to its fitness to the conditions external to itself in which it carries on its functions. Those creatures unadapted to the environment, whatever it may be, are destroyed, as well as those not adaptable; and this environment by which each is tested is the objective universe. It is not the world as man knows it. It is not the world as the creature may imagine it. It is the world as it is."

If we should substitute for the world life, Individuality, Ego or Divine Monad, using life or the vital principle simply as one of its vehicles for external or objective manifestation, this quotation might readily be taken as coming from a Theosophical instead of a scientific lecture. Certainly something must be added to make the quotation theosophical or even logical, for we cannot conceive of life, simply as life, being able to carry with it, through successive generations, such special characters and qualities as size, color, methods of thought or power of aspiration &c. The transformations of life are too many; what is one form of animal life to-day may be divided up to-morrow, among many other forms, or may be distributed widely throughout the vegetable kingdom. There could be no definite or progressive evolution, for if life is the one

permanent, indestructible thing, then it is life which evolves, which is palpably not true; life undergoes innumerable changes and, like other forces in nature, is indestructible, but in no instance can it be said to evolve, in the sense of progression. Now the dominant idea of modern science is evolution, the progressive change from the simple to the complex. This implies the fundamental unity of all life and of all matter, or as stated by Haeckel, "the essential unity of organic and inorganic Nature, the former having been evolved from the latter only at a relatively recent period."

This distinctly monistic conception ignores anything back of matter and life, through whose agency matter and life can come into being and whose progressive growth is the sole reason of being. This something back of all forms of physical manifestation, back of structure, back of the germ, back of the elements composing the germ and back of the life animating the whole, but focussing through each, is the re-incarnating Ego, the Individuality, which confers character upon personality, the Soul—in short, Consciousness.

If asked to define Consciousness in terms of human experience or mathematical exactness, we find ourselves obliged to admit that it is impossible, and we must resort to the methods employed in defining other forms of energy. We recognize them by their physical phenomena, and know they exist. We establish purely arbitrary units of measurement and weight, based wholly upon conditions that are not permanent, until at last we come to the inevitable conclusion that force can only be defined in terms of matter and matter in terms of force; and that our only sources of knowledge lie within ourselves.

And thus it is with Consciousness. We know, without defining our meaning in exact detail, that we are conscious of ourselves and conscious of our relations with others and our environment. We know with equal positiveness, that we are possessed of Consciousness which is free from such relations and which may be called abstract Consciousness.

If we accept evolution, we must, as before stated, accept the fundamental unity of all things. If evolution is true, there must be something which evolves, and whatever it is that evolves must be permanent throughout the entire evolutionary cycle. It is evi-

dent that matter, therefore, does not evolve, for in its innumerable manifestations and frequent changes of state, it can only be taken, as Spencer says, as the symbol of the real and permanent force acting through it.

Now, if we accept the teachings of the Ancient Wisdom, which happen to be identical with those of modern evolutionary philosophy, that the Universe is an emanation from the Absolute—the Unconditioned, the Unknowable—and that the end of all evolution is the return to the Absolute, we must conclude that whatever of Law governs the evolution, must govern in no less degree, all things evolved. This we shall find to be absolutely true and without exception, whether we accept evolution as being the unfolding of the ultimate homogeneous units inherent in the Absolute, as postulated by Spencer, or as being the progressive acquirement of the different aspects of Consciousness as taught by the Ancient Wisdom.

Man, although in the front rank in the scale of evolutionary development, is not above, but part of Nature, and must come under the same Law which governs all things. He can be no exception. Being at the head of the class, he must have passed through every phase of existence up to the present and must embody in his own Consciousness all the knowledge gained through all previous experiences. In his very complexity he is still one with the universe. In this complexity and harmony lies the key by which he may—nay must unlock the mysteries of all knowledge.

This is the riddle of the Sphinx; this is the Wisdom of the Ages.

By studying himself as a physical being, in his relation to his environment; by studying the cyclic activity of his life processes, the beginning, growth, life history and death of the cells which are the builders, preservers and destroyers of his body, all as the symbols merely, of the reality, man may know himself as the miniature of the universe, the Microcosm of the Macroscosm.

He will know that if the lesson of any existence is not well learned, and the experiences of any life are not added to "the harvest of the Soul," he must come back and back again and still again until he learns that as he sows, so he must reap; that causes set in operation on the physical plane, will surely have their effects and must be worked out on the physical plane; that degradation

must be expiated in degradation and that in the fulfilment of perfect Law, there is no room and no chance for injustice.

He will know that he is the maker of his own destiny under this Law; that he is admitted to no privileges or special gifts, except those won by himself—his higher Ego—through a long series of incarnations; that for him, having acquired intelligent Consciousness, there can be no vicarious atonement or suffering, that in the true sense, he does not reap what his parents have sown, nor sow that his children may reap.

He will know this by studying the life history and processes open to him throughout all Nature, of which he is part, and, by the Divine right of superior knowledge, King; and, being a part of the whole, his efforts to raise himself will necessarily result in a corresponding elevation of the whole.

MUSIC.

(Concluded.)

