THE THEOSOPHICAL REVIEW

(AMERICAN EDITION)

FORMERLY "LUCIFER" FOUNDED IN 1887 BY H. P. BLAVATSKY
EDITED BY ANNIE BESANT AND G. R. S. MEAD

JULY, 1906

CHICAGO: THE THEOSOPHICAL BOOK CONCERN
26, VAN BUREN STREET

LONDON: THE THEOSOPHICAL PUBLISHING SOCIETY, 161, NEW BOND STREET, W.
CITY AGENTS: PERCY LUND, HUMPHRIES & CO., LTD., 3, AMEN CORNER
BENARES: THE THEOSOPHICAL PUBLISHING SOCIETY
MADRAS: "THE THEOSOPHIST" OFFICE, ADYAR

VOL. XXXVIII. NO. 227.

SINGLE COPIES 25c. $2.75 PER ANNUM

1906

Entered as second class matter at the Chicago, Ill., Post Office

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 following information is printed in compliance with the demands of the United States' Post Office.

Title of this Magazine is THE THEOSOPHICAL REVIEW, Vol. XXXVIII. No. 227. Date of issue: July, 1906. Frequency of issue: Monthly. Office of Publication: London, England. Subscription Price: $2.75. Name and (street) address of Publishers of American Edition: THEOSOPHICAL BOOK CONCERN, 26, Van Buren Street, Chicago, Ill.

THE

THEOSOPHICAL REVIEW

VOL. XXXVIII JULY, 1906 No. 227

ON THE WATCH-TOWER

YET another Theosophical Congress to add to the long list! The recent Paris Congress of the Federation of the European Sections of the Theosophical Society has come and gone, and left a pleasant memory of the warm hospitality of our French hosts, of splendid weather, a charming place of meeting, and excellent arrangements. The Congress was presided over by our venerable President-Founder, Colonel H. S. Olcott; who, however, was unfortunately prevented from taking the chair at the final meeting owing to a sudden indisposition which caused us much anxiety and brought home to us the enormous value of his life to the movement. We have so long been used to consider our President as the official "permanent atom" of the Society, and have such confidence in his extraordinarily robust vitality, that his sudden and serious indisposition came to all as a great shock. Fortunately he has rallied rapidly, and though unable to attend the Dutch Convention, is almost restored to health. May the Gods grant him *lustra* still to add to the number of his years, for we can ill spare him!

The Paris Congress

THE Paris Congress was a truly international gathering. Russians, Swedes, Czechs, Italians, Spaniards, Swiss, Belgians, Dutch, English, Germans, Americans, a Hindu and a Parsi, mingled together and regretted the consequences of the Tower of Babel incident. A "universal language" was badly needed; Esperanto, it is true, was on the programme for discussion, but the Theosophical Greeks are as yet shy of its barbarisms. How many of each nation there were I do not know exactly. There were many English and Dutch (perhaps some hundred of them) and no less than fourteen Russians. The Germans, too, were numerous, and Dr. Steiner, in the days preceding and following the Congress, gave a series of instructive lectures in German to crowded audiences. In our opinion the main educative value of the Congress was precisely this mixture of races. The object-lesson of passing three or four days in the midst of such a Congress is, one may almost say, of equal value to years of private study or of constant attendance at the meetings of some provincial branch. Most of us have not sufficient imagination to realise Theosophy beyond the limits of our immediate personal experience; we listen to our own lecturers, read our own magazine (some of us at any rate do) and glance at the report of our own Section; but how many ever look at the General Report of all the Sections issued by the President-Founder, so as to realise that the Society is truly without distinction of race and creed and sex. It is, therefore with pleasure that we learn that the General Secretaries of the European Sections determined to do their best to make this valuable document more accessible to their members. A copy of it ought to be given to every member joining who can read English.

An International Gathering

* * *

A FEATURE of the Congress was that two sessions were given to debates, which proved highly successful, not only because they were crowded in attendance, but also because they were marked by the expression of a freedom of opinion of a quite refreshing nature. Of course "Propaganda" came up for discussion; it always does, it is the *pièce de résistance* of all our discussions. The views

The Debates

expressed in the Paris Congress on the subject, however, were sensible, and show that we are gradually learning some very necessary lessons of restraint and modesty. But the most profitable discussion was on the following propositions:

1. To what extent is the Theosophical Society simply a group of seekers after Truth, and to what extent is it a group of students, of propagandists, of exponents of a system.

2. If the Society has no dogmas, there exist within it—and very rightly—authorities of different degrees. Is the relative value of these authorities purely a question of individual appreciation? On what qualities or on what faculties should such authority be established?

Of course it is not possible to give a summary of the views of the individual speakers, or to say that any precise answer to these questions was arrived at; but the discussion was marked by a healthiness and broadness of view that are highly commendable, and we rejoice to see that the Society is showing signs of trying to become really catholic in soul and mind as it is international in body.

* * *

An Invocation to the Gods

OF the papers read, the one that aroused the most general interest was by M. Edmond Bailly, entitled "Note on the Reconstruction of an Invocation to the Planetary Gods, sung on the seven vowels (and on the seven notes of the scale) in the Temples of Ancient Egypt, with the accompaniment of harps and double flutes." The reading of this monograph was followed by the singing of the "Invocation" by a choir of ladies, to the music of a harp and harmonium (in place of the ancient double-flutes). So successful was the attempt of our talented colleague, M. Bailly, to revive our memories of long ago, that the "Invocation" was repeated at the closing meeting of the Congress. Of course it is impossible to say whether or no it was so done in the ancient temples; but the attempt was of a highly interesting nature, and the harmonies strangely weird and suggestive of other days. We congratulate our colleague heartily, and see no reason why, if this line of endeavour be followed up, intuitive musicians should not "recover" the past of music, as well as the seer recovers scenes from the past of history.

Translations

MANY people think that a translation from one language into another is a simple matter, and that almost anyone can translate a theosophical book or pamphlet. As a matter of fact, however, the art of translation is one of the fine arts of literature, and very few succeed in it. For instance, take the famous words: *L'état c'est moi*,"—how will you translate them? Try for yourself first; then admire the genius of Carlyle, who seizes the whole thought in the words: "The State? *I* am the State!"

History, romance, travel—all these are difficult enough to translate, but they are as nothing compared with Theosophical treatises, in which it is the ideas that count, while the slavish reproduction of the words in which they are clothed hand on nothing of the thought of the writer; and to this must be added the further difficulty that not a few Theosophical writers have at times no very clear idea themselves of what they are endeavouring to reach after.

Literature is literature, and when a book is published it challenges the criticism of all its readers. All the more then is it a great responsibility to render the work of any author into another language; for the translator holds whatever reputation the author may possess in his hands. And this is all the more so, when that reputation may depend largely upon accurate phrasing and careful references. For instance, when my *Fragments* were translated into German, I struggled for weeks to convince the translator that the expressions used, though they might be literary German for those who did not know Gnosticism, were not the terms used by German scholars. But what could one do? The labour was a labour of love, the work was severe, the goodwill transparent; who could be hard-hearted enough to say: I refuse to let it be printed. But the result was inevitable; those who knew Gnosticism, as it is set forth in the works of German scholars, can only think that the writer of *Fragments* has never read a line at first hand of Lipsius, Hilgenfeld, Harnack and the rest; for the reader of a translation does not trouble, except in rare instances, to refer to the original.

I have now before me translations of my *Apollonius of Tyana* in French and Spanish. I am pleased to think that my essay has

found such favour as to be thought worthy of being clothed in a Spanish and French dress; I am very grateful to my colleagues who have expended such time and labour on my book. But what I would say (and, though it appears ungracious, I must say it publicly so that it may reach as many as possible and so spread the idea) is this, that if any are good enough to think that anything I write is worthy of translation, *please* let me see the proofs at least.

I knew nothing about these translations till they were out, otherwise I should have asked to see the proofs. There are many things in them to look after besides the French and Spanish (which read excellently), especially technical terms, names, notes and titles of books. For instance, there is some Greek and some Sanskrit. Now it's no good printing Greek or trying to transliterate Greek if it is not done correctly. The reader does not say: "Oh, the translator has muddled this or that"—he says: "Who is this Theosophist Mead who doesn't know Greek? How can he write about Apollonius?"

Perhaps I exaggerate; perhaps my readers will think that I am conceited about my Greek, and am a thankless person. As a matter of fact I don't mind if I never quote another word of Greek in my life; I care nothing for myself in the matter, but I care a great deal that our literary work should be as accurate as it can be. And all I ask is that in future my kind colleagues who undertake the difficult task of translating will let me know first, so that I may look over the proofs. G. R. S. M.

* * *

Names

In these degenerate days the belief in the "power of names" has ceased to exist. "Smith" and "Brown" and the rest can no longer be said to be proper names distinguishing an individual; they have become common nouns, and the individual is lost in a meaningless appellation designating a man that is differentiated by no natural characteristic or blood-descent. What vandals we are in this respect may be seen from the following paragraph taken from *The Times* of May 14th, entitled "Renaming the Sioux":

Some interesting particulars are published by the Chicago *Inter-Ocean*

concerning the work which Dr. Charles A. Eastman is doing on behalf of the United States Government in renaming the individual Indians who compose the Sioux nation. Dr. Eastman is himself a full-blooded Sioux, who, after spending his early youth among his own people, enjoyed the advantage of a white man's education and took a medical degree. The task of revising the Sioux family names was entrusted to him in 1903 and is not expected to be finished for two years to come. In devising the new appellations Dr. Eastman is said to endeavour to preserve a suggestion of the old; thus She-Who-Has-a-Beautiful-House becomes Mrs. Goodhouse and Bob-tailed Coyote is changed to Robert T. Wolf. The hope is entertained that this renaming of the Sioux will help them to realise that their ultimate destiny is citizenship and absorption by the American people.

Personally, if it were only for æsthetic reasons, we should prefer to be designated "Bob-tailed Coyote" than to be baptised Robert T. Wolf. But we have lost the secret of the power of names; we are not named because of the "power" or "nature" within us, we are labelled by chance according to the "taste" of our ignorant parents. The irony of it all! Sitting Bull is a "name"; but Thomas M. Smith is a label. Would that it were the custom for a man or woman, when they come of age, to take new names, even as did the initiated of old. It is still so with those who know the power of names; they and their disciples are named as they are known.

It is not babies who are christened with names, but Names that sprout babies.

* * *

Making the Earth Vibrate

MR. NIKOLA TESLA has on more than one occasion startled the world—or that part of it which pays attention to scientific research—by some new and unexpected electrical phenomenon. The Tesla currents were made familiar to us some years ago, and people found to their surprise that they could without inconvenience pass oscillating currents through their bodies which would light up exhausted tubes and do many other remarkable things. But his latest achievement, if his preliminary statements are well founded, should put all the earlier work into the shade. We have heard rumours for some time that he had been working on a method of transmitting electrical power to a distance without wires, but nothing very intelligible had been published until

recently. Within the last few weeks, however, the specification of his English Patent, No. 8200 of 1905, has been issued, and this contains an account of his apparatus and his achievements. The apparatus is nothing very novel, and is a development of types already known, but the principle of his new invention, or perhaps one should rather say his discovery, is of extreme interest. Mr. Tesla has always been fond of dealing with things on the grand scale. The present writer remembers seeing some photographs a few years ago of electrical discharges in which energy was said to have been dissipated at the rate of ten million horse power; and it is on the lines of such very heavy discharges that his present developments are based. But Mr. Tesla is now content with nothing less than the whole earth as his vibrator! The principle on which he works is to send violent oscillations into the earth from the end of a long coil terminating in a plate raised in the air; and his claim is that such oscillations travel around the surface of the earth to the opposite point, return on themselves or are reflected back, and the waves so travelling to and fro interfere with each other and produce what are known as stationary waves.

Stationary waves are familiar phenomena in all branches of physical science. Wherever two similar waves—whether in water, air or ether—travel in opposite directions and meet at certain points the wave movements are always equally in opposition and are mutually destroyed, while at intermediate points the waves assist each other and the disturbances are greatly increased. In the Tesla experiments the whole earth is divided into zones of alternate rest and disturbance having centres at the transmitter and at the opposite point of the earth, and if a detecting apparatus having the same oscillation period is in a zone of disturbance it will be affected. By different apparatus with various periods the whole earth might be cut up into numerous intersecting zones and communication established in all directions. For efficiency certain requirements have to be observed. The transmitting coil should be an odd multiple of one quarter the wave length; and this should also be chosen so that the diameter of the earth is also an odd multiple in order that the transmitter shall be at a node. The largest period possible is one-sixth of a second, giving

a disturbance which has the curious property of increasing constantly towards the opposite side of the earth while the smallest practicable period is given as about one twenty-thousandth of a second.

Mr. Tesla explains that he first noticed the effect of the earth as an oscillator when observing some phenomena connected with lightning, and it was then his object to obtain an artificial discharge equal to that of lightning so that the disturbance should be world-wide. The connection between these phenomena and those of wireless telegraphy is an interesting one and no doubt will be carefully considered. It was suggested some time ago that the electric waves might travel quite round the earth and converge at the opposite point, but the possibility of producing and utilising actual stationary waves in such a way seems to have been reserved for the imagination of Mr. Tesla. But if this sort of thing goes on where shall we find a quiet spot for rest and meditation? To have our whole earth shaken at will seems to open up alarming possibilities! G.

Love thy Self

One must learn to love oneself—thus I teach—with a whole healthy love that one may find life with oneself endurable, and not go gadding about.

Such a gadding about baptiseth itself "love unto one's neighbour." With this word have folk lied best hitherto, and dissembled best. . .

And verily, it is no commandment for to-day and to-morrow to learn how to love oneself. It is rather the finest, cunningest, last, and most patient of acts.

For unto him who possesseth it, all that is possessed is well hidden; and of all treasure-pits one's own is digged out last.

Nietzsche.

DISCIPLESHIP

MUCH has been said and written on the Qualifications for Discipleship, as they are set down in Eastern Scriptures; they are laid down therein as the ideal according to which the aspirant should try to shape his life, and are intended to help a candidate for discipleship by pointing to the direction in which he should turn his efforts. Among the eastern peoples, Hindus and Buddhists, to whom they were given, they have always been so regarded, and men have taken them as guides in self-culture, as pupils may strive to copy, to the best of their ability, the perfect statue set up in the midst of the class for study. As these qualifications have become known in the western world through theosophical literature, they have been used in a somewhat different spirit, as a basis for the criticism of others rather than as rules for self-education. Frederic Denison Maurice spoke once of people who "used the bread of life as stones to cast at their enemies," and the spirit which thus uses information is not uncommon among us. It may be open to question whether Those, who have spread through the world much information that once was kept secret, may not occasionally have felt a twinge of doubt as to the wisdom of pouring forth teaching liable to so much misuse.

Our great Teacher, H. P. Blavatsky, has suffered much at the hands of those who use the qualifications for discipleship as missiles for attack, instead of as buoys to mark out the channel. It has been asked—as in the *Vâhan* last year—why a person who smoked, who lost her temper, who was lacking in self-control, should have been a disciple, while—this was not said but implied—many eminently respectable people, with all the family virtues, who never outrage conventionalities, and are models of deportment, are not considered worthy of that title. It may not be useless to try to solve the puzzle.

Those who have read carefully the unpublished letters from Those whom we call the Masters must have been sometimes

struck with surprise over the opinions therein expressed, so different is Their envisagement of people and things from the current appreciations in the world. They look at many things that to us seem important with utter indifference, and lay stress on matters that we overlook. So surprising are sometimes the judgments passed that they teach the readers a great lesson of caution in the formation of opinions about others, and make one realise the wisdom of the Teacher who said: "Judge not, that ye be not judged." A judgment which has not before it all the facts, which knows nothing of the causes from which actions spring, which regards superficial appearances and not underlying motives, is a judgment which is worthless, and, in the eyes of Those who judge with knowledge, condemns the judge rather than the victim. Eminently is this true as regards the judgments passed on H. P. Blavatsky, and it may be worth while to consider what is connoted by the words "disciple" and "initiate," and why she should have held the position of a disciple and an initiate, despite the criticisms showered upon her.

Let us define our terms. A "disciple" is the name given, in the occult schools, to those who, being on the probationary path, are recognised by some Master as attached to Himself. The term asserts a fact, not a particular moral stage, and does not carry with it a necessary implication of the highest moral elevation. This comes out strongly in the traditional story of Jesus and His disciples; they quarrelled with each other about precedence, they ran away when their Master was attacked, one of them denied Him with oaths, and later on showed much duplicity. The truth is that discipleship implies a past tie between Master and disciple, and a Master may recognise that tie, growing out of past relationship, with one who has still much to achieve; the disciple may have many and serious faults of character, may by no means—though his face be turned to the Light—have exhausted all the heavy karma of the past, may be facing many a difficulty, fighting on many a battlefield with the legions of the past against him. The word "disciple" does not necessarily imply initiation, nor saintship; it only asserts a position and a tie—that the person is on the probationary path, and is recognised by a Master as His.

Among the people who occupy that position in the world to-day are many types. For those who are perplexed regarding them it is well that the law should be recalled, that a man is what he desires and thinks, not what he does. What he desires and thinks shapes his future; what he does is the outcome of his past. Actions are the least important part of a man's life, from the occult standpoint—a hard doctrine to many, but true. Certainly there is a karma connected with action; the past evil desire and thought, which are made manifest in an evil act in the present, have had their evil fruit in the shaping of tendencies and character, and the act itself is expiated in the suffering and disrepute it entails; the remaining karma of the action grows out of its effect on others, and this reacts later in unfavourable circumstance. Action, in the wide sense of the term, is composed of desire, thought and activity; the desire generates thought; the thought generates activity; the activity does not generate directly but only indirectly. Hence the man's desires and thoughts are the most vital elements in the formation of the judgment passed on the man. What he desires, what he thinks, that he IS; what he does, that he WAS. It follows that a man with past heavy karma may, if he become a disciple, expedite the manifestation of that karma, and its fruitage in the outer world may be of actions that do not bring him credit in the eyes of his world. From the occult standpoint such a man is to be helped to the utmost, so that he may be able to pass through the awful strain, the bearing of which successfully means triumph, the succumbing to which means failure.

Moreover, in passing right judgments on actions, not only must we know the actor's past, in which the roots of the actions are struck, but we must know the immediate past, that which immediately preceded the action. Sometimes a wrong action is done, but it has been preceded by a desperate struggle, in which every ounce of strength has been put forth in resistance, and only after complete exhaustion has the action supervened. From outside we see only the failure, not the struggle. But the struggler has profited by the efforts that preceded the failure; he is the stronger, the nobler, the better, and has developed the forces which will enable him to overcome the difficulty when it

next presents itself, perchance even without a struggle. In the eyes of Those who see the whole, and not only a fragment, that man condemned by his fellows as fallen has really risen, for he has won as the fruit of his combat the strength which assures him of victory.

This disciple stands on the probationary path; he is a candidate for initiation. He comes under conditions different from those that surround men in the outer world; he is recognised as pledged to the service of the Light, and hence is also recognised as an opponent of the powers of Darkness. His joys will be keener, his sufferings sharper, than those experienced without. He has called down the fire from heaven; well for him if he shrink not from its scorching. And well too for him, if, like the Red Indian at the torture-stake, he can face an unsympathetic world with a serene face, however sharply the fire may burn.

What of the famous qualifications for initiation which he must now seek to make his own? They are not asked for in perfection, but some possession of them there must be ere the portal may swing open to admit him. In the judgment passed on him, which opens or bars the gateway, the whole man is taken into account. With some, so greatly are other qualities developed, that but a small modicum of those specially demanded weighs down the scale. With others, more average in general type, high development of these is demanded. It is, so to speak, a general stature that is expected, and the stature is made up in many ways. A candidate may be of great intelligence, of splendid courage, of rare self-sacrifice, of spotless purity, and bringing such dower with him may lack somewhat in the special qualifications. Something of them, indeed, he must have. If he have no sense of the difference between the real and unreal; if he be passionately addicted to the joys of the world; if he have no control over tongue or thought, no endurance, no faith, no liberality, no wish for freedom, he could not enter. The completion of the qualities may be left for the other side, if the beginnings are seen; but the initiate must fill up the full tale, and the more there is lacking the more will there be to be done.

It is not well to minimise the urgency of the demand, for these qualities must be reached some time, and far better now

than later. Every weakness that remains in the initiated disciple, who has entered the path, affords a point of vantage to the Dark Powers, who are ever seeking for crevices in the armour of the champions of the Light. No earnestness is too great in urging the uninitiated disciple to acquire these qualities; no effort is too great on his part to compass their achieving. For there is something of pathos in the case of a hero-soul, who has "taken the kingdom of heaven by violence," and has to pause to give a lifetime to the building up of the lesser perfections which in the past he neglected to acquire.

