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ON THE WATCH-TOWER

WE have already in our April number referred at some length to the kindly interest taken in us by *The Times'* correspondent attached to the recent British Mission to Tibet, and to his labours on our behalf, and have pointed out how, in our opinion, Mr. Landon has failed to understand our problem. We have now to refer to yet another effort to solve the matter for us. We, therefore, cannot but be highly complimented by the fact that a number of distinguished members of the Mission should have taken so deep an interest in the welfare of the Theosophical Society, even though it may be that with some of them it was solely for the purpose of correcting what appeared to them to be the wrong-headedness of our colleagues.

From our side, however, they all seem to have started with grave misconceptions as to what they were to look for. Indeed, the complaint of the writers and lecturers on the doings of the Mission, that though they got to Lhasa they found no "Mahatmas" there, seems to us a somewhat *naïf* utterance from

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men of otherwise keen intelligence. One might almost think that they were expecting to be asked to an official lunch, followed by an exhibition of parlour magic for the benefit of the psychical researchers on the Staff.

However this may be, they all seem to have thought, at least as long as they were in Tibet, that there might be a chance of coming across something or somebody. As they did not, it of course follows logically, now that they have "done" Tibet, that there is nothing and nobody to come across. In brief, there are no "Mahatmas" in Tibet, or for a matter of that elsewhere.

Now though all of this seems more than absurd to serious students of Theosophy, and reveals a lamentable lack of appreciation of what is meant by the holy name of Master in spiritual things, we cannot but feel complimented that even the most vulgar gossip about things Theosophical should have so strongly roused the interest of the members of the Mission.

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THE latest work on the Expedition is an exceedingly interesting volume from the pen of Lieut.-Colonel Waddell, whose *Buddhism of Tibet* (1895) is doubtless familiar to many of our readers. *Lhasa and its Mysteries* is undoubtedly the most instructive book of all that have so far appeared from the point of view of a student of Buddhism; but, like the rest, Lieut.-Col. Waddell, in spite of busy enquiries, could come across no trace of a "Mahatma," for he writes:

Regarding the so-called "Mahatmas," it was important to elicit the fact that this Cardinal [Ti Rimpoché, the Regent], one of the most learned and profound scholars in Tibet, was, like the other learned Lamas I have interrogated on the subject, entirely ignorant of any such beings. Nor had he ever heard of any secrets of the ancient world having been preserved in Tibet: the Lamas are only interested in "The Word of Buddha," and place no value whatever on ancient history. No Lama, he added, nor even any of the great monasteries in Lhasa, the greatest in all Tibet, possessed, he was certain, any account of the ancient history of India, the land of Buddha himself, beyond such fragments as were to be gleaned from the orthodox scriptures of which every monastery has a copy. Books about ancient history had only an interest for the laity, the old nobility, and lay officials who were concerned in mundane matters. This declaration of the Cardinal was confirmed by all the enquiries made by myself and by that Tibetan

student, Mr. David McDonald, of all the Lamas most likely to know, and by actual examination of many of the large libraries. The result of these enquiries shows that the Lamas seem to possess no historic works, except the quasi-authentic chronicles of their own kings and monasteries subsequent to the seventh century A.D., when their language was first reduced to writing, and a few fragmentary histories of India during the Middle Ages, with possibly a few Indian Buddhist manuscripts of the same age. There is thus, I am sorry to say, little hope to hold out to those who fondly fancied that the lost secrets of the beginnings of the earliest civilisation of the world, anterior to that of Ancient Egypt and Assyria, which perished with the sinking of Atlantis [*sic*, and so also in the page-heading], in the Western Ocean, might still be carefully preserved in that fabulous land which is no longer wholly "Unknown."

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Now in the first place we wonder what sort of an idea Lieut.-Col. Waddell gave the Cardinal of the kind of "being" he was in search of under the name of "Mahatma." It can hardly have been that of a wonder-worker pure and simple, for there are records of piles of them in the literature of Tibet, and magicians and theurgists of sorts seem to be as common as blackberries according to the beliefs of the people and the practice of the Lamas. If, on the other hand, it was that of a non-Buddhist, then we can easily understand that the Cardinal knew of no such "Mahatmas," for we have always understood not only that the two Masters publicly referred to in Theosophical writings are regarded as Buddhists, but that one of them holds a high office, though not at Lhasa. Did, however, the Cardinal say that there were no Buddhists in Tibet who had reached the state of illumination which would correspond to that of a "Mahatma" as the term would be used by a Hindu in the true sense of the word? If that is the meaning of our author and that was the meaning of the Cardinal, then one can only say that such a declaration on the part of one at the head of affairs at Lhasa is astonishing, for it can be construed in no other fashion than a confession of spiritual bankruptcy,—a most unexpected admission, even if true, on the part of an astute diplomatist to one whom he regarded as a man belonging to a race without religion, and an enemy of his country. If, however, such was the actual meaning of the Cardinal we should then have to take into consideration the facts that the

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Cardinal was of the Court of the fled Dalai Lama ; that the Dalai Lama was the usurper of the temporal privileges of the Teshu Lama ; and that the Teshu Lama is the real spiritual head of the hierarchy ; and that, therefore, Tashilhumpo and Lhasa think very differently about certain things,—in fact are opposed forces. Perhaps a different answer (if we must really take the Cardinal's answer in the sense of our author) would have been elicited at Tashilhumpo.

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NOR would any question about the "ancient history of India" have directed the Cardinal's mind to accounts of cosmogony and mythical anthropogenesis. The Cardinal would

Ancient MSS. have thought of such things in Buddhist terms.

The very words of his answer : "Books about ancient history had only an interest for the laity," etc., clearly show that his mind had not been put on the right track. Nor again are we impressed by the fact that Lieut.-Col. Waddell and Mr. McDonald could find nothing in the MSS. they investigated ; for their time was very limited and it takes months and years to become acquainted with the MSS. of even one decently sized library, even when one can read Tibetan as rapidly as one reads one's mother-tongue.

The only point on which we are impressed by our author is in his footnote concerning Indian-Buddhist MSS. of the Middle Ages, where he says :

These are likely to be, if at all, at Tashilhumpo and Sakya monasteries in Western Tibet, and at Samyā, the first monastery ever built in Tibet, in the Lower Tsangpo Valley.

Though it is quite true that Tibet is "no longer wholly 'Unknown'," it is also a sun-clear fact that it is very little known. But even in European countries which are continually in the glare of utmost publicity in every way, there are people who are unknown to any but a very few to be what they really are ; there are also groups of people who are deep students of nature's mysteries and the secrets of the mystic way who are not known publicly and to whose intimacy no casual acquaintance, much less a tourist, can gain access. It has always been so everywhere ;

and that, too, not only for the high things of this nature, but also for things not high, or even very low.

* * *

Now seeing that the whole of Tibet is saturated through and through with magical practices of every kind, for the most part, it is true, of an any but edifying nature, it must be that there is a strong habit of secrecy innate in the nation. This must obtain in every department. Why then should the Cardinal Regent unbosom himself to Lieut.-Col. Waddell, a man whom, on his own showing, he regarded with suspicion, and therefore the very last person, we must suppose, he would have chosen to whom to impart the inner secrets of his faith. For this is how our author reports the opinions of the Cardinal as to the religion of the English.

“The English have no religion at all! . . . I know it! Because I see it for myself in the faces and actions of your people! They all have hard hearts, and are specially trained to take life and to fight like very giant Titans who war even against the Gods! . . . It is not only your military, but *all* your people, even all who are not military; you are *all* the same, except [here he added somewhat apologetically, probably out of deference to my feelings], you doctors, of whose humane work I have heard; but all the others are utterly devoid of religion.”

This is prejudice with a vengeance, but would such a man unburden himself of what would, if true, be the greatest secrets of his faith to his English interlocutor? We think not.

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WE are not, therefore, impressed by negatives of this nature, for they do not in any way touch the problem we have tried roughly to sketch in our April issue. That problem hangs from the following fact, not to mention a whole series of confirmatory evidence of a similar nature. We have written down by H. P. B. in the volumes called *The Secret Doctrine* the most complete and stupendous Cosmogogenesis and Anthropogenesis that can be found in the world literature known to us. How do we explain its existence? That is the problem to be solved by students of Theosophy, who are students of the cosmogonies and anthropogonies of the world-scriptures. It is not copied from any one of

The Crux of
the Problem

them ; it is not pieced together from a number of them. It is a true apocalyptic in itself. It challenges investigation as the most extraordinary literary problem of our age. H. P. B. has told us how she came to be the means of writing it down. Her explanation, *for those who have studied the matter*, is by far the simplest, and therefore the most credible. If there are no such people as H. P. B. claimed her Teachers to be, then H. P. B. invented the Stanzas of Dzyan ; if she did so, she is the most marvellous apocalyptic seer of many an age, and her Reply to the pettifogging Report of the Psychic Research Committee removes the case from the stuffy atmosphere of a police court to the free air of Heaven's Judgment Hall.

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AN excellent book is *The Creed of Christ* (London: John Lane) by an anonymous author who is not only a skilled penman, but also a profound thinker and careful reader of the "Pharisaism" New Testament according to the spirit and not the letter thereof. Seldom have we read a book with greater interest ; not that we are convinced that the writer is altogether right, for he is by no means always all we could wish from the standpoint of historical research, but he is often, we feel convinced, very right indeed about some things. His view of "Pharisaism," for instance, is so good that we cannot refrain from quoting it for the benefit of our readers. And by "Pharisaism" we here mean what our author means—Pharisaism degenerated into a sect and a tyranny, and not the Pharisaism which at one time was the channel for the spiritual illumination of Israel. Thus our author writes :

Who were the Pharisees, and why was their teaching and general mental attitude so repugnant to Christ? Let us first rid our minds of the idea that the Pharisees were exceptionally wicked men. The Pharisees were not wicked men. On the contrary, they were excellent men according to their lights; and their lights were those of their age and their nation. The accepted beliefs about God and man ; the accepted ideals—national, social, and moral ; the accepted principles of action ; the accepted standards of right and wrong ;—all these they applied with pitiless consistency, with scrupulous exactness, and with fanatical zeal to all the details of human life. In striking at them, Christ struck at the beliefs, principles, ideals, and standards of post-exilian Judaism. To expose the shortcomings of the wicked is not the work of a prophet. Had the Pharisees been sinners in

the ordinary sense of the word, Christ would have either compassionated or ignored them. It is when goodness—or what passes for such—rests on a hollow foundation, it is when the master principle of a nation's life has become corrupt, that the time is ripe for a prophet to appear and enter the lists against the "orthodoxy" of his age.

What the Puritans have been to Protestantism, what the Jesuits have been and still are to Romanism, what the Ritualists are to Anglicanism, that the Pharisees were to latter-day Judaism, the Judaism that had prevailed since prophecy died. They were more logical, more consistent, more zealous, more conscientious, more self-sacrificing, more righteous than the rest of the community, more fanatically Jewish than the fanatical Jews by whom they were surrounded.

* * *

MAY "Pharisaism" never arise in the Theosophical Society!
 And yet—for are we not all human, and are not all religious or
 quasi-religious movements subject to the same
 "We are the crises and diseases?—come it must at some
 People" time or other in some form or other in some
 part or other of the Great Body. And when it comes let us be on
 our guard, and turn to the prophets and the free life of the spirit
 and so prevent its spreading. There is no greater danger that
 can befall us than the fancying ourselves better than our fellows.
 Every association yet formed for the search after wisdom has
 found its greatest enemy to further progress precisely in this, the
 greatest of all the illusions. For, as our author wisely writes :

As spiritual pride is the very negation of spiritual aspiration, and, therefore, of spiritual life, so is separatism the very negation of brotherly love, and therefore of all that is human and social in morality.

If the attitude of the Jew towards the Gentile was one of spiritual aloofness, of shrinking from contact with an unclean thing, his attitude towards his brother Jew was one of inquisitorial interference with his daily life. Whichever of his many duties to his neighbour he might shirk or minimise, there was one which he neither shirked or minimised—that of supervising his neighbour's conduct. When the moral standard is inward and spiritual, criticism of one's neighbour's conduct becomes both impertinent and impossible; for as neither the inward motives to nor the inward consequences of an action can be known to anyone but the actor, and as it is in these that the moral worth of the action is felt to depend, the futility of sitting in judgment on one's neighbour becomes apparent, and the critic finds it easier and more profitable to sit in judgment on himself. . . .

There was nothing in the bearing of the Pharisees that incensed Christ so strongly as their intolerant dogmatism, their censorious attitude towards

their fellow men. And it was because they were dogmatic and censorious on principle and not of *malice prepense*—it was because in this as in other matters they were not unconscientious but ultra-conscientious—that Christ launched against them the arrows of his wrathful scorn. Christ's life-long struggle with the Pharisees was a battle against principles, not against men. It was the system, the scheme of life, that had become corrupt.

Very excellently is all this written, and with the writer we are convinced that "Pharisaism" in this sense is the most immediate foe with whom every Christ in his public ministry has to contend.

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STUDENTS of that immensely puzzling but intensely interesting Christian Gnostic document known as the *Pistis-Sophia*, will be glad to learn that Dr. Carl Schmidt, who is perhaps the best Coptic scholar in Europe, and is certainly the highest authority on the Coptic Gnostic writings, has just issued a German translation of this Mystic Gospel. It is to be found in the first volume of the *Koptisch-Gnostische Schriften*, issued in connection with the magnificent undertaking of the Patristic Commission of the Royal Prussian Academy of Sciences, and containing besides the *Pistis-Sophia* the reprint of his translation of *The Two Books of Jeu* and the *Untitled Gnostic Apocalypse* of the Bruce Codex. What is of still greater interest is to learn that his translation and critical work on the Coptic Codex Berolinensis (the Akhmīm Codex) containing *The Gospel of Mary*, *The Apocryphon of John*, and *The Wisdom of Jesus Christ*, are well advanced and will be published as the second volume. These recently discovered documents are of the greatest value for the study of Gnosticism, and the publication of Dr. Schmidt's labours on them has been looked forward to with the keenest expectation not only by all scholars, but by those Theosophical students who believe that in such Fragments of a Faith Forgotten is hidden away the key to many a mystery of the Great Manifestation of Spiritual Truth which inaugurated the New Age of the Western World some nineteen hundred years ago.

The "Pistis-Sophia" in German

EMPIRICAL VEGETARIANISM

(CONCLUDED FROM p. 343)

THE attempt which is constantly made by the (physical) altruists of the Theosophical Society to utilise as argument that which, as I have said, in its ultimate fulness seems to lie beyond the intellect altogether, must inevitably lead us into a maze of casuistry.

It will be said, however, I do not doubt, that my own arguments are just as casuistical as those to which they are opposed. At any rate I am deeply conscious of the possibility of some underlying fallacy,—a consideration which ought also to afflict those who differ from me, even if it is at times forgotten. My arguments, nevertheless, represent “truth” to me for the present, until I find better ones.

And to those who may think me captious I will only say that it is not comfortable to feel that one differs not only from Mrs. Besant, Mr. Leadbeater, and other “seers,” but also from the main body of Theosophists.

