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SATYÂN NÂSTI PARO DHARMAH

THERE IS NO RELIGION HIGHER THAN TRUTH

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To encourage the study of comparative religion, philosophy and science.

To investigate unexplained laws of nature and the powers latent in man.

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THE

THEOSOPHICAL REVIEW

VOL. XXXVI MAY, 1905 NO. 213

ON THE WATCH-TOWER

Der Luxus und die Mystik

IN the March number of *Der Vâhan*, our ably conducted German contemporary, the editor, Herr Richard Bresch, of Leipzig, has "somewhat against" us, even as the writer in *Revelations* had against the Churches. There is, he thinks, something rotten somewhere in the state of Denmark. *Fas est ab hoste doceri*,—much more then should we pay attention to the criticism of a friend and colleague. The occasion for his remarks is afforded by a questioner who, after stating that an *édition de luxe* of Angelus Silesius has just appeared in Germany, asks indignantly: What has Mysticism to do with "dem Luxus"? Our colleague in his reply rejoices that he has met with a sympathetic soul; a protest, he agrees, should be made against the degradation of such high matters; Mysticism should be presented in simplicity, should be homely in homely surroundings. "Der cherubinische Wandermann" is out of place in a salon.

But why? Surely if Angelus Silesius is wise and a teacher of wisdom he should be as much at home in a palace as in a

cottage; as much at his ease in the garments of a prince as in the garb of a mendicant. Why should not beautiful thoughts be clad beautifully? In our opinion the very best art of printer and binder should be bestowed upon just such works. What better use of luxury can there be? It is its very redemption and highest consecration.

* * *

Is not, however, the point at issue somewhat obscured by the use of misleading terms? The opposites are not Luxury and Mysticism; but Luxury and Simplicity? Is Mysticism a synonym of Simplicity? Is Mysticism interchangeable with Asceticism? We think not. It is true that Mysticism is often confounded with the ideas of Simplicity and Asceticism; but does this limitation do justice to Mysticism? Surely right Mysticism should be a balance; it should include both simplicity in complexity and complexity in simplicity. There is a right Luxury and a wrong Luxury, a right Simplicity and a wrong Simplicity. If it is insisted that Mysticism is an opposite, and that the Mystic should withdraw himself into that opposite, then the goal of the Mystic is an abstraction and not a fulness. In this sense Mysticism will once more be set over against "Pro-fanity," and we shall fall back into the ancient limitations which were, as we believe, once for all abolished for the Western world by the teaching of the Christ. Though the brilliancy of this teaching has been obscured by the clouds of ancient prejudice which have since gathered round it, the spirit of it breaks through in many a passage. The Master seems to have done and taught just exactly what the Pharisees thought He should not have said and done. He was a friend of "publicans and sinners"; He taught the "people" openly.

The Wider Mysticism

If we would then escape the reproach of the "Pharisees," we of the Simple Life should not refuse to eat with the "publicans and sinners" of the Luxurious Life. We should avoid the error of a materialistic interpretation of the Glad Tidings. Unless we are deceived the Spirit that animated them was a Potent Force of understanding which struck a new key-note for the West; the old landmarks of custom and prejudice and caste were to be not

so much abolished as transformed; new values were to be assigned to ancient factors. That Spirit was a Living and Continuing Power of Ever-Renewing; of ever giving new interpretations to old forms of belief and practice. It was to be a perpetual regeneration. So that if a man after attaining to the idea of simplicity finds himself divorced from the complexities of life, he should not stand proudly aloof, proclaiming his own righteousness, as did the Pharisees of old, but should strive rightly to use these complexities for the still greater intensification of the whole nature of man. If he would be still further regenerated, and born to a still higher destiny, he should bring the purity of his simplicity into new contact with the complexities of things, and so be born of himself into Gnosis of things as they are, out of the ignorance of things as he would have them be according to the limitations of his simplicity and purity.

* * *

WHETHER or not this ideal should be called Mysticism is, of course, open to question; but it is certainly what we believe to be the Spirit of Theosophy. For in Theosophy a proper use must be found for everything,—luxury and simplicity, feasting and fasting, mysticism and "profanity" included. If you withdraw yourself it is only to give yourself more fully; if you deny yourself it is but for the "indulgence" of yourself in another sense; the withdrawal and giving should, however, be simultaneous, if they are to be truly efficacious, for the inbreathing and outbreathing of the Great Breath are one and the same act.

The Ideal of Theosophy

If we are not hugely mistaken the present incarnation of the Spirit of Theosophy is not intended to be a mechanical revival of the old taboos and sectarian marks of distinction, but a progress towards a deeper realisation of life on a vaster scale than has ever been attempted before. The old barriers of belief and practice are not to be insisted on as eternal necessities; they are to be treated as passing conveniences for the instruction of pupils at certain stages. They apply neither to those below nor to those above such stages.

The right use of all things and the right abstention from their use at the right times are the complementary activity of the truly

wise man; sameness in difference and difference in sameness are equally necessary to him, if he would breathe to the bottom of his lungs. As Theosophy in its highest sense, the Wisdom of God, perpetually makes use of all things for its own purposes, so in his small way should a Theosophist endeavour to make proper use of all means for the realisation of his high purpose.

An *édition de luxe* of *The Voice of the Silence* is thus in its proper place as laudable a Theosophical activity as a 6*d*. edition in paper covers.

* * *

Theosophical Publishers

BUT, says our colleague, the real trouble is not that some bookseller or other profanes the simplicity of Angelus Silesius by tricking him out in an *édition de luxe*, but that Theosophists themselves are equally profane. There are, for instance, certain Theosophists who make a lucrative business out of the sale of Theosophical books. Who these "certain" are we are not told. But let us consider the matter as a question of principle. What would our colleague have? Are Theosophists to be debarred from dealing in their own literature, except on the condition of going bankrupt? As a matter of fact, probably no Society can show a larger record of Quixotic attempts at book-publishing and bookselling than our own. If, with the dearly-bought experience of years, some Theosophical publishers have at length learned the lesson that they must make a right use of the conditions of trade to avoid bankruptcy, who shall blame them? That any Theosophical publisher has made a fortune, or anything more than a living wage, out of his undertaking, we entirely refuse to believe. But why should he not make a living wage? Are Theosophical books to be given away? Is no Theosophist to deal in Theosophical literature but those who have an independent income? If so, Theosophical publishers must put up their shutters, and Theosophical writers must use their pens for some other purpose, and wait for an incarnation when they may be born with a golden spoon in their mouths. As a matter of fact, most of our writers write for nothing, or their books bring in so little that it is not enough for pin-money. We ourselves

sincerely hope that *Der Vâhan* is a financial success, and that it may ever continue to be so.

* * *

TALKING of "success," however, Herr Bresch has "something against" us on this score as well. He regrets that in a recent number of *The Vâhan*, in a notice relating to the forthcoming Congress, anxiety was shown that it should be numerously attended, so as to ensure its "success," as though, exclaims our colleague, this could depend upon such "externals"! Here we grant him a "hit," to a certain extent; but is it not, after all, somewhat of a question of phrasing? Many of our members think a great deal of this "Coming together." For them the more people come together the greater will be the "success" of the Congress. By this they mean that the "coming together" is the most desirable thing in the whole undertaking, and that this personal intercourse far outweighs the listening to addresses, no matter how excellent the fare of this kind provided may be. It is certainly quality and intensity that should be aimed at in all our meetings, rather than quantity and superficiality. But the many have to be regarded as well as the few, and the ways of the many have to be considered as well as the methods of the few.

The "Success" of Numbers

* * *

BUT our critical colleague has not yet done. He next proceeds to take us personally to task. Our offence is that we have, from time to time, allowed the insertion of an advertisement which offers a trial horoscope-reading for a shilling,—the advertiser undertaking to refund the money if satisfaction is not given. Herr Bresch thinks that this advertisement must be highly paid for or otherwise it would not be inserted. We are sorry not to be able to inform Herr Bresch of the sum paid for the advertisement, as we have not the smallest idea of what is the charge for any of the advertisements which appear in the REVIEW; but we will wager that no additional charge has been made for this special announcement. Why do we not suppress it, he asks? Because we know the advertiser, and are quite convinced that the offer is made in entire good faith, and that the making of money out of it is the

The Morality of our Advertisements

very last thing that has entered our good astrologer's head. It is the very smallest sum that has, to our knowledge, ever been asked for the labour of casting a horoscope, and it is made in what is believed to be the interests of an ancient art that deserves serious investigation. This is, at any rate, the firm conviction of our advertiser, whose one thought is the good of Theosophy and the rediscovery of the higher astrology, and whose one effort is the making of it known in his own special way to the best of his ability, Why then should the editors cast his good will back upon him with contempt? The editors are responsible for nothing in the REVIEW, except unsigned paragraphs; they distinctly refuse all responsibility for the opinions of their contributors; and they insert in the space at their disposal all that is not contrary to good morals. Is a shilling horoscope contrary to good morals? Our pages are open to Herr Bresch to give his reconsidered views on the matter. So far he has simply stated that he personally dislikes to see such an advertisement, and can only imagine that it owes its insertion to the money-making proclivities of our manager and of the advertiser. We are sorry to have to convince our colleague publicly of an ungenerous suspicion of other people's motives, but the publicity of his criticism has left us no other choice. A Theosophical editor has to endeavour his best to conduct his periodical from the standpoint of an impartial judgment, to the exclusion of his own prejudices and predilections. The manager of a Theosophical magazine has to try to do the same with regard to the insertion of advertisements. As editor and as manager both are holders of an office rather than propagandists of their own special views.

* * *

BUT Herr Bresch is relentless. He next turns to the *Central Hindu College Magazine* and its advertisements of all sorts of quack medicines, and asks why such "skandalöse Ungehörigkeiten" are tolerated. Here we think he is going beyond what is our proper field of criticism in the Theosophical Society. The *Central Hindu College Magazine* is under the control of the Committee of Management of the College; and if Hindus see no impropriety in allowing the insertion into a very popular magazine of the

"Skandalöse Ungehörigkeiten"

same kind of advertisements as appear in all Indian papers, it is not for us to protest. It is a Hindu magazine for Hindus We of the Theosophical Society, it is true, take an interest in it because some of our colleagues are devoting their lives specially to help India by means of the College; in their chosen work we wish them every success and do not presume to interfere. We, therefore, again cannot feel the pious horror professed by Herr Bresch because the "Snow-ball" system is adopted to increase the circulation of the College Magazine; no one is making a penny out of it, and most of our colleagues are giving their entire services for nothing. In Germany, the "Schnee-ball Verkaufssystem, of Yankee invention," so says the editor of *Der Vâhan*, is "strafbar verboten." How very terrible it reads; yet how innocent is the thing itself in the hands of our enthusiastic colleagues! Nay, worse than this, there are money prizes in the College itself. We have no doubt that this also could be explained satisfactorily by the Board of Management. In a country so poor as India, these small prizes correspond to our small exhibitions and scholarships; they are for the purchase of books, or paying of the absurdly modest fees of the College.

* * *

Theosophical Congresses and Sales of Work

STILL Herr Bresch has not finished his tale of woe. At the European Federation Congress, held last year in Amsterdam, there was an exhibition of Arts and Crafts. Many of the exhibits were offered for sale, and the sale went all the merrier because of the Theosophical symbols engraved or worked on the objects. Such sales so recommended should not take place at a Theosophical Congress, says our colleague; there might be a Yearly Market established for the purpose (a not very practical suggestion); but such buying and selling should be debarred from a meeting for Theosophical purposes. But surely this is Puritanism run riot. We have pondered the question to the best of our ability, and still the evil, which is so sun-clear for Herr Bresch, remains hidden from our eyes. Perhaps it is that we are not keen on discovering potential wickedness where none is intended. If there is an exhibition, why should not people buy the exhibits if they are for sale? Should they go home, say

to Paris or Berlin, and then write to the exhibitor at his private address, say in Brussels or London, and so quixotically pile a Pelion of unnecessary trouble on an Ossa of additional expense? And all for fear of violating the sanctity of the atmosphere of the Congress! If the sanctity of our Gatherings is so easily profaned, it surely stops short at our skins, and does not enter our hearts.

* * *

The Fuente Bequest

IT should, however, be understood that we have not gone out of our way to reply to the strictures of Herr Bresch, but that they have been forced upon our attention by the circulation of specially marked copies of *Der Vâhan*, one of them being addressed to ourselves. A reply of some kind was evidently desired, and courtesy has thus required that we should put forward some considerations that seem to have escaped the notice of our colleague. Doubtless many more could be added by those whom these things concern far more immediately than ourselves; we speak for ourselves alone. On turning over the remaining pages of *Der Vâhan*, however, we find that we have not come to the end of it; for in publishing a translation of the notice of the Fuente Bequest, the editor expresses a doubt whether the division of this Bequest between the Adyar Library and the Central Hindu College is quite in the sense of the testator's intention. Herr Bresch seems to think that the money was left to the Theosophical Society in the persons of the President-Founder and Mrs. Besant, simply because the Society is not a legal body, and that our colleagues had liberty to decide how the money should be apportioned. But this is not the fact; it was specifically left for the special purposes to which it has been applied. Colonel Olcott and Mrs. Besant had no choice in the matter.

(FOR THE REST OF OUR REMARKS ON THIS SUBJECT SEE UNDER "FLOTSAM AND JETSAM")

EDITORIAL CHANGE OF ADDRESS

ON and after May 1st, the address of the Editorial Department of this REVIEW, and that of Mr. and Mrs. G. R. S. Mead, will be changed from 59 to: 42, Cheyne Court, Chelsea, S.W.

PYTHAGORAS AND HIS SCHOOL

WHEN we chance on the name of Pythagoras and hear of his school, it is natural to enquire who he was towards whom so many eyes turned in the past, are turning to-day.

The dust of his Golden Verses lies scattered, as Walter Pater puts it, all along Greek literature. Pythagoras has a brilliant galaxy of the best thinkers the world has seen following in his train; Plato and Plotinus, with the lesser lights, Iamblichus and Porphyry, and many another who has been forgotten, while the name of their great predecessor still is venerated.

One of the mountain-men he is, round whom has gathered the moss of tradition; so much fungus indeed, that it becomes well-nigh impossible to get the true outlines of his grand figure.

Like Christ, he wrote nothing. His teachings were oral, and handed down by word of mouth; and, just as the books concerning our Christian beliefs are many, and have increased in volume through the centuries, so Pythagorean literature has become an ever-broadening stream. Follow the stream sourcewards, and it is a little silver runlet far back in early days; no authentic reliable biography, not a syllable of writing over which learned men do not cavil, finally sweeping away every vestige as simply creations of a later age.

Yes, the man must have been great, for his disciples were numbered by the thousand, and the Pythagorean schooi was large and influential for many a day. The best men of the time were drawn within its borders, and busy pens wrote much concerning its founder and his sayings.

It is then surely worth while to examine for a little what has been said of him, even though we cannot vouch for its truth. Do we not have biographies of the Christ, do we not hear Sunday by Sunday reputed sayings of his for which we can adduce little or no proof?

The main biography is that of Iamblichus, but as the death of Pythagoras has been placed at 500 B.C., while that of Iamblichus was 330 A.D., it is obvious that tradition had had time to evolve in so many years. Zeller places no reliance on the laborious tale of Iamblichus; but Zeller is one of the iconoclasts, and with his heavy German hammer leaves little or nothing standing. Indeed, it is matter for wonder that he does not vote Pythagoras, like Orpheus, entirely mythical.

The world in the sixth century B.C. was very different from that of to-day; the centres of civilisation have changed. Egypt was then at the zenith of her power. Twenty thousand cities, villages, and hamlets studded the margin of her great river, and her commerce went far and near, in the Mediterranean Sea and the Indian Ocean. The islands of the Ægean were busy, prosperous centres of trade. Greece was the home of art and science; while Babylon the Great was the London of that day, an enormous city, the place where all nationalities met, the market of the world where might be bought the merchandise of East and West, of North and South.

It was into such a world as this that Pythagoras was born. Iamblichus says of him: "A greater good never came, nor ever will come to mankind, than that which was imparted by the gods through this Pythagoras."

A student under many masters, a wanderer in many lands, a dreamer of dreams during his early years, a man of affairs in his later days, Pythagoras shows a bright and strenuous life, fitting him to be the leader of thought he became.

Son of a wealthy merchant of Samos, he had every advantage that money could give. The best of masters in Samos; then the old man Thales at Miletus; next lessons from Phœnician hierophants as he sojourned at the temple on Mount Carmel; best of all geometrising and star-gazing with the Egyptian priests at Heliopolis, at Memphis, at Thebes.

No saying how long Egypt would have held him, for he spent twenty-two years there; but the Persian invaders under Cambyses carried him off to Babylon, and it was the Chaldean mysteries that next engaged his searching mind.

He returned to Samos after twelve years in that great and

wonderful city; and, being fifty-six years of age, he wished to impart some of the knowledge he had so laboriously acquired. But where to find the pupils?

The Samians had no desire to mount the difficult stairway of knowledge in Pythagorean methods, and the teacher was fain to bribe a young gymnast to learn his favourite disciplines, arithmetic and geometry. For every step mastered, Pythagoras gave him three oboli (three-pence three-farthings); and the plan proved eminently successful, for the pupil grew enamoured of his tasks, so much so that when his master put him to the test by pretending inability to pay him any longer, the pupil expressed willingness to become paymaster, and himself give the three oboli for every figure.

Pythagoras' wanderings in quest of truth were not ended, however, for he made a tour of the chief Oracles, and for a time sojourned in Crete and Sparta to study their laws.

That done, he again returned to Samos, and must have found a section, at least, of the Samians more plastic than formerly, for he established there a school which even in the time of Iamblichus (800 years later) was used as a place of consultation concerning public affairs.

His own fixed place of residence was a cavern outside the town, in which he lived a contemplative life for the greater part of his time.

But the intellectual atmosphere of Samos was not congenial to him. The Samians were not sufficiently well disposed to learning, and he felt attracted towards what was then the land of intellect, Italy. So it is we find him migrating thither, followed by six hundred disciples.

The noblest city in Italy was then Crotona in Lucania, on the Gulf of Tarentum, and there he settled and taught. The city was large, having walls twelve miles in circumference, and history tells us that it enjoyed five centuries of prosperity.

The modern town of Cotrone, with between 8,000 and 10,000 inhabitants, stands near the site of the ancient city, some of the ruins of which may still be seen, and a few fine Greek coins have been picked up there.

When Pythagoras first took up his abode in Crotona, the

inhabitants had strong leanings to the luxurious ways of their neighbours of Sybaris; but the advent of the philosopher was like a breath of wholesome air in a miasmatic atmosphere. How it was accomplished we are not told; the currents of life began to flow in better channels.

Once more the young men worshipped at the temple of Apollo, and the women returned to their allegiance at the temple of Juno. Vanity and dissipation were scorned, and virtue once more enthroned.

But the power of Pythagoras awakened the jealousy of the council, who called him before them to explain how he came by this influence which was swaying their town. This gave Pythagoras the opportunity for which he sought, to advocate the building of a school in which his principles might be taught and practised.

He won over the council, perhaps by his noble presence and winsome address, perhaps by the moral influence gained in years of severe mental and physical discipline.

So, on a hill outside the town, surrounded by gardens and overlooking the blue waters of the gulf, rose the famous school. Long since fallen to ruin, destroyed even in the lifetime of its founder, it holds a place and has a renown that few buildings of antiquity can boast; for the spirit of the master invested it with a never-dying halo.

The school was a brotherhood of lay initiates who were taught physical, psychical, and religious sciences, gradually leading up to union with the divine.

It consisted of an outer (Acusmatici) and inner (Cenobitæ) circle—those who came merely to hear, and those who entered the order.

The latter gave up their fortunes into the hands of a curator, much as would be done on entering a religious order in England. It was always in their power to return to the world if it was their wish, and in such cases their goods were restored to them. If any disciple revealed aught of the teaching, he was expelled, and a rather curious ceremony was celebrated.

A tombstone was erected to the departed one and he was always alluded to as dead; for, said the master, "he is dead as

the deceased are not, since he has returned to an evil life; his body still dwells among men, but his soul is dead. Let us weep for him."

Admission to the inner school was extremely difficult; for, as Pythagoras said, "all wood was not suitable to make a Mercury"; he himself criticised the face, the gait, the manners, the talk, and especially the laughter of the aspirant, who was of set purpose put at his ease in order that he might be so examined unawares.

He had to spend a night alone in a cavern reputed to be haunted, and should he shrink from the darkness and solitude at the outset, or flee from the place before morning dawn, he was disqualified.

There was another yet more severe test. With no previous warning, the novice was put into a bare gloomy cell, and a slate thrust into his hand, on which was written one of the Pythagorean problems, for example, "What signifies the triangle inscribed within a circle?" or, "Why is the dodecahedron enclosed in a sphere the image of the universe?" To this he was told to write an answer. Bread and water were put beside him; he was left in complete solitude for twelve hours; then he was liberated among the assembled novices, who were under orders to chaff him mercilessly, hailing him as the new philosopher, and gibing him as to the results of his mental achievement.