Though the mills of God grind slowly,
Yet they grind exceeding small;
Though He stands and waits with patience,
With exactness grinds He all.

The lofty initiate who has left some minor parts of human perfection unbuilded must be born into the world of men to lead a life in which these also shall be perfected. And if any chance to meet such a one in the flesh he would do wisely to learn from his best rather than to use his worst as excuse for his own shortcomings, making it a justification for his own faults that he shares them with an initiate.

Pre-eminently is this true of the criticisms levelled against H. P. Blavatsky. "She smoked." But smoking is not the sin against the Holy Ghost. The use of it to depreciate a great teacher is a far worse crime than smoking, which, at the worst, is only a habit disagreeable to a small minority.

"She had a bad temper." So have a good many of her critics, without a thousandth part of the excuse she well might have pleaded. Few could bear for a week the strain under which she lived year after year, with the dark forces storming round her, striving to break her down, because the breaking down meant a check to the great spiritual movement which she led. In the position she was bidden to hold, the nervous strain and tension were so great, the cruel shafts of criticism and unkindness were rendered so stinging by the subtle craft of the Brothers of the Shadow, that she judged it better at times to relieve the body by an explosion, and to let the jangled nerves express themselves in irritability, than to hold the body in strict subjection and let it break under the strain. At all hazards she

had to live, with strained nerves and failing brain, till the hour struck for her release. It is ill done to criticise such a one, who suffered that we might profit.

"She lacked self-control." Outside sometimes, for the reasons above given, but never inside. Never was she shaken within, however stormy without. It may be said that such statement will be used as an excuse for ill-temper in ordinary people. Let them stand where she stood, *i.e.*, become extraordinary people, and then they may fairly claim the same excuse.

H. P. Blavatsky was one of those who are so great, so priceless, that their qualities outweigh a thousandfold the temporary imperfections of their nature. Her dauntless courage, her heroic fortitude, her endurance in bearing physical and mental pain, her measureless devotion to the Master whom she served—these splendid qualities, united to great psychic capacities, and the strong body with nerves of steel that she laid on the altar of sacrifice, made all else as dust in the balance. Well might her Master joy in such a warrior, even if not free from every imperfection. But where a person has no heroism, little devotion, and but small tendency to self-sacrifice, a strong manifestation of the special qualifications may well be demanded to counterbalance the deficiencies. Man worships the sun as a luminary, and not for his spots. In the sunlight of H. P. Blavatsky's heroic figure, the spots are not the things that catch the eye of wisdom. But these spots do not raise to her level those who are nearly all spots with little gleams of light. It is ill done in these days of small virtues and small vices to criticise harshly the few great ones who may come into our world.

Often, with S. Catherine of Siena, have I felt that intense love for some one even but a little higher than ourselves is one of the best methods for training ourselves into that lofty love of the Supreme Self which burns up all imperfections as with fire. Hero-worship may have its dangers, but they are less perilous, less obstructive of the spiritual life, than the cold criticism of the self-righteous, directed constantly to depreciation of others. And still I hold with Bruno, the hero-worshipper, that it is better to try greatly and fail, than not to try at all.

ANNIE BESANT.

THE TRUE INWARDNESS OF REINCARNATION

To arrive at the true inwardness of reincarnation—if such a consummation be possible at our present stage of knowledge—involves a more than cursory examination of the basal assumptions of Theosophy. We must go where only thought can take us, and study the direct arising of mankind in God; for we can know nothing of the subject and centre of the reincarnating process, man, without a preliminary reference to the Superman whence he came forth. Let us then get firmly down on the bed-rock.

There is One Universal Monad for the system to which we belong, of Whom, and to Whom, and through Whom are all things and beings which form the content of that system. One Self, many manifestations; One Monad, innumerable personæ, aspects, expressions—each outwelling, as it were, from the One Centre; held in manifestation by the One Will; indrawn after a determined cycle, and retained as eternal elements of experience in the One Consciousness.

If we get back to ultimates, the One Reincarnating Centre in the Universe is the Logos of that Universe, and to understand the sense in which He reincarnates is to get a clearer conception of our own reincarnation; for "as above, so below." It is, then, most important to inquire at the outset as to the way in which we may regard the Logos as the One Typical Reincarnating Centre of a world and a world-system. We will suggest the points very briefly at the outset, and will afterwards endeavour to develop them at length.

We have specially to note, in answer to the question how does the One Ego in the Universe reincarnate, that, although in a sense incarnate in all His manifestations, He cannot be said to *re*-incarnate in any one of them, as the term is strictly under-

stood. His activity in the Universe is not that of a process of going and coming; of alternation first in this form and then in that, as a man exchanges one suit of clothes for another at will. The sartorial illustration which we meet *ad nauseam* in Theosophic text-books is useless as an illustration of the real method of reincarnation, even in its exoteric presentation; for the truth seems to be that it is not the man who gets out of his clothes, but the clothes which fall off from the man. The main principle to be enunciated in this paper is that change, rebirth, metempsychosis, is always on the part of the form, rather than on the part of the life. The process is better described by the term "metensomatosis," or change of body, since process—an idea involving change—is the property of the form side of things, and may not with strictness be applied to the Monad, whether universal or individual. We speak of the Self as entering the area of Evolution, or Becoming, for the sake of a definite gain to himself in wisdom and experience. But this idea involves metaphysical difficulties, since nothing can be added to the Divine, nor can any multiplication of experience in the lower worlds make the Spirit *more* than it is in essential nature.

A more consistent view would be that the Self does not evolve, being essentially beyond Saṁsâra and the age-long march of experience in time. He enters that plane, and shares that experience, it is true, *not for what evolution can bring to Him, but because His essence is that He shall be self-reproductive.* In other words, the fact that He *is*, implies that He shall reproduce Himself in and by means of form.

But if the idea of self-reproduction leads, in its turn, to metaphysical difficulties as to how from the One can come many ones, each co-equal and co-existent, we may perhaps more accurately employ the term self-expression. The activity of the Logos—and, by analogy, of the monad—is above all things a creative activity, and what can He create but His own self-expressions? Can He, indeed, think into existence any self-expression that is less in content than the Thinker? Is there lessness and moreness with God? There are, then, no manifestations of the One in which the Whole is not present for thought, though hidden under the mâyâvic veil of the time-plane.

The old conception of self-utterance lightens the mystery somewhat. Self-utterance, however, is not strictly evolution, in the sense of increase, or moreness, either by development from within, or by addition from without. Just as a thought is not added to, or multiplied, by taking flesh in word, so the One remains in essence unchanged, whether expressed or unexpressed. That He clothes Himself in utterance is but another way of affirming that one aspect of His nature is to be creatively active, and we may fill volumes without advancing one step beyond this fundamental affirmation. And as He is creatively active, ever prompted to self-expression, so the individual monad is creatively active, and from the same reason, or non-reason. Our philosophy stops here.

God, the changeless and all-perfect, acts through His forms or manifestations on the lower planes; and He is His manifestations only in the sense in which a man is his thought, yet, at the same time, anterior to and independent of it. So the passing of a form affects no whit the continuous play of the One Life upon a world from which He never for a moment withdraws. "When Thou takest away Thy breath they die," says the Psalmist, in forgetfulness of the fact that the breath is never taken away, though it may become indrawn. When that happens a form is said to perish. As a matter of fact, it is only removed to a deeper level of the Universe. *Shape* dissipates; *form* is indrawn; for it is as permanent as its antithesis, life. What takes place at so-called death is the removal of a manifestation from the spatial to the (relatively) non-spatial; but there is no cessation and recommencement of the One Continuous Life. We cannot, therefore, strictly speak of the *reincarnation* of That which has never ceased, and will never cease to vitalise the worlds which are the offspring of Its Heart.

Now look at the question from the point of view of the forms. May we say that the *manifestations* of the One, Continuous, Incarnating Centre reincarnate? We have to walk very warily here, for if reincarnation be true at all, it is only of the forms that it is true. And yet what do we mean by the reincarnation of a form? Do we affirm unchanged persistence, sameness, for each form that makes a periodic return to the external levels of the

Universe? Is the soul a kind of jack-in-the-box, pressed down by the lid of matter, only to spring up when the lid is removed, and again to retire to his box on the further closing of the lid—the same jack, the same box, at the mercy of the closer, and his pleasure in the closing? Or is it on reincarnation the same jack in a new box?

Whatever the facts of the matter may be, I greatly doubt if we can find in Nature an analogy of the principle we seek. The forms that perished yesterday do not return to-day. Nature is too exuberantly creative to repeat her experiences, or reduplicate her material. She is new from moment to moment. Even myself of last night is not the precise expression of the self of the present moment. I die daily, nay momentarily, and my death is a passing on, never to return. Wise, truly, is the Buddhist Scripture that says:

"Just as a chariot-wheel in rolling, rolls only at one point of the tire, and in resting, rests only at one point; in exactly the same way the life of a living being lasts only for the period of one thought. As it has been said:

"'The being of a past moment of thought has lived, but does not live, nor will it live.

"'The being of a future moment of thought will live, but has not lived, nor does it live.

"'The being of the present moment of thought does live, but has not lived, nor will it live.'"

Forms, indeed, can no more be said to reincarnate, in the strict sense of the word, than can the life of which they are the expression. Because both form and life are in essence indestructible, it does not follow that there is one and the same form for a series of reincarnations. In the latter part of our study we shall endeavour to distinguish that element of form which is permanent and continuous, the subtle nucleus of a cycle of forms, from the elements which are seemingly transitory because they undergo transmutation.

Perhaps the most baffling of Nature's paradoxes is that of the imperishable in the fleeting, the eternal in the temporal. The mind seeks to hold the fleeting during a momentary analysis, and behold, it is gone; there is, indeed, no mental certainty that it

ever has been. It seeks, on the other hand, a principle of permanence, to find that it can know the permanent only through the fleeting, the thing that is through that which is not. Then, changing the mental standpoint, the results of the search become changed. The fleeting is seen to have within it that which preserves an imperishable identity throughout an innumerable series of transformations. Strictly, the fleeting is not, and the permanent alone is. We cannot put our finger upon a single element in nature which is fleeting *per se;* each element in a form is in itself an imperishable Cosmos of order and stability, possessing a distinguishing self-hood which is its own to the end of the chapter. Such is our great dilemma. We think to find and capture the fleeting, and behold it is found to be the permanent; we grasp the permanent only to discover a further and wider exemplification of the fleeting. Such are some of the initial difficulties which beset the searcher into the true inwardness of reincarnation—difficulties which demand for their conquest a mind of no ordinary subtlety, and of unclouded clearness of perception.

One thing, however, must be borne in mind, that where there is manifestation there is relativity. No element within the zone of the Manifest is permanent or impermanent, *per se,* but is only so in relation to the plane either above or below the order of manifestation to which it belongs. But for practical purposes, and from the standpoint of the widest limit of the Relative our thought can reach, let us fix our stable, permanent Centre in the Monad, universal or particular. Let it represent for us the highest element of permanence of which we can conceive. Let everything that falls within the range of its specific manifestations be regarded as the fleeting, in the sense of becoming subject to transmutation, growth, development, or some other form of change. We shall then have a definite principle on which to proceed.

Now the shining of the One Self is, as I have emphasised, a continuous activity on all the planes at once. It is not a process of alternate going in and coming out. So, too, with the Self in man. He is practically identical with the One Self; and the memory which links his passing states into coherent unity is the

storehouse of that Self's experience. These elements—the Self and His experience—do not come and go; they always are, they always will be. They animate forms, now on this plane, now on that, and remain unchanged throughout all the bodies changing. The breaking up of a form affects them not, save to increase the perfection of their self-expression by the addition of that form's experience. The full volume of the Self is ever seeking expression through the ceaseless flux of momentary states or personæ, like a spring whose source is one and unchanged, but whose waters are new from moment to moment. If then, the "me" perishes in regard to its present state with every moment that gives it birth, I grieve not; my passage through time is the making room for a fuller upwelling of the continuous Self, Who never repeats His aspects because each is multiplied from Himself eternally.

If then the Self does not reincarnate because it is continuous, and if its manifestations do not reincarnate because they belong to the ever-onward, never-returning stream of time, what is the philosophic basis of our belief? To answer this satisfactorily a little careful thinking is necessary on lines at first sight somewhat foreign to the subject under consideration. To sketch, even roughly, the noble conception of metensomatosis, some attention must be given to the nature of the human Monad, for he is the root and centre of the whole idea. And it is more convenient for the present line of treatment to view the Monad as one, without distinction between manifest and unmanifest. Our enquiry will be two-fold:

i. What the Monad is.

ii. The method by which he becomes what he is.

To answer the question, what is the Monad, we must go back again to our bed-rock. The Universal Monad, we are told, is a Trinity of Will, Wisdom, and Activity; and when Will passes into willing, Activity into action, Wisdom into conscious knowing, the mystery arises which we call the outbirth of the Monads. Let us endeavour to think of the matter without recourse to materialistic symbols, which cannot go far towards the representation of what must be in essence a mental and spiritual process. We will think of the Universal Monad as getting His object-

world, without which He could not be a Self, a Knower, by the pure expression of His essential being. He wills; He knows; He acts. To use the language of psychology, the "I" objectivises itself in the "Me."

Humanity is the objective case of the great Substantive of the Universe, His thought of Himself as Other, the outer expression of all that is implied in His being a Self, a Centre of Will and Consciousness. By will and thought, and the energy acting in and sustaining that which is willed and thought, the Universe is projected upon the screen of time and space. We cannot form the most glimmering conception of this transcendent mystery save by taking the always dangerous course of arguing from the particular to the universal. Let us descend for the moment to the concrete and watch a faint reflection of the mystic process within our own consciousness.

We know that our total experience as entities capable of awareness is duplex; *i.e.*, the Self—the name given to the sum-total of conscious experience—is partly knower and partly known, partly subject and partly object, having within it two clearly discriminated aspects which are sometimes called the "I" or pure Ego, and the "me" or empirical Ego. The most common pronouncement of consciousness is that these two are identical; that to be a Self, a unit of will, thought, and activity, is to be possessed of these two aspects in more or less equal degree.

"In the widest possible sense," says Professor James, "man's 'me' is the sum-total of all that he can call his." His material, social, and spiritual "me's" carry him, in a sort of hierarchical ladder, from the lowest bodily, to the innermost ultimate rung of the conscious states with which he unceasingly identifies himself. These conscious states follow each other in unbroken continuity, and each appropriates, by memory, the same past "me"; but the human knower can know only a few at a time. Yet unless he knows himself in his states, his "me's," he knows himself not at all, for the knower, to be a knower, must have something to know. The "I" or pure Ego, is that which at any given moment is conscious; the "me" is one of the things of which it is conscious.

Now in thinking of the human Monad, and the Universe of

which he forms a part, we are thinking of the "me's," or conscious states of the Universal Knower. The Universe is the limiting area which the Logos lays down, or marks out for his own self-expression. Universal Consciousness can become Universal *Self*-Consciousness only by this preliminary focussing of Consciousness into a specific area. So the innumerable Centres in the Being of the Supreme lay aside for a time their glory, that they may gain definite self-expression within a prescribed field of manifestation. Their method is what Goethe would term, as applied to morals, *Entsagung*—Renunciation, the acceptance of a limit for purposes of ultimately wider self-realisation. I am speaking under difficulties, having to employ terms of time in relation to that which comprises at once both time and timelessness; the Logos from His own standpoint being out of what to us is successiveness, and yet sharing the time-state which His own will has imposed. If our intuition can rise to the conception of a state in which the sum total of time-changes are comprised in *one moment of unity* we may keep our heads above water.

Now, this mystic *Entsagung* of the Universal Monad may be faintly reflected on the concrete plane in the methods by which the human "I" knows itself in the "me." These methods are inhibitory; *i.e.*, out of a possible object-world of indefinite extent we focus attention on a limited section only. We throw out, neglect, the greater bulk of vibrations that impinge upon us in all directions, for the sake of a clear representation in consciousness of some of the facts that are existing, and existing only for consciousness, and which cannot so exist, save as they are recognised in succession. The secret of self-consciousness is that its content shall be brought at every conscious moment to a definite focus; and though, of course, the width of the focus will be coincident with the extent of the consciousness, yet in all conditions involving a "self," the principle of convergence to a centre is present to a greater or smaller degree.

The focus of the consciousness of that aspect of the Logos to which we are related is the solar system, the full content of which is comprised by Him in one act of attention. He knows that by means of voluntarily inhibiting the vibrations of the myriad other worlds which are conceivably open to His gaze, did He will to

concern Himself therewith. But the inhibition, or concentration upon a specific area within the indefinite possibilities of knowledge is the method which gives birth to the outer Universe. When *Entsagung*—a most profound conception—comes into play, there is outwardness, there is differentiation, there is the seeming forthcoming into matter of the multiplex object-world—the great "me" of the Universal "I." But the idea can only be dimly sensed; words dwarf it. It is the Passion of God, the Calvary of Creation, the laying down of the Divine Life, not only to endow a Universe with being, but also that God may have clear self-expression. This principle of inhibition involves, of necessity, an approach to the time-element, but the Logos in Creation is stooping to the time-element; it is part of the great *Entsagung*.

We have now a fair working idea of the nature of the Monad and of the rationale of his outbirth from God. He is, as we have said, the Logos thinking Himself, or an aspect of Himself, into objective manifestation on or by means of what we call the planes of the Universe. As the contents of the human mind are a unity in multiplicity, making in their sum-total the expression of that mind itself, so the Monads composing the human race are the content of one mind, seemingly differentiated by the imposition of the principle of limit. That principle which gave them birth as objective expressions of the One, gave them also the sense of seeming separateness. A limit implies a "this" and a "that"; a "this" that is not "that," a "that" which is not some other. Differentiation is therefore a necessity of *Entsagung*, but it involves no destruction of the ultimate unity.

Our second point brings us a step nearer the true inwardness of reincarnation, and proceeds in logical sequence from the first. Following on a statement of the nature of the Monad, comes a consideration of the method by which he *becomes* what he *is*.

Now the "me" of the Universal "I" becomes in its turn the "I" of a particular series of "me's," because "as above, so below." Let us keep firmly before us the axiom with which we started, *viz.*, that as the Logos works in His manifestations as a whole, so the individual Monad works in the series of manifestations by which he obtains individual self-realisation. The principle of *Entsagung*, or limit, is also the method of the Monad

throughout his entire life-cycle. He too acts through his manifestations, his "me's," as the Logos acts through him.

Now, as we all know, the whole mystery of reincarnation hinges, not upon the Monad, for he does not reincarnate, but upon his manifestations, and the fruitage they bring to their parent source. The point of this article is that the *fruitage alone, stored in an appropriate vehicle, is the reincarnating principle in man.* But before we come to the discussion of this somewhat subtle point, it is imperative to watch carefully the Monad getting his manifestations, his "me's" or object-side. We shall have to discover their relation to himself, whether a relation of identity, or what not. But principally we must examine the part *Entsagung* has to play in the whole microcosmic scheme.

The Monad is the one centre of the human cycle, continuously active during the entire length of the life of a universe. He is essentially out of time and space, and is, in his true being, the perfect reflection of the Logos by Whom he was thought-generated. That thought became an *eikon* or image of the Divine Thinker, and the starting-point of further images in a self-reproductive series, which, as far as I can see, can have no limit, save in the setting in of a Planetary Pralaya. For each image has its fruitage; it is in itself a miniature monad to the image to be born from itself, until the thinking, willing, knowing activity of the monad is quieted in the unknown rest of the Great Withdrawal.

Professor Royce once illustrated this, or a similar point, by a quaint illustration. There is, he says, an advertisement of a patent medicine consisting of a man holding in his hand a bottle of that medicine, on which is a label containing a duplication of the same figure—the man with the bottle, the bottle with the label. That second label will of course contain the man with the bottle, the bottle with the label in a series of self-reproductive pictures which literally can have no end for thought, though of course they would quickly have an end for space and matter. No human eye could detect their endless reduplication, but for thought they would, they must be present.

The illustration is grotesque, but it may serve as a faint analogy of the manner in which the Original Eikon produces, or

reproduces, its age-long series of eikones of all ranks and degrees, in each of which He is compelled by the laws of *Entsagung* to become self-limited. Speaking for the moment from the point of view of the Monad on his own plane, these images will be the *simultaneous* product of his continuous activity on all the planes of the Universe. The images on the labels do not appear in succession, but are generated with the generation of the original picture. This is of course from the standpoint of the original man with the bottle. To an observer whose limited eye-sight demanded a slow deciphering of the images one by one, they might appear to arise in succession—an illusion which the conclusions of thought would at once dispel.