I cannot deduce Vegetarianism as a rule of life from the principles here discussed, nor do the principles themselves, as I have endeavoured to show, appear to be beyond question. Nevertheless, from behind the mist of thought and argument I seem to obtain a glimpse of truth of which the intellectual aspect, filtered through my personality, appears as follows :

Standing with Arjuna on the field of Kurukshetra, the enquirer learns that killing is right and necessary ; that death is no evil ; that action binds not, but the desire for the fruit of action. He then who takes life or accepts any sacrifice from others must, if he would be blameless, do so not for his personal advantage, as an object in itself, but in order that by the sacrifice he may become better fitted to do the work, great or small, which he has to do. And, again, the amount of the sacrifice that

he may accept or require from others is measured by the extent to which he in his turn is ready to sacrifice himself. Here at any rate is no sense of separateness, which is Hate, but that emphasising of the "united Self" which we are told is Love.

Let us now turn to the other set of arguments which, as I have said, appear to me valid, to be borne out by my own limited experience, but yet to be so obscure and incomplete as to justify the application of the epithet "empirical" to the practice of vegetarianism.

In the first place it may, I think, be assumed that the object aimed at, *viz.*, the improvement of the vehicles of man, is a reasonable one. Of course for those who make of self-improvement an object in itself,—whose only desire is to enjoy the advantages of a wider consciousness, and the extended powers that accompany it,—the question is whether, and how far, the game is worth the candle.

No doubt in the earlier stages of human development evolution is helped forward by enlightened selfishness, when the choice, that is to say, is between enlightened and unenlightened selfishness only.

It is also true that among intellectual people there are many to whom superphysical consciousness seems a very desirable end in itself, who are prepared to go to far greater lengths than mere abstinence from flesh and alcohol in order to attain their object, and of such, I suppose, are the Brothers of the Shadow.

For my own part I confess that the possession of astral vision, for instance, as a personal acquisition, does not seem to differ intrinsically from the possession of very acute physical sight or hearing, or say the power of physical flight.

None of these powers have fallen to my lot, and though they are all no doubt very desirable and attractive, yet I feel that I can get along quite well without them, and there are other much more important things to think of. Even from the selfish point of view I don't see that one is likely to be the least happier for their attainment, but, as I have said, this is a matter of taste.

Far otherwise is it when that which is beyond words has once shewn itself, for then the motive is neither to have nor to know, but to be; rather is there no motive at all but a devouring,

overmastering attraction, which no created thing can satisfy. There is then no question, no weighing of advantages or disadvantages, though there may be and is temporary negligence, temporary forgetfulness and temporary failure.

Such a man, seeking only to become a more perfect expression of the Divine Will, cannot but adopt vegetarianism or any other measure as his rule of life, if once he is convinced of its utility.

Yet the moving force that impels him, while quite different to the emotional or sentimental reasons which some would substitute for it, is also quite a different thing from the intellectual conviction which guides his efforts, and this "conviction" itself is for the ordinary man a very complex thing, made up of a number of elements which vary in proportion with different individuals.

Perhaps the three principal elements are personal experience, the *ipse dixit* of friends or recognised authorities, and logical scientific reasoning by which alleged facts are shown to be in harmony with general principles or with other facts already recognised as such. A fourth, less common, and for most people less trustworthy, is the inner super-rational conviction.

For many individuals the first and second, taken together, are sufficient, for all the last is authoritative when fully felt, but for complete knowledge in the ordinary scientific sense—that is, knowledge which is not merely personal opinion—all the first three elements are essential.

The first is the cornerstone of science; the second, while it saves time, is also required to assure us that our ideas are objective as well as subjective; and the third is the keystone of the arch, without which our knowledge is merely a heterogeneous pile of provisional and isolated facts.

For my own part I fancy that my conviction of the value of vegetarianism *to me* depends a good deal on number one, a little on number two, a good deal more on number four, and scarcely at all on number three; and in general it appears to me that while experience and authority on the subject abound, we have up to the present a most notable and lamentable deficiency of attempts to put in the keystone.

And yet it appears to me that it is only when thus co-ordinated

that any fact or theory is fit to be published abroad outside the circle of students, or that it can be deemed to have passed into the general heritage of mankind.

I think I have said enough to show that I do not minimise the value of the higher knowledge, but it is indubitable that that knowledge cannot be communicated to others, and that by substituting for it mere emotionalism the cause of vegetarianism actually loses ground and is on the way to degenerating into a mere fad.

It is of course more than likely that the actual method by which a so-called "impure" physical body prevents the manifestation through it of forces from higher planes is, and must for the present remain, entirely beyond our comprehension, and therefore that a completed "proof" of the value of vegetarianism is impossible.

In this case, however, I think we should be frankly told so, instead of being put off with the statement that these forces cannot act through "gross" aggregations of the matter of the various sub-planes, which is no explanation at all.

But short of that there is much to be done in the way of describing in terms of atoms, motion, relative position, in short of mechanism, what are those physical conditions which as a matter of fact do hinder such manifestation.

Here again it adds nothing to our knowledge to be told that certain chemical compounds are "pure" when derived from wheat, and "impure" when derived from flesh, and it is evident that an adequate conception of the sense in which "pure" and "impure" are used is of the first importance,

If we bear in mind that we are dealing with the physical body only, the moral or religious meanings connoted by the word "purity" must be ruled out, and the word used in a physical sense. At once, however, we encounter a confusion of ideas in the descriptions usually given.

For instance, in *Man and his Bodies*, p. 18, Mrs. Besant speaks of a "pure and noble [physical] dwelling for the self," thus attributing to the physical body qualities which are emotional and intellectual and which therefore, as it appears to me, can only be attributed to the astral and mental bodies, and through-

out not only this manual but all the literature on the subject there appears to exist a similar looseness in the use of terms such as "impure," "polluting," "refinement," "gross," "coarse," etc.

I am not now discussing the question as to whether, in addition to the physical action of "gross" food, there may or may not be some *direct* action between it and the astral body. It is hardly conceivable that the chemical combinations of the physical plane can directly affect astral matter; though if it is true that all physical aggregates have their more or less permanent astral counterparts, such action might be imagined though hitherto not described.

In the strict physical sense, however, an "impurity" is merely an admixture of some ingredient other than the essential one, be it harmless or harmful for any particular purpose. Dirt, in fact, is matter in the wrong place, and to introduce an emotional element of disgust, etc., can only confuse the issue; for it would appear that there is nothing common or unclean, all matter as such being equally divine, "products of decomposition" being merely rearrangements of physical atoms and molecules, and just as "clean" as anything else.

Admittedly some products of decomposition, called "carrion" as a term of opprobrium, are extremely unpleasant to the senses of most men, though I have seen Kaffirs and other fourth-race men eating it with every appearance of enjoyment and of advantage to their health. But surely it is part of the vegetarian argument that our senses are no sufficient guide to what is really good for our bodies, any more than our emotions are.

It must be then that flesh and alcohol introduce into the body matter which, though as "clean" as any other matter, is either harmful to the health or else (which is the crux of the matter) has some specific, but hitherto unspecified, physical quality, which, in some hitherto unexplained way, hinders the manifestation through the body of the life of the higher planes, and which is not possessed by matter of the same chemical composition derived from vegetables without the interposition of an animal's organism or a manufacturer's still.

As to health, there is no doubt that opinions differ among medical men, in whose province alone the matter lies; yet as a

layman I must say that I have failed to notice that a moderate consumption of flesh or alcohol prejudices the health of the ordinary man or unfits him for his work.

In any case, if it is claimed to be a fact, the reasons for it have not as far as I know been worked out in such a way as to convince the general body of medical men that a real law of Nature has been discovered—such, for instance, as that explaining the action of oxygen on the blood through the lungs. The “fact” is therefore as yet only “theory” and the keystone is lacking.

But how, on broad lines, are the effects of flesh and alcohol on the physical body to be generalised as influencing the Higher Life?

The answer, to be convincing, must be in terms of pure mechanism, dealing with physical differences in the arrangement or motions of physical atoms and molecules, classifying some such arrangements as useful, others as harmful.

It is just here that all explanation fails at present. If it is permissible to take the words “gross” and “coarse” in the purely physical sense, their use would represent about the only attempt hitherto made at such a classification. It would then appear that in flesh the atoms or molecules of matter, whether in the solid, liquid, or gaseous state, are in a different physical state of aggregation to that in which the atoms or molecules of the same substances exist when they are derived from the vegetable kingdom, or that they induce such a different condition in the materials already composing the human body.

If this is so, the difference, being physical, would be capable of being detected in the laboratory, or at any rate of being explained to the intellect of the ordinary educated man. I am not aware that any such distinction has yet been recognised, or that, for instance, albumen derived from flesh can be distinguished from any other albumen, or even from that which has been recently produced by chemists [from “inorganic” ingredients, and the same applies with still more force to the simpler chemical compounds such as fats, sugars, acids, mineral salts, and water itself.

In short, it appears broadly as though hydrogen were always the same hydrogen, carbonic acid always the same carbonic acid,

and so on, however they are generated, and whencesoever they are derived. Colour is given to this, the common idea, also by Mrs. Besant's well-known article on "Occult Chemistry," where on the four higher physical sub-planes the ultimate atoms are shown to combine in fixed numbers and definite arrangements to produce those simpler forms which, on the gaseous sub-plane, combine to form the various gases known to chemists.

The subject of "products of decomposition," regarded as a definitely harmful class of constituents of the body, has already been referred to, and it has been pointed out that decomposition is merely the name for a rearrangement of atoms or molecules, generally in simpler forms, and often involving an addition of oxygen. But, if this is so, almost anything may be regarded as a "product of decomposition."

To take the particular case of alcohol, again eliminating all moral or religious questions, and confining ourselves to its physical constitution; alcohol is the name given to a whole class of chemical compounds of carbon, hydrogen, and oxygen, and ordinary, or ethyl, alcohol is a member of this class intermediate in properties between methyl and butyl alcohol. Ethyl alcohol in practice is usually derived from the "decomposition" of sugar, which again is derived from starch. It represents, in fact, a stage in the oxidation of sugar, and a continuance of the process, with further oxidation, converts it into acid (vinegar for instance). Where then does the "impurity" lurk? It is presumably not in the original starch or sugar, nor in the oxygen; and if it were the *process* that is "impure," then vinegar might be expected to be still worse.

Again, although ethyl or ordinary alcohol is usually prepared in the manner just indicated, yet the alcohols generally can, in the laboratory, be prepared by quite other methods. Are they equally harmful when thus prepared?

If the word coarse, or gross, in its strictly physical sense, be a more correct way of characterising the peculiar objectionable quality, then we have to understand that the molecules, or the atoms composing the molecules, of alcohol are more closely, or more loosely, packed together than are those of sugar or vinegar, and that this does all the damage.

I have intentionally discussed the subject from the point of view of chemistry and physics, and not from that of physiology, because I have practically no knowledge of the latter science. It is possible that the latter aspect may be most important, but, at any rate, there must be a chemical and physical side as well, and what I chiefly aim at in any case is to get this matter of "gross," "coarse," "impure," etc., cleared up, because, after all, it is the kind of term almost exclusively used by those who have tried to give a scientific explanation of the effect of flesh and alcohol upon the Higher Life.

One solution of the difficulty as regards flesh has indeed suggested itself to me, only, however, to be abandoned. It occurred to me that the difference between, say, carbon derived from an animal and carbon from a vegetable might be due to differences in the state of development of the ultimate physical atoms of which the chemical element carbon is composed. That is to say, that in the case of vegetable carbon these atoms might have developed an extra set of spirillæ as compared to those composing animal carbon.

On the other hand, as the animal kingdom is higher in the scale than the vegetable, the class of atoms composing animal bodies might be expected to be the more highly evolved of the two. As, however, again I see *this* argument opening up a vista of cannibalism, there seems to be something shaky about it too!

On the whole, I confess with sorrow that all the "explanations" hitherto given explain nothing to me, but rather obscure the subject with a mist of words; and again, ever lurking in the background of my mind, are the words of the Christ:

"There is nothing from without a man that entering into him can defile him, but the things which come out of him, those are they that defile the man."

There is, however, one very important way in which it would appear that vegetarianism can affect the astral body or mental body directly, but, then, presumably the same effect might be produced in many cases, my own included, by a precisely opposite course. I refer to the disciplinary result of going without what one likes. This seems to be a real and easily understood advantage for all who aim at the Higher Life. In my case,

however, even this satisfaction is denied me, for I detest, and always have detested, meat and alcohol; or rather, having always done so as a child and young man, I am now, after a short struggle with the acquired conventional habits of society, returning to my distaste for them with a constantly decreasing amount of effort, so that by this time it would be a real penance to eat a beefsteak or drink a glass of champagne.

This, however, is travelling beyond the physical plane altogether, and touching upon the great question of asceticism, which is much more far-reaching than mere vegetarianism, though little emphasis is laid upon it in the arguments of vegetarians.

Now, as regards experimental vegetarianism there is, of course, a very large body of testimony as to the advantages *believed* to have been derived from it. And in my own limited experience the practical effects of abstinence from flesh and alcohol seem to corroborate the teachings received. It is perfectly true that since, some few years ago, I began these practices, I have found my health improving, my brain growing clearer, my thoughts and passions more under control, my hold upon the things, good and bad, of this world somewhat looser and more independent. Occasional glimpses of what seem to be higher planes have also not been wanting,—overtones, as it were, of the common things of this life, some beautiful beyond words, some painful and depressing.

This, however, is entirely vitiated as a criterion of the value of abstinence by the fact that at the same time as I adopted the latter as a rule of life I also began a very much stricter supervision over my thoughts, passions and physical activities than ever before, driven forward by the intellectual light that followed my first recognition of Theosophy in this life, and by the immense accentuation of the impulse toward the Higher Life which must follow upon an increased intellectual grasp of ways and means.

Now, whatever the influence of the body upon the mind may be, the influence of the mind upon the emotions and the physical body is quite undoubted. Accordingly I am quite unable to say how much, if any, of the result is due to vegetarianism, and how much to direct efforts upon higher planes. To obtain a test of

any value, abstinence should be coupled with an absence of special effort towards the Higher Life, and the only place that occurs to me where these conditions are fulfilled is in our prisons! At any rate it is clear that my private experience does not in itself warrant me in advocating vegetarianism as a principle.

As to the value of Authority in general I have once or twice already been permitted by the kindness of the Editors to express my opinion in this REVIEW, so I will not go over the ground again. If my reason told me that vegetarianism was *wrong*, no authority would weigh against it. As it is, my reason merely says "not proven," and in such a case it appears a small thing to follow the directions of those who say they know; it can do no harm and may do good, and is not difficult anyhow.

I must, however, frankly confess that at bottom I am a vegetarian because I am made that way, and cannot do otherwise. I have a deep and entirely irrational conviction, binding for me, but worthless for anyone else, that abstinence is right, if one only knew why, and an equally irrational purpose to follow it whither it may lead.

W. WYBERGH.

PHILO: CONCERNING THE LOGOS*

THE idea of God found in Philo is that of the more enlightened theology of his time. God is That which transcends all things and all ideas. It would, of course, be a far too lengthy study to marshal the very numerous passages in which our philosopher sets forth his view on Deity; and so we shall select only two passages simply to give the reader who may not be acquainted with the works of the famous Alexandrian, some notion of the transcendency of his conception. For, as he well writes:

"What wonder is it if That which [really] is, transcends the comprehension of man, when even the mind which is in each of us, is beyond our power of knowing? Who hath ever beheld the essence of the soul?"†

* See in the April and May numbers "Philo of Alexandria on the Mysteries" and "Philo: Concerning the Sacred Marriage."

