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ON THE WATCH-TOWER

OF the out-crop of literature concerning Tibet to which the recent British Mission has given rise, the most interesting and most sumptuous volumes are undoubtedly those of Mr. Perceval Landon, the observant and well-informed correspondent of *The Times*, from whose letters we have already quoted from time to time in these pages. In his two volumes, adorned with a luxury of excellent photogravures of stupendous scenery, spots of ideal beauty and strikingly picturesque buildings, Mr. Landon devotes a page or two to a subject which he thinks will prove of special interest to Theosophists. He apparently does so in a kindly spirit, so that we may be put into possession of what he considers to be the basic source of information for our beliefs. Referring to the well-known legend of the Mongol Emperor who put the claims of the rival religionists to the test of miracle working, the Buddhist representative coming out victorious by the magical levitation of the wine-cup from the table to the imperial lips, Mr. Landon writes:

Landon's "Lhasa"

It is not unlikely that the supernatural powers claimed to this day among certain sections of the lamas had their origin in this curious legend. Madame Blavatsky has drawn attention to these claims, and it may be doubted whether much popular enthusiasm would ever have been displayed for the shadowy tenets of Theosophy if it had not been for these attractive suggestions. . . . The earlier teachers of Lamaism are undoubtedly credited with curious non-human capacities, and the manner in which these mighty men of old encountered and defeated the obstacles devised by their enemies, or put into their path by the conditions of nature, are probably the basis of the Theosophist contention.

The Siddhis of the Lamas

I have been at some pains to ascertain the origin of this belief, which Madame Blavatsky has been perhaps chiefly responsible for spreading.

Hereupon follows a list of names of lamas, to whom supernormal powers or Siddhis were attributed; Mr. Landon quotes them as those of the "most learned teachers" who were the sources of the doctrine of H. P. B., and then continues :

"I have given these uncouth names in order to place on a proper footing the supernatural claims of Theosophists for Tibetan Lamaism. I have myself no doubt that in these traditions lies the origin of many of their beliefs, and I am glad to provide such material for acquiescence or argument as these supply. The word Mahatma is not known in Tibet.

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In thanking Mr. Landon for his exertions on our behalf, we might refer him to the Tibetan and Sanskrit texts published by the Buddhist Text Society, under the presidence of Babu Sarat Chandra Das at Calcutta, where he would have found innumerable other names of Siddhi-possessors without the trouble of crossing the passes into Tibet. And for a matter of that he might also add to the list *ad infinitum*, by reference to the literature of India, Ceylon, Burmah, Siam, China and Japan; or even without going so far afield, Chaldæa, Persia, Syria, Asia Minor, Egypt, might have supplied him with an endless list of other names, and Europe too, and also America among its indigenous populations, the relics of ancient civilisations. Indeed where in the world do we not find record of such things?

Why we believe in Siddhis

That the supernormal powers claimed by the lamas, however, should have their origin in the legend to which Mr. Landon refers is so wild a hypothesis that we can hardly believe it is put

forth seriously. That the lamas have ever claimed "supernatural powers" from the beginning of Lamaism is patent from everything we know of the history of Tibet. But that a belief in their claims is the origin of the conviction of Theosophists in the "powers latent" in man, and exercised by some men throughout all history, is contradicted by the whole of the literature of our movement since its beginning.

Madame Blavatsky, in her *Isis Unveiled*, the pioneer work of the modern Theosophical movement, showed herself entirely Catholic in her tastes, and her belief in such things dated from her first consciousness as a little child. She possessed some of these Siddhis from infancy, and this is the very simple reason why she believed in them. Thousands of members of the Theosophical Society believe in such things because they either possess some of these powers themselves or because they have had abundant evidence that others possess them. Hundreds of thousands and millions of people outside the Society believe for the same reason. What then does Mr. Landon intend by his fixing Lamaistic tradition on Theosophists as their special pack-saddle?

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The Theosophical Mecca?

We believe that without consulting anyone competent to give a reasonable view of the matter, he has adopted the newspaper persuasion that somehow or other Tibet is the Theosophical Mecca, and the Land of the Lamas the Holy Land of modern Theosophists. Under the same erroneous persuasion, presumably, he informs us that "the word Mahâtmâ is not known in Tibet." Who ever thought it was? Does Mr. Landon forget that the Indian Section of the Theosophical Society consists of some thousands of Hindus, many of whom read Sanskṛit as easily as the educated in the West read Latin or Greek? Has he never heard that Mahâtmâ is one of the commonest forms of address even in the vernacular, as used by inferiors to superiors, so that a coolie would so call a police peon, if he wanted to ingratiate himself with the man in yellow. Mahâtmâ is Sanskṛit, and means something very different from the fantastic notion spread by the vulgarity and ignorance that laughs at a foreigner speaking his

own language; personally we prefer the good English name Master to convey the ideal pourtrayed in the *Gîtâ* by the term Mahâtmâ (or Great Soul), and by many another name in other scriptures.

Tibet, again, is no more sacred to Theosophists than is any other land; they have heard, perhaps, as a body, more than most people of its dirt and squalor and superstition, the not unusual concomitants of sacred places the world over. The Sacred Land of the Theosophist is not defined by geographical considerations; such delimitations they leave to the professors of the cults.

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THE only basis of fact in the whole of this absurd persuasion of the public with regard to Theosophists is that two Masters are said to live beyond the Abode of Snows, two only, and they not Tibetans, but Hindus. And how many Masters are in physical bodies to-day? Who shall say?—but we have heard the number given by one acquainted with such matters as probably a hundred and fifty, scattered throughout the world,—in India, China, Syria, Persia, Egypt, Europe, America. Even with regard to H. P. Blavatsky herself, and her friendship with such Teachers and their pupils, Colonel Olcott speaks of as many as twenty of different nationalities, such as Egyptian, Hungarian and Greek, in his first *Old Diary Leaves*. It is, however, perhaps as well that the public have only two pseudonyms to make merry with; it does the august possessors of the real names no harm and diverts the attention of the public from more important matters.

Concerning Masters

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NEVERTHELESS there is something in Tibet of interest for Theosophists besides this fact, which for most people even in the Society can be at best only a piece of personal gossip. That which is of chief interest is the question whether or no, under the many forms of debased Buddhism in Tibet, superimposed on the indigenous superstitions, legends, and folk-lore of that part of Central Asia, there may not be some deep-down deposit of a very ancient tradition which H. P. B. once characterised as the Chaldæo-Aryan Tibetan.

What is of interest in Tibet

H. P. B. certainly did not evolve what she has written out of the sources to which Mr. Landon refers; that must be patent to even the most superficial skimmer of her writings. Her claim is that there was and is a very ancient tradition in Central Asia (which she refers to as the once real "India" of antiquity); that commentaries on this tradition are preserved in Chinese, Mongolian, and Tibetan (though I am not certain of the latter), commentaries known only to those most learned in such matters. That all this is apart from the common beliefs of the general lamas.

Scholarship is not averse to the hypothesis of an ancient connection between the civilisation of Chaldæa and China; Tibet was on the line of connection. Babylonia has preserved for us the most primitive traditions of cosmogenesis known to the world. The cosmogenesis of *The Secret Doctrine* is strangely reminiscent of such ideas. And now it is Mr. Landon himself who speaks of that in Tibet which supports the anthropogenesis of that extraordinary work of H. P. B.'s in a curious fashion. For how does he explain the Atlantides grouped in colossal silence behind the Buddha in the Jo-kang at Lhasa, and also in a temple near Gyantse?

Who heard of such things in Tibet before the British Mission? Yet H. P. B. speaks of such things, was informed of such things. By whom and how? One thing, however, is certain, that the "Stanzas of Dzyan" did not come from Mr. Landon's list of lamas. Perhaps Surgeon-Major Waddell will throw more light on these statues when he publishes his account of the Mission.

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The Jesuits and "Le Lotus bleu"

We congratulate our colleagues in France on the strength of their activity, a striking proof of which is the attack just delivered on their outworks by the self-styled "Company of Jesus." In *Études*, the literary organ of the French Jesuits, there have appeared two lengthy articles, entitled "Le Lotus bleu—i. Les Théosophes et la Théosophie," and "Le Lotus bleu—ii. Les Merveilles de la Théosophie," from the pen of M. Léonce de Grandmaison (Feb. and March, pp. 377-402, and pp. 625-

642). What the treatment of Theosophy in such a review must inevitably be, is, of course, a foregone conclusion. The present attack in no way differs from the well-known tactics of the members of the Company, which throughout its history has regrettably stood as a symbol of anything but the humanism of the Christ. We know what to expect from the start and we are not disappointed. An apparently not unsympathetic introduction, an air of endeavouring to be fair in the setting forth of the views of those attacked, the adroit keeping of the scandalous "Coulomb letters" as the *pièce de résistance* for the climax, with the conclusion as to Theosophy that:

> Son mysticisme est une odieuse contrefaçon, son occultisme une duperie, son exotisme une façade. Sans points d'appui dans l'histoire, qu'elle récrit effrontément, sans lumière pour l'esprit, qu'elle égare dans un dédale de visions contradictoires, elle finira comme ces obscures et raffinées sectes gnostiques, dans lesquelles elle a reconnu ses ancêtres. Dieu garde les âmes inquiètes des illusions du Lotus bleu.

* * *

WHAT especially distresses M. de Grandmaison is that Theosophy is making numerous adherents among Catholics; this he says is owing to the fact that Theosophists, instead of pointing out the differences between Theosophy and Christianity, as was once the case, are now insisting on their similarities.

The Better Way in Theosophy

> Jésus-Christ, que le *Glossaire* de Mme. Blavatsky traitait en quantité négligeable, devient, sous la plume de sa continuatrice, "le grand et divin instructeur qui fonda l'Église chrétienne . . . ; le seul auquel l'âme chrétienne doive s'adresser comme à son maître, son guide et son seigneur."

One might almost have thought that this might have been considered a sign of grace in the graceless professors of Theosophy; by no means, it is a deep-laid plot, a calculated wile, whereby the souls of the Christian faithful may be enslaved to error. It cannot be—that would be too great a concession to human comity, too Christ-like a judgment for the self-designated "Company of Jesus"—that Theosophists are human beings striving to learn the great lessons of tolerance and justice and wise sympathy with their fellows, men and women endeavouring and growing towards a realisation of the better way; no, they must be a plotting company of enemies devising the most devious

methods of corrupting souls. Still there is no need to be surprised that so it appears to M. de Grandmaison; he cannot be expected to see aught but what he looks for, or to perform the miracle of freeing himself from the bonds that have been laid upon him by one of the most pitiless disciplines of self-suppression in the interests of a relentless policy known to history.

* * *

"Official" Theosophy

IT is quite true that in the beginning H. P. B. and others waged war on what they considered to be the abuses of popular Christianity. But she waged no war on what she believed to be the Christ's teaching, and had the greatest possible reverence for the Master Himself. What she belaboured was the hide of ecclesiastical tradition and sectarianism dust-laden with the unintelligible dogmas of centuries; if the dust of that thwacking makes us sneeze, it is not surprising. It is a characteristic of dust when disturbed to do so.

But let us come to the bed-rock of the matter. M. de Grandmaison has treated Theosophy as though it were the dogmatically formulated *credo* of a Church; has treated Theosophists as though they were a body of men and women bound by decisions of Œcumenical Councils. In brief, he reflects into the Theosophical Society the conditions of his own Church. Again and again he assures us he is quoting from *official* documents; if he quotes from H. P. B. or Mrs. Besant, or Colonel Olcott, or our late colleague in France, Arthur Arnould, it is always *official*. Thus he would persuade his readers that the statements of these individuals are official pronouncements binding on the members of the Society and on Theosophy, instead of being, as everyone of these writers would be the first to admit, the way they saw the different problems they were dealing with at the time.

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What is Theosophy?

FAR otherwise is it, fortunately, with us. The only "Œcumenical Councils" we have had have decided on the objects of our Society and on the general rules of our organisation. No formulation of any dogma has ever been attempted, and no one's opinions are binding on any one of us. Hundreds of writers have endeavoured

to set forth what Theosophy is for them to-day, just as hundreds of thousands have attempted it in the past. All of this is useful and necessary; but what counts in it all is not what people set down on paper but what they become in themselves. The reality of the Theosophical Movement is not to be found in books and magazines, but in the souls of its members. It is a life and an endeavour, not a formulation of dogmas. That which opposes Theosophy to what M. de Grandmaison must necessarily regard as Christianity, is not to be found in the antithesis of one set of dogmas to another set; it consists fundamentally in an endeavour to reach towards a true universalism in religion, to pave the way for a practical humanism that shall embrace men and women of all creeds on the wide ground of a tolerance that transmutes itself from a negative indifference into a positive sympathy. In other words, it aims at bringing home to men the glorious possibility of the development within themselves of the active Christ-nature, that shall transform them into true Men, citizens of the world, into the freedom that transcends the bonds of man-made limitations. Thus it is that the Theosophical Society has had its door thrown open to "sinners" rather than to "saints" who have already found refuge elsewhere,—sinners for the most part who have had the doors of Churches slammed in their faces by the intolerance of the door-keepers. If M. de Grandmaison thinks he is serving the Christ by slamming yet another door in the faces of Theosophists with even more violence than usual, it is not for us to resent it; for we have learned not infrequently more from those who think themselves our foes than from our friends. They do not hesitate to use the knife from fear of hurting us; very necessary surgeons are they, servants in this of the Masters we love,—men and women like ourselves striving after the Only Desirable as we are striving. And because Theosophy teaches us this mystery among many others, we can read M. de Grandmaison's onslaught with quiet equanimity, and so return without bitterness to our work of endeavouring to understand some dim outlines of the divine economy which is only manifested in this world of apparent discord by contrasts and oppositions. But, as Christ taught Theosophy, we can hardly agree with our critic that it is anti-Christian.

THE TRUTH-SEEKER

THERE is rising from earth to heaven a mighty cry, a cry to which every thinker is adding force. Swayed here and there by the crowds of varying thoughts surging through the universe, the young Truth-Seeker adds his voice to the throng of petitioners and stands—emotions, will, intellect, all clamouring for this one sight only—at the beginning of that world-puzzle, Life.

"Truth," he yearns, "where shall I find it? where even shall I seek it? Truth?" And, as the thought passes through his being, he sets forth, his heart overflowing with prayer, to seek it.

The enthusiasm of his youth carries him away; his young life-blood flows through his veins; he throws himself body and soul into the first path he sees; where others have sought Truth and found what *was* Truth to *them*, and which he believes will prove to be the Truth he desires.

This first path leads him along the track, worn and old and beaten down, with soothing resting-places at every turn, where the saints of all ages have wandered, finding their ideal in the truths of religion. He passes the resting-places in scorn. Many he sees there, working quietly, waiting patiently, even sleeping peacefully, but his wistful spirit bids him on and on.

Sometimes beautiful music almost soothes him; sweet singing makes him creep into hedgeways and halt for a little while only; little child-angels gather round him and ask him to stay with them.

He sees, indeed, that hundreds stop—enchanted by the music, calmed by the singing, urged into play by the child-angels; still he cannot rest, but drags himself—crawling, stumbling, yet ever forward.

Some have found what they desired here and he sees it in the happy attitudes and peaceful occupations of those who have

started, as full of life and zeal as he, and now contentedly passing away while fulfilling the duties of religion.

The Truth he seeks is not there; and, at length, fearful of falling where he knows there will be only resignation of his will for him, he retraces his steps along the path he has just traversed and finds himself again at its entrance.

"I would have stayed there," he murmurs, "I would have stayed there gladly. It was perfect peace; it was Truth to those who realised their desires in it. They sought what they found; I did not seek what I saw. My Truth is elsewhere. I have yet to find it!"

Then for a little while the restless spirit stops in its longing search. It is a little tired, a little disappointed and scarcely knows where to turn. There are pressing duties to be performed by the physical body in which it dwells.

The Seeker has no time, no strength, no desire to set out again after having taken one false road. But gradually the mists clear. He breathes freely and looks around him in search of another path which shall lead him to his goal.

Once more he chooses a beaten down track, one along which eager feet are pressing forward, for other restless spirits are hastening down it in their search for Truth. He hastens on fearlessly, praying in desire and aspiration, with all the strength of his mind, that he may find what he is seeking.

He passes many enchanting scenes. There he sees a lake on which white swans are floating and little vessels gaily sailing. One of these, propelled by maidens clothed in spotless white flowing robes, whose loose tresses are wafted to and fro by the breeze, stops as he passes and soft voices bid him help them with their craft.

All around him he sees travellers taking places eagerly in various vessels, but he passes wistfully slowly on, turning round now and then as if tempted to return and take his place among those happy ones who find Truth in helping on the beautiful.

He leaves behind one peaceful scene after another; strong men tending blooming or faded flowers; gentle women aiding helpless young things; little children playing or working in pretty gardens.

Once he joins a group, but he feels a drowsiness stealing over him, and he forthwith parts from them and rushes to the very end of the road. Then he turns and sadly retraces his steps, never once looking back, never once heeding the soothing voices who hail him time after time.

Once more he stands sorrowfully at the entrance to the road: "Their rest is not Truth to me." And again the spirit sinks to sleep in the midst of the daily duties.

The Truth-Seeker cannot rest for long. The desire for what is real takes possession of him again. He tries to suppress the furious wandering of his spirit; in vain. He looks round him, fearfully at first; but soon the whole enthusiasm of his soul is released and gives once more full vent to the passions surging within him.

He flings his whole energy into his desire; the ardour of his youth cannot let him do otherwise. He chooses a path down which hundreds of ardent beings, fresh and glowing with zeal, are thronging; a path different from those down which he has passed before.

He sees, in the byways of the road, niches filled with learned books, instruments for the investigation and advancement of sciences, and making full use of them are many, some young, some old, but all contentedly using the means in their way for obtaining Truth.

He pauses many times, noticed by none. Once or twice, perhaps, a head is raised, and keen searching eyes meet his restless gaze with an air of calm surprise that he should be passing them all by.

Before him his comrades are passing on either side, seizing whatever unused means of gaining knowledge they see, all settling and glad to work on indefinitely.

He is attracted often and would stay here but for that inward something which will urge him on.

He reaches the end of this path and his mind rebels. "Why do I not find Truth in the path where these others find it? I cannot find it with the saints; I cannot find it with the artists; and now the Truth of the philosophers has failed me. I will return and seek no more, but rest content with the things I

see around. My existence shall pass away without further search."

Impatiently the young Seeker returns along that peaceful and learned lane. Nowhere among the three great classes of men has he found Truth, and his spirit in its weariness sinks into semi-consciousness.

It slumbers on until once more it refuses to slumber longer. It rouses in the man that same sense of passionate longing, and bravely he responds to it.

Each time he has set out it has been along a wrong road; each time he has returned the world has mocked him.

But the life courses through his veins, the soul expands through his whole being, and he knows he is ready to forfeit all in the cause of Truth—friends, success, home, ay! and life itself. It is not enough for him only to *feel* this. He realises his helplessness, and with praying soul and heart he begs that he may be shown just the beginning of the road where he will find the Truth he seeks.

"I yield everything," he cries; "I will render all for one glimpse of Truth, even to the very ego within me. I see no other road. I have tried all these and they have proved me false. I will give up my life. Perhaps in ridding myself of this body I shall find the Truth."

He prepares forcibly to separate spirit from matter, but his action is prevented and a clear voice speaks.

"My son, thou wilt gain naught by giving up the search. Nay, rather wilt thou lose all that thou hast hitherto gained and wilt be, perforce, obliged to start again at the beginning of the ladder. Why choosest thou ever a beaten and worn track?

"Thou hast sought Truth in paths where there is no Truth for thee. Thou hast sought it in Religion, in Art, in Philosophy, and thou hast failed to find it.

"Many whom thou hast seen there, desired *Peace*, not *Truth*, and what they have wished for they have found. Many have found what is *Truth* to *them;* for men's ideals are expressed in different ways, what is *Falsehood* to one is *Truth* to another; what calms this man enrages that; what unburdens one spirit enslaves the other.

"Make thine own path. Choose for thy guide all that thou hast hitherto gained by experience. Then thou shalt find the Truth that thou seekest. Express thyself to thine uttermost. Then thou shalt not fail."

New light dawns upon the Truth-Seeker's mind, and he looks around him. "A path where none have trodden! I see none," he thinks. But the words, "Make thine own path," re-echo in his mind and he seeks an opening no more.

He turns his back on the old tracks and sets off where no feet but his have attempted to traverse.

He prays as he goes, and to his surprise his prayers take glorious forms of beautiful colours and shapes behind him as he passes on.

He sings, for the joy of his soul must find expression, so passionately overflowing is his spirit, and his songs change into sweet music, filling the air with sweetest sounds.

Here he sees little spirits caught in briars and made fast; he frees them and they flutter round him, cheering him with thankful melodies.

There a thorny hedge rises in front of him, and for a moment he is baffled. He can see no way round, and the barrier is too high above him to be scaled. So he attacks it as he stands. He becomes weary; he is torn; nevertheless he continues with that same glad air radiating from him, to tear away at it. And it soon falls.