But our analogy must not of course be pressed too far. We have used it mainly to show the relationship between the Original Eikon, or Monad, and the personalities, or eikones, in which he is successively, yet simultaneously, mirrored, the mirrors of a lower rank being ultimately exchanged for those of a higher. St. Paul expresses the teaching in a phrase. "As we have borne the *eikon* or image of the earthy"—that is, the astral *eikon* made of the "dust" of Eden, "so shall we bear the *eikon* of the heavenly." Here the term "bear" seems also to suggest that the limitations of the image are imposed upon the Monad who has reflected himself therein; in other words, that the process has two elements,—the action of the Monad on the image, and the reflex action of the image upon the Monad—a somewhat important point. Is the relationship one of identity? Identity in the sense in which a man is identical with his mind, and the mind with its content, but an identity which must yet allow for the notion of transcendence, for, as in the relationship between the Logos and His Eikon, the "Father is greater than I"; the Monad is Lord even of his highest expressions.

But in case our imagery may be taken for statement of literal fact—and there are minds who appear incapable of appreciating either the dangers or the uses of a figure—let us put this great principle of reflection in another way. In what other terms may we express the reflection of the Eikon in the eikones? What is a reflection? Mrs. Besant's definition can hardly be improved upon.

"Speaking generally, the term reflection is used when a force manifested on a higher plane shows itself again on a lower plane, and is conditioned by a grosser kind of matter in that lower manifestation, so that some of the effective energy of the force is lost, and it shows itself in a feebler form." (*Study in Consciousness*, p. 60.)

This statement appears to lend some support to a theory of value to myself, *viz.*, that the activity of the personality on the lower planes is but the echo—so to speak—of the activity of the Monad in his own realm. He, the thinking, willing, knowing, acting centre of consciousness whose home and birth-place is the plane we vaguely term Anupâdaka, sets up, by reason of the exercise of his essential attributes, corresponding centres of activity on the planes below him (if I may be pardoned for the use of a misleading preposition)—centres which, though weakened in force by their transmission through denser matter, are yet of sufficient intensity to constitute independent units of consciousness, functioning through independent vehicles of matter.

Thus the activity of the Monad on his own plane is the initial impulse of a long series of simultaneous activities on the lower levels of the Universe, there being no plane on which the Monad is not consciously functioning, although his vehicles may be incapable of an interchange of experience with their fellows below and above. In other words, while the Monad has the free range of all the planes, he cannot inform his physical brain of what he is doing on the astral, or his mental brain of what he is doing on the buddhic, for the reason that at present the unification of the respective centres has not yet taken place. The centres are available for his own use, but they are not yet attuned the one to the other, so that between each plane there is literally a great gulf fixed—a gulf which the progress of evolution of the respective sheaths is rapidly bridging over. This theory removes the difficulty of gaps in the consciousness of the Monad by providing for his simultaneous consciousness on all the planes, instead of showing him to be awake on the highest and lowest, and more or less asleep on the planes that intervene.

CHARLOTTE E. WOODS.

(TO BE CONCLUDED)

ESPERANTO

Of the many attempts made in modern times to create an artificial language, none has had the support which seems to have been accorded to Esperanto.

That there is need for a simple, auxiliary medium of communication, which could be universally used, few will deny. To some extent the rapid and almost universal spread of English has promised to fulfil this need; but English is the native language of certain particular nations, and, apart from the difficulties of mastering its intricacies and irregularities, there must needs be a measure of prejudice on the part of other peoples against adopting the language of any one nation as a standard universal tongue.

Among the ends to be accomplished by the adoption of such a language would be convenience in travel, a ready access to the literature of all nations, a uniform medium for the activities of commerce, science, and religion, a standard of expression in international treaties. The literature of the world would be greatly enriched by the translation into such a language of published works, and the people of a nation would only need to learn this language in order to have access to all foreign literature. Interpreters would no longer be needed for foreign travel or lectures, nor translators for foreign correspondence; and international congresses of all kinds could transact their business with ease and dispatch. Statesmen would find it an invaluable aid, not only in the preparation of treaties, but in all international relations. Nothing makes so potently and widely for unity as some bond which by its nature is universally acceptable, and a common tie in a form which concerns the various peoples so vitally as a uniform tongue, would go far towards bringing about the amity and unity of nations of which so many minds have dreamed. It would tend to unify ideals, aims, and education,

and would form a practical basis for bringing the potential fact of universal brotherhood into the state of actual realisation. Those movements, therefore, tending to promote the ideas of universal brotherhood and universal peace, would find a useful ally in a common mode of speech.

Count Leo Tolstoy writes: "I have often thought that there is no more Christian science than the study of languages, that study which permits of our communicating and allying ourselves with an incalculable number of our fellow men, and I have often remarked how people bear themselves as enemies to one another, solely because they have no means of communication. The study of Esperanto, then, and its diffusion, is assuredly a Christian labour, which hastens the coming of the kingdom of God, the main —I should say, the only—aim of life."

Some such consideration prompted the inventor of Esperanto, Dr. Louis Zamenhof, to appreciate the importance to humanity of a language which could be unconditionally accepted by everyone and so be the common property of the whole world. He felt that the diversity of tongues was almost the sole cause operating against the friendships of nations, and from an early age he set before himself the task of working out the problem of creating an easily mastered, universal language. In 1887 he published his completed work, and in spite of the downfall of Volapük, which had made its appearance about that time, his language gradually made its way, until now it is claimed that there is not a country in which there are not some Esperantists.

It has received the support of many distinguished names, and Esperantist clubs or societies are to be found almost everywhere. Books for the study of Esperanto are printed in more than twenty languages, and as many journals are published in the new idiom, at least one of them of a strictly scientific nature. The peace movement has adopted it as the definite medium of international communication, and its official organ, the *Espero Pacafista*, is published in Esperanto. Already many works have been rendered into this language, among them Molière's *L'Avare*, Dickens' *Christmas Carol*, the *Æneid*, *Vicar of Wakefield*, the *Prayer Book* and *Hamlet*. It is taught in some commercial schools, and is receiving consideration in others of different

curriculum. It is used to provide reading for the blind, a system of shorthand has been fitted to it, and it is fast coming into use as a medium for international telegraphic communications. At a recent congress of Esperantists at Boulogne, it was found that the delegates were able to communicate with each other with ease, one of those present stating that "for oratory, for poetry, for disputation, for music, for merriment, for flirtation, Esperanto was put to proof, and found not to be wanting." The activities of the congress included speeches in Esperanto by representatives of twenty-two different nations, a theatrical performance in which the characters were enacted by persons of seven nationalities, and a religious service which was celebrated partly in the new tongue.

One of the notable results of the Congress was a compliment paid to Dr. Zamenhof by the French Government, and a reception tendered him by the City of Paris.

It is claimed for Esperanto that it can be learned at home, by persons having had only a common school education, in two or three months; that many gain a fair command of the language in less time, and that it is ten to twenty times easier to acquire than any other language. A tiny "key" has been prepared in many languages, costing a halfpenny, and containing the elements of the language and a vocabulary, and it is claimed that a letter written in Esperanto can be sent to a person absolutely ignorant of the language, and if accompanied by this little key, the sender may feel assured that the recipient will be able to understand it with little difficulty. We read in this booklet that it is not the aim of Esperanto to displace existing idioms, but to be a second language for all; that the Esperanto grammar can be learned in an hour, and that there are no exceptions, irregularities or bulky dictionaries, but only a number of root-words, three-fourths of which are already known to every man of medium education.

In making the language Dr. Zamenhof really invented nothing, but used the material already in existence. He eliminated all that was accidental in the various national tongues and kept that which was common to them all. Some of the words which he adopted may be found in at least seven different languages. In others he has drawn on so universally known a

tongue as Latin. Words already international have been retained with such alterations as are made necessary to meet the uniformity of phonetic spelling and vowel endings.

To quote from the literature of the subject.

There are about two thousand root-words in the language; this small number, together with the international words already mentioned, is amply sufficient, owing to the use of appropriate prefixes and suffixes, to express every shade of thought or action, without in any way burdening the memory.

For example, should you ever know the word for ox, bovo, then you also know cow, bovino; calf, bovido; herd, bovaro, bovinaro; heifer, bovineto; sire, bovpatro; herdsman, bovisto or bovaristo; to herd, bovarigi; to herd (feed), bovpaŝti; bull, bovviro; dam, bovpatrino; beef, bovaĵo, bovviando; beeves, bovoj; steer, boveto; bullock, bovetviro.

The prefix "mal" is also a good example of the way in which simplicity has been attained. It expresses the opposite of the meaning of the word to which it is attached. Thus: bona, good, malbona, bad; beni, to bless, malbeni, to curse; amiko, friend, malamiko, enemy.

With regard to the verb, the most difficult part of all natural languages, twelve endings (terminations) suffice to express every form of mood or tense, and, of course, there are no exceptions. The pronunciation is perfectly simple, being phonetic throughout—one letter, one sound; all difficult consonantal sounds are eliminated, and the vowels reduced to five, any possible variation in the sounds of these vowels being prevented by having the tonic accent always on the penultimate syllable.

Finally, all nouns end, in the singular, in "o," the adjectives in "a," and the derived adverbs in "e." Thus the most important words in a sentence can be picked out at a glance.

Esperanto is very harmonious, most flexible, exceedingly copious.

Synopsis of the Grammar

The Alphabet

is the same as the English, except that q, w, x, and y are discarded, and ĉ, ĝ, ĥ, ĵ, ŝ, and ŭ are added.

Pronunciation—Phonetic and Euphonious

Each letter has invariably the same sound, and is pronounced as in English, with the following exceptions:

The Consonants

c like ts in bits.
g like g in Gog (always hard).
j like y in young.
s like s in system (never like z).
ĥ like ch in loch (guttural, very rare).
ĉ like ch in church.
ĝ like g in gem.
ĵ like s in pleasure.
ŝ like sh in she.

The Vowels are sounded as heard in the following sentence:

Pa made me show Loo
a e i o u

The double letters are pronounced as follows:

ruin my toy may now
uj aj oj ej aŭ

Grammatical Terminations

I final, denotes the infinitive. Ami, to love.
AS denotes present tense. Mi amas, I love.
IS ,, past tense. Vi amis, you loved.
OS ,, future tense. Ili amos, they will love.
US ,, conditional. Li amus, he should love.
U ,, imperative. Amu, love; li amu, let him love.
ANTA ,, present participle (active). Amanta, loving.
INTA ,, past participle (active). Aminta, having loved.
ONTA ,, future participle (active). Amonta, about to love.
ATA ,, present participle (passive). Amata, being loved.
ITA ,, past participle (passive). Amita, having been loved.
OTA ,, future participle (passive). Amota, about to be loved.
O ,, noun. Patro, father.
A ,, adjective. Patra, paternal.
E ,, adverb. Patre, paternally.
J ,, plural. Bonaj patroj, good fathers.
N ,, accusative (objective) case, and the direction towards

which one goes. Mi trovis la libron, I found the book. Ŝi iras Londonon, she goes to London.

In order to avoid burdening the memory the language is built up from about 2,000 root-words, just as from such a word as *clean*, we take *cleanliness*, *cleanly*, and so on, and by the addition of the following prefixes and affixes a whole vocabulary can be constructed.

ad—denotes the continuation of an action: instrui, to instruct; instruado, instruction.

aĵ—denotes something made from, or having the equality of what is mentioned: mola, soft; molaĵo, a soft thing.

an—denotes a member, inhabitant, or partisan: vilaĝo, a village; vilaĝano, a villager.

ar—denotes a collection of the thing mentioned: arbo, a tree; arbaro, a forest.

bo—denotes a relative by marriage: patro, father; bopatro, father-in-law.

dis—denotes a separation and dissemination: ĵeti, to throw; disĵeti, to throw about.

ebl—denotes possibility: kredi, to believe; kredebla, credible.

ec—denotes an abstract quality: bela, beautiful; beleco, beauty.

edz—denotes a married person: doktoro, doctor; doktoredzino, doctor's wife.

eg—denotes enlargement or intensity of degree: bruo, a noise; bruego, a tumult.

ej—denotes the place specially used for any purpose: preĝi, to pray; preĝejo, church.

ek—denotes an action which begins or is of short duration: ridi, to laugh; ekridi, to burst out laughing.

em—denotes propensity or disposition: kredi, to believe; kredema, credulous.

er—denotes one object of a collection: mono, money; monero, a coin.

estr—denotes a chief, leader, or ruler: ŝipo, ship; ŝipestro, captain.

et—denotes diminution of degree: ridi, to laugh; rideti, to smile.

ge—denotes persons of both sexes taken together: patro, father; gepatroj, parents.

id—denotes a child or descendant, or the young of: kato, cat; katido, kitten: bovo, ox; bovido, calf.

ig—denotes the causing anything to be (in a certain state): morti, to die; mortigi, to kill.

iĝ—denotes the action of becoming, turning to: ruĝa, red; ruĝiĝi, to blush.

il—denotes the instrument by which something is done: tranĉi, to cut; tranĉilo, a knife.

in—denotes the feminine gender: patro, father; patrino, mother.

ind—denotes worthiness: kredi, to believe; kredinda, worthy belief.

ing—denotes a holder, that into which one object is appropriately put: cigaro, cigar; cigaringo, a cigar-holder.

ist—denotes a person following a given means of livelihood: drogo, a drug; drogisto, a druggist.

mal—denotes the opposite of any idea: amiko, friend; malamiko, enemy.

moŝto—a general title of politeness: reĝo, king; lia reĝa moŝto, his majesty, his royal highness.

re—corresponds to the English re=again, back: koni, to know; rekoni, to recognise.

uj—denotes that which contains: inko, ink; inkujo, an inkstand.

ul—denotes one remarkable for a given quality: timo, fear; timulo, a coward.

The cardinal numbers never change their forms. They are:

1	unu	5	kvin	9	nau
2	du	6	ses	10	dek
3	tri	7	sep	100	cent
4	kvar	8	ok	1000	mil

The tens and hundreds are formed by simple junction of the numerals:

533—kvincent tridek tri.

Ordinals are formed by adding the adjectival "a" to the cardinals: una, first; dua, second; tria, third.

Multiples are formed by "obl": kvarobla, four-fold; dekobla, tenfold.

Fractionals by "on": duono, a half; tri kvaronoj, three-quarters.

By adding "op" collective numerals are formed: okope, by eights; dekduope, by dozens.

To form distributives one uses the preposition "po": po ses, at the rate of six; po naŭdek, at the rate of ninety. Firstly, secondly, thirdly, are rendered by the adverbial form of the cardinals: unue, due, trie, etc.

There is no indefinite and only one definite article (la) for all genders, numbers and cases.

Prepositions govern the objective cases.

The personal pronouns are:

Mi, I; ci, thou; li, he; ŝi, she; ĝi, it; ni, we; vi, you; ili, they; si, him-, her-, it-, one-self, themselves; oni, one.

The personal pronouns in the objective case also take the accustative "n," and by adding the adjectival "a," they are turned into possessive pronouns, changing the rules for adjectives. Mia, my, mine; via, your, yours; ŝia, her, hers; ĝia, its; min, me.

The method of forming words is illustrated as follows: with the root-word "viv":

Vivo, life;
Viva, alive;
Vive, in a lively fashion;
Vivebla, possible to live;
Vivigi, to make alive;
Vivulo, a living person;
Vivema, disposed to live;
Postivivi, to survive; etc.

In this way, with other suffixes and prefixes, about fifty words can be formed, from this root.

It will be readily seen how small a vocabulary will serve in forming words according to this method of word-building, and when we realise that it has been said that the Old Testament contains only about 500 root-words and their derivatives, we can form some idea of how much can be accomplished with the 2,000 root-words of Esperanto.

It would seem a little unfortunate that the author did not discard the diacritical marks, along with the many other unnecessary linguistic incumbrances, and we feel that the tendency in usage will be to supply its place by h, and thus conform to present English methods; *e.g.*, shi instead of ŝi, etc. It is also unfortunate that he did not adopt the j in its present English signification instead of the ĝ and allow the y as we use it to do the duty of the j. It is not improbable that usage will also regulate this, and employ either y for the plural or i, as we have seen done already.

I will now quote the closing lines of an excellent paper entitled "Esperanto: the Proposed Universal Language," by Prof. Schinz of Bryn Mawr, which appeared in *The Atlantic Monthly* for January, 1906, from which has been gleaned much that is written above:

Take a penny dictionary in your pocket, and you are provided to get along with Esperanto. Even without the dictionary, and only with the few words of Esperanto quoted here, plus what everybody knows of his own native tongue, you will almost be able to understand a text in the new language. Try:

La internacia linguo Esperanto estas facile lernebla, eĉ de la personoj nemulte instruitaj. Unu horo sufiĉas ĝenerale por lerni la tutan gramatikon, kelkaj tagoj por legi, kelkaj semajnoj por skribi. Esperanto estas efektive tre simpla, fleksebla, bonsona kaj vere internacia per siaj elementoj. Kun malgranda kvanto da radikoj oni povas fari tre grandan nombron da vortoj dank al la praktika sistemo de prefiksoj kaj sufiksoj. Tiu ĉi linguo ne havas la intercon malfortigi la linguon naturan de ia popolo. Ĝi devos servi por la rilatoj internaciaj kaj por tiuj verkoj kiuj interesas la tutan mondon. Esperanto helpos la sciencojn, la komercon, kaj la vojaĝojn.

Translation

The international language Esperanto is easily learnable, even by (of) people not-much educated. One hour suffices generally to (for) learn the whole grammar, some (French "quelques") days to read, some weeks to write. Esperanto is actually very simple, flexible, well-sounding, and very international by its elements. With (a) small (not large) quantity of radicals, one can make (a) very great number of words, thanks to the practical system of prefixes and suffixes. This language has not the intention to weaken the natural language of any people. It must serve for the international relations, and for all the works which interest the whole world. Esperanto helps the sciences, commerce, and journeys.

The writer is not an Esperantist; he does not speak the new idiom; he never tried to. But having heard of it, he decided to write to M. de Beaufront. Soon he received a little book, *Langue Internationale Esperanto*, and one Sunday afternoon (for play, not for work), at about three o'clock, he began to study. At four o'clock he could read without too much trouble. In the evening, after his

supper, he wrote M. de Beaufront a letter of thanks in Esperanto. He feels perfectly sure that anybody could do as well. Perhaps much better.

Note.—The address of the British branch of Esperanto is as follows: 13, Arundel Street, London, W.C.; American branch, P.O. Box 21, Boulevard Station, Boston, Mass.

One can also order the books for the study of Esperanto, by addressing "Esperanto," *Review of Reviews* Office, 14, Norfolk Street, Strand, London. Orders will be sent post free on receipt of the prices of the volumes: *viz.*, Complete Textbook of Esperanto, by J. O'Connor, 1*s.* 8*d.* English-Esperanto and Esperanto-English Dictionaries, 2*s.* 8*d.*

A. P. WARRINGTON.

MATTER, PLANES AND STATES OF CONSCIOUSNESS

Translated from the French by B. K.

(CONCLUDED FROM p. 355)

HERE then we have those great divisions which we call planes in Theosophy, defined in respect of their two individual characteristics—*viz.*, their state as matter, and their state as energy. As the basis of each plane we conceive on the one hand a certain form or typical state of matter—that is to say, the atomic element of the plane; and on the other hand, a definite specialisation of the cosmic energy in virtue of which that form exists, and whence are further derived all the phenomenal manifestations proper to the plane in question. The symbolic representation which we have given of this conception brings out clearly first of all the dependence of the state matter upon the state energy, the former existing only in virtue of the latter.

In this we are in agreement with the conceptions of modern physics, more especially with those developed by Dr. Lebon in

his book entitled *The Evolution of Matter*. The same symbolism has enabled us to represent the sequence of the successive states according to which the whole chain of manifestation unrolls itself from plane to plane. We have seen how the process which, starting from the unmanifested, causes the successive appearance of the typical form of each plane, finds its representation in the generation by the point of what may be called the three states of dimensions manifested to our consciousness: to wit, the straight line, the plane and the parallelopipedon, or more generally, the line, the surface and the solid. At the root of this genesis, we find one and the same substratum, the point, and one and the same kind of motion, vibratory motion in a straight line. When this motion carries with it the point, the straight line appears; when it carries with it the plane, the solid appears. It is thus that all things proceed from the initial duality, the first stage of differentiation characterised by Puruṣha and Mûlaprakṛiti; and it is thus again that each atomic form contains in itself all the atomic forms of the higher planes.

How can the inverse process—that which culminates in the dissociation of a state of matter—be defined by means of the same procedure? It can be conceived of in two ways: first, by the cessation, pure and simple, of the motion generative of that state; in that case we have a life coming to an end, the death of a state of matter. In this case, as also in the following one, the illustration of the luminous circle will perhaps be more concrete and more suggestive. The circle produced by the rotation of a piece of incandescent carbon is an object of perception, a material form which will disappear if the circular motion is interrupted; there will then remain nothing but the luminous point alone.