† *De Mut. Nom.*, § 2; M. i. 579, P. 1045 (Ri. iii. 159).

This Mystery of Deity was, of necessity, in itself ineffable ; but in conception, it was regarded under two aspects,—the active and the passive causative principles.

“The Active Principle, the Mind of the universals, is absolutely pure, and absolutely free from all admixture ; It transcendeth Virtue ; It transcendeth Wisdom ; nay, It transcendeth even the Good Itself and the Beautiful Itself.

“The Passive Principle is of itself soulless and motionless, but when It is set in motion, and enformed and ensouled by the Mind, It is transformed into the most perfect of all works—namely, this Cosmos.”*

This Passive Principle is generally taken by commentators to denote Matter ; but if so, it must be equated with Wisdom, which we have just seen was regarded by Philo as the Mother of the Cosmos.

But beyond all else Philo is useful to us for recording the views of contemporary Hellenistic theology concerning the concept of the Logos, the mystery of the Heavenly Man, the Son of God. Even as this word of mystic meaning comes forward in almost every tractate and fragment of our Trismegistic literature, so in Philo is it the dominant idea in a host of passages.

It should, however, never be forgotten that Philo is but handing on a doctrine ; he is inventing nothing. His testimony, therefore, is of the greatest possible value for our present study, and deserves the closest attention. We shall accordingly devote the rest of this chapter exclusively to this subject, and marshal the evidence, if not in Philo's own words, at any rate in as exact a translation of them as we can give, for although much has been written on the matter, we know no work in which the simple expedient of letting Philo speak for himself has been attempted.

The Logos, then, is pre-eminently the Son of God, for Philo writes :

“Moreover God, as Shepherd and King, leads [and rules] with law and justice the nature of the heaven, the periods of sun and moon, the changes and harmonious progressions of the other stars,—deputing [for the task] His own Right Reason (*Logos*),

* *De Mund. Op.*, § 2 ; M. i. 2, P. 2 (Ri. i. 6).

His First-born Son, to take charge of the sacred flock, as though he were the Great King's viceroy."*

Of this Heavenly Man, who was evidently for Philo the Celestial Messiah of God, he elsewhere writes :

" Moreover I have heard one of the companions of Moses uttering some such word (*logos*) as this: 'Behold Man whose name is East,'†—a very strange appellation, if you imagine the man composed of body and soul to be meant ; but if you take him for that incorporeal Man in no way differing from the Divine Image, you will admit that the giving him the name of East exactly hits the mark.

" For the Father of things that are hath made him rise as His Eldest Son, whom elsewhere He hath called His First-born, and who, when he hath been begotten, imitating the ways of his Sire, and contemplating His archetypal patterns, fashions the species [of things]."‡

Here we notice first of all Philo's graphic manner (a commonplace of the time) of quoting Ezekiel as though he were still alive, and he had heard him speak ; and, in the second place, that the First-born Son is symbolically represented as the Sun rising in the East.

That, moreover, the Logos is the Son of God, he explains at length in another passage, when writing of the true High Priest :

" But we say that the High Priest is not a man, but the Divine Reason (*Logos*), who has no part or lot in any transgressions, not only voluntary errors, but also involuntary ones. For, says Moses, he cannot be defiled either 'on account of his father,' the Mind, nor 'on account of his mother,'§ the [higher] Sense,—in that, as I think, it is his good fortune to have incorruptible and perfectly pure parents,—God for father, who is as well Father of all things, and for mother Wisdom, through whom all things came into genesis ; and because 'his head hath been anointed

* *De Agric.*, § 13 ; M. i. 308, P. 195 (Ri. ii. 116).

† Or Rising. Cf. *Zech.*, vi. 12,—where A.V. translates: "Behold the man whose name is The Branch." Philo, however, follows LXX., but reads *ἄνθρωπος* instead of *ἀνήρ*.

‡ *De Confus. Ling.*, § 14 ; M. i. 414, P. 329 (Ri. ii. 262)

§ Cf. *Lev.*, xxi. ii.

with oil,'—I mean his ruling principle* shineth with ray-like brilliance, so that he is deemed fit for robing in his vestures.

“ Now the most ancient Reason (*Logos*) of That-which-is is vested with the cosmos as his robe,—for he wrappeth himself in Earth and Water, Air and Fire, and what comes from them ; the partial soul [doth clothe itself] in body ; the wise man's mind in virtues.

“ And ‘ he shall not take the mitre from off his head ’ [signifies] he shall not lay aside the royal diadem, the symbol of his admirable rule, which, however, is not that of an autocrat-emperor, but of a viceroy.

“ Nor ‘ will he rend his garments,’—for the Reason (*Logos*) of That-which-is, being the bond of all things, as hath been said, both holds together all the parts, and binds them, and does not suffer them to be dissolved or separated.”†

In another passage Philo treats of the same subject still more plainly from the point of view of the Mysteries, writing as follows :

“ For there are, as it seems, two temples of God ;—the one is this cosmos, in which there is also the High Priest, His First-born Divine Reason (*Logos*) ; the other is the rational soul, whose [High] Priest is the True Man, a sensible copy of whom is he who rightly performs the prayers and sacrifices of his Father, who is ordained to wear the robe, the duplicate of the universal heaven, in order that the cosmos may work together with man, and man with the universe.”‡

The Cosmic *Logos* is not the sensible cosmos, but the Mind thereof. This Philo explains at length.

“ It is, then, clear, that He who is the generator of things generated, and the artificer of things fashioned, and the governor of things governed, must needs be absolutely wise. He is in truth the father, and artificer, and governor of all in both the heaven and cosmos.

“ Now things to come are hidden in the shade of future time,

* τὸ ἡγεμονικόν,—that is, the authoritative or responsible part of the soul, namely the reason,—a Stoic technical term.

† *De Prof.*, § 20 ; M. i. 562, P. 466 (Ri. iii. 133). The quotations look back to *Lev.*, xxi. 10, but the readings in the first two differ from the LXX.

‡ *De Som.*, § 37 ; M. i. 653, P. 597 (Ri. iii. 260).

sometimes at short, and sometimes at long distances. But God is the artificer of time as well. For He is father of its father; and time's father is the cosmos, which manifests its motion as the genesis of time; so that time holds to God the place of grandson.

“For that *this* cosmos* is the younger Son of God, in that it is perceptible to sense. The Son who's older than this one, He hath declared to be no one [perceivable by sense], for that he is conceivable by mind alone. But having judged him worthy of the elder's rights, He hath determined that he should remain with Him alone.

“This [cosmos], then, the younger Son, the sensible, being set a-moving, has caused time's nature to appear and disappear; so that there nothing is which future is with God, who has the very bounds of time subject to Him. For 'tis not time, but time's archetype and paradigm, Eternity (or *Æon*), which is His life. But in Eternity naught's past, and naught is future, but all is present only.”†

The *Logos*, then, is not God absolute, but the Son of God *par excellence*, and as such is sometimes referred to as “second,” and once even as the “second God.” Thus Philo writes:

“But the most universal [of all things] is God, and second the Reason (*Logos*) of God.”‡

In his treatise entitled “Questions and Answers,” however, we read:

“But why does He say as though [He were speaking] about another God, ‘in the image of God I made “man”,’§ but not in His own image?

“Most excellently and wisely is the oracle prophetically delivered. For it was not possible that anything subject to death should be imaged after the supremest God who is the Father of the universes, but after the second God who is His Reason (*Logos*).

“For it was necessary that the rational impress in the soul of

* That is the sensible and not the intelligible cosmos.

† *Quod Deus Im.*, § 6; M. i. 277, P. 298 (Ri. ii. 72, 73).

‡ *Leg. Alleg.*, § 21; M. i. 82, P. 1103 (Ri. i. 113).

§ *Cf. Gen.*, i. 27. Philo reads *ἐν εἰκόνι* instead of the *κατ' εἰκόνα* of LXX., and *ἐποίησα* instead of *ἐποίησε*.

man should be stamped [on it] by the Divine Reason (*Logos*), since God, who is prior even to His own Reason, transcendeth every rational nature; [so that] it was not lawful that aught generable should be made like unto Him who is beyond the Reason, and established in the most excellent and the most singular Idea [of all].”*

From this passage we see that though it is true Philo calls the Logos the “second God,” he does not depart from his fundamental monotheism, for the Logos is not an entity apart from God, but the Reason of God. Nevertheless this solitary phrase of Philo’s is almost invariably trotted out in the forefront of all enquiry into Philo’s Logos-theory, in order that the difference between this phrase and the wording of the Proem to the fourth Gospel may be insisted on as strongly as possible for controversial apologetical purposes.

That, however, Philo is a strict monotheist may be seen from the following passage, in which he is commenting on the words of *Gen.* xxxi. 13: “I am the God who was seen by thee in the place of God,”†—where apparently two Gods are referred to.

“What, then, should we say? The true God is one; they who are called gods, by a misuse of the term, are many. On which account the Holy Word‡ has, on the present occasion, indicated the true [God] by means of the article, saying: ‘I am *the* God’; but the [one so named] by misuse of the term, without the article, saying: ‘who was seen by thee in the place,’ not of *the* God, but only ‘of God.’ And what he (Moses) here calls ‘God’ is His most ancient Word (*Logos*).”§

This Logos, moreover, is Life and Light. For, speaking of Intelligible or Incorporeal “Spirit” and “Light,” Philo writes:

“The former he (‘Moses’) called the Breath of God, because it is the most life-giving thing [in the universe], and God is the

* Namely, in His Reason. The Greek text is quoted by Eusebius, *Præp. Evang.*, vii. 13 (M. ii. 625, Ri. vi. 175), who gives it as from Bk. i. of *Quæst. et Solut.* The original text is lost, but we have a Latin Version,—*q.v.* ii. § 62 (Ri. vi. 356)—which, however, in this instance, has made sorry havoc of the original.

† Philo and LXX. both have: “ἐγώ εἰμι ὁ θεὸς ὁ ὀφθεῖς σοι ἐν τόπῳ θεοῦ”; whereas A.V. translates: “I am the God of Beth-el”—that is the “House or Place of El or God.”

‡ Here meaning the Inspiration of Scripture.

§ *De Som.*, i. § 39; M. i. 655, P. 599 (Ri. iii. 262, 263).

cause of life ; and the latter the Light [of God], because it is by far the most beautiful thing [in the universe].

“ For by so much more glorious and more brilliant is the intelligible [Light] than the visible, as, methinks, the sun is than darkness, and day than night, and the mind, which is the guide of the whole soul, than the sensible means of discernment, and the eyes than the body.

“ And he calls the invisible and intelligible Divine Reason (*Logos*) the Image of God. And of this [Image] the image [in its turn] is that intelligible light, which has been created as the image of the Divine Reason who interprets its [that is, Light's] creation.

“ [This Light] is the [One] Star, beyond [all] heavens, the Source of the stars that are visible to the senses, which it would not be beside the mark to call All-brilliancy, and from which the sun and moon and the rest of the stars, both errant and fixed, draw their light, each according to its power.”*

The necessity and reason of forming some such concept of the *Logos* is that man cannot bear the utter transcendency of God in His absoluteness. And applying this idea further to theophanies in human form, Philo writes :

“ For just as those who are unable to look at the sun itself look upon its reflected rays as the sun, and the [light-] changes round the moon, as the moon itself, so also do men regard the Image of God, His Angel, Reason (*Logos*), as Himself.”†

Such divine vision is the object of the contemplative life for :

“ It is the special gift of those who dedicate themselves to the service (*θεραπεύοντων*) of That-which-is . . . to ascend by means of their rational faculties to the height of the æther, setting before themselves ‘Moses,’—the race that is the friend of God,‡ as the leader of the way.

“ For then they will behold ‘the place that is clear,’§ on which the immovable and unchangeable God hath set His feet,

* *De Mund. Op.*, § 8 ; M. i. 6, 7, P. 6 (Ri. i. 11).

† *De Som.*, § 41 ; M. i. 657, P. 600 (Ri. iii. 264).

‡ This is the race of the *Logos*.

§ *Cf. Ex.*, xxiv. 10. A.V. does not give back this reading, but LXX. reads “The place where the God of Israel stood.”

and the [regions] beneath His feet, as it were a work of sapphire stone, and as it might be the form of the firmament of heaven, the sensible cosmos, which he ('Moses') symbolises by these things.

"For it is seemly that those who have founded a brotherhood for the sake of wisdom, should long to see Him; and if they cannot do this, to behold at least His Image, most Holy Reason (*Logos*),* and after him also the most perfect work in [all] things sensible, [namely] this cosmos.

"For the work of philosophy is naught else than the striving clearly to see these things."†

And later on, in the same treatise (§ 28), Philo writes still more interestingly and instructively as follows:

"But they who have attained unto wisdom, are, as they should be, called Sons of the One God, as Moses admits when he says: 'Ye are the sons of the Lord God,'‡ and 'God who begat thee,'§ and 'Is not He Himself thy father?'|| . . .

"And if a man should not as yet have the good fortune to be worthy to be called a Son of God, let him strive manfully to set himself in order according to His First-born Reason (*Logos*), the Oldest Angel, who is as though it were the Angel-chief, of many names; for he is called Dominion,¶ and Name of God, and Reason, and the Man-after-the-likeness, and Seeing Israel.

"And for this reason I was induced a little before to praise the principles of them who say: 'We are all sons of One Man.'** For even if we have not yet become fit to be judged Sons of God, we may at any rate be Sons of His Eternal Likeness, His Most-holy Reason; for Reason, the Eldest [of all Angels], is God's Likeness (or Image)."††

And so also we read elsewhere:

* Which here as also above Philo would equate with the "Place of God."

† *De Confus. Ling.*, § 20; M. i. 419, P. 333, 334 (Ri. ii. 268, 269).

‡ *Deut.*, xiv. 1. A.V.: "Ye are the children of the Lord your God." LXX.: "Ye are the sons of the Lord your God."

§ *Deut.*, xxxii. 18. A.V.: "God that formed thee." LXX. has the same reading as Philo.

|| I cannot trace this quotation.

¶ ἀρχή, or Source, Beginning, as in the Proem to the fourth Gospel.

** *Gen.* xlii. 11.

†† *De Confus. Ling.*, § 28; M. i. 426, 427, P. 341 (Ri. ii. 279)

“But the Reason (*Logos*) is God’s Likeness, by whom [*sci.* Reason] the whole cosmos was fashioned.”*

This Divine Reason of things, then, was the means by which the cosmos came into existence. And so we find Philo writing :

“But if any one should wish to make use of naked terms, he might say that the intelligible order of things† is nothing else than the Reason (*Logos*) of God perpetually creating the [sensible] world-order.

“For the Intelligible City is nothing else but the reasoning of the Architect determining in His Mind to found a city perceivable by the senses after [the model of] the City which the mind alone can perceive.

“This is the doctrine of Moses and not [only] mine. At any rate in describing the genesis of man he expressly agrees that he (man) was fashioned in the image of God. And if this is the case with the part,—the image of the Image—it is plainly also the case with the whole Form, that is the whole of this sensible cosmos, which is a [far] greater imitation of the Divine Image than the human image is.