In the articles which preceded, under this title, we tried to show in a general way what music is, and how it may be used to reveal the hiden life and the hidden world. For this should ever be kept in mind, that music is invisible, and deals with the invisibles; that music is alive, and deals with powers that live. It was a wise old saying of the Chinese, that music is the language by which man communicates with the gods; it might be added that by music the gods communicate with us, and that through music the gods in us should communicate with each other.

In the present article, we have a more particular aim: to show why it is that music can produce the same effects as other arts, notably painting, the art of color and form; and we wish also to draw attention to two old books, which have wise things to say on this very subject. The reason why music can say the same things which are said by painting is this: that sound and color are both emanations of the same divine spirit; and that, therefore, there are certain defined relations of quality and significance between them. The precise nature of these relations is a matter somewhat abstruse. An attempt is made to solve the riddle in one of the two books of which we have spoken: namely, in the "Analogy of Sound and Color," written by Dr. John Denis Macdonald, of the British Navy, and published in London some thirty-six years ago. The Preface begins thus:

"It has long impressed the Author, that, if the undulatory theory were applicable to Light and Sound, in all their bearings, the seven colors of the rainbow and the seven notes in the musical scale might prove to be perfectly analogous in their relative properties and effects, either in single sequence or in combination. Thus, the law of interference, which so fully explains the nature of consonance and dissonance in music, if it be alike applicable to colors, will enable us to make practicable use of the principles of Musical Harmony in Painting, or the association of colors in matters of dress or decorations. It will be perceived however, that unless the particular number of vibrations producing the musical scale can be shewn to hold an exact relation to the ratio of vibrations calculated in the

intervals of the prismatic series, there would be no premiss from which an inference like the above could be drawn. To this desideratum special attention has been given in the first chapter, and it is presumed that the arguments there adduced, are sufficiently conclusive to warrant the further development of the subject in succeeding chapters.

"Painting as an Art, may be at least on a par with Music; but Music as a Science, is certainly in advance of the fine Arts, its most essential principles admitting mathematical expression. This last remark, however, has special reference to harmony, for we are still almost quite ignorant of the philosophy of the representative or allegorical power of music; and design and drawing in the arts, as regulated by precedent and principle, are much more intelligible than the essential nature of subject and theme in music.

"Coincidentally with the reception of Painting and Music, as sister arts, their votaries have intuitively felt the existence of a striking analogy between them, an analogy which is more particularly traceable in the phenomena of sound and color. Since the time of Newton various systems have been advanced in elucidation of this analogy, each assuming a colorific scale of its own, but, with the exception of the remarkable results obtained by Newton himself, with the prism and monochord, no purely scientific application of the principles of Musical Harmony to Painting appears to have been made. A reliable theory of harmonious coloring is therefore most desirable in the Arts, as there exists at present no rule to guide the Painter in his selection of colors, but a certain notion of a beau ideal, gained from the example of others, or originating in his own taste, fancy, or caprice."

The author goes on to say that the phenomena of Light and Sound mutually illustrate each other, and the more they are studied and compared, the more it becomes manifest that both are obedient to the same essential laws and governing principles, though the vibrations of the one may be represented as infinitely more minute and subtle than those of the other. A great interval, therefore, may be said to exist between the smallest sonorous and the largest colorific vibration. Moreover, the vibrations of the colorific scale are within very narrow limits, embracing but a single octave, whilst musical vibrations, extending over numerous octaves, take a much

wider range. Nevertheless, the internal constitution of the eight intervals of a diatonic scale, founded upon any note, will be seen, on close investigation to be represented in striking analogy by the prismatic series.

Our author then goes on to make the comparison between the tone scale and the color scale. He takes, on the one hand, the natural gamut, as determined by the monochord, a single taut string, which can be stopped at various parts, and thus made to give different notes, just as a violin string, stopped by the fingers of the player, gives various notes; and on the other, the numbers of light-vibrations corresponding to the various colors, according to the determinations of Sir John Herschell, from the data of Sir Isaac Newton. Herschell determined the number of light-vibrations corresponding to Red to be 477 followed by twelve cyphers, per second.

In his next table, the author arranges the notes and the colors in parallel series, the note C corresponding to Red; D corresponding to Orange; E corresponding to Yellow; F corresponding to Green; G corresponding to Blue; A corresponding to Indigo; B corresponding to Violet. At this point, we must reluctantly leave him, as, to make the rest of his book intelligible, we should have to use illustrations with musical notation and colors, which is impracticable. His study of the colors of the fundamental chords in harmony is admirable and most suggestive, as he prints the chords in musical notation, and actually colors the notes with the colors of the prism, and, if it were possible, we should like nothing better than to transfer the whole study to our pages.

The other book of which we have spoken, "An Essay on Musical Expressions," was published as long ago as 1775, also in London. Its author is Charles Avison. It also has a fine chapter on the analogies between Music and Painting. From this chapter, we can only quote a few paragraphs:

"The chief analogies or resemblances that I have observed between these two noble arts are as follows:

"First, they are both founded on geometry, and have proportion for their subject. And though the undulations of air, which are the immediate cause of sound, be of so subtle a nature, as to escape our examination; yet the vibration of musical strings or chords, from whence these undulations proceed, are as capable of mensura-

tion, as any of those visible objects about which painting is conversant.