But another cause, diametrically opposite to the foregoing—an increase of velocity—may lead to the same result. The piece of charcoal has been supposed to be attached to a thread, which is the material radius of the circle it describes. By the very fact of its rotation it exerts upon this thread a force—the centrifugal force—which increases in proportion to the square of the velocity. Resistance being naturally limited a moment will come, if the velocity continues to increase, when the thread will break; the

circle will then cease to exist; and we have the case of a material form which will disappear by dissociation.

This can be regarded as quite general. As a matter of fact, every permanent form, such as an atomic form or structure, is the result of an equilibrium between two opposed actions: the centripetal attraction and the centrifugal force, determined by the condition of velocity. If the magnitude of the velocity, modified by an external cause, ceases to be in relation with the conditions of dynamic equilibrium, then, when the latter gives way, the form vanishes.

The simplest example of this fact is found in the change of state by which physical matter appears as solid, liquid, or gaseous. In the first state, the centripetal force has the upper hand; the molecules cohere. But if by supplying heat to the body we increase the rapidity of the molecular vibrations, the centrifugal force will increase, and a point will be reached where its action will balance that of the centripetal attraction, and then the matter will pass into the state of liquid. A fresh addition of heat, by making the centrifugal action definitely predominant, may cause the liquid to pass into the gaseous condition. Chemical dissociation is an example of an analogous case. Finally, recent discoveries in physics have brought to light cases of even more profound dissociation than these, as a result of which ponderable matter, the very atom itself, seems to evaporate and vanish away.

This leads us to complete, by the addition of a new and very important conception, the views set forth in what precedes. We have granted that every material form was the resultant—or, if one prefers, the envelope—of a vibratory motion, having for its substratum a form still, but a form lower from the point of view of matter—a form that is atomic in relation to the former. Hitherto we have not assigned to this motion any limit of velocity, thus assuming tacitly that the relation between the generating motion and the form generated was entirely dependent on the notion of position or amplitude governed by a certain directing law, and in no way upon the notion of velocity or vibratory frequence.

We must now render more precise the course of the pheno-

menon by conceiving that—according to the experimental facts cited above—*a given form cannot exist beyond a certain velocity of the atom whose vibration generates it.* If this velocity is exceeded, the first form gives place to another, less material form, in the relative sense we have ascribed to that term. Moreover, the necessity for a lower limit of velocity follows immediately; this limit corresponding to the appearance of the next succeeding degree in the scale of increasing materiality. Our law as first stated must therefore be completed as follows: *Every form or state of matter corresponds to a definite scale of vibratory velocity outside the limits of which it completely ceases to exist.*

This consideration is extremely important, for it gives the reason why a given state of matter can only effectively *respond* to a definite series of vibrations. To respond, means in the first place, to transmit the vibration; in the second, to be modified more or less profoundly—or, as we may also say, to be affected—but not destroyed by it. The phenomenon is the following: there being given a vibratory condition localised in space, that constitutes a form—whether form of an object or phenomenal form, matters little. On the one hand, a vibration transmitted by the surrounding medium reaches this form, and tends consequently to modify its actual state of vibration; then, if the rhythm of the external vibration falls numerically within the scale of frequencies proper to the form under consideration, there will be, on the part of that form, a response, that is to say it will be affected in its actual condition, more or less modified by the new state of vibration imposed upon it, while still continuing to subsist.

If, on the contrary, the external rhythm is incompatible with its actual state, two different cases may present themselves: either the internal motion will in no way be modified by the external action (and this is the most general case, that in which for the matter in question this external vibration does not exist—any more than sound waves exist for the eye) or again, on the other hand, the surrounding impulse will impose its rhythm on the matter in question, whether or no, and under those conditions the matter will be dissociated. Such is, briefly stated, the course of the phenomenon; there would be very much more to

say upon the subject, but it is time that we should pass from states of matter to states of consciousness.

I have defined a state of consciousness as being the One Consciousness conditioned by a state of matter. Its limitations, such as the faculty of perceiving life, will thus be those of the matter in question in respect of surrounding vibrations. Hence it follows that there will exist, for every state of consciousness, a gamut of perceptions connected in parallel with the gamut of vibrations capable of affecting the corresponding state of matter. This absolutely rigorous parallelism ought to validate the application to the present case of the method of symbolical representation by means of which we previously endeavoured to give an account of the differentiation process of energy-matter. Since the four geometrical entities, point, line, plane and volume—were capable of serving as symbols for the same number of states of energy-matter, there is no reason why they cannot play the same part in respect to the allied limitations of consciousness-life; this, however, requires a more precise justification.

Let me recall two of the conclusions of our preliminary study, *viz.*, first that which appears as life in relation to certain possibilities is at the same time consciousness in relation to a lower state of life; secondly, each state of consciousness finds in a lower state, which is life-matter in relation to it, its basis of manifestation.

In the present case the consciousness-aspect corresponds to the vibratory motion, the life-aspect to the form manifested: straight line, plane, solid, taken in the static condition. Each of these forms is, on the other hand, the substratum of a vibratory motion; it constitutes therefore the basis of manifestation of a state of consciousness. But the result of this manifestation expresses itself in its turn by a form of life: the motion of the point generates the straight line; that of the straight line generates the plane, etc. Hence it follows that each form appears under a dual aspect, according as it is considered as the substratum or as the resultant of a state of vibration. The former aspect belongs to the objective order—it is the straight line *seen* as an existent form; the second to the subjective—it is the straight line *conceived* of as the vibratory motion of the point.

The manifested straight line will be Life in relation to the consciousness which seeks to express itself by means thereof, that is, in relation to the motion which takes the straight line as substratum. It will be Consciousness in relation to the point which, in vibrating, permits it to manifest itself.

These schematic analogies, simple as they are, none the less permit us to bring out prominently several interesting points. First there is the generation of the successive forms of the life by the effort of consciousness seeking to express itself through them. Behind the vibration we conceive as the moving cause a will seeking to reveal itself as conscious, and this will builds up the form adequate to each state of consciousness. The process advances from the simple to the complex—from the point, symbol of potential life, to the three-dimensional solid, the complete expression of the manifested life, passing through the two intermediate forms, the line and the plane.

From the point of view of the form-aspect, the process is an ascending one; from the point to the solid, life accumulates; each fresh dimension marks a progress in manifestation. On the other hand, the consciousness-aspect diminishes; by its successive specialisations, consciousness restricts more and more its potentialities. Thus, the vibration of the point can radiate out in every direction; it fills the three dimensions of space. When the vibration having for its substratum the straight line takes place, now no longer in relation to a centre, but in relation to an axis, its field of expansions becomes reduced from three to two dimensions; finally, with the plane, one dimension only remains. *Thus, the dimensionality of consciousness varies inversely as the dimensionality of the form.*

This concerns the potential limitations proper to each state of consciousness, taken in itself; but when this state of consciousness expresses itself through a particular form, chosen among the totality of forms of the same order and considered apart, then it suffers, in addition to the preceding, all the limitations proper to that form. It is the limitation of the point-vibration constrained to take place along *one* fixed straight line; it is the line-vibration constrained to take place in *one* fixed plane. Then the individual appears, the " I," manifested through

a state of consciousness and a form adequate to that state, and doubly limited in such wise, on the one hand in consequence of the general conditions which characterise that state, and, on the other, by those which specially belong to the form under consideration.

Such a form is what we call a *body* and our graphic process will find its last application in the schematic representation of the *ensemble* constituted by the various bodies of man. The solid will correspond to the physical body, the form of greatest materiality, the only one which impresses a state of consciousness conditioned by physical matter. But the solid contains in itself the plane, the vibration of which constitutes its subjective being (as opposed to the objective form, which is the *static* solid) and consequently also the straight line, the subjective aspect of the plane, and the point, the subjective aspect of the line. These forms will correspond to as many bodies, *viz.*: the plane to the astral body, the straight line to the mental body, the point, symbol of unity, to the buddhic body. We have no further dimensions wherewith to press the correspondence further; and I must also repeat here the observation already made above to the effect that these correspondences are purely symbolical.

Now it is perfectly obvious that a state of consciousness conditioned by the vibration of a form must be powerless to perceive that form. For that form lies outside its field of perception because it is *within* it; and this is true *à fortiori* for the whole series of more subtle forms whence that is derived, and which it contains, as the solid contains the plane, the line and the point.

When applied to our geometrical conventions, this absolute principle will translate itself as follows: the state of consciousness symbolised by the straight line does not perceive the point; the lower state symbolised by the plane perceives neither the straight line nor the point, and the lowest state, symbolised by the solid, perceives neither the plane, nor the line, nor the point.

According as the Self identifies itself with this or the other state of consciousness, it shares its limitations; the field of its perceptions will thus be the more restricted in proportion as the form conditioning the state of consciousness becomes itself more gross. But how will the Self pass from this state of conscious-

ness to another? Here we can only proceed by induction, generalising a little the sense of the preceding data.

Granting that the identification of the Self with a given state of consciousness can be conceived of as being the fact of its sharing in the vibratory motion which characterises this state, it follows that the Self will realise its freedom from this state by withdrawing itself from this motion, by escaping, so to say, from the vortex which hides from it the things of another world. It is thus that, by ceasing to follow the motion of the plane, he becomes able to perceive the plane, and so on further. Each motion that he abandons unveils to him a new world and each new world *reveals to him a new dimension.* This follows from what has been said above as to the increasing limitations of consciousness. Indeed we have seen that the number of dimensions open to consciousness varies inversely as the number of dimensions of the form which conditions it.

I shall not push further the search after the teachings which this method of symbolic representation may be made to yield; indeed, it has fulfilled its task, since it has enabled us to translate or rediscover the leading points of the theosophical teaching upon matter, planes, states of consciousness, and the various bodies. It may still, however, be asked what is the purpose of an exposition such as has just been presented, and if it was really useful to compress within such a dry and arid representation as that adopted, a series of data which could equally well have been expounded in a much less abstract fashion and without all the wearisome repetitions which this method rendered obligatory, without on that account adding anything to their charm.

Well, it is precisely in these very repetitions that our thesis finds its *raison d'être,* for they testify to the absolute unity of the plan of manifestation, under whatever angle we may view it. We have seen the process unfold itself with perfect uniformity: whether concerned with matter, energy, life or consciousness; and, if we have been able to bring out clearly this uniformity, it is thanks to this representation of the forms which, adapting itself indifferently to these diverse aspects, has enabled us thus to realise their synthesis, under an abstract form, it is true, but still under a very simple one.

This synthesis, in its turn, will allow us to approach more closely to two absolutely fundamental notions, those indicated in Hindu philosophy by the terms Tanmâtra and Tattva. I say that our synthesis will allow us to approach them, because I do not believe that it is possible to form a precise idea of them so long as one has not recognised the complete unity which rules all forms and all phases of manifestation. Indeed, whether we are concerned with states of matter or states of consciousness, with the nature of a perception or with the sense which manifests it, with the forms of energy of modern times or with the ancient elements (ether, air, etc.), everywhere we meet again and again the Tattvas and the Tanmâtras; and this characteristic of universality does not fail to cause some perturbation in the western mind habituated to classifications and distinctions between the natures of phenomena.

In any case Mrs. Besant gives, in her *Study of Consciousness*, a synthetic definition, and I reproduce the passage where this definition appears:

"*Formation of the Atoms.*—The Third Logos divides matter into atoms, and this operation comprises:

"1. The fixing of the limit within which the ensouling life—the Life of the Logos within the atom—shall vibrate; this limiting and fixing of the wave-length of the vibration is technically called *the divine measure* (Tanmâtra); this gives to the atoms of a plane their distinctive peculiarity.

"2. The Logos marks out, according to this divine measure, the lines which determine the shape of the atom, the fundamental axes of growth, the angular relation of these, which determines the form, being that of the corresponding kosmic atom; the nearest analogy to these are the axes of crystals. These are collectively a Tattva."

Let us hold to these definitions; and, as we have attempted to give a general scheme of manifestation, let us see whether the two ideas just mentioned find their place in it.

How did we conceive of the creation of a form? By the vibration of another form. But this vibration cannot be any vibration taken at random; it must of necessity obey some guiding law. For instance, the straight line taken as the moving

something, can vibrate in an absolutely arbitrary manner, variable from moment to moment, without any fixed determination. That, however, will not generate a form; in order for a form to appear and to persist the vibration must remain uniform; it must therefore be determined by a law which, by limiting the vibratory possibilities, makes the manifestation possible. This law is the Tanmâtra. Thus, to generate the plane, we were obliged to impose upon the straight line the obligation of vibrating in a fixed direction; this obligation is the Tanmâtra belonging to that form of manifestation which we have called the plane. An analogous limitation imposed upon the vibratory possibilities of the plane will cause it to generate the parallelopipedon. The Tanmâtra is thus a limitation, but a limitation inherent in the very possibility of the form; it is this limitation which constitutes the very creative act itself. We should remark further that every manifested form contains, in addition to its own proper limitations, all those of the preceding forms, since it proceeds itself from them.

The law once established, its expression manifests itself, as we have just seen, by a *direction* imposed upon the genesis of the form; it is according to this direction that the form takes birth and developes itself; that is the Tattva. In our system it would be represented by the axis, or more exactly by the *totality of the axes* which govern the development of the form; for, in reality, a form placed at any stage in the scale of manifestation proceeds not only from the vibration which makes it manifest, but also from *all the vibrations* by which the forms antecedent to it have come to birth. This characteristic is common both to the Tanmâtra and the Tattva. Thus it is that Mrs. Besant says that "the magnetic field of each atom is composed of all the Tanmâtras and Tattvas lying above it." The meaning of this phrase, somewhat difficult to grasp at first sight, becomes at once clear if we refer it to the foregoing conceptions.

To sum up; the Tanmâtra is the basis of all definite manifestation, the act by which, among all the chaotic possibilities of the universe as yet unmanifested, certain among these possibilities are isolated from the rest and brought into manifestation. The Tanmâtra of a form includes in itself all the future qualities

which can appear in the course of evolution, *exactly as the definition of a mathematical entity includes in itself all the properties inherent in that entity.* Every thing, whatever be its nature, proceeds therefore from a Tanmâtra belonging to it, and from the series of Tanmâtras belonging to the antecedent forms.

The Tanmâtra, being an abstract notion, is not susceptible of being schematically represented; the primary possibility of this kind makes its appearance with the Tattva, the expression of the guiding law. For the four stages which we have represented by the point, the straight line, the plane and the parallelopipedon, the corresponding Tattvas will be represented by a point, an axis, two mutually perpendicular axes, three mutually perpendicular axes.

HADRIEN.

"SEX AND CHARACTER"[1]

AN APPRECIATION

THIS book is one of those heroic failures which men honour as the herald of supreme achievement. Both its strength and its weakness are indicated in the preface to the first German edition, a masterly summing up of the whole work only to be appreciated by those who have given to it that studious consideration which its author justly claims for it.

As a contribution to psychology it would perhaps be difficult to over-estimate the practical value of the preparatory or biological part of the treatise, which deals with "sexual complexity" on the principle of "transitional, or intermediate, sex forms"; for the right use of this principle would go far towards solving some of the gravest educational, social and political problems of the day.

On the other hand, the principal or philosophical part of the work, brilliantly accurate as is its presentment of existing phases of sexual evolution, in its conclusion does no more than reiterate

[1] By Dr. Otto Weininger.

those current conceptions of the Buddha and the Christ which dominate the ideals of mankind.

But, as the Introduction tersely puts it: "our conceptions stand between us and reality"; and so little have these ideals been able to satisfy man's craving for perfection that he is beginning to suspect his need of a new and truer conception of the very Teachers whose message he has thought he at least rightly understood, however faulty his demonstration of that understanding.

Dr. Weininger unconsciously reveals his own limitations in the attitude he assumes towards his subject. (Paragraphs 5 and 11 of Preface.) Wisdom and resentment exclude each other. We cannot understand that which we despise, any more than we can despise that which we understand. And, with all his scientific and philosophic gifts, this writer has missed the mark he strenuously and nobly aimed at, *viz.*, the solution of "the problem of woman, and of women's rights . . . in relation to an interpretation of the cosmos." Within his range he sees too clearly not to be aware that the objective world of woman is but a picture to the senses of the female element within himself which must be redeemed before the truth of humanity can be realised; but the vision of how this can be done is blurred for him by the racial inheritance of condemnation of sex.

"A house divided against itself cannot stand," and for a man to put himself in antagonism to the "female" of his own nature is as suicidal as the corresponding action in a woman who, in accepting the "male" suggestion of "guilt" and "blame" in relation to sex, yields herself a victim to the disastrous consequences of hysteria.

Repulsion is as great a bondage as attraction. The man who despises and rejects the woman-element of his consciousness is as much attached to it as he who idealises and exalts it.

Nor is indifference much better than these extremes, since the philosophic calm on which we pride ourselves is generally due either to the inertia of unawakened, or of exhausted, passion, or to the violent repression which results in partial atrophy of the emotional centres.

But although this attachment by repulsion has deprived the

author of that inspiration which might have placed him among the great teachers of men, he has nevertheless rendered signal service to the world by recording with scrupulous fidelity the results of his "introspective analysis." Perhaps in the whole history of mankind no such indictment has ever been brought against woman. It is magnificent in its truth to fact. No one who enjoys the "male" privilege of discrimination would wish to deny, or even to question, its accuracy. But, as its author himself reminds us: "Comprehension of the universe is self-creative; it cannot arise, although the empirical knowledge of every age expects it, as a synthesis of however great a sum of empirical knowledge." Truth to fact does not yet include truth to reality, and, to know the truth of woman, man needs to carry his introspection far beyond the race-experience stored in his subjective mind, and reach that innermost, "self-creative" realm of consciousness which is neither "male" nor "female."

As it is, the uncomprehended woman in this man has killed him. The tragic ending of his life and work was the revenge of the force against which he had set himself,—that elemental force which destroys alike the man who yields to it and the man who resists it, and which must continue to destroy until, by the intolerable anguish it inflicts, it has urged man on to the fulfilment of his destiny as the Son of God to whom is given "all power in heaven and on earth."

For the clue to the labyrinthine mystery of sex is to be found in those ideas of "Immaculate Conception" and "Virgin Birth" which have always haunted the religious consciousness of mankind, and are revealed in their full significance in the story of the nativity of Jesus Christ.

Investigation into the bisexuality of life in the unit (which is the physical adumbration of these ideas) leads Dr. Weininger to the logical conclusion that the evolution of man must eliminate sex as it is now understood, and transform woman into something quite other than she at present appears to be; but in his further research into the psychical correspondences of sexual phenomena he misses the clue which would have led him safely through all its bewildering complexities, and, in spite of his carefully established principle of "intermediate sex forms," shows a persistent

tendency throughout the greater part of his work to treat of actual woman as if she were that impossible thing "the absolute female."

At the end of Chapter I. he says: "Living beings cannot be described bluntly as of one sex or the other. The real world from the point of view of sex may be regarded as swaying between two points, no actual individual being at either point, but somewhere between the two. The task of science is to define the position of any individual between these two points." Again, Chapter II., page 23: "As a result of these long inductions and deductions we may rest assured that all the cells possess a definite primary sexual determinant which must not be assumed to be alike or nearly alike throughout the same body. Every cell, every cell-complex, and every organ have their distinctive indices on the scale between thelyplasm and arrhenoplasm. For the exact definition of the sex, an estimation of the indices over the whole body would be necessary."

And yet when he proceeds to deal with the psychical development of sex he so continually speaks of the complex individual woman as if she conformed solely to the type "female," that it would seem as if the antagonism to his subliminal self resulting from his realisation of the phenomenal world as the projection of his own consciousness had biassed all objective observation, and re-acted fatally upon his introspective analysis.

Some such confusion was inevitable from the "heresy of separateness" in his relation to his subject. For want of knowledge he could not harmonise the "male" and "female" elements of himself, and this interior discord stopped his inward ears to the truth of either.

None the less the thoughtful reader may find this book an illuminating guide to the "comprehension of the universe" if he will take it as a study in individual consciousness; and in that case it will matter little whether his, or her, sexual complexity be represented by

$$\mathrm{M}\begin{cases}\frac{3}{4}\mathrm{M}\\ \text{and}\\ \frac{1}{4}\mathrm{W}\end{cases} \qquad \text{or} \qquad \mathrm{W}\begin{cases}\frac{1}{4}\mathrm{M}\\ \text{and}\\ \frac{3}{4}\mathrm{W}.\end{cases}$$

For, keeping well in mind the author's typical definitions of

M and W, we find on going through the 280 pages devoted to the characteristics of W,—the M of us meanwhile pleading guilty to every count in the long charge against her,—that "she" is nothing more, nor less, than the subjective, subconscious and passional side of the human soul, while "he" is the objective, rational intelligence; a pair whom God has indeed joined together, since, physiologically, the "male" of our dual constitution is the cerebro-spinal system, while the "female" is the sympathetic.