“It is plain, moreover, that the Archetypal Seal, which we call Cosmos which is perceptible only to the intellect, must itself be the Archetypal Pattern,‡ the Idea of ideas, the Reason (*Logos*) of God.”§

And elsewhere also he writes :

“Passing, then, from details, behold the grandest House or City, namely this cosmos. Thou shalt find that the cause of it is God, by whom it came into existence. The matter of it is the four elements, out of which it has been composed. The instrument by means of which it has been built, is the Reason (*Logos*) of God. And the object of its building is the Goodness of the Creator.”||

And again :

* *De Monarch.*, ii. § 5 ; M. ii. 225, P. 823 (Ri. iv. 302).

† Or the cosmos which is comprehensible to the intellect alone.

‡ Or Paradigm.

§ *De Mund. Op.*, § 6 ; M. i. 5, P. 5 (Ri. i. 9).

|| *De Cherub.*, § 35 ; M. i. 162, P. 129 (Ri. i. 228).

“ Now the Reason (*Logos*) is the Likeness of God, by which the whole cosmos was made.”*

And still more clearly :

“ But God’s Shadow is His Reason (*Logos*), which using, as it were an instrument, He made the cosmos. And this Shadow is as it were the Archetypal Model of all else. For that as God is the Original of His Image, which he (‘ Moses ’) now calls [His] Shadow, so, [in its turn] that Image is the Model of all else, as he (‘ Moses ’) showed when, at the beginning of the law-giving, he said : ‘ And God made man according to the Image of God,’† —this Likeness being imaged according to God, and man being imaged according to this Likeness, which received the power of its Original.”‡

Moreover, the Divine Reason, as an instrument, is regarded as the means of separation and division :

“ So God, having sharpened His Reason (*Logos*), the Divider of all things, cut off both the formless and undifferentiated essence of all things, and the four elements of cosmos which had been separated out of it,§ and the animals and plants which had been compacted by means of these.”||

With this we may compare the following passage from the *Acts of John*, where we read of the *Logos* :

“ But what it is in truth, as conceived of in itself, and as spoken of to thee,¶—it is the marking-off (or delimitation) of all things, the firm necessity of those things that are fixed and were unsettled, the Harmony of Wisdom.”**

G. R. S. MEAD.

(TO BE CONTINUED)

* *De Monarch.*, ii. § 5 ; M. ii. 225, P. 823 (Ri. iv. 302)

† *Gen.*, i. 26.

‡ *Leg. Alleg.*, iii. § 31 ; M. i. 106, 107, P. 79 (Ri. i. 152, 153).

§ *Sci.*, the essence.

|| *Sci.*, elements. *Quis Rev. Div. Her.*, § 27 ; M. i. 492, P. 500 (Ri. iii. 32)

¶ John, to whom the Master is speaking.

** *F.F.F.*, 436.

EVOLUTION AND RELATED MATTERS FROM A THEOSOPHICAL POINT OF VIEW

A LECTURE BEFORE A WOMAN'S CLUB IN THE U.S.A.

(CONCLUDED FROM P. 335)

EVOLUTION introduces us to a great many kinds of consciousness, and the great lesson for us to learn is that emphasis upon one kind does not mean the death of other kinds, but only their temporary suspension, and often not even that.

At night, when we go to sleep, we do not lose consciousness ; that could never be. We are always functioning in some kind of consciousness, but we lose physical consciousness. In the morning we resume our waking consciousness, picking up the threads of day-time life just where we left them overnight. While we are asleep we are functioning in another state or kind of consciousness. When this is very deep our sleep is dreamless, but often the ego, which has been actively functioning, tries to impress on the brain memory some record of what that activity has been. Blurred, distorted, and thoroughly unreliable are these dreams likely to be, but in many instances the record is startlingly clear.

This calls to mind a host of related phenomena,—hypnotic trance, anæsthetic trance, somnambulism, mesmeric effluence, sub-conscious mentality, clairvoyance, telepathy, prevision, astral vision, the fourth dimension, etc., which the Theosophist refers to as astral consciousness ; that is, a kind of consciousness that responds to finer vibrations than our ordinary physical brain consciousness can respond to.

Of the myriads of vibrations in the universe, constantly throbbing around us and impinging upon us, we are able to respond to, or become conscious of, but a few. Evolution is

always increasing that small number, but in the meantime men have devised instruments for receiving some of these vibrations which are too slow or too fast for human sense to perceive,—the photographic lens, microscope, telescope, etc.

Beyond the red end of the spectrum are colours whose vibrations are too slow to reach us, and beyond the violet end are colours whose vibrations are too rapid to reach us. Also, eyes with highly developed lenses can receive more vibrations than others. The rug and shawl-makers of India distinguish three hundred shades of the same colour.

All this goes to show that there are different grades of consciousness and different degrees of the same grade or kind, and leads to the idea of astral consciousness as being a kind which receives higher and finer rates of vibration, such as are employed in clairvoyance, trance, telepathy, etc. The development of this further consciousness in us will carry us far beyond the receptive power of scientific instruments.

We cannot linger upon this, but note in passing that Du Prel, Gibier, Richard Bucke, William James of Harvard, Frederick W. Myers and many other well-accredited thinkers have searched this field of human experience, trying to find the "threshold of consciousness," as they call it. It always evades them, because, as they approach, it recedes further within the human organism, as grade after grade of consciousness is detected.

Their quest is for the ultimate atom, like that of the Physicists who have discovered that the sixty odd elements are not elements, and that their atom after all is divisible. *Their* atom is divisible, but *the* atom remains indivisible. It may some time be found, but it can never be *seen*, or sensibly perceived in its entirety, for it, like every atom, is part spirit and part matter, and neither X nor Becquerel, nor any subtle ray whatsoever, can reveal that spirit part to the senses.

The application of synthetic thought, as well as analytical experiment, to electricity, radium, etc., will lead to the discovery that the two units, the ion or unit of matter, and the electron or unit of force, are not two units, but two aspects of the same unit—the atom. Ion and electron are one; matter and force are one. By inductive, analytical thought they will eventually find the

matter part of the atom. By deductive, synthetic thought they will spiritually discern the spirit part of it.

Atoms, ultimate or otherwise, are neither wholly material nor wholly spiritual, but both in perfect unity. Matter is alive, and in radium and its emanations they are getting very close to the life. Surely "there is nothing hidden that shall not be revealed."

Now, as the synthetic power of the mind harmonises opposites in nature, showing them always as two aspects of the same law, so, if applied to life and death, it shows them also to be the two equal and essential parts of individual experience.

Death is full of life. Could we bring the full memory of its rhythmic pauses into the brain, we should realise it as even more intense, vivid and real than objective experience.

Even now we often find our subjective experiences far richer and more vitalised than any other. Psychology teaches that we have an immense amount of consciousness over and above that which is in the brain. It tells us that this is the great bulk of our consciousness, and that the brain holds a very small amount in comparison. Of this large store some is subconsciousness, and some is superconsciousness; though not all psychologists make this distinction which we are making and which they must some time make.

Between its lives on this earth or on the physical plane, the ego functions consciously in the other states of consciousness and enjoys what is called the heaven experience, for, as we are told in Scripture and as every human heart tells itself, in its secret longings, "There shall be no night there, neither sorrow nor crying."

In the entire life-rhythm the heaven life plays the constructive part, leaving the destructive to the earth life. But even here, the destructive is latent in the constructive, as we shall see in a moment.

These earth and heaven lives are often compared to the physical functions of eating and digesting. In the act of eating we supply the body with nutritive elements for its needs. This takes only a small amount of time. Afterwards we assimilate those elements by a process requiring more time, and while, normally, we are unconscious of the process, our physical body is

certainly not unconscious of it. The automatic consciousness of the cells and organs takes care of what has been eaten, retaining and distributing in the body all that can serve it, and eliminating what is called waste. This waste, however, is only waste so far as that particular body is concerned ; Nature sustains no losses.

Analogous to the act of eating is the earth life—the bringing in of experiences good and bad, happy and unhappy. Analogous to the act of digestion is the heaven life, when the results of these experiences are assimilated and garnered into the life of the ego, strengthening, enriching and evolving it. In the heaven life each person has all the joy and the kind of joy which he, at his stage of evolution, is capable of. And just as the assimilative process requires more time than did the eating of the food, so this sifting, selecting, garnering process is far longer than the earth life ; yet the rhythmic law brings all in perfect proportion.

We do most of our growing in heaven ; we get our rebuking, chastening and scourging on earth. Those incarnations which are full of experiences, rich in high living and aspiration, the incarnations of advanced souls, will earn fuller and richer heaven experiences, or, in Scripture phrase, “ a far more exceeding and eternal weight of glory.”

When the assimilation is complete, when all is gathered into the storehouse of the ego, there stirs within the soul that destructive germ which is called “ thirst for sentient existence.” A memory, a longing for more earth life, vibrates within it and it comes forth yet again, and by the old law of natural selection working in another and more subtle way, chooses the parentage and environment which will best help it on its forward way.

Yes ; the child chooses its father and mother. As electricity develops the positive and negative poles as it comes forth from subjectivity to objectivity, so the child employs the father and mother principles in its effort to come forth from a state of being into a state of actuality. The parents no more create the child than the positive and negative poles create electricity. Schopenhauer comes very near the truth when he says the father and mother unconsciously select each other with reference to the offspring.

The parents furnish the child with a physical body, emotional

tendencies and the physical brain type ; that is, the ego uses the parents as a means to furnish himself with all these. His mind (not brain), his soul, his spirit, his higher or inner consciousness, he brings from the heaven world, and "trailing clouds of glory does it come," just as Plato and Wordsworth tell us.

And now we begin to see the working of another law, which works in harmonious association with reincarnation. It is called the Law of Karma, the law of cause and effect. "Whatsoever a man soweth that shall he also reap." It is the law of perfect, unswerving justice, under which effects are in perfect proportion to their causes. The deeds, the words, the thoughts, the living of one incarnation are the causes of what comes in later ones. The events and circumstances of one incarnation are the effects and causes set going in previous ones. We are the makers of our own destiny. We are our own heirs, responsible for our own heredity. No arbitrary deity deals out poverty to one and riches to another ; joy and beauty and intellect to one, sorrow, ugliness, and inferiority to another ; idiocy to one, genius to another. No, we earn everything ; not one thing is bestowed. We are self-operative, self-destined, self-respecting organisms.

Why do we not remember these past lives ? We do in a measure. All innate ideas are concentrated memories ; all natural powers of response to religion, to art, to emotion, etc., are forms of memory. All instincts, talents and intuitive perceptions are deposits from many pasts. But, as the infant does not remember from one day to another, as the young child's brain does not hold the contents of a month's life, as the adult mind cannot recall all the happenings of its several decades,—neither can the individual, with his present limitations, *recollect* his past histories. Such a rush of consciousness would shatter the brain and the whole body. We must wait for that till we get closer to the type, till we are further unfolded, till we begin to approximate to the Archetypal Idea.

Man sums up in himself the consciousness of all the earlier kingdoms, as well as all his individual consciousness, but the power to discover or uncover, to manage and use this vast bulk of consciousness, is not yet evolved.

But this power awaits us as surely as the human accession

of consciousness awaited us while we were "being made in secret, and curiously wrought in the lowest parts of the earth."

Meanwhile we have become conscious that there is a world-drama, that its actors are at different stages of development, some in the parts of novices, some in the great title rôles.

As we do not blame the bud because it is not a rose, nor the primary pupil because he is not a senior ; so the life student does not misunderstand nor condemn those of his brothers who seem to him to be less advanced in evolution—in short, he judges not.

Impatience, intolerance, and egotism become absurdities ; all are seen to have the same self-wrought destiny, always within God—God, who is that centre which has no circumference.

Practical ability, character, intellect, genius, are not endowments—they are earnings ; there is nothing given, nothing kept back, nothing inflicted,—all is the effect of cause, and "not one jot nor tittle of the law shall pass." Each one is his own cause and his own effect. "I myself am Heaven and Hell."

This proposition, even though adopted merely as a working hypothesis, vitalises everything. To work under it is to set going, intelligently and with purpose, the best possible causes, which must work out in the best possible effects, close at hand as well as remote. Every bit of ethical living, every humble effort to demonstrate beauty in art-forms and in the body, all research into the nature of things physical, sensational, emotional, mental, and spiritual, are the activities of the human spirit, and are bound to produce proportionate results. For here also Nature sustains no losses. Nothing is wasted. "All that we could be and were not," we shall be, and in our flesh as well as spirit we shall see God. God says : "I will write my law upon thy inward parts."

Many people, quietly and unknown to others, have learned to read that inward law. The hidden genius, and especially the hidden spiritual genius, of the race is one of our great certainties. The great historical geniuses of whom we know, are God's witnesses in the world to this law written upon the inward parts. They are the advance guard of evolution, who, having achieved in large measure the normal evolution, have become abnormal in that they are super-normal.

Think of this superb race of giants! Lao-Tze, Isaiah, Pythagoras, Socrates and Apollonius, John the Evangelist, Paul, Dante, Leonardo, Spinoza, Boehme, Meister Eckhardt, Angelus Silesius, Ruysbroeck, Swedenborg, Bach, Beethoven, Whitman and others; all are knockers at the door of the higher consciousness,—that which “eye hath not seen nor ear heard, neither hath it entered into the heart of man to conceive” in its fulness.

They have extracted from this fulness a few atoms of glory which have enriched the whole race. They come to us, their eyes “pale with light,” brokenly stammering the divine message. And many cannot yet receive the message. For them just now a lesser message and lesser messengers.

The seed-consciousness, the Tree of Life, which strikes deep roots in the elemental and mineral kingdoms, which strains upward to the surface in the vegetable kingdom, grows trunk and limbs in the animal kingdom, and in the human kingdom puts forth leaves and buds, flowering out in human genius. The great geniuses are the flowering of the tree, but what of the fruit? What is it that becomes “the first-fruits of them that slept,” that slept through the long dream consciousness of the ages?

It is the Christ*-consciousness! The seed does indeed fall into the ground and die many times before it brings forth this fruit. Jesus Christ,† the perfect genius, our prototype, is the fruit; but notice, He is the *first* fruits and we shall be the later fruits.

The Christ-consciousness is the light of the world, and it lighteth *every man* that cometh into the world. This Christ-consciousness is hid in the cosmos, and it is hid in us—in both cases it is hid in God; and lo! it is with us even unto the end of the world. This is the pearl of great price. It is the mustard seed, which indeed is the least of all seeds, but is so great when it is grown. This is the Kingdom of Heaven within us, which is indeed come upon earth. It is that second birth without which

* Consciousness of Buddha and other world-saviours.

† Theosophists will also understand “and others of that evolution.”

we cannot enter the kingdom of heaven ; that birth for which the whole creation groaneth and travaileth in pain till it is accomplished. It is that great Christmas announcement of Isaiah the Seer, that pæan sounding again in the greatest of oratorios : " For unto us a child is born ; unto us a son is given ; and the government shall be upon His shoulders ; and His name shall be called ' Wonderful,' ' Counsellor.' "

Paul tells us that neither thrones, nor powers, nor principalities, nor things present, nor things to come, nor angels and archangels, super-human races of the super-normal evolution though they be, shall be able to separate us from the love of God which is in this consciousness.