The seemingly great difficulty is overcome and he pushes his way through the ruins of the hedge, whose very brambles spring up as sweet flowers, making the air delicious with perfume. Encouraged by success, and never entertaining one doubt, fear or negative thought he pushes on.

In his positive and elated condition of soul and mind he scarcely heeds the smaller obstacles in his way; he brushes them aside apparently unobservant of them, and each one overcome glorifies that part of the universe through which he is passing.

He is weary sometimes; then he lies down to rest under the sky of Faith and sleeps, lulled by songs of Hope. On waking, his spirit, aglow with Charity towards the whole of creation, bids him march breast forward still.

Finally he sinks into unconsciousness of the material world and dreams.

A noble figure passes by him. On her breast is emblazoned Truth; in her hands she carries a banner, and on the banner is woven Life. No attendants has she save Faith, Hope and Charity.

Faith holds her hand firmly and is ready to guide her wherever the road proves a little rough; Hope trips gaily on ahead, never looking back, but pausing every now and then when obstacles stop the progress of Life for a little while; Charity follows, scattering around her flowers, smiles, and loving deeds.

So they pass on, and the Truth-Seeker's spirit passes after them, to start seeking for higher Truth in a higher sphere, followed by the attendants gathered and created by the expression of his own highest self in this world.

FEN HILL.

WILLIAM LAW, AN ENGLISH MYSTIC OF THE EIGHTEENTH CENTURY

(CONCLUDED FROM p. 64)

PREFIXED to *An Appeal, etc.*, there is this advertisement to the reader:

"I have nothing to say by way of preface or introduction. I only ask this favour of the reader, that he would not pass any censure upon this book from only dipping into this or that particular part of it, but give it one fair perusal in the order it is written and then I shall have neither right nor inclination to complain of any judgment he shall think fit to pass upon it."

With these words before one it seems hardly permissible to make extracts. Indeed, one feels that none of Law's books can be fairly dealt with in quotation. The few passages here produced—from a wealth of others that might equally well be set down—are given, therefore, as merely the barest indications

of the subjects treated, and in order to afford the reader some notion as to the style of their presentment.

Take, for instance, the subject of the freedom of the will.

"Thinking and willing," we read, "are eternal, they never began to be. . . . The soul, which is a *thinking*, *willing* being, is come forth or created out of that which hath *willed* and *thought* in God from all eternity. . . . And herein lies the true ground and depth of the uncontrollable *freedom* of our will and thoughts. They must have a *self-motion* and *self-direction*, because they came out of the self-existent God. They are eternal, Divine Powers that never began *to be*, and therefore cannot begin to be in subjection to anything. That which *thinks* and *wills* in the soul, is that very same unbeginning Breath which *thought* and *willed* in God before it was breathed into the form of a human soul; and therefore it is that will and thought cannot be bounded or constrained" (*An Appeal, etc.*, p. 61).

"The creation, therefore, of a soul is not the creation of thinking and willing, or the making that to *be* and to *think* which before had nothing of being or thought; but it is the bringing of the *Powers* of thinking and willing out of their eternal state in the One God into a beginning state of self-conscious life distinct from God" (*Ibid.*, p. 62).

Law makes the following distinction between eternal nature and temporal nature. "Eternal Nature," we read in *The Spirit of Love*, p. 60, is "as universal, as unlimited as God Himself." And again, in *An Appeal*, p. 129:

"The hidden Deity of Father, Son, and Holy Ghost, is from eternity to eternity *manifested*, made *visible*, *perceivable*, *sensible* in the united Glory of Fire, Light, and Spirit; this is the *beatific* Presence, the glorious Outbirth of the Holy Trinity; this is that eternal, universal nature which brings God into all creatures and all creatures into God, according to that degree and manner of life which they have in nature."

"Before, or without nature, the Deity is an entire, hidden, shut up, unknown, and unknowable Abyss" (*Spirit of Love*, p. 60). But "Eternal Nature" is "an Infinity or boundless opening of the Properties, Powers, Wonders and Glories of the hidden Deity" (*Ibid.*, p. 60).

It has "seven chief or fountain Properties that are the Doers or Workers of everything that is done in it"; in these "everything that is known, found and felt in all the Universe of Nature, in all the variety of creatures, has its rise, or cause, either mediately or immediately" (*Ibid.*, p. 61).

"Temporal Nature" is "this beginning, created system of sun, stars, and elements."

"The elements of this world stand in great strife and contrariety, and yet in great desire of *mixing* and *uniting* . . . hence the life and death of all temporal things," etc. (*An Appeal*, p. 119.)

"Temporal Nature," again, is "God manifested according to transitory things" (*Ibid.*, p. 109).

However, "strictly speaking, nothing *can begin* to be; the beginning of everything is nothing more than its beginning to be in a *new state*."

"Therefore, all temporary nature is a product, offspring or outbirth of eternal nature changed from its eternal to a temporary condition" (*Ibid.*, p. 110).

It is this temporal nature which "opened to us by the Spirit of God, becomes a volume of holy instruction to us," leading us "into the mysteries and secrets of eternity" (*Ibid.*, p. 117).

The subject of the elements is largely discussed in all these books, especially in *The Way to Divine Knowledge*, the book written as introduction to a proposed new edition of Boehme's works. Law died before he was able to carry out the intention.

In Law also, as in Boehme, we come across our old friends the *guṇas*.

Desire, we read in *The Way to Divine Knowledge*, p. 237, is "the ground in which all the properties of nature dwell—the mother out of which they are all born. . . . The first property of the desire . . . is to *compress, inclose, shut up*, etc., whence cometh thickness, darkness, hardness, etc. But no sooner does the Desire begin to compress, shut up, but it brings forth its own greatest enemy and the highest resistance to itself. For it cannot compress or thicken, but by drawing or attracting; but drawing and attracting is quite contrary to shutting up or compressing; because drawing or attracting is *motion*, and every motion is contrary to shutting up or compressing together."

"Now as these two properties are two resistances . . . and seeing this desire cannot cease to be two contrary things, *viz.*, a *holding fast* and *moving away*, a *shutting in* and *going out*, both in the same degree of strength . . . these two contrarieties become a *whirling anguish* in itself and so bring forth a *third property* of Nature."

"Nature" alone "can rise no higher than this painful state" (*Ib.*, p. 240); "separated from God," "it is the life of Hell" (*Ib.*, p. 239). Nevertheless, "the creaturely substance" of all lies in these first three properties.

"Desire throughout Nature and Creature is but one and the same thing, branching itself out into various kinds and degrees of existence and operation" (*An Appeal*, p. 135). Therefore "take away *attraction* or *desire* from the creature of this world and you annihilate the creature" (p. 86).

Desire is "the first *something* or *substantiality* of Nature, in which the Light and Love and Spirit of God could manifest itself; for Spirit cannot work without something to work in and upon" (*The Way to Divine Knowledge*, p. 241). It "comes eternally from God, as a magic birth from the will," etc. (*Ib.*, p. 241).

These three properties "become the ground of an earthly, watery and airy materiality," etc. (*Ib.*, p. 245).

This leads on to the discussion of the other elements or properties. There is the "dark wrathful fire" and the fire that is "the power and strength, the glory and majesty of eternal nature." It is fire which, having its birth "in the midst of the seven properties" is "for ever changing the three first properties of nature into the three last properties of the Kingdom of Heaven." (*Ib.*, p. 245).

"If you ask what fire is in its own spiritual nature," writes Law in *An Appeal*, p. 133, "it is merely a desire and has no other nature than that of a *working desire* which is continually its *own kindler*."

If then "every desire is in itself, in its own essence, the kindling of fire, we are taught this great practical lesson, that our *own* desire is the kindler of our own fire, the Former and Raiser of *that life* which leads us. . . . Our desire is all, it does

all, and governs all, and all that we have and are, must arise from it, and therefore it is that the Scriptures saith, 'Keep thy heart with all diligence, for out of it are the issues of life.'

"We are apt to think that our imagination or desires may be played with, that they rise and fall away as nothing, because they do not always bring forth outward effects. But indeed they are the greatest reality we have, and are the true *formers* and *raisers* of all that is real and solid in us. All outward power that we exercise in the things about us is but as a *shadow* in comparison with that inward power that resides in our *will, imagination* and *desires;* these communicate with eternity and kindle a life which, always reaches either Heaven or Hell. . . .

"Now our desire is not only thus powerful, and productive of real effects, but it is always alive, always working and *creating* in us—I say creating, for it has no less power, it perpetually generates either life or death in us: and here lies the ground of the great efficacy of *Prayer*, which when it is the Prayer of the Heart, the Prayer of Faith, has a kindling and creating power, and forms and transforms the soul into everything that its desires reach after. It is the key to the Kingdom of Heaven and unlocks all its treasures; it opens, and extends, and moves that in us which has its being and motion in and with the Divine nature, and so brings us into a real union and communion with God."

"Long offices of Prayer, sounded only from the mouth or *impure* heart, may year after year be repeated to no advantage, they leave us to grow old in our poor weak state. . . .

"But when the eternal springs of the purified heart are stirred when they stretch after that God from whence they came; then it is that what we ask, we receive, and what we seek we find." It is such prayer "that heals the sick, saves the sinner, can remove mountains. . . . Because the working of will and desire is the first eternal source of all power." (*An Appeal, etc.*, pp. 133-135.)

Prayer and its degrees as steps in the Spiritual life are exhaustively treated in Law's book, *The Spirit of Prayer*. In this book, together with *The Spirit of Love*, we have the whole of the mystic path indicated. The "inspoken and indwelling Word" is the point whence the aspirant sets out on his quest, it is that

which makes the path possible. The "Marriage Feast"—"the entrance into the highest state of union that can be between God and the soul in this life" (*The Spirit of Love*, p. 131)—is the aim and end of this mystic path. The process of attainment is "the operation of the Light and Spirit of God *living* and *working* in us" (*The Spirit of Prayer*, p. 117). It is the motion, attraction and magnetism of the Holy Spirit.

Prayer should be "the working desire of the heart habitually turned towards God."

"Pray we must," says Law, "as sure as our heart is alive, and therefore when the state of our heart is not a Spirit of Prayer to God, we pray *without ceasing* to some other part of the creation. The man whose heart habitually tends towards the riches, honours, powers or pleasures of this life, is in a continual state of prayer towards all these things. The spirit stands bent towards them," etc. Prayers are valueless if "not *our own*, not the abundance of *our own* heart; not *found* and *felt* within us, as we feel our hunger and thirst" (*Ib.*, p. 119). Law goes on to say (*Ib.*, p. 120) "it is not the set form of words that is spoken against, but the heartless form, a form that has no relation to, or correspondence with, the state of the heart that uses it."

As regards manuals of devotion, their chief use, according to Law, is to show "to a dead and hardened heart, that has no prayer of its own . . . what a *state* and *spirit* of prayer it wants" (*Ib.*, p. 127).

As already said, it is in his book *The Way to Divine Knowledge* that Law treats more particularly of Boehme and his works.

"Jacob Behmen," Law tells us (pp. 195-6), "may be considered (1) As a teacher of the true ground of the Christian religion; (2) As a discoverer of the false Anti-Christian Church, from its first rise in Cain, through every age of the world, to its present state in all and every sect of the present divided Christendom; (3) As a guide to the Truth of all the mysteries of the Kingdom of God; (4) As a relater of depths opened in himself, of wonders which his spirit had seen and felt in his *Tenario Sancto*."

There are two sorts of people, we learn, to whom Boehme forbids the use of his books: those "not in the way of the

Prodigal, or lost son, returning to his Father" (*Ib.*, p. 196); and those "who give themselves up to reason as the true touchstone of Divine Truths" (*Ib.*, p. 197).

"The true understanding must flow from the *inward ground*, out of the living Word of God, etc." (*Ib.*, p. 198).

"Natural reason is no older than flesh and blood; it has no higher a nature or birth than *natural doubting;* it had no existence when nature began its first workings, and therefore can bear no witness to them" (*Ib.*, p. 201).

"Let the reader," however, "be warned not to dive farther into these very deep writings, nor plunge his will deeper, than so far as he apprehendeth; he should always rest satisfied with his apprehension, for in his apprehension, he standeth yet in that which hath reality" (*Ib.*, p. 205).

Asked as to the meaning of the term Mystery, Theophilus, Law's mouthpiece, answers: "You are to understand by it the *deep* and *true ground* of all things," and he goes on to tell of Eternal Nature—"the great scene" of God's "eternal wisdom and omnipotence" (*Ib.*, pp. 199-200).

Other Mysteries are alluded to and discussed. The Mystery of the *Creation and Fall of the Angels*—the Mystery of the *Ground of Christian Redemption*, its whole nature and absolute necessity (*Ib.*, p. 200).

"If man himself was not all these three things," writes Law (*Ib.*, p. 202), *viz.:* (1) A Birth of the Holy Deity; (2) a birth of eternal nature; and (3) a microcosm of all this great outward world, . . . no omnipotence of God could open the knowledge of Divine and natural things in him."

Anti-christ is the "Power and dominion of reason in religious matters" (*Ib.*, p. 203).

"There is no knowledge of anything, but where the thing itself is, and is found and possessed" (*Ib.*, p. 105).

In Boehme's books, Law tells us, we come across passages such as these: "All is magical"; "the Eternity is magical"; "Magic is the mother of all things"; "I speak from a magic ground."

"Vulgar reason," Law goes on to say, "is offended at these expressions because the word *magic* has been mostly used in a

bad sense. But do not you be frightened at the sound of these words; they are not only innocent but truly good and wise, and deeply founded on the truth of things. They have the most Christian and Divine meaning," etc.

"Magic Power meaneth nothing but the *working of the will*, whether it be the Divine, or the creaturely will. . . . The will is the workman, and the work is that which it bringeth forth out of itself. So that by these words you are always to understand these two things, the *working* and the *work* of the Will" (*Ib.*, p. 212).

"Now this same working will of the Triune Deity, which manifested itself in an eternal nature, manifesteth itself in creaturely forms, all generated from, all enlivened and animated with, that same Trinity of Fire, Light and Spirit, that constitutes Eternal Nature. . . . Thus, all live in God and may work with God. . . . One Life, one Power, one Will, and one Happiness with God" (*Ib.*, p. 213).

"All is false and vain in religion but the working of the will . . . inwardly leaving all the workings of earthly self, all the *paper buildings* of natural reason, and turning to God with the whole will and working desire of the heart" (*Ib.*, p. 215).

Academicus asks as to the new edition of Boehme. He is anxious to procure several of the books. Law replies:

"If you have but two or three of his books it is enough; for every book has all in it that you need to be taught, and sufficiently opens the ground of the whole mystery of the Christian Redemption," to enable a man to become "a true workman" himself (*Ib.*, p. 254).

"For it is your own heart, as finding the working Powers of nature and grace in itself, and simply given up in Faith to work with them, that is to be the key and guide to that knowledge you are to have of them; whether it be from the Holy Scripture, or the writings of the author. For to this end he tells you he has written all: *viz.*, to help man to *seek* and find himself; what is his birth, his state and place in nature; what he is in body, soul, and spirit; from what worlds all these three parts of him are come; how they came to be as they are at present; what his fall is and how he must rise out of it," etc. (*Ib.*, p. 255).

Readers of Law's books—of those belonging to the mystic period—can hardly fail to find in them a living, and in great measure, a Gnostic Christianity. But the presentment also strikes one as inadequate. From the modern Theosophic point of view it lacks completeness and coherence, in that Law presumably knew nothing about the teaching of reincarnation. Hence an absence of right proportion and true relationships.

To the same inevitable cramping of vision, as result of this "one life" way of looking at things, may be attributed, it seems to me, Law's somewhat too emphatic belittlement of learning and scholarship, he who himself was so good a scholar and in his writings such a master in the art of literary expression—delivering himself in a style vigorous, incisive and vivid. He admits the value of these things.

"Dear Academicus," says Theophilus (*The Way to Divine Knowledge*, p. 189), "be not uneasy. I am no more an enemy to learning than I am to that art which builds mills to grind our corn and houses for ourselves to dwell in. I esteem the liberal arts and sciences as the noblest of human things; I desire no man to dislike or renounce his skill in ancient and modern languages."

But then he goes on to say that all these things must stand in their proper places, every one is to be kept "within its own sphere"—the sphere of the "natural man." He writes elsewhere (*The Spirit of Love*, p. 29):

"The wisdom, the honour, the honesty and the religion of the natural man often does as much hurt to himself and others as his pride, self-love, envy and revenge, and are subject to the same humours and caprices; it is because nature is no better in one motion than in another, nor can be so until something supernatural is come into it . . . for self can have no notion but what is selfish, which way soever it goes or whatever it does in Church and State."

We see, in part of this last passage, Law's reaction against the confounding of ethics with religion. We shall, moreover, admit what he says to be true, as far as it goes. But we are conscious of incompleteness, because there is no place in this system for the long process of evolution needed in the upbuilding of the

"natural man"—the man ethical, artistic, intellectual—for the shaping and perfecting of the instrument to be eventually used by the man re-become divine—by the real man who, indeed, has never been anything else but divine.

Law realises, of course, that the process of regeneration takes time; but time for each individual is bounded by this one earth-life.

For Law, there are but two classes of men, the regenerate and the unregenerate; but two natures, the "old man" and the "new." Those who reach not "the new birth," the one immortality as preached by the Gospel, abide in the immortality of the fallen angels, which is and is called eternal death" (*A Short Confutation of Warburton's Defence*, p. 144).

In conversation with friends Law is reported to have expressed a belief as to the final restoration of the whole creation. It was his opinion that ultimately the fallen angels themselves would be "moved and stirred in the central depth of their spiritual natures," and "the good seed buried therein under a tenfold depth of darkness" would be awakened "to a beginning of redemption and regeneration."

What is called evil with Law, as in our Theosophical apprehension, has its essence in separateness and division both in nature and in man. While recognising profound truth in this, how difficult to approach any understanding of it save in the light of the Theosophical theory of evolution in its widest and most comprehensive sense!

By the very necessity of the case Law puts forward but the one ideal. There are no graduated steps to suit the varying capacities of men. Nor can he give that which shall appeal to all the varying temperaments of men, for he discovers but one aspect of the ideal. Still no half-measures satisfy him in this ideal as he sees it.

"The heart cannot enter into the spirit of prayer to God till that which I called the first *step* in the spiritual life is taken, which is the taking God for its all, or the giving itself up *wholly* to God" (*The Spirit of Prayer*, p. 135). And again (p. 55):

"But, my Friend, stop a little. It is indeed great joy that the Pearl of great price is found; but take notice that it is not

yours, you can have no possession of it till, as the merchant did, *you sell all that you have* and buy it. Now self is all that you have, it is your sole possession; you have no good of your own, nothing is yours but *this self*. The riches of self are your own riches, but all this self is to be parted with before the pearl is yours. Think of a lower price, or be unwilling to give thus much for it, plead as your excuse that you keep the commandments, and then you are that very rich young man in the Gospel who went away sorrowful from our Lord when He said, 'If thou wilt be perfect,' that is, if thou wilt obtain the pearl, 'sell all that thou hast and give to the poor'; that is, die to all thy possession of self, and then thou hast given all that thou hast to the poor; all that thou hast is devoted and used for the love of God and thy neighbour."

Speaking of Boehme, Emerson says: "When he asserts that 'in some sort, love is greater than God,' his heart beats so high that the thumping against his leathern coat is audible across the centuries."

But it is time to conclude this paper with a beautiful passage from the first pages of Law's book, *The Spirit of Love:*

"Now this is the ground and Original of the Spirit of Love in the creature, it is and must be a *Will to all Goodness;* and you have not the *Spirit of Love* till you have this Will to all Goodness, at all times and on all occasions. You may, indeed, do many works of love and delight in them, especially at such times as they are not inconvenient to you, or contradictory to your state, or temper, or occurrences in life. But the Spirit of Love is not in you, till it is the Spirit of your life, till you live *freely*, *willingly*, and *universally*, according to what it is. It needs no command to live its *own* life, or be what it is, no more than you need bid wrath be wrathful. And, therefore, when Love is the Spirit of your life, it will have the *freedom* and *universality* of a spirit; it will always live and work in Love, not because of *this* or *that*, *here* or *there*, but because the Spirit of Love can only love, wherever it is, or goes, or whatever is done to it. As the sparks know no motion but that of flying upwards, whether it be in the darkness of the night, or the light of the day, so the Spirit of Love is always in the same course; it knows no difference of time,

place, or persons; but whether it *gives* or *forgives*, *bears* or *forbears*, it is equally doing its own delightful work, equally blessed from itself. For the Spirit of Love, wherever it is, is its own *blessing* and *happiness*, because it is the *Truth* and *Reality* of God in the Soul, and therefore is in the same Joy of Life, and is the same good to itself, everywhere, and on every occasion.