Looked at in this way, Dr. Weininger's conclusion that man is responsible for all the sinfulness of woman receives startling confirmation from the known results of the psychic law of auto-suggestion; and the parallel between each feature in his presentment of "woman" and the now well-attested characteristics of the subliminal self is remarkable enough of itself to have suggested to him the esoteric solution of his problem.

So long as the rational "male" of our consciousness is ignorant enough to impregnate the subconscious passional nature with ideas of "guilt," "shame," and "defect," so long must "she" continue to reproduce the exact image and likeness of those destructive suggestions in terms of ignorant emotions which must manifest soon or late in the body as disease and death. For the "female," as the sympathetic or involuntary system in the human organism, is the builder of the body, and her building is the outward and visible sign of the inspiration she receives from the voluntary consciousness.

In this respect each unenlightened soul bears the whole burden of the primal curse which gave to the thinking "male" the "sweat of the brow," and to the instinctive "female" the bondage of subjection to his rule. Only as "he" evolves from the darkness of elementary intelligence into the light of the truth concerning his inseparable partner, and frees her from her slavery, will "she" be able to reveal herself as the motive power by which alone he can attain to his full inheritance as a spiritual or God-like being.

The doom of the unregenerate "female" is involuntary, automatic obedience to the commands of the "male." "Thy desire shall be to thy husband and he shall rule over thee." But

the sorrow "she" bears as the fruit of "his" wrong-thinking reacts upon "him" as a goad urging "him" on to find the truth; and never will "she" rest from what her latest critic condemns as "her inveterate match-making" until that innate instinct for unity has resulted in the fulfilment of the promise of the true and perfect man.

When Dr. Weininger says: "Woman is the evil influence in man's life." . . . "Woman is nothing but man's expression and projection of his own sexuality"; he is merely repeating the world-worn error of the Early Christian ascetics who, in identifying the woman with the Phallus-Serpent, forgot that in her lay dormant the very power by which it should be conquered.

As humanity evolves from its ignorance concerning the body, and physical death is seen to be but the symbol of a psychical transmutation which alone stands between man and his birthright to the spiritual or God-like consciousness, the "male" intelligence perceives that the divine seed of this new being has lain hidden from the beginning of all creation in the depths of the "female" or desire-nature; and "he" can then so effectually impress this true perception upon "her," that all the passional forces of the soul turn from the old illusion of satisfaction in the serpent-world of the senses, and become absorbed in the realisation of that Christ-Self which is "neither Jew nor Greek, neither bond nor free, neither male nor female." Thenceforth the cry of the "woman" is to the nascent God within her: "My desire is to *Thee*, and *Thou* alone rulest over me!"

In this esoteric sense the Immaculate Conception and Virgin Birth have their place in the evolution of each soul for whom the historic Christ is the outward correspondence of an inward and individual experience which of divine necessity must include the regeneration of the body.

In the story of the Annunciation it is significant that the "male" suggestion of the Angel to the Virgin is that "she" has "found favour with God," "the Lord is with her," "the power of the Most High over-shadows her," and "the *holy* thing which is to be born shall be called the Son of God." To such a salutation what response could any heart make but "Ancilla Domini!"

The author of *Sex and Character* sees that the only real "emancipation of woman" must depend upon the Christ-Man; but he seems to have given so little thought as to how that divine birth is to come about that he accepts the rudimentary idea of the Christ as a ready-made objective saviour whose attitude towards women might be described as a kind of severe compassion for frail and inferior creatures.

And yet his study of Judaism (Chapter xiii.) as the most conspicuous expression of "femaleness" might have saved him from the worst results of his too literal "interpretation of the cosmos"; for in this he says: "The possibility of begetting Christs is the meaning of Judaism."

Has "woman" any other meaning?

"It was his victory over Judaism that made Christ greater than Buddha or Confucius." But if we consider the words of Jesus' own testimony as to his relation to Judaism we find that it was fulfilment, not destruction. "Think not that I came to destroy the law and the prophets: I came not to destroy, but to fulfil."

It did not apparently occur to Dr. Weininger to ask whether the indestructible persistence of the Jew and the woman does not lie in the fact that both are the custodians of the idea of God as Unity.

He would have taken the "sexuality" of both less seriously, and would have found a better solution for it than annihilation, if he could have recognised it as the crude symbolism of a divine truth which mankind is slowly learning to express more intelligently than in the old ideals of physical and psychical generation.

"Ordinary sexuality regards the woman only as a means of gratifying passion, or of begetting children. The higher eroticism is merciless to the woman, requiring her to be merely the vehicle of a projected personality, or the mother of psychical children."

His intellectual vigour enabled him to penetrate to the inherent falsehood of idealism as the subtlest form of self-flattery, and if his analytical faculty had been equalled by a synthetic power which could have co-ordinated the material he had

amassed, his work would have been something more than a splendid chaos.

Even so, he is in advance of his time in seeing that the exaltation of physical motherhood was humanity's attempt to establish a happy mean between the extremes of asceticism and prostitution; an evolutionary factor of immense value in refining the human intelligence in its progress upward from the animal, but as essentially inadequate to the realisation of spiritual being as is the "psychical eroticism" which replaces it at a later stage of development.

It takes the insight of genius to detect the fallacy of those ideals which the world worships in naïve unconsciousness of its idolatry; and the iconoclast must have the courage of faith,—or of despair,—to risk the danger of being overwhelmed in the ruin of the image he attacks.

Of Dr. Weininger's courage in the treatment of his subject there can be no question, and his self-inflicted death as the only logical conclusion to his "interpretation of the cosmos" was perhaps the bravest action of his life, but it was the heroism of the Nihilist.

His revolt from "woman" was in reality a protest against the necessity for existence, that intellectual "hysteria" of the "male" which bears a strange resemblance to the unforgivable sin of "blasphemy against the Holy Ghost."

For the "secret of woman" is one with the mystery of the Incarnation of the Word, and the manifestation in flesh and blood of the spiritual or God-like man can never be accomplished while the self-conscious "male" element of the human soul denies the third person of its trinity by condemning the body as "evil."

The sense of "guilt" which burdened the soul of this young German genius was inexpiable while he repeated Adam's accusation of the "woman" as the origin of his sin. Just as his blame of "her" reacted upon his self-consciousness as shame of his existence, so by forgiving "her" would he himself have entered into that state of forgiveness wherein the enlightened soul discovers that there has never been anything to forgive.

His intellectual perception that each individual is both

physically and psychically whole, and independent of external complement, was powerless to demonstrate wholeness (holiness) in his own life because his thought had never dominated and inspired the "woman" of him. He might *think* himself a God, but until his idea had become a vital conception in every "female" cell of his body, every "female" energy of his soul, he would *feel* himself a miserable sinner, and the degradation of the feeling would be exactly proportionate to the sublimity of the thought.

This "problem of woman" is indeed the problem of "original sin," the problem of matter and spirit, the problem of life itself, and the solution comes to each individual only as he evolves from the duality of the psychical consciousness into the unity of the spiritual order.

To attempt to solve it, as Dr. Weininger did, by destroying the body, is to miss the Christian revelation of the truth of "woman" as the agent of regeneration, the matrix of that new and spiritual being which shall restore the elemental form of man to the perfection of its original creation as the outward and visible sign of God's consciousness of Himself.

A. M. CURTIS.

FOR all that meets the bodily sense, I deem
Symbolical—one mighty alphabet for infant minds.

COLERIDGE.

THE moment God is shut out of any part of this universe and is confined to a circle which only touches or bisects the natural realm we have an irrational universe, and our search for truth is blocked hopelessly. No, this whole cosmic system is God's and it is all from outer rim to inner core stuff which can be transmuted into spiritual meaning.—RUFUS JONES.

THE MEANING OF THE FOOD-QUESTION

THE answers which we give ourselves in attempting to solve our problems are determined by our fundamental premises, and these, in turn, represent the degree of self-realisation which we have attained. By the time we have reached the scientific stage of growth, we discard the fanciful (yet at bottom so deep) beliefs which characterise primitive races, and come to regard ourselves as intelligent animals. What before was interpreted as evidence of an immortal soul is now treated as a matter of physiology.

In harmony with the fundamental preconception of this standpoint, that life is a property of matter, we connect food and bodily efficiency (which then includes mental efficiency) in the relation of Cause and Effect, and apply ourselves to a diligent investigation of the metabolic phenomena in the body with the view to determining the proper quality and quantity of food to ensure health and strength.

Food undoubtedly undergoes some change in the process of digestion; hence we endeavour to trace the various stages by which it is transformed into the waste products which leave the body, and to inquire into the manner in which the *energy set free* in this transformation is distributed and employed.

The italicised words are meant to draw attention to the form which the fundamental preconception of the scientific stage of growth usually assumes in physiological treatises. Vitality is simply viewed as the latent energy of matter set free, and the body is popularly likened to a boiler where food takes the place of coals.

The result is that we endeavour to establish a chemical standard of perfect diet, in which the proteids, fats, amyloids, salts and water are combined in a defined proportion. It is usually forgotten that, as this proportion is based either on the general average of public diet or on an exact determination of a

particular case, it cannot have the value of an authoritative guide in another particular case. I know people, however, whose most sacred duty seems to consist in conforming to such an empiric standard of "perfect" diet. Indeed, there are those who carry scales with them even when they are travelling, lest they should inadvertently consume more fats or salts than their table prescribes!

It goes without saying that the belief in the vitalising properties of different articles of food opens the door to an astounding variety of dietetic tables. Who has not met people who carry a special bread with them because they object to salt or yeast? But bread itself has been dubbed by some as the "staff of death"! And I myself, in working out the inferences from the physiological view of nutrition, attempted to live on raw food alone so as not to boil away its vitality. Indeed, I came to think that if I could accustom myself to eat the common grass, I might acquire that adaptability to atmospheric changes which characterises the animals, and thus cease to require either clothes or shelter. However, I realised soon enough that civilisation is not a disease, as Edward Carpenter would have us believe. I ceased to desire to return to Nature; now I demand that she should return to me!

I repeat that in so far as the materialistic view of life traces the source of phenomena to mere modes of motion or arrangements of matter, it is logically driven to seek the key to health in the quality and quantity of food. But no man can remain a materialist for ever. In due time the belief in a *post-mortem* existence begins to force itself anew on our attention. The ideal of bodily health cannot fulfil all our aspirations. Besides, conformity to a scientific table of diet is a tedious matter, and, moreover, rarely justified by the results. No wonder, then, that those who propose to chew their way to paradise awaken at last to a sense of inward shame for the care which they lavish on a body which, after all, must die sooner or later.

Now the more weary one gets of the struggle against the inevitable, the more one begins to hunger for the true bread. We cannot admit that death is the end of all. In our heart of hearts we are incorrigible optimists, and the pulling down of

one ideal is always followed by the erection of another. The purely materialistic view of life is gradually transcended by the renewed aspiration after a higher self-knowledge than self-knowledge by anatomy. The ideal is now *moral* health or perfection, and it is easy to realise its influence on our attitude towards eating.

All changes manifest slowly. At first we realise only the moral necessity of giving up those articles of food or drink which seem to deaden the voice of conscience. For conscience implies the deepest insight of which one is capable, and the realisation of this insight requires a calm, collected disposition of mind. Hence to avoid all that makes concentration difficult is now our prime concern. Thus the standard of diet remains still a matter of subjective experience; and (just as is the case with the physiological food-faddist) there is an endeavour to establish a moral standard of perfect diet on the authority of generally acknowledged distinctions between good and evil. For instance, meat diet is declared to be utterly incompatible with moral growth, because morally we may not kill.

As one who cannot bear the sight of raw flesh, and actually faints in smelling the fumes of blood, I cannot wax enthusiastic over the meat diet; but this is no reason why I should not remind those who (*à la* Mrs. Kingsford) shiver in horror at the supposed outrage against the Divine Law which is daily committed in the slaughter houses, that, after all, violent death is the natural fate of an animal. The animal does not possess spiritual aspirations —(an ideal has been declared exclusively human)—and consequently is not meant to live to old age; for the purpose of old age is to serve as a preparation for the *post-mortem* existence.

Mind always endeavours to think out its premises to their remotest inferences. The fundamental premise of the moral stage of growth clarifies itself at last in the postulate that All is Mind. But if so, why not sustain life by thinking alone? So at least I interrogated in my Christian Science days. However, a few daring experiments, at the risk of my bodily existence, convinced me that Matter was to be reckoned with.

By the way, one reason why we grow at a snail's pace is that we so seldom endeavour to put our theories into practice.

True, a conscientious consistency with the ever-changing formal conclusions of the intellect implies no end of trouble; but this should be as nothing to him who *really* yearns for redemption from the self-reproach of being a humbug.

A truly rational attitude towards the food-question presupposes the realisation of the triune nature of consciousness. All *is* Mind, not, however, as if there were no Matter at all, but in the sense that what is apprehended by the senses as Matter is in truth a particular determination of Mind. This is acknowledged already in the common view of Matter as the opposite of Mind, although the ordinary consciousness fancies it denies thereby all connection between the two.

The intellect is accustomed to view the determinations of thought as merely predicative of the qualities of things into which the postulated Matter somehow or other arranges itself. It would, therefore, seem that things are also something in themselves, having a substratum which exists independently of all that may be said of their appearance. But if, in order to realise the nature of this substratum, we must refrain from the use of thought, it seems impossible to discover what things in themselves really are. At the same time, however, it is clear that only that which is *essentially* different from Mind can be truly unknowable; but, then, this cannot be asserted of that which remains when all determinations of thought are negatived. There remains the sense of bare Being, the subject-matter of the simplest mental act.

The scientist evidently does not realise that the essence of things is unknowable only in the sense that, viewed from his standpoint, it does not admit of the use of categories which belong to the already active mind, but can be characterised only as the *pure* Being of Mind.

As the highest abstraction, pure Being is negative of all *concrete* distinctions, *i.e.*, it is as yet no-thing or the same as Nothing. But as this Nothing at the same time *is*, we must go a step further and say that the first adequate notion of what things are in themselves is that of *Becoming*. For this implies equally Being and Nothing as its moments.

Indeed, to the thinker, Life reveals itself as a concrete

determination of Becoming, which has for its two moments Mind and Matter. These must not be torn apart, but must be realised in that particular relationship which is characteristic of the nature of the Trinity. In other words, the difference between them is not a matter of outer reflection or that of Cause and Effect, but of an infinite opposition. They negate each other, but just because they are both Negations, they are at the same time identical. Life must therefore be realised as the Negation of the Negation, as the contradiction which perpetuates itself through its very solution, as the *perpetuum mobile*.

Such a view seems fantastic only to him who has not yet shaken off the original sin of the intellect, the illusion of Inertia as expressed in the so-called law of identity.

It will be easy to realise now the meaning of eating and drinking. It is simply the expression of our vital relationship with Nature. As opposed to the external world we are not immaterial, but organisms. Our bodies are Nature reduced to a moment of our subjective life which must needs partake of the nature of the universal life. But the body is at the same time also a moment of the latter; it stands not only in a vital relationship with our subjective mind, but also with the Divine Mind in its aspect as Nature. And it is the latter relationship which provokes the feeling of limitation in general, and of hunger and thirst in particular.

We do not eat in order to absorb the energy which is presumably set free from food; our life is not analogous to the flame of a lamp which needs refilling. We are not hungry out of lack, but rather out of fulness of vitality. (Is not the first symptom of sickness loss of appetite?) An analysis of hunger or of any of our so-called impassable limitations—shows that they are Negations which are already implied in the affirmation of the subject. Only that which lives feels a need, and that because it already has in itself what it seems to lack. For it is itself the Negation of the Negation.

We may compare nutrition to the dialectic of a rational process. The thinker does not derive his knowledge from dead facts, although these are indispensable, nor do we derive our vitality from dead food. The fact that a man dies if he does not

eat, only shows that the body cannot sever its relationship with inorganic Nature. Owing to the fact that the indirect assimilation of food through digestion seems to be carried on chiefly for its own sake (since chyle abounds in every organ and also is produced directly through the skin and lymphatic system), the amount of food eaten may, under certain conditions, be reduced to an almost miraculous minimum; but an atrophy of the digestive organs means death.

Lest it be pointed out that Life *is* possible without eating, as this is only confined to the physical plane, let me explain further that the nature of eating depends on the plane. Since the distinction between the Ego and Non-Ego is realised more adequately on the higher planes, the vital relationship of the subtler bodies with what there corresponds to Nature ceases entirely to be a matter of indirect assimilation. It is only in so far as the meaning of eating is confined to the process of indirect digestion that we may be said not to eat on the higher planes. If, however, we give it the connotation of a vital relationship with the Non-Ego, eating is characteristic of life on all planes.

Lest it be further inferred that the atrophy of any particular bodily function means physical death, let me draw a distinction between our vital relationship with inorganic Nature and with our own species. The former is fundamental, the latter—the sex-function—is only the need of a one-sided nature, and consequently to be transcended in time. It is only the vital relationship with the Divine Mind in its universal aspect (Nature) that must be maintained, and the sex-relationship belongs properly to the sphere of subjective mind. There are numerous people who remain healthy while being perfectly chaste.

The realisation that eating and living are not in the relation of Cause and Effect explains why the esoteric teaching does not concern itself with a standard of perfect diet. An exoteric distinction between pure and impure foods serves to remind the thinker of the fact that in so far as the subjective life is only a particular instance of the universal life, its relationship to Nature is also necessarily particularised. It would therefore be equally one-sided to infer that because Life is not sustained by the energy set free from food, we can eat everything, as to say that for the

same reason we can live without eating at all. These inferences are only the two extremes of which the truly rational attitude towards the food question is the reconciliation. That which *can* be done is so far still *to be done*, and for that very reason is *not* done as yet. Thus although it is correct to say both that we *can* eat everything and that we *can* live without eating at all, it is at the same time no less correct to assert that *now* we require a particular kind of food.

The distinction between foods has, then, a *raison d'être*—not, of course, in the sense that foods are in themselves either pure or impure, healthy or poisonous, but that our subjectivity finds its expression in particularising our vital relationship with Nature. This is forced on our attention through our taste.

Now, as the vital process is a concrete instance of Becoming, the thinking of which implies three moments (as does also the framing of any conclusion), the difference in taste falls under three heads. The taste which belongs to the organism exemplifies the vital process in the character of (*a*) a simple premise, (*b*) the opposites belonging to the second main moment of reasoning, and (*c*) a conclusion.

These distinctions are familiar to the student as the tâmasic, râjasic and sâttvic taste. On the largest scale they are characteristic of the mineral, vegetable and animal kingdoms, each of which exemplifies also *per se* the threefold subdivision. As applied to human taste, the first degree is exemplified in babies and children, who naturally like food which is easily assimilated,—milk, which is already a homogeneous animal lymph, or farinaceous substances which can be regarded as unindividualised or neutral. The second degree is characteristic of the man of action who naturally delights in contrasts. Hence his menu contains a most astounding mixture of contrary dishes, sweet and sour, hot and cool, fresh and decaying, raw and cooked. Meat diet belongs particularly to this stage, since flesh is the most individualised food-stuff and therefore eminently homogeneous with the strongly individualistic temperament of the mature man. In this respect the greater the self-centredness (in the sense of the sway of the illusion of separateness) the more individualised is the animal on which he feeds. Therefore the savage delights

in cannibalism, whilst the civilised man finds even horse-flesh too strong, giving preference to beef, pork, mutton or only fish.

The third degree of taste likes foods which, implying a completed vital process, are agreeable already in their raw state —fruits, nuts, berries. But as a conclusion shows forth the premise, so the sâttvic taste is equally partial to the food which children like.

Such are the differences of taste and corresponding foods when viewed in evolutionary succession. However, as the aim of growth is the At-one-ment—the blending of the three main moments of the Trinity into the Idea of its nature—so we may speak also of a fourth kind of taste, which is perfectly adaptable to any food that man can eat. Who comes so far, ceases to worry over the food-question, abandoning the selection of his dishes to the circumstances under which Karma places him.

The food-faddist often grumbles at his Dharma, if it disables him from conforming to his temporary table of perfect diet—ay, often places such a conformity above his duties to his brothers and the social system. The philosopher has reached that attitude towards eating to which our Blessed Lord gave utterance in the following passage:

"Therefore I say unto you, Be not anxious for your life, what ye shall eat or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment? Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they?"

FRANCIS SEDLÁK.

WHOSOEVER does not persecute them that persecute him; whosoever takes an offence in silence; he who does good because of love; he who is cheerful under his sufferings,—these are the friends of God, and of them the Scripture saith: "They shall shine forth like sun at noontide."—*Talmud.*

CONCERNING THE PLEROMA

An Essay in Gnosticism

In the whole range of Gnostic speculation no part perhaps is so fascinating or so difficult of comprehension as the conception of the Pleroma—the light-world of perfection lying within the gloom of imperfection, the operative, luminous mind of God; no part perhaps of the tireless labours of those early Christian philosophers is so well fitted to endure and stand the test of modern investigation. When the thought of the thinker shall lead him away from the universe of diversity to the recondite unity of God; when he shall essay to pierce, not with the blunted arrow of reason that must ever swerve in these aëry regions, but with the pure beam of spiritual vision, the ineffable darkness shrouding the God-head, and shall seek therein the first dim rays of the supernal light,—he shall find the way marked out for him by men long perished from this earth, by mighty minds who, perchance, still wait to bend the searchlight of their daring genius on the path of those who laboriously climb after them.