Some were stung to fury by these taunts, others answered cynically, some even flung down their slates and dashed out, calling out abusive language about the school and all appertaining thereto. In some cases, notably that of Cylon, formidable enemies were so made; and it was through Cylon's animosity that the school was eventually destroyed.

He who bore all with unflinching front, who replied by declaring his willingness to undergo the ordeal many times if thereby he might gain some glimmering of truth, was alone judged successful, and welcomed into the brotherhood.

After admission into the inner school, there were four degrees through which the novice must pass: first, Preparation; second, Purification; third, Perfection; fourth, Epiphany.

In the first, Preparation, Pythagoras, knowing that it was the moral that led to the philosophical, and that he who best fulfilled the duties to which he was born was best fitted to attain to adeptship, gave the pupil general moral maxims; to honour his parents; to remain faithful to his friends, and such like.

This stage lasted for two years, and might be prolonged to five. During that time silence was enforced. The pupil might not question or discuss, save with his companions; he had merely to listen; for Pythagoras taught that the sense of truth must develop before the power of dialectics, which if acquired first served only to render a youth vain.

A Pythagorean day began at sunrise; and the initiate intoned to the sounds of a musical instrument some of the Golden Verses, such as:

> Render to the immortal Gods the consecrated adoration.
> Then defend thy faith.
> Reverence the memory
> Of the hero benefactors, of the spirits half-divine.

Did the spiritual vision of the neophyte grow clearer as he chanted? Did he see the vista open before his wondering eyes? Did he realise the goal of the arduous path on which he had set his feet? "Spirits half-divine!" Did the phrase shed any light on that path? The truth that man is but a god in the making was not as yet distinctly taught.

Habits of right living must first be gained, passion must be conquered, temperance in all things acquired. The ascetic life was not enjoined, but, said the master: "Only give in to pleasure when you shall be willing to be inferior to yourself." And he added: "True joy is like a concert of the Muses, which leaves in the soul a heavenly harmony."

Of the women initiates—for there were both sexes in the school—Pythagoras had a high opinion, but of woman in general it could not have been very lofty, for when a disciple once asked him when should a woman be approached, he is said to have answered: "When you are tired of your peace."

The good habits inculcated in the first degree, which were absolutely necessary before a further advance was made, were

attained by attention to hygienic laws, by early rising, by rigorous ablutions, by a dietary from which flesh and wine were absent, consisting chiefly of bread, honey, and olives.

The dietary enjoined has given rise to much discussion, just as flesh-eating *versus* vegetarianism does to-day. Iamblichus tells us that Pythagoras had many refinements of rule which are certainly interesting. Some men might eat of animals, but there were parts—such as the heart and brain—to be avoided. All vegetable food was not to be commended. He specially denounced beans, but esteemed millet very highly. Food generally was to be judged by its effects, and he rejected all nutriment that was flatulent or the cause of perturbation, any that would withdraw from "familiarity with the gods."

Another great factor which made for health was music, and as different foods had widely different effects, so had varying kinds of music; some soothing, some exciting, some adapted for use in the morning, some in the evening. Curiously enough, within the same century, the same ideas concerning music were being taught in China by Confucius. Dancing, too, had its uses when suitably adapted.

So we find that the Pythagorean day began with music, and the chanting either of some of the master's own verses, or a hymn to Apollo, followed by a manly Dorian dance. Music too ended the day, as the stars shone out in the blue vault overhead.

The gymnasium was patronised in the afternoon, when throwing the javelin, and quoits, and other games, might be indulged in. Wrestling, however, was prohibited, as hardly a seemly exercise for the budding philosopher, for it was prone to rouse the lower nature. Perfect courtesy and gentle manners were always expected.

Once well grounded in manners and morals, once good habits were secured, the second degree was attained; and Pythagoras received the novice in his dwelling, accepting him as one of his disciples. The real initiation now began.

The teaching of the Mathematici, as they were called, was given in the circular Temple of the Muses, which contained the marble statues of the Nine, and the sacred arts of which they were the guardians were inscribed on the walls behind them.

The veiled Hestia stood in the centre, her left hand protecting the sacred fire, her right hand pointing upwards.

The Mathematici were instructed, as the name implies, in the science of numbers; and this, to put it vulgarly, was the Pythagorean hobby. It is true that all roads lead to Rome, but there are varieties of directness; and Pythagoras had found that in the study of numbers many truths lay embedded. For him, it was the key to the universe, to the harmony of the spheres.

The great Monad, Infinite Unity, worked through the Creative Duad, the Father and Mother God; and the perfect image of God is man and woman. The Monad is the essence of God, the Duad the reproductive faculty, the numbers one and two.

But it is the number three, the Triad, the ternary law, that is the true key of life,—the body, soul and spirit of man; the creative thought, the receptive fluid, the evolving worlds of God; Father and Son, and Holy Spirit; Brahmâ, Vishnu and Shiva; and so on endlessly.

The number four was also all-important; for in the four primary numbers are contained all the essential principles, since in the addition or multiplication of these, all the others are to be found. The Pythagorean oath recognised this great symbol;—"I swear by that which is engraven on our hearts, the sacred Tetrad, great and pure symbol, source of nature and pattern of the Gods."

Then the numbers seven and ten take high rank; seven, being made up of three and four, signifies the union of the human and divine, while ten, formed by adding seven and three, is *par excellence* the perfect number.

The master concluded by pointing to the nine Muses, who stood round in marble silence, presided over by the guardian of the sacred fire, Hestia, thus forming the perfect Ten.

The student, now armed with a knowledge of the occult laws of numbers, was, in the third degree, shown their workings. The skeleton having been set up, it was clothed with flesh, given circulatory and cerebro-spinal systems, and became a veritable body of truth.

This teaching was preferably given at night on the terraces of the Temple of Ceres, where the rhythmic wash of the waves sounded in the ears, or in the crypts, where the naphtha lamps shed a soft light.

It was a bold attempt, and we can well imagine that Pythagoras entrusted this degree to no one else. Other masters could undertake the training up to this point, but it is not likely that any of them were sufficiently disciplined to dare the heights to be scaled by the teacher at this stage. The evolution of the soul through the worlds, the depths from which it has come, the pinnacles to which it has right to aspire, its days of earth-life, its nights of heaven-rest, with its passage to and fro; in fine, the history of the Psyche.

The astronomy taught in this degree was so much advanced compared with the ordinary conceptions of the time that it was never divulged. But it seems to have been in no wise behind our modern astronomy except in respect of measurements.

Pythagoras taught the double movements of the earth; that the planets, sprung from the sun, moved round it; that the distant stars were themselves suns and centres of other universes; finally that these all were the passing bodies of the Soul of the World.

What seems to be the Ptolemaic system found in Pythagorean fragments was really a symbolic description of the secret philosophy, of the life of souls, and not the science of astronomy that was taught. Indeed, much of the teaching was veiled, even afterwards by Plato, who did so much towards popularising the doctrines. To initiates it opens far-reaching vistas of thought, and breathes divine consolations. But most men are as the disciples of Christ; the truths await them, but they are not disciplined enough to receive them; they have not evolved strength sufficient to bear them.

The master taught that the soul evolved on other planets, and on each descent became more and more enmeshed in matter, till on this earth the lowest rung of the ladder was reached. Spirituality had been lost, though not entirely; yet were there enormous gains to reason, intelligence, and will in the struggles of earth life.

This fall into matter has been described by Moses as the closing of the gates of Eden, by Orpheus as the descent into the sublunary circle. After the struggles of earth ceased, the soul was separated from the body, and its stay in the Unseen was described at some length by Pythagoras.

Life in Hades was as infinite in variety as the life around us. It is the Horeb of Moses, the Purgatory of Christians, the Erebus of Orpheus. From this intermediate state, Pythagoras taught that the soul arrived in celestial regions, which words fail utterly to describe. All the evil was plunged in the waters of Lethe and was forgotten; all the good, all the results of earthly effort, were multiplied a hundredfold.

To quote Edouard Schuré: "The man who has lived but one hour of enthusiasm or self-sacrifice will repeat in the beyond, in marvellous progressions and in æonian harmony, that single pure note torn from the dissonant gamut of his earthly life."

But not for ever could this bliss be enjoyed. By an inexorable law, the soul had to return, and take up the burden of flesh again; achieve more; learn new lessons. Thus birth-and-death and celestial life alternated, until such time as the school of earth could advance its pupil no further; the individual had attained, and rose to the heaven-world to go no more out.

Man in his retrogression was also traced by the master, and man in his further progress through more spiritual conditions. But it is a self-evident fact that to follow the teachings of Pythagoras there is needed time and study, and it is only possible to give the veriest glance in a paper like this; we must accordingly now pass to a brief consideration of the teaching of the fourth degree.

From following the flight of the Psyche through supernal worlds, the descent was rapid. As the morning sun shed its rays on the upturned, wondering faces of the pupils, after a night of such teaching, so did the light of common day dawn for them in that next degree termed Epiphany, or Manifestation. Now had they to manifest in themselves the discipline of the School. Life's duties had to be the more earnestly taken up, now that the purpose and end of being had been revealed.

The intelligence illumined, there remained the hardest task

of all, the conquest of the will; and that was the work of those who had attained adeptship. Should they possess sufficient energy, occult powers were now bestowed. They had the healing gift, could read minds at a glance, distant events were known to them. Instances of such clairvoyance were not uncommon, and one biographer of Pythagoras cites the case of Apollonius of Tyana witnessing the assassination of Domitian at Rome, he himself being then at Ephesus.

The initiation of the women bore chiefly on their peculiar duties as wives and mothers, and they were instructed as to the upbringing of children.

For thirty years Pythagoras worked and spread his influence in and around Crotona; all the surrounding towns felt the uplift of his presence in greater concord, purer laws. His influence extended throughout all southern Italy; but there came a reaction.

Six hundred exiles had fled from Sybaris and craved an asylum in Crotona. The Sybarites demanded their extradition; but by the advice of Pythagoras this was refused. War was declared. The Sybarites, although far outnumbering the Crotonians, were defeated, and it is to the events that followed that we may trace the downfall of the famous school.

The democratic section, who had never looked on the school with entire favour, demanded a change in the government of the city, involving the widening of the franchise and the reduction of the number of the council from 1,000 to 300. This change the Pythagoreans opposed, for its results would have been a lowering of the standard of rule, and the practical exclusion from the council of members of the order. But popular jealousy had been aroused, and Cylon, who has been already mentioned as a self-dismissed candidate of the early days, found it only too easy to inflame the passions of the demagogues. Pythagoras was an enemy to liberty, he declared, was himself a tyrant; there would be no freedom in Crotona while he and his disciples lived. Feeble protests were drowned; a proposal that the Pythagoreans should first be publicly tried met with no support, and an attacking party was formed.

On their approach and their hostile intentions becoming

known, the building was barricaded; but, foiled in one way, the infuriated mob tried another, and set the place on fire, and the doomed inmates mostly perished in the flames; only two, Archippus and Lysis, escaping. One account numbers Pythagoras among the victims, others say he escaped to Metapontum, and there died; but we can be certain that the school came to an untimely end, mainly from political reasons. So says Zeller: and we may accept his statements, for he emerges from his explorations among dusty old Pythagorean literature with begrimed face, and wiping the sweat from his brow. His notes attest his huge labours.

The exact date of the great master's death is shrouded in mystery, but was probably somewhere about 500 B.C.; his age is variously stated by different chroniclers, and ranges from 70 to 104.

In some accounts, he married a beautiful inmate of the school, Theano, daughter of a Crotonian, and had two sons and one daughter. It is said that no cult persists in constant sunshine. Like the pine tree, "the firmer he roots him the ruder it blows," and the blood of the martyrs has a singularly fertilising effect. So it was with the teachings of Pythagoras; they took firm hold in southern Italy and in Greece.

As late as the sixteenth century, two thousand years after, Giordano Bruno was named the second Pythagoras. He, too, found the outer world no readier for his teaching than it had been for his master's,—witness his martyrdom at Rome.

Many schools have been formed since the days of Pythagoras, and numbers still exist; but history shows none save that of Crotona which essayed so much, was so all-embracing.

Imagine such a community as the Pythagorean school within our own borders! Is it to be expected that we should show any advance on the spirit of the Crotonians? The mills of God grind very slowly, and we have still far to go on the evolutionary path. But we can surely echo the opinion of Iamblichus when he tells us of the infinite good Pythagoras has done. Do we not breathe a purer air as we consider his labours, or read his Golden Verses? Through him and such as he does the thinking world gird up its loins and press forward to the mark of its high calling.

MARY CUTHBERTSON.

THE ETERNAL NEW YEAR

THE days of youth have quickly sped,
Another year begins,
What fitter time than this, I said,
To wean me from my sins.

I weary of the Past, its fret
Of foolish heat and noise,
The Future holds redemption yet—
When lo! a hidden voice:

"My brother, hath the morning sun
Fixed days of purple state?
Resolve no more, thy deed begun
Shall be the noblest date.

"The wheeling orb renews her youth,
The order'd cycles roll,
No times are set for love and truth,
No seasons hath the soul.

"Mourn not the wasted Past, the prize
No prayers can now recall;
Wiser is he that falls to rise
Undaunted by his fall.

"Vast though the heights to be attain'd,
Far peaks of sunlit snow,
He only knows how much is gain'd
Who dares to look below.

"Dare to have sinn'd; each purg'd desire,
The shame that rankles still,
May live to fan the spirit's fire,
And spur the fagging will.

"So shalt thou reap the barren years;
And step by step at last
Thy feet shall climb the crowning stairs
That lift thee from the Past."

MONTAGU LOMAX.

(*From "Frondes Caducæ."*)

PHILO: CONCERNING THE SACRED MARRIAGE*

BUT the chief of all the mysteries for Philo was, apparently, the Sacred Marriage, the mystic union of the soul, as female, with God, as male (*Deo nubere*). In this connection he refers to *Gen.*, iv. 1:

"And Adam knew his wife. And she conceived and bare Cain. And she said: *I have gotten a man by means of the Lord.* And He caused her also to bring forth Abel his brother."†

We are, of course, not concerned with the legitimacy or consistency of Philo's allegorising system, whereby he sought to invoke the authority of his national scriptures in support of his chosen doctrines; but we are deeply concerned with these doctrines themselves, as being the favourite dogmas of his circle and of similar circles of allied mystics of the time.

His views on the subject are clearly indicated, for he tells us in the same passage that he is speaking of a secret of initiation, not of the conception and parturition of women, but of virtues, that is, of the virtuous soul. Accordingly he continues in § 13:

"But it is not lawful for virtues, in giving birth to their many perfections, to have part or lot in a mortal husband. And yet they will never bring forth of themselves, without conceiving their offspring of another.

"Who, then, is He who soweth in them their glorious [progeny], if not the Father of all universal things,—the God beyond all genesis, who yet is Sire of everything that is? For, for Himself, God doth create no single thing, in that He stands in need of naught; but for the man who prays to have them [He creates] all things."

* See in the last number "Philo of Alexandria on the Mysteries."

† *De Cherub.*, § 12; M. i. 146, P. 115 (Ri. i. 208).

And then, bringing forward Sarah, Leah, Rebecca, and Sepphora, as examples of the virtues who lived with the great prophets of his race, Philo declares that "Sarah" conceived, when God looked upon her while she was in solitary contemplation, and so she brought forth for him who eagerly longed to attain to wisdom,—namely for him who is called "Abraham."

And so also in the case of "Leah," it is said "God opened her womb," which is the part played by a husband; and so she brought forth for him who underwent the pains of labour for the sake of the Beautiful, namely, for him who is called "Jacob,"—"so that Virtue received the divine seed from the Cause [of all], while she brought forth for that one of her lovers who was preferred above all other suitors."

So also when the "all-wise," he who is called "Isaac," went as a suppliant to God, his virtue, "Rebecca," that is Steadfastness, became pregnant in consequence of his supplication.

Whereas "Moses," without any supplication or prayer, attained to the winged and sublime virtue "Sepphora," and found her with child by no mortal husband.*

Moreover, in § 14, in referring to Jeremiah, Philo writes:

"For I, having been initiated into the Great Mysteries by Moses, the friend of God, nevertheless when I set eyes upon Jeremiah, the prophet, and learned that he is not only a mystes, but also an adept hierophant,—I did not hesitate to go to him as his disciple.

"And he, in that in much [he says] he is inspired by God, uttered a certain oracle [as] from the face of God, who said unto the virtue of perfect peace: 'Hast thou not called Me as 'twere House and Father and Husband of thy virginity?'†—suggesting in the clearest [possible] fashion that God is both Home, the incorporeal land of incorporeal ideas, and Father of all things, in that He did create them, and Husband of Wisdom, sowing for the race of mankind the seed of blessedness into good virgin soil.

"For it is fitting God should converse with an undefiled, an

* *Ibid.*, § 13; M. i. 147, P. 116, 117 (Ri. i. 209).

† *Jer.*, iv. 3,—where A.V. translates: "Wilt thou not from this time cry unto me, My father, thou art the guide of my youth?"

untouched and pure nature, with her who is in very truth *the* Virgin, in fashion very different from ours.

"For the congress of men for the procreation of children makes virgins women. But when God begins to associate with the soul, He brings it to pass that she who was formerly woman becomes virgin again. For banishing the foreign and degenerate and non-virile desires, by which it was made womanish, He substitutes for them native and noble and pure virtues. . . .

"But it is perhaps possible that even a virgin soul may be polluted by intemperate passions, and so dishonoured.

"Wherefore the oracle hath been careful to say that God is husband not of a 'virgin,'—for a virgin is subject to change and death,—but of 'virginity' [that is of] the idea which is ever according to the same [principles], and in the same mode.

"For whereas things that have qualities, have, with their nature, received both birth and dissolution, the [archetypal] potencies which mould them have obtained a lot transcending dissolution.

"Wherefore is it not fitting that God, who is beyond all generation and all change, should sow [in us] the ideal seeds of the immortal virgin virtues, and not those of the woman who changes the form of her virginity?"*

But, indeed, as Conybeare says:

"The words, virgin, virginity, ever-virginal, occur on every other page of Philo. It is indeed Philo who first† formulated the idea of the Word or ideal ordering principle of the Cosmos being born of an ever-virgin soul, which conceives, because God the Father sows into her His intelligible rays and divine seed, so begetting His only well-beloved son, the Cosmos."‡

Thus, speaking of the impure soul, Philo writes:

"For when she is a multitude of passions and filled with vices, her children swarming over her,—pleasures, appetites, folly, intemperance, unrighteousness, injustice,—she is weak and sick, and lies at death's door, dying; but when she becomes sterile,

* *Ibid.*, § 14, 15; M. i. 148, P. 116, 117 (Ri. i. 210, 211).

† In this, however, I venture to think that Conybeare is mistaken; it was a common dogma of the Hellenistic theology of the time.

‡ *Op. sup. cit.*, pp. 302, 303.

and ceases to bring them forth, or even casts them from her, forthwith, from the change, she becometh a chaste virgin, and, receiving the divine seed, she fashions and engenders marvellous excellencies that nature prizeth highly,—prudence, courage, temperance, justice, holiness, piety, and the rest of the virtues and good dispositions."*

So also, speaking of the Therapeutrides, he writes:

"Their longing is not for mortal children, but for a deathless progeny, which the soul that is in love with God can alone bring forth, when the Father hath sown into it the spiritual light-beams, by means of which it shall be able to contemplate (θεωρεῖν) the laws of wisdom."†

And as to the progeny of such virgin-mothers, Philo elsewhere instances the birth of "Isaac,"—"which could not refer to any man," but is "a synonym of joy, the best of the blessed states of the soul,—Laughter, the spiritually conceived (ἐνδιάθετος)‡ Son of God, Who bestoweth him as a comfort and means of good cheer on souls of perfect peace."§

And a little later on he adds:

"And Wisdom, who, after the fashion of a mother, brings forth the self-taught race, declares that God is the sower of it."‖

And yet, again, elsewhere, speaking of this spiritual progeny, Philo writes:

"But all the Servants of God (Therapeuts), who are lawfully begotten, shall fulfill the law of [their] nature, which commands them to be parents. For the men shall be fathers of many sons, and the women mothers of numerous children."¶

So also, in the case of the birth of Joseph, when his mother, Rachael, says to Jacob: "Give me children!"—"the Supplanter, disclosing his proper nature, will reply: 'Thou hast wandered into deep error. For I am not in God's place, who

* *De Execrat.*, § 7; M. ii. 435, P. 936 (Ri. v. 254). See "Myth of Man in the Mysteries," S. § 25 J.

† *D.V.C.*, § 8; M. ii. 482, P. 899 (Ri. v. 318, C. 108).