"Oh! Sir, would you know the blessing of all blessings, it is this *God of Love* dwelling in your soul, and killing every root of bitterness which is the pain and torment of every earthly selfish love. For all wants are satisfied, all disorders of nature are removed, no life is any longer a burden, every day is a day of peace, everything you meet becomes a help to you, because everything you see or do is all done in the sweet gentle element of Love. For as Love has no by-ends, wills nothing but its *own increase*, so everything is as Oil to its Flame; it must have that which it wills, and cannot be disappointed, because everything naturally helps it to live in its *own way*, and to bring forth its *own work*. The Spirit of Love does not want to be rewarded, honoured, or esteemed; its only desire is to propagate itself and become the blessings and happiness of everything that wants it. And therefore it meets wrath, and evil, and hatred, and opposition with the same *one will*, as the Light meets the Darkness, only to overcome it with all its blessings. Did you want to avoid the wrath and ill-will, or to gain the favour of any persons, you might easily miss of your ends; but if you have no will but to *all goodness*, everything you meet, be it what it will, must be forced to be assistant to you. For the wrath of an enemy, the treachery of a friend, and every other evil, only helps the Spirit of Love to be more triumphant, to live its *own* life, and find all its blessings in a higher degree. Whether, therefore, you consider *perfection* or *happiness*, it is included in the Spirit of Love, and must be so, for this reason, because the infinitely perfect and happy God is mere Love, an *unchangeable Will to all Goodness;* and, therefore, every creature must be corrupt and unhappy, so far as it is led by any other will than the *one Will to all Goodness*."

ELSIE GORING.

PHILO OF ALEXANDRIA ON THE MYSTERIES.

SEEING that a study of the Trismegistic literature* is essentially a study in Hellenistic theology, no introduction to this literature would be adequate which did not insist upon the utility of a careful review of the writings of Philo, the famous Jewish Hellenist of Alexandria, and which did not point to the innumerable parallels which are traceable between the basic principles of the Jewish philosopher-mystic and the main ideas embodied in our tractates. To do this, however, in detail would require a volume, and as we are restricted to the narrow confines of a chapter, nothing but a few general outlines can be sketched in, the major part of our space being reserved for a consideration of what Philo has to say of the Logos, or Divine Reason of things, the central idea of his cosmos.

In perusing the voluminous writings† of our witness, the chief point on which we would insist at the very outset is that we are not studying a novel system devised by a single mind, we are not even face to face with a new departure in method, but that the writings of our Alexandrian‡ came at the end of a line of predecessors; true that Philo is now by far the most distinguished of such writers, but he follows in their steps. His method of allegorical interpretation is no new invention,§ least of all is his theology.

* This paper and the three that are intended to follow it form a chapter from the Prolegomena of my forthcoming work, which will consist of at least two volumes.—G. R. S. M.

† In all upwards of sixty Philonean tractates are preserved to us; and in addition we have also numerous fragments from lost works.

‡ Philo is known to the Jews as Yedidyah ha-Alakhsanderi.

§ Thus, in *D.V.C.*, § 3; M. ii. 475, P. 893 (Ri. v. 309, C. 65), referring to his beloved Therapeuts, he himself says: "They have also works of ancient authors who were once heads of their school, and left behind them many monuments of the method used in allegorical works." Nor was this "allegorising" Jewish only; it was common. It was applied to Homer; it was the method of the Stoics. Indeed, this "treatment (*θεραπεία*) of myths" was the only way in which the results of the philosophy and science of the time could be brought into touch with popular faith.

In brief, Philo is, first and foremost, an "apologist"; his writings are a defence of the Jewish myths and prophetic utterances, interpreted allegorically, in terms not of Hellenic philosophy proper, but rather of Hellenistic theology, that is of philosophy theologised, or of theology philosophised; in other words, in the language of the current cultured Alexandrian religio-philosophy of his day.

As Edersheim, in his admirable article,* says, speaking of this blend of the faith of the synagogue with the thinking of Greece: "It can scarcely be said that in the issue the substance and spirit were derived from Judaism, the form from Greece. Rather does it often seem as if the substance had been Greek and only the form Hebrew."

But here Edersheim seems to be not sufficiently alive to the fact that the "Greek thinking" was already in Hellenistic circles strongly theologised and firmly wedded to the ideas of apocalypsis and revelation. How, indeed, could it have been otherwise in Egypt, in the face of the testimony of our present work?

Philo, then, does but follow the custom among the cultured of his day when he treats the stories of the patriarchs as myths, and the literally intractable narratives as the substance of an ethical mythology. It was the method of the religio-philosophy of the time, which found in allegorical interpretation the "antidote of impiety," and by its means unveiled the supposed undermeaning (ὑπόνοια) of the myths.

The importance of Philo, then, lies not so much in his originality, as in the fact that he hands on much that had been evolved before him; for, as Edersheim says, and as is clear to any careful student of the Philonean tractates: "His own writings do not give the impression of originality. Besides, he

The text I use is that of Richter (M. C. E.), *Philonis Judæi Opera Omnia*, in *Bibliotheca Sacra Patrum Ecclesiæ Græcorum* (Leipzig; 1828-1830), 8 vols. M. refers to the edition of Mangey; P. to the Paris edition; Ri. stands for that of Richter, thus abbreviated so as not to be confused with R., which elsewhere stands for Reitzenstein; C. stands for Conybeare's critical text of the *D.V.C.* (Oxford; 1895), the only really critical text of any tractate which we so far possess.

* "Philo," in Smith and Wace's *Dict. of Christ. Biog.* (London; 1887), iv. 357-389 —by far the best general study on the subject in English. Drummond's (J.) two volumes, *Philo Judæus or The Alexandrian Philosophy* (London; 1888), may also be consulted, but they leave much to be desired. The only English translation is that of Yonge (C. D.), *The Works of Philo Judæus* (London; 1854) in Bohn's Library; but it is by no means satisfactory, and I have in every instance of quotation made my own version.

repeatedly refers to the allegorical interpretation of others, as well as to canons of allegorism apparently generally recognised. He also enumerates differing allegorical interpretations of the same subjects. All this affords evidence of the existence of a school of Hellenist [Hellenistic rather] interpretation" (p. 362).

But this does not hold good only for the interpretation of "the myths of Israel" by Hellenistic Jews; it holds good of the whole cultured religious world of the time, and pre-eminently of the Hellenistic schools of every kind in Egypt. In brief, Philo's philosophy was often already philosophised myth before he ingeniously brought it into play for the interpretation of Hebrew story.

In short, the tractates of Philo and our Trismegistic sermons have both a common background—Hellenistic theology or theosophy. Both use a common language.

Philo, of course, like the rest of his contemporaries, had no idea of criticism in the modern sense; he was a thorough-going apologist of the Old Covenant documents. These were for him in their entirety the inerrant oracles of God Himself; nay, he even went to the extent of believing the apologetic Greek version to be literally inspired.*

Nevertheless he was, as a thinker, confronted with the same kind of difficulties as face us to-day with immeasurably greater distinctness. The ideas of God, of the world-order, and of the nature of man, were so far advanced in his day beyond the frequently crude and repugnant representations found in the ancient scriptures of his people, that he found it impossible to claim for them on their surface value the transcendency of the last word of wisdom from God to man, at any rate among the cultured to whom he addressed himself. These difficulties he accordingly sought to remove by an allegorical interpretation, whereby he read into them the views of the highest philosophical and religious environment of his time.

Having no idea of the philosophy of history, or of the history of religion, or of the canons of literary criticism, as we now understand these things, he never stopped to enquire whether the writers of the ancient documents intended their narratives to be

* Or "divinely prompted" (*De Vit. Mos.*, ii. 5-7).

taken as myths embodying an esoteric meaning; much less did he ask himself, as we ask ourselves to-day, whether these writers had not in all probability frequently written up the myths of other nations into a history of their own patriarchs and other worthies; on the contrary, he relieved them of all responsibility, and entirely eliminated the natural human element, by his theory of prophecy, which assumed that they had acted as impersonal, passive instruments of the divine inspiration.

But even Philo, when he came to work it out, could not maintain this absolutism of inspiration, and so we find him elsewhere unable to ascribe a consistent level of inspiration to his "Moses," who of course, in Philo's belief, wrote the Pentateuch from the first to the last word. Thus we find him even in the "Five Fifths" making a threefold classification of inspiration: (i.) the Sacred Oracles "spoken directly of God by His interpreter the prophet"; (ii.) those prophetically delivered "in the form of question and answer"; and (iii.) those "proceeding from Moses himself while in some state of inspiration and under the influence of the deity."*

But what is most pleasant is to find that Philo admitted the great philosophers of Greece into his holy assembly, and though he gives the pre-eminence to Moses, yet it is, as it were, to a first among equals—a wide-minded tolerance that was speedily forgotten in the bitter theological strife that subsequently broke forth.

For what makes the writings of our Alexandrian so immensely important for us is, that the final decade of his life is contemporary with the coming into manifestation of Christianity in the Græco-Roman world owing to the energetic propaganda of Paul.

Philo was born somewhere between 30 and 20 B.C., and died about 50 A.D. There is of course not a single word in his voluminous writings that can in any way be construed into a reference to Christianity as traditionally understood; but the language of Philo, if not precisely the diction of the writers of the New Testament documents, has innumerable points of resemblance with their terminology, for the language of Hellen-

* *De Vit. Mos.*, iii. 23, 24.

istic theology is largely, so to speak, the common tongue of both, while the similarity of many of their ideas is astonishing.

Philo, moreover, was by no means an obscure member of the community to which he belonged; on the contrary, he was a most distinguished ornament of the enormous Jewish colony of Alexandria, which occupied no less than two out of the five wards of the city.* His brother, Alexander, was the head of the largest banking firm of the capital of Egypt, which was also the intellectual and commercial centre of the Græco-Roman world. Indeed Alexander may be said to have been the Rothschild of the time. The operations of the firm embraced the contraction of loans for the Imperial House, while the banker himself was a personal friend of the Emperor, and his sons intermarried with the family of the Jewish King Agrippa.

Philo, himself, though he would have preferred the solitude of the contemplative life, took an active part in the social life of the great capital; and, at the time of the greatest distress of his compatriots in the city, when they were overwhelmed by a violent outbreak of anti-semitism, their lives in danger, their houses plundered, and their ancient privileges confiscated, it was the aged Philo who was chosen as spokesman of the embassy to Caius Caligula (A.D. 40).

Here, then, we have a man in just the position to know what was going on in the world of philosophy, of letters and religion, and not only at Alexandria, but also wherever Jewish enterprise, which had then, as it now has, the main commerce of the world in its hands, pushed itself. The news of the world came to Alexandria, and the mercantile marine was largely owned by Hebrews.

Philo is, therefore, the very witness we should choose of all others to question as to his views on the ideas we find in our Trismegistic tractates, and this we may now proceed to do without any further preliminaries.

Speaking of those who follow the contemplative life,† Philo writes:

* For a sketch of ancient Alexandria see *F.F.F.*, pp. 96-120.

† For a translation of the famous tractate on this subject, from the recent critical text of Conybeare, see *F.F.F.*, pp. 66-82.

"Now this natural class of men [lit. race] is to be found in many parts of the inhabited world; for both the Grecian and non-Grecian world must needs share in the perfect Good."*

In Egypt, he tells us, there were crowds of them in every province, and they were very numerous indeed about Alexandria. Concerning such men Philo tells us elsewhere:

"All those, whether among Greeks or non-Greeks, who are practisers of wisdom (ἀσκηταὶ σοφίας), living a blameless and irreproachable life, determined on doing injury to none, and in not retaliating if injury be done them," avoid the strife of ordinary life, "in their enthusiasm for a life of peace free from contention."

Thus are they "most excellent contemplators of nature (θεωροὶ τῆς φύσεως) and all things therein; they scrutinise earth and sea, and air and heaven, and the natures therein,—their minds responding to the orderly motion of moon and sun, and the choir of all the other stars, both variable and fixed. They have their bodies indeed planted on earth below, but, for their souls, they have made them wings, so that they speed through æther (αἰθεροβατοῦντες), and gaze on every side upon the powers above—as though they were the true world-citizens, most excellent, who dwell in cosmos as their city; such citizens as Wisdom hath as her associates, inscribed upon the roll of Virtue, who hath in charge the supervising of the common weal. . . .

"Such men, though [in comparison] but few in number, keep alive the covered spark of Wisdom secretly, throughout the cities [of the world], in order that Virtue may not be absolutely quenched and vanish from our human kind."†

Again, elsewhere, speaking of those who are good and wise, he says:

"The whole of this company (θίασος) have voluntarily deprived themselves of the possession of aught in abundance, thinking little of things dear to the flesh. Now athletes are men whose bodies are well cared for and full of vigour, men who make strong the fort, their body, against their soul; whereas the [athletes] of [this] discipline, pale, wasted, and, as it were, reduced to skeletons, sacrifice even the muscles of their bodies to

* *D.V.C.*, § 3; M. ii. 474, P. 891 (Ri. v. 308, C. 56).

† *De Sept.*, §§ 3, 4; M. ii. 279, P. 1175 (Ri. v. 21, 22).

the powers of their own souls, dissolving, if the truth be told, into one form,—that of the soul, and by their mind becoming free from body.

"The earthly element is, therefore, naturally dissolved and washed away, when the whole mind in its entirety resolves to make itself well-pleasing unto God. This race is rare, however, and found with difficulty; still it is not impossible it should exist."*

And in another passage, when referring to the small number of the "prudent and righteous and gracious," Philo says:

"But the 'few,' though rare [to meet with], are yet not non-existent. Both Greece and Barbary [that is, non-Greek lands] bear witness [to them].

"For in the former there flourished those who are pre-eminently and truly called seven sages,—though others, both before and after them, in every probability reached the [same] height,—whose memory, in spite of their antiquity, has not evanished through the length of time, while that of those of far more recent date has been obliterated by the tide of the neglect of their contemporaries.

"While in non-Grecian lands, in which the most revered and ancient in such words and deeds [have flourished], are very crowded companies of men of worth and virtue; among the Persians, for example, the [caste] of Magi, who by their careful scrutiny of nature's works for purpose of the gnosis of the truth, in quiet silence, and by means of [mystic] images of piercing clarity (τρανωτέραις ἐμφάσεσιν) are made initiate into the mysteries of godlike virtues, and in their turn initiate [those who come after them]; in India, the [caste] of the Gymnosophists, who, in addition to their study of the love of nature, toil in [the fields of] morals, and [so] make their whole life a practical example of [their] virtue.

"Nor are Palestine and Syria, in which no small portion of the populous nation of the Jews dwell, unfruitful in worth and virtue. Certain of them are called Essenes, in number upwards of 4,000, according to my estimate."†

* *De Mut. Nom.*, § 4; M. i. 583, P. 1049 (Ri. iii. 163, 164).

† *Quod Om. Prob. L.*, § 11; M. ii. 456, P. 876 (Ri. v. 284, 285).

Philo then proceeds to give an account of these famous mystics.

In Egypt itself, however, he selects out of the many communities of the Therapeutæ and Therapeutrides (which the Old Latin Version renders *Cultores et Cultrices pietatis*)* only one special group, with which he was presumably personally familiar and which was largely Jewish. Of this order (σύστημα)† Philo gives us a most graphic account, both of their settlement and mode of life. By means of this intensely interesting sketch of the Contemplative or Theoretic Life, and by the parallel passages from the rest of Philo's works which Conybeare has so industriously marshalled in his "Testimonia," we are introduced into the environment and atmosphere of these Theoretics, and find ourselves in just such circumstances as would condition the genesis of our Trismegistic literature.

The whole of Philo's expositions revolve round the idea that the truly philosophic life is an initiation into the Divine Mysteries; for him the whole tradition of Wisdom is necessarily a mystery-tradition. Thus he tells us of his own special Therapeut community, south of Alexandria:

"In every cottage there is a sacred chamber,‡ which is called *semneion* and *monastērion*,§ in which, in solitude, they are initiated into the mysteries of the solemn life."‖

With this it will be of interest to compare *Matth.*, vi. 6: "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father who is in the hidden [place]; and thy Father who seeth in the hidden [place], shall reward thee."

It is said that among the "Pharisees" there was a praying-room in every house.

We may also compare with the above reference to the mysteries, *Lk.*, xii. 2=*Matth.*, x. 26, from a "source" which

* C., p. 146, l. 13.

† *D.V.C.*, § 9; M. ii. 482, P. 900 (Ri. v. 319, C. 111).

‡ Or shrine,—a small room or closet.

§ That is, a sanctuary or monastery, the latter in the sense of a place where one can be alone or in solitude. This is the first use of the term "monastery" known in classical antiquity, and as we see it bears a special and not a general meaning.

‖ *Ibid.*, § 3; M. ii. 475, P. 892 (Ri. v. 309, C. 60).

promised the revelation of all mysteries, following on the famous *logos*, also quoted in *Mk.*, iv. 22, and *Lk.*, viii. 17:

"For there is nothing veiled which shall not be revealed, and hidden which shall not be made known." "Therefore, whatsoever ye (*M.*, I) have spoken in darkness, shall be heard in the light, and what ye have spoken (*M.*, heard) in the ear in the closets, shall be heralded forth on the house-tops."

Both Evangelists have evidently adapted their "source" to their own purposes, but the main sense of the original form is not difficult to recover.

It is further of interest to compare with the first clause of the above passages the new-found *logos:*

"Jesus saith, Everything that is not before thy face and that which is hidden from thee, shall be revealed to thee. For there is nothing hidden that shall not be made manifest, nor buried that shall not be raised."*

But there are other and more general mysteries referred to in Philo, for, in speaking of the command that the unholy man who is a speaker of evil against divine things, should be removed from the most holy places and punished, our initiated philosopher bursts forth:

"Drive forth, drive forth, ye of the closed lips, and ye revealers† of the divine mysteries,‡ the promiscuous and rabble crowd of the defiled,—souls unamenable to purification, and hard to wash clean, who wear ears that cannot be closed, and tongues that cannot be kept within the doors [of their lips],—organs that they ever keep ready for their own most grievous mischance, hearing all things and things not law [to hear]."§

Of these "ineffable mysteries,"‖ he elsewhere says, in explaining that the wives of the patriarchs stand allegorically as types of virtues:

"But in order that we may describe the conception and birth-throes of the virtues, let bigots¶ stop their ears, or else let

* Grenfell and Hunt, *New Sayings of Jesus* (London; 1904), p. 18.

† Lit., ye mystæ and hierophants.

‡ Lit., orgies,—that is, "burstings forth" of inspiration, or revealings.

§ *De Prof.*, § 16; M. i. 558, P. 462 (Ri. iii. 128).

‖ *Leg. Alleg.*, i. 39. 4.

¶ δεισιδαίμονες,—here meaning the literalists; it generally signifies the religious in a good sense, and the superstitious in a bad one.

them depart. For that we give a higher teaching of the mysteries divine, to mystæ who are worthy of the holiest rites [of all].

"And these are they who, free from arrogance, practise real and truly genuine piety, free from display of any kind. But unto them who are afflicted with incorrigible ill,—the vanity of words, close-sticking unto names, and empty show of manners, who measure purity and holiness by no other rule [than this]—[for them] we will not play the part of hierophant."*

Touching on the mystery of the virgin-birth, to which we will refer later on, Philo continues :

"Those things receive into your souls, ye mystæ, ye whose ears are purified, as truly sacred mysteries, and see that ye speak not of them to any who may be without initiation, but storing them away within your hearts, guard well your treasure-house,—not as a treasury in which gold and silver are laid up, things that do perish, but as the pick and prize of all possessions, —the knowledge of the Cause [of all] and Virtue, and of the third, the child of both."†

Now the "Divine Spirit" (*θεῖον πνεῦμα*), says Philo, does not remain among the many, though it may dwell with them for a short time.

"It is [ever] present with only one class of men,—with those who, having stripped themselves of all the things in genesis, even to the innermost veil and garment of opinion, come unto God with minds unclothed and naked.

"And so Moses, having fixed his tent outside the camp,—that is the whole of the body,‡—that is to say, having made firm his mind, so that it does not move, begins to worship God; and, entering into the darkness, the unseen land, abideth there, being initiated into the most holy mysteries. And he becomes, not only a mystēs, but also a hierophant of revelations,§ and teacher of divine things, which he will indicate to those who have had their ears made pure.

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

† *Ibid.*, § 14; M. i. 147, P. 116 (Ri. i. 210).

‡ *Cf. Leg. Alleg.*, ii. § 15; M. i. 76, P. 1097 (Ri. i. 105).

§ Lit., orgies.

"With such kind of men, then, the Divine Spirit is ever present, guiding their every way aright."*

Referring to the ritual sacrifices of a heifer and two rams, Philo declares that the slaying of the second ram, and the symbolic rite of sprinkling certain portions of the bodies of the priests with its blood, was ordained "for the highest perfectioning of the consecrated by means of the purification of chastity†—which [ram] he ['Moses'] called, according to its meaning, the '[ram] of perfectioning,' since they [the priests] were about to act as hierophants of mysteries appropriate to the servants (*θεραπευταῖς*) and ministers of God."‡

So also Philo's language about the Therapeuts proper, and not the allegorically interpreted temple-sacrificers, is that of the Mysteries, when he writes:

"Now they who betake themselves to this service (*θεραπείαν*) [of God do so], not because of any custom, or on some one's advice and appeal, but carried away with heavenly love, like those initiated into the Bacchic or Corybantic Mysteries, they are a-fire with God until they see the object of their love."§

These Mysteries were of course not to be revealed except to the worthy. Therefore he says:

"Nor because thou hast a tongue and mouth and organ of speech, shouldst thou tell forth all, even things that may not be spoken."‖

And in the last section of the same treatise he writes:

"Wherefore I think that [all] those who are not utterly without [proper] instruction, would prefer to be made blind than to see things not proper [to be seen], to be made deaf than to hear harmful words, and to have their tongue cut out, to prevent them divulging aught of the ineffable mysteries.