"Secondly, as the excellence of a picture depends on three circumstances, design, coloring and expression; so in Music, the perfection of composition arises from melody, harmony and expression. Melody, or air, is the work of invention, and therefore the foundation of the other two, and directly analogous to design in painting. Harmony gives beauty and strength to the established melodies, in the same manner as coloring adds life to a just design. And, in both cases, the expression arises from a combination of the other two, and is more than a strong and proper application of them to the intended subject."

We must skip from Thirdly to Seventhly, and begin quoting again at:

"Lastly, the various styles in Painting—the grand—the terrible—the graceful—the tender—the passionate—the joyous—have all their respective analogies in music. And we may add, in consequence of this, that as the manner of handling differs in Painting, according as the subject varies; so, in Music, there are various instruments suited to the different kinds of musical compositions, and particularly adapted to, and expressive of, its several varieties. Thus, as the rough handling is proper for battles, sieges, and whatever is great or terrible, and, on the contrary, the softer handling, and more finished touches, are expressive of love, tenderness or beauty. . . ."

So we have a fourfold correspondence, between Emotions, Tones, Colors and Numbers; a correspondence not accidental or whimsical, but springing out of the very nature of things, and depending for validity on the underlying One. Thus by different lines do we come back to the single Being, whose essential nature is Everlastingness, Consciousness, Bliss.

RUDYARD KIPLING.

(Concluded.)

Watch how this energy actually works out, in any of his books. Take *The Day's Work*, for example. In the first story, we have all the stir and bustle of building a great bridge; then floods on the Ramgunga; then a mighty wave coming down the Ganges, with "hailstones and coals of fire" so to speak; the hero is swept "seven koss down stream" in a twinkling; and carried up again in a steam launch. And, to help the sense of movement, the artist has brought a locomotive all the way from America to the torrid Indian plains. But for that, the author is not responsible. In the next tale, a herd of horses roam over all the North American continent, or at any rate, tell about their roamings. And they are followed by The Ship that Found Herself, which seethes with energy from beginning to end, making the passage from Liverpool to New York, and feeling every mile of the way. Kipling gleefully ends:—"Next month we'll do it all over again." Then come the Chinn family, who travel a great many thousand miles between England and India, go forth to hunt tigers, and roam among aboriginal hills. The wicked steamer, who, or which, was always being re-painted, carries us to all the seven seas; Magellan and Drake are dead, or they would die of envy. William the Conqueror and his brother travel hundreds of miles by rail, from the Punjab to Madras, then hundreds of miles in bullock-carts and on horseback, or even on foot; then back again to the distant north. There is a tale of steam-engines, where Kipling "lays the miles over his shoulder as a man peels a shaving from a soft board." After that, a fast game of polo, full of the rattle and trample and patter of hoofs. More steamers strip the laurels from the great navigators' brows. A rich American crosses and recrosses the Atlantic, and gets mixed up with an express train. Then another railroad story, a rapid emetic, and the smashing of many lamps. Finally, the Brushwood Boy, like the Chinns, threads the Continent, slips over the blue Mediterranean, through the Canal, down the Red Sea, past Aden, across the Indian Ocean, up-country to his regiment, and then back again, to the house of his home.

If Kipling had only geared a pedometer to his pen, when he began to write, what a record he would have! We are spell-bound

not in wisdom or virtue, that I think we find, not only the supreme value of life, but also the sole reality of life, and, indeed, of the universe. And then particular loves do not submit to be taken as means, in the same way as particular cases of cognition or volition do.... It would be better to look forward to annihilation for both of us than to be forced into a view which would add squalor to misery.

"But if we look farther, we shall find, I think, that....people who love one another can not be dependent for their proximity to each other—and consequently for the possibility of their love—on some chance or mechanical arrangement whose recurrence we could have no reason to expect. Their love is not the effect of proximity, but its cause. For their love is the expression of the ultimate fact that each of them is more closely connected with the other than he is with people in general. And proximity in a particular life, like everything else, is the effect—or, rather, the manifestation under particular circumstances—of those relations which make up the eternal nature of the universe.

"If, therefore, two people love one another in this life, we have, on the assumption that they are immortal, good reason for believing that their lives are bound up with one another, not for one life only, but forever. This would not involve their meeting in every life, any more than it would involve that they should meet every day of each life. Love can survive occasional absences, and is often even stronger for them. And the universe is on a large scale, and might admit or require long absences. What we are entitled to believe is that, while time remains, their eternal nearness must continually find its temporal expression in proximity.....

"Death is thus the most perfect example of the 'collapse into immediacy'—that mysterious phrase of Hegel's—where all that was before a mass of hard-won acquisitions has been merged in the unity of a developed character....And surely death acquires a new and deeper significance when we regard it no longer as a single and unexplained break in an unending life, but as part of the continually recuring rhythm of progress—as inevitable, as natural, and as benevolent as sleep. We have only left youth behind us as we have left, this evening, the sunrise. They will both come back, and they do not grow old."

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