Human individuality, being " lifted up " in cosmic evolution, sums up all precedent life, draws all things and creatures unto itself. Jesus, speaking of the Christ-consciousness in Himself, says : " And I, if I be lifted up, will draw all men unto me."

Thus in Him, in the Christ-consciousness, " shall all be made alive " ; every atom with its spirit and matter, every object, every creature, and every human being.

Before closing, let us remember that we have not been thinking of the universe on a general scale, but only emphasising some particular features. Within the universe are myriads of universes, numbers of solar systems, some just evolving from nebulous conditions, others in various stages of decline or latency. Each of them has its own peculiar characteristic consciousness ; " One star differs from another in glory." When we have compassed the consciousness or " glory " of our universe, there are still endless universes to conquer.

If you ask me, why all this process, this evolutionary ferment, when all is eternally perfect in God, I can but offer you the answer which, for the present at all events, contents me.

Over the portals of the Delphic temple is inscribed the command : " Man, know thyself." Within the nature of God, written upon His inward parts, is the law, " God, know Thyself." God knows Himself eternally as the Whole. By evolution God knows Himself temporally as the Parts. In the perfect unity of these two aspects of Himself, God knows Himself as All.

FLORENCE WYMAN RICHARDSON.

THE TRINITY IN HERBERT SPENCER'S PHILOSOPHY

THE student of Theosophy, to whatever school of thought or faith he may belong, cannot turn his attention seriously in the direction either of religion or of philosophy without meeting with the teaching that the divine Consciousness that creates, sustains, and evolves the universe, while essentially a Unity, manifests as a Trinity. In nearly all religious, philosophical, and mystical systems, past and present, this idea can be detected more or less clearly ; and the reason for its all but universal diffusion is that it represents a fundamental truth. The superhuman messengers and agents of the Logos, whose task it is to superintend the evolution of man, have given to each race and nation, according to its nature, those basic truths upon which have been founded its systems of faith and thought ; and because all such have proceeded from the same source, there is in all an underlying similarity in general principles.

In *The Ancient Wisdom*, Mrs. Besant summarises the "main spiritual verities of religion," the first two of which run thus :

" i. One eternal infinite incognisable real Existence.

" ii. From THAT the manifested God, unfolding from unity to duality, from duality to trinity."

And the introduction to the same book gives evidence of the universality of this teaching, drawn from Taoism, Hinduism, Buddhism, the Hebrew Scriptures, the Kabbalah, the Book of the Dead, and Zoroastrianism ; others have presented evidence from the followers of the teachings of Pythagoras, Plato, Orpheus and Christ, and many other sources. Furthermore, because the Creator manifests as a Trinity, man, who is made in his image and likeness, shows forth the same three aspects of consciousness, whether spoken of as the three higher principles, Âtmâ, Buddhi,

and Manas, or as the more familiar and homely Willing, Feeling, and Thinking. Apparently, too, the whole cosmos and every part of it, spiritual and material, on the side of form as well as on that of life, may be legitimately classified in terms of the same three fundamentals; so that we are everywhere confronted with the same idea, triple energies with an underlying unity, and this not arbitrarily invented to suit some mystical whim or pseudo-scientific fancy, but actually inherent in the very nature of things.

If this be true, evidence of its actuality should be available not merely from the teachings of prophets and seers but from the inductions of modern science. If the foremost minds of the present day show any advance upon their predecessors of centuries ago, it seems more evident in the sphere of science than anywhere else; and yet if the idea were suggested even to an intelligent and thoughtful man, that what is called "scientific" evidence is available as to the truth of the doctrine of the Trinity, he would be certain to regard it as improbable, to put it mildly.

Modern science concerns itself exclusively with the phenomena of the physical plane, and with life and consciousness in organised beings functioning upon that plane. How, then, can such science afford the slightest evidence for either proof or disproof of what is emphatically a spiritual doctrine? We can see how it may do this if we remember the old rule, "as above, so below." Spirit-matter exists on all planes; and although its primordial simplicity has been many times complicated on the downward creative arc by the time even the ultimate uncombined physical atom is reached, yet this apparent complexity is part of the cosmic scheme, and does not come about through blind chance. It is possible for one having sufficient keenness of mental vision and philosophical insight to discern some part of the great plan from a study of its lowest and most remote subdivisions; just as the zoologist, from the inspection of a few bones of an extinct animal he has never seen, can infer much of the living creature.

Herbert Spencer's system of philosophy was based upon the inductions of modern science, considered in the light of the law of evolution; it contained no mystical elements; it neither asked nor consented to accept the support of the authority of any

religion. Strictly intellectual, it examined the whole universe—or, rather, that part of it known to men of science—in the light of the intellect alone. And yet in this apparently unlikely quarter, unless I have misunderstood one or both sides of the question, are to be found conclusions as to the triune nature of universal evolution that are in complete harmony, so far as they go, with the most recent teachings of Theosophical writers. I refer to his famous “Law of Evolution.”

It is hardly necessary to remark that, with Spencer, evolution was not the caricature it usually becomes on the lips of the unintelligent and superficial outsider, in whose mind it begins and ends as a theory of men having originated from monkeys. With him, as with the Theosophist, no part of the universe, great or small, living or dead, was outside the scope of this great law of rhythmical changes; but whereas the latter postulates worlds within worlds, and sees man's soul evolving as well as his body, the scientific philosopher confined his attention to the physical plane, and regarded the rest as unproved.

Upon this plane, however, he sought to unify all changes in all departments of existence. The evolution of a solar system; of plants, animals, and men; of man's own mind in all its modes; of human communities, savage and civilised, with their systems of belief and of ethics; all alike are included in his scheme. His law of evolution is intended to comprise all this within its scope, and is, therefore, necessarily highly abstract. It runs as follows in his introductory work, *First Principles*, which is chiefly devoted to stating and proving it:

“Evolution is an integration of matter and concomitant dissipation of motion; during which matter passes from an indefinite, incoherent homogeneity, to a definite, coherent heterogeneity; and during which the retained motion undergoes a parallel transformation.”

I do not propose to pause here to discuss the adequacy or inadequacy of this formula, or even to summarise the evidence in support of it. A few illustrations will, however, be necessary to explain the meaning of the terms employed, which, taken alone, are somewhat too abstract to be easily rendered into thought by anyone unfamiliar with Spencer's works.

An inspection of the formula discloses, in the first place, the

fact that evolution is concerned with both sides of the manifested universe, the side of motion and the side of matter, the eternal and ever-present duality, spirit-matter. In the second place, the formula states that, during evolution, three great groups of changes take place simultaneously :

From the indefinite to the definite ;

From the incoherent to the coherent ;

From the homogeneous to the heterogeneous.

My proposition is that these three correspond to what has been taught are the modes of operation of the three Logoi. To elucidate this a few words will be necessary, firstly by way of explanation of the terms used, and, secondly, to show the agreement with Theosophical teaching.

The passage from the homogeneous to the heterogeneous may be illustrated in the evolution of a solar system or of a planet. These begin in the fire-mist stage, in which everything is relatively uniform as regards temperature, composition and density. After cooling and condensation have taken place and the system or the planet, whichever it may be, has been formed, great heterogeneity is visible. Originally gaseous, there is now a distinction of gases, liquids, and solids. Originally in the atomic state only, chemical union has since taken place and a vast array of varied compounds has been formed.

If the occult teaching of the seven states of physical matter be taken into account, the resulting complexity is even greater than that implied by science ; for, on the highest physical sub-plane, all atoms are stated to be alike in form and structure, but, after the evolution of the six lower subplanes, the variety of molecules and compounds, organic and inorganic, is too vast ever to be enumerated. The homogeneous has become the heterogeneous ; the one has become the many.

Illustrations of the same general truth might be taken from the evolution of plants and animals ; the progress from the relatively simple and crude forms existing in the early periods of the planet's history to those more complex in structure and function at the present day. Man's mind, too, has undergone exactly the same change ; the fewer and more elementary modes of thought and feeling possible at first have become the ex-

tremely varied and heterogeneous forms of intellectual and emotional states exhibited by the most advanced races to-day.

Here, again, if we add to the data collected by science those furnished by occult investigation, the heterogeneity resulting from manifestation is shown to be still greater and to illustrate the same law.

The one consciousness—that of the Creator—has become the many,—gods, monads, spiritual beings of all grades; a vast host that no man can number.

Here we have the creative influence of the Third Logos; Brahmâ as differentiator, separator, vivifier; working in that mode called by Mrs. Besant “Activity”; and here is the *guna Rajas*, mobility.

The passage from the incoherent to the coherent is traceable through all the kingdoms of nature, and is therefore illustrated similarly to the process just mentioned. If differentiation went on alone, the result would be the production of mere isolated fragments, chaotic, and not capable of constituting a solar system, a world, or a living being.

To evolve any one of these, the otherwise separate parts must be drawn together and brought into relation with each other. Atoms must be combined into molecules, these into the simpler chemical substances, and these again into the much more complex organic compounds that constitute the living matter of plants and animals. By combination, the mineral kingdom and all the strata of the solid earth have been built up. Even so simple a form of matter as water cannot exist until atoms of hydrogen and oxygen have been brought together.

☞ All growth is a process of integration; food, consisting of unrelated foreign matter, is taken in from outside and incorporated with the substance of the body. In any living body in which there is distinction of parts, integration must go side by side with differentiation, or life is not possible.

Separate cells must be united to form organs; separate organs must be brought into relation with each other that the various functions of the body may be properly discharged; and the more perfectly this is done the greater the degree of health and the longer the life.

The more highly evolved is the animal or plant, the greater is the complexity of parts, but also the better adjusted are the relations between those parts. From the point of view of the body, partial or local disorganisation implies disease; complete disintegration means death.

The family consists of otherwise separate persons brought into relation with each other; and the tribe, the town, the nation, contain many and varied classes of persons fulfilling divers functions all mutually interdependent.

The evolution of consciousness shows exactly the same stages and characteristics. Simple sensations are grouped together in the mind to produce the complex ones characteristic of more highly evolved creatures. The more readily present vivid sensations are brought into relation with faint remembered and imagined ones, the higher is the degree of consciousness. Sensations pass into the simpler emotions, and these into the higher and more abstract as evolution proceeds; and at each stage, while consciousness is growing more complex, its parts are becoming better, and more easily related, and more mutually dependent.

The same with intellect. Simple changes in consciousness, caused by impacts from without coming through the sense organs, are brought into relation with each other in the mental body and contemplated as one whole. For instance, what we know as an orange consists of special visual, olfactory, gustatory, and tactile impressions combined together in the mind.

More complex kinds of knowledge imply more complex groups of relations; and knowledge grows abstract in proportion as these relations can be generalised and contemplated apart from the special sense impressions in which they first originated.

Reasoning consists pre-eminently in the establishment of relations, and is apparently due to the power of *Buddhi* reflected in *Manas*. "Activity" alone could not reason; but neither could it exist alone.

In all these cases, and in many others that might be mentioned if it were necessary, there is seen the presence of the *guna Sattva*, and the influence of the Second Logos, drawing together, building up, harmonising. In terms of consciousness, "Activity"

separates, establishes separate selves, and so gives rise to self-consciousness, Manas in a vehicle of its own.

The life of the Second Logos brings about relations, not only between separate selves without, but also between what would otherwise be isolated states of consciousness within; and so evolves that which we call Love when we speak in terms of the feelings, and Wisdom when we speak in terms of the intellect.

The passage from the indefinite to the definite is necessary in each case to complete the process. Spencer says :

“Along with an advance from simplicity to complexity, there is an advance from confusion to order—from undetermined arrangement to determined arrangement. Development, no matter of what kind, exhibits not only a multiplication of unlike parts, but an increase in the distinctness with which these parts are marked off from one another.”

The change from irregular diffused formless gaseous matter to a consolidated planet with regular movements of revolution and rotation is one from extreme indefiniteness to extreme definiteness. The lowest species in both the vegetable and animal kingdoms are vague and indefinite in form, and show no localisation of functions; and many “have so little definiteness of character that it is difficult, if not impossible, to decide whether they are plants or animals.”

Contrast this with the higher members of both kingdoms, definite and invariable in outline and structure, and with a distinct function for each distinct organ.

Low and unevolved tribes of savages may be similarly contrasted with highly civilised nations in respect of laws and distinctions of rank. Again, the younger a nation, the more plastic and changeable are its habits and customs; while with nations of great antiquity these have become so rigid and definite as to be almost unalterable.

The life of any human being from youth to old age, or even one of the higher plants or animals, shows the same relative plasticity and mobility in early life and the greater definiteness and unchangeableness of age.

It is the same, too, if we speak in terms of mind rather than of body. Although we know the mind of a child is far from

being the virgin page sometimes supposed, nevertheless youth is the time when changes and new methods are more possible than in old age with its mental habits and modes of thinking relatively fixed and definite.

In studying any new subject, the same process is gone through. At first it is apt to appear strange, confused, and incomprehensible. Then the different heads under which it can be considered or classified are made clear in the mind. Like ideas are grouped with like and separated from unlike, by differentiation and integration. Finally, when fully understood, it becomes a definite clear-cut orderly whole.

In the evolution of the Root Races on our globe similar influences have apparently been at work; relative simplicity, lack of co-ordination, and indefiniteness, both in structure and function, in the earlier periods, having given place to the relatively greater differentiation, coherence, and definiteness at the present day.

This final aspect of the threefold process is that which gives the touch of unity to the whole. This unity or individuality or stable equilibrium of a moving complex whole compares with the higher *Tamas* and with the work of the First Logos.

The fact that all three processes are carried on simultaneously shows us once again the Unity of the divine Trinity. Nowhere have we differentiation alone, or cohesion alone, or equilibration alone. Where one is the other two are, at least during manifestation; although at times now one may predominate and now another.

In his "Unpublished Letters," Éliphas Lévi says that: "Nine also represents what the Catholic theologians call the *circumincession* of the divine persons: *circum-in-cessio*, the power of residing around each other, and in each other, without confusion of the conceptions" (*Lucifer*, xvi. 247).

For instance, although the three life-waves are said to proceed from the three Logoi, the influence of each Logos can be traced in each wave. While the first vivifies atoms and causes differentiation, it also starts the tattvic rhythm; and rhythm is characteristic of the Second Logos; and the definiteness of each resulting atom as a unit in itself is the final touch.

The second life-wave brings out from nirvânic latency a multitude of spiritual beings of all grades—differentiation; it builds vehicles—cohesion; it gives them definiteness, distinctness, the final touch of form.

The third life-wave begins at Manas; "Activity" causes the differentiations of the triads, and so establishes separate selves. When Buddhi is evolved, inter-related duality-in-unity is realised; and with âtmic consciousness, final unity with the one cosmic Self is attained.

This presence of all three in each one gives us the nine, and the unity of the whole is the tenth. These are the ten so-called sacred numbers.

It is not possible to give here more than a very cursory glance at a very large subject; and I am aware that I have not done justice either to Spencer on the one hand, or to the occult philosophy on the other; but I hope what has been said may draw attention to an unexpected point of contact between the two.

Theosophy illuminates every subject, religious, philosophical, or scientific, upon which its light is turned; making plainer the truth in each, expanding and ennobling it. To study any such subject with the idea of finding resemblances rather than emphasising differences ends by expanding the student's knowledge of the Eastern Wisdom as well as of the Western Science.