It is an old saying that "fools rush in where angels fear to tread." And this is the consciousness that now possesses me; for where others have failed, or at best spoken in riddles and enigmas, how shall I presume, or even hope, to succeed? However I am not going to fulfil the old saying *au pied de la lettre*, for I shall not "rush" in, but go very gently. For though that region is the very Treasure of Light, to my mortal eyes it is still dusk; still the dim twilight of hidden things and mysteries half revealed; still the grey hour of vision and phantasy; of silent and incommunicable dream; of ever-lessening darkness and ever-growing wonder; of ever-waning doubt and ever-waxing faith in the foreshadowed glory of the perfect day.

In this essay I have elected, perhaps somewhat arbitrarily,

to base my remarks on that scheme of the Gnosis known as "Valentinian"; for it has seemed to me that this scheme is grander in its conception and wider in its vision than any other. Nor shall I of course attempt any exhaustive treatment of this fascinating side of Gnostic speculation. Much valuable work has already been done towards elucidating the doctrine of the Pleroma, and if I can suggest new lines of thought, and perhaps throw some faint sidelight on the subject, I shall have accomplished all that I had set out to do. Indeed, I shall confine myself to that phase of the Pleroma known to Gnostics as the Ogdoad.[1]

And let us remember that, though intense concentration is necessary at all to apprehend these things, yet the right attitude of mind is one rather of vagueness than of definition. When we are the most completely puzzled and the mind has no resting-place, as it were, amid the vastness of these stupendous conceptions, then perhaps are we nearest to an understanding; when we begin to define too exactly, to analyse too nicely, then most surely we fall into error; for who can define the indefinable? who can express in mortal language that before which even the Immortals remain silent? All that we, greatest or least, can do is to symbolise; but it depends whether our symbols be those of the Mind or those of the Flesh—living images within, or dead images without—how far they shall help the light of the Gnosis to realise itself in us.

The two Church Fathers, Hippolytus and Irenæus, are well-nigh our only authorities concerning "them of Valentinus"; and their accounts suffer from being given from the view-point of the hostile critic rather than from that of the student of the Gnosis. It is also evident that neither of our two heresiologists understood the documents from which they summarised, and this fact has not in any way lessened the obscurity of the topic nor the difficulty of the subject. But of the two summaries of this and other "heresies," that given by Hippolytus is always more coherent (or shall I say, less incoherent?) and more lucid than that given by Irenæus.

[1] The Ogdoad proper is not of the Pleroma, but is the "Sophia Without." A prototype of the Ogdoad, however, can be spoken of as "within" the Pleroma.—G. R. S. M.

At the very outset we are met with a difficulty owing to the fact that the accounts of our two authorities contradict each other on a very important, nay fundamental, point; *viz.*, the unity or duality of the First Cause. Hippolytus says:[1]

". . . According to these (Valentinians), the originating cause of the universe is a Monad, unbegotten, imperishable, incomprehensible, inconceivable, productive, and a cause of the generation of all existent things. And the aforesaid Monad is styled by them Father. There is, however, discoverable among them some considerable diversity of opinion. For some of them . . . suppose that the Father is unfeminine, and unwedded, and solitary. But others, imagining it to be impossible that from a male only there could proceed a generation at all of any of those things that have been made to exist, necessarily reckon along with the Father of the universe, in order that he may be a Father, Sigē as a spouse. But as to Sigē, whether at any time she is united (to the Father) or not, this is a point which we will leave them to wrangle about among themselves. We at present, keeping to the Pythagorean principle, which is one, and unwedded, unfeminine (and) deficient in nothing, shall proceed to give an account of their doctrines, as they themselves inculcate them."

Elsewhere[2] the writer identifies the Father with Bythus, which he says these Valentinians styled the Monad.

Before considering these remarks and endeavouring to clear away some of the fog existing in the mind of our authority, let us make confusion worse confounded by glancing at Irenæus's account of these same beginnings.[3]

"They (the Valentinians) maintain, then, that in the invisible and ineffable heights above there exists a certain perfect, pre-existent Æon, whom they call Proarchē, Propatōr, and Bythus, and describe as being invisible and incomprehensible. Eternal and unbegotten, he remained throughout innumerable cycles of ages in profound serenity and quiescence. There existed along with him Ennœa, whom they also call Charis and Sigē. At last this Bythus determined to send forth from himself the beginning of all things, and deposited this production (which

[1] *Refutation of all Heresies*, VI. xxiv. [2] *Ibid.*, X. ix. [3] *Against Heresies*, I. i.

he had resolved to bring forth) in his *contemporary*[1] Sigē, even as a seed is deposited in the womb."

The confusion as to the monadity or duality of the originating Cause, so apparent in Hippolytus, is not here discernable; and this fact might lead us to suppose that the Gnosis of Valentinus was founded upon a dualistic basis; but the most casual and superficial glance at other Gnostic systems reveals the fact that they are all monadistic in structure; and though it is quite conceivable that the perennial problem of the ultimate monism or dualism of the universe exercised the minds of those days, it is to be doubted that this was the case with the Gnostics. The notion of a One God, "alone, solitary" . . . "with none to take counsel with him" . . . was a root-idea of all Christianity, whether Gnostic or Catholic. Even ordinary matter, lifeless and inert, was considered to be the "Abortion" of the Divine Mind; and though there existed the doctrine of a Demiurge senseless and blind, as opposed to the "good and all-wise Deity," he existed on a much lower level of the universe and was not inherently evil, for he receives the "Gnosis" at the hands of Sophia and ultimately ascends to a higher sphere. This conception is not, properly speaking, dualistic, in the sense of two ultimate, irreconcilable and separate principles. If then monism, or rather monadism, be at the root of these doctrines, how are we to interpret the confusion of Hippolytus and the statements of Irenæus?

It would appear that Hippolytus is correct in ascribing the origination of all things to the Monad, but incorrect in identifying the Monad with Bythus. Ennœa (Sigē or Charis) is the consort of Bythus but not of the Monad, whose very name implies solitude. It is entirely comprehensible that the successive states and stages of the Pleroma should become very confused in a mind untrained in Gnostic speculation; for the Pleroma is one, not many, and its stages of being are steps in the self-unfoldment of Universal Mind from that Unique and Discrete Cause lying behind it.

This unknown Cause is the Monad; it is the first, primæval and essential state of all-comprehensive Being, and is therefore

[1] Italics mine.

fitly spoken of as invisible and incomprehensible, eternal and unbegotten, and as "remaining throughout innumerable cycles of ages in profound serenity and quiescence." Irenæus, however, uses these terms of that which he calls Proarchē, Propatōr and Bythus; for he makes no mention of the Monad by that name. But these epithets are applicable only to that original, primæval Cause which is not Bythus but the Monad.

May it not be, however, that Proarchē, Propatōr and Bythus, though so understood by Irenæus, are *not* interchangeable terms? To the present writer it would appear that Bythus, with his consort Ennœa, represents the second, or dyadic, stage of Divine Being, whereas Proarchē and Propatōr are names for that incomprehensible and monadic state of All-Consciousness, unmanifest even to thought, and lying far beyond the uttermost borders of the Mind, the ineffable Cause of Mind—That wherein Self and Not-Self cease to exist as separate poles, Duality being synthesised in a vaster Unity; That from whose depths both Conceiver and Conception spring; That from the midnight gloom of whose Immensity, when the cycle of Time proceeds from Everlastingness, emerge alike Creator and Creation, again to cease, when the last hour shall have sounded and the echo thereof shall sink into the measureless Silences of Eternal Night.

To This, the whole Pleroma is said to occupy the position of Revealer and again of Mirror. Or, in other words, the Divine Mind is the ideal manifestation of the Ineffable.

Concerning this epiphany the Gnostics said[1]:

"When first the unoriginated, inconceivable Father, who is without material substance, and is neither male nor female, willed to bring forth that which is ineffable in Him, and to endow with form that which is invisible, He opened His mouth, and sent forth the Word similar to Himself, who, standing near, shewed Him what He Himself was, inasmuch as He had been manifested in the form of that which was invisible."

And again we read in the Akhmīm Codex[2]:

"He thinketh His Image alone and beholdeth it in the Water of Pure Light which surroundeth Him. And His Thought energised and revealed herself, and stood before Him in the

[1] Iren., *Against Her.*, I. xiv. [2] *Fragm. Faith Forgot.*, p. 585.

Light-Spark; which is the Power which existed before the All, which Power hath revealed itself; which is the perfect Forethought of the All; the Light, the Likeness of the Light, the Image of the Invisible . . . the Æon perfect in glory—glorifying Him because she hath manifested herself in Him and thinketh Him."

This Image is presumably the "All-Seed-Potency" of the Basilidian Gnosis.

And along quite another line of tradition we read[1]: "No man hath seen God at any time; the Alone-born Son, which is in the bosom of the Father, he hath revealed Him."

Of this Revealer Milton, in the third book of *Paradise Lost*, writes:

> Hail, holy Light, offspring of heaven first-born,
> Or of the eternal co-eternal beam,
> May I express thee unblamed? since God is light,
> And never but in unapproached light
> Dwelt from eternity, dwelt then in thee,
> Bright effluence of bright essence increate.
> Or hear'st thou rather pure ethereal stream,
> Whose fountain who shall tell? before the sun,
> Before the heavens thou wert, and at the voice
> Of God, as with a mantle, didst invest
> The rising world of waters dark and deep,
> Won from the void and formless infinite.

And the Credo of Nicæa speaks of Him as "the only-begotten Son of God, Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God, Begotten not made, Being of one substance with the Father; By whom all things were made."

This is the Logos, and He is styled "of one substance with the Father" because this is the self-revelation of the Ineffable, not an inferior emanation. The phrase "before all worlds" is significant when regarded gnostically, for the word translated "worlds" is Æons, the eternal Real-Existences within the Divine Mind.

The Logos is, at this first stage of unfolding from Unconscious Being, styled Bythus (Profundity) by the Valentinians;

[1] *Jn.*, i. 18.

and, though an essential aspect of Mind, stands, as it were, beyond the Mind, and between the Ineffable and the Pleroma proper, the Profundity of absolute and primæval Self.

But the Self necessitates the Not-Self; and this is where the Patristic writers whom we have quoted fell into confusion; for when the Logos appears from the depths of the "God beyond being" there appears, together with Him, His consort, who is called Ennœa (Ideation). These two form the first Dyad or pair of opposites, from whom come in succession three other Dyads, together constituting the "first-begotten Ogdoad"; and then, as in ever-widening circles in the ocean of life, all the universe of created being. But before passing to the consideration of this Ogdoad, the first mode of the Divine Mind, let us endeavour to see what fundamental notions may underlie this emanation of the Dyad from the Monad.

As far as the human mind can reflect upon itself it is always aware of a stable antithesis between Subject and Object, or Self and Not-Self; and these two ultimate poles of being were, in the case of the Divine Mind, termed Bythus, the Profundity of absolute Being, and Ennœa, abstract Ideation; that which lies behind all subjective states of the mind proper, and that which underlies all objective conditions, respectively. If Gnosticism had stopped here it would truly have been Dualistic, but it did not, for it posited an Unknown and Unknowable Presence beyond and above and comprehending both Being and Ideation, Self and Not-Self; not more akin to one than to the other but equally the Noumenon of both Bythus and Ennœa, which are Its Phenomena. This Noumenon is the Invisible and Incomprehensible Father, and in styling It "Incomprehensible" the Gnostics proclaimed themselves agnostic! Thus Being is the Centre of the Heavenly Mind, or Pleroma; while Ideation is the field of that Divine Consciousness. From these two poles, and between them, as it were, is spun the web of the Cosmos; from their union is produced the entire Universe, both Intelligible and Sensible.

May I be permitted to suggest that in the interaction of these two primordial phases of Divine Being we perceive the very motor-power and mainspring of the Universe? Not indeed the reason for the existence of Deity; no sane mind demands an

explanation of Self-Existence; but, granted that Existence, the reason for all manifestation and creation. May it not be that in Sex lies the key to the greatest of all questions that the Philosopher can raise; to the question, Why is there any universe at all?

May it not be that, in calling Bythus the Father and Ennœa the Mother of the Æons, the Gnostics indicated a profound and all-pervading verity? May it not be that far more than is ever dreamed of is implied in the familiar affirmation "God is Love"? May not this declaration imply not so much a love of the suffering world, causing the Only-begotten to assume our flesh; nor even the love of the Creator for His Creation; but primordially the love of the Father for the divine Mother, of the Heavenly Man for the Eternal Feminine?

The query is perhaps a bold one, and one fraught with "heresy"; but do not innumerable witnesses bear their testimony thereto? Is it not testified to by the world of Nature and by the most elemental instincts of man? Is not love, the love of man for woman, the greatest of all powers? Does not all Art bear witness? For Art is the rapture of the Soul when it beholds Beauty, and the desire to reproduce that Beauty in ten thousand forms. Even so is Love the rapture of the Soul for the beautiful in man; and the desire to perpetuate that Beauty.

And so, may it not be that the divine Fatherhood beholdeth the Beauty of the Eternal Virgin, in Whom lie waiting the Seeds of Time; and in beholding, loveth and desireth that Her supernal loveliness shall be mirrored in numberless shapes and multitudinous fashions? Is not this Love the very life-blood of the Universe; and are not the innumerable beings that throng Creation the fruits of the "marriage of the Lamb"; of the Word with Grace; of supernal Being with supreme Power; of divine Mind with divine Thought—the two Fountain-heads of all existence, Themselves the joint-revelation of the Ineffable?

But these two poles cannot be held to be equivalent to Mind and Matter; for they are the two poles of only one member of this antithesis—Mind. For the relation between Mind and Matter and that between the subjective and objective sides of the Mind itself constitute two distinct problems; for the objec-

tive pole of the Mind is itself subjective in respect to the external universe as that exists apart from Mind.

The Gnostics attempted to solve the latter problem by positing an unknown Unity underlying the apparent Duality in the Mind itself. Their solution of the former problem—that of the relationship between Mind and Matter—seems to have led them singularly near to the Kantian theory of Transcendentalism, which denies the independent existence of Matter and considers the universe to be a system of Thought-determinations, explaining the apparent inflexibility of the external world-conditions and natural processes by postulating a Divine Mind, unknowable by direct experience, but to be apprehended by a species of intellectual faith.

The Gnostics taught that Matter was "thrown out" of the Divine Mind, and fashioned by It to the expression of Itself; the sensible universe consisting, therefore, of a system of exteriorised concepts[1] of the Universal Intelligence, or of Divine Thought-determinations, presenting to the human Mind that appearance of stability so readily granted to Nature by the senses and instincts, and so readily verified by all human experience. This is Idealism of what is called the objective type. But I have digressed; for as yet there is no problem raised as to the relation of Mind to Matter. The Pleroma is

> A Clime . . . that lieth sublime,
> Out of Space, out of Time[2]

—beyond, or rather essentially different from Matter, whose characteristics are motion and extensibility.

J. REDWOOD ANDERSON.

(TO BE CONCLUDED)

[1] See on this Carpenter's *Art of Creation*. [2] Edgar Allan Poe.

WHICH of your philosophical systems is other than a dream-theorem; a net quotient, confidently given out, where divisor and dividend are both unknown.

CARLYLE.

THROUGH THE MIRE

UP on the top of the cliff stood an old grey house, round which the sea-birds circled, and in whose ivied tower the owl hooted. An old house it was, and quiet, and old and grey was the man who dwelt there. But the Lady, his daughter, was young and fair, though she realised her beauty but dimly, for she had met with none of her kind; only she and her father and her old nurse lived in the old house—they and the books. It was a citadel of books, old and brown and musty, but rich with the wisdom of the ages. And the Lady was learned in their lore and knew many things that are known to few.

But one spring-time as she sat in her ivied tower, a thought came to her that she was very ignorant, that within the confines of her quiet home it was very little she knew, that her knowledge of ancient lore was as naught. She felt that outside there was a great world of which she knew nothing—though she had read of it she knew it not. And as she thought and thought, a sea-bird flashed past in the setting sun, and she watched its smooth flight—out, out, till her eyes could follow it no longer. She longed to follow it in its flight to far, far countries and was sorely troubled; but her eyes beheld the western sky, and she was still. A pearl-grey haze rested on the water where it met the sky, and melting out of that a pale, pale pink like the reflection of myriad may-blossoms, and above that a golden streak, and above that again a shadowy green, soft, elusive. Hazy, distant, wonderful—a fairy world of dreams.

The Lady stretched out her arms towards it with a wild longing.

"Ah, that I could be as that," she cried.

Her father heard the words and smiled.

"Perhaps thou art as that, child, and knowest it not," he said.

But she only looked at him uncomprehending.

And her unrest grew, and she longed, and knew not for what she longed, but day after day sat at her tower window with the shadows deepening in her eyes.

And one day along the sea-shore rode a Knight in armour, mounted on a black steed; and he saw the fair face of the Lady up on the cliff and ascended the steep path and spoke to her. He told her of the wonderful world that lay beyond, of its gold, its glitter, its magnificence, its pleasures; of the great country that lay beyond the sea with its golden strand and its trees where silver fruit grew. And he spoke of love.

"What is this love?" the Lady asked with wide eyes and clasped hands. "Oft have I read of it, but into my life it comes never."

"How canst thou learn love in this quiet spot," the Knight answered. Then whispered: "Come with me to the City of the Golden Strand, and thou shalt know."

At first she hesitated, but so great was her longing to go beyond the sea that she left her father and her books, and the grey tower where the sea-birds cried, and travelled far across the sea with the Knight.

The sun was setting as she went, and the whole western sky was a great blaze of flaming crimson light—crimson with glints of gold that dazzled the eye.

"See!" said the Knight, pointing with his mailed hand to the glowing west. "Such is love."

And the Lady looked, and it was beautiful, but it seemed to her that the soft grey and the shell-pink were more lovely; but she said naught, only listened to the Knight as he weaved stirring tales of the City of the Golden Strand.

And they drew near to the city, and a silver fruit hung close to the Lady's hand. She plucked and ate it, and wondered at its charm, but afterwards it grew bitter. She asked the Knight the reason of it.

"Is there aught that is sweet always?" he asked.

"Yea, surely," she replied, with her wonder growing.

But the Knight laughed, and she wondered.

And as they went through the streets of the city, she won-

dered more, for the roads that had seemed so straight and fair from a distance were narrow and mean. And the glitter of the houses was tarnished, and the air was thick and murky, and she longed for a fresh breath of the sea. There was sorrow, too, in the city, and there was pain, disappointment, disillusion.

"But where is love?" she asked.

"Knowest it not yet, Lady?" said the Knight, with a laugh.

And when she told him she knew it not, he was wroth and rode away, leaving her alone in the city.

Sore afraid, she crouched in an angle of an old wall, and thought. She looked at the sky—it was grey and leaden. She looked at her white gown—it was streaked and spotted with mire. And a great loathing for herself and for the city came over her as she thought of the quiet tower she had left in her vain search. So she turned her tired footsteps homewards, and after a weary journey reached the house on the cliff.

Her father met her.

"Where hast thou been, daughter?" he said.

And she told him her story, how her unrest and her discontent had grown, and how she had sought love and found it not.

"I have sinned grievously," she wept. "See, my robe is soiled and stained and so vile I am I can no more hold commune with thee and the Great Ones, as once I did. Yet I knew not that I sinned. I did but seek knowledge. But I have failed, failed. All these days have I wasted. Woe is me."

The old man touched her tenderly.

"Nay, daughter, thy time was not wasted," he said. "Thou hast learnt many things, and knowledge is never lost. All things must thou learn. He who dwells always on the hill-tops, though he may see dimly into the valley below, yet knows it not well till he has descended into that valley and sounded its lowest depths. But he must ascend again, else it is sin. So thou hast descended to seek Love, and finding it not, now knowest that to find it thou must ascend. Higher and higher and higher must thou go, to God Himself, for God is Love."

And the Lady's troubled soul grew calm as she listened.

A sea-bird flew past the window, the sun gleaming on his

white wings. Over in the west was a white glow like a reflection from the great crystal sea, and a few tiny gold-edged clouds floated up into the blue like the echoes of a golden harmony rising, rising, to join the grand chord that wraps the universe. The waves rippled on the beach, and there was a whisper of the wind among the trees. Gone was the longing for the glittering city—to the Lady had come a great knowledge.

With a great cry of thanksgiving she sank on her knees. And again a white gull flashed past the window.