* *De Gigan.*, § 12; M. i. 270, P. 291 (Ri. ii. 61).

† Philo, apparently, would have it that the sacrifice of the ram, which was a symbol of virility, signified the obligation of chastity prior to initiation into the higher rites.

‡ *De Vit. Mos.*, iii. § 17; M. ii. 157, P. 675 (Ri. iv. 216). The Therapeuts, with Philo, then do not mean "Healers," as has been sometimes thought, but "Servants of God."

§ *D.V.C.*, § 2; M. ii. 473, P. 891 (Ri. v. 306, C. 41, 42).

‖ *Quod Det. Pot. Insid.*, § 27; M. i. 211, P. 174 (Ri. i 295).

. . . Nay it is even better to make oneself eunuch than to rush madly into unlawful unions."*

With which we may usefully compare *Matt.*, v. 29: "If thy right eye offend thee, cut it out and cast it from thee"; and *Matt.*, xix. 12: "There are some who have made themselves eunuchs for the sake of the kingdom of the heavens; he that can receive it, let him receive it." Both passages are found in the first Gospel only.

For the comprehension of virtue man requires the reason only; but for the doing of ill, the evil man requires the organs of the body,—says our mystic dualist, "for how will he be able to divulge the mysteries, if he have no organ of speech?"†

This continual harping on the divulging of the mysteries, shows that Philo considered it the greatest of all enormities; we might almost think that he had in view some movement that was divulging part of the mystery-tradition to the untrained populace.

Elsewhere, speaking of those "who draw nigh unto God, abandoning the life of death, and sharing in immortality," he tells us these are the "Naked"—(that is, "naked" of the trammels of the flesh)—who sacrifice all to God. And he adds that only these "are permitted to see the ineffable mysteries of God, who are able to cloak them and guard them" from the unworthy.‡

With regard to these Mysteries, they were, as we might expect, divided into the Lesser and the Greater,—in the former of which the neophytes "worked on the untamed and savage passions, as though they were softening the [dough§ of their] food with reason (*logos*)."

The manner of preparing this divine food, so that it becomes the bread of life, was a mystery.‖

One of the doctrines revealed in these Lesser Mysteries was plainly that of the Trinity; for, commenting on *Gen.*, xviii. 2: "And he lifted up his eyes and looked, and, lo, three men stood by him,"—Philo writes:

* *Ibid.*, § 48; M. i. 224, P. 186 (Ri. i. 314).
† *Leg. Alleg.*, i. § 32; M. i. 64, P. 59 (Ri. i. 87).
‡ *Leg. Alleg.*, ii. § xv.; M. i. 76, P. 1097 (Ri. i. 106).
§ Which they brought out of Egypt,—that is, the body.
‖ *De Sacrif.*, § 16; M. i. 174, P. 139 (Ri. i. 245).

"'He lifted up his eyes,' not the eyes of his body, for God cannot be seen by the senses, but by the soul [alone]; for at a fitting time He is discovered by the eyes of wisdom.

"Now the power of sight of the souls of the many and unrighteous is ever shut in, since it lies dead in deep sleep, and can never respond and be made awake to the things of nature and the types and ideas within her. But the spiritual eyes of the wise man are awake, and behold them; nay, they are sleeplessly alert, ever watchful from desire of seeing.

"Wherefore it is well said in the plural, that he raised not one eye, but all the eyes that are in the soul, so that one would have said that he was altogether all eye. Having, then, become *the* eye, he begins to see the holy and divine vision of the Lord, in such a fashion that the one vision appeared as a trinity, and the trinity as a unity."*

Elsewhere, referring to the same story, and to the words of Abraham to Sarah "to hasten and knead three measures of fine meal, and to make cakes upon the hearth,"† Philo expounds the mystery at length as follows. It refers to that experience of the inner life:

"When God, accompanied by His two highest potencies, Dominion (ἀρχή) and Goodness, making One [with Himself] in the midst, produces in the seeing soul a triple presentation, of which [three aspects] each transcends all measure,—for God transcendeth all delineation, and equally transcendent are His potencies; but He [Himself] doth measure all.

"Accordingly, His Goodness is the measure of things good, and His Dominion is the measure of things subject, while He Himself is chief of all, both corporal and incorporeal.‡

"Wherefore also these potencies, receiving the Reason (*Logos*) of His rules and ordinances, measure out all things below them. And, therefore, it is right that these three measures should, as it were, be mingled and blended together in the soul, in order that, being persuaded that He is Highest God, who transcendeth His potencies, both making Himself manifest with-

* *Quæst. in Gen.*, iv. § 2; P. Auch. 243 (Ri. vii. 61).

† *Gen.*, xviii. 6.

‡ That is, apparently, the "good" = the "incorporeal," and the "subject" = the "corporal."

out them, and also causing Himself to be seen in them, it [the soul] may receive His impressions (χαρακτῆρας), and powers, and blessings, and [so] becoming initiate into the perfect secrets, may not lightly disclose the divine mysteries, but, treasuring them up, and keeping sure silence, guard them in secret.

"For it is written: 'Make [them] secret,'—for the sacred sermon (λόγον) of initiation (μύστην) about the Ingenerable and about His potencies ought to be kept secret, since it is not within the power of every man to guard the sacred trust (παρακαταθήκην) of the divine revelations (ὀργίων)."*

G. R. S. MEAD.

* *De Sacrif.*, § 15; M. i. 173, 174; P. 139 (Ri. i. 244, 245).

THE SELF AND THE SELF

No bar guards His palace-gateway, no veil screens His face of light;
Thou, my self! by thine own selfness, art enveiled in darkest night.
But the name differs, beloved! all in truth are only one;
In the sea-waves and the dewdrops gleams the lustre of one Sun.
If He knows all art and science, 'tis our birthright, we too know,
In the human heart is hidden more than all the Scriptures show.
Youth is gone and age is coming, thy small self thou holdest fast;
How, O heart! the Great Self shalt thou wake to see if dreams still last?
Taste the wonder of this heart-flesh, as it burneth more and more
In love's fire, of life there spreadeth savour sweet from shore to shore.
O, my love! why hast thou left me in such sadness and distress?
See Thy lover! see how sorrows helpless seize him and oppress.
Thou the music in the song-bird, Thou the fragrance in the rose,
Thou the goal of all men's searching, Thou the ending of all woes.
Nor without Thyself permittest e'en the Great Ones may attain;
How may this poor, weak and erring soul gain freedom from its pain.

Translated from QARÍN.

PURE VERBALISM

WHAT is pure verbalism? In a recent review of Mrs. Besant's *A Study in Consciousness*, the reviewer declares that "the Self, the Not-Self, and the relation between them"—this is pure verbalism. The reviewer indicated that "*reality in its wholeness*"—is not pure verbalism. Some of us have pondered deeply over these two pronouncements. The result is a greater inability to understand that pure solidity, substantialism, or non-verbalism, called "*reality in its wholeness*," than the pure verbalism called "the Self, the Not-Self, and the relation between them."*

To the eye, ten feet of the waters of the Gangâ at Hardwar in the winter season are "pure verbalism"; they are as nothing; the pretty and rounded and multi-coloured stones at the bottom are as perfectly visible through them as if they did not exist at all. To the hands, these same waters are a little more than pure verbalism, a little more substantial. To the lungs they are "reality in its wholeness," choking, death-bringing, most serious and substantial. *Vice versâ*, the plank of wood that is so real, so substantial, so opaque and resistant to the ordinary human eye, is pure verbalism, thin and unsubstantial as ghosts, to the Röntgen ray. Ghosts are pure verbalism to ordinary human beings; ordinary human beings and the solid walls of their houses are so to ghosts.

What is the criterion whereby to judge these matters? What are one, two, three, point, line, surface, circle, triangle, square, matter, atom, force, energy, time, space, motion, love, hate, pleasure, pain, and the thousand other similar things that we are seriously talking about every moment of our lives? Are

* To some of us it seems that "pure verbalism" or "substantiality" depends on the technical knowledge or on the standpoint of the speaker. To the non-philosopher Hegel's or Fichte's Ego and Non-Ego are pure verbalisms, but to the philosopher the content of the terms is substantial. To the non-chemist $H_4+O_2=2H_2O$ is meaningless, it is pure verbalism, but to the chemist the constitution of water is indicated.

they not all also pure verbalism—mere abstractions? How is it that in their case familiarity has bred affection in place of the deserved contempt? There does not seem to be much to choose between them and the unhappy triplet of the Self, the Not-Self, and the Relation. If they are sensed, so are the others. If they are inferred, so are the others.

Is that which can be touched, tasted, seen, smelt, or heard—is only that other than pure verbalism? If so, a great many things (or, to speak strictly, *half* the things of life, for everything has an abstract side as well as a concrete) are pure verbalism. Is this all that the reviewer means? Is his phrase a merely descriptive one and in this technical sense; or is it a depreciatory one, in any other and less intelligible sense?

One can sympathise with the mood of mind of the reviewer. But—if the assurance can bring him any satisfaction—it is ready to his hand that what he finds so impalpable to his solid grasp is of no use to, and is not intended for, any others than minds diseased with *vairâgya*. This particular remedy applies only to the sickness of a special craving for such metaphysic. Sugar is sweet and wholesome to the man in health; but to the man in the fever of desolate weariness, harassed unceasingly with the unintelligibility of life, to him the sugar of worldly things, of "solid facts," is, for the time, bitter and most unwholesome; it but increases his *self*-centred sense of pain; for him the impalpable vapour-bath, the unsubstantial breath of ozone, the dose of volatile verbalism, is more helpful than the staples of life. It is emphatically not to be administered to any one that does not need it—on pain of perilous consequences. Equally, or even more emphatically, is it not to be kept away from anyone that needs it. Any light depreciation of the generalisation, therefore, as "pure verbalism" is superficial and ill-judged. One feels inclined to recommend to the reviewer his own advice to the author of the subject of his review in another reference, *viz.*, "the maintenance of a more restrained attitude."

The reviewer, in the course of his elaborate review, refers to another matter which is also one of verbalism to some extent, if not of pure verbalism. He points out the impropriety of substituting a *new* classification of mental phenomena, *viz.*, Will,

Wisdom, and Activity, in place of the one established in the West by the labours of fifty years, *viz.*, Willing, Feeling, and Knowing, or Conation (?), Volition, and Feeling. Conation here is apparently a misprint for cognition, for conation and volition are the same or very nearly the same. Now, the very fact that the reviewer finds himself compelled to mention two alternative sets of names, the fact that it is difficult to say that conation, volition and will are exactly the same—these facts, to mention no others, though there are others, show that the labours of fifty years have not yet arrived at a definite conclusion. When to this is added the fact that what the reviewer regards as a *new* classification has been held, in the Samskṛit form, uniformly, without a single dissentient, in India, for fifty *centuries*, and probably much more, as compared with the reviewer's fifty *years*, the general reader will perhaps think twice before accepting the reviewer's remarks on the subject. Of course it is always open to the reviewer to regard his fifty years as holding the same ratio to the fifty centuries of the others as the single hour of Achilles held to the whole time of poor Ajax! It is to be feared, however, that even this consolation may possibly be denied to him; the labours of the fifty years seem perilously like reverting to the results obtained by the labours of fifty centuries. The classification indicated in the syllabus prepared by the International Psychological Congress held at Paris in 1900, runs as "Cognition; Affection (Feeling and Emotion); and Conation and *Movement*" (*vide* Baldwin's *Dictionary of Psychology*, vol. ii., p. 388, published in 1902). Or, perhaps, the reviewer is aware of something more up to date and has based his remarks thereon.

In the Samskṛit form the classification is *jñâna*, *ichchhâ*, and *kriyâ*, which may, as a matter of personal preference, be translated as cognition, desire and action, respectively, corresponding to Mrs. Besant's Wisdom, Will, and Activity. The results of the modern labours show the shortcomings of indefiniteness of meaning, overlapping, incompleteness, and unsettledness. We do not find any such in the older classification. In the modern classification, the true places and the exact significance of sensation, perception, thought, feeling in general, feeling proper, or pleasure and pain, emotion, desire, will, deliberation, determination, voli-

tion, conation, effort or endeavour, action proper, etc., etc., are still under debate; there are also attempts made from time to time to restore an older Greek dual classification, corresponding, roughly, to intellect and will, or reason and passion. The Samskṛit classification, on the other hand, takes the facts of life at the surface, and shows, in gradual unfoldment, that the simplest is the most profound also, even as the healthy skin, the fine complexion, is the result only of the soundest condition and most perfect working of heart and lungs and all other so-called deepest and most vital organs. We *know* a thing; we like it or dislike it; we move towards it or away from it. Cognition, desire, action are thus the three *elemental*, the fundamental, facts of life. All others, judgments, thoughts, reasonings, sentiments, emotions, deepest wisdom, strongest will, most refined poetry, subtlest science and philosophy, most wide-reaching activity and most comprehensive industry—all these are but the modifications, the complications, the developments of the elemental three. What apparently strikes the modern reviewer, at first sight, as incongruous in this classification is that *action*, which is so "crassly" physical, should be placed amongst mental phenomena. As the reviewer opines, "activity is the *result* of will." And yet, if this is the objection really in the mind of the reviewer, it is one which most aptly illustrates the "contrariness" of human nature! "*I* may say so, but *you* must not."

The whole endeavour of the psycho-physicist of the last fifty years has been devoted to proving a harmony, a union, a singleness of life, of the mind and the body; to proving, in other words, that mental phenomena are physical phenomena, and physical mental—whence, indeed, the expressions psycho-physics, and psycho-physical parallelism. Yet, when some one says that the actions of the muscles, the movements of the limbs, are mental facts, we are surprised. Why is cognition more mental and less physical than action? Why is desire such? Do cognition and desire manifest and take place *away from* a physical organism, and only action *in* it? Are the afferent nerves and the neuraxis different in kind from the efferent nerves? In the constitution of the neurocyte, are the dendrite and the central cell different in physicality or materiality from the neurite?

Do they not correspond respectively to cognition, desire and action?

The fact that volition or conation has a vaguer, a less material and concrete significance than action, should, indeed, be a demerit in the eyes of those who are shy of pure verbalism, rather than a recommendation. As a matter of fact it, too, has its place in psychology, however, and is not omitted or excluded by the Samskṛit scheme. Let us try to find out what that place should be.

Following the lines indicated in certain old works, it would appear that, by mutual reflection and re-reflection, we have triplets within triplets, endlessly. We have:

Under Cognition:

(*a*) Cognition proper, certain knowledge, *adhyavasâya*. "This is a fruit," "I see this fruit."

(*b*) Cognition-desire, doubt, *vikalpa*. "Is it worth tasting?" "It seems to be nice," "May I not have it?" "It is probably good to eat."

(*c*) Cognition-action, resolution, *samkalpa*. "I ought to take it."

Under Desire:

(*a*) Desire-cognition, *âkânkshâ* or *vâsanâ*. "It seems to be obtainable," "I hope I may get it."

(*b*) Desire proper, *kâmana*. "The longing for the fruit," "I want the fruit."

(*c*) Desire-action, volition, *âshâ*, hope, expectation. "I expect I will secure it as soon as I try, and will take it."

Under action:

(*a*) Action-cognition, *vyavasâya*, preparation. "The co-ordination, orientation, or direction of the muscles and their movements."

(*b*) Action-desire, *yatna* or *kṛiti*, effort, endeavour, conation. "The inception of movement in the muscles."

(*c*) Action proper, *karma*. "The seizing of the fruit."

The three cognitions in the above three triplets, *viz.*, (*a*) (*a*) (*a*), may be said to belong to the *chitta*-aspect of the mind

(—*Chit, chetayaté*, Vishṇu); the three desires, (*b*) (*b*) (*b*), to the *manas*-aspect (—*Chandramâ*, Shiva); the three actions, (*c*) (*c*) (*c*), to the *buddhi*-aspect (—*Mahat*, Brahmâ). According to the modern Samskṛit usage of the terms, however, the positions of *buddhi* and *chitta* should probably be reversed; *buddhi* corresponding to intellect, *manas* to desire-emotion, and *chitta* to movement and action.

All this is only tentative, it must be admitted; yet it may help to suggest how the old classification is significant and not baseless.* It is difficult for a "layman" to put forward much "scientific" or "substantial" illustration of the value of that classification. At least "fifty years" of single-minded study of it, and of the general scheme of metaphysic and psychology of which it forms a part, in the light of modern science, and *vice versâ*, of modern science in the light of those, is needed to provide the material for a due appraisement. But, even without such prolonged study the merits of the Samskṛit classification are not so hidden that it should be ignored lightly.

We may, not altogether uselessly, indulge a "metaphysical fancy" of the same nature as the "scientific imagination" in noticing the same divisions and sub-divisions multiplied endlessly in the physical body. The head seems to be mainly concerned with cognition, the trunk with desire, and the limbs with action. In the head again, the cerebrum may be said to deal mainly with cognition, the cerebellum with action, and the medulla with desire; while in the trunk, the lungs would correspond with cognition, the heart with action, the alimentary canal and digestive apparatus with desire; and under the third head we may say that the arms and hands correspond with cognition, the legs and feet with action, and the reproductive organs with desire. From another standpoint we may say that the nervous system corresponds with cognition, the glandular with desire, and the muscular

* It is quite possible that the positions assigned above to the various factors of consciousness, volition, effort, etc., may have to be changed on further analysis, in view of the shifting meanings given to the corresponding words in current use. But this would only serve to bring out more clearly that the condition of western psychological classification and discussion was one of fluctuation, and that the scheme of triplets could help to settle it. It serves also to show what is the element of truth in the reviewer's statement that "activity" is traceable in each of the three fundamental modes, *viz.*, that all three are present in all three, and not only activity.

with action; and under each of these again we may distinguish: (*a*) the brain, the spinal cord, and the sympathetic system; (*b*) the glands that help the sensories, those that lubricate the motor organs, and those that subserve alimentation; and (*c*) the muscles of the sense organs, the muscles proper, the muscles of the circulatory system—as respectively corresponding with cognition, action, and desire. And so on endlessly.

So again, the muscular sense and the sensations of joint-movements and of weight, which the reviewer refers to, may some day be recognised as the element of cognition in the muscular system; while sensations of temperature, external and internal, "chills of fear at the heart," "heat of anger in the blood," "bowels of compassion," etc., may represent the element of cognition in the glandular system; and tinglings, thrills, creeps, horripilation, etc., may prove to be elements of action or of desire in the nervous system, etc.

This same old psychology suggests—unfortunately it does no more—reasons for other items in the constitution of man. Under each of the three main factors, we have fives—apparently because we have five elements evolved so far. We have five senses under cognition; five organs under action; five *prâṇas*, forms of *vis viva*, *vis naturæ*, vital forces, nerve-electricities or however else they may be called, under desire. This is repeated again. We have five fingers on each hand and five toes on each foot. Possibly, if the other organs and forces were examined with a view to this fact, they too may be found to have a quintuplicate constitution.*

It will probably not be disputed by anyone that there ought to be a reason for each and every such fact in our constitution, a law governing the whole constitution. The essential idea of such a law is that of something simple holding together and governing some things complex, a thread holding together beads, a net holding together a heterogeneous mass. Now the simpler the underlying thing or thread or fact or idea, the nearer is its approach to "pure verbalism." But everyone has the fullest

* In all this we may continually find illustration of the double truth that all exists everywhere, yet always at any one point one thing more prominently than all others, "like pepper and salt sprinkled from the same caster" in the words of William James (*Psychology*, vol. i., p. 63—"Localisation of Functions").

right to stop short just at the point where he feels what personally to him is "substantiality" ends. Why then should he decry the proceeding of others who feel that they can go a little farther? If one does not know how to swim, it is right to stop short where the solid land ends and the liquid water begins; why should he stultify himself by endeavouring to prevent another that can swim from going on and entering the water, as the famous Biddy the ducklings? Why should the amphibian that can only walk on land and swim in water, attempt to prevent the aquatic bird that can do both as well as fly in the air, from so rising into "pure verbalism."

B. D.

THE TRUE INWARDNESS OF KARMA

IT is a truth of absolutely universal application that everything possesses the defects of its qualities. Error is the defective side of a particular truth, for truth that is not continually reinforced by its complement or opposite tends to be quickly exhausted, with the result that there is a void where there should be a plenum. The thinker who is not careful to keep the balance of opposites in his thought will presently find himself treading on nothingness, for a half-thought is practically no thought at all, and is compelled, sooner or later, to pass into vacuity. The law of right thinking, as of right action, is the effective presentation of contrasts.