H. S. GREEN.

It seems to me that with the decline of my active force I am becoming more purely spirit. Everything is growing transparent to me. I see the types, the foundations of beings, the sense of things. All personal events and experiences are facts to be generalised into laws, realities to be reduced to ideas. Life is only matter to be spiritualised. Every day the thinker strips himself more and more of personality. He contemplates the spectacle of love, and love, for him, remains a spectacle. He does not even believe his body his own. He feels a vital whirlwind passing through him, lent to him, as it were, in order that he may receive the cosmic vibrations. He is a mere thinking subject. He retains only the form of things. He attributes to himself the possession of nothing. He is blind as a phantom that we see but cannot grasp. Other men are dreams to me and I to them. Without having died, I am a ghost.—AMIEL'S *Journal*.

A MANDÆAN VERSION OF THE BAPTISM OF JESUS

THE dialogue between Jesus and the Baptist given below is taken from the Bodleian MS. of the *Sidra di Jahia* (*Book of John*)—one of the many Mandæan writings of unknown date.

The Book of John consists of a number of tractates beginning with the same first lines: "Jahia taught," etc.; but the following is the only one known to us through the German of Lorsbach, which is to be found in a periodical of 1799, *Beiträge zur Philosophie*, etc., vol. v. (edited by C. F. Stäudlin; Lübeck).

Lorsbach transcribed the Mandæan into Hebrew letters, and by his knowledge of Hebrew alone has, in the opinion of later scholars, made a very fair German translation.

A few words as to the Mandæan MSS. known to Europeans may not be out of place here, as no English work on the subject has so far been written, and none of the MSS. have been translated into English.

In *Isis Unveiled*, ii. 291, H. P. Blavatsky insists on the great importance of these almost entirely neglected fragments, for the light they throw on the earliest days of Christianity.

It remains to be seen if some scholar will arise and verify her words, when she says:

"Unlucky for Christianity [meaning the Western sects who now arrogate to themselves the exclusive right to that name] will be the day when some fearless and honest scholar shall persuade their [the Mandæan] elders to let him translate the contents of their secret books and compile their hoary traditions!"

At present we have only her word for it that these secret books exist, but we have two works still unstudied in the British Museum, waiting for a reader.

As regards the date, the oldest European MS. is of the

sixteenth century, but of course this is in no way any indication of the age of the contents.

The matter was compiled at the latest in the first decade of the eighth century A.D., and is derived certainly in part from some pre-Christian oral tradition,—partly probably from a mass of floating doctrines in that age of dying faiths, when a hundred sects were all trying to proselytise each other, influenced by what has been called “a prevailing mania of syncretism,” respecting no one central doctrine, but only bent on rescuing as many of their own treasured and ancient tenets as possible from a chaos of opposition, ridicule and doubt.

Now as to the Mandæans themselves and their language.

They are an ancient Gnostic sect of Chaldæan origin, speaking a singularly pure and ancient Aramaic, free from any admixture of Persian or Arabic influence, and having but a few words showing Greek influence.

It is incorrect to call them Mendaïtes, as Nöldeke points out in his *Mandæan Grammar* (p. xx), because they are in their language simply “Mandâjê,” which means “Gnostic.”

Nöldeke, however, being more of a philologist than a comparative theologian, adds that, as their central doctrine is the liberation or redemption of the soul, *therefore* they must be “some sort of Christians, in spite of the fact, that with them the Redeemer is not the historical Jesus, but Manda d’Hajjê, the Gnosis of Life.”

This remark is, of course, that of a man who regards Redemption or Liberation as peculiar to Christianity, and the historical Jesus as the first “Christian” or “Anointed one.”

As early as 1650 Abraham Ecchellensis, a learned Maronite, pointed out that the Mandæans were not *S. John’s* Christians: “*Nec S. J. B. faciunt auctorem sed restauratorem*” (*Euty chius Vindicatus*, p. 334)—a remark which Brandt, writing in 1889, says ought to have been rescued sooner from oblivion.

After Ecchellensis no one noticed the Mandæans until a Swedish scholar, Norberg, made his monumental failure in the way of a translation of their Codex.

If I might borrow Roger Bacon’s phraseology, I should say: I would I might burn this vile book, which by reason of its

barbarous Latin contributes greatly to the unintelligibility of an already obscure subject!

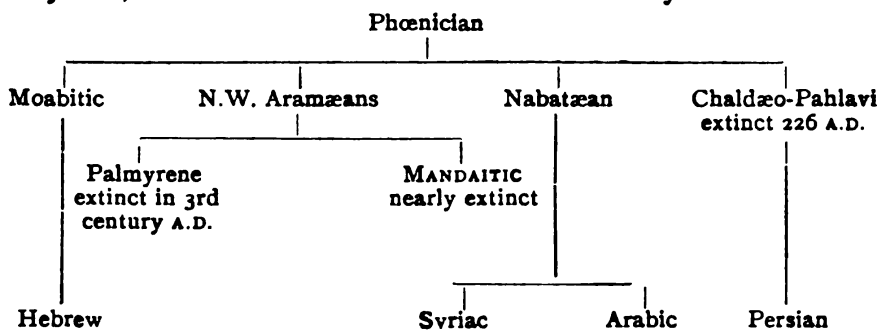
Norberg was unfortunately not burnt, I mean his book. He treated Mandæan as corrupt Syriac and so made a guess-work translation into Latin as he wrote it. If he has put off one scholar he has put off a dozen who might otherwise have been tempted to study the originals.

A French translation made in 1850 by a Hebrew scholar is a far better production as concerns the matter, though it is entirely lacking in the dignity and poetic beauty of style which is so striking in the German translation made by Brandt, who has mastered the Mandæan language itself.

Mandaïtic or Mandæan, as its alphabet shows, is a direct descendant of the ancient Aramaic of Egyptian monuments, modified only by such changes as would naturally result from the introduction of cursive writing. It resembles the oldest form of the Pahlavi alphabet in the Chaldæo-Pahlavi inscriptions. A few of the letters still retain the angular shapes of graven letters and are identical with the Phœnician form of the same letter.

The following table will show at a glance the antiquity of Mandæan, and the consequent importance of studying its hitherto unexplored fragments of Chaldæan philosophies.

The general character of the letters, with their graceful saddle-shaped curves resting on upright supports, is only found in Palmyrene, which died out about the third century A.D.



As we are now situated these Mandæan writings are still to the souls of Oriental scholars what the "man with the iron mask" is to the student of modern history.

Nöldeke, in reviewing Euting's edition of the MSS. of the *Quolasta* and others, says:

“ I have busied myself for years with the Mandæans ; I have read the newly-edited books carefully through twice, and parts of them much oftener, . . . and yet I have not so far arrived at any adequate understanding.”

Nöldeke, however, as aforesaid, attacks the subject as a philologist only, and though his work is, as such, unique, indispensable and far above criticism from any living scholar, nevertheless the fact remains that no amount of pure philology will ever wrest from these faded pages the secret of their silence—by which I mean that long-vanished state of mental affairs under which they were collected and copied ; and no amount of scholarship, pure and simple, will be able to put its finger again on the long-stilled pulse of throbbing life in which the ideas they contained were conceived.

All the material is at present sorely in need of a reader whose theological sympathy should be as wide as his philological lore ; and then we may find we have here a new view with regard to the unexplored periods in the life of the Nazarene Teacher, namely, those which concern His occult work, and possibly also, a new view of Him in His relations to various occult schools of His day.

Who compiled these Mandæan books no one knows. A great task remains to be done, for the largest work, the *Codex Nazaræus*, though published, is only partly adequately translated ; the second in importance, the *Quolasta* (i.e., *Purification*, or *The Going out of the Soul from the Body*), though gorgeously edited by Euting, has only had a few lines translated into Latin by Tychsen ; while the third, the *Sidra di Jahia*, has been neither published nor translated, nor even read, by modern scholars, for the MS. was inaccessible to Brandt in 1898.

But it is just this last which deals with the claims of Jesus to be not only a Messiah, but the Gnosis of Life, the Word from the Father.

In the fragment given below it will be seen that it differs very much from the account of the Baptism of the Lord of Life (Manda d'Hajjê) given in the *Codex Nazaræus*. (See THEOSOPHICAL REVIEW, September, 1902.)

The strange idea of a claimant, and of his treatment at the

hands of others who were, like himself, initiates, is here before us, and needs further investigation.

We have, if I may venture to suggest, a double line of record ; firstly, of that which was clairvoyantly seen (or perhaps occultly known) to have occurred ; and secondly, of that which alone was evident to an uninitiated eye-witness. These two narratives would be both *truthful* reports, yet full of mutually conflicting comments. It cannot be otherwise in the nature of things.

We find, for instance, such a phrase as :

“ The Lord of Life went onwards to the Place of the Glory and Johannâ went with him.”

Here is the hand of the seer. Either a seer wrote this or else a poetical dreamer made it up. As you will ! But my point is that there are two hands.

Take this passage again, for instance :

“ Beware of the Carpenter-God,” etc., and the expression : “ the deceiver who is at Jerusalem,”—this is the narrative of a plain man who sees as it were only the rod of the diviner—the physical instrument of the Great Power—which is to be broken and thrown away when the work is done.

But indeed it may be that the exact relations between the Spirit of the Age energising in that great evolutionary crisis and its instrument will be for ever indescribable to all except those who at that time had eyes and did see, had ears and did hear with them.

I do not say that the whole complexity of the subject will be simplified by this one suggestion ; but it seems as if the worst knot in the tangle, the contradictory descriptions of the character of Jesus, the excessive praise and excessive blame of the same person, may be thus given a new meaning, which, if not the whole truth, is, at any rate, an attempt to describe, in terms now becoming familiar to modern occult research, that which has been rightly called, by Christian Churches for two thousand years, the “ Mystery of the Incarnation.”

From the Codex Huntingdon, lxxi., p. 87; Bodleian MS., Oxford.

Jahia taught in the night ; Johannâ in the evening of his age.

Jahia taught in the night, and light streamed upon the worlds.

How did he speak to Eschu [Jesus] the Messiah, the son of Miriam, when he came to the shores of Jordan and spoke to him, saying :

“ Baptise me, Jahia, with thy baptism, and name over me the Name that thou art accustomed to utter ! Then will I, when I teach and choose disciples, receive thy brethren among mine ; otherwise I will not teach or choose disciples, and then thou shalt blot out my name from thy book.”

Then Jahia said to Eschu, the Messiah of Jerusalem :

“ Thou hast lied to the Jews and deceived the priests ; thou hast forbidden marriage and the procreation of children ; thou hast suppressed the book which Moses wrote ; thou hast said it was a forgery, and thou hast covered its honour with shame.”

Then answered Jesus the Messiah of Jerusalem, and said to Jahia :

“ If I have lied to the Jews, may fire devour me ! If I have deceived the priests, may I die twice for once ! If I have forbidden marriage, may I never cross over the great Ocean of . . . ! If I have forbidden the bearing of children, may I stand before the Judge ! If I have suppressed the book, may fire descend and devour me ! If I have accused the Jews of lying, may I be flogged with thorns and thistles ! If I have covered their honour with shame, may my eyes never behold the Abatur !

“ Baptise me with thy baptism, and name over me thy Name, that thou art accustomed to utter ! Then will I, when I teach and choose disciples, receive thy brethren among mine ; otherwise I will not teach or choose disciples, and then thou shalt blot out my name from thy book.”

Jahia then said to the Messiah of Jerusalem :

“ No lisping child can give instruction ;

“ No blind man writes a letter ;

“ A house destroyed is not rebuilt ;

“ No widow is a bride again ;

“ No tainted stream is pure again ;

“ No oil can soften stone.”

Jesus the Messiah of Jerusalem answered him :

“ A lisping child has given instruction ;

“ The blind man has written a letter ;

“ The house destroyed has been rebuilt ;

“ A widow is a bride again ;

“ The tainted stream is pure again ;

“ The oil has softened stone.”

Then said Jahia to Jesus, the Messiah of Jerusalem :

“ If thou wilt expound me these things by examples, then will I consider thee, O Messiah, to be one of the wise.”

Jesus, the Messiah of Jerusalem, answered Jahia :

“ A lisping child has given instruction. That is : A young man fled from the joys of life, and became great by the power of good deeds ; he raised himself on high and beheld the Abode of the Light.

“ The blind man has written a letter. That is : A sinner became a righteous man ; he forsook adultery and theft, and believed in the Great Life.

“ The house destroyed was built again. That is : A man of noble birth humbled himself, forsook his palaces and his magnificence, built himself a house by the Ocean and made therein two doors.

“ The obscure ones he admitted by one door and sheltered them. The great ones that came to him he admitted by another door.

“ If any desired to eat he prepared for them the Dish of Truth.

“ If any wished for drink he filled his Cup with Wine. If any wished to sleep, he prepared for him the Bed of Truth.

“ He who wished to progress, he led along the Path of Truth ; he led him along the Path of the True Faith, so that he could raise himself and behold the Abode of the Light.

“ A widow was a bride again. That is : A woman taken in adultery was cast out and gave herself up to humility until her children were grown up ; then she went on to that place where her husband no longer could disgrace her.

“ The tainted stream is pure again : A singing-girl became a

virtuous maiden, and wherever she went the crown (of honour) never fell from her brows.

“ By oil the stone was softened. That is : A Sadducee left his palace, and laid aside his adornments and his gorgeous apparel and believed in the Great Life.

“ He cared for the orphans and gave in abundance to the widows.

“ Baptise me, O Jahia, with thy baptism, and name over me the Name that thou art accustomed to utter ! Then when I begin to teach and to choose disciples I will number thy brethren among mine ; otherwise I will not teach or choose disciples, and my name shall be blotted out from thy book !

“ Thou shalt answer for thy own sins and I will answer for mine ! ”

When Jesus the Messiah had thus spoken, there came a message from the Abode of Abatur :

“ Baptise, O Jahia, the deceiver in Jordan ! ”

Then he made him descend into the stream, and after the baptism was completed, he made him stand upon the high ground.

The Spirit in the form of a dove hovered down above Jordan, and formed a cross upon the river, and darkened the heavenly blue water.

Then said the Jordan unto him (the Baptist) :

“ Holy art thou ! Among my seven sons thou art holy !

“ The Jordan, in which the false Messiah was baptised, thou hast changed into a furnace. The bread which the false Messiah ate thou hast turned to coals. The baptismal font which the Messiah has taken control of is polluted. The cup, of which the false Messiah has taken possession, thou hast changed into the meanest vessel.”

Beware my brethren ! Beware my friends ! Beware my brethren of the tears of those who shall weep before his cross, and caress his crown of thorns, and who rise at the sound of a bell and pray !

Beware of the Carpenter-God !

To the Carpenter belongs the axe, and not incense !

Praise to the Life, to the Pure Life !

A. L. B. HARDCASTLE.

THE GOING FORTH OF DANA*

WRAPPED in His Robes of Everlasting Light
 Whose shadow is the splendour of the noon,
 The Nameless One brooded a lonely dream
 Of suns and stars that pulsed along the veins
 Of Uncreated Night, and, brooding, said :
One for the Seed, but for the Sowing, Twain.

And Dagda stood with Dana at His side.