‡ Elsewhere an epithet of the Logos.

§ *De Mut. Nom.*, § 23; M. i. 598, P. 1065 (Ri. iii. 183).

‖ *Ibid.*, § 24; M. i. 599, P. 1065 (Ri. iii. 184).

¶ *De Præm. et Pœn.*, § 18; M. ii. 425, P. 927 (Ri. v. 241).

alone is able to open the wombs of souls, and sow in them virtues, and make them pregnant and mothers of good things.' "*

So, too, again, in connection with the birth of Isaac, referring to the exultant cry of Sarah: "The Lord hath made me Laughter; for whosoever heareth, rejoiceth with me,"†—Philo bursts forth:

"Open, then, wide your ears, ye mystæ, and receive the most holy mysteries. 'Laughter' is Joy, and 'hath made' is the same as 'hath begotten'; so that what is said hath the following meaning: 'The Lord hath begotten Isaac,'—for He is Father of the perfect nature, sowing in the soul and generating blessedness."‡

That all of this was a matter of vital moment for Philo himself, may be seen from what we must regard as an intensely interesting autobiographical passage, in which our philosopher, speaking of the happy child-birth of Wisdom, writes:

"For some she judges entirely worthy of living with her, while others seem as yet too young to support such admirable and wise house-sharing; these latter she hath permitted to solemnise the preliminary initiatory rites of marriage, holding out hopes of its [future] consummation.

"'Sarah,' then, the virtue who is mistress of my soul, hath brought forth, but hath not brought forth for me,—for that I could not, because I was too young, receive [into my soul] her offspring,—wisdom, and righteousness, and piety,—because of the brood of bastard brats which empty opinions had borne me.

"For the feeding of these last, the constant care and incessant anxiety concerning them, have forced me to take no thought for the legitimate children who are the true citizens.

"It is well, therefore, to pray Virtue not only to bear children, who even without praying brings her fair progeny to birth, but also to bear sons *for us*, so that we may be blessed with a share in her seed and offspring.

"For she is wont to bear to God alone, with thankfulness

* *Leg. Alleg.*, iii. § 63; M. i. 122, 123, P. 94 (Ri. i. 175). *Cf. Gen.*, xxx. 2: "Am I in God's stead?"

† *Gen.*, xxi. 6. A.V.: "God hath made me to laugh, so that all that hear will laugh with me."

‡ *Leg. Alleg.*, iii. § 77; M. i. 131, P. 101 (Ri. i. 187). *Cf.* also *De Cherub.*, § 13; M. i. 147, P. 115 (Ri. i. 209).

repaying unto Him the first-fruits of the things she hath received, [to Him] who, Moses says, 'hath opened' her ever-virgin 'womb.' "*

But, indeed, Philo is never wearied of reiterating this sublime doctrine, which for him was the consummation of the mysteries of the holy life. Thus, then, again he sets it forth as follows:

"We should, accordingly, understand that the True Reason (*Logos*) of nature has the potency of both father and husband for different purposes,—of a husband, when he casts the seed of virtues into the soul as into a good field; of a father, in that it is his nature to beget good counsels, and fair and virtuous deeds, and when he hath begotten them, he nourisheth them with those refreshing doctrines which discipline and wisdom furnish.

"And the intelligence is likened at one time to a virgin, at another to a wife, or a widow, or one who has not yet a husband.

"[It is likened] to a virgin, when the intelligence keeps itself chaste and uncorrupted from pleasures and appetites, and griefs and fears, the passions which assault it; and then the father who begot it, assumes the leadership thereof.

"And when she (intelligence) lives as a comely wife with comely Reason (*Logos*), that is with virtuous Reason, this self-same Reason himself undertakes the care of her, sowing, like a husband, the most excellent concepts in her.

"But whenever the soul is bereft of her children of prudence, and of her marriage with Right Reason, widowed of her most fair possessions, and left desolate of Wisdom, through choosing a blameworthy life,—then, let her suffer the pains she hath decreed against herself, with no wise Reason to play physician to her transgressions, either as husband and consort, or as father and begetter."†

Referring to Jacob's dream of the white, and spotted, and ringstraked, and speckled kine, Philo tells us that this, too, must be taken as an allegory of souls. The first class of souls, he says, are "white."

"The meaning is that when the soul receives the divine

* *Gen.*, xxix. 31. *Cong. Erud. Grat.*, § 2; M. i. 520, P. 425 (Ri. iii. 72).

† *De Spec. Leg.*, § 7; M. ii. 275, P. 774 (Ri. v. 15, 16).

seed, the first-born births are spotlessly white, like unto light of utmost purity, to radiance of the greatest brilliance, as though it were the shadowless ray of the sun's beams from a cloudless sky at noon."*

With this it is of service to compare the Vision of Hades seen by Thespesius (Aridæus), and related by Plutarch. Thespesius' guide in the Unseen World draws his attention to the "colours" and "markings" of the souls as follows:

"Observe the colours of the souls of every shade and sort: that greasy, brown-grey is the pigment of sordidness and selfishness; that blood-red, inflamed shade is a sign of a savage and venemous nature; wherever blue-grey is, from such a nature incontinence in pleasure is not easily eradicated; innate malignity, mingled with envy, causes that livid discoloration, in the same way as cuttle-fish eject their sepia.

"Now it is in earth-life that the vice of the soul (being acted upon by the passions, and re-acting upon the body) produces these discolorations; while the purification and correction here have for their object the removal of these blemishes, so that the soul may become entirely ray-like and of uniform colour."†

Again, in giving the allegorical meaning of the primitive culture story of Tamar,‡ Philo not only interprets it by the canon of the Sacred Marriage, but also introduces other details from the Mysteries. Thus he writes:

"For being a widow she was commanded to sit in the house of the Father, the Saviour; for whose sake for ever abandoning the congress and association with mortal [things], she is bereft and widowed from [all] human pleasures, and receives the divine quickening, and, full-filled with the seeds of virtue, conceives, and is in travail with fair deeds. And when she brings them forth, she carries off the trophies from her adversaries, and is inscribed as victor, receiving as a symbol the palm of victory."§

* *De Som.*, i. § 35; M. i. 651, P. 595 (Ri. iii. 257).

† *De Ser. Num. Vind.*, 565 c; ed. Bern. iii. 459. See for a translation of the whole Vision my "Notes on the Eleusinian Mysteries," THEOSOPHICAL REVIEW (April, May, June, 1898), xxii. 145 ff., 232 ff., 312 ff.

‡ *Gen.*, xxxviii. 11 ff.

§ *Quod Deus Immut.*, § 29; M. i. 293, P. 313 (Ri. ii. 94).

And every stage of this divine conception is but the shadow of the great mystery of cosmic creation which Philo sums up as follows :

"We shall, however, be quite correct in saying that the Demiurge who made all this universe, is also at the same time Father of what has been brought into existence; while its Mother is the Wisdom of Him who hath made it,—with whom God united, though not as man [with woman], and implanted the power of genesis. And she, receiving the seed of God, brought forth with perfect labour His only beloved Son, whom all may perceive,*—this Cosmos."†

G. R. S. MEAD.

EVOLUTION AND RELATED MATTERS FROM A THEOSOPHICAL POINT OF VIEW

A LECTURE BEFORE A WOMAN'S CLUB‡

WE are to endeavour to make an inquiry into the nature of evolution, in a spirit scientific and reverent, rational and religious. In these days Religion is seeking Science as friend and coadjutor, and Science, having grown beyond arrogance, is on its knees. The human spirit has in this era gathered such momentum that the scientist is all but merged in the poet, the philosopher in the mystic, and all in the devotee.

Our subject outlines itself in quite natural fashion under three questions: What is it that evolves? How does it evolve? To what end does it evolve? One word answers these three questions —God.

The highest demand of the human mind is for oneness—for monism. Under the authority of this monistic conception, the apex of human thought, I say that God is the thing evolved, God

* Lit., "sensible."

† *De Ebriet.*, § 8; M. i. 361, P. 244 (Ri. i. 189).

‡ In the U.S.A.

is the process of evolution, God is the end or goal of it. Since there is nought but God and nothing outside of Him, it follows that He evolves Himself within Himself, Himself the object of such evolving. He is the Author and Finisher;—He is the *Life* that is evolved; the *Way* by which it is evolved, the *Truth* concerning that Life and that Way. He is the Way, the Truth and the Life.

The study of evolution begins with this postulate: God energises. The energy of God, which is the evolving substance, pours itself forth into the evolutionary field, which is within God, under two aspects, the aspects of Life and Form. Says Goethe:

> Here at the endless loom of Time I ply,
> And weave for God the garment thou seest Him by.

Life and Form are the warp and woof of this garment, which is more fitly called a body, for it is the universal incarnation of God. Each life requires a form to express itself in, and each form requires a life which it may express. Everything in the universe has this two-fold, dualistic nature, a dualism which for this enquiry is indicated by the following correlatives or pairs of opposites: Life—Form; Spirit—Matter; Good—Evil; Construction—Destruction; Positive—Negative; Active—Passive; Cause—Effect; Subjective—Objective.

These correlatives are always the same thing under two different conditions; and it is the interplay of these two conditions that brings their common force into operation. Two illustrations will suffice; one from physics, one from human experience.

The magnet has two poles, positive and negative. They are opposite ends of the same thing, and by the complementary use of both we get their common force—magnetism. The positive is not superior to the negative. Only in their perfect equality can they demonstrate the power. If we break this magnet into a thousand pieces, each fragment will show a positive and a negative pole, proving that all magnets have a positive pole in which the negative is implicit or latent, and a negative pole in which the positive is implicit or latent.

The second illustration is this: in the man we have the

active, initiative, positive masculine principle, expressing itself in strength and intellect; in the woman we have the passive, receptive, negative feminine principle, expressing itself in gentleness or affection. In the union of the two, a union of perfect equality, we have the child, or children.

As each fragment of the magnet shows both positive and negative poles, so each of these children is both masculine and feminine. In the man's form the masculine is expressed and the feminine principle is implicit or latent; in the woman's form the feminine is expressed and the masculine is latent. As evolution proceeds, each is to bring out into evidence that which is latent, without sacrificing that which is expressed. This will give us the whole individual, who sums up in himself, not merely half but all the human attributes—the true image and likeness of God, the divine prototype, the Father-Mother.

Approaching the subject in this way it is impossible to hold any other view of the relations of man and woman than that they are essentially divine—the sacrament of marriage. Here also is the inner meaning, the esotericism of the Woman's Movement, including suffrage, higher education, etc.

Faulty and repellent as it is, it is the surface ripple of a great race undercurrent, the primal force feminine, pushing and forcing its way to the surface, to take its turn in the objective life of the race. When the mistakes and blunders have subsided and woman has brought out her latent intellectual, initiative nature, balance will be restored, and her feminine principle will be finer and stronger than ever before. Creative genius will then express itself in woman. Art, science, philosophy and religion will pour into the world through women as well as through men.

These illustrations from physics and from human life help us to see that when we find two things which are *perfect opposites*, they are simply two conditions of the same thing. The positive and negative are two different aspects of the magnetic force, the masculine and feminine are two different aspects of the human being.

Now, the Divine Energy, as we have said, pours itself forth into the evolutionary field from a state of one-ness, a synthetic state, into a state of two-ness or duality, an analytical state. It distributes its one-ness into myriads of separate expressions; its

one-ness becomes many-ness, or manifold-ness. Life must have form, and lives must have forms, the positive must have the negative, for, as the Bible quaintly says, " it is not good for man to be alone."

At this point it becomes necessary to dwell upon the problem of good and evil, spirit and matter, or the constructive and the destructive. Spirit and matter are two aspects of the same thing —that is, the evolving energy. They are equally divine, equally essential. Spirit is the life which is evolving ; matter is the form by which it evolves and is itself always evolving. Matter is the crystallisation of spirit ; spirit is the solvent of matter. Matter is to spirit as ice is to water. Apply heat to ice, you have water. Apply cold to water, you have ice. Apply synthetic, abstract thought to matter, you have spirit ; apply analytical, concrete thought to spirit, you have matter. Matter is the matrix in which is deposited the gem spirit. Biologists fail in their search after the life principle because it is so close, so near that they cannot see it. They are looking for life as distinct from matter, but they will never find it, for the two exist only in a relation which is after all identity. In his poem " Brahma," Emerson says :

> They know not well the subtle ways I keep,
> They reckon ill who leave me out ;
> When they fly, I am the wings ;
> I am the doubter and the doubt ;
> And I the hymn the Brahman sings.

It is as though a man born blind, suddenly receiving sight, should exclaim : " I see men and trees and houses, but where is that wonderful light I have heard so much about ? " And all the time the light is all about him and is the very condition by which he perceives all other objects. The materialist sees the form and fails to see the life ; the idealist perceives the life and repudiates the form, like one who sees only the light and ignores the objects in that light. The true biologist is he who perceives both life and form and knows both to be the divine energy.

Correspondent with life and form, spirit and matter, are the two universal principles good and evil. Having found that evolution proceeds by the co-operation of opposite forces, we apply this law to the case of good and evil, and find them to be two

different conditions of the same thing, as are the poles of the magnet, the two human principles, spirit and matter, life and form, water and ice.

Evil is a form of good. It is the noun evil, the abstract or universal idea evil, which becomes the adjective evil in concrete experience. Good exists in combination with evil as a vein of gold exists in a mass of ore, and is to be mined out from it, just as the gem spirit is to be extracted from its matrix of matter. As the residuum in both cases is not exhausted of its products, but is worked over and over, always giving forth more products; so evil is the producer of endless good. Evil is the means to an end which we know as good—the means is as essential as the end, the end is wrapped up in the means; the means finds its full development, its climax in the end. They are the same divine energy under two different aspects; evolution proceeding by a series of choices between them.

If we choose the good or constructive aspect, it is quite clear that we are thereby carried forward in ethical evolution. If we choose evil, the destructive aspect, we seem to stop that progress. But this is merely seeming.

In a bar of music you may have a quarter and a rest, a quarter and a rest. The quarters are the accent, the positive, good principle; the rests are the pauses, the negative, evil principle. But where would be your metre were it not for those pauses? So, in the rhythmic experience of life, we pause to sin or we pause to suffer, and this sinning and suffering are but the necessary contrast, the pause in the rhythm.

In physical nature this evil, destructive principle appears in storm, flood, violent winds, earthquakes, cataclysms, night, winter, darkness, the burying of the seed in the earth. Each natural force is both constructive and destructive. Fire warms, but it may also burn; water slakes thirst, but it may also drown. In each constructive the destructive lurks, but equally in each destructive is the latent constructive. We all know that a good carried too far becomes an evil. To reverse the terms, to realise that evil carried too far becomes a good, is a harder problem to face. It can be faced, however, and in this way.

Action and reaction are equal in opposite directions. When

evil action is carried to extremes it exhausts itself in action. We thus have reaction, or good, in exactly equal measure.

In sociological studies we see clearly the working of this law. The evils of competition, greed, and dishonesty set up an active force. Our main hope of relief is in their being carried so far that they will exhaust their evil possibilities, when reaction equal in the opposite direction will set in. Evil becomes so evil, so destructive, that it destroys itself. Conditions preceding the French Revolution became so evil that they became self-destructive in the Revolution.

Often that which appears evil to one person is seen by another with further vision to be good. The child sees as evil the destructive principle which the parent uses in governing and restraining him. Mariolatry, the worship of the Virgin Mary, which to many seems an unqualified evil, was, during the medieval period, the dark ages, a main factor in preserving the ideal of womanhood to the race, and, on the practical side of life, in saving woman from complete submergence.

The Bible is full of recognitions of this principle, in such phrases as these: "I will dash him in pieces like a potter's vessel"; "Though he slay me yet will I trust him"; "Our God is a consuming fire"; "Moreover, the law entered that sin might abound"; "It must needs be that offences come"; "I come to bring not peace but a sword." Also, "Make unto yourself friends of the mammon of unrighteousness," that is, so use whatever of sorrow and evil your life contains, that out of it you will develope character and wisdom, making unrighteousness after all serve you as a friend.

The words "Resist not evil but overcome evil with good" have been misinterpreted by some very earnest seekers. Some of Tolstoi's admirers, whether misunderstanding him or not I do not know, think that we are to accept evil, taking no measures against it. This is a mistake. We are not to resist because resisting is not strong enough. To resist means only to *stand against*. It is not enough to *stand against* evil, as the dykes of Holland resist or stand against the sea; this is too negative. We must do the positive thing, we must *go* against evil; to quote Browning: "Nor sit, nor stand, but *go*.'"

So we are not merely to resist but to oppose. Perfect opposition can be made only with a perfectly opposite force; so we are to overcome evil with good. A very vigorous, positive, active, scientific proposition, and infallible in result, because action and reaction are *equal* in opposite directions. By this method none of the original force is lost, but its direction is changed; evil is transmuted into good. The point seems made that there is a divine, destructive, universal principle of evil, which we are not to evade, but to meet, understand and use, developing from it the constructive good which inheres in it.

Here the Christian Science cult logically becomes matter for brief consideration. This movement is a factor in race evolution, but it is itself a subject for evolution, as all efforts after attainment are. It needs to evolve away from certain mistakes with which it is involved. Its better part is its psychology, which contains as much truth as a psychology associated with an unsound philosophy can contain. I cannot in the present paper examine this psychological side, but will make a few remarks on its philosophy, though in reality the division is merely a convenience, and the two are forms of the same thing.

Christian Science is the Western reincarnation of Vedântic subjectivism; that is the extreme subjective interpretation of the superb oriental system of philosophy known as the Vedânta. There is the same spirit of denial, the same expression of half-truth, the postulate of illusion* on the part of the subjectivists, the denial of matter on the part of Christian Scientists, the same half-concept of Deity. Both these sects try to get rid of matter by denying it.

Christian Science tries to get rid of evil in the same way. The scientific way to do away with evil is to affirm good, and in so far as Christian Scientists use affirmations their philosophy is sound; but their denials of matter, evil, suffering and sin, are unscientific and unphilosophical as well as inoperative, because they only resist (negative), and do not oppose (positive).

Affirmations of spirit are sound, denials of matter are unsound. Spirit gives us the synthetic, inclusive point of view,

* Denial of the existence of the manifested universe. It does exist as a Whole which we do not realise, our perceptions revealing only parts to our consciousness.

matter gives us the analytical, distributive point of view. Therefore, when we say: "All is spirit," we speak truly, for matter as the form of spirit is one with it. But if we say: "All is spirit; *there is no matter*,"—we have wiped out half the truth.

In an Arctic region, far from land, amid half-frozen seas, we might fitly exclaim: "All is water!"—for the ice-floes and bergs are forms of the water. But should we say: "All is water; *there is no ice*,"—again denial wipes out half the truth. In both cases we have emptied our synthesis of its contents—have negated it.

The pairs of opposites, some of which have been given, are the pillars of the universe. As well try to support a temple's roof with one row of pillars, as try to understand universal law with one set of principles. As well conceive a magnet with one pole, a humanity with one sex, life without form, cause without effect, as spirit without matter. The idea lacks symmetry, roundness, sphericalness; it is only hemispherical.

By an artificial method of evasion and exclusion, it leaps at monism. True monism or one-ness, however, is reached by the natural method of reconciliation,—Froebel's method of the mediation of opposites.

Froebel finds among geometrical forms a sphere or ball which will roll and will not stand still, and a cube which will stand still and will not roll. He reconciles these two opposite capacities by combining or uniting them in the cylinder, which will both roll and stand still.

Christian Science, however, uses no mediating, reconciling, unifying principles. It explains matter by denying it. It recognises God as the Whole but not as the parts; it acknowledges the Transcendent God and denies the Emanative God; for the Emanative God is not only God *in* matter but God *as* matter. It postulates that aspect of God in which there is no variableness, neither shadow of turning; it ignores Him as Ancient of Days. It understands God as infinitely great; it does not see that if He is infinite He must also be infinitely small; that smallness which not only *numbers* the very hairs of our heads, but *is* the hairs of our heads, that not only *notes* the sparrow's fall, but *is* the sparrow.

Christian Scientists do truly know God as the Life, they still have to know Him as the Way. Knowing Him in only one of His aspects they cannot know the whole truth concerning Him. The perfect formula is this: God is the Whole, God is the Parts, therefore God is All. Or, God is Spirit, God is Matter, therefore God is All.

The mystic mind, whether found among Catholics, Christian Scientists, Theosophists or elsewhere, is very prone, in its new-found psychological delight, to hold for a time this unsound mental attitude. It feels a distaste for the detail of life, the analytical side, and desires to be let alone in its synthetic joy. This subsides as the ego evolves; God has patience with detail, is that detail Himself. The true seer is he who loves best neither the abstract nor the concrete, but both equally, as equal aspects of God.