ELSIE NORRIS.

THE TWO SELVES

I SAW a man lie deathlike on his bed
  At the dread hour when night and morning meet ;
  A wicked Shape stood upright at his feet,
An Angel bent and wept above his head.
" I was this man," the weeping seraph said—
  " I turned his eyes to lovely things and sweet ;
  They followed strange desires and lusts unmeet.
Father of Spirits, am I vanquishèd ? "
Laughed then that other Shape : " I *am* this man !
  Henceforth I go down mine elected way."
    Thereat a sudden strength the first upbore :
"Take thy ten thousand years of bale and ban ;
  Then shalt thou pass, thou soul of all decay !
    And I shall be this man for evermore ! "

V. CAMERON TURNBULL.

THE angel grows up in divine knowledge, the brute in savage ignorance, and the son of man stands hesitating between the two.

PERSIAN.

FLOTSAM AND JETSAM

Woman in India

ONE of the great boasts of the modern West, often more especially proclaimed by the apologists for Christianity as an irrefutable proof of the unique superiority of their faith over those of the "heathen" East, is to be found in the wide difference between the habits and customs of the two hemispheres in respect of their women.

Up to the present there has been lavish expenditure of rhetoric and a good deal of Pharisaism on the side of the West, and very little said from that of the East. Even Mrs. Besant has barely touched the subject. Sister Nivedita has given some charming pictures in her *Web of Indian Life*, and has at the very least done something to bring home to us the beauty and charm of Bengali womanhood. But for all practical purposes the subject has hitherto remained enwrapped for Western students in the dense mists of prejudice, ignorance and racial difference, and very little has been done even to contribute to the clearing of the ground and its preparation for dispassionate and truly illuminative discussion.

But the April number of *The Monthly Review* contains an article from the pen of Mrs. Flora Annie Steele which should be most carefully and sympathetically studied by every true student of Theosophy, for it constitutes the most sympathetic, broad-minded and clear-sighted contribution to a study of this fundamental problem with which I am acquainted. Mrs. Steele is of course an Englishwoman, but in reading many of her pages one almost seems to be listening to the voice of a well-educated, thoughtful and spiritually-minded Hindu, explaining his own point of view to a thoroughly sympathetic auditor whose appreciation and understanding he knows can be relied upon.

Indeed I have heard nearly all that she says from the lips

of some of my own intimate and valued friends in India, and can therefore assure her readers that what she states so clearly and attractively as to the Eastern ideas on the subject, does indeed truly and sympathetically represent that point of view.

* * *

MOST briefly put, here is the argument. How did a more or less binding tie in sexual matters ever arise? Anthropologists offer all sorts of theories; to Mrs. Steele it seems "more likely that female jealousy of rivals for whom, in the course of nature, she was deserted, should have suggested to the woman some means of securing permanency; a permanency which, of course, had to be paid for in kind by a voluntary lapse from the sexual rest, which to this day all female animals save woman enjoy."

Marriage in East and West

Passing then to seek the ideal element in the Eastern and Western view of marriage, she tells us that the idea of marriage seems to her to enter as much into the life of girls in the West as in the East.

> In the West the marriageable girl has, as her ideal of woman, a human being of equal rights with man; mistress of her own self as he is master of his. She holds it in fee simple and has a right to go down to the grave unmarried, though by so doing she withholds from the world its immortality and perhaps limits its vast possibilities. . . . She has also been taught from babyhood that she has a right to monopolise the whole body and soul of the man she marries.

Turning now to the Eastern girl:

> From the very first then, the baby is brought up sexually—that is to say, if her sex permits her to live at all! This girl baby then is married, or rather betrothed, before she can talk. . . . .
>
> The idea, then, of the East is that true woman is not the equal of man. She cannot indeed be so, since the man and the woman together form the perfect human being to whose guardianship is entrusted the immortality of the race. . . .
>
> Her chastity, she sees, is of infinitely greater importance to the home, the family, than is man's, and she accepts this limitation, thereby recognising the supreme importance of her own position. . . .
>
> To the true woman marriage is a necessity, a duty. Not to marry is wilfully to murder the possibility of life. But to her there is no question of love or monopoly. The sole sanctifier of her union is the resulting child.

The real tie between husband and wife lies in their fatherhood, their motherhood.

Marriage is to her a duty to the unborn; a duty which involves much self-restraint on both husband and wife. To the wife because she voluntarily dedicates her sex to the race; to the husband, because he is taught that the woman who is handing on his immortality stands in the same relation to him as his mother, and must be treated with absolute respect.

Summed up, then, Mrs. Steele contrasts marriage in East and West in respect of the aim or purpose sought by the woman in each thus: In the West, woman marries for pleasure; in the East, she marries as a duty *to the race;* and the entire mould of mind and life accordingly differs radically in the one and in the other.

Of course, in a magazine article such as this, anything like an adequate discussion of all the aspects and bearings of so vitally important a subject is quite unthinkable. Nor will the reader expect it; but he will actually find that Mrs. Steele has got nearer to the real heart of the matter in her few pages, than many a learned anthropologist in a bulky volume. It is very rare to find in such brief compass, so much that is really fundamental and illuminative on such a subject.

B. K.

* * *

Nationality in India

CAN India ever become a nation? We doubt it; for it is the same as though we were to ask: Can Europe become a nation? But it can become something other than it is—something choate and ordered with a common life, a healthy organ of the world-body to express a spirit and an ideal efficaciously, so that it may benefit and be benefited in turn. India and Brahmanism are not synonymous terms, for there are fifty or sixty millions of Mohammedans, and Sikhs, and Parsis, and Christians, and Jains, and others in numbers, to reckon with in that vast territory; but a spirit is abroad for union and the following paragraph from *The Times* of March 7th last is of interest as indicating that our Theosophical ideal is finding expression.

The latest issue of the Ahmedabad *Patriot* appeals to the various sects of Brahminism to effect a compromise upon the common basis of the Vedas in order that the Hindus may rally round the banner of a national religion

and revive the glories of Hindustan as a nation. The article opens somewhat quaintly:—"That bald gentleman, Father Time, is ever on the move—onward, ever onward in his eternal march. Empires rise, flourish, and sink in the womb of the mighty past; . . . the giants of one age wield for a breath the magic shield of supremacy, and tottering beneath its overwhelming weight become the pygmies of another. . . Even religion, that most potent, that all-powerful sentiment, is washed out of recognition as the waves of the ocean of time beat their eternal 'tattoo' and lick it out of shape. It is a pity, but it is a fact. . . . But there is always the 'saving grace.' If time spells change—time, too, is the servant of certain eternal laws which a wise Providence has enacted in His supreme wisdom. Time rides a 'cycle.' The 'cycle of time' is the saving grace, the sheet-anchor of humanity." The hope is accordingly expressed that in process of time the various sects may once more reunite and that the people of India, as a nation with a common religion, may show the world that they are the "chosen people" and the "coming race." With regard to the contending sects, the journal observes:—"The twentieth century will have been born in vain if we cannot restore all these limbs to the parent trunk and make that trunk sprout forth the shade of its ennobling, unifying, nationalising inspirations, and weld together the people of India into a Hindu nation." With the people of India rests the choice as to whether they are to remain part of a kingdom or whether they will become a nation. But no time must be lost, for "there is a tide in the affairs of countries and kingdoms, of subjects and taxpayers which, if taken at the flood, leads to nationality. Shall we, the people of India, take the tide at the flood, and by acknowledging the sovereignty of religion float onwards as men, as Hindus, into the harbour of nationality, or by being criminally blind and apathetic, divided and doomed, continue to be mere bipeds and citizens, taxpayers and taskworkers—a country and not a nation."

* * *

The Imperishable Sacred Land

PROFESSOR WILSER, of Heidelberg, who is one of our highest authorities on natural history, has recently published an instructive article on the original home of the human race, which points in the same direction as the indications given in *The Secret Doctrine*. Especially noticeable is his theory that vigour and initiative come from the north. The following *résumé* of his views is taken from the *Daily Telegraph*, of June 8th:

Professor Wilser comes to the conclusion that not only the larger apes, but also the most ancient hordes of human beings, made their way across the European Continent. The point where their various ways divided, or as Professor Wilser puts it, the centre from which they were distributed,

can only be looked for in extreme northern latitudes. Professor Wilser's opinion coincides with that of Professor Schlosser, that mighty migrations of the animal kingdom preceded that of man. The continuous cooling of the north sharpened the struggle for existence, altering completely the conditions of life, and bringing into existence new forms. It is not true that the tropical sun has power to develop the human germ. All progress has come from the north, and all new and highly developed races have their origin here. Professor Wilser points out that nothing is known of the original home of all those great groups of mammalia which have spread themselves with men all over the world, and he comes to the conclusion that the home of all the mammalia, men included, is to be found in those inaccessible regions which to-day are buried under eternal ice or covered with the waves of the Arctic seas.

REVIEWS AND NOTICES

Buddhist and Christian Parallels

Buddhist and Christian Gospels. Now first compared from the Originals by Albert J. Edmunds. Edited with Parallels and Notes from the Chinese Tripiṭaka, by M. Anesaki, Professor of the Science of Religion in the Imperial University of Tōkyō. (Tōkyō: The Yōh Yūhōkwan Publishing House. London: Kegan Paul, Trench, Trübner & Co.; 1905. Price 7*s*. 6*d*. net.)

THIS is the third and complete edition of Mr. Edmunds' laborious and scholarly work. Most writers in referring to these parallels base themselves on Seydel's works (published in 1882 and 1884, and a posthumous one in 1897). But this German scholar laboured under the disadvantage of not working on the original Pālī texts. Mr. Edmunds goes to the originals and gives us no less than 174 parallels of a most suggestive nature, and his book must now be regarded as by far the most authoritative on the subject.

The determination and industry of Mr. Edmunds may be appreciated from the fact that he acquired Pālī for this special task; not, however, as an end in itself but as a subordinate factor in the great work to which he has devoted his life, and which is to be

entitled *Cyclopædia Evangelica: an English Documentary Introduction to the Four Gospels.* Here then we have a man after our own heart, and look forward with the greatest expectation to the publication of this self-taught American scholar's labours.

After praising the manifest signs of care and exactitude (though regretting numerous printer's errors, owing to the difficulties Mr. Edmunds has experienced in getting his book printed)—the question we ask ourselves is naturally: What conclusions can we draw from the evidence? We have ourselves been of opinion that identities and similarities are to be explained by the fact of an *inner common inspiration;* Buddhism and Christianity are two facets of the same Divine Economy. The connection is subjective; objective contact is, in our view, still questionable, though not impossible. Mr. Edmunds is more positive on the latter point than we feel at present inclined to be. He says:

"We have laid down the principle that no borrowing is to be alleged except in cases of identity of text or *sequence of narrative,* accompanied with demonstrable intercourse. The intercourse between Buddhist lands and Palestine has been proven. We have no identity of text between Luke and the Piṭakas, except a partial verbal agreement between the Buddhist and Lucan Angelic Hymns. . . .

"But in the matter of sequence of narrative, we have a clear case in the Infancy Section. The whole narrative of Christ's Nativity in Luke is more closely parallel to Buddha's than to those of Zoroaster, Augustus, or any other hero of antiquity."

After referring to a number of Lucan parallels, Mr. Edmunds proceeds:

"I do not say that Luke borrowed these straight from the Buddhist legends; still less do I deny the truth of the great Christian doctrines that lie behind them. All I maintain is: It is more than mere coincidence that the Gentile Evangelist, who alone tells most of these stories, should hit upon some of the most salient narratives of the Buddhist Gospel, which at that very time was the dominant religious force on the continent of Asia. . . .

"Luke, then, who aimed to make the Gospel universal, as Paul had done, was influenced by the Buddhist Epic, but did not slavishly copy it. I would not, with Seydel, extend the Buddhist influence to the entire Christian Epic, but limit it to the Gospel of Luke, and perhaps John. Even in doing so much I submit it only as an hypothesis."

And that Mr. Edmunds has his eyes well open to the conditions of a sane comparison may be seen when he writes :

" In comparing the two Gospels we must distinguish three things :

" 1. The facts of the founders' lives as Eastern prophets. Their fasting and desert-meditation ; their missionary charge ; their appointment of a successor ; their preaching to the poor ; their sympathy with the oppressed ; their self-assertion as patterns of the race ; their transfiguration on the eve of death ; their forecast of the faith's triumph and decline ; their exaltation in the ideal world : all these are hard biographical facts.

" 2. The influence upon their biographies of the hero-legends of their native lands and those of neighbouring nations. Under this head come the Messianic features : the birth-marvels ; the fight with fiends (with of course a foundation in fact) ; the expected return in glory of the Master or his remote successor ; and their superhuman powers. Under this head, the Buddha-legend may go back to the Indian Ṛishis, and the Christ-legend to Elijah and Elisha [and we would add the Egyptian sages]. Both may have caught a tinge from Zoroaster, and Christ from the earlier Buddha ; while the later Buddha-legends may have been influenced by rising Christianity as Beal suggested.

" 3. The presence of a pre-historic hero-myth, more or less bodied forth in Osiris, Hercules and Wäinamöinen. As Greek has borrowed a few words from Sanskrit, yet both go back to an Aryan parent, so it is with faiths. Ay, and there may be an Ugro-Aryan still further back in the sea-like wastes of time. As in geology the fundamental gneiss of the New World is not visibly connected with that of the Old, but both are a common outcrop from the primeval earth, while yet again at points a visible connection may be found, so is it with religion. Under this head, therefore, are included those resemblances which have their ground in the human mind itself, and belong to the domain of psychology."

Very acute, too, is Mr. Edmunds' comparison of the two Gospels, in their fundamentals, and we cannot refrain from quoting him, so thoroughly are we in agreement on most points, if Christianity is to be taken as synonymous with the canonical Evangelical tradition.

" Apart from the external embellishments of the two Gospels, Buddhist and Christian, there is, as Schopenhauer maintained, a profound agreement between them. On the surface, *i.e.*, in the realm of emotion, they are diametrically contradictory : one ignoring a

personal God, and the other proclaiming him; one teaching self-salvation, assisted by a Saviour; the other preaching salvation through Christ alone, seconded by one's prayers and efforts; one asserting a past eternity of transmigration that must end in Nirvāṇa; the other ignoring the past, but clinging to a future eternity of personal redeemed life. Yet, deep in the region of truth, the twain are one: both proclaim the necessity of a second death, a death of self: 'whoso seeketh his soul shall lose it, but he that loseth it shall find it.' Both maintain, in different ways—one emotionally, and the other intellectually—that self is unreal, that we metaphysical islands were once parts of a continent, and may yet be so again.

"Buddha, while subordinating the office of the personal Saviour, yet admits it. He recognised his personal power also when he said his religion would wane after his death. Jesus said the same. According to a later authority, there were no Arhats after the first Buddhist century; while the *Milindo* represents that Devadatto was only saved from everlasting perdition by joining the church.

"The Buddhist Nirvāṇa is that of the intellect: loss of self in the universe;[1] the Christian Nirvāṇa is that of the heart: loss of self in others. And yet the Christian humiliation before the deity recognises the former truth, while the Buddhist love-meditation (*Mettacittam*) admits the latter. Only in Christianity this second truth becomes objective and dominant. The touch-stone is the Gospel cures. The works of healing are the key to Christ. Beyond such cures as we have here translated of Stoical mind-cure, the Pālī scriptures have nothing like them. Indeed Buddha could never have wrought them,[2] his energy was spent upon philosophy. *He* gathered strength in the wilderness to solve problems; Jesus to heal disease. Buddha would almost have regarded Christ's method as shallow: it was the disease of existence itself that he wanted to heal. On the other hand, even Jesus recognised the temporary nature of cures and the stern ascendency of evil on the physical plane, in that terrible parable of the unclean spirit's return."

Where Mr. Edmunds breaks down in his comparison is that he is not comparing actual historical Buddhism with true historical Christianity; he is comparing the traditions of the monks and evan-

[1] This is not so except in the sense of becoming the universe, including "others."—G. R. S. M.

[2] Why not?—G. R. S. M.

gelists. From the evangelical tradition is lacking the tradition of the gnosis, and from the traditions of the monks the full comprehension of the mystery. The Buddha was not the dull teacher of monotonous repetition, so beloved by monkish repression; nor was the Christ ignorant of true philosophy. Both were Christs; both were Buddhas. THE MASTER taught in both of them; the inner history of that mystery has not yet been written, the veils still hide it, and will hide it so long as we think of them as strangers to each other, instead of being one in the One and Only One.

G. R. S. M.

Islâm or Christianity—which?

A Defence of Christianity. By I. A. Johnson (Kelfallah A. Sancho). (London: The Paternoster Publishing Society; 1906. Price 1*s.* 6*d.* net.)

This is a curiously written book. In essence it is a scurrilous attack on that great faith the students of comparative religions and Mussulmâns themselves term "Islâm," but which the writer terms "Mohammedanism"; a secondary object is the championing of the cause of the much-despised African, meaning the negro in Africa.

In the preface the writer maintains, boldly, that he is not concerned about the progress and upbuilding of one religious faith and the downfall or retrogression of another, it being his humble conviction that religions are matters of form and choice. One is led to expect, therefore, fair criticism, at the hands of a disinterested person, of both Islâm and Christianity; but one finds nothing of the sort. It is, indeed, admitted that Islâm heralds and champions the cause of temperance, thereby setting Christian nations a lesson to learn, if their efforts in Africa are to produce fruitful results; but this only amounts to "damning with faint praise," for, at suitable intervals, Islâm is reviled for its polygamy, slavery, despotism, barbarism, slaughter, human sacrifice, etc., etc., *ad nauseam*, all of which Mr. Johnson believes Islâm countenances, or, at any rate, says he does.

It is the same old story of the child trying to run before it can walk; Mr. Johnson had better study Islâm, in enlightened quarters, before attempting to criticise its code of beliefs. Of a truth he will find much in exoteric Islâm that will not be to his liking, but we warrant he will not find anything more repulsive therein than he can find any day of his life in exoteric Christianity. But just as one does not go to the ignorant peasants of the West Coast of Ireland, or the

narrow-minded "predestinators" of some regions in Scotland, for an illuminating exposition of Christianity, so one does not go to the ordinary ignorant and extremely fanatical Mussulmân for a sound interpretation of those noble teachings expounded by the Master Mahommed.

No intelligent person who has lived amongst the Mussulmâns of the upper classes in India, Turkey, Persia, or Egypt believes in the old-time fables as to the moral degradation arising from the influence of Islâm. On the contrary, he notes the excellent effect that religion diffuses in a moral manner amongst its followers. He learns (providing, of course, he is intelligent and receptive) that although polygamy is countenanced, with certain reservations, by Islâm to-day, that very few Mussulmâns have more than one wife, and that Mahommed's sanction of polygamy was because he saw that it would act as a great check to the terrible immorality prevalent amongst the people to whom he preached, although he was careful to give out the inner teaching that no man should take two wives unless he could love the second as the first. And what is the result of polygamy, such as it is, amongst the Mussulmâns to-day? Mussulmân newspapers are not filled with revolting details of divorce-court cases; their people do not practise polyandry and polygamy secretly and term it "the holy sacrament of marriage"; nor are the principal streets in their large cities, infested with abandoned women who render it unsafe for moral persons to perambulate therein after dark.

People who live in glass houses should not throw stones; polygamy is morally indefensible, and gradually Mussulmâns are coming to recognise the fact. But openly practised, it is infinitely preferable to the legalised prostitution and other horrors Christianity countenances in European countries at the present day. As to the charges of slavery, slaughter, etc., brought against Islâm they are absolutely false. *El Korân* countenances neither the propagation of its gospel by the sword, nor the barbarous custom of slavery, and where Islâm is introduced in any pure form, there slavery disappears.

It comes to this: Islâm has its faults; Christianity has its faults; but each religion has its virtues. Why cannot the Christian search for the virtues of Islâm and, acknowledging that it is a great religious system, join hands in missionary work in Africa, where it is sadly needed? Is there any need for such a despicable show of hatred by the follower of one religious system of another religious system as that which Mr. Johnson unfortunately affords us? Those who search

for the truth in all the religions of the world think there is not, and recognising the sterling value of the teaching of the Master Jesus the Christ and, also, the Master Mahommed, they long for the dawn of that day when the followers of both religions, uniting in the good cause, shall seek to spread throughout Africa, not that Islâm of the Mosque and that Christianity of the Church we know too well as materialism garbed in ritual, formality, and gross superstition, but the spiritual verities Christ and Mohammed came to teach.

With that portion of the book dealing with the need of better treatment of the negro races at the hands of Europeans, we are heartily in sympathy. But the writer again errs grievously in imagining that an African convert to Christianity will get fairer treatment at the hands of orthodox Christians than an African convert to Islâm is accorded; for it is just because the ideal of Islâm is a brotherhood without distinction of race, that Islâm is making the rapid strides in Africa to-day we hear of on all sides, and yet Mr. Johnson can write: "Show me the man or woman who harbours in his or her soul racial distinction, or preaches racial superiority, and I label him or her either as a Buddhist, a Mohammedan, or a Pagan. Show me the man or woman who stretches out a hand of fellowship to all men. I label him or her a Christian."