Then spake the Nameless One :

“ Behold, I Am,
 But Thou shalt Be. The Spring is nigh at hand,
 And who would hold it needs must sow and sow
 Unceasingly.”

So Dagda and Dana passed
 Forth from His presence ; He to find the Seed,
 And She to scatter,—One, yet ever Twain.
 And, as They passed, the Eternal Silence moved,
 Trembled, and flowed into a mighty Word
 Wherein all expectation gathered up
 A rumour as of Spring, and sundering earth,
 And opening things, and, under moist young leaves,
 Thin pipings and a going to and fro
 Of tender shades.

* * * *

Across ethereal fields
 Dana moved slowly, scattering the Seed
 That fell and flamed in gold of heavy corn,
 Nor paused, till on the fields a shadow fell,
 As might some strange new thought upon a face
 Wrapped in a waking dream, and by Her side

* In the Irish Mythology Dana is the Mother of the Gods.

One stood and said :

“Thy hand doth heavy grow.
Thine eyes wax weary of the flaming gold
That burns along Thy fields unquenchably,
And burns into Thy heart. Rest Thee awhile.
From whence Thou camest I have also come
To sow Thy Seed for Thee.”

But Dana said :

“I sow and sow that Spring may thus endure,
For if I pause, the Harvest will be here,
And, million-mouthed, will cry within my heart
For toiling hands, and heavy-beaded brows,
And bending backs, and hot and aching feet,
And all the world that now is folded up
In silence ; therefore do I sow and sow.”

Then He who moved beside Her spake again :
“Since rest may not be Thine, my feet shall tread
From furrow unto furrow with Thine own,
And handful for Thy handful scatter far
If so Thou wilt it.”

He stretched His hand
As though He tenderly would touch Her arm
That wavelike rose and fell, white as the Moon
Glimmering among the shades of some deep wood,
When odorous winds breathe morning, and the firs
Obeisant bend and rise and fill the eye
With silvery glories broken by eclipse.
Then She within whose bosom sorrow and joy,
All wisdom and all folly, peace and strife,
Mingled, and set within Her steadfast eyes
The passion of Divine dispassion, turned,
And tenderly unto His tenderness
Inclined Her head. He from Her basket took
A handful of the Seed that more and more
Broad-scattered grew no less, and o'er the fields
Flung it afar, and when it fell laughed loud
And vanished.

Straightway sprang to fullest bloom
 Innumerable flowers. About her feet
 Violet and Pansy trembled with delight
 At so great life ; across the fields afar
 The Hyacinth trailed like a faint blue mist ;
 While at the foot of heavy-fronded Ferns
 The Cowslip's little rocket skyward shot
 And earthward fell in throbbing yellow stars ;
 And through the Marigold's low smouldering fire
 The crimson Tulip flickered like a flame.
 Then, as a babe uplifts ecstatic hands
 And downward draws a face that smiling bends
 Above its own, and takes a proffered kiss,
 So the fair flowers the fairer Dana drew
 And drank Her rapturous kisses, as she knelt
 And buried Her immortal face for joy
 Among their fluttering splendours.

Suddenly,

As if a Voice had leaped from highest Heaven
 To deepest Hell, and on the nether floor
 Rebounded Heavenward smitten sore, and scarred,
 And scattered in a million babbling tongues,—
 Though none had spoken,—Dana raised Her head,
 Her fingers fondling still the beauteous flowers,
 And through a sudden guilt that rioted
 Along Her veins and burned upon Her cheek,
 Saw Dagda standing where, a moment since,
 Another stood. A trouble in Her face
 Troubled His heart, yet motionless He stood,
 Nor spake a word, but o'er the waving fields
 Cast His all-seeing and all-knowing eyes,
 And mused in silence till the silence brake
 Wave-like in one loud Word in Dana's heart,
 And million-mouthed cried out for toiling hands,
 And aching feet, and heavy-beaded brows,
 For Spring had passed and Harvest was at hand.

Then Dagda stooped and kissed His kneeling spouse,
 Saying :

“ The Day is passing into days,
 And all that Is to all that is To Be,
 For Spring has passed and Harvest is at hand,
 And who shall gather but who scattereth ? ”

Then all Her soul went out in one great sigh
 As earthward Dana sank, and left Her face
 Pale with majestic sorrow unexpressed,
 And eloquent of the multitudinous world
 Of unbegotten things that in Her heart
 Clamoured to be. Prostrate among the flowers
 Wherein all Beauty bloomed, and all Delight
 Danced to the reed of newly-wakened winds,
 She quenched Her burning eyes, and round their stems
 Bent like a scythe Her arm whereon Her head
 Rested, but found no rest, for rest was o'er,
 And in Her ears a Voice of thunder called :

*One for the Seed, and for the Sowing Twain ;
 But for the Ripening Three ; the Reaping, Seven ;
 And seven times seven for the garnering.*

So Dana wept; but Dagda, bending low,
 Smoothed the wet locks that clung about Her face,
 And voiced the thought that stumbled in Her mind
 As one o'er-weighted :

“ Whoso scattereth
 Must reap, and reaping calls for many hands
 To cut, to bind, and on the threshing floor
 Beat out the Grain and garner. . . . Therefore **Thou**
 Within whose breast all sorrow, all delight,
 All weakness and all strength commingle, Thou
 Who from unutterable Light came forth
 With Me co-equal, co-eternal, Thou
 Shalt break Thy virgin cincture, and shalt give
 Seven Sons to reap Thy Harvest; Thou shalt tread
 The weary Wheel that spins the whirling worlds
 Till Thine almighty Sons shall come again
 With shoutings when, across the farthest fields,

The latest wain bears home its glittering load
Of sheaves that quicken for a Spring to be."

He paused; and Dana, smiling through Her tears,
Raised to His outstretched hand Her own, and rose,
And stood erect, and said :

" The Way is long,
And I must go alone,—yet not alone,
For That which moves within Me to the birth
Is Thou." He kissed Her forehead.

In the East

A crimson glory flashed along the fields,
And from its heart a burning Spear out-leaped
And struck Her brow with palpitating Fire,
So that Her eyes, smitten with sudden Light,
Moved darkly to and fro, and seeing nought
Save darkness, turned unto the Fire again,
And gazed until the Fire itself grew dark,
And in its heart, mirrored in blackest night,
She saw the smoke of battles yet to be,
And heard harsh voices shouting after peace;
Whereunto Dana, stretching yearning hands,
Moved as a sleeper passing from a sleep.

* * * *

At length, foot-weary, Dana sought the shade
Of whispering trees, beside a cataract
Whose flashing waters, gathered by the sun
And cloud-borne to a sheer white summit, fell
And foamed among tall ferns, and laughing leaped
From rock to rock, and whirled at Dana's feet
In glistening garrulous eddies; thence they flowed
Among the mellow glooms of budding Oaks,
And slipped into the silence of a lake
Upon whose bosom dreaming Lilies lay
Pure as the cool white blossom of the Dawn.
Upon a bank o'er-laid with moss and thyme,
Dewy at noon, but softened by the sun
To odorous warmth, She sat. Above Her head

A Hazel rustled, shattering heavy sheathes
 From which ripe fruit fell flashing in a pool
 Beneath Her, as she laved Her burning feet
 And rested. But across Her rest there came
 A murmur of Seven Names as yet unnamed,
 And with the wind that bore it came the scent
 And sound of seething billows of bursting corn,—
 But never voice of Reaper.

Dana rose,
 Saying : “ The Way is long, and I alone
 Must tread it, and the Wheel that spins the worlds.”
 But, ere She went Her way, She, thirsting, bent
 And from the glittering circles of the pool
 Lifted unto Her lips a cooling draught
 That spun within Her pearly hollowed hand.
 Through Her white fingers fell a sparkling shower
 That broke in plummy sprays, and caught the Light
 In seven little rainbows which Her eyes
 Wove into one.

So Dana drank, and turned
 And crossed the deepening gloom of leafing Oaks,
 And touched the margin of the silent lake
 Where, in the reeds, a Heron, silver-white,
 Waited and watched with sidelong searching eye
 The pebbly shallows. On the grassy marge
 Dana moved mournfully, nor raised Her head
 Till in the reeds a shudder of silver broke
 In one soft wave that laughed across Her path,
 Tinkling in tiny tumults about Her feet,
 And, sighing, passed away. Then Dana looked
 And marked where, high upon a rocky ridge,
 The Heron stood, jet-black against the Moon
 That, vapour-veiled, and blanching like a Bride
 Within whose heart a terrible delight
 Woos and repels, rose rounding to the full,
 And with it a chill Mist.

So Dana turned
 For comfort to the West. Upon the Hills

A passionate glory like a Lover lay,
 And stretched wild arms that burned across the Sky
 And, closing round Her, clasped Her in a thrill
 Of flaming ecstasy, so that Her feet,
 Weary no more, but swift with all Desire,
 Flew like a glimmer of light along the grass,
 And vanished in the Flame upon the Hills.

* * * *

Then through the Dusk a murmur of Seven Names
 Weighted with travail trembled round the skies ;
 And from the East a Night-wind, scurrying, swept
 The moon-pale Mists into a wheeling drift
 Of shadowy shapes that mingled in a cloud
 And, darkening, drew the Night about the world.

J. H. COUSINS.

COSMIC CONSCIOUSNESS

It is undoubtedly our blessed lot to live in an age of beginnings. We are watching, now, the slow recognition of the great truths of human and divine nature which the Scriptures have again and again impressed. But for many of us, little better than aliens in the spiritual world, the language of the Scriptures is not clear ; we need that it should be translated into more concrete, more pictorial form. As yet we cannot fly from the plain on which we normally stand to the rare regions of the spirit, but must climb slowly, always keeping one eye on the track we have made behind, lest we lose our heads as well as our way.

Among other ideas, gradually becoming popular, is the idea that there is possible for mankind a new sort of consciousness—the cosmic consciousness, or—as Theosophical writers term it—the buddhic consciousness. So far very little has been written in our books describing this state, and that little bears the imprint of a mood which defies description. This is not surprising where speech is the organ of the intellect ; super-consciousness must be described in terms of action or emotion, until it becomes so

common that telepathy and sympathy can take the place of speech.

Now although he has no more described this cosmic consciousness than have other writers, the late Dr. Bucke, the American philosopher, the friend and expositor of Whitman, who in Whitman's words "thoroughly delineates me," has made an all too-short attempt scientifically to study it.

He believes that the development of the cosmic consciousness is the next stride forward mankind has to make. Already two great waves have been surmounted, and the race is bracing itself for a third. Out of unconsciousness came consciousness; out of consciousness came self-consciousness; out of self-consciousness will arise cosmic consciousness.

To prove this theory Bucke turns to the past and to the present. Self-consciousness, he claims, was not the original state of man, otherwise it would be present at birth. It must, he thinks, have arisen two or three thousand years ago, as a faculty of the whole race; before that it was only possessed by the most advanced men,—precursors of what all were to become.

Carrying the argument into less wide regions, he says that other senses have also arisen one after the other, in the race, and show themselves correspondingly in the individual. The younger the sense, the fewer people possess it and the later it appears in the individual.

The colour-sense, for instance, is lacking in one in every sixty people in the British Isles, and appears in the individual from the age of three to fifteen. The sense of form, which is a considerably older sense, is practically universal, and appears very early after birth.

Arguing then from this analogy, Dr. Bucke would claim that this cosmic sense, which he believes to have dwelt in such varied persons as Buddha, Jesus, Mahommed, Dante, Balzac and Whitman, is only abnormal in them because they are abnormal, or rather supernormal, from the point of view of the ordinary man.

"It appears now only in the foremost people of the race," but "in the future it will be a normal thing appearing finally soon after birth, just as self-consciousness appears at about three years old."

After thus putting the idea of cosmic consciousness upon a basis of common sense, Dr. Bucke sets himself the difficult task of describing it. The result is invaluable. He has carefully compared the records of men having cosmic consciousness and the personal evidence of ten whom he has known to have it. The accounts all agree fundamentally and yield the following results.

The first initiation into cosmic sense is as sudden as was Paul's conversion. A divine joy—bliss—seizes the whole person, who believes himself to be bathed in a "flame-coloured cloud," while he himself sees into the heart of things "with a clear conception of the drift of the universe." Then, says Bucke, the old attempts mentally to grasp the universe and its meaning show as petty and even ridiculous. Added to this comes a knowledge of immortality, while the face is transfigured, becoming divinely beautiful and luminous. How this description tallies with all that has been read of the illumination of the mystics and saints.

There is not the slightest ground for doubt that Walt Whitman had this faculty developed to a far greater extent than any at the present time.* That he does occupy the position claimed for him by his friends, as equal of the great Masters, the founders of religions or philosophies, should be doubted, though certainly he claims kinship himself with "Him that was crucified," when he says :

We all labour together, transmitting the same change and succession,
We few equals.

We saturate 'times and eras that men and women of races, ages to
come may prove brethren and lovers as we are.

I would rather think of him as the shadow of the coming event; a forerunner of the great Lover, the real Saint and Healer, who will breathe his spirit in the race that is to be.

To explain Whitman would be foolish, he is untranslatable. But he is infectious. Perhaps the real use of his *Leaves of Grass* is not to propound a theory, not to give a philosophy, but to lead "every man and woman of us upon a knoll," by wakening in those who read them some response, and so watering the seed of the cosmic consciousness which sprouts beneath the soil.

M. L. B.

* Surely a very hazardous statement.—EDS.

THE TEMPLE OF JOY

THERE is a Temple on this earth, but few have seen it, notwithstanding that it has existed from all time. It is with us now but, although this is the case, there are not many that behold it even in these our days. Yet, if it were not for this Temple in our midst the world would be bleak and barren, our hearts would be desolate, and life indeed not worth the living.

It is far more real and substantial than any temple built of wood or stone, although it is composed of nothing solid or material. It spans the globe, but it may be perceived under a tree, on some mountain-top, in a sequestered room, or where a man will.

St. John calls it the "New Heaven," perhaps because of its all-regenerating power, its inherent ever-newness and power of making things new, for it is the Soul of the Earth, and is converting it into a "New Earth," albeit it is invisible and its working unseen.

I love to call it the "Joy of the Whole Earth," because of this Earth-converting power which it possesses, which is accomplished by means of the "Great Song of Life" that flows from it—that more than heavenly music of which we catch a floating strain sometimes when we take leisure to be still, or when we are passing through some great pain which renders us deaf to the Earth-sounds for a space. This music is the Voice, the Sound, the whole Emanation of Him Whose Name is Joy.

The Temple, the "Joy of the Whole Earth," is the Inner Sanctuary of Great Joy, the Serene, the Ancient of Days. This visible world is His Outer Dwelling-place; but every outer has an inner, every exterior an interior, and the Outer is thrilling, pulsing, vibrating with this Inner Soul, this Inner Joy.

The Outer is like a Veil drawn over the Inner, which is transparent and permeable to the children of the Inner but, for the most part, blinds the children of the Outer, so that they dream not of the existence of the Inner and do not believe that it is there.

The clouds, mountains, and valleys that we see with our physical eyes, are the folds of this Veil that Great Joy has drawn about Himself, and over it are sprinkled the children of men, nestling in clusters on its surface. Blessed, yea immortal, are those of them who see through the Veil into the Inner, for "one glimpse of It within the Tavern caught" makes all things new.