Three geniuses who show a comprehensive idea of the nature of God and the universe are, Lao Tze, the Chinese philosopher, who says: "Between the existent and the non-existent there is no difference save in name"; Johann Scheffler (Angelus Silesius), the German mystic, who says:

Time and Eternity are one,
The difference is in thee;

and Walt Whitman, the American poet, who says:

I believe in you, oh my soul—the other I am must not abase itself to you,
And you must not be abased to the other.

Strange and hard that paradox true I give,
Objects gross and the unseen soul are one.

In our day and race the reaction against a partial conception of the Deity, no matter how spiritual it may be nor how practically it may work, is focussed in Whitman. His genius, virile yet tender, masculine yet feminine, rejecting all polished, ready-made forms, creates for itself a form so direct and unadorned that to some it seems no form at all. Yet to his kindred among men, those stately thoughts, following the law of their own being, are cast in measures no less stately.

So much of the divine energy as God pours forth within Himself, into evolution, becomes the Immanent God, or better, I hink, the Emanative God. That is, so much as God the Whole

pours forth into expression becomes God the Parts. "Out of the Silence comes the Word." This divine energy is God's consciousness, which is to be unfolded in self-consciousness, item by item, each item, each atom, each object, each being, a means of such unfoldment.

The energy is at first in mass or volume, slightly differentiated, crude, simple, not complex, undeveloped. It then forms the elemental kingdoms not dealt with by science, but which form part of the sub-conscious, pre-natal, cosmic life.

Of this early morning of the world we know that the first conditions were chaotic, that darkness was over all, that the earth was without form and void; that later the Spirit of God moved upon the face of the waters and dry land appeared, and that the rhythmic periods of day and night were evolved. Plant and animal life were embryonic.

The evolutionary experience of this whole period sometimes rises to the level of race-consciousness, depositing a stratum of the marvellous, the fabulous. In this stratum are found the myths and fairy-lore of all races. Especially is this deposit found in obscure, quiet places, where the pace that kills has not begun; for instance, among the Scotch Highlands, the forests of Brittany, lonely parts of Ireland, and some of the wilder Austrian provinces in the Carpathian mountains. In such districts there is still credence in the fabulous, belief in fairies, goblins, elves, gnomes of the earth, undines of the water, sylphs of the air, salamanders of the fire, "little people" of all descriptions.

Poets, and other, ordinary people, have unnameable subjective experiences, waftings of old happenings, wraiths of the past, phantom mists of memory, stirrings of buried instincts, sensations feebly vibrant, whisperings and murmurings of hushed voices, "the horns of elfland faintly blowing." Those who know the "Sunken Bell" and "Land of Heart's Desire" will understand.

These things, thoughts bred of fancy, are doubtless born of fact, for it is certain that while, and after, the solid conditions were evolved which made the mineral kingdom possible, entities of a kind unknown to us, sub-human entities, the fauna, so to speak, of that age, occupied the cosmic stage, and were part of the sub-human kingdoms of this grey old earth; powers that have

become so latent in us that we have forgotten their use, were then in free expression.

The Salem witchcraft phenomena, and certain features attending *delirium tremens*, are among the irruptions from this universal sub-consciousness. As a later development we have the primeval experience of animals and pre-historic human races both grotesque and heroic, in the great race poems and mythologies, the Druidic legends, Bardic traditions, the Sagas, the Eddas, the Niebelungenlied, the Homeric stories, Greek mythology, Egyptian Book of the Dead, the Bible, the Vedas, etc.

These and other old-world books are full of the heroic, the psychic, the mystical. The phœnix, gorgon, gryphon, chimera, the dragon, centaur and minotaur, and gods and heroes innumerable, are blurred records in the race mind of a very old and partly sub-conscious life.

Art draws abundantly from this source of inspiration, witness certain features of the Italian Renaissance, *The Tempest* and other parts of Shakespeare, Meriejkowski's Life of Leonardo da Vinci.* Shakespeare, though he seems self-critical regarding his use of this sportive, prankish, ghostly and mystical element, obeyed a true instinct in so doing, and, I feel sure, "builded better than he knew."

William Butler Yeats, with his enthusiastic, finely wrought and imaginative temperament, is a fitting agent for the renewal and reinforcement of a phase of this old-world consciousness which is finding its way out to the surface through the Celtic revival; and there are others.

FLORENCE WYMAN RICHARDSON.

(TO BE CONTINUED)

* *The Forerunner.*

IT was my Reason led me to give up the Church (Dogma *not* Christianity). My Reason led me to Theosophy and greeted its teaching with joy and welcome. To give up that Reason would seem to me impossible and wrong.—CLIFFORD HARRISON.

THE NEW BIRTH

LET us try to get a definite idea of this New Birth that is to, or that should, shine out in our minds with such a clear light that it even illumines its haunting opposite—the dark pole of activity typified by death (for, to the real thinker, birth and death are both active operations).

We know that there are many meanings to words. The crudest thinker can embark upon one word into a sea of abstractions; or, dictionary in hand, he can dismiss it with literal brevity. Neither process, by itself, is likely to satisfy an eager mind, or a starving soul. Unite them—as, in reality, they are united—and you may arrive somewhere, and do something! Which brings us to the apparent paradox of the universe: namely, that to become consciously whole you must separate; to separate safely you must never forget the wholeness to which you are fitting your separated parts.

Now the literal meaning of birth is "the act of coming into life." On its objective side that is clear to us to a certain degree. We are aware of the long, slow, patient processes of Nature by which form after form is built, each form an epitome of the act we are discussing. For, though we speak of form and life in their separate aspects, they are two facets of the one Reality; and every form is instinct with the pulsings of life,—is brought to objectivity by a myriad births,—births in mineral, in vegetable, in animal, in human kingdoms,—births of atoms, of molecules, of organs, of all the vast range of seeming automata.

These automata are before us to study; they are in our possession to use; they are to be moved hither and thither by the varying intelligences inhabiting and transcending them; whilst they, in turn, if not curbed, will rule, with a rod of iron, anything below their own scale in the phenomenal universe. Hence we have them fighting desperately for autocratic

sovereignty over their lesser parts. Because, as yet, they manifest only one side of being,—the dense, the dark, the material side,— they bitterly resent the intrusion of their fore-ordained, pre-existing Ruler, — that Flaming Spirit, whose manifold Lights appear as the Individualities of the Cosmos.

Those Lights shine out; and our foolish automata scurry away into the familiar darkness, creating disease and war by the friction of their backward movements,—dying, and dying, and dying because they will not welcome their Kingly Visitant; because they cannot see Him as the Greater Part of themselves. Nevertheless He is behind them even as He is before them; they turn back only to meet His Force, His Irresistible Love, driving them forward again; and every death means a new birth, with its attendant experience flashing along to the still Invisible Ruler.

Sooner or later the ignorant servants become obedient, and cease to suffer; the King at last finds entrance to every cranny of their structure, lighting up one corner after another, coaxing one part after another to fresh beauty, fresh use, fresh health, returning to them the experiences they yielded Him,—until their numberless series of births culminate in a New Birth that is the wonder of them who have ears to hear, eyes to see, speech whereby to testify.

The Tabernacle is ready for the King, and He loves infinitely every atom of its form, because, by the slow, slow, patient alchemy of evolution He has transmuted every atom into a dwelling for the manifested World-Saviour.

Truly we might meditate long upon such marvellous building ere we ventured to speak of the objective advent of a Christ.

Thus briefly I have touched upon a side of Birth that, in detail and in general, is beyond power of speech adequately to describe; only unceasing experience, observation and study through life after life will teach us its mysteries and its simplicities.

If this be true regarding objective births, in how much deeper a sense is it true of the interpenetrating, vitalising subjective births. Here we must deal with principles, with feelings, with thoughts, with all the more or less hidden springs of

life, paying constant heed to the fact that these are the King's builders whilst He is living in His forms.

And they are not only the builders of His habitations; they are also the soil wherein His consciousness grows, and expands. To understand them, and to utilise them, we must have our myriad births into *their* realms; even as bodies have their myriad births into the objective worlds.

The man who knows what he is about, whose character already manifests sufficient all-round development to enable him approximately to judge of his outer relationship to this inner world, of his inner relationship to the outer world—such a man definitely tabulates both his experience and his inexperience. He wants no birth that is not a new birth; he knows that to be re-born into a state already conned and assimilated means death, not life; it is a mere counting over of one's possessions instead of using them to acquire newer and better ones; it also consummates that crowning sin to the subtle mind,—waste of energy.

On the other hand he is careful and observant in discriminating between temptations and opportunities. Many excellent persons have got into a crude way of thinking that most pleasant things are bad for the soul, and most unpleasant things salutary discipline for that mis-used member of the cosmos. This is not necessarily true; it is merely a vague and hasty conclusion based on inexperience, and a desire to be on the safe side of the fence. To be true to ourselves, and to others, we should have the courage to take the legitimate joys of life, as well as the potent sorrows, allowing neither to be despotic rulers over us.

How, then, would a fairly clear-sighted man view his situation in the world to-day? In considering this we must, perforce, put aside the thought-laggards of our times. We should make small progress anywhere if we stopped to argue with people who refuse to believe in subjective and objective evolution, in the potency of thought, in the science of religion, in the religion of science, in all the amply proven and ever-widening branches of human knowledge and endeavour.

The intelligent individual might state his case like this: First, that he possesses a certain development of character, easily placed in its relative position with regard to the rest of the

characters in the universe, and with regard to the universe itself; secondly, that he has a potential development of character a little more difficult to place, and a great deal more insistent upon his attention; thirdly, that he has illimitable possibilities of character-development that are, at present, subjects for contemplation, but attainable only by understanding his first postulate, namely acquired character, and by devotion to, and study of, his second—the transitional character.

Thus, whilst recognising that, from a deductive point of view, the third subject, the Divine Character, is inclusive of the other two, transcends the other two, in some degree permeates them,—whilst recognising this he knows that, from the inductive side, viewed from that important *working* principle of life and growth, the transitional character has first claim upon him,—is himself in the throes of birth *plus* himself already born.

He has, then, the essence of his past as a valuable possession—as strong, firm ground beneath his feet; he has the contemplated future as an inspiration for all his days; and he has the present,—the one bridge over an otherwise impassable river,—for immediate moulding, for unceasing effort toward perfection.

This definite knowledge,—proved in the acquiring, not to be proved otherwise, even if every authority in the land thundered it into his ears,—makes him marshal his forces, and see to their efficiency.

The acquired and the transitional character are ofttimes at war with each other. When allied they march amicably on the life side of existence; when separated one goes toward death, the other toward birth; which process is veritably a sundering of the man himself.

To avert this disunion he must keep his eyes open; he dare not be slothful; he must not rest on his laurels, or lean upon excuses of weaknesses.

Here are his subjective builders,—emotions, mentalities, and spiritual perceptions; every day they are hammering at his character, turning it one way or another, toward birth or death. How is he going to control these workmen of his?

This question opens up another field of mental operations. Having decided upon the relative positions of the three most

important facets of character, he analyses a little more closely to find how one has been, how the other is being, and how the third will be developed. This launches him into a sea of study and practice amid a host of everyday, yet subtle and hidden, forces.

Again he tabulates:—Love and Hate; Activity, Lethargy; Order, Disorder; Virtue, Vice; Power, Weakness; Stability, Instability; Selfishness, Unselfishness; and so on through the long list of opposite qualities that make up his subjective field of evolution.

He may, or may not, believe in reincarnation; it is immaterial to his immediate deductions, though such belief gives opportunity of wider and more sequential vision; still he can logically draw from observation of *one* life certain workable hypotheses concerning the trend of his lesser births and deaths, —keeping, of course, an open-minded attitude as to there having been adequate pre-existing causes, as to there being adequate provision for the working out of future effects.

From this observation of inner qualities as manifesting about him, and in him, he has learnt that each one represents a great scale in the harmonies or disharmonies of life, and that every individual has his position upon that scale.

For instance, he himself has acquired Love to the point of selfishness as regards his immediate family, but not as regards the stranger at his gate; he has conquered the feelings of anger and hatred as against his friend, but not as against his enemy.

He sees around him, moreover, persons who are below and above these positions on the scales of Love and Hate; and he draws the obvious conclusion that there must be continuous progression or retrogression along the endless lines of those qualities.

The same fact becomes obvious also about every one of such vital undercurrents. At first, perhaps, he cannot grasp the full meaning of these kaleidoscopic inequalities; but as he gains in years and experience, and can look backward to find coherence instead of the chaos that seemed to be, he discovers a marvellous "rounding-out" force at work—the force of Birth, and its creeping shadow and subsequent co-worker Death.

Before this understanding is arrived at, however, he must run the gamut of uncertainties, of all negations.

Perhaps he is born into a great joy and he lets it carry him off his feet. He does not take it up and try to realise its wonderful and varied aspects ; he does not look at its parts to see how it was built, how he himself, hour after hour, day after day, year after year sent out anticipatory thoughts of it, each thought probably followed by a doubt. He has not yet penetrated sufficiently to the heart of things to know that these thoughts and these doubts form the birth and death vibrations of his invisible world ; neither does he realise that all manifestation is preceded by its due conservation of energy, and that these forces have been gathering and gathering about the nucleus of his joy, forcing its growth and forming its constituents.

In short, instead of recognising a familiar blossom of his own growing, his own tending, he looks upon it as a new strange birth, and is elated because a miracle has happened. This elation blasts his flower, casting over its shining radiance the purblind selfishness that sees nothing but a personal possession, that misses the three-fourths of spiritual glory hidden in every birth that comes to man, whether he be born to tears or to laughter, to an objective show or a subjective potency.

Then after many, many fair-seeming joys have, in his hands, turned to tawdry, commonplace shams, after he has blamed the universe, blamed his nation, his friends, his relations, his circumstances, after he has impotently broken himself against all these, he becomes still, and learns, through weariness of spirit, and the humility of self-recognised ignorance, what he was incapable of learning otherwise.

He learns to take nothing by right of possession ; he takes all things that come as uses, as the outcome of vast evolutionary processes, as the germs of vaster processes in the future, as the treasures of God.

The Law deals similarly with him in many other directions, pruning off his vices, cultivating his virtues, teaching him to stand on his feet and open his eyes,—until he recognises a distinct plan in character-building, and sees that the smallest as well as the largest departure from that plan results in its corre-

sponding loss—is a turning from life, instead of a coming into life.

Just think what that means in all its bearings! Or, rather, let us consider it as comprehensively as we are able; we shall still miss a great deal of its meaning, being, as yet, only partially awake on any plane of nature.

We see people suffering from melancholia, from nervous prostration, from lack of vitality, from this and that nerve and brain affliction; just as we see others (more seldom, unfortunately) who are constantly supplying the vital deficiencies caused by these complaints, who are giving of their best in an effort to avert the want they are more or less conscious of in the situations about them.

A number of causes are commonly alleged for this state of affairs in which we are all participating. One person has bad heredity, another is overworked, another is handicapped by crushing circumstances; whilst another is naturally of a cheerful disposition, and so on, *ad infinitum*.

We know the things that are said; they are all partially true; therein lies their danger. Human nature has a tendency to dig at partial truths, and burrow far enough into them to become mentally buried; it rarely conserves sufficient energy to carry it right through into the glorious daylight upon the other side.

I think it is Sarah Corbett who says that nervous diseases are a confession of inherent weakness of character; presumably their absence is eloquent of a reverse state of character; but we need hardly be depressed or flattered either way; because most of us are only struggling from one position, and painfully attaining the other; we are still conscious of disordered nerves, even whilst we learn to control them.

However, the point is to realise how the inherent weakness, or the inherent strength, really does come about; and that means at least a glance beyond our partial truth.

Granted that we have a certain physical heredity, granted we are born amid circumstances that, sooner or later, lead us to overstrain our nervous system, granted some other person is more fortunate in these respects; granting any of the superficial

truths, and granting also the immediate tragedy of them, still must we look further to find the greater reason of our strength or weakness.

Of course a Theosophic student has his conception of the laws of karma and reincarnation—of a continuity of cause and effect, and a continuity of births to help him in understanding the situation. But I want, at the moment, to narrow those laws, or rather, narrow our view of them; I want to avoid the danger of large, vague, procrastinating ideas concerning them; I want to focus attention upon their subjective workings in the infinitesimal period of time that is called one earth life.

This carries us somewhat away from the predominant and general understanding of re-birth as of the soul's entrance, at stated intervals, into new forms. We must realise other aspects of birth than that, if we are to yield full measure of meaning to the word; we must look upon those more obvious births, if we believe in them, merely as culminations of a vast series of like previous activities.

Every moment these previous activities are coming under, and passing out of, individual control; they are under control when choice is being made, out of control when choice is made; many names are given them, making up the great scales of qualities mentioned before, and any honest personal study will convince us that they are under similar natural laws to those under which objective life is.

They are preserved and conserved by their affinities, neutralised by opposing forces of corresponding energy, forced to return to their centre of gravity, rendered dynamic by concentration and direction, and subject to all other evolutionary purposes. People who negative these facts cannot have consciously experimented with them, although they do so unconsciously all the time.

Well then, if there is so much broad, clear government of our emotional, intellectual, and intuitive activities, we can surely become friends and not foes of that government; we can surely be members of its administration; we can surely see that *it* is the ruler, and heredity, environment, and so forth, merely its lesser agents, engaged by it as bailiffs in our houses until such time as we discharge our debts to it.

Herein lies the importance of recognising immediate powers simultaneously with wider laws and possibilities. To discharge debts does not necessarily take as much time as was taken in contracting them; but it does take as much energy as was spent in that direction; we may, and occasionally do, get rid of ages of heredity in one life, simply through grasping the obstacles right under our noses, and being brave enough to disregard traditional excuses.

The moment with us is the great birth period; all others are subservient to it. Our own conversion of this moment into a death dial is what makes us nervous wrecks; it means a terrible accumulation of unconsidered trifles, odds and ends of negative thoughts and emotions, returned, in the fulness of time, to their centre of gravity; it were wise to find out whether *any* excuse, true or untrue, is not another of these baleful thoughts added to the already heavy burden.

The question is, shall we begin to unload ourselves at once, or shall we lean a little while longer on the queer jumble of ideas that at every stage mark our misunderstanding of law?

The man who realises his transitional character, and refuses to live and bury himself in a previously acquired one, will want to begin his unloading on the instant; he looks at his moments as they come and go; he makes use of his neutralising, conserving, and dynamic powers; and gradually he learns to pay due heed to the myriad causes, sides, shades, effects, surrounding the simplest activities of every-day existence.

By experiencing, in his own character, the evolution of qualities, and judging of their effects, even during three or four score years, he arrives at great analogies. He begins to know his brother, erstwhile a stranger to him; he begins to prophesy the Coming Christ, hitherto the vainest of vain human dreams. Because through his mind flashes signal after signal, connecting the Past with the Present, the Present with the Future, uniting their subjective Trinity in the everlasting Now—because of this insight he cannot help partly understanding, partly realising the Divine Symphony of Life; he cannot help hearing its music through personal struggle, triumph, defeat, agony, or joy; every imaginable attribute of character is, on its presentation,

immediately adjusted by him to the Great Whole that is permeating his consciousness.

The New Birth to him has ceased to be a fortuitous happening in the middle of Time. It is instead a child of past builders, a parent of future ones; it ushers into our notice all the kingdoms whereof science, and philosophy, and religion do tell; it is the Angel before and behind the portal of death; it is the Herald of the King Who is to enter the Tabernacle—the Manifested World-Saviour, for Whom is all this building.

Thus, also briefly and inadequately, I have suggested the subjective side of our study. But it is most important to remember that Birth is a single law interpenetrating the two inseparable aspects of our lives—of all lives—the subjective and objective.

Yet I have been dealing with it as working in them separately. This because we are looking at it with our reason. Before we reasoned we lived in both worlds at once, and reason was not violated; after we have finished reasoning we shall live by intuition in both at once; and still we shall not violate our reason. It is a matter of progressive experience; and human reason forms a bridge between instinct and intuition, controlling one and reaching out toward the other—helping, in its way, to build that other.

Therefore, unless we wish to shut off and cease building our intuition, we should regard Birth in its interpenetrative activities. If we try permanently to wrest apart the subjective and objective principle we merely make two imaginary countries, divided by a gulf, where we ourselves drift helplessly, blown hither and thither by breezes from either shore; or, if we only recognise one aspect, refusing any reality to the other, we are in a still worse state. If we believe only in the objective we inevitably become materialists; if we believe exclusively in the subjective we are in imminent danger of becoming impracticable dreamers. Just now the world does not yearn particularly for the presence of either class.

Of course we never do succeed in living an entirely subjective or an entirely objective life; though at periods we observe one, and fail to observe the other. But inasmuch as the abstract is

the architect of the concrete, and the concrete, in turn, clarifies, defines, and expands our knowledge of the abstract, and each is bound up in the other in a long chain of cause and effect, effect and cause, we must have our manifested life in both. If we forget it we rob our individual consciousness to the extent of that forgetfulness.