Now the keynote of the thought of the last century has been the magnificent conception of law. That grand generalisation of Science—the utter security and inviolability of law, and the all-inclusive scope of its operations in the natural world—is one of the many rediscoveries for which the Victorian Era will be gratefully remembered. The conception of law has given us an ordered universe; a universe in which every part is inseverably linked to every other part in a series of vital sequences so delicate, so subtle, and so intricate, that the perfect mastery of one link

of a sequence involves the comprehension of the whole. It has given us—if not an intelligible universe, at all events the clue to its ultimate intelligibility. But the result of a too rigid application of this great generalisation in the realm of Science has led to the establishment of a theory of mechanical necessity which has not yet entirely succumbed to the influence of higher and more spiritual presentations of truth. Science still gives us, for the most part, a mechanical universe, though signs are everywhere apparent that she is beginning to realise the inadequacy of the conception. For immutable law is rather the statement of a method, than the revelation of the cause or the end of things. It may not explain origins, though it elucidates workings.

Now Theosophy, taking the torch from the hand of Science, has carried the light into regions beyond the scope of strict scientific enquiry, and has proclaimed the universe, *in its entirety* —mental, moral, and spiritual—to be, equally with the natural world, under inviolable law. And in so doing Theosophy, too, has, to some extent, suffered from the defects of the truth she is privileged to teach, in that her grand application of Universal Law to all the planes of the universe has tended somewhat to the conception of a mechanical necessity as rigid as that from which she has desired to escape. To lift this conception to a more spiritual plane, and to break down, as far as may be, the distinctly mechanical setting in which the doctrine of Karma has been presented in the past, is the aim of the present paper.

The tendency which most students have detected in Theosophical literature to limit the conception of kârmic law to that of automatic action and reaction between related parts in a whole, has given rise to what I may term the "tit-for-tat" aspect of Karma. I may put it also in another way, and say that to many minds the idea of Karma goes no higher than that of a sort of commercial transaction, Nature being under compact to pay a particular kind of debt in a particular kind of currency. Her own dues, too, she extorts on the strict business principle of the "uttermost farthing," while preserving the balance of good for good, evil for evil, throughout the incalculable minutiæ of many progressive lives.

This is, of course, true as far as it goes, and we are indebted

for even this rudimentary expression of an important natural law. Our only regret is that it should remain—as it does largely remain—on the purely commercial basis; we fain would lift it into the more dignified realm of philosophy, and supplement its immaturities by the fuller light of a wide and spiritual standpoint. For the true inwardness of Karma is far from being represented —rather is considerably misrepresented—by the "tit-for-tat" and the commercial conceptions, which are after all but the recrudescence of the Mosaic "eye for an eye, and tooth for a tooth,"—an ethical standpoint which in theory we relegate to the limbo of a past dispensation, but which in practice is ever with us. How often have we refrained from retaliating upon an evil-doer from the conviction that he is in the safe hands of a searching and relentless Karma! "Leave him to his Karma," is a frequent Theosophical substitute for "avenge not yourselves." I, at least, speak as a sinner.

But not so have the Great Ones taught. "Hatred ceaseth not at any time by hatred; hatred ceaseth only by love." "The man who foolishly does me wrong, I will return him the protection of my ungrudging love; the more the evil that comes from him, the more the good that shall go from me," says the Buddha. "But I say unto you, love your enemies," echoes the Christ. "If thine enemy hunger, feed him, for in so doing thou shalt heap coals of fire on his head," re-echoes the Apostle, his Judaism, however, getting the better of him in the final clause.

Why these ethical injunctions to act, so to speak, in defiance of the general law of retribution, and to do for the offender what Nature is pledged by the laws of eternal justice *not* to do? The usual answer is, that Nature's retribution being sure, man is therefore free to adopt a higher attitude—an answer far indeed from the true inwardness of the Teachers' injunctions. Rather is it true that in their more exalted standard of action we are seeing the highest workings of the law of Karma. For the Karma that is retributive only is but half the law.

Karma is that mighty process of adjustment whereby the world-order is preserved, and the balance of the moral universe continuously restored and maintained. Its purpose is the holding of the universe in equilibrium by means of the intelligent adjust-

ment of forces which are equal and opposite. Harmony and inseparateness are the goal of Nature, and to this end an excessive expenditure of force in the direction of disharmony must be met by a corresponding expenditure in the contrary direction. Hatred is thus necessarily opposed by love, evil by good, ignorance by knowledge, strife by gentleness, otherwise the inner balance of things suffers by the undue prominence of the forces that appertain to Nature on her destructive side.

But there is no real idea of balance in the "tit-for-tat" conception of Karma, in which Nature, in merely hitting back an offender, does but accentuate already existing disharmony. One is frankly dissatisfied with a statement of the law from its purely non-moral side; it may be true in relation to a particular standpoint, but it does not touch the heart of the conception. I will illustrate my meaning by quoting a definition of Karma on popular orthodox lines, which conveys no higher idea than that of automatic action and reaction as applied to the plane of morals.

"Karma creates nothing, nor does it design. It is man who plans and creates causes, and kârmic law adjusts the effects, which adjustment is not an act, but universal harmony tending ever to resume its original position like a bough which, bent down too forcibly, rebounds with corresponding vigour. If it happen to dislocate the arm that tried to bend it out of its natural position, shall we say it is the bough which broke the arm, or that our own folly has brought us to grief?"

This is an excellent illustration of what I shall call the theory of "automatic rebound," and students will see at once the inadequacy of so partial a presentation. For if the true inwardness of Karma consists only in the automatic adjustment of action and reaction, wherein does the universe of the Theosophist differ from the complex mechanism of the Physical Scientist? At the same time it is well again to emphasise that our search for the inwardness militates in *no* degree against the truth expressed by the outwardness. The strict development of effects from causes; the equal and opposite balance of opposing forces —yes, the "eye for an eye" of the natural vengeance that "knows nor wrath nor pardon"—these things are stubborn facts of a universe which is *not* founded on sentimentality. No one

who has ever come up against the inflexibility of law can talk lightly of the experience. He will have learned something of what Paul terms the "terror of the Lord" (the word "terror" in the Greek signifies something to flee from, and so to avoid)—that the universe is not his in its entirety, but has its hurtful side which he approaches at his peril.

Again he is taught the extent of the claims he may make upon Nature. "With what measure ye mete it shall be measured to you again" may be strictly commercial, but it is also strictly just. Evil for evil, good for good, much for much, little for little—such is the unfaltering echo of Nature to the demands of man. It is a glorious principle; on what other, indeed, can a cosmos be planned? But if left at this point it is insufficient. The law that establishes a ceaseless, self-reproductive round of cause moving to effect, and effect in turn becoming cause, leads us no whither; we are on a treadmill from which there is no escape save a leap off into space.

Trace the effect of this theory on the profound conceptions of Buddhism, in which the relentless Necessity that turns the Wheel of Birth and Death is self-doomed by its own inherent nature to turn and turn for ever without the gain of a single pace in progress. The conception, indeed, of progress is inadmissible in relation to a universe which is but the product of name and form held together by the operation of the twelve kinds of Karma. There can be no progress where there is nothing permanent to progress. This central doctrine of the absence of a permanent substratum in the phenomenal is probably a corollary from the conception of life as a wheel of mechanical sequences. The following quotation from the *Visuddhi Magga* appears to illustrate this association of ideas:

> "A round of Karma and of fruit:
> The fruit from Karma doth arise,
> From Karma then rebirth doth spring:
> And thus the world rolls and on.

"When the seer has attained this insight, it becomes evident to him that it is merely name and form which pass through the various modes, classes, stages, grades, and forms of existence by means of a connection of cause and effect. He sees that

behind the action there is no actor, and that, although actions bear their fruit, there is no one that experiences that fruit. He then sees clearly, in the light of the highest knowledge, that when a cause is acting, or the fruit of an action ripens, it is merely by a conventional form of speech that the wise speak of an actor or of anyone as experiencing the fruit of an action. Therefore have the ancients said:

"No doer is there does the deed,
Nor is there one who feels the fruit:
Constituent parts alone roll on:
This view alone is orthodox.
And thus the deed, and thus the fruit
Roll on and on, each from its cause:
As of the round of tree and seed,
No one can tell when they began.
Nor is the time to be perceived
In future births when they shall cease:
The heretics perceive not this,
And fail of mastery o'er themselves.
No god of heaven or Brahma-world
Doth cause the endless round of birth:
Constituent parts alone roll on,
From cause and from material sprung."

Nothing passes over from one existence to another, and yet the world rolls on. Karma and the fruit of Karma is the endless sequence which fashions the universe, which, being by its very nature self-reproductive, cannot cease save by the voluntary negation by the mind of the whole phantasmagoric process. And yet there is no mind to effect the negation, no denier to make the denial which saves.

Just as, indeed, eye-consciousness
Doth follow on mentality,
Yet cometh not from out the same,
Nor yet doth fail to come to be.
So when the concept comes to pass
The thoughts a constant series form:
The last thought of the old birth dies,
The first thought of the new springs up.
No interval is 'twixt them found,
No stop nor break to them is known:
There's naught that passes on from hence,
And yet conception comes to pass.

Now the weakness of Buddhism—a weakness which is really the outcome of its strength—is its total disregard for the teleological aspect of things. It is perhaps the very profoundest effort that has ever been made to probe the universe on its phenomenal side. And from that standpoint it has failed to discover either origin or ends. Nothing more subtle exists in the world of mind than the Buddhistic analysis of the transitory, and the Buddhistic proofs of the doctrine of the "four-fold blankness." Who can gainsay the amazing astuteness of the reasoning which ends in negation? What can be drawn from an examination of the phenomenal side of things save the phenomenal? Is there aught in the impermanent save impermanence? So a mechanical law, such as a "round of Karma and a round of fruit" is the necessary outcome of a universe which is wholly illusory.

But the Western thinker erects a more positive creed. He may, from the highest standpoint, be no nearer the ultimate truth of things than his Eastern confederate in thought, but for him the search will lie along the pathway of affirmation.

Ends are now the keynote of much of the best modern philosophy. "Ends," says Mr. Haldane in his suggestive completion of the *Pathway to Reality*, "ends and not causes fashion the universe. It is not in so-called causes, but in the ends or purposes which the mind has before it, and in nothing short of these, that the reason is to be sought of the fixity of the appearance of the world as it seems, and of us as part of it. We are what we are by virtue of the ends set before It by the Mind in which we live, and move, and have our being. Every aspect of the world as it seems is real in so far as the end which is realised in it is real. The degree of reality depends on the relation of the ends. If an end is superseded by a deeper purpose, the aspect to which the former gave being sinks to the level of mere appearance."

In a still more valuable work, the *World and the Individual*, by Professor Royce, the idea of reality as the development and perfect fulfilment of purpose is exhaustively worked out.

Now supplement by this profound thought the more rudimentary conceptions of Karma which I have termed the "tit-for-tat" theory, and the theory of "automatic rebound." Let us consider Karma as that ideal Justice which Philo and the

old mystics termed the right hand of the Logos, the co-equal Executor of His decrees, the mode of His working in the lower worlds.

The *heart* of Justice is not expressed in terms of action and reaction. I see it greater than that. I see Justice as the one, eternal principle that regulates, controls, and adjusts the complex processes of the universe; the power that is ceaselessly making explicit all that in the Logos is implicit. Karma is at the inner springs of evolution, "fetching secrets forth," guiding the movements of the inner world, and establishing their impress on the outer. Its heart is intelligence; its process the moving of intelligence to the highest ends of the world and the individual.

Karma is co-extensive with the universe, for it is the one law by which things come to be. It is God in action; therefore by no one name or characteristic may it be defined. It is not balance alone, though it is that; it is not retribution alone, though strict retribution is among its methods of working; it is not rectitude alone, nor the rigid adjustment of sequences, though both these elements fall within it. The judicial aspect of Karma is but a partial statement of all that is involved in that perfect law of Justice on which the worlds are built, by which they are evolved, and apart from which they have no sustaining purpose. Paul speaks of it as the "Gospel of righteousness," rightness (δικαιοσύνη) which has for one of its aspects love (ἀγάπη), the harmonising force that holds the universe firmly in an ideal divine purpose; and wrath (ὀργή), which is love on its constraining side, the inflexible resister of all that makes against the ultimate destiny of the world. Justice is a grand generalisation of all these aspects, for it is the one inclusive law of "rightness," beyond which there is and can be no other.

The conception is abstract, but our definitions of Karma have hitherto suffered, in my opinion, from being too concrete. To limit our treatment of the subject to the more or less paltry commercial and judicial aspects we have previously considered, is to sin against a great philosophical conception.

CHARLOTTE E. WOODS.

(TO BE CONCLUDED)

THE PERFECT MAN

THERE is a stage in human evolution which immediately precedes the goal of human effort, and when this stage is passed through man, as man, has nothing more to accomplish. He has become perfect; his human career is over. The great religions bestow on this Perfect Man different names, but, whatever the name, the same idea is beneath it; He is Mithra, Osiris, Kṛishṇa, Buddha, Christ—but He ever symbolises the Man made perfect. He does not belong to a single religion, a single nation, a single human family; He is not stifled in the wrappings of a single creed; everywhere He is the most noble, the most perfect ideal. Every religion proclaims Him; all creeds have in Him their justification; He is the ideal towards which every belief strives, and each religion fulfils effectively its mission according to the clearness with which it illumines, and the precision with which it teaches the road whereby He may be reached. The name of Christ, used for the Perfect Man, throughout Christendom is the name of a *state*, more than the name of a *man;* "Christ in you, the hope of glory," is the Christian teacher's thought. Men, in the long course of evolution, reach the Christ-state, for all accomplish in time the centuried pilgrimage, and He with whom the name is specially connected in western lands is one of the "Sons of God" who have reached the final goal of humanity. The word has ever carried the connotation of a state; it is "the anointed." Each must reach the state: "Look within thee; thou art Buddha." "Till the Christ be formed in you."

As he who would become a musical artist should listen to the masterpieces of music, as he should steep himself in the melodies of the master-artists, so should we, the children born of humanity, lift up our eyes and our hearts, in ever-renewed contemplation, to the mountains on which dwell the Perfect Men of our race. What we are, They were; what They are, we shall be.

All the sons of men can do what a Son of Man has accomplished, and we see in Them the pledge of our own triumph; the development of like divinity in us is but a question of evolution.

I have sometimes divided interior evolution into sub-moral, moral, and super-moral; sub-moral, wherein the distinctions between right and wrong are not seen, and man follows his desires, without question, without scruple; moral, wherein right and wrong are seen, become ever more defined and inclusive, and obedience to law is striven after; super-moral, wherein external law is transcended, because the divine nature rules its vehicles. In the moral condition, law is recognised as a legitimate barrier, a salutary restraint; "Do this"; "Avoid that"; the man struggles to obey, and there is a constant combat between the higher and the lower natures. In the super-moral state the divine life in man finds its natural expression without external direction; he loves, not because he ought to love but because he is love. He acts, to quote the noble words of a Christian Initiate, "not after the law of a carnal commandment, but by the power of an endless life." Morality is transcended when all the powers of the man turn to the Good as the magnetised needle turns to the north; when divinity in man seeks ever the best for all. There is no more combat, for the victory is won; the Christ has reached His perfect stature only when He has become the Christ triumphant, Master of life and death.

This stage of the Christ-life, the Buddha-life, is entered by the first of the great Initiations, in which the Initiate is "the little child," sometimes the "babe," sometimes the "little child, three years old." The man must "regain the child-state he hath lost"; he must "become a little child" in order to "enter the kingdom." Passing through that portal, he is born into the Christ-life, and, treading the "way of the Cross," he passes onwards through the successive gateways on the Path; at the end, he is definitely liberated from the life of limitations, of bondage, he dies to time to live in eternity, and he becomes conscious of himself as life rather than as form.

There is no doubt that in early Christianity this stage of evolution was definitely recognised as before every individual

Christian. The anxiety expressed by S. Paul that Christ might be born in his converts bears sufficient testimony to this fact, leaving aside other passages that might be quoted; even if this verse stood alone it would suffice to show that in the Christian ideal the Christ-stage was regarded as an inner condition, the final period of evolution for every believer. And it is well that Christians should recognise this, and not regard the life of the disciple, ending in the Perfect Man, as an exotic, planted in western soil, but native only in far eastern lands. This ideal is part of all true and spiritual Christianity, and the birth of the Christ in each Christian soul is the object of Christian teaching. The very object of religion is to bring about this birth, and if it could be that this mystic teaching could slip out of Christianity, that faith could no longer raise to divinity those who practise it.

The first of the great Initiations is the birth of the Christ, of the Buddha, in the human consciousness, the transcending of the I-consciousness, the falling away of limitations. As is well known to all students, there are four degrees of development covered by the Christ-stage, between the thoroughly good man and the triumphant Master. Each of these degrees is entered by an Initiation, and during these degrees of evolution consciousness is to expand, to grow, to reach the limits possible within the restrictions imposed by the human body. In the first of these, the change experienced is the awakening of consciousness in the spiritual world, in the world where consciousness identifies itself with the life, and ceases to identify itself with the forms in which the life may at the moment be imprisoned. The characteristic of this awakening is a feeling of sudden expansion, and of widening out beyond the habitual limits of the life, the recognition of a Self, divine and puissant, which is life, not form; joy, not sorrow; the feeling of a marvellous peace, passing all of which the world can dream. With the falling away of limitations comes an increased intensity of life, as though life flowed in from every side rejoicing over the barriers removed, so vivid a feeling of reality that all life in a form seems as death, and earthly light as darkness. It is an expansion so marvellous in its nature, that consciousness feels as though it had never known itself before, for all it had regarded as consciousness is as unconsciousness in the

presence of this upwelling life. Self-consciousness, which commenced to germinate in child-humanity, which has developed, grown, expanded ever within the limitations of form, thinking itself separate, feeling ever "I," speaking ever of "me" and "mine"—this Self-consciousness suddenly feels all selves as Self, all forms as common property. He sees that limitations were necessary for the building of a centre of Selfhood in which Self-identity might persist, and at the same time he feels that the form is only an instrument he uses while he himself, the living consciousness, is one in all that lives. He knows the full meaning of the oft-spoken phrase the "unity of humanity," and feels what it is to live in all that lives and moves, and this consciousness is accompanied with an immense joy, that joy of life which even in its faint reflections upon earth is one of the keenest ecstasies known to man. The unity is not only seen by the intellect, but it is felt as satisfying the yearning for union which all know who have loved; it is a unity felt from within, not seen from without; it is not a conception but a life.

In many pages of old, but ever on the same lines, has the birth of the Christ in man been figured. And yet how all words shaped for the world of forms fail to image forth the world of life.

But the child must grow into the perfect man, and there is much to do, much weariness to face, many sufferings to endure, many combats to wage, many obstacles to overcome, ere the Christ born in the feebleness of infancy may reach the stature of the Perfect Man. There is the life of labour among his brother-men; there is the facing of ridicule and suspicion; there is the delivery of a despised message; there is the agony of desertion, and the passion of the cross, and the darkness of the tomb. All these lie before him in the path on which he has entered.

By continual practice, the disciple must learn to assimilate the consciousness of others, and to centre his own consciousness in life, not in form, so that he may pass beyond the "heresy of separateness," which makes him regard others as different from himself. He has to expand his consciousness by daily practice, until its normal state is that which he temporarily experienced

at his first Initiation. To this end he will endeavour in his every-day life to identify his consciousness with the consciousness of those with whom he comes into contact day by day; he will strive to feel as they feel, to think as they think, to rejoice as they rejoice, to suffer as they suffer. Gradually he must develop a perfect sympathy, a sympathy which can vibrate in harmony with every string of the human lyre. Gradually he must learn to answer, as if it were his own, to every sensation of another, however high he may be or however low. Gradually by constant practice he must identify himself with others in all the varied circumstances of their different lives. He must learn the lesson of joy and the lesson of tears, and this is only possible when he has transcended the separated self, when he no longer asks aught for himself, but understands that he must henceforth live in life alone.

His first sharp struggle is to put aside all that up to this point has been for him life, consciousness, reality, and walk forth alone, naked, no longer identifying himself with any form. He has to learn the law of life, by which alone the inner divinity can manifest, the law which is the antithesis of his past. The law of form is taking; the law of life is giving. Life grows by pouring itself out through form, fed by the inexhaustible source of life at the heart of the universe; the more the life pours itself out the greater the inflow from within. It seems at first to the young Christ as though all his life were leaving him, as though his hands were left empty after outpouring their gifts on a thankless world; only when the lower nature has been definitely sacrificed is the eternal life experienced, and that which seemed the death of being is found to be a birth into a fuller life.

Thus consciousness develops, until the first stage of the path is trodden, and the disciple sees before him the second Portal of Initiation, symbolised in the Christian Scriptures as the Baptism of the Christ. At this, as he descends into the waters of the world's sorrows, the river that every Saviour of men must be baptised in, a new flood of divine life is poured out upon him; his consciousness realises itself as the Son, in whom the life of the Father finds fit expression. He feels the life of the Monad,

his Father in Heaven, flowing into his consciousness, and realises that he is one, not with men only, but also with his heavenly Father, and that he lives on earth only to be the expression of the Father's will, His manifested organism. Henceforth is his ministry to men the most patent fact of his life. He is the Son, to whom men should listen, because from him the hidden life flows forth, and he has become a channel through which that hidden life can reach the outer world. He is a priest of the Mystery God, who has entered within the veil, and comes forth with the glory shining from his face, which is the reflection of the light in the sanctuary.