E. E. L.

Psycho-Therapeutics

The Brotherhood of Healers: Being a Message to all Practical Mystics, and Appeal to all who are active in the Will of Blessing, and an Introduction to the Study of the Essential Principles of Spiritual, Psychic, and Mental Healing. By James Macbeth. (London: The Theosophical Publishing Society; 1906. Price, cloth, 1*s.* 6*d.* net; paper, 1*s.* net.)

We learn from a Prefatory Note that this is the Second Issue of 6,000 copies of this little book, which we do not recollect to have seen before. It evidently has been in great demand to have already exhausted an edition of 6,000 copies, and we hope it will continue its prosperous career for the sake of our friend Mr. Macbeth, and our publishers. Indeed, it is a pleasant little volume, overflowing throughout with a spirit of loving kindness, and a devouring desire to help, and variegated by the recitals of some extraordinary cases of psychic healing. Mr. Macbeth is transparently genuine, and an unrestrained enthusiast for a subject in which he and his wife have had many years of

practical experience. To many, doubtless, Mr. Macbeth will seem to be exaggerated in his beliefs; but for healing it is necessary to be very confident that one can heal, or that healing can be wrought through one, and Mr. Macbeth's first object in life is to be a healer.

G. R. S. M.

The Gnosis of Thrice-Greatest Hermes

Thrice-Greatest Hermes. Studies in Hellenistic Theosophy and Gnosis. Being a Translation of the Extant Sermons and Fragments of the Trismegistic Literature, with Prolegomena, Commentaries, and Notes. By G. R. S. Mead, B.A., M.R.A.S. (London Theosophical Publishing Society; 1906. 3 vols. Price 30*s*. net.)

In bringing to the notice of our readers this last and ripest fruit of Mr. Mead's scholarship, a few words on its scope and method are needful by way of introduction, for the benefit of those who have not carefully followed the latest lines of research. The results of recent excavations and more serious historical and textual criticism have greatly altered the view taken even by professional theologians and "Defenders of the Faith" of the condition of things at the advent of Christianity. It is now recognised on all hands that at that time there was a vast stirring of thought upon religious subjects, not only or chiefly amongst the Jews, but all over the civilised world. Mr. Mead tells us: "At the time Christianity came to birth there were many rival traditions contending for general recognition, all of them offering instruction in the Gnosis and hopes of Salvation; and I myself believe that *all* of them were partial manifestations of the impartial Quickening of the Spiritual Life which was at that time more abundantly poured forth than ever before or after in the Western world." It is to the conviction thus expressed that we must look for the justification of the time and labour spent upon reproducing for English readers the traces which remain to us of one of the most important of the streams which joined to form what we now know as Christianity.

We cannot over estimate, in this connection, the value of the tiny scraps of the earliest Christian writings recently unearthed in Egypt. Few and broken as they are, they are amply sufficient to show how fully the nascent Christianity was at that time penetrated with what are now known as Gnostic ideas; and (what is even more

important) that the "simplicity" of our present Gospels is the result of a deliberate excision of these elements, *not* of ignorance of them.

They make it henceforth impossible for any thoughtful and unprejudiced mind to repeat the statement that the Gnosis arose in later times as a "corruption" of Christianity. To discuss how it came to pass that the authorities at the time the Gospels were written down *chose* thus to cut themselves off from the higher learning, as the Jews had done under Ezra and Nehemiah centuries before, and with the same fatal result, would lead us too far from our present subject, and must be treated separately, if at all. Much light on the subject will be found in Mr. Mead's commentaries on the fragments he has translated.

Yes—the fragments, for no more than fragments remain to us. The rulers of the Church, having decided to discard from their teaching all reference to the Gnosis, were able (with the assistance of the civil power) to destroy very nearly all traces of its previous existence. The longest treatise Mr. Mead's volumes contain is only preserved in a very imperfect Latin translation; and one of the three volumes of our work has to be made up of excerpts and scraps laboriously gathered from the voluminous works of the Christian Fathers, who wrote "Refutations" much in the same style and with as little understanding of what they were dealing with as a modern Protestant lecturer who would treat *them* as "benighted Papists"—for so the whirligig of time brings its revenges!

But how precious these fragments are! The Indian Upaniṣhads are (if we may say it without offence) so utterly archaic—their conceptions, their mode of thought, so far away from anything to which we in the West are accustomed, that there are amongst us but a few chosen and peculiar souls who can make of them their Manual of Devotion. With the Sermons which form the second of Mr. Mead's volumes the case is quite different. Though their foundation is the ancient Egyptian teaching, their form is that of the best period of Greek philosophy, which has shaped so much of our own modern thought. Themselves not very far from the actual time of the writing of the New Testament, the difference is mainly that these are the work of learned men, practised scholars and thinkers, and thus intelligible to us in a degree to which the rhetorical and confused ratiocination of the tent-maker of Tarsus can make no claim. And to our mind their writers may say, with at least as much reason as he, that "in this they think they have the Spirit of God." Their main value to us is not so

much the scraps of knowledge they convey, precious as these are; but rather the evidence they give of a deep spiritual Life, continuous throughout the ages, as far back as we can reach,—a life of which the lovely Christian spirituality is but a single exemplification out of many; an intercourse, heart to heart with the Divine, which did not begin with the Galilean fishermen, and which will go on undisturbed when they, in their turn, are forgotten. As we ourselves have many times tried to impress upon our readers, the Life of the Spirit is a far older and wider life than the Christianity which seeks to monopolise it. The great Saints whose lives illuminate the darkness of the earlier ages of the Christian era are great, *not* by reason or by help of the organised system of the Church with its creeds and dogmas, but because, by their deep meditation and piercing insight, they have reached *through* the formal religion of their time to the true Life in God.

Mr. Mead's first volume is occupied by his Prolegomena, devoted mainly to an account of the earlier authorities, and the defence of their genuineness. The trick of the early and unlettered Christian Fathers has been taken up by modern historians. Having *assumed* that the religious ideas of mankind have been developed from those of the lowest savagery, it becomes necessary to discredit every record to the contrary. Being, however, unable to destroy these records, as Tertullian and his friends did, the only resource available for them is to declare everything which contradicts their view to be a "Neoplatonic forgery"; and Manetho, Philo and the rest, whose word is taken as authoritative on every other subject, become Pseudo-Manetho, Pseudo-Philo, etc., when they testify to the existence of the Wisdom Religion centuries before "Science" gives it gracious permission to have arisen. "*Ignoramus et ignorabimus*"—a motto which (to do them due credit) is ceasing to be that of some of the clergy, is still only too characteristic of the historians of religion, Catholic, Protestant, and Freethinking alike.

In the second volume we have the essence of the book; a careful and scholarly translation, admirably noted and commented, of the celebrated treatise called the "Pœmandres," or "Shepherd of Men"; together with the rest of the Sermons or Secret Instructions now known as the Corpus Hermeticum. The value of these can hardly be over-rated. They expound a world-system corresponding in all essential particulars to that set forth in our own literature, showing conclusively that this is no newly invented fraud. But they contain

also a method of spiritual development, a Way Upwards, which all who "have lifted up their eyes to the Hills from whence cometh our help" will recognise and reverence. The leaders of our present civilisation are fully convinced that "they are the men, and that Wisdom will die with them"; but for us, the very ground of all our faith in the Wisdom is that never has there been or ever will be a time when it is not known by the great souls who are found worthy to receive it. And of this faith the Hermes-literature is a true witness.

We have referred to the melancholy interest of the volume which contains the scraps and fragments which chance has preserved to us. Necessary as they are to the completeness of the collection, they are mostly too small to add much to our knowledge. In his few words of conclusion our author sets himself to combat the superstition, almost universal amongst modern Christians, that any attempt to set forth what is left to us of the Wisdom as it was taught before the time of the Galilean Master is an injury to the "Cause of Christ." He tells us that "he has established an unbroken line of tradition in which Gnosis and Mystery-teaching have been handed down through Prechristian Pagan and Jewish and through Christian hands"; and his judgment of Christianity itself is given in these words: "Christianity is the Faith of the Western world—the Faith most suited to it in nature and in form. He who gave that Faith gave in fullest abundance through many sources; and the greatest sign of His authority, of His *authentia*, was the throwing open of some part of the age-long secret mystery-teaching to the many. The inner doors of the Temple were thrown wide open to the multitude; but the innermost door still remained closed, for it opens into the within of things, and not into some inner court of formal instruction. Of this the key was given to all, but given still mystically, for it is hidden in the inner nature of every son of man, and if he seek not in himself he will never find it. That Key is the opener of the Gate of the Gnosis, the complement and spouse of Faith; the virile husband of the Woman-side of the Christ-Religion. In the early days that Gnosis was given in greatest fulness; Faith there was, Faith in mighty abundance, but there was also Gnosis; and it was because of this Gnosis of not a few that the Faith of the many was so intense." But, alas! Primitive Christianity has long vanished;—will it ever return in His glory?

In taking leave of this book we have only farther to speak of the care and industry with which these fresh "Fragments of a Faith

Forgotten" have been, for the first time, collected for the English reader; and heartily to commend it to our readers' attention. To every one of the increasing number of students of the Christian origins it is absolutely indispensable. Those who are already acquainted with the author's previous works will know what they will find here: a precise and careful rendering of his originals, with introductions and commentaries ample, intelligent, and unprejudiced, but at the same time sympathetic; the work of one who has given his heart and soul to the bringing once more into public notice the half-forgotten witnesses of the existence, so far back in the mist of time, of a noble Theosophy and a rich spiritual life. With all our hearts we wish the book success.

A. A. W.

Argemone

Argemone. By E. M. Holden. (London: Arthur C. Fifield; 1906.)

In reading this little book one cannot help being struck by the excellence of the verse; there is hardly a technical fault to be found in it. The diction and phrasing are fine, and the subject is well handled; yet the whole does not make a poetical impression. It is too perfect in form for spontaneous poetic expression, there is no thrill in it; it is dull in spite of its faultlessness, though occasionally really poetic lines do occur.

It tells the story of Argemone, a poetic soul, who wanders about addressing the elements, and falls asleep by the shore, and of how she is caught up by her twin spirit Euphrosyne and guided by her through the celestial spheres. This is depicted in word-imagery so delicate and filmy that it hardly makes a strong impression on the dense physical consciousness. In those spheres these companion souls find angels who are the spirits of those who have suffered greatly on earth, but who so love their human brothers that they deliberately renounce their bliss in order to return to earth to help man.

M.

"New" Thought

A Dream of Realms Beyond Us. By Adair Welcker. (Ninth American Edition. San Francisco; 1906.)

The idea of this book is to point out to man in his little world the Powers that work unseen behind physical existence. It opens with a discussion among these Powers about the race of man, which they

have only just discovered, and which they are resolved to help forward in the march of evolution. Their point of view is infinite, and is so vaguely expressed, and in such incomprehensible language, that one is left bewildered and annoyed at having to spend time and energy in discovering the meaning which it is the author's business to make clear. We are utterly at a loss to know what these Powers intend towards man, and how they are going to help him, since they can neither deal with human language nor walk on the earth, as they are too great for so small a sphere. They have consequently to use intermediary spirits to obtain their knowledge of man and his peculiarities. What these spirits report to them is not at all complimentary. "They told me that men did seem to have a vague intelligence." Hereupon the Powers wonder if men out of that vagueness had formed any idea of "those who go from them"; and they point out that not "till each man serves each other as himself" will he see the dead, and thus for them their "so-called dead so raised." This is one of the intelligible suggestions of the dream, and it insists that man's surroundings, physical and otherwise, are the result of his thinking; that they have literally been made by man's thoughts. In a note at the end of the pamphlet the author asserts that thought is an electric force. He says: "A people ever creates and stores up within the earth an electric force that going to and fro within it is step by step performing work that can some day cause the earth's surface to sink and collapse and molten lava and fire from within to come through the crevasses then formed, and spread over its surface." He adds that the good of the earth is due to man's thoughts, that both harvests and famines are the result of man's thinking. The overweening arrogance of the writer, however, may be gleaned from the following naïve self-advertisement: "A book that in all parts of the world is giving to each man more courage to become his brother's helper than have any or all books of the past time." All of which is nothing new.

M.

Mystic Gleanings

The Mirror of the Mystic. Compiled by W. F. Cobb, D.D.

"This little book is the joint product of the labours of some seekers after the Real, and is imprinted by them at the Press of the Church of St. Ethelburga Within, Bishopgate, in the City of London." The little volume consists of a series of quotations, the nature of which may be seen from the "fill-ups" we have looted therefrom in our

present issue. It is further remarkable as a specimen of amateur printing, and the numerous tail-pieces are reproductions of "Gnostic" and Rosicrucian gems and symbols, and other mystic signs. We congratulate Dr. Cobb and his devoted helpers on a pleasant achievement.

G. R. S. M.

Höffding's Philosophy of Religion

The Philosophy of Religion. By Dr. Harald Höffding. Translated by B. E. Meyer. (London: Macmillan & Co.; 1906.)

This is less bulky than the work of Professor Ladd bearing the same title, and it is also less ponderous in style and method. It is on the whole a little disappointing. Professor Höffding, in his writings on psychology, insists emphatically on the importance of the sub-conscious side of the mind, the feelings, and the will, and one hoped therefore that he would have something penetrating and suggestive to say in regard to the connection between religion and this aspect of man's nature. He does not, however, systematically attack this problem, although in several parts of the book, he hovers round it for some time.

He defends himself rather quaintly from those who object to the subject of religion being treated as a problem. "No one wants to rob the poor man of his ewe lamb,—only let him remember that he must not drive it along the high road unnecessarily, and then demand that the traffic should be stopped on its account."

The main idea of the book—that religion is faith in the preservation of value—is worked out through three parts, the first relating to the theory of knowledge, the second to psychology, and the third to ethics. At the end of the work, the author proposes that the principle of the conservation of energy should be called by the name of God.

S. C.

Magazines and Pamphlets

Theosophist, May. The subject of the Colonel's "Old Diary Leaves" for this month is his long journey in 1898 with Miss Edger taking Mrs. Besant's place as lecturer, and the interest everywhere shown. Next comes Mr. Leadbeater's lecture on "The Reality of the Astral Plane," in which he admits, in answer to the objection

that no two accounts of this agree, that "the astral world is as extensive and as varied as the physical plane; and that the person who visits it comes into contact only with a very small part of it, and unless he constantly repeats his visits, and makes systematic efforts to investigate all its varied possibilities, he will naturally return with an exceedingly partial report." It may well be, also, that (as it is with the physical plane) still further investigations will render us doubtful upon points which we had previously thought we fully understood. F. Davidson's paper, "Physics and Metaphysics," is concluded; and Rama Prasad's studies on "Self Culture" are continued. The evident importance of this series will be better appreciated when they are put together in a volume. We have also a defence and spiritualisation of the Parsi custom of bringing sandal-wood to feed the Sacred Fire; the first part of a thoughtful and practical paper by "Seeker," entitled "Stand Alone"; more of "Balabodhini"; whilst Dr. Otto Schrader contributes "Who are the Pitṛis invoked in the Shraddha?"

Theosophy in India, May, continues Mrs. Besant's lectures on "Life and Matter." Miss Edger opens a valuable series upon the development of the Will; and, in addition to some more specially Hindu contributions, we have a useful treatise on Karma-Yoga, which is not beyond the comprehension of a Mlechchha.

Central Hindu College Magazine, May, is a good number, in which perhaps Govinda Dâs's "Hindu Catechism" forms the most interesting part for English readers.

Theosophic Gleaner, May. Here Mr. D. Gostling undertakes to show, from experience, the foundation of Pythagoras' admonition to abstain from beans; though, perhaps, something more than this will be found needful for attaining "the blessed results . . . that Mormonism and polygamy generally will no longer be necessary as woman's protest against the unfairness with which she is now treated." "The Personal Man," and "What makes a Nation Great?" contain much which is good, and also some positions which might fairly be questioned; and a translation from Ragon's *Maçonnerie Occulte* is useful and well timed.

Also from India: *Siddhanta Deepika*; *Arya*; and *Indian Review*.

The Vâhan, June. "Correspondence" shows, what was well known before, that no one can make any assertion whatever about Nirvâṇa without instant and energetic contradiction. The two questions treated in the "Enquirer" are as to the possibility of discarnate entities on the astral plane obtaining satisfaction for sensual cravings,

and as to the nature of the dividing line between the various subplanes; this last answered very clearly by A. H. W.

Lotus Journal, June. Here the second paper on Niagara is illustrated by an admirable photograph of the troubled waters, the graceful lines of the steel arch which spans the gorge being, however, spoilt by the hideous girder bridge just beyond, as so often happens. Miss Whitehead continues her very interesting studies of R. Schumann's music; and the second series of "Outlines of Theosophy" worthily continues the more elementary series already published.

Bulletin Théosophique, June, anticipates the Congress, now passed. "The Congress," we are reminded, "will have rightly answered its purpose if it leaves in each one's mind a clearer consciousness of its foundation principles, of his duty and responsibility as a Member, and a deeper conception of what is contained in that complex of mysterious forces of which we only perceive a few of its most superficial aspects, and which is known as the Theosophical Movement."

Revue Théosophique, May, opens with a photo of the President-Founder and an Editorial "appreciation" in which the eulogy is laid on with a dainty French grace which reminds us, *by contrast*, of the clumsy piling up of words of the Indian addresses of welcome—the writers, as in the old saying, "Good men, but bad musicians." We have a letter from Miss A. J. Willson on Indian Funerals; H. P. B. and Mrs. Besant furnish the remainder of the number.

Theosofische Beweging, June, has full reports of the Branch Meetings on White Lotus day, and the usual review of the work of the other Sections and of the Magazines.

Theosophia, May, opens its fifteenth volume in a new cover of a cheerful light grey, a decided improvement on the somewhat sombre dark green it replaces. The Editorial promises a continued translation of "Old Diary Leaves" as the *pièce de résistance* of the new volume, with other improvements. The main articles are: "Growth," by W. L. van Vlaardingen; "Riches," in which Miss Themans undertakes the quite unnecessary task of convincing Theosophists that to be born rich is not the greatest blessing Karma can bestow—it is really needless to refer us to Miss Corelli's *Sorrows of Satan* for confirmation of that! Dr. Hübbe-Schleiden's "The Coming Era of the Theosophical Movement"; and the Editor's "Lectures on Theosophy."

Théosophie, June. Here the most extensive article consists of

extracts from Sir Oliver Lodge's "Christianity and Science"; we have also a translation of Th. E. Sieve's paper in our own May number "How to take Criticism and give Help."

Also received: *Teosofisk Tidskrift; Omatunto; Theosophic Messenger; Fragments* (Seattle); *Theosophy in Australasia*, April, in which (amongst much other good matter) W. J. John's "The Non-attending Member" should be read and taken to heart by every Branch-member; *New Zealand Theosophical Magazine; Theosofisch Maandblad;* and *La Verdad*, which presents its readers with a translation of the revelations of Lord Carlingford, recently published in *Broad Views*.

The *Occult Review* for June contains, in addition to various stories of the usual style, a very thoughtful paper by the Rev. S. Udny on "Occultism in Dante's *Vita Nuova*." *Broad Views*, June, has the *dénouement* of the interesting and amusing story of "A Bridal Pair," by the Editor, and Admiral W. Usborne Moore's lively account of the unmasking of the medium Craddock, in whose powers as a medium the Admiral continues to believe, notwithstanding the frauds used, as in so many other cases, to eke out the genuine phenomena. *Modern Astrology*, June, gives a highly theosophical account of the "Word of Power." We find also an elaborate discussion of the horoscopes of the young Spanish king and his English bride, not altogether *couleur de rose*, but with "extenuating circumstances." We have also to acknowledge the following: *Mind; Metaphysical Magazine; Religion of Science* (Madras); *Notes and Queries; Race-builder; Humanitarian; Psycho-Therapeutic Journal;* and *O Mundo Occulto*.

From our esteemed fellow-member, Th. Darel, we have two small pamphlets, *Essai de Mystique Rationelle* and *De la Naissance Spirituelle*, announced as extracts from a forthcoming work, *Homme ou Dieu*, an essay on Rational Mysticism. As detached bricks, by way of specimens of the house, we will only say of them that their thoughts and their style give good reason to wish to see the complete building. The matter is treated throughout from the point of view of Religion, and the author's Rational Mysticism is expressly announced to be based on the Gospels.

Body-building without Meat, by Mariella John (Central Temperance Book Room, London, 1*d*.), speaks for itself; as does (in another way) *The Druid History of Creation* from Australia.

W.

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