Now think of our having subjective and objective births and deaths at the same time; which is the truth. For forms are being built upon qualities, and qualities developed through forms, with every breath we draw, with every vibration of our being.

Unless we realise this stupendous interaction, and grasp its details, as well as glimpse at its outcome, we are only entering half way, or less, into each new birth, and perhaps withdrawing again through fear or laziness. We do this every time we have a good impulse and fail to act upon it; we do it every time we see an action, and fail to note its results; we do it in studying a book without analysing its statements, and experimenting with its precepts; we do it in thinking of social problems without keen sympathy; we do it when we take happiness without trying to spread it abroad; we do it in postulating an Inclusive Deity without meditating upon Him.

Such instances might be multiplied by every one of us; they are clogs in the wheels of birth, and we must untiringly remove them.

The Theosophical Society has so synthesised the truths of religion, and science, and philosophy as to give every earnest student a clear and intelligible theory of the universe; but it is an individual duty to prove that theory, step by step. We cannot take wild evolutionary leaps just because we happen to have an intellect capable of grasping cosmical laws.

What use were it to be able to apply karma and reincarnation to whole lives, and fail to mark their working in the seconds composing those lives? We must acquire energy and will to enter these seconds positively, with keen consciousness of their cumulative powers. And we cannot do that unless we realise that the separation of the dual principle of manifestation is only for purposes of study, for training our analytic faculties, which are ultimate constituents of intuitive knowledge.

Until intuition is perfected, until we have immediate and complete understanding of anything we may turn our attention to,—as we are told Masters have,—we are under an obligation to live thoroughly in this dual world, not in one part of it alone. We cannot go about carelessly and inobservantly and think that we shall be born into the light. It is we ourselves who perform the act of coming into life; the law only sees that we do not get what we have not wanted very much.

And if we want knowledge of humanity,—the only lasting root of sympathy,—we must needs notice how people walk, and talk, and dress, and act, and think, and feel; we must needs weigh and compare, and analyse these things, their relation to each other, their place in the universal scheme; if we want knowledge of God we must look for Him in the atom as well as in the planet, in a quality as well as in an object; if we want knowledge of thought-systems we must note their effects in the world of men and women, as well as their exposition between the covers of a book; if we want to deduct correct conclusions we must learn the plan of induction; if we want our inductions to lead us to the heights we must see how they fit into our deductions; which is only saying that we are meant to master the nature of particulars as well as universals, to have ultimately thorough knowledge of both, to realise, and consummate their unity.

Then shall we have transcended even the poet's intuition, when he wrote:

> Flower in the crannied wall,
> I pluck you out of the cranny,
> Hold you here in my hand, root and all,
> And all in all!
> If I could know what you are, root and all,
> And all in all,
> I should know what God and Man are!

Then there will be no more births and deaths, as we understand the words. For the New Birth will be the crowning act of Coming into Life; the expansion of individual consciousness into the All-Consciousness!

ALICE ROSE EYTON.

"BODY" AND "MIND" IN PSYCHOLOGY

Principles of Physiological Psychology. By Wilhelm Wundt, Professor of Philosophy, Leipzig. Translated by Professor Titchener. Vol. I. (London: Swan Sonnenschein & Co.; 1904. Price 12*s*.)

Why the Mind has a Body. By C. A. Strong, Professor of Psychology in Columbia University. (London: Macmillan & Co.; 1903.)

IN taking these two books together my aim is to bring out the more clearly the curious position in which many of the workers in psychological investigation find themselves at present. On the one hand we have authorities as weighty as Professor Wundt of Leipzig, devoting the whole of this, the first volume of his classical work upon psychology, to what is really a selective and highly specialised form of nerve and brain physiology; while, on the other, Professor Strong devotes the whole of his work to the discussion of the problem of the *relation* of mind and body in its general form. Both books are avowedly intended as contributions to the science of psychology, but anything more widely different than their respective contents and atmospheres it would be indeed difficult to find.

Professor Wundt's work is characterised by all that thoroughness and admirable workmanship for which its author is famous; but no small praise and thanks are due to its translator for the unusually perfect and admirable manner in which he has carried out his task. The original work has long been well known in French as well as German; the present translation, indeed, though the first complete translation into English, is made from the fifth German edition (1902); and the fact of the work itself being so well known renders it unnecessary for us to enter upon its detailed consideration here. It has, needless to say, been brought well up to date and owes not a little to its translator, Professor

Titchener, for his care in that direction. The present volume covers only the Introduction and Part I. of the German work, and, as already remarked, is wholly devoted to the treatment of the Bodily Substrate of the Mental Life.

The Introduction sets out very clearly and plainly Wundt's own position in regard to his subject-matter—Physiological Psychology; and indicates adequately the scope and importance he assigns to it. But English readers of philosophical inclinations will, I think, be specially grateful to Professor Titchener for reprinting the section on Pre-psychological Concepts in this connection from the fourth German edition, though Wundt has omitted it from the latest German one. These pages are not only interesting and useful but serve a valuable purpose in helping to clarify the reader's mind.

Chapter i. of Part I. is devoted to the Organic Evolution of Mental Function, and the first section deals with the Criteria of Mind and the Range of the Mental Life. I must admit disappointment at what seems to me the inadequacy of this discussion. It constitutes really one of the most fundamental and, as Wundt admits, most difficult of the problems we are concerned with. Hence one would expect a thorough and extensive treatment in place of the very meagre and narrowly restricted pages here devoted to it. Indeed, I think most students would willingly exchange for such a discussion a considerable proportion of the detailed physiology which fills up the subsequent pages. But after all Wundt is deliberately working along physiological lines, so perhaps we have no right to complain; and indeed ought rather to be grateful for the wonderful industry and care with which such a very large volume of *relevant* physiological material is here brought together, and its bearing and significance elucidated.

There are six chapters, besides the Introduction, in this volume, and everyone of them is packed full of sifted, co-ordinated worked-up material. Not of course that there are not many points and numerous views adopted by Professor Wundt about which much controversy will still rage; but that very circumstance will be the finest possible tribute to the thoroughness and earnest care with which the work has here been done.

It is obvious that any detailed discussion of such a work, especially of this portion of it, would only be of interest to specialists, and well-read ones too. To the general reader such points are too unfamiliar and too obscure to rouse his attention. Further, a general discussion of the many broad problems involved would be inappropriate in this connection without a far too lengthy exposition of the data themselves. I must therefore content myself with observing that while on the whole Wundt's position would seem to be that of psycho-physical parallelism, at least in name, I rather think that the chief emphasis in his thought falls upon the latter half of the term, and that he regards the purely "psychological" elements as really dependent on, or at any rate "epiphenomenal" to, the physical. That, however, does not lessen the value of the work he has done and is doing; but it renders all the more needful a presentment of the other face of the shield.

For although it should be clearly recognised that Wundt's standpoint is throughout truly psychological, and though the psychological *motif* dominates everywhere and determines both his selection and his presentation of the physiological material he has so ably brought together, yet on the whole one gets the impression that he thinks and reasons under the influence of ideas in the main mechanical, or at most chemico-vital. And while it is of course true that in the volume at present under consideration this point of view is both necessary and inevitable, yet in later portions of his work, when he comes to deal with the series of psychological problems proper, one cannot but feel that this attitude will seem unwarranted and, as already remarked, must lead him to treat that part of the subject far too much as a sort of epiphenomenal accompaniment of the changes occurring in the bodily substrate.

No doubt this attitude of mind has certain advantages, and perhaps it is in the interest of true psychological science that the mechanical, or more accurately the mechanistic, hypothesis should be pressed to its utmost limits, so that it may come to share, beyond any doubt, the fate of its natural parent, the cruder materialism of the middle and end of last century. But sooner or later the time will come, indeed it stands already at the door,

when first a strict *descriptive parallelism* will be rigidly observed in exposition, and then will be finally replaced by some definite and fertile conception as to the nature of the relation really involved in the association of Mind and Body.

It is to this problem that the second work we have to consider here is exclusively devoted. And though the problem is essentially a metaphysical rather than a strictly psychological one, it appears appropriate to deal with it in this connection, because the author not only writes more as a psychologist than as a metaphysician, but also approaches and deals with it almost wholly from the ground of psychology, even though the second and larger half of his book is expressly termed metaphysical. Part I. thereof bears the heading "Empirical," and consists of two books; the first setting forth the facts of the case, the second devoted to the question of the Causal Relations between Mind and Body.

The Introduction opens with a direct and clear statement of the problem as the author finds it presented in contemporary thought, and of the various leading varieties which the two contrasted conceptions of Interactionism and Automatism have assumed in various hands, and then explains the procedure which the author proposes to adopt. This certainly presents some decided advantages, but labours under one—almost fatal—disadvantage, namely, that it involves the author in frequent repetition and renders his book somewhat wordy and often tedious—a defect so common in work in this field, that one comes to regard it as largely responsible for the want of general appreciation which discussions of this kind often encounter. But, at any rate, he gives us, on the whole, a very full and fair account of both the Interactionist and the Automatist theories, and—what is more important—also of the facts, experimental and observational, as well as the arguments upon which each view is based. Thus even though greater conciseness and condensation of exposition, along with increased terseness and precision of criticism on the author's part, are certainly to be desired, this first part of his book will furnish a very useful outline of the subject to those who are interested in it.

The final outcome of the study of the empirical arguments

upon the nature of the mind-body relation is, in Professor Strong's opinion, that they are all alike insufficient to justify a decision. He considers that several of those often advanced have been shown by his analysis to be fallacious from the purely empirical basis; while of the sound ones the causal argument would prove the parallelist thesis, were it not that its validity is hypothetical, since it rests upon the assumption that mental events are *simultaneous* with their cerebral correlates. The argument from the principles of biology—in brief that the *mind* must somehow have practical importance since it has been evolved in the struggle for existence—seems to prove the mind to be "efficient," that is, to be a true *cause* of bodily action; but it is subject to the difficulty that no explanation can be found of the *origin* of consciousness. On the other hand, the argument from the principle of the conservation of energy raises a strong presumption, which however does not amount to proof, that the contrary is the case. And thus we find physics and biology arrayed against one another, and are quite unable to arrive at any definite conclusion after the most careful examination of the empirical facts and arguments.

So Professor Strong next proceeds to discuss the matter from the standpoint of metaphysics, and as he has thus to go over again much of the ground already traversed, the outcome is a good deal of repetition. Here and there are some illuminative and striking remarks, suggestive and useful, but his treatment is far from exhaustive and at times even superficial. Indeed one feels it to be rather a pity that he has not dealt more fully with his own metaphysical standpoint, for a kind of half-stated metaphysical position, such as one encounters here, is apt to mislead and certainly does not conduce to a clear understanding of his real thought. He avows himself a believer in the often ridiculed and at present rather discredited doctrine of "things in themselves," by which he evidently means something rather different from what Kant, the introducer of the term, understood by it. By "things in themselves," Professor Strong tells us that he understands "*realities external to consciousness of which our perceptions are the symbols.*" In this one brief phrase we have the implications and foundations of a whole system of metaphysic, which

certainly it would be highly interesting to see worked out, but which we are left to grope after as best we may. Anyhow "things in themselves," as thus defined, are the key to his position, and, as he remarks, it is perfectly obvious that the relation of mind and body will evidently be an essentially different thing according as the body is the symbol of a reality external to consciousness, or only a phenomenon within consciousness.

We shall see presently a little more clearly what Professor Strong thinks as to the nature of these "things in themselves." Meanwhile it is to be noted that he has got a clear grasp of certain points which are quite fatal to the theory of pure phenomenalism, one of which, at any rate, I have not seen so employed before, namely the fact of memory, and—a much more difficult point—the fact of perception itself. At any rate, the whole structure of our daily lives, no less than the achievements of science, constitute a standing proof that *somehow* we actually *do* possess what is technically called "transcendent" knowledge, that is, knowledge of something *over and above our own states of consciousness*.

A number of chapters are devoted to the discussion of the "existence" of "things in themselves," to the disproving of Kant's arguments as to their absolute "unknowability," and to the positive "proofs" which can be adduced for their existence and knowability.

With regard to the nature of these "things in themselves" Professor Strong's view seems to be that they are, in relation to our perceptions, comparable to three-dimensional persons whose shadows are thrown upon a curtain—a conception obviously reminiscent of the Platonic "cave." Further, he concludes that these "things in themselves" must possess a nature like that which all forms of mental life have in common; and that either Berkeley's Divine Mind or Professor Clifford's Mind-stuff would alike satisfy the requirements of the case. Finally, he regards the fact that individual minds arise out of these "things in themselves" by evolution, as a conclusive reason for holding them to be mental in their nature. In other words, "things in themselves" are, in his view, essentially of a spiritual character, and that, roughly speaking, is the sum of his conclusions.

Our author then goes on to show how this theory of "things in themselves," essentially spiritual or mental in their nature, furnishes what he regards as an adequate and satisfactory solution of the problem of Mind and Body, and how it reconciles and synthesises all the other and opposing views and resolves the apparent contradictions which both empirical and metaphysical enquiry had brought to light.

To sum up. This is, undoubtedly, a valuable as well as a suggestive book, and it forms one more addition to the ever increasing volume of fresh, living, and vital metaphysical construction, which in the present century is, I believe, destined to culminate in a remarkable and positive advance of sound, stable, proven metaphysical insight.

BERTRAM KEIGHTLEY.

THE TRUE INWARDNESS OF KARMA

(CONCLUDED FROM p. 150)

THE true inwardness of Karma will reveal itself by the consideration:

1. Of Karma from the point of view of Origins:
2. Of Karma from the point of view of Ends:
3. Of Karma from the point of view of Process.

The statement just given of the law on its abstract side will have paved the way for the difficult consideration of Karma from the point of view of Origins. In its outermost aspect Karma is the law that adjusts sequences, and which brings seed from fruit, effect from cause. Taken higher, it may be thought of as the sequences themselves. If all that happens be the result of previous happening, then Karma will not only be, as Sir Edwin Arnold has it, the "sum total of a soul," but the sum total also of the Cosmic Soul, and of the Universe in all its complex parts, aspects, threads, and linkages. Karma is both the web, and the weaving of the web. May we go a step higher,

and say it is also the Weaver? If so, we have come to Origins; we have come also to the place of the true inwardness.

I want now to justify this association of Karma with all the stages of the world-process, up to the Ultimate Itself. I want to make this point clear—for it is very important to our argument—that nothing can be presented to the mind as a definite factor in the world-process which is not specifically involved and presupposed in the One Antecedent of the process.

Whether you regard the world as a series of related sequences, or as a series of effects unfolding from previous causes, is immaterial, for under either conception the same truth holds. Look at the world, for a moment, as a related series of cause and effect. Now an origin—a cause—and its product, the thing caused, can be separated only in abstraction. It is incorrect to speak of cause and effect as though they were two distinct conceptions, instead of one conception under two aspects.

To quote Mr. Haldane once more: "The cause, in point of fact, passes into the effect, and the effect is just the cause in another form: that is to say, the mind makes a distinction which turns out to be a vanishing one as the purpose changes."

Again: "The nature of the mind is to posit its distinctions, and then to resolve them, and the result is that every one of its conceptions involves every other."

He illustrates this by a gunpowder explosion of which, he says, the cause lies not only in the match which brought about the ignition, but also in the peculiar chemical affinities of the atoms of gunpowder, and in the thousand and one combinations of minor events of which the explosion was just the last term.

Now this unity which Philosophy discovers to underlie things so apparently diverse as cause and effect is explicable only on the hypothesis that there is but one Causa Causans who is present in, and who lends an element of causality to, all the minor and—as we think—more immediate causes which weave the web of human life. The truth is that one link of causality presupposes all other links, and the One Cause immanent in, and antecedent to, the whole. In other words, every one of the happenings of life involves every other. Effects are only causes

in another form, since each effect becomes in its turn a cause in a remoter sequence.

Or, if you regard the world merely as a series of related sequences, and leave out the idea of immediate causality, as so many do,—the result is the same. For it is not sufficient to refer back events to the preceding link in the sequence; you must trace each link to its antecedent, and so to the starting of the chain. For the chain of sequences we call Karma is a logical chain, in which the first link presupposes the last, and the last is its presupposition and its truth.

"It would be possible," said Bishop Westcott, "with powers no different in kind to our own, to read backwards in the succession of physical changes the history of our earth, to hear again the last cry of the murdered slave cast into the sea, and to look again at the last ripple of the water that closed over him. Each act of man obviously goes on working and working after its kind, in the doer and his children's children."

The death of the Grand Duke Sergius, for example, was caused neither by the bomb nor by the assassin, but by the long course of oppression and misgovernment culminating at this definite point. To find the origin of that event we should have to trace, on the one hand, all the sequences of European history to their starting-point—nay, the sequences of the Race's history as a whole, and, on the other, the personal threads of the innumerable individualities who have made that history; and even this would not be far enough, for the whole Universe has conspired to the making of Sergius, and to the killing of him. We should see, too, that the culminating event of this particular life was but one of many converging points of an infinity of threads which the One Cause had been ceaselessly weaving through this instrument since the first moment of His self-expression therein. And we will say hopefully of Sergius that from what he has become at this early stage of his career, it doth not yet appear what he shall be, otherwise the plight of the evil man were dark indeed. The one Causa Causans is in him, and is ceaselessly evolving the web, regardless of whether the shuttle be sinner or saint.

To return now to our starting-point. Karma, we have said,

is the sum-total of a soul. What you are you have been. You are the result of the thinkings and doings of yesterday; all are stored in the you of this moment, and the self which you have been a year ago is a link in the kârmic chain that connects you with the self of your infancy—with the self of your previous incarnation—with the self of your earliest incarnation—with the One Self beyond which there is nothing. There the chain is lost, because it has been infolded back into its Source. Do you not see it now as a wondrous letting down of link upon link of a rolled-up series of vital sequences—of interrelated effects, if you will—in each of which the One Cause is the presupposition and the truth? You, the individual now summing up and embodying the Karma of an infinite past, *are* the One Cause in process of becoming explicit. God is unfolding Himself in you, and Karma is but another name for God unfolding Himself.

This is, perhaps, why, in the subtle Buddhistic metaphysic, causation is denied to Karma and rebirth. "No God of Heaven or Brahma-world doth cause the endless round of birth," because that is not caused which is itself the cause.

Karma *is* God in action, and God in action is uncaused, in the sense of being an existence depending on a higher will. Here is the heart of Karma. In the slow, unerring growth of sequence from sequence, link from link, we are watching the gradual unfolding of all that is in God. In each mesh of the web the Weaver is present, and is voluntarily enmeshing Himself in the product of His ceaseless activity. Is this automatism? If so, it is the automatism of an invincible Purpose becoming automatic from there being but one way in which evolution can proceed. For no course save the wisest is possible to the All-wise. Omnipotence is limited by omniscience.

I have said enough to show that the law of sequences commonly named Karma can only find its completion and its true inwardness in the Ultimate of the sequences—the One Antecedent in whom all sequences inhere. Seeing Karma, then, as God in manifestation, we are prepared for the inerrancy—the absolute justice—of its decrees. To bow to Karma is perhaps the wisest thing a soul can do, for in each fragment of Karma the All-wise is expressing Himself. The "tit-for-tat" concep-

tion is now imbued with a dignity it had not before. Instead of mechanical rebound, we have intelligent adjustment; Karma is not only retributory, but reformatory. God being alike present in the ignorant and half-wise offender as in the law that retaliates on the offence, the retaliation can but contribute to the highest ends of the individual. For an offender is one in whom the Divine has but partially come into self-expression, and is suffering the consequences of actions performed against Right; the God within is called out of latency by the merciful relentlessness of the God without. Retribution is thus the partner and the agent of beneficent and reformatory purpose.

Which thought leads us to our second aspect of the subject —Karma as revealed in Ends.

"Ends," says Haldane, "and not causes, fashion the Universe." But we may go a step further and affirm that Ends *are* Causes.

The cause that made me write this paper is the end for which I wrote it. The cause of all action that is intelligent is the end for which the action is planned. What sent us into the infant-school, the high-school, the university, but the end of acquiring the knowledge adapted to our stage in growth? What sent us into bodies save the end of a more and more perfect self-realisation? Who and what is the cause of my present earth-experience, with its seemingly insignificant details?—of all the previous earth-experiences of which the present is the logical outcome?

I answer: the End I am to fulfil by just these experiences, and in no other way. For the web of sequences which my Ego has been spinning out of itself since time was—my Karma—is nothing less than the End developing itself. Karma, the soul's sum total, is both the End and the means to the End. Think you that this strange medley of incident which men call human existence is not alive with purpose, and stable with law? Whatever life may be, there are three things which it clearly is *not*:

It is *not* a piece of mechanism exclusively controlled by automatic action and reaction, cause and effect.

It is *not* a chaos of chance happenings, of which the soul is the victim rather than the creator.