It is there that he begins that work of love symbolised in the outer ministry by his willingness to heal and to relieve; round him press the souls seeking light and life, attracted by his inner force and by the divine life manifested in the accredited Son of the Father. Hungry souls come to him, and he gives them bread; souls suffering from the disease of sin come, and he heals them by his living word; souls blinded by ignorance come, and he illuminates them by wisdom. It is one of the signs of a Christ in his ministry, that the abandoned and the poor, the desperate and the degraded, come to him without the sense of separation. They feel a welcoming sympathy and not a repelling; for kindness radiates from his person, and the love that understands flows out around him. Truly the ignorant know not that he is an evolving Christ, but they feel a power that raises, a life which vitalises, and in his atmosphere they inbreathe new strength, new hope.

The third Portal is before him, which admits him to another stage of his progress, and he has a brief moment of peace, of glory, of illumination, symbolised in Christian writings by the Transfiguration. It is a pause in his life, a brief cessation of his active service, a journey to the Mountain whereon broods the peace of heaven, and there—side by side with some who have recognised his evolving divinity—that divinity shines forth for a moment in its transcendent beauty. During this lull in the combat, he sees his future; a series of pictures unrolls before his eyes; he beholds the sufferings which lie before him, the solitude of Gethsemane, the agony of Calvary. Thenceforth his face is

set stedfastly towards Jerusalem, towards the darkness he is to enter for the love of mankind. He understands that ere he can reach the perfect realisation of unity he must experience the quintessence of solitude. Hitherto, while conscious of the growing life, it has seemed to him to come to him from without; now he is to realise that its centre is within him; in solitude of heart he must experience the true unity of the Father and the Son, an interior and not an outer unity, and then the loss even of the Father's Face; and for this all external contact with men, and even with God, must be cut off, that within his own Spirit he may find the One.

As the dark hour approaches, he is more and more appalled by the failure of the human sympathies on which he has been wont to rely during the past years of life and service, and when, in the critical moment of his need, he looks around for comfort and sees his friends wrapt in indifferent slumber, it seems to him that all human ties are broken, that all human love is a mockery, all human faith a betrayal; he is flung back upon himself to learn that only the tie with his Father in heaven remains, that all embodied aid is useless. It has been said that in this hour of solitude the soul is filled with bitterness, and that rarely a soul passes over this gulf of voidness without a cry of anguish; it is then that bursts forth the agonised reproach: "Couldst thou not watch with me one hour?"—but no human hand may clasp another in that Gethsemane of desolation.

When this darkness of human desertion is overpast, then, despite the shrinking of the human nature from the cup, comes the deeper darkness of the hour when a gulf seems to open between the Father and the Son, between the life embodied and the life infinite. The Father, who was yet realised in Gethsemane when all human friends were slumbering, is veiled in the passion of the Cross. It is the bitterest of all the ordeals of the Initiate, when even the consciousness of the life of sonship is lost, and the hour of the hoped-for triumph becomes that of the deepest ignominy. He sees his enemies exultant around him; he sees himself abandoned by his friends and his lovers; he feels the divine support crumble away beneath his feet; and he drinks to the last drop the cup of solitude, of isolation, no contact with

man or God bridging the void in which hangs his helpless soul. Then from the heart that feels itself deserted even by the Father rings out the cry: "My God! my God! why hast *Thou* forsaken me?"

Why this last proof, this last ordeal, this most cruel of all illusions? Illusion, for the dying Christ is nearest of all to the divine Heart.

Because the Son must know himself to be one with the Father he seeks, must find God not only within him but as his innermost Self; only when he knows that the eternal is himself and he the eternal, is he beyond the possibility of the sense of separation. Then, and then only, can he perfectly help his race, and become a conscious part of the uplifting energy.

The Christ triumphant, the Christ of the Resurrection and Ascension, has felt the bitterness of death, has known all human suffering, and has risen above it by the power of his own divinity. What now can trouble his peace, or check his outstretched hand of help? During his evolution he learned to receive into himself the currents of human troubles and to send them forth again as currents of peace and joy. Within the circle of his then activity, this was his work, to transmute forces of discord into forces of harmony. Now he must do it for the world, for the humanity out of which he has flowered. The Christs and their disciples, each in the measure of his evolution, thus protect and help the world, and far bitterer would be the struggles, far more desperate the combats of humanity, were it not for the presence of these in its midst, whose hands bear up "the heavy karma of the world."

Even those who are at the earliest stage of the Path become lifting forces in evolution, as in truth are all who unselfishly work for others, though these more deliberately and continuously. But the Christ triumphant does completely what others do at varying stages of imperfection, and therefore is he called a "Saviour," and this characteristic in him is perfect. He saves, not by substituting himself for us, but by sharing with us his life. He is wise, and all men are the wiser for his wisdom, for his life flows into all men's veins and pulses in all men's hearts. He is not tied to a form, nor separate from any. He is the Ideal

Man, the Perfect Man ; each human being is a cell in his body, and each cell is nourished by his life.

Surely it had not been worth while to suffer the Cross and to tread the Path that leads thereto, simply to win a little earlier his own liberation, to be at rest a little sooner. The cost would have been too heavy for such a gain, the strife too bitter for such a prize. Nay, but in his triumph humanity is exalted, and the path trodden by all feet is rendered a little shorter. The evolution of the whole race is accelerated ; the pilgrimage of each is made less long. This was the thought that inspired him in the violence of the combat, that sustained his strength, that softened the pangs of loss. Not one being, however feeble, however degraded, however ignorant, however sinful, who is not a little nearer to the light when a Son of the Highest has finished his course. How the speed of evolution will be quickened as more and more of these Sons rise triumphant, and enter into conscious life eternal. How swiftly will turn the wheel which lifts man into divinity as more and more men become consciously divine.

Herein lies the stimulus for each of us who, in our noblest moments, have felt the attraction of the life poured out for love of men. Let us think of the sufferings of the world that knows not why it suffers; of the misery, the despair of men who know not why they live and why they die; who day after day, year after year, see sufferings fall upon themselves and others and understand not their reason ; who fight with desperate courage, or who furiously revolt, against conditions they cannot comprehend or justify. Let us think of the agony born of blindness, of the darkness in which they grope, without hope, without aspiration, without knowledge of the true life, and of the beauty beyond the veil. Let us think of the millions of our brothers in the darkness, and then of the uplifting energies born of our sufferings, our struggles and our sacrifices. We can raise them a step towards the light, alleviate their pains, diminish their ignorance, abridge their journey towards the knowledge which is light and life. Who of us that knows even a little that will not give himself for these who know naught ?

We know by the Law immutable, by Truth unswerving, by the endless Life of God, that all divinity is within us, and that

though it be now but little evolved, all is there of infinite capacity, available for the uplifting of the world. Surely then there is not one, able to feel the pulsing of the divine Life, that is not attracted by the hope to help and bless. And if this Life be felt, however feebly, for however brief a time, it is because in the heart there is the first thrill of that which will unfold as the Christ-life, because the time approaches for the birth of the Christ-babe, because in such a one humanity is seeking to flower.

ANNIE BESANT.

A MASTER MYSTIC

AN INTRODUCTION TO THE WRITINGS AND PHILOSOPHY OF JACOB BOEHME

IV.*

UP to this point we have considered what may be termed the overture to the great "Opera" of the divine purpose in manifestation. Or, better still, we may use the illustration of the old "Mystery Play," upon which the true pantomime is founded. Here we see an attempt to trace the unseen influence of spiritual forces, good and evil, on human fortunes. The introductory scene is always laid in a realm inaccessible to the eye. Good spirits propose to exercise some beneficial influence to bless some favoured mortal; and evil spirits try to thwart this beneficial design, and bring the favoured mortal to ruin. As the drama works itself out, it is, or ought to be, seen that the mischievous attempts of the powers of evil, so far from effecting real harm, actually aid and increase the beneficial result proposed. The gladness of the final scene is fuller and richer and more highly appreciated in consequence of disappointments met, and difficulties overcome, and character developed and perfected.

* See the November, December, and January numbers for the previous papers.

Strange as it may seem to some to go to the stage for an illustration of a principle of the deepest religious philosophy, yet we contend that in the laws of true pantomime we find a profound intuition of spiritual truth. We say "true pantomime," because its modern representation has omitted everything spiritually significant, and is utterly devoid of any earnest and helpful purpose. The point that ought to be, and easily might be, emphasised is that the real effect of evil forces is always to heighten, and never to minimise—still less entirely to prevent—the good proposed by the good powers. A blessing obtained without disappointments and obstructions in the course of pursuing it would be flat and tame, compared with the same blessing won through courageous conflict with opposition. For there are two elements in every "good": first, the "good" itself; and secondly, the appreciation of it by the attainer. It is possible that the highest "good" might be given without bringing with it a high appreciation of it; and it is as the producers of this *power of highly appreciating* that the forces of evil prove, in the end, the real benefactors of mankind.

We may say, then, that, up to this point, we have seen the preparation for the great drama in the bringing into existence of: (1) the theatre, or "locus" of the action; (2) those benevolent powers who strive to benefit man directly; and (3) those (apparently) evil powers who are bent on obstructing in every possible way the attainment of the proposed blessing.

This present world of the third principle is the theatre; the inhabitants of the world of the second principle are the good powers; and those of the first principle are the evil powers.

We have said, in a previous article, that the world of the third principle (this outer world in which we now live, with its three-dimensional space which we alone know) is an out-birth from the second and first principles. This world is not, we think, the "heavens and earth" of *Gen.*, i. to ii. 4. And yet we must remember that there are not three worlds. Each is in the other; as the spirit is in the soul, and as spirit and soul are in the body. The difference arises in the differing apprehending faculty. The world of a blind man differs from the world of a seeing man; yet it is one world. So, when Emerson said, "The

whole fact is here," he was expressing what is abstractly true. The worlds are diverse to limited faculty, but are one to perfect faculty.

The story of man as he now is begins with the expulsion of Adam and Eve from Paradise, and the clothing of them with "coats of skin"; it ends (virtually) with the Ascension of Christ into heaven; but the full attainment in consciousness by humanity of the splendid conclusion is seen only in mystical vision, in the *Apocalypse*.

Here a word must be said on Boehme's use of Holy Scripture as the authority in things spiritual. It is fashionable, now-a-days, to regard the Bible as merely a human document, that compares more or less favourably with other wisdom-books, but is yet only the best guess that man has been able to make as to how things probably are when seen from the standpoint of inner reality.

This apprehension finds no support in the writings of our author. He took the Scriptures seriously, as God's revelation to man; and was earnest in the reading and study of them; and refers to them continuously for confirmation of his teaching. He admits that many of the "wise heathen" (using the term in no disparaging sense) found out some things relating to truth; and put to shame shallow and superficial students of Scripture; but they never attained to the clearness of perception of the writers of the Bible.

With this attitude of Boehme we ourselves are in most cordial agreement. The Christian Scriptures, to us, tower high above all other writings that we have ever read; and we have not neglected the study of the wisdom-books of other religions. And, to our thinking, nothing so perfectly explains the decadence of spiritual perception as the tendency to lower the standard of value of our Scriptures. For any book will yield only that which students expect to find in it. Look only for human wisdom; and the divine, though there, will always escape detection. The sixth Article of the Church states the case admirably: "Holy Scripture *containeth* all things necessary to salvation." It is not said that it necessarily *conveys* what it contains to any casual reader. What is contained does not always lie on the surface;

it must be mined out by earnest labour and fervent desire, before which alone the veil which hides the inner sense will lift and the truth of the spirit be discerned.

From this necessary digression we return to our subject. As man is spirit, soul and body, so we find him described in *Gen.*, i. to iii., as existing in three states; first, as a one in which the two elements, male and female, are united; secondly, as a two in which these two elements are separated indeed, but dwell in angelic bodies without shame; thirdly, as a fallen two, covered with coats of skins, that is, with bodies made like to the beasts which perish. The change from the first to the second is called a sleep, that from the second to the third is called a death. Thus the process of recovery involves a like dual action. The spirit must penetrate the sleeping soul and awake it; and the soul and spirit must then penetrate the dead body and raise it from the dead. So it is said, "Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee." For the action must begin with the spirit awaking the slumbering soul; that is, we must have some true inkling of the need of regeneration before regeneration is attained. Regeneration is the new birth, whereby we pass out of death into life.

It is Boehme's assertion that Adam was created to take the place of Lucifer, who, indignant at his own fall, and that another should thus take his office, did all he could to seduce Adam to disobey the command of God, that God's purpose might thus be frustrated. The following extract from the *Mysterium Magnum* (Part I., Chap. xi.) indicates clearly Boehme's conception of the cause of the fall of Lucifer, and other matters.

"The reason of the outward man says, Whence is it that God has not revealed the creation of the world to man; that Moses, and the children of God have wrote so little thereof, seeing it is the greatest and most principal work, whereon the main depends.

"Yes, dear reason, smell into thy own bosom. Of what does it savour? Contemplate thy own mind. After what does it long? It is very likely, after the cunning delusions of the devil. Had he not known this ground, very like he had yet been an angel; had he not seen the magical Birth in his high light, then

he had not desired to be a selfish Lord, and Maker in the Essence.

"Why does God hide His children, which now receive the spirit of knowledge with the Cross, and cast them into tribulation, and mire of vanity? For certain, for this reason, that they might play the tune of Miserere, and continue in humility, and not sport in this life with the light of nature. Else if they should espy and apprehend what the divine Magic is, then they might also desire to imitate the devil, and do as Lucifer did; for which cause it is hid from them. And neither Moses nor any others, dares write clearer thereof, till the beginning of the creation beholds the end of the world in itself; and then it must stand open. . . .

"Now the Eye of God was in Moses, and in the Saints; they have seen and spoken in the Spirit of God, and yet had not the entire Vision of the spiritual Birth in them, but at times only, when God would work wonders; as by Moses, when he performed the wonders in Egypt; then the divine Magic was open to him, in like manner, as in the creation.

"And this was even the fall of Lucifer; that he would be a God of nature, and live in the Transmutation. And this was even the idolatry of the heathens; in that they understood the magical Birth, they fell away from the only God to the magical Birth of nature, and chose themselves Idols out of the powers of nature.

"For which cause the creation has remained so obscure; and God has covered His children, in whom the true light shone, with tribulation, that they have not been manifest to themselves; seeing Adam also, according to the same lust did imagine to know and prove the Magic, and would be as God; so that God permitted him that he defiled the heavenly image with the vanity of nature, and made it wholly dark and earthly, as Lucifer also did with the Centre of Nature, when he, of an angel, became a devil.

"Therefore I will seriously warn the reader that he use the Magic right, *viz.*, in true faith and humility towards God; and not meddle with the Turba Magna in a magical manner, unless it conduce to the honour of God and salvation of mankind.

"For we can say with truth that the Verbum Fiat is yet creating. Although it does not create stones and earth, yet it coagulates, forms and works still in the same property. All things are possible to nature as it was possible to it in the beginning to generate stones and earth; also the stars and four elements, and it did produce them or work them forth out of the one only ground; so it still is this day. By the strong desire (which is the magical Ground) all things may be effected, if man uses nature right, in its order to the work."

From this it is clear that Boehme regarded the fault in both Lucifer and Adam as being a desire to act as if they were God; an unwillingness to be submissive, and wait God's time and God's operation for the giving to them of the full good of Being. For, as we have said above, there are two elements in "good" the fact, and the being conscious of, and fully appreciating, the fact. The fact, God creates by His almighty power; but the second element He outworks through a process. So much is quite clear.

The question remains whether there was, in the mind of God, a process whereby this consciousness could have been outworked to its full fruition without involving a Fall, a disobedience; or whether this Fall was not the way by which God designed to effect His mysterious purpose. This question cannot be answered with either "yes" or "no"; for the full divine perception can only be formulated by man by an affirmation and its contrary. So the true answer must be "yes and no": that is, speaking from one point of view, the answer is "yes"; but speaking from the other point of view the answer is "no." When we are speaking of almighty Power, there must always be the presumption that the way that has been taken is *the* way meant to be taken; for, to God, there can be no problem, no necessity to take a way short of the best owing to the arising of opposing circumstances.

This is not, we hasten to admit, the view that seems to be taken by our author. So eminently practical is his mind that he seems never to regard the abstract, or theoretical, side of philosophy; and never discusses how it can be possible for the One Sole Cause to set free His creatures from all interference, and leave them to shape their destiny as they will. And we

readily admit that, for practical purposes, this is a question which does not need to be discussed. We may believe that God works in us to will and to do His good pleasure; but our part practically is to work out our own salvation as if all depended on us. There is force in the truth proverbially expressed by Solomon in his saying, "He that regardeth the wind shall not sow"; and the man who will make no effort because it is abstractly true that, apart from God, he can do nothing, will never advance one step towards the new birth.

Nevertheless, there is an interest in the speculative side of the question. It opens up a mighty problem which certain minds feel compelled to face. And so long as the view taken of this speculative side is never allowed to act as a persuasion to relaxed personal effort, and the sense of the grace of God never made an excuse for continuing in sin, we think that to consider it can do no harm.

We think that it does not necessarily follow that, because the Fall is a state in which God wills man not to remain, it must be a state into which it was contrary to the purpose of God that he should enter at all. All evolution involves sin, for it involves the passing through an imperfect state; and what is sin but a coming "short of the glory of God"? But the wrong in sin is not to sin, but to remain a sinner. Sin can be forgiven, taken away, not remembered; and this could not be if to have done a sin were the fatal thing. It is not the act, but the attitude of the mind towards the act, which really matters. It has been God's will to make the attainment of perfection by man a process, and every process involves lower and higher stages. The lower cannot be infractions of the will of the designer of the process; though they immediately become so if they are continued in; and it is this "continuing in" for which man will be punished, and not for starting in a lower state. But any state which is not to be continued in may be spoken of as a wrong state. It is wrong, as compared with the perfect state, but it is right, regarded as a first portion of the whole process.

So we note that God's word to Adam was not, "do not eat of the tree of knowledge of good and evil," but "thou shalt not eat of it." It was a saying of the late J. W. Farquhar, whose

memory is dear to many on account of the spiritual help his teaching conveyed, that all the commandments of God are promises for the future. "The time will come when you shall not do these things—worship other Gods, take My Name in vain, do murder, adultery, steal, lie, covet." This, so far from being an inducement to relaxed effort, is the very best inducement to most strenuous effort, for it gives assurance that the effort must be successful. He can work most ardently who believes that he will succeed.

It has always seemed to us that had a man written the account of the Fall apart from divine guidance, he would have called the tree the tree of the knowledge of evil, and not of good and evil. It is the mark of an insight deeper than man's natural wisdom, to see that the Fall was not from a thing to its contrary, but from a thing to its half-contrary. In this world of the third principle there is not a thing that is by nature totally, entirely, and hopelessly evil; but, usually, the evil that is there is on the surface, and the good that is there is hidden under it. If what we have said in a previous article has been grasped, it will be recognised that when what is evil when manifested enters into hiddenness, it loses its nature as evil and becomes the requisite potential; but when good enters into hiddenness it does not thus lose its nature; it remains good, hidden, but ever ready to be brought out as quality, which is its proper nature. There must be in everything a natural gravitation towards its rightful position; therefore evil seeks the hiddenness, and good seeks the manifestation. The force which avails to keep evil in manifestation is that ignorance and blindness to fact, which is the power of our perverted will. All that is required to make things right is the relaxing of this force of our will through the attainment of true knowledge and insight, which is the grace of God which brings salvation. Then the natural gravitation of each to its rightful position can act, and the rightful order at once reigns.

Many have seen the mystical truth that, to be everything, one must be willing to be nothing; nothing in ourselves, and as apart from God. But at first we naturally prefer to be "one and somewhat"; we like to use the power God gives us as if it were our own. The expression "to be as Gods" exactly expresses our

desire. But really, our individuality, our seeming possessions, are only given to us that we may have wherewith to express our love to Him who gives them; for love that cannot express itself by having something to give is the acme of despair. The longing of love is to give itself and all that it has. Anything withheld from the object of love is a power of separation, and prevents at-one-ment; and love is the longing for at-one-ment.

Therefore, when our first parents preferred to use their power in their own way, they asserted thereby their individuality and separation from God. This was the whole gravamen of the Fall; they forgot that God had made them for Himself, to be one with Him, and so possess all that He possessed. He who yields all he is and has to God, to him God yields all He is and has; and even though it be but the uttermost farthing that is withheld, that withholding robs him (to use the pregnant expression of Werner) of being "nought and all," by keeping him "one and somewhat." For "nought and all" means nought as apart from God, and all as one with God: and "one and somewhat" means to prefer the particular to the universal. The presence of the minutest particle of shadow impugns the universality of the light.

G. W. ALLEN.

THE BIRTH OF HIM

OUT of the Infinite
Lord the Compassionate,
Empty of emptiness,
Full of full-filling,
Deathless and lifeless,
Slayer and Saviour,
Alpha and Omega,
Destroyer, Preserver,
Lord, thou wert born!

M.

FROM A STUDENT'S EASY CHAIR

In the early pages of *De Profundis* Oscar Wilde tells how, when he was brought down from his prison to the Court of Bankruptcy, he found an old friend in the long dreary corridor, waiting that he might gravely raise his hat, as handcuffed and with bowed head the prisoner passed him by.