It is *not* the arbitrary product of an external Providence, Himself unaffected by the events He somehow "arranges," *ab extra.*

Life is rather the self-conditioning and unfoldment of a Purpose which moves sequentially, and by strict law, to an appointed fulfilment.

Karma is the great process of this unfoldment in the human soul which takes place inwardly by the growth of character and capacities, and outwardly by the exact correspondence of character with circumstance. To the non-believer in rebirth, or the carrying forward of the soul's sum-total to the next page of the ledger, the intimate association of character with circumstance will not be apparent, for in this life circumstances and character do not always appear to correspond.

But it is hard indeed to realise how the Divine is sequentially moving to Ends in human souls unless these sequences are referable to antecedents in a remoter past than is usually attributed to them. For there is an element in this consideration which thinkers usually overlook, *viz.*, that *I* am the important factor in my own life, *precisely because* the One Self has come to self-consciousness in me.

Now if you, in company with the vast majority of thinkers, seek to explain me by tracing my origins back to the beginning of things in time, as is absolutely necessary if you would understand how I came to be, you are still leaving very little room for the development of the "me" factor in the problem. I *must* have pre-existed, because the One Self has pre-existed in me. I want room and scope for His age-slow unfolding. I desire to have had a part in my previous evolution, as I know I have a part in the present, and—by implication—in the future as well.

But if I am a mere product of sequences converging at a definite point in time, what I may be will be due to no exercise of my immortal individuality—that aspect of me which is eternally uncreate—but to the play and interplay of forces so remote as to be almost inconceivable.

It will be of course conceded that from now onwards I shall have free use of my now emerged individuality; nevertheless,

I desire to have initiated some of those sequences of which, on the "one life" hypothesis, I am but the unconscious product. And that my conception of Karma as the Logos moving to Ends absolutely demands the companion conception of rebirth is, I think, too obvious to need further elucidation.

But of this one Causa Causans what shall we say? Rather, what shall we *not* say? If the end or purpose of things is the Cause becoming fully explicit, and utterly self-expressed, we have all the assurance that is needed as to the nature of the End of which Karma is the expression and the means. Even now we know by experience of working with Law that

> The soul of things is sweet:
> The heart of Being is Celestial Rest.
> Stronger than woe is will: that which is good
> Doth pass to better—best.

We dare, therefore, to trust in the ultimate perfectibility of things—if we may be pardoned for two misleading expressions: to believe in ends as well as in processes, even though the ends become but starting-points for further processes, the serpent entering into itself. For we may say philosophically that Karma is neither the end, the process, nor the beginning; it is the complete circle of eternal self-unfolding.

Having spoken of Karma in its relation to Origins and to Ends, we have finally to speak of it as Process. How is Karma made?

Up to now we have attempted a universal and abstract reading of the law. We have endeavoured to define Karma as the Cause of things working to ends—becoming explicit in the experiences of the human soul. But in dealing with the Process of this explication, or self-unfolding of the One, we are brought to the more concrete and particular aspect of our subject. I have desired to keep the two planes as distinct as possible in thought, and there should be no confusion in the change of standpoint when we come very briefly to the consideration of Karma on familiar text-book lines.

But I must first touch on a probable objection. It may be urged that the foregoing considerations conduct to a spiritual Fatalism which, by understating the undeniable distinction

between the divine and the individual wills, has deprived man, an evolving being, of all responsibility for his own evolution.

But a little reflection at this point will show us that the finite will is but the Infinite Will under voluntary limitations. It may have independent action *to the extent of its finitude*, and yet be one, in the last resort, with the Purpose by which the limitation was imposed. In other words, the finite, and all that is involved in finitude, *is* God in process of self-utterance, albeit *as finite* it is in eternal contrast with the Infinite within which it falls, and which is at once its presupposition and its end.

Without entering to any extent on the problem of Freedom and Determinism one may suggest tentatively a line of thought which, if followed out, will go far to reconcile the apparent conflict between human responsibility and divine over-rule. Let me then state just how I understand the relation of God to man, the relation of the One Cause to the minor causes initiated by the human spirit.

Starting from the postulate of one Universal Mind in all things, we have to observe that the very essence of mind is that it shall be self-conscious.

"But in self-consciousnesses," says Mr. Haldane, "we distinguish the self from something else: we imply in the fact of self-consciousness an object."

If, then, the Universal Mind must have an object, it is clear that that object can only be Itself. Now this is not so difficult as it seems. What can the Universal Mind think except Itself? What are Its originations, but aspects of Itself—aspects which arise from the Universal Mind turning on Itself, as it were,—the Subject becoming Its own Object, and becoming it in finite forms. Now one step further. The very essence of Mind is to be present to Itself in forms of finitude, because the nature of the Universal Mind is that It shall be active, and activity implies the positing of distinctions, the movement of unity into difference. But *otherness*, difference, distinction—what are these but qualities of the finite? The finite is one of the stages at which the Universal Mind knows its own content, and without finitude there can be no mind-action. Nevertheless, the finite does not belong to the Universal Mind *as such*, but to the Universal Mind

as object to itself. Now we can see better how He goes out into, or expresses Himself in distinctions, without which He would have no content, and how He yet remains the sum and the unity of those distinctions.

We, the finite selves, are the One Self becoming finite that He may have content; and as finite selves we have a measure of His freedom, and a measure, too, of His knowledge. We, too, as minds are active, positing ourselves in difference. We think. We are ever projecting and reproducing mind-energy which, being of the one essence, is eternal, and self-reproductive. Our thoughts are replicas—microcosms—of ourselves, partaking of our essence, incarnate with our selfhood. Each miniature self as it is put forth takes body, and persists as a mental image on the mental plane; it is also built into the Universal Mind as part of His imperishable content, His never-dying Memory.

These mental images are virtually the makers of Karma. They form part of the consciousness of the Ego; they are his inalienable possession, the outcome of his mental life, his stock-in-trade, remaining in his deeper consciousness throughout the whole of the life in which they were generated. They are carried with him through his present incarnation, forming the definite tone of his personality; they accompany him through the gateway of death; they accompany him into the regions beyond death, and such images as are unable, by reason of their denser nature, to survive the rarefied air of the Heaven-world, leave behind their grosser vesture on the threshold of that plane, and pass into temporary latency.

In Devachan the Ego has before him the vast mass of the thought-contents of his consciousness, which are now to be worked into the actual texture of his being. Those mental images which are capable of direct transmutation into capacity, die out as mental images, though they persist in their fruits. Those of the grosser sort which have passed into temporary latency during Devachan are thrown out again by the Ego on its return to earth life, and are literally worked into the astral body of the next incarnation, the process of throwing them into consciousness automatically attracting the astral elements, which provide them with clothing and substance. The physical body

being built upon the astral model, it is no exaggeration to say that the entire substratum of man is composed of the mental images of the past. He *is* what he has thought, and the fruition of thought is Karma.

What do we see in all this? Simply that thought, being of the essence of the Universal Mind, is eternally self-fulfilling. The most trivial thinker is using something of the eternal thought-energy that built the worlds, and is playing with the most dangerous, because the most intimate, of the powers of God Himself. The ceaseless, self-reproductive nature of thought is one of the great things that Theosophy has brought to the West, and the explanation of the fact lies in the essential unity of the mind with the Universal Mind.

But trace this self-fulfilling aspect of thought still further. The man who has just stepped into his new, self-built body is given an environment, a parentage, a line of heredity in strict accordance with his past thinkings. They have to be worked out —these thought-seeds. They are *lives*, microcosms, fragments of the Eternal Mind; for good or ill they must have their appropriate field of development. The outward details of our lives will therefore be the *expression in terms of circumstance* of inner forces, self-generated. So Karma is made, and so the world moves to its appointed course—built of the thoughts of men.

But now recurs the great consideration which is at the root of this treatise. Are we not now back again on our treadmill? Is not the Universe moving in a groove hewn by past thinking, and incessantly deepening, as past thinking gives birth to future tendencies? In other words, is not the Universe at the mercy of the inchoate mass of rudimentary mental images which represent the race's thinking powers at the present stage?

Now I have said that the Race is not only *in* the mind of God; it *is* the Mind of God clothing Itself in finite forms. I have purposely prepared for this difficulty by showing something of the philosophy of the outbirth of humanity—how humanity is God in His aspect of *otherness*, Himself becoming His own object, and so realising His own content, or something of His own content. We thus see the *necessity* of the Race to God. He must know us, or He could not know Himself. He must know

us, too, and need us, too, at every stage through which we, as evolving beings, are destined to pass, though we are baffled to account for the usefulness of some of the stages, from our present point of view. Their usefulness, however, may be supported by reason. The voluntary self-conditioning of the One is for ends. Therefore *every consequence* of this self-conditioning is provided for, and every phase of every life finds its right place in the rich mosaic of the Whole.

Or look at it from another point of view. In the memory of the Logos, we are told, persists throughout Eternity the record of human details; not one is lost. But evil and vanity are among the human elements that will thus secure a seemingly useless and undesirable immortality. By remembering evil for ever, the Logos endows it with a vital, persistent force that frustrates our belief in its essentially phenomenal character.

Our only conclusion, therefore, unless we dismiss the doctrine as ultimately untenable, is to regard the Logic Memory of evil *as evil in its necessary contrast with good*, and so as evil no longer. In the "Book of the Lipika"—the Universal Memory—all exists, *but exists in balance*. The right ratio of things is there. So that what men think, within the limits of their partial freedom, is what, in the long run, and from the highest standpoint, they are destined to think. Fatalism? yes, but the Higher Fatalism which is but another name for the working out of the One Free Will.

I suffer for my offences through the law of love that wills not that I shall remain an offender for ever, but the "needs be" of offences provides for that sin by calculated contrast with its opposite. My evil thoughts, the sequential outcome—under strict law—of my previous states of being, are counteracted at every moment by your wiser thinking; my frivolity is balanced by your aspiration; my vicious inclinations by your holiness.

It is only in abstraction that sin and holiness emerge as eternally warring distinctions. On the highest plane—the plane of the âkâshic records—the mental images of sinner and of saint, of saint when he was sinner, and of sinner when he shall become saint, co-exist each as mutually-balanced aspects of a higher unity. For at that height *time* is not; there are no successive

and unrelated strands, but the finished pattern; a unity of Many in the One; a great *Now*.

Thus we have climbed by slow and tiring steps to the place of the true inwardness of Karma, which may be stated in a phrase to be the Logos making explicit what is implicit in Himself. First, I have dealt with the incompleteness of the "mechanical rebound" theory, the "tit-for-tat" conception, which makes of the Universe a game of battledore and shuttlecock whose ending is as indefinite as its beginning was unnecessary.

Then, by dealing with Karma from the point of view of Origins, we showed how the One Causa Causans must find His own self-expression in every thread of the sequences men call life. And passing from Origins to Ends we saw that Ends were but another name for Causes become explicit; in other words, that the law which from one standpoint was the weaver, from another was the weaving, and the completed work.

Finally we exemplified our basal thought by a study of Karma in Process, showing it to be the fruitage of human thought; showing, too, that the human thinker is none other than the Divine Thinker under voluntary limitations, and that his contribution to the development of the Universe must, therefore, in the long run, and from a very high standpoint, be in harmony with the purposes of things.

And if to some we seem but to have exchanged a mechanical automatism for a spiritual fatalism which appears on the surface to vitiate moral distinctions, and to sweep away human responsibility, we have in reality, and on a closer examination, but exchanged a lower truth for a higher. For to recognise One Will in ceaseless manifestation in all things—not in *some* things—seems to me greater than to emphasise the separated wills in their lack of the consciousness of unity. And to recognise One Purpose steadily unfolding through the series of related thought-activities of men is a higher truth than the accentuation of hard-and-fast moral distinctions. Behind the shallows of the personal consciousness the Purpose *is* known, and this knowledge, which to the outer man is now but a vague and intermittent intuition, shall one day illumine the whole field of vexed and painful problems.

CHARLOTTE E. WOODS.

FROM MANY LANDS

Contributors of matter under this heading are requested kindly to bear in mind that not only accounts of the general activities of the various sections or groups of the Theosophical Society are desired, but above all things notes on the various aspects of the Theosophical Movement in general. It should also be borne in mind by our readers that such occasional accounts reflect but a small portion of what is actually going on in the Society, much less in the Theosophical Movement throughout the world.—EDS.

FROM FURTHEST SOUTH

THE following are extracts from a chatty letter that was not written for publication, but which precisely on this account runs with greater freedom and swing. It is as it were the "snap-shot" of a moment in the life of a very busy colleague.

I am just back from an extended tour in our Northern provinces. I was at the Convention—as a visitor. . . .

Convention was *for me* a thing of joy. Some take Theosophy and the Theosophical Society and all its doings seriously; I mean in the way our critic meant when he said our nation took its pleasures sadly. I like things with a hop and a skip and a jump! "Heart-easing Mirth"—surely Theosophists should be admitted of her crew? Surely the living *in joy* is part of our mission in the world?

I was nearly killed with kindness by our dear Branch folk. In N—— I was set to work. I gave two public lectures and we had two discussion evenings; and the local folk assure me that "solid work" was done. As far as I can size things up, there is much work to do there in a quiet, steady way—not unlike ours here in D——, where we add a log at times to the steadily burning pyre, but have no fireworks! N—— has for its size a fairly numerous leisured class and a number of well-to-do business folk. Among these the work must go on silently. The stamp N.Z.T.S. must not be seen on their shoulders, even if T.S. be *really* engraved upon their hearts. Books, constant circulation of Branch Library, occasional *public* lectures, and

quiet social work in drawing-room and office; that is the one side of the need. As for the ones who join at once, having fewer ties and less necessity for deliberation—*the* need is a *Branch Room*, a centre of activity. The private house arrangement is very pleasant, and to a certain point, of real use. But it *limits* work, atrociously. *Caste* questions will arise; sensitive natures take offence, or will not take advantage of their opportunity lest they should be thought to presume, and so on, and so on. A Branch Room *must* be found; the private houses then of such as *can* entertain the brethren, will form a fine additional buttressing activity. With the Room open, things will move.

Every day I had engagements two, three and four deep. All day long it was Theosophy; not little chats, but deep dives, hours together. It was my wish to see, if possible, every member of the Branch, and I did cover a good deal of the field laid out. On one night, by request, I held a class-night, like my work at home; and a large class I had—fifty I think, at least—Branch members and picked friends. I knew that many of the folk were "dreffful" tangled over the question of the Monad, and couldn't for the life of them answer the pertinent question of "Who's who?" (They read the lesser books, and never tackle the *Secret Doctrine*. They get sidelights, never the blaze!) So I took the Monad as my theme—taking A. B.'s recent useful diagram, and referring back to H. P. B.'s clear statements of years and years ago.

We had two hours and a quarter of it! Questions, of course, *wherever* needed. I told them not to miss a point and not to pass over one half-grasped detail. I need hardly tell you it was sport! The point of it all is just this. Both Branch and public are an hungered. They want food and want it *badly*. Young and old, richer and poorer, conservative and radical alike, are frankly aware of their own ignorance and seek to know. I think their entirely frank and unaffected attitude, the absence of all priggishness and foolish self-esteem, is singularly beautiful. Good Lord! what had I, at my best, to give them? How little farther on than they was I! And yet, because I *had* something to give; because I *was* that little farther than they, they *begged* of me, and took what I was able to offer and were deep down grateful! I say a Branch that is built like that will go far, when the Gods send them the Captain they need. *Force*—and to spare, is there. If we can only make the channel, what force *must* run along it!

Q.

From Holland

The following is the text of a recent address by Dr. W. H. Denier van der Gon, the Librarian of the Dutch Section, to his fellow members:

"'Our librarian!' If we would realise what these two words express for us we have first of all to consider the meaning of '*a* librarian.' Librarian is the opposite of non-librarian. A non-librarian may be a physician or a charwoman, or a thousand other things;—in short some one who has much knowledge about one thing and only scant knowledge about other things. Whereas really 'a librarian' should know amazingly much about all things, and of him it should be said, as of Vossius, that 'all that was stored away in books has passed into his head.'

"He who has no great knowledge about one thing is that very stupid and insignificant person 'our librarian.'

"Now go and sit quietly in a corner and submerge yourself for a time in the conception that we members of this Section may henceforth speak of '*our* librarian.' Repeat this day after day until you can say that this new and wonderful idea has been assimilated. And then pass on. Pass on, I said, because you are not yet, by a long way, where you should be. Did you ever during all these days surprise yourself once speaking or thinking about '*my* librarian'? No? I'll wager you did not, and yet that is what we have to arrive at, so the earlier we do it the better.

"Between yourself and him there must be made a bond, and as he can scarcely begin such a work, because he would have to make hundreds and hundreds of ties all at once, he expects that each of you will begin this work, and that in at least a hundred ways.

"One way is as follows: You first saunter along your shelves, those shelves on which your books are ranged, and you see whether there are any amongst them that you rarely or never consult and that would be a gain for the Section Library. I am not thinking of purely theosophical books but also of works on travel, on theology, on philosophy, of many a work on history, on ethnography, on anthropology, etc. Then, having found such works, you do *not* say: 'I'd rather keep what I have,' or 'I may, after all, at some time need this book,' but what you *do* is to take a sheet of note-paper and . . . well, the rest needs no explanation.

"The second way is to come and fetch back with usurer's

interest what you have given. For is it not true that you want to gather more knowledge than has thus far been yours? You want to do some more study on this or that branch of Theosophy? Perhaps after all you want to do *very much* more study on Theosophy than on other branches? And now it is '*your* librarian', who must advise you, show you the way, must ferret out information for you, search in all libraries and catalogues reachable on foot or wheel, must bring you into relationship with those who may help you on, must chat with you on books when you happen to drop into the library. Your intelligence knows, of course, at least another hundred ways to make '*our* librarian' '*your* librarian.'

"I know of still another way and I would that it had no *raison d'être*, because this which began in comedy must, alas! end in tragedy. You must know then—but it remains between ourselves—that when *our* librarian was still unofficial he said to himself at least a hundred times, 'knowledge comes with the office.' But now when this expectation has entirely failed of realisation, he just gives a little gesture of irresponsibility each time information is asked of him and says: 'Well, for *that* I have my books. That is what my books are here to supply.'

"In this he is not altogether in the wrong, and we have already made up our minds to bombard him with books. But by books alone he does not get there. He must learn to find his way in them. So some will perhaps be patient with him and not angry when, after having spent some money and many weeks of cramming we arrive at, the conviction that he has set us to work on just the wrong books. We will rejoice rather that his action enables us to teach him better, so that he at least gradually gets an inkling of what books do *not* treat of some matters. And who knows if it may not be at last said of him: He who once for a short time was '*our* librarian,' and who for a long time has been '*my* librarian,' is actually becoming '*a librarian*'?"

From Germany

Theosophical work in Germany is being prosecuted with vigour, the Branches displaying increased vitality. New Branches have been established in Berlin and Stuttgart, being in each case the second to be formed in those towns. Dr. Steiner is travelling continually from place to place, many of the Branches have invited him to give courses of lectures at regular intervals, and he visits smaller centres *en route*. A lecture that is in great demand is "Goethe and Theo-

sophy." Twenty years' study of Goethe and several years' work among the archives of Weimar, after the death of the poet's last surviving grandson, have made Dr. Steiner a well-qualified interpreter of the genius of Goethe. Much Theosophic teaching is to be extracted from this great writer, not only in essence, but even in minute detail, expressed in occult scientific terminology, and only covered with a light veil, easily uplifted by a cunning hand. Thus we find it in the fairy-tales, "The Green Snake and the Beautiful Lily," "Paris," and "The Fair Melusina," and it gives, of course, the key to the second part of "Faust." This initiation in occultism gives Goethe his profound knowledge of natural science, and makes him, in a way, the predecessor of Lamarck and Darwin, and a pioneer in the true science of colour. So that Dr. Steiner's lectures with their abundant proofs naturally strike those who would be otherwise antagonistic to Theosophy.

This is a year of festivities in commemoration of our other great national poet, and all over Germany lectures are given upon Schiller. Those delivered by Dr. Steiner in the Freie Hochschule disclose the deep sources of spirituality that fed the genius of this great man, whose art cannot be separated from the great problems of life and soul, fate and freedom, and whose real worth can only be appreciated by a humanity freed from the shackles of materialism.

In fact one has only to strike the rock of German thought in the past to cause the streams of spirituality to well up. But in the present day, the drought of materialism has almost dried up the source.

Here and there some professor in a university puts forth his opinion that the idea of reincarnation is, after all, a credible one, but he shrinks back in rather a frightened way, when it is assumed that he is possibly in sympathy with the teachings of Theosophy, and . . . well, the general answer is that the doctrine of reincarnation is only reasonable when expressed as he puts it in his book.