"When people are able to understand, not merely how beautiful ——'s action was, but why it meant so much to me, then perhaps they will realise how and in what spirit they should approach me."

Clarence Mangan had "tears for all souls in trouble here and in hell"; and this is the book of a soul that had passed through unutterable anguish,—wild despair, terrible and impotent rage, bitterness and scorn, misery that could find no voice, sorrow that was dumb. To approach such a book with the expectation of finding artificialities and insincerities in it, or with the purpose of catching echoes of a former pose, is to make oneself one with the crowd at Clapham Junction who jeered at the convict standing there for half an hour in the grey November rain. "To mock at a soul in pain is a dreadful thing . . . and to those who have not enough imagination to penetrate the mere outward of things, and feel pity, what pity can be given save that of scorn?"

No book that we have ever read tells so simply, so poignantly, the purification that comes by sorrow, by suffering. It seems almost a miracle that so horrible and sordid a punishment should have given birth to such wisdom, such sanity, such insight. We ought perhaps rather to say that the illumination came in spite of prison-discipline. "The most horrible thing about it is not that it breaks one's heart—hearts are made to be broken—but that it turns one's heart to stone."

There are many who will look to find in its records of prison-life the chief interest of this book, but allusions to this are very sparse; it seemed as if Oscar Wilde could not allow himself to realise the full horror until he was once more in the free world; and then he wrote *The Ballad of Reading Gaol*. *De Profundis* deals almost entirely with the place of sorrow in the world, with its influence upon the soul, and with its relationship to Art.

The word "Art" is used to-day in a limited sense, and the high seriousness it connoted, the sacredness even, has become forgotten. When Oscar Wilde uses the term he does not imply the shibboleths of any clique, but "an intense and flamelike imagination" that embraces all experience. In the passages on Christ—passages full of insight and beauty,—he tells us that Christ had such an imagination, and "realised in the entire sphere of human relations that imaginative sympathy which in the sphere of Art is the sole secret of creation. He understood the leprosy of the leper, the darkness of the blind, the fierce misery of those who live for pleasure, the strange poverty of the rich." To be an artist in this sublime sense demands not merely the understanding of oneself, partial as this must be (for Oscar Wilde has known how to recognise "that the soul of man is unknowable is the ultimate achievement of wisdom"); to be an artist also demands the understanding of "the sufferings of those whose names are legion, and whose dwelling is among the tombs: oppressed nationalities, factory children, thieves, people in prison, outcasts, those who are dumb under oppression, and whose silence is heard of God."

It is a sublime gift that sorrow gives—this gift of large and universal sympathy. But sorrow gives something beyond. "Pain," says Wilde, in one place, "is really a revelation"; and of the moment of repentance he writes: "It is the moment of initiation." This is a belief that the mystics have held in all ages; it underlies Mr. W. B. Yeats's strange story of *The Adoration of the Magi*. Oscar Wilde maintains, and we agree with him, that it was undoubtedly the creed of Christ himself. "He regarded sin and suffering as being in themselves beautiful, holy things, and modes of perfection. . . . It seems a very dangerous idea. It is—all great ideas are dangerous."

Are we probing too deeply, if we enquire more particularly into this illumination that sorrow has brought? It can only be discovered in the reading of the book itself, and some will see the light in one direction, and some in another. For ourselves, we would suggest that sorrow has led to the finding of the soul, to the realisation of the power of love, and to the impulse to search out the great unity that underlies all diversity.

On the first point the writer speaks with no doubtful voice. "One realises one's soul only by getting rid of all alien passions, all acquired culture, and all external possessions, be they good or evil." In the heartrending passage in which he tells of his children being taken from him by the law, we learn how, after this agony, he reached his soul in its ultimate essence. And throughout the whole book we feel the effort to "have the soul transform into noble moods of thought and passions of high import what in itself is base, cruel, and degrading."

Of the other two truths we have but vague outlines. Love the writer holds to be the only possible explanation of the extraordinary amount of suffering there is in the world; and of unity he says: "Truth in art is the unity of a thing with itself; the outward rendered expressive of the inward; the soul made incarnate; the body instinct with spirit." And unity is what he seeks before and above all. "The Mystical in Art, the Mystical in Life, the Mystical in Nature—this is what I am looking for. It is absolutely necessary for me to find it somewhere."

We close this inadequate notice with the writer's own words; not "What an ending, what an appalling ending!" but "What a beginning, what a wonderful beginning!"

* * * *

There is a passage in St. Augustine's *Confessions* which tells how the Divine Vision is achieved by the hushing of the noises of the outer world. "If to any the turmoil of the flesh were hushed, hushed the images of earth, and water, and air, hushed also the poles of heaven, yea, the very soul be hushed to herself, and by not thinking on self surmount self." . . . Few can bear the ecstasy of such sublime heights, but many have reached a quiet country far from the deafening roar of cities where only the little noises are heard in the stillness,—the little winds, the little

sedges, and even the clapping poplar is "the chain of God's silence held in His hand."

A small band of Irish poets has in recent years found its way to this country, and in varying music the features of its lonely and rapturous peaks, of its wistful desolations, is borne in upon our souls. The quiet of its twilight, the marvel of its stars, are in all the songs, and it sends some thrill of its infinity even through the most halting verses; but it awakens strangely differing emotions in every individual singer and while some touch moods of the loftiest ecstasy, others utter the pitifullest syllables of despair.

The tiny volume of *The Twilight People* holds within its frail images the sense of man's littleness and failure in the midst of vast memories and huge destinies. The writer, Seumas O'Sullivan, though belonging to the lesser brothers of the band, has yet caught the "incommunicable charm" that is won by devout pilgrims to that twilight region; he has verses that call to one another with a change of music, and words that have the glimmer of twilight's white things.

Memories come to him as to the greater visionaries; but while A. E.'s memories show him "o'erwhelmed majesties in these pale forms" and "kingly crowns of gold on brows no longer bold," and awaken divine pity; while Michael Robartes remembers forgotten beauty; the memories of the present writer are only a "flickering torch to light My feet into a deeper night." He sees a flock of sheep in the grey of the evening and "Ah, what memories Loom for a moment, Gleam for a moment And vanish away" of the white days that go fading away in the grey of sundering years. The Twilight People call to him in a land where the wise are in their graves and the strong ones are gone overseas, and the calling only sets dead dreams fluttering like withered leaves.

And man is unpitying; in a lovely little poem called "The Sedges" we are told how "the bright ones That quiet-hearted move; They would bend down like the sedges With the sorrow of love. But she stands laughing lightly Who all my sorrow knows."

In so brief a notice one can only hint at the dominant

characteristic of Mr. O'Sullivan's poems; only vaguely suggest the place he occupies among the little band. Yet no one who has trodden that still twilight but is visited by gleams; and though it is the terror of them that assails us in the poem "Out of the Strong Sweetness," where the deer are bidden to hide in leafy ways from the eyes of the gods and their laughter; still examples do not lack in this volume of the tenderness that makes the sun a comrade true, and every star a friend; and of the power of the red rose that can awaken Spring even in a dead heart.

* * * *

It is not to be wondered at that the followers of Maeterlinck have been few. The subtle influences of personality upon personality, remote though their workings be, fantastic even, appear in Maeterlinck's plays inevitable; and when others aim at reproducing the dim loveliness of his effects we hear too plainly the creaking of the machinery. Maeterlinck's drama, in its own domain, touches heights unattainable by minds less swift and sure; and he has made himself so supreme within the limits of this region that anyone who ventures within its sphere challenges, —consciously or unconsciously,—comparison with the master.

Miss Alma Tadema, herself a translator of Maeterlinck, has published a little volume of *Four Plays* which show decided traces of his spirit and method. These plays are characterised by dramatic grip and are admirably adapted for acting. *The Unnseen Helmsman* has been produced by the Stage Society and performed at Christiania, and *The Merciful Soul* was staged at Antwerp. These two plays are undoubtedly the most original in the little book; the story of Childe Vyet is crude, and the cleverly-named *New Wrecks on Old Shoals*, is little more than a skit.

Miss Tadema's dialogue is generally crisp and distinguished, and occasionally we meet charming, if far-fetched, images. In *The Unseen Helmsman*, for instance, a poor wanderer has been welcomed with her child to the widow's fire, and sits gazing intently at the blue flames. The Widow says: "'Tis some old salt-soaked ship that burns here on the hearth,"—and the Wanderer replies: "I think we shall rise upward in blue flames when death comes; we that are soaked in tear-salt."

This play deals with the sudden unexplained sympathy between two women, strangers to each other, who meet, and who, unknowing, have loved the same man. But where Maeterlinck's genius gives him an exquisite insight that enables him to pourtray the action of soul upon soul on the peaks of being, we feel Miss Tadema to be at times at fault; there is an insufficiency of motive, a palpable precipitancy, in the situation of *The Unseen Helmsman*,—a play nevertheless, full of a poignant feeling and undercurrent that place it on a very high plane.

Again the terrors and mysteries in the Maeterlinckian drama remain terrors and mysteries to the end,—the presences that come among Les Aveugles are unseen and nameless; but Miss Tadema makes use of apparatus in two of her plays—(very effective use it must be admitted in *The Merciful Soul*, which is a really fine and tense piece of work)—and by so doing she brings her drama down to more commonplace level. Indeed, she verges in Childe Vyet upon the melodramatic, which play ends, contrary to Maeterlinck's teaching, with a crude physical crisis,—fratricide and suicide.

It is in no way to detract from Miss Alma Tadema's merits to say that her plays have driven us anew to the consideration of Maeterlinck's genius, and to a fresh appreciation of his remote imaginings, and of his luminous invention,—since we find kinship with his tenderness and intuition in her own play of *The Unseen Helmsman*.

D. N. D.

WHEREFORE the longing for the godly state is a desire for Truth, and specially the truth about the Gods, in so much as it doth embrace reception of the sacred things,—Instruction (Mathēsis) and Research, —a work more holy than is all and every purging rite and temple service.—PLUTARCH.

THE HOUSES OF RIMMON

And the Poet, faithful and far seeing,
Sees, alike in stars and flowers a part
Of the self-same, universal being,
Which is throbbing in his brain and heart.

Gorgeous flowerets in the sunlight shining,
Blossoms flaunting in the eye of day,
Tremulous leaves, with soft and silver lining,
Buds that open only to decay;

Brilliant hopes, all woven in gorgeous tissues,
Flaunting gayly in the golden light;
Large desires, with most uncertain issues,
Tender wishes, blossoming at night!

These in flowers and men are more than seeming,
Workings are they of the self-same powers,
Which the Poet, in no idle dreaming,
Seeth in himself and in the flowers.

In all places, then, and in all seasons,
Flowers expand their light and soul-like wings,
Teaching us, by most persuasive reasons,
How akin they are to human things.

And with childlike credulous affection
We behold their tender buds expand;
Emblems of our own great resurrection,
Emblems of the bright and better land.

LONGFELLOW, *Flowers*.

THIS is the Month of the Cherry-Blossom with our Japanese friends, the lovely incomparable flower sacred to the Samurai, because it is the emblem of Bushido, the Knight's Blossom in that land of symbolism.

"If one should ask you concerning the heart of a true Japanese, point to the wild cherry-flower glowing in the sun," said a great Shintō poet.

Their spotless petals symbolise that delicacy of sentiment and high courtesy of the "*chevalier sans peur et sans reproche.*"

An old Japanese proverb says: "As the cherry-flower is first among flowers, so should the warrior be first among men."

It so happens that in England we have the feast of S. George, our Warrior-Saint, on the 23rd of this month, a mysterious being whose cultus is the most ancient and the most widely spread in Christendom, and indeed beyond, for the Saracens respected the images of the "White-horse Knight" wherever they found him.

"So thick a shade, his very glory round him made," that details of his real life are hard to trace; but he reappears in history, century after century, in many strange legends interwoven with miracles, lighting ever afresh the dying flame of chivalry in the various countries of Western Europe.

One other Saint I may mention here who is rather a favourite in the Roman Church, S. Mark the Hermit. He lived in the fourth century and occupied himself with fasting in the desert of Scete. This appears to have made him an object of veneration to the beasts of the field, and they applied to him in all their difficulties.

A hyena once brought him her blind whelp and begged him to open its eyes. When the cure was completed the animal brought him a beautiful ram's fleece as a token of her gratitude. He used to call himself a hoary old glutton, because once when broken down with austerities he had recourse to oil and alcoholic stimulants to pull himself together again.

His short biography in the Miniature Lives of the Saints, by Father Bowden, concludes as follows: "Mark was short in stature, and almost bald, *but* a radiant light constantly encircled his head." These sort of touches of local colour bring the man so vividly before you!

However, to return to the God of Spring with his strangely varied feasts. Thunder is in the air this month, or it should be, if it is a strict observer of its ceremonies.

The thunder-god is being exorcised in Japan, and the "Holy Fire" is being brought down to the service of man in Christian churches, exactly as Jupiter Fulgur, the mysterious Etruscan

deity of old Rome, was celebrated in mysteries of which the lost Italian myths might tell us many a long tale.

The Emperor Numa presided over some very solemn rite which was no mere scenic display or exhibition of his histrionic gifts. Some of the utilitarian school to-day would have us believe that these doings of the great Numa were on a par with those of the well-known Wagnerian, who was discovered on a rock during a terrific storm, "baton" in hand, conducting the thunder; and that the Vestals and Flamens with their strict and complicated taboos whose origin is lost in antiquity, were merely glorified housemaids, who knew the mystery of the match-box, and state-stokers who kept a large fire going to save citizens the trouble and expense of keeping their own tinder! (*Recent Excavations in the Roman Forum*, by E. Burton Brown, 1905.)

Meanwhile, if we wish to expose fanaticism and superstition running riot, we should witness the extraordinary scene on Easter Saturday at the Church of the Holy Sepulchre in Jerualem, when the Holy Fire is rekindled.

In and around this church half the history of Christendom has been enacted during the last 1,500 years. After being sacked by the Persians, captured by Crusaders, destroyed by Arabs, rebuilt by Christians, redestroyed by fire, it has at the present time to be guarded by Moslem soldiers to prevent the members of the squabbling Christian sects from getting each other by the throat while the service is going on.

Many thousands of pilgrims assemble in Jerusalem at this time: Copts, Armenians, Syrian Maronites, Melchites and Catholics, Georgians, Jacobites, and Abyssinians; and after walking in procession round the church, they stand all night packed in a dense crowd in the courts of the sacred edifice to wait for the Patriarch to perform the miracle, and pass out the Holy Fire through a large hole in the Chapel over the Sepulchre.

Robert Curzon, in 1849, says he saw over 17,000 pilgrims, hundreds of whom were crushed to death as they were driven out of the courts by the Turkish soldiery. As much as 10,000 piastres was reported to have been paid to receive the first lighted candle, which is believed to ensure eternal salvation.

All this to-do over a superstition, a relic of days before the priests had lost their theurgic knowledge.

As a contrast, taking up a book like *Occult Japan*, by Perceval Lowell, we find him looking on sceptically at a real act of abnormal power—wonder-working with fire—by a man he calls a "master of the god-arts."

But he doubts the evidence of his own senses, because he *cannot* believe anything that is unknown to western science. A few years ago I myself saw two "real" Japanese "masters of the god-arts" at a well-known place of amusement in London.

The so-called "trick" they performed was the actual levitation of a cataleptic subject; but as it was introduced in a farcical way, to amuse the British schoolboy, this public exhibition of an occult phenomenon was allowed to take place by English law.

If the Japanese "jugglers" had told the *truth* about what they were doing, they would have been prosecuted for fraud, and for getting money on false pretences; whereas so long as they looked idiotic and hoodwinked the public they were left alone. I remember one of them said in a sort of sardonic aside after it was finished: "He delives (the Japanese pronounce *r* as *l*) a gleat deal of support flom his inside." Now that happened to be the truth, or as near it as it could be put; but it was a perfectly safe remark to make to this faithless and unbelieving generation.

Scepticism and superstition both bring money into the pockets of those who pander to them.

ECHO.

FOR it is not the growing beard and wearing cloak that makes philosophers, nor clothing in linen and shaving oneself that makes initiates of Isis; but a true Isiac is one who, when he by law receives them, searches out by reason the mysteries shown and done concerning the Gods, and meditates upon the truth in them.—PLUTARCH.

CORRESPONDENCE

"Electrons and Clairvoyance"

(A Correction)

I find there is a serious miscalculation in the note entitled "Electrons and Clairvoyance" which appeared in the issue of this Review for February last. It is there stated that in an ounce of matter according to modern theories there is contained the same energy as would be given out by the explosion of millions of millions of tons of gunpowder. This amount is very much too great. The article was written on the voyage out to India and in the absence of my notebook the figures were quoted from memory. On referring to my notes I found that memory had been deceptive, and further that there was a miscalculation in the notes themselves.

As it is undesirable that errors of this kind should remain uncorrected I give below a revised calculation.

One gramme of gunpowder which occupies one cubic centimetre expands on explosion to 3,000 cubic centimetres (Bloxham's *Chemistry*, p. 452). This expansion takes place against atmospheric pressure, which is about 1,000,000 dynes. Hence the work done by the explosion is 3,000,000,000 ergs per gramme.

If occult teaching and the modern theory of the atom be both true the constituents of a chemical atom have a velocity which is practically that of light, that is 30,000,000,000 centimetres per second. Hence the energy in one gramme of matter is this number squared and divided by two. This gives us 450 trillions of ergs per gramme, a number requiring twenty-one figures to express it. The ratio of this number to that of the gramme of gunpowder shows that the one is 150 thousand million times greater than the other, and that the energy locked up in each gramme of matter is equal to that which would be given out by the explosion of 145 thousand tons of gunpowder. An ounce of matter contains the energy of 4 million tons, an amount very much less than a million million as before stated. If a man consumes 3lbs. of food and drink per day the energy contained

within it, if it could all be utilised, would be equal to that given out by the explosion of 200 millions of tons of gunpowder. This would form a hill of gunpowder 2,000 feet in height and 2 miles around the base; whilst the body of an 11 stone man would be represented by a mountain of gunpowder the height of Mount Pilatus (7,000ft.) and 8 miles around the base.

Although, therefore, the figures given were very inaccurate, it is still true that if man could control these forces, by yoga or otherwise, he would possess a power of the same order as that which could remove mountains and cast them into the sea.

G. E. S.

KURLU, BOMBAY.

FROM MANY LANDS

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

FROM AMERICA

THE chief event in this New Year for the American Section has been the departure of Mr. Leadbeater for New Zealand after three years' strenuous work in many parts of America. The Second Annual Convention of the Pacific Coast Federation of Branches was delayed that he might be present. It was held at Los Angeles at the beginning of the year, Mr. Prime presiding, and Mr. Leadbeater being the chief speaker. In explaining the "Purpose of the Federation," Mr. Leadbeater pointed out the very real need there was for *good* lecturers in such a vast field of work as the Pacific Coast. The need was for lecturers, but only for competent lecturers. One going forth in this way needed not only to have his heart in the work but also to know something. It were better to send out none than to send poorly equipped people. This is undoubtedly the note that has been struck throughout

this Section during these last months, and Mr. Leadbeater's parting charge to the members of this country seems to have been to regard propaganda as the chief immediate work, but to put wisdom and ability into it.

As this was only the second meeting of the Federation it naturally devoted much of its time and thought to questions of organisation, methods of work, and the formulation of its Constitution and Rules. An important outcome of its deliberations was the decision to divide the Federation into three sub-divisions—Northern, Central and Southern, each having its Chairman, Secretary and Treasurer, and to be as far as possible self-governing. While the "official" meetings lasted only two days, a series of public, semi-public, and members' meetings of varied character lengthened the work to almost a week.

As a step in the carrying out of the programme above-mentioned, the Central District of the Federation held its first meeting at San Francisco a month later, under the presidency of Mr. Prime. The first object of this organisation was unanimously regarded as propaganda, and the chief duty of members to fit themselves for this work, its officers being expected to see that only the fit and qualified should undertake it. In a vigorous paper, "For the Good of the Work," Mr. Willis, the newly-elected Treasurer, boldly faced all the subtle problems and deep-reaching questions involved in such a policy. For himself, he had clear conceptions as to what Theosophy was, and what it was not, as to its place and work in the world, the relationship of Society to what has been called the Theosophic Movement in the world, the limits and landmarks of the Theosophic platform, and what constitutes suitability and fitness in lecturers and teachers officially appointed to the work. These were questions that will be settled in our work, either by facing them fearlessly and consciously or by settling them semi-consciously and piece-meal as they come up in their minor aspects from day to day in the work of branches and members. The fearlessness, conviction, and earnestness gave value and dignity to the lecture and made it of special note, whatever may be the extent of our agreement with its views.

In Chicago the weeks are full of study and branch meetings and lectures; amongst the latter Mr. C. Jinarājadāsa continues his series on "The Unity of Religion," a course of thirteen weekly addresses dealing with the great Religions of the World.

The new year also saw in this Section the revival of an old activity. A Press Committee has been formed, and in its appeal for

help asks that the contributions may be of five types: very short paragraphs from Theosophic literature; short, clear synopses of the latest scientific articles as they appear each month in American and foreign magazines; illustrated articles on thought-forms, sound-forms, etc.; articles on some one phase of Theosophy, divisible into five or six short articles; and reviews of our latest Theosophical books.