An attempt is being made to form a group of University students for the study of Theosophy. It is hoped that a series of lectures to be delivered in May and June by Dr. Steiner and dealing with the following subjects: "Die theologische Fakultät und die Theosophie," "Die juristische Fakultät und die Theosophie," "Die medizinische Fakultät und die Theosophie," and "Die philosophische Fakultät und die Theosophie," may help towards its realisation.

In Munich a small nucleus has begun its work, and in Jena Dr. Steiner has been asked to lecture before the Philosophical Society.

Lectures in Bonn have met with some response from intellectual people, in spite of the stubborn Protestantism of the place. Some of our efforts are directed to the Rhine-land, for surely the land once inhabited by those who called themselves the "Friends of God" should give favourable response to Theosophy?

In a booklet called *Weltuntergang*, by Dr. Meyer, of the Urania Observatory, Berlin, we come across, now and again, passages that have quite a Theosophic ring, hinting at ideas familiar to us under the names Pralaya, Manvantara, Law of Sacrifice, etc.

Take the following instance. Dr. Meyer has been discussing the theory, supported by a number of circumstances, that the earth once possessed a second moon, which, being precipitated upon it, brought about all the changes of the Tertiary Period. He then goes on to say: "This same thing must take place as regards the Sun and its planets. One after another they will become merged in it," and then, when the last degree of warmth engendered by this process has been dissipated, all the matter, once "upbuilding the richly-endowed solar system," will be "reduced to a terribly cold mass, whirling through space at tremendous speed."

Nevertheless the annihilation is apparent rather than real. May not Nature make use of the long intervals of, perhaps, thousands of millions of years, during which these cold worn-out masses, formed by the re-union of a system of world-bodies, wander through space before encountering another great mass able to effect their re-vitalisation? May not these enormous intervals be utilised for the purpose of "inwardly preparing such masses for the new cycle of the world-development towards which they are advancing"? There is "an impulse towards ceaseless development which ensouls everything, even that which is called lifeless."

In the opening pages of his little book, Dr. Meyer plays round the idea that the whole earth is nothing but a single being. "The bone structure of the earth is the globe itself, and round about this are placed living beings as singly existing cells which, especially since man appeared, are more and more tending to unite into a self-dependent organism."

In the concluding paragraph he writes: "We thus come back to our first point of view when we compared worlds with living organisms. We have seen that they are subject to development, are born, grow up, yield seed and fruit, fight for their existence, suffer mishaps and perhaps unnatural death; that Nature nevertheless

exercises for them a motherly care and protects them, by all possible methods of precaution, against untimely mishaps. We have further recognised, having before us the condition of our earth, that a heavenly body bears within itself all the conditions conducive to necessary development, to a peaceful up-growth, even if, in the strife of generating elements, many a catastrophe is unavoidable. Attacks from outside constantly occur . . . because the earth is not created for itself alone. . . . Just as surely do we learn that, although a well-organised world like our earth cannot easily fall a victim to any destructive blow, nevertheless in the normal course of things an end stands before all worlds. . . . But, here also, as in the world of living organisms, death is not complete; the atoms only giving up the form of union in which their force had been used in order to build another kind of union. All death is at the same time resurrection, and out of the grave blossoms life. . . . Everything serves everything. Even misfortune, and in its highest measure, death, is something necessary, salutary, serviceable to the upward development of the whole. In this higher knowledge we should be able, more and more, to divest death of its horrors."

S.

From Sweden

The work is going on in the same earnest manner as usual, and the public lectures draw ever-increasing audiences. Amongst the subjects of the Sunday Lectures in Stockholm the following translations may be mentioned: "The Secret of Evolution"; "The Necessity for Reincarnation"; and "When a Man dies shall he live again?" At the Branch Meetings the General Secretary has given a series of lectures on the Eleusinian Mysteries. "Technical progress in the light of Theosophy," and "The Building of Character," are also among the subjects lectured upon. The following books have recently been translated into Danish: *Some Problems of Life*, *In the Outer Court*, and *Karma*.

Mrs. Sjöstedt, of Gothenburg, has recently made a lecturing tour in Southern Sweden, shortly afterwards going to Falun, where she gave two lectures, one of them dealing with the dogma of Eternal Punishment from the Theosophical standpoint. The audience was arge and appreciative, and the principal local paper had a good leader upon it the next day. In the same paper a bitter opponent of Theosophy made an attack upon its teachings, to which our

General Secretary sent a suitable reply. Replies were also forthcoming from members of the Branch, the result being a still more antagonistic communication. It is many years since such attacks have appeared in any Swedish paper.

It seems as though the Scandinavian clergy were at last beginning to wake up to the "danger" of having Theosophy so generally proclaimed. A Danish minister has published a book entitled *Can Men Live on Superstition?* The author, the Rev. Skovgård-Petersen begins with an *exposé* of Positivism and Spiritism, as preceding the more dangerous form of "superstition," Theosophy, of which a very good and correct account is given, that may be of interest to many who have not heard of Theosophy before. Then comes Hermeticism and its chief modern champion, Anna Kingsford, of whom the author draws quite a sympathetic picture, though deeply deploring the "insane extravagances" her "false speculations" drove her into. The book is well written and with the best intentions. The author takes the matter very seriously, and from his standpoint of limited Christianity he is convinced that all other beliefs and conceptions will only drive people to despair, so that he has felt it his duty to utter these words of warning, that they may take heed in time and return to the true doctrine of the Church, where alone salvation is to be found. Not all our ministers, however, are equally impervious to more advanced ideas; in Copenhagen, for instance, there are two young clergymen who have adopted the doctrine of reincarnation and preach it from the pulpit.

W.

THE HOUSES OF RIMMON

I WILL have no scruples, no melancholy in my house.—S. PHILIP NERI.

A RICH vein of theurgic lore is always close at hand when we enter the field of Catholic Mysticism to look up the life of any Saint or the meaning of any Feast that is being commemorated during the current month.

That this mine of material with so much of the records and evidences of exactly those very faculties, either quite supernormal or verging on the abnormal, which we now want available for reference, should be lying unsorted under so much overgrowth of

mediæval superstition, is to be deeply deplored, and a state of affairs which a few energetic students might easily remedy by combining to collect from the Lives of the Saints all the most apposite anecdotes, with a view to their being re-edited in the light and also in the phraseology of modern psychical research.

S. Philip Neri, whose festival occurs on May 26th, brings up such ideas with particular force; he is one of those great workers whose lives deserve most careful and impartial study from a Theosophical standpoint.

His great learning and culture are as undoubted as his saintly character, and as his abnormal powers not only of healing, but also of reading the minds and characters of those he had to deal with, and, it is said, even of foretelling the future. But in writing biographies of him the Roman Church uses the old irritating phraseology which exposes the narratives to ridicule in the eyes of the Protestant and relegates them to the realms of romance for the Sceptic.

Yet since the Saint lived as late as the XVIth century the facts of his life are well attested, and as the natural and the so-called supernatural facts rest on the evidences of the same witnesses, they are so closely connected and interwoven, that if we accept only what we are pleased to call natural and reject the rest, we shall find ourselves in a very difficult position.

We are now nearing the time when the strange phenomena connected with the life of saintliness could and should be more scientifically expressed than by such pious phrases as: "His life was a continuous miracle, his habitual state an ecstasy. . . . After a childhood of angelic beauty the Holy Spirit drew him away from Florence, . . . and then as by a second Pentecost came down in visible form and filled his soul with light"; for these are merely mouth-filling phrases.

About his genial character and winning manners, and his quaint sense of humour, there are many good stories. His morning prayer, which he composed for himself, was short and sweet but to the point:

"Oh Lord, keep Thy hand over Philip this day, for if not Philip will betray Thee!"

He had, however, no patience with fasts and mortifications.

which he considered were means of making oneself interesting when other ways had failed.

As to his psychic powers, there is an unusual number of detailed accounts by contemporary eye-witnesses; the most peculiar being the phenomenon of levitation.

With the evidence of Sir William Crookes and others before us, we have no longer any right to hoot at the bare idea of such a thing as the movement of objects without visible means of contact.

Anyone with time and money and a little ordinary critical acumen can see such phenomena for himself, and thus prove for himself the existence of these psychic forces which the saint so frequently possesses in common with others of a highly strung and delicate nervous organisation.

I admit that in England, not only because of the laws of the country and the timidity or apathy of scientific men, but also because of the climate and the specially impure air of London, certain phenomena are more difficult to see than in the brilliant electric air of the U.S.A. Still, there are at least a hundred recorded instances of the levitation of D. D. Home.

Sir W. Crookes says: "To reject the recorded evidence on this subject is to reject all human testimony whatever; for no fact in sacred or profane history is supported by a stronger array of proofs. . . It is greatly to be desired that some person whose evidence would be accepted as conclusive by the scientific world—if indeed there lives a person whose testimony *in favour* of such phenomena would be taken—would seriously and patiently examine these alleged facts." The italics are his. It is a pathetic remark and I think could only have been written in an atmosphere of British fogs—fogs mental as well as physical.

It is said that S. Philip used "to veil his miracles with a gentle jest,"—which suggests to me that he knew a thing or two about himself, and did not believe that it required the entire Trinity assisted by the Blessed Virgin to cause one of his levitations. In fact he was particularly annoyed when one of these manifestations took place in the middle of Mass, whereas his admiring friends were hysterical with joy about it.

In contrast to this unwilling victim of his abnormal gifts,

we have the modern possessor of psychic force exerting himself to produce phenomena, often under very unfavourable conditions. And instead of the speechless awe of S. Philip's eye-witnesses we have the spectacle of a well-known scientific materialist discovered on all fours under the table, holding on to the medium's legs while the table rises serenely above him!

Scepticism and superstition again! It is hard to say which of the two makes a man most ridiculous.

ECHO.

FLOTSAM AND JETSAM

(CONTINUED FROM "ON THE WATCH-TOWER")

HERR Bresch may regret that Señor Fuente did not leave the money to the furtherance of the work of the Sections of the Society throughout the world. That may be natural enough, and perhaps many may share in his regret; but, as a fact, our late colleague left it to the Adyar Library and the Central Hindu College. Señor Fuente doubtless thought that these two undertakings were more deserving of endowment than any other activities of a Theosophical nature known to him. It is, therefore, again none of our business. Señor Fuente has left the money of his own good will, and Colonel Olcott and Mrs. Besant have faithfully carried out his wishes. We are generous enough to be glad that the Adyar Library and the Central Hindu College are so munificently benefited; confident enough to believe that if the Sectional work of the Society is to be dependent upon money, the money will come; and philosophical enough to go on working without regret, whether it comes or does not come. What we want is men, not money; money will do the Adyar Library no good till it has men to make it of use; money will not make the Hindu College a success without the continuance of the devoted service of its present workers.

Men not Money

The Work of the Society

ON reading over what we have written above and reconsidering the criticisms made by our colleague in Germany, we hope it will not appear that we have merely dealt with the external inadequacies of his protest and avoided the main burden of his contention. There is, he says, something rotten in the state of Denmark. He feels something is wrong, and he tells us what in his opinion are the appearances which have led to his conclusion. His conclusion is that monetary considerations are staining the purity of our work. If that is really the case, no protest can be too strong against the evil. It would mean our spiritual ruin. We have endeavoured to show that his fears are so far groundless. That, however, it is a great danger cannot be doubted, and even his own remarks on the Fuente Bequest show how careful we should be to leave all considerations of money severely alone. Money we may be sure will almost invariably be given to the furtherance of some special piece of work, and not to the general upkeep of the Society. The Society must support itself, so that it may be independent, and live by the labour of its own hands. No one has so far formulated an organised scheme for the work of the Society as a whole, and it is difficult to see how any such scheme could be formulated, for the work must necessarily be conditioned by environment and the needs of nations, cities, groups and individuals. To the furtherance of impersonal work few will leave bequests; it is too vague—too spiritual. People want something definite, something concrete, to induce them to open their purse-strings. If the Sections would organise sectional libraries on a large scale, or endeavour to turn their Headquarters into "Theosophical Colleges," doubtless money would come in for such purposes. If every librarian were as enthusiastic for his library as Colonel Olcott is for the Adyar Library, there would be the same results; if we had greater enthusiasm for learning and teaching and mutual intercourse we should soon have to enlarge our Headquarters and our Branch Rooms, and they would begin to assume the form of organised "Collegia" proper, "Thiasi" in the true sense, communities of good thoughts, good words and good deeds.

A SCIENTIFIC colleague has sent us the following exceedingly instructive extracts from the *Annual Reports of the Progress of Chemistry*, for 1904, issued by the Chemical Society. They occur on p. 31 under the heading "Inorganic Chemistry," and are taken from a recent work by the famous chemist Mendeléeff, translated by G. Kamensky, entitled *An Attempt towards a Chemical Conception of the Ether*. Many of our readers will be able to appreciate more fully than ordinary laymen the high importance of these most recent and brilliant speculations of Mendeléeff's owing to the articles by our colleague, G. Dyne, which appeared last year in our pages. They come most opportunely as a further corroboration that the latest inductions of physical science are with every year drawing closer and closer to the deductions which have been enunciated by our own colleagues who are working from the intra-physical side of things.

A Chemical Conception of the Ether

To the groups in the periodic system, in the first place, Mendeléeff proposes to add a zero group in front of group I. In this zero group are placed those elements, helium, neon, argon, krypton, and xenon, with the isolation and properties of which the researches of Sir W. Ramsay and his pupils have made us familiar; a group of elements characterised by their chemical inactivity, for which, therefore, valence is reduced to zero, and further substances whose molecules are monatomic. Helium belongs to the second series commencing with lithium and ending with fluorine, whilst the first series is represented only by hydrogen, a homologue of lithium, that is, belonging to the same group. The element in the first series of the zero group is represented by "*y*," a substance which must have the properties characteristic of the argon gases. It is calculated from the relation of the atomic weights of the elements in the neighbouring group that this element has an atomic weight of less than 0·4. The relative density of "*y*" in relation to hydrogen would be 0·2, and it may be identified with the substance "coronium," whose spectrum was first observed by Young and Harkness in the corona during the eclipse of 1869. Nasini, Anderlini, and Salvador, considered that they had found traces of coronium in their examination of the spectra of volcanic gases (1893).

The molecules of "*y*" would not be sufficiently light, nor would their velocity be great enough, to identify this element with ether. To complete the series of elements, therefore, a zero series is added, and in this series in the zero group is placed our element "*x*," which Mendeléeff regards "(1) as the lightest of all the elements, both in density and atomic weight; (2) as the most mobile gas; (3) as the element least prone to enter into combination

with other atoms; and (4) as an all-permeating and penetrating substance." This element "*x*," it is suggested, is the ether, the particles and atoms of which are "capable of moving freely everywhere throughout the universe and have an atomic weight nearly one-millionth that of hydrogen, and travel with a velocity of about 2,250 kilometres per second."

* * *

SUCH a title as "The Greek Mysteries and the Gospel Narrative" cannot fail to attract the attention of Theosophists. But when we read Mr. Slade Butler's article thus entitled in *The Nineteenth Century* for March, we must confess that we are sorry he has limited his researches to the Eleusinia only. There are indubitably points of contact, but the Mysteries, on the one hand, are by no means best represented by the Political Mystery Institution of ancient Athens, and on the other the form of the Christian Mysteries has for the purpose of propaganda been torn into as many fragments by the canonical gospel writers as was the Body of Osiris by the forces of disintegration. A fragment here and there, a technical verbalism, now and again, however, permit us to recognise a once common body and a common language. This body of doctrine and this language are to be recovered from apocryphal, apocalyptic and extra-canonical documents, in the domain of Christianity, and on the side of the Mysteries, from Egypt, and Chaldæa and Phrygia, more than from Greece. Still, Mr. Butler has done well in his treatment of the most irreconcilable elements, and his contribution to the subject is a welcome one.

"The Greek Mysteries and the Gospel Narrative"

* * *

WE would draw the attention of students to a remarkable article by Mr. Newman Howard in the January number of *The Hibbert Journal*, entitled "The Warp of the World." Treating of harmony and cadences in the great world, Mr. Howard, who, though treating the matter from a strictly scientific point of view, cannot prevent himself from letting his true nature be seen in a sturdy prophetic diction, writes, as to the law underlying this world-order and world-beauty:

Concerning "Music"

> To that question we address ourselves, probing to this end those hard

ribs and vertebræ of things, the law of numbers and geometry; not however mistaking the bones for the life, or overleaping in unscientific haste that central fact that outweighs all facts—the conscious life, which neither number nor matter in any wise explains. Of which more hereafter, the intent meanwhile being to suggest, not to assert—in science to point to some promising lines of research, in philosophy to accentuate the certitudes of intuition in a day when ratiocination alone has respect.

That is written in the spirit of one of the "men of Pythagoras," as indeed is the whole article, and we are pleased to see that Mr. Howard links himself on to the paper on the "Recovered Canon of Proportion" read before the Hellenic Society in 1902, and the paper on harmonies in *The Athenæum* of April 30th, 1904, to both of which we have already drawn our readers' attention.

* * *

"De Profundis"

THERE is a passage in a recently published book which we might quote for the benefit of all who have not deeply pondered the sin and suffering—the passion of man. The name of Oscar Wilde stands for the tragedy of a brilliant life ruined by excess,—yet in that very ruin it may have taught a deeper lesson than had it been otherwise. In that intensely human document which he penned in prison after he had drained the cup of bitterness to the dregs, he tells us how he found comfort in the Story of the Christ. It is true that the portraiture of the Master that pleases him most is, as one might have expected for one of his artistic nature, rather the Christ of Renan than of any of the Gospels; yet as it illumined his hour of darkness, who shall say that that portraiture is not fair and good and suitable to even the most poignant needs? Thus we find Wilde writing in his cell in Reading Gaol:

But it is when he deals with a sinner that Christ is most romantic, in the sense of most real. The world had always loved the saint as being the nearest possible approach to the perfection of God. Christ, through some divine instinct in him, seems to have always loved the sinner as being the nearest possible approach to the perfection of man. His primary desire was not to reform people, any more than his primary desire was to relieve suffering. To turn an interesting thief into a tedious honest man was not his aim. He would have thought little of the Prisoners' Aid Society and other modern movements of the kind. The conversion of a publican into a Pharisee would not have seemed to him a great achievement. But

in a manner not yet understood of the world he regarded sin and suffering as being in themselves beautiful holy things and modes of perfection.

It seems a very dangerous idea. It is—all great ideas are dangerous. That it was Christ's creed admits of no doubt. That it is the true creed I don't doubt myself.

Of course the sinner must repent. But why? Simply because otherwise he would be unable to realise what he had done. The moment of repentance is the moment of initiation.

Read according to its under-meaning this goes near to the soul of the mystery; read on the surface it is, as Wilde says, dangerous, most dangerous.

In Memoriam C. C. M.

With the death of C. C. Massey on the 29th of March last, was broken the earliest link, save that of Col. Olcott, with H. P. B. and the beginning of the Theosophical Society in Europe. In 1876, Mr. Massey went to America to witness the "materialisations" of the Eddy brothers in their home in Vermont, and returning thence to New York, he made the acquaintance of Madame Blavatsky, and was enrolled in the newly-constituted Theosophical Society. He kept up a constant correspondence with H. P. B., and the following year the writer of this notice brought to England the charter of the British Branch, of which J. Storer Cobb was appointed Secretary, and C. C. Massey the President. Three other members were enrolled at the first meeting, including Mr. Stainton Moses and Dr. C. Carter Blake. These were shortly afterwards joined by Dr. Wyld, Mrs. Ellis, and Mme. de Steiger, Dr. Wyld later becoming President in place of Mr. Massey, whose retiring nature always made office distasteful to him. His mind was more inclined to mysticism than to occultism, and he remained to the last the student and friend of mystics. His gentle disposition endeared him to all who knew him, and his highly cultured and philosophic mind drew around him those of like calibre. He translated Du Prel's *Philosophy of Mysticism;* and Zöllner's *Transcendental Physics.* Franz von Baader and Jacob Boehme were his constant study, and he contributed many valuable facts to the Psychic Research Society, his training as a barrister making him a reliable observer and capable of sifting evidence. His passing away is a distinct loss to his many friends. E. K.

REVIEWS AND NOTICES

A Useful Theosophic Study in French

L'Evolution de la Vie et de la Conscience, du Règne Minéral aux Règnes Humain et Surhumain. Par L. Revel. (Paris: L. Bodin; 1905. Prix 3*fr.*)

We have to be grateful to our esteemed French fellow-worker for a very valuable treatise on the foundations of the Theosophical system. Its great charm to us is that it furnishes something more and better than a mere rehash of what has been said by our leading authorities and repeated over and over again; that its author has really thought out and studied the matter in his own way, and brings to it a mass of erudition, some of which (as for example the references to the Saint-Simonian writers) is quite new to us, and profoundly interesting. The fundamental idea of the book is that all the difficulties, both of religion and science, arise from the habit of treating life and consciousness as two independent factors, instead of recognising that they are not, and never can be, dissociated one from the other; that they must be studied together, and not apart.