From Belgium

Mrs. Burke visited the Belgian Branches in February, and found that since her first visit two years ago great progress has been made.

The Antwerp members had freshly decorated, in a very artistic way, their branch rooms, where Mrs. Burke and the Brussels members were heartily welcomed.

The April number of *Théosophie*, our Belgian periodical, marks a new step in its progress by a change in outward appearance. It will henceforth appear in pamphlet form with a strong cover, and both type and paper will be improved. This change has been decided on, not only to secure a better appearance and more convenient size, but to allow more easily of an increase in the number of pages when necessary.

From France

Theosophical activities are now strongly in evidence, and give ground for much hope. In February, at Headquarters, we had some very interesting lectures. The first was "Buddhism, Christianity and Theosophy," by M. Revel, who showed himself to be a very good speaker. The lecture was public, and the attendance was very good. The success of the lecture was such that it is likely to be repeated in Geneva.

This month Dr. Pascal begins a series of classes on a very interesting but difficult subject, namely, "Sub-consciousness, Consciousness, and Super-consciousness." At the beginning of February the General Secretary gave two lectures in Nancy, which were well attended.

There has been much discussion about the complaint against the Society which appeared in the *Bulletin* of February and was referred to in the Theosophical Review for March. The last sentence reads:—"I have only found in the Theosophical Society opportunities to believe, never to know; and because of that, I leave it." We receive many letters on this subject from all sorts and

conditions of members, and the following is an extract from a letter from a poor workman, who, however poor in this world's goods, is nevertheless rich in heart: "Those who well understand the three Objects of the Society will not declare that Theosophy is not a help. It is not only for us a question of belief or knowledge, but of practical Theosophy; and then we couldn't spend time in criticism. . . . I am happy to be able to testify that I have found in the Society many opportunities of belief, and—when not a sluggard—of knowledge and even of seeing. But to realise the magnitude of the Divine plan three things are necessary: love, steadfastness and humility. And therefore I remain."

More and more are we able to observe in every department of life the spreading of Theosophical ideas outside the Society's borders. I read, some days ago, in *Le Matin*, a curious and diverting article by M. Harduin. His view is that the sun throws its light, heat and electricity on to the earth from East to West. All the migrations of races and peoples have been from East to West; even towns grow more in their western parts; that is the divine plan of evolution. Russia has tried to colonise from West to East, and has thus tried to act against evolution. The law of evolution cannot be transgressed.

From Holland

The months of February and March are generally considered the most suitable for propaganda and the most profitable in results, and this year there has been no falling off in this respect. An unusually large number of public lectures have been given, and to unusually large and appreciative audiences. Amongst those who have most distinguished themselves in this direction is de Heer Fricke, the General Secretary. In Zwolle and Almelo, two towns hitherto untouched by Theosophy, study classes have been formed as a result of his lectures. Mrs. Windust has also been very busy visiting the branches, stimulating enthusiasm, and helping the members in their meetings and study classes. The monthly organ, whose appearance was announced last month, proves a most useful means of keeping members and branches in touch with each other, and is highly appreciated by the members.

X. Y. Z.

FLOTSAM AND JETSAM

MR. THEODORE M. DAVIS is indeed a lucky man, for to his lot has fallen the good fortune of discovering what may rank as the greatest find since Egypt has been open to European research. In the Valley of the Tombs of the Kings, midway between the well-known sepulchres of Ramses IV. and Ramses XII., Mr. Davis has discovered a tomb which has never been visited nor plundered since the age of the XVIIIth Dynasty, filled with treasure of a time when Egypt was the "mistress of the earth."

A Wonderful Find in Egypt

Its contents are thus described by a correspondent in *The Times* of March 10th:

The tomb itself was not large, and its walls had never been smoothed or decorated, but it was filled from one end to the other with the untouched and richest spoil of ancient Egypt. Mummy cases encrusted with gold, huge alabaster vases of exquisite form, chairs and boxes brilliant with paint and gilding, even a pleasure chariot with its six-spoked wheels still covered by their wooden tires, were lying piled one upon the other in bewildering profusion. It was some days before the band of explorers could even ascertain the full extent of the treasures which the tomb contained.

The sepulchral chamber is about 30ft. long and 15ft. wide, the height being no more than 8ft. On the left-hand side of the entrance were the two great wooden sarcophagi, painted black and gold, within which the mummy-cases of the occupants of the tomb, a man and woman, had been placed. The cases themselves were double, the outer case being completely plated with gold on the outside, except where the face of the mummy was realistically represented, while the inside was lined with silver. The second case was similarly plated with gold externally, but inside gold-leaf was used instead of silver. On one of the mummies a few objects were discovered such as were usually buried with the dead—a "heart-scarab" made to imitate lapis-lazuli, another scarab of black-painted wood, a gilded "dad," the model of a hoe, and the like. Over a gilded mask, which must have belonged to one of the mummies, a veil of black muslin, or rather crape, was drawn. It is the first time that anything of the kind has been met with in Egypt.

The inscriptions on the cases, as well as on other objects found in the tomb, showed to whom it had belonged. It was the burial-place of Yua and Thua, the parents of the famous Queen Teie, the wife of Amon-hotep III. and the mother of the "heretic-King" Amon-hotep IV., of the 18th Dynasty. It was to her teaching that the religious revolution attempted by her son seems to have been due, and since the discovery of the cuneiform tablets of Tel el-Amarna the Assyriologists have believed that she was of Mesopotamian descent. This belief is confirmed by the inscriptions found in Mr. Davis's tomb. In these the names of her parents are written in various ways, indicating that there was no fixed spelling of them, and that the Egyptians of the 18th Dynasty had the same difficulty in pronouncing and reproducing foreign names as their descendants have to-day.

* * *

Objects of Art of Ancient Egypt

Beyond the coffins, at the western end of the tomb, the ground was covered with large sealed jars of wine or oil, and shell-like boxes of black-painted wood, each of which contained a piece of cooked meat, neatly wrapped in black muslin. Planted on the top of them was the chariot, broad enough to hold two persons, richly painted and encrusted with gold. The leather-work belonging to it is still as fresh as when it was first made. Here also were found the four canopic jars of alabaster in which the entrails of the deceased were deposited. It would be difficult to match them as regards either size or fineness of workmanship. The heads which form their covers are in the best style of Egyptian art, and on being lifted were found to have under them a second set of heads, the latter being of plaster coated with gold. At the eastern end of the tomb two other alabaster vases were discovered, each of them with handles and of exquisite workmanship.

This eastern end of the tomb contained a large number of small objects. There were among them seven pairs of sandals, most of them of papyrus, but one of them was of stamped yellow leather and another had been gilded. On the floor were numberless boxes, each of them occupied by an "ushebti" figure of considerable size. Many of the "ushebtis" were of wood, but some were of alabaster, and there were two of gold and two of silver. Here, too, was a second wand of office, together with vases and boxes of gaily-painted wood. Among the boxes perhaps the most interesting is a large "clothes-chest" of palmwood and papyrus; it is lined inside with papyrus, has two fastenings of string, and contains a second case or shelf with papyrus flaps. Apertures have been made in the sides for the sake of ventilation.

Some of the objects bore the names of Amon-hotep III. and his Queen. This was the case, for instance, with a large vase of alabaster, as well as with a sort of box-stool, resplendent with gold and blue enamel, on the cover of which the King is represented as sitting on the hieroglyphic of "gold." On another box, which is fashioned like a small table with legs, the Pharaoh

is depicted in the same attitude, yellow paint taking the place of gold on a third box of smaller size. Among minor objects, one of the most beautiful is a kohl-case of blue faience with the cartouches of the King. Near the latter the gilded handle of a mirror was picked up, together with a stone box, painted white and stuffed with cotton, the lid of which represented a recumbent mummy with a winged soul on the breast. In another part of the tomb were two large wigs.

At its eastern extremity there was also a small armchair, the back of which is formed by the figures of the god Bes and a monkey on either side of him. Two other armchairs were discovered in the western portion of the tomb. The largest of these, with its seat of interlaced palm-fibre, is profusely ornamented with figures in black and gold. At the back is a double representation of "the eldest daughter of the King, Amon-sit"; in each representation she is seated on a throne, with a winged solar disk above, and a female slave bringing her the offering of a golden collar, while under each arm of the chair are three other female slaves holding up their offerings of rings of gold. An inscription tells us that the gold had been brought from "the lands of the south." The legs of the chair are modelled after those of an ox, and above each of the front legs is a boss in the form of a human head. There is a second and rather smaller armchair which also belonged to Amon-sit, who was a daughter of Amon-hotep III. On the back of this the Princess is represented sitting with a cat under her chair and a female fan-bearer on either side, while under the arms of the chair is the figure of Bes between two monkeys. The picture of the Princess and her attendants is lined on either side by the so-called Greek fret, an interesting illustration of the intercourse that existed at the time between Egypt and the Ægean. The two chairs of Amon-sit might have been regarded as presents from the Princess to the occupants of the tomb, were it not that three funeral biers, and not two only, have been found in it. This seems to indicate that the tomb of Yua and Thua had already been the burial place of a member of the Royal family, and that when all the objects which now cover the floor can be removed and packed we may hope to discover a "well" or chamber in which the sarcophagus of its original occupant rests.

* * *

A Land of Gold

ON the whole specialists are of opinion that this discovery surpasses any that has yet been made in Egypt. The objects of art enormously enlarge our appreciation of the artistic taste and skilful workmanship of the dwellers in the Siriadic Land, high as that appreciation already is. The wealth of gold is extraordinary.

We had learned from the Tel el-Amarna tablets that Egypt was at the time the California of the civilised world—a land where, as the foreign correspondents of the Pharaoh reiterate, "gold is as plentiful as dust," and

in the profusion with which the precious metal has been lavished on the contents of the newly-discovered tomb their words receive a striking illustration. There was nothing, however mean or insignificant, which was not literally plated with the gold of the desert mines. Even the Pharaoh is represented as seated upon the symbol of "gold," and the goddess Isis at the foot of Thua's coffin is pictured in the same position.

But in spite of the wealth of it all and the intimate knowledge it gives us of the artistic surroundings of the people of Egypt of some 1,500 years B.C., the most human thing of all is the simplest.

A pathetic relic of a dead world is a mat of palm fibre on which the figure of Osiris was delineated in soft mould. Seeds were then sown in the mould, and in the green grass which sprung from them after the tomb had been closed and sealed the Egyptians saw an image and earnest of the resurrection. A similar "bed of Osiris" had already been found in the tomb of Amon-hotep II.

REVIEWS AND NOTICES

A New Booklet by M. C.

Love's Chaplet. By the Author of *Light on the Path*, and *The Idyll of the White Lotus*. (London: The Theosophical Publishing Society; 1905.)

This little book of sixty-four pages will be read with interest by many who are acquainted with the previous mystical writings from the same pen. We sincerely wish that we could say it reflected the same vivid inspiration that shines through the two books mentioned in the title, for then we should be rich indeed in this new acquisition. The present effort belongs to another phase of the writer's consciousness, in which she sees things in 'a grey light' rather than in the blaze of the sun. The subject of meditation is friendship and love, and their bearing on the main phase of the soul's evolution. The whole is set forth didactically. There is no suggestion of any "may be"; it is the indicative "is" which meets us on every page. In brief, we have before us a succession of positive statements concerning the deepest

mysteries of man's being. This is the usual form of mystic writing; fortunately for the sanity of man the mystics within this one form write as multifariously as other folk, so that the intelligence has still room to grow.

On p. 49 we are brought to earth by the violent shock of coming in contact with an awesome word-elemental called "the *numa* of St. Paul." We would suggest, therefore, that in the next edition this naked horror might with advantage be clothed and restored to verbal sanity as *pneuma*.

G. R. S. M.

A Book of Rules

Rules for Daily Life. By A. Siva Row. Third Edition.

This useful work was, as originally published, a short and practical summary of duties, to be kept lying about or learned by heart as the case might be. In this new edition the author has yielded to a very common temptation of young authors. He has found in his reading so many good things which deserve to go into his book, that he has made of it a treatise of 150 pages; all good and useful, but quite changing the character and intended purpose. If it were published for use in England we should say without hesitation that we regretted the change. But it is for Hindus, and we have no means of judging whether for its use in India the objection is of any weight. What we *can* say safely is that the book contains much that is of very high value; and that a European capable of editing it for his own use (it *needs* a little editing for our European taste) would find in it the materials for a higher and holier life than the majority of us lead,—more shame to us!

A. A. W.

Every Man his Own Astrologer

What is a Horoscope and How is it Cast? By Alan Leo. (London: *Modern Astrology* Office; 1905. Price 1*s*. net.)

Perhaps the majority of the books on astrology, which one comes across, give the impression either that their authors do not know much about their subject, or that, if they do, they have at any rate no intention of imparting their knowledge to the lay world. Such methods, of course, defeat their own object, and they are apparently not ap-

proved of by Mr. Alan Leo, who makes, we think, a genuine attempt, in the little book before us, to give the eternal novice the glimmering of an idea as to how an astrologer sets up a natal figure. There are also chapters giving instructions how to read the figure, after it has been set up; and here also, it would seem, Mr. Leo has not been content merely to reproduce the traditional interpretations, but has done his thinking for himself.

We have never known astrologers very clever at discovering professions for people who cannot find them for themselves. For instance, on p. 77 we read the following:

"In blending Venus with Mars in the watery sign Cancer we judge that employment connected with hotels, restaurants, breweries, wine and spirit dealers, etc., is the business the native would be adapted for. From barmaid or barman to hotel or boarding-house keeper, or from a street hawker to store-keeper and retailer of public commodities; . . . in a more refined pursuit that of provisioner, confectioner, or laundry or dairy work."

It is with a sense of considerable relief that we turn to p. 45, where we find a description of the physical organism of our never-to-be-forgotten College tutor:

"Pisces generally produces a medium or short stature; body fleshy, crooked or stooping and often round-shouldered, brown hair, large bulging face, full, prominent and sleepy-looking eyes and rolling lips; arms and legs short and fin-like, and the feet ill-made."

R. C.

Magazines and Pamphlets

Theosophist, February. "Old Diary Leaves" for this number are mainly concerned with the Colonel's experiences with Paris clairvoyantes. Mr. Leadbeater's lecture on "Vegetarianism" is concluded —a complete collection of everything which should be said, but also, unfortunately, of everything which should *not* be said, in favour of his thesis. Mr. W. A. Mayers is always worth careful reading, and his paper on "Early Christianity, its relation to Jewish and Grecian Thought and Culture," must have made a very favourable impression on the "Cairns Intellectual Culture Association" (Queensland), before which it was read. Kannoo Mal continues his interesting study of Jainism; G. K. Aivengar concludes his curious paper "Sri and Christ," in which there is much which is exceedingly well put, and which will certainly find some minds to sympathise with it;

P. Prasada Sharma vigorously and successfully defends the President-Founder from the charge of wishing to make the Society a propaganda for Brâhmanism or Buddhism; and the number closes with a report of Mrs. Besant's Convention Lectures on "The Relation of Theosophy to Life."

Theosophy in India, February. Here the main feature is a long and important paper by "Seeker," entitled "The Fusion of the East and West." This is not the place for discussion of the subject, which is treated carefully and dispassionately; but the writer is still under the impression that the Vedas and Hindu Philosophy are the possessions which justify the feeling of superiority on which Hindus in general sleep, well satisfied. It won't do; Hindus must choose, either—as the Japanese have chosen—to make themselves strong to fight European trade-methods, and, if needful, European arms; or else to go under in the struggle for life. In the peace of the English Raj they are sleeping; who is there who can *wake* them? That is the one question of the day; and it is no matter of politics, any more than of religion. P. B. N.'s "Atlantis," and Mr. Gostling's very valuable commentary on the *Bhagavat Gîtâ*, conclude the number.

Central Hindu College Magazine, February, reports a very successful Anniversary Meeting, and much good work of all kinds. We note in the *Indian Review* for January a pleasant prophecy that "In another ten years we shall see the use of the (Sanâtana Dharma) Text Books universal throughout India."

Theosophic Gleaner, February, opens with a criticism, or rather a panegyric, on Mr. Leadbeater's *Glimpses of Occultism*, by P. B. Vaccha, whose frank confession of his condition before he came into contact with Theosophy will be echoed by many of his readers; he says: "My religion was a half-hearted belief in a body of rigid doctrines, ascribed to some sage of times immemorial, shaped into their present form by priests. . . . I grew up intolerant and superstitious, or frankly, cynically sceptical. . . But before I read Mr. Leadbeater's book, I never dreamed that it was possible to think of an all-embracing, all-explaining Theory of Life—a theory which, without making any extensive demands upon our credulity, furnished us with a most rational and coherent explanation of the phenomena before us." The whole number is an exceedingly interesting one.

Also from India: *The Dawn*, probably the best and most useful magazine of its kind. It complains, just as we find it here, that the pupils of so-called Industrial Schools do not take, in after life, to the

trade they have been taught, but simply add to the crowds who think only of a "place under Government"; *East and West*, in which the study of Western Mysticism, by Katharine Weller, is one which should rather have come to us. *The Indian Review*, in which we must note for praise Miss Yates' paper on "The Revival of Theosophy."

The Vâhan, February. Here we have letters on Space Problems, and on Theosophy and Music; and the "Enquirer" continues the subject of double Personalities and the Esoteric teaching in primitive Christianity.

Lotus Journal, March, has a reproduction of a recent portrait of Mr. Leadbeater, and a pretty coloured picture of a watering-place in California, illustrating his travels. Amongst the contents are the conclusion of Mrs. Besant's "Womanhood in India"; "The Story of the Chinese and Greek Artists"; and a useful morality on "Right Speech" by Miss Severs.

Bulletin Théosophique, March, returns to the subject mooted last month. Amongst the criticisms made upon us are "that our unconscious pride is extreme; that we form highly rash judgments upon childish grounds; and that we are fraternally (!) critical of those who do not think on the orthodox lines." To which Dr. Pascal adds pathetically, in a note. "They attribute to us, alas not without foundation, an Orthodoxy of opinion!"

Revue Théosophique, February. This number is mainly taken from Mrs. Besant's writings; three pages, however, being allowed to native talent, and some questions and answers are taken from the *Vâhan*.

Theosofische Beweging, March, summarises the Reports of the General Convention, and counts up the number of members of the Society as about 16,000.

Theosophia, February, continues the Great Pyramid, and Schuver's "Fantasy on the Treason of Judas." Mrs. Besant furnishes "The Pedigree of Man"; and Dr. v. Deventer continues his studies of Plato's *Timæus*.

Théosophie, March. To the question "Why are Theosophists Vegetarians?" A. M. replies that many people seem to think Theosophy is a sect, whose members are bound to strict uniformity, and enquire why "Theosophists" do this or that, whether Theosophists pray, or go to church, or get married, or adore the Sun and Moon, or know what is going on at the Antipodes, and so forth. Now (says A. M.) "I will venture to affirm that there is perhaps no society on the face of the earth wherein there are more differences of

faith and practice on every possible subject than in ours. Nothing is *imposed* on any one, and hence no reason can be given why 'Theosophists—are vegetarians'"; they do as they please. Good for A. M.!

Lucifer Gnosis, January, continues its articles by Dr. Steiner on "The Method of Attaining the Higher Knowledge"; Schuré's "Hermes"; "From the Adept's Book"; and "From the Akasha Chronicle." Dr. Salinger treats "The Problem of Eternity," and Herr Deinhard gives a study of the life and works of Dr. Max Haushofer, of Munich.

Also received with thanks: *Sophia*, which begins with this month a reproduction of the *Spiritual Guide* of Molinos; *Teosofisk Tidskrift*; *The Theosophic Messenger*, February; *South African Theosophist*, January, to which R. Neufliess contributes an interesting and comprehensive account of Modern Judaism; *Theosophy in Australasia*, January; *Theosofisch Maandblad*, January; *Der Vâhan*, March.

Of other magazines: *Broad Views*, March, with an important paper by the Editor, "The Progress of Psychical Research," a pretty story of a tame seagull, "A Modern Lohengrin," by Miss Robertson, and a really valuable descriptive essay by M. A. R. Tuker, on the Roman Campagna; *Modern Astrology*, March; *Notes and Queries*; *Psycho-Therapeutic Journal*; *Humanitarian*; *Wise Man*; and *The Garden City*.

The "Priory Press Booklets," Sydney C. Mayle, 70, High Street, Hampstead, furnish us with a set of extracts entitled *Thoughts from the Layman's Breviary*, from the German of the mystic, Leopold Scheffer; well worth reading.

Self Deliverance, by J. S. Akehurst (Fowler & Co., 7, Imperial Arcade, price 6*d*.). "This little book," says the author, "is written to help in dispelling the illusion that man is a 'sinful, weak, and helpless worm.' Whilst men shall dwell on their imperfections and mourn their limitations, this attitude of mind will shut out from their comprehension that great truth which the Christ so insistently taught —that the Kingdom of Heaven is within them!" In five weighty but short and pithy chapters the author treats of the Use of the Will, Self-Knowledge, God Within, By the Way, and Deliverance. We heartily recommend the book to our readers.

W.

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