In his first chapter the author traces out the effect of this mistake upon the Old and New Testament conceptions, on the one side, and the philosophical conceptions on the other. After chapters upon Universal Energy, Life according to the physiologists, the necessity of a special Atom for each plane of existence, and the Nirvânic Life, we have the detailed examination of the traditions as to Life contained in the philosophico-religious doctrines of the East and West.

The value of the references to the Saint-Simonians may be judged by his first quotation, from Enfantin.

"God is all that is. All is in Him. All is by Him. None of us are outside Him; but none of us is Him; each of us lives by His life. We are all one in Him, because He is everything which exists."

The working out of this definition brings out an exceedingly close approximation to our own doctrine, most beautifully expressed. We should like to quote many pages from M. Revel's extracts, but can only press our readers to refer to the book for themselves.

After this, we turn to the Theosophical conceptions of life and of the physical evolution of mankind, an interesitng comparison of the Monad of Leibnitz, the Hindu Jîva, and the Theosophical Monad, which brings us to the final discussion of the evolution of consciousness, the conditional immortality of the soul, and the bearing of the whole on the Pantheistic doctrine. From the author's Conclusion we take his summary of results.

"(1) To all manifestation of life there corresponds a manifestation of consciousness; or, in other words, life and consciousness are identical. (2) The foundation of life resides in the atom. But, in order to the formation of the atom, three elements are necessary: (*a*) a Directing Principle which acts; (*b*) the Life; (*c*) a substratum which permits the Life to express itself.

"It is evident that the preliminary process of the division of primordial matter into atoms has to be completed by another process of forming these atoms into special groups. The cohesion, the order, the harmony, the union, thus obtained, characterise the development of forms and operate their transformations. For these forms, subjected to violent reactions in the world-laboratory, evolve and become more and more perfect. This evolution, however, will appear absurd and incomprehensible if we do not recognise beneath all forms *something* which slowly expands under the strokes of outer vibrations and takes cognisance of the world. The development of this forms the third process; and the three resolve themselves into the One Life from which all spring, as the Trinity into the unity."

Such is a brief outline of a very useful work; and our object in making it is not so much to criticise the book as to recommend it very earnestly to all our readers whose acquaintance with the language is sufficient to enable them to appreciate the interest of its contents and the elegance and persuasiveness of its arguments. And, in its own country, we hope it will be read by everyone who has any interest in a subject which, if it interests at all, must surely be the most interesting which can be presented to the human mind.

A. A. W.

An Apology for Spiritism

Objections to Spiritualism. By H. A. Dallas. (London: Spiritualist Alliance; 1905. Price 1*s*.)

The fundamental dogma of the Spiritualistic religion is one which we regard as an example of a fallacy which I should unhesitatingly cal

unphilosophical but for the awkward fact that all English philosophers fall into it; the assumption that when we have discovered a *possible* cause of *some* of the phenomena presented by our subject, we are thereby entitled to enforce it as the only allowable explanation of *all* of them. We entirely agree that certain phenomena exist which naturally suggest that in the invisible world around us there exist beings who, in a previous existence, have been human beings like ourselves; but we entirely refuse to admit the unproved and improbable addition that no other beings *can* exist there, which is supposed to be a deduction from it. The natural conclusions of an interested and unprejudiced observer are those given in Mrs. Browning's *Letters* (vol. ii.): First—that there certainly *is* something in it; second—"that Death does not teach all things. Foolish John Smith who died on Monday is on Tuesday still foolish John Smith. If people who on Monday scorned his opinions prudently will on Tuesday receive his least words as oracles . . . ," they are, in short, foolish themselves; and finally, "that the drawback is that without any sort of doubt the spirits *personate falsely*."

Mr. Stainton Moses, who knew what he was talking about, recognised these facts, much to the annoyance of the orthodox around him; and it is not unworthy of note that it is still to him, who died years ago, that our author has to turn for a presentation of the Faith which can be expected to appeal to thinking men. As an Apology for Spiritualism the book is well and carefully done, and may be recommended to those who require it; the difficulties are not entirely passed over, though the treatment of them is very far from adequate, from a controversial point of view, as might, indeed, be expected. What *can* be said is said, modestly and well; and such matters as personation by the "spirits" are given just so much mention as not to disturb the favourable impression which the book is intended to give. One remark we will permit ourselves to make. For a long time the evidence for Spiritualism has been allowed practically to reduce itself to Dr. Hodgson's private opinion of Mrs. Piper's impersonations of G. P. and the rest. But whether it be the fact that, as declared by a writer once reviewed by us in these pages, Dr. Hodgson has simply been hypnotised by "Mrs. Piper and her gang," or that, on the contrary, he and she are all that is claimed for them, it must be clear that this one case is not sufficient to support the fabric of Spiritualism all alone. If, during all the years Mrs. Piper has been on the field, no *second* case which can stand scientific investigation has been dis-

covered, it would seem to me that the probabilities are rather against the correctness of the *one* supposed fact. It is easier, to me at least, to believe that in this case also Dr. Hodgson has allowed himself to be misled, than to believe Mrs. Piper the one sole possible means of communication between the two worlds; *that*, as our American friends would say, is "piling it up raythe*r too* mountainious!"

A. A. W.

PREDICTION

Soul-Culture: Self-Development, What it is, and How it is Done. By R. Dimsdale Stocker. (London: L. N. Fowler & Co.; 1905. Price 1*s*.)

THIS is the second of a series of Psychic Manuals, and will probably have considerable circulation for better reasons than its cheapness.

It is divided into three sections: (1) Life's Inequalities: Their Cause and Cure (Past); (2) The Mystery of Being: The Remedy of Yoga (Present); (3) The Predictive Art: The Rationale of Fortune-telling (Future).

The last chapter has especially interested us. There are many things in modern civilisation indicating that concern to foreknow the future is innate in the human race. Granting the abundant deception in prediction, this is not anything like enough to explain away the bulk of the evidence that man under certain conditions is capable both of delving into the past and of predetermining the future. Do we understand what "Past," "Present" and "Future" really mean? The terms are illusory. They represent phenomena or appearances, functions of the senses, not realities. It is well known that all sensory knowledge is relative. We cognise no reality. The Sirius which the astronomer sees to-day is the light which left it twenty-two years ago. So with the reports of all our senses.

> These organs muffle us from that real world
> That lies about us.

Thus it comes about that what we call "Time" is our perception of appearances only, in other words our perception of such effects in respect to duration as our limited senses admit into our consciousness, and has no basis whatever in the inherent nature of things. Inasmuch then as objects of the senses, happenings to us of any kind, are not things in themselves, they are merely the effects of unperceived causes at work behind the scenes. And—to take a familiar illustration—just as a photographer, during the process of

developing his plate in a dark room, finds that the camera has seen more than his own naked eye could detect, so we ourselves frequently find in our innermost experience that our unconscious mind has taken in from the happenings to which it has been exposed, many ideas and facts that our waking mind has not cognised at all. The subliminal consciousness registers for ever in its own substance whatever vibrations reach it; and, directly or indirectly, whether in a longer or a shorter time, there are no vibrations that do not reach it.

This power of registration, as we have called it, is the preliminary condition of prediction. It implies responsiveness to the vibrations of whatsoever exists; and whatsoever exists does so either as the Present Germ, or as the Future Blossom, or as the Past Fruit of some object or event. Whatsoever has been still is, in its fruit or results; whatsoever shall be already is in its Present Germ. The Ego or subliminal consciousness responds to both. So that the infant, even in its pre-natal state, is branded with the past in its constitution, and with the future in the very palms of its hands. As Professor Lodge says, Past and Future already are. Both have a controlling influence on all practical action, and the two taken together constitute the higher plane or totality of things; "towards which, as it seems to me," he says, "we are compelled to seek, in connection with the directing (given us) by our form, and in connection with the action of living beings who are *consciously* directed to a definite and preconceived end."

Souls, however, some earlier, some later, come to possess, in addition to the secret writing on the inner leaves of subconscious knowledge, the power of publication, and prediction. It happens in this way: the Divine One, the All in All, that impels us onwards to think and say and do what we ourselves know not, continually knows and foreknows the whole; and there are souls in the world that even already have climbed near enough to Him to catch an occasional gleam, and get a word here and there of His Cosmic Will.

Such are prophets, men and women, who have learned to predict.

C.

Mind-Desiring

Mind-Concentration and How to Practise it. By K. T. Anderson. (London: L. N. Fowler & Co. Price 6*d*. net.)

Very probably, nay almost certainly, the author did not mean it, but "Mind-Concentration and how to practise it," is a little sermon on

"Ask and it shall be given to you," since it points out, though without saying so, that prayer is an instinct arising, like our other instincts, out of the natural powers of the human constitution, and still more, because it shows that, provided men understand what the method of "asking" is which the laws of nature prescribe, the obtaining of what is thus "asked" for is as infallible a law as any other.

The advice of this little book amounts to this. Let your thought be definite, and clean cut. Let it take the form of desire. Let this desire find explicit utterance in the briefest possible form of words. Let this form of words be earnestly and incessantly repeated, for such an amount of time as will not be wearisome to you. Five minutes will do to begin with. Do it as frequently in the day as you can make it convenient, and as you will not find irksome. And the result will be such as at present you cannot bring yourself to believe, not only clearness and consecutiveness of thought, with the success which accompanies them, but in process of time you will find that you actually get the things you ask for. The secret of getting business success, personal abilities, virtues, or anything else is a method as unlike as possible to that in which you have been in the habit of praying in church. Whatever strong desires a man has are a prophecy of their own fulfilment; where we fail ordinarily, is that we do not desire strongly enough. Now in case we wish to weaken our desire for any object the method is simple: Rattle off a series of disconnected petitions for a number of different objects at any indefinite time; while, on the other hand, in case you want to strengthen your desire, and make it a force in nature that shall win, the method is no less simple and no less sure, *viz.*, precisely the reverse. There's only one caution that must be carefully borne in mind: Be desperately careful in using this method not to desire the wrong things,—for you will be sure to get them! Real "asking," remember, according to the laws of one's mental constitution, is not a thing to play with, but a force of nature.

C.

Politics Biologically Considered

The Biology of British Politics. By Charles H. Harvey. (Swan, Sonnenschein & Co.; 1905.)

This interesting and useful little book, laying down as a foundation principle that our present division of parties is completely out of date, and that there is as yet no Science of Politics to guide men in their judgments, proceeds to formulate a method as follows. It

consists, says the author, of: (1) the observation of facts concerning nations; (2) the hypothesis of nations as organisms; (3) the application of the laws of biology to explain the growth and development of nations. The two fundamental laws in the history of states are said to be: (1) the limitation of the internal struggle; (2) the substitution of combination for competition. And the conclusion is that "Political Science has for its unit the state. It will treat of the individual man, but of him only as a section."

The study of past history and the discussion of the present circumstances of the world, which form the body of the work, are of much value, and should be carefully read by all who can recognise that the world's movements are not limited to the ideas (or want of ideas) of Whig and Tory, Free Trade and Protection. But our author's collection of facts is sadly incomplete, and the "organisation" of nations very far from actually existing. To the amiable optimism of such passages as the following, we can but answer "Open your eyes and see!" He says: "The careful observer of the life of this group of Western nations cannot fail to see in them the growth of a common life. . . So real is this, so actual and tangible the interests that unite them (!), that they have, in fact, become in a slight but true and infinitely potential sense, a distinct organic body." Contrariwise, it needs no careful observation—it lies on the surface—that never since the time of primitive savagery have European governments been carried on with so cynical a disregard of morality (international or other), with so little feeling of "interests that unite them," as since the old order was broken up by the Franco-Prussian war. A good illustration was furnished only a few weeks ago, when Prussia professed a serious apprehension that, in a time of profound peace, with absolutely no cause of quarrel, England was about to send her fleet to annihilate the Prussian navy! The idea is to us a ludicrous one; but what is *not* ludicrous is that Prussian statesmen should regard such an action against a friendly state as possible, and even (apparently) natural.

To speak of Europe at the present day as, in *any* sense, "a distinct organic body" is, indeed, a paradox approaching to an absurdity. Is it much otherwise with the single nations? The future Science of Politics must rest upon much more careful and complete "observation of facts" than Mr. Harvey gives us. But in what he *does* give us there is matter for very serious thought for all who desire the welfare of their country. A. A. W.

Magazines and Pamphlets

Theosophist, March. "Old Diary Leaves" this month continue Colonel Olcott's experiences in Paris and London, 1896. W. A. Mayer's thoughtful paper on "Early Christianity; Its Relation to Jewish and Grecian Thought and Culture" is concluded. His result —that "Between the humanist and mystical thought of Jesus, floating in an atmosphere of universal love, and the rigid and scholastic system of Paul, there is a broad line of severance almost reaching to a gulf"—will commend itself to many readers. Of the Gnostics he says: "Their ideals eventually proved to be beyond the intellectual and spiritual evolution of the age, or Christianity in their hands would have thus early become a universal religion. They failed for lack of a sufficiently evolved human material to work upon. Eighteen centuries must run their chequered course before our Western races were prepared by the slow evolutionary process for the acceptance of a universal Gospel built upon the inner spiritual teachings and the simple ethical precepts of the great Founder of the Christian Religion." Mr. Leadbeater's most valuable lecture upon "Ancient and Modern Buddhism" follows; then we have the conclusion of Kannoo Mal's "Philosophical Jainism viewed in the Light of Hinduism and Modern Science." A very curious and suggestive narrative of the obsession of a native youth by the spirit of "No. 2034, Corporal George Harvey, B. Co., Norsex Regiment," a very unprogressed spirit indeed, from whom we are told that "no secrets of the hereafter were gleaned," follows; then "The Staff of Zoroaster," and a very interesting paper on "The Hindu Joint Family," from the *Indian Mirror*; and the number concludes with the report of Mrs. Besant's third and fourth lectures at the Benares Convention.

Theosophy in India, March, opens with "A Fragment of Thought on Religion and Education," and an exceedingly good article from the *Rangoon Times* on "Mission Work in the East," which defines the true religion and the true mission work as "that which seeks to uplift humanity, irrespective of caste and creed; one which recognises the Divine source of all religions." K. Venkata Rao's "Visishtâdvaitic Philosophy" is the most important of the remaining contents.

Central Hindu College Magazine, March, keeps up the level of its contents, and supplies a recent portrait of our President-Founder.

Theosophic Gleaner, March, presents its readers with a useful Chart, showing the different Geological Strata of the Earth, Corresponding Life, Races of Mankind, etc., founded on the Table in the *Story of*

Atlantis, and enlarged from the *Secret Doctrine* and the *Pedigree of Man*. P. B. Vaccha's "Thoughts on 'Glimpses of Occultism,'" and D. D. Writer's "The Taming of the Brute in Man," are the most noteworthy of its original contents.

Our collection of other Indian magazines includes *The Dawn*, with an interesting account of the Muhammadan population of Bengal; *The Mysore Review*, Vol. I., No. 3, a new magazine which deserves a word of praise; well written and well printed, and exceedingly outspoken. In what is mainly a defence of Lord Curzon's famous speech, the Editor says: "In this large conception of truth every mother's son of India is found wanting. Our society is a lie, our customs are a lie, our religiousness a farce, and our professions—all skin-deep. In no other civilised country does woman, the noblest associate of man, obtain at the hands of the latter the ignoble treatment we mete out to her. . . . And yet we get speechless with astonishment, and raise in horror our hands to heaven to witness the blasphemy of our bold mentor!"

Indian Opinion; East and West, which would fairly take its place with the best of the English magazines without its specially Indian interest; and *The Indian Review*.

The Vâhan, April, gives much space to the forthcoming International Congress. Dr. Hübbe-Schleiden writes on "Space Problems," and the "Enquirer" deals farther with the question of the gulf between Modern Christianity and the Esoteric Christianity of Mrs. Besant, and gives answers on Telepathy, H. P. B.'s meat-eating, smoking and other capital sins according to the New Lights, and the results of companionship in previous lives.

Lotus Journal, April. This month we have a pretty coloured picture illustrating the third portion of Mr. Leadbeater's Travels in California. The serious part of the number is the Editorial on the method of forming a "Lotus Circle" and managing the meetings. This time it is A. R. Orage who furnishes the story; H. Whyte discourses upon "Easter," and Miss Mallet's "Outlines" are continued by a study of "The Building of Character." May we venture to hint our own view—that for children all this is a premature tearing open the budding flower? There is an innocence of childhood which even the teacher should respect; it seems to me too much like trying to get them "converted," as foolish Sunday-School teachers do. Surely, a child should *not* be thinking of "building its character"!

Bulletin Théosophique, April, reproduces in full the letter which has

raised so much discussion. It is well worth carefully reading; and though we do not admit the application of much which is said against us, the opportunity of seeing ourselves as others see us, of knowing how our speech and action impress a not unsympathising outsider, is one we should not lose. Our broad answer must be that of the Apostles in like case: "It is not meet we should leave the work of God to serve tables"; and yet, how much more could we not do, and *not* leave the other undone!

Revue Théosophique, March. Mrs. Besant and Mr. Leadbeater furnish the material for this number. The Editor, in speaking of the Welsh Revival, says: "The veritable origin of the movement is possibly the action of a powerful Helper who has made of Evan Roberts and others a channel for the outpouring of spiritual force." This seems reasonable; and as no spiritual force thus poured out upon them can do more than enhance—put more life into—what they are by nature, we need not wonder that, though at least for the time raised and glorified, they remain Welsh Methodists still. It is power they have received,—not light; for *that* they are not yet ripe.

De Theosofische Beweging, April, in addition to its official contents, has an account of Mr. Leadbeater's movements in America, and an interesting paper by Dr. Van der Gon, "A Visit to the Reading Room of the Netherlands Section."

Theosophia, March. From the "Outlook" we learn that the storm in the teapot raised amongst the orthodox by Dr. Baehler's boldness still rages—the higher the better! The articles are few, but long and important. Dr. Van Deventer sums up his papers on Plato's *Timæus*, with a general study of the doctrinal views it expresses; C. J. Schuver concludes "The Treachery of Judas," and Mrs. Besant's *Pedigree of Man* furnishes the remainder. Special mention deserves Dr. Van der Gon's pleasant and readable article upon our magazines, containing much interesting detail as to their foundation and early days.

Der Vâhan, March. The main contents of this number are a lecture on "Theosophy and Christianity" and a study of Wagner's early work *Jesus of Nazareth*.

Teosofisk Tidskrift, March, contains a "Meditation on Determinism" by H. Sjöström, and a chapter from Schuré's *Les Grands Initiés*.

Theosophic Messenger, March, in addition to the questions from the *Vâhan*, has also original questions and answers, to one of which, dealing with the transmission of the Vedas, we are glad to see the well-known initials C J.

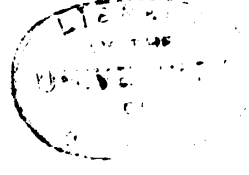
Theosophy in Australasia, February. In a good number we must single out for special mention a particularly valuable paper, "How Karma works," under the initials E. H. H.

New Zealand Theosophical Magazine, March, announces Mr. Leadbeater's arrival at Auckland. Mr. K. Harrison's "Brotherhood" is worthy of careful study.

Also *Theosofisch Maandblad*, and *Lotus*. With regard to this last we are in some difficulty. The Editor suggests that we should give a special notice of it, but what can we say? It is a large and well-got-up magazine, dating from "Praze" which we are given to understand is what we call Prague, and we think we make it out to be the seventh number of the tenth volume. The sender has kindly pencilled that the first article is from Mrs. Besant's *Evolution of Life and Form*, and the second is "Taoism," and—there you are! There does not seem to be a single word which has the slightest resemblance to any language we are acquainted with; so we can only express our sincere pleasure that Theosophy can maintain so dignified-looking a magazine in Bohemia, and wish it every success. But why should *we* be called upon thus publicly to confess our shortcomings? Let Echo answer!

Of other magazines the first place is due to *Broad Views*, April, for the very important article by Mr. Sinnett himself on "Life in the Next World," which should be read by every Theosophist. Whether *every* difficulty is cleared away by simply speaking of the "crudity" of the earlier teaching may, we think, be questioned; but there is no doubt that he gives suggestions which go far to harmonise the conflicting views lately stated in our pages on this most interesting subject. Also, *La Nuova Parola; Modern Astrology; Mind; The Occult Review* which takes a high place among our contemporaries, and contains contributions by Mr. Andrew Lang; Mr. St. George Lane Fox-Pitt and Mrs. Campbell-Praed; *Notes and Queries*, in which the list of "Arcane Societies in the United States," is as good as a pantomime —for example, we learn that the Essenes died out in the Middle Ages, but the Order was revived only a few years ago. "The work is partly military, and presents good opportunities for dramatic display." *The Mystic Magazine; The Humanitarian*, and the *Psycho-Therapeutic Journal*

W.



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