In the Outer dwell the great multitude of mankind, grouped into the various religions, churches, societies, and schools of every land; but, within, all these dividing lines are gone, they are not wanted, in fact there they cannot be, they are contrary to the nature of the Inner, for JOY'S Sanctuary is built only of the rare Essences of all these things.

These Essences pass from the Outer inwards to the Sanctuary, where they mingle and blend together, and then, in rising, spreading clouds diffuse throughout the Temple that sweet-smelling savour, that holy incense, which JOY loveth and in which He rejoiceth. And this rich fragrance, the resultant of these Essences from the Outer, cast into JOY'S crucible, steals outwards through the Veil to bless all who can perceive it.

These Essences are the purest, most delicately refined souls from all the varying phases of thought, the religions, societies, and schools, distillations of these things and of themselves.

It may seem strange that the children of the Outer should be veiled in this way from the Inner, but it is needful, for they would be blinded by the light and overcome by the mighty sound until they have been prepared and refined down to their essential part. When this is done, then they are fitted for the more rarefied conditions of JOY'S Inner Being.

Wisdom, the Handmaiden of Joy, thereupon at once perceives them wherever they may be, in any religion or in none, in any church or in none, in any school or in none; for the refining process which they have undergone has rendered them radiant and glistening, so that they cannot be hid, and they have also acquired that qualification of serenity which adorns all who serve in the Temple.

Wisdom sits at the Porch of the Sanctuary, ever looking out over the Earth for the children without the Veil who have

made themselves ready, and when She sees their brightness and feels their sweetness, She draws them by fine, soft, golden chords inwards to Joy.

For every soul, though unknown to itself, has an attachment to the Inner Heart, and these attachments are the cords which pass through Wisdom's hands. And She is justified of all her children whom she calleth for, though so strangely different; and coming from the East and from the West, from the North and from the South, in the Temple they know no separateness, they have made the at-one-ment in Joy.

And some pass to one part of the Sanctuary and some to another to take their part in the Great Melody, according to the pitch and the capacity of their own divine sound. Then it is here their duty and delight to hold themselves absorbent to the Music of the Inner Heart, until they are full and overflowing with the Song of Life and buoyant with its joyousness, until they outbreathe its graciousness from each point of being. Thus they become Joy's Magicians, thus are they equipped to carry His message into all the ways of the outer life of Earth, and to scatter blessing as they go by the gladness which drops from them as they pass along. When they are thus prepared, then forth they speed, impelled by Joy, Magicians of the Joyful Heart, Cupbearers of the God, wending in all directions.

The work of these sweet, winning souls is just the bearing of glad tidings of great joy, the scattering, the whispering, the breathing forth, the pouring out of joy, the singing of the magic, the telling of the secret of the Inner Soul, the power of the Great Name, to hearts here and to hearts there that will attend and listen.

As these fair Joy-Magicians, these radiant Bearers of the Cup of Life, move about upon the Earth, they are not often known or recognised, for "their power is that which maketh them appear as nothing in the eyes of men." They may, however, be detected, where eyes can see, by their quiet strength and their inner depth of winsomeness. Some labour in one land and some in another, and some wander up and down the Earth, sowing the glad tidings of the Joyful Heart, of the glory of all life, of the sweetness of the world, of the "Joy of the Whole Earth."

“How beautiful upon the mountains are the feet of him that bringeth glad tidings, that publisheth peace!”

Now, in any part of the world and under whatever garb, one Joy-child will perceive another, for the fashion of the recognition is melodious. When the Song of Life is singing in any one heart that heart can always hear elsewhere the inner note of fellowship. The chords of hearts attuned to JOY vibrate in response to one another, and so the music thrills along and echoes and re-echoes round the globe. If it were not for this rich full background of the Inner, all the music of the Outer Earth would be only surface-deep and would lack all inward meaning.

The music of JOY's Sanctuary ensouls the fragrance of the flowers, the coolness of the forest glades, the lustre of the precious gems, the freshness of the wind, the rapidity of waters, the comfort of the sunshine, the song of all the birds, the gaiety of Spring, the solemnity of towering mountains, the changing form and colour of the clouds, the boom of waves in sea-girt caves.

True, within all the children of the Outer there is the inner note, but for ages long they have kept the Joy-bell thickly muffled in their hearts and have made it toll instead of ring. Many have therefore almost ceased to believe in JOY, to hallow the Great Name, but have instead taken gloom and sadness for their Deities and walk about the Earth oppressed and heavy-laden, fearing, complaining, dreading, as if proceeding to the obsequies of all things. Sighing and languor then result, for the Great Spirit of Heaviness like a vampire sucks their life.

In just such conditions work JOY's Magicians, imparting wherever they can to the sad, the fearing, the discouraged, the overwrought, the morbid, the heavy-laden in any way, to all “Children of Sorrow,” the Magical Message of the Joyful Heart. “Hallow the Name, JOY is strength” is the burden of their song. This is the Message of the Temple, the Song of Life, and it has a magical spell. Before it the Spirit of Heaviness takes to itself wings and fleeth away. “The Joy of the Lord is your strength.”

JOY is

The mighty Mahmud, the victorious Lord,
That all the misbelieving and black Horde
Of Fears and Sorrows that infest the Soul
Scatters and slays with his enchanted Sword.

Seeing how men regard Joy as some dread, stern judge, these Temple-Messengers make it their endeavour to prepare for Him their hearts that His music may find its way more and more through the Veil into the Outer and make it like the Inner. And to-day they are thus at work, perhaps more joyously than ever. They are taking every opportunity to let fall a note of JOY or a word of JOY into any heart that will open to receive it. Even, if a heart give but just a little way, being ever on the alert, they send in at once a note of the Music, or a word of the Song, or a suggestion of the Name, and then, after a time, within that heart, the note suddenly sings, or the word speaks, or the suggestion gleams, and all that these astonished souls can do, when this hidden treasure thus discloses itself within, is to wonder, to look up, and again to wonder. And, by degrees, these new vibrations cause the Joy-bell which lies muffled within, to wake up and respond, to give forth its true sound.

Now, as I said before, this Joy-bell is attached to The Joyful Heart by the fine, soft, golden cords which pass through Wisdom's hands as she sits at the Porch of the Sanctuary, and, when the tolling changes into ringing, it is a sign that the connection with the Temple is set going, and, as soon as this is so, the Temple music thrills forth along these golden chords and wells up more and more within that heart. Then are these words true: "Joy Whom ye seek shall suddenly come to His Temple."

In such and many other ways do the beloved Joys put into working order the connection in men's souls with The Joyful Heart.

Then those children of the Outer who respond to the power of the Great Name resolve to seize the snake of fear and apprehension, to trample the dread dragon underfoot, and no sooner have they thus resolved, than great St. George and all the other saints come to their assistance. All Nature seems to know and to respond for joy, help comes flowing in to them on every side; it comes into their thought with fine vibrations, it comes into their feeling, and it comes in active service rendered, and resolution strengthens the connection for the flowing of that inner spring of song whose source is JOY. And "with the hunger of the heart" they desire to be drawn inwards amidst

Wisdom's children, those who are training to be some time Her Anointed Ones, Her Christs, for to this end does She draw Her children into the Inner Sanctuary, where they are baptised in Joy.

Those Mighty Ones, Who have become Joyous Christs, Angels of Joy, are like great Towers of strength, nobility, and sweetness. They are the Corner-Stones of the Sanctuary and the Wisdom-children in training are ranged between. Oh, how beautiful is this Temple, this Inner Reality of all things outer! And eye may see something of it and ear may hear strains of its Wonder-Song if the heart will to do so. When the soul grows strong with joy so that it throws off fear of life and fear of death, then it becomes a shrine of the Great YOG, a Temple of Joy, for Joy is YOG and YOG is Joy.

Thus do "Children of Sorrow" become transformed into "Builders of Joy," who then fashion their visible homes after the pattern of the invisible Master-Temple.

The Joyous Christs, the Great Bulwarks of the Inner, fill such abodes with Their sweet Presences. They make them centres for the diffusion of Their mighty influence, for the singing of the Song of Life.

Now here, now there, we come upon these homes of "Peace in Joy," treasure-houses of Life's Melody, where the connection with the Inner Heart is strong, where the Great Name is hallowed, where the Cup of Life stands filled to overflowing for the Guest. As such increase, the powerful, rhythmic waves vibrating forth from one will meet those flowing from another, and in like manner with the hearts, heart joining hands with heart and home with home, until the whole round world is one Great Home, one Ocean of sweet sound, bound with song garlands about the Feet of Joy.

This is the Holy City, the New Jerusalem, and it is being builded on the Earth by the Joy-Builders, the Children from the Inner under the Great Christ, the Master-Mason. When this labour is fulfilled then the Earth will be a New Earth, and the Outer as the Inner.

Joy maketh all things new.

M. P.

SILENCE AND SPEECH

To be silent amid the confusion of idle tongues.

To be silent amid clamorous intellects.

To be silent when you are ready to teach, but others unready to learn.

To be silent when the Law is working in another.

To be silent under little misapprehensions.

To be silent in view of both your intellectual ignorance and your intuitive knowledge.

To be silent when given information already attained; the giving helps the giver.

To be silent in the experiences of joy and sorrow.

To be silent under taunt of coldness.

To be silent amid entanglement of justice and injustice—the Hand of the Law unweaves.

Silence is the Mighty Rest of God; whence comes power to:

Speak when the Standard of Truth droops in careless hands.

Speak to shatter the crushing weight of mediocrity, and free imprisoned souls.

Speak to restore to authority its divine prerogative of reason, to make it other than a leaning post for incapacity.

Speak despite wrong interpretations, and wrong judgments.

Speak amid the crash and ruin of all personal aims, through personal loneliness, agony, and darkness.

Speak to transmute inner rebellions to outer purposes.

Speech is the manifestation of God, working through us for reverence, use, beauty, power, life eternal! Distort it not!

“In the beginning was the Word, and the Word was with God, and the Word was God.”

ALICE ROSE EYTON.

SONNETS OF SIMPLE STANZA

I.

THE WATERS OF LIFE

THERE soars a mountain in the land of dreams,
 Whence one may view all Life's essential flood,
 As from some woodland cliff earth's dancing streams
 Are seen to be old Ocean's sylvan brood.
 Like streams soft-stealing down long beechen glades,
 To ripple clear with fuller waters fraught,
 Slow glide the lives of men through death's dim shades,
 To joy anew in larger love and thought.
 Their fountain head, God's self-creative Word,
 Is e'en the Soul singing its glad I Am,
 Or babbling child-like, or but faintly heard—
 Scarce-emanate the Sacrificial Lamb.
 The poet sees that many lives must be
 Ere perfect man wins immortality.

II.

EROS AND CUPID

YOUNG Cupid brings desire to have and hold,
 Earth's dearest roses round his brows are hung ;
 But soon they fade and he as soon grows old,
 With arrow broke and hopeless bow unstrung.
 Round Eros' head God flaming roses sets,
 And when from out Life's secret source he leaps
 Into the glowing heart, a man forgets
 All lusting, and glad Freedom's tillage reaps.
 His grain he scatters, till the land is green
 As Earth's fair fields erst by the sower trod,
 With heart elate by Beauty's self serene,
 Till Eros' whirlwind bears him home to God.
 The son of Eros dwells beyond all strife,
 The slave of Cupid dies the death in life.

COR FLAMMANS.

SOME NOTES ON THE FIFTH CONGRESS OF PSYCHOLOGY

HELD IN ROME, APRIL 26TH TO 30TH, 1905

THE Fifth Congress of Psychology, held in Rome from the 26th to the 30th of April, 1905, was a sign, among many others, of the tendency of science and of public opinion towards a higher conception of life.

The preceding Congress was devoted almost entirely to "Experimental Psychology," or "Psycho-Physiology"; in this Congress a section was assigned to "Introspective Psychology," or Psychology in relation to philosophical science; in Rome, Philosophical Psychology not only found a place, but also affirmed its vitality and strength.

The Congress had four sections :

1. Experimental Psychology, or Psychology as related to Anatomy and Physiology, Psycho-Physics, and Comparative Psychology.
2. Introspective Psychology.
3. Pathological Psychology: Hypnotism, Suggestion, Psycho-Therapeutics.
4. Criminal, Educational, and Social Psychology.

The tendency of the leaders of the Congress was materialistic ; thus, at the official inauguration of the Congress, the discourses of Prof. Bianchi—Minister of Public Instruction, director of a lunatic asylum, and the author of some remarkable works on Experimental Psychology—and of Prof. Sergi, President of the Congress, were tinged with pure materialism. Such phrases as the following occurred: "The speculative method is now entirely dethroned." "The doctrine of localisation in the brain, having assigned to each differentiated spot in the cortical zone of the brain a special sensorial function, contains in itself the fertile germ of the localisation of the soul."

The subsequent proceedings of the Congress, however, proved that this way of thinking was not universal.

One of the most remarkable discourses was that given by Prof. Lipps, Professor of Psychology in the University of Leipzig. He pointed out clearly and definitely that the world of consciousness is very different from the world of objects in which science works. "Consciousness has to do with the Self; all the other sciences study the Not-Self." He shewed that Psychology is a science distinct from Psycho-Physiology and the so-called "natural" sciences. They work along parallel lines, but must not be confounded with each other. Pure Psychology can progress without Psycho-Physiology, but the latter cannot take a single step in advance without a thorough knowledge of pure Psychology. All experimental researches on the structure and functions of the brain are based on the foundations laid by purely psychological data. Prof. Lipps finished his most interesting lecture with truly theosophical statements; at the very basis of all remains only the Self, the Ego; moreover, the personal Ego must be distinguished from the absolute Ego; the former is "a ray of the absolute Ego, obscured by its limitation in time and space."

A keen discussion followed this discourse, and Prof. Lipps defended his principles most effectively and with distinguished ability.

At the second general meeting, Prof. Flechsig delivered a very learned lecture, from the materialistic standpoint. Prof. Flechsig is a recognised authority in the field of anatomical research as regards the brain; and he showed very clearly, with the aid of microscopical slides, that many of the sensorial and intellectual functions of the brain are localised in determined spots of the *zona corticalis*; that the development of these parts of the brain in the growing child coincides with the unfoldment of the corresponding functions; that the destruction or modification of a determined point in the brain causes an alteration in the corresponding function.

It is strange that scientists like Prof. Flechsig, a man of high intelligence, do not see that they are victims of illusion when they confound the instrument, the brain, with the actor, the Psyche or Self, and that their statements about the brain have nothing to do with the soul. Fortunately some scientists are not thus blinded, and the discourse of Prof. Sommer, in the third general meeting, showed that a man may be an excellent observer of physical facts, and at the same time recognise the limitations imposed on our scientific investigations by the imperfection of our organisation.

Prof. Sommer gave a most interesting lecture on the recent methods of observing and registering the most delicate shades of

emotion. He is a very clever inventor of apparatus for catching and recording even the unconscious and well-nigh imperceptible muscular movements in connection with emotional and abnormal states in healthy and unhealthy people. After the exposition of these methods, most useful for experimental Psychology, Prof. Sommer declared formally that, in his opinion, true Psychology has nothing to do with all these researches. "The introspective method is the Alpha and Omega of psychological research ; it is primary, while all the others are necessarily secondary." Here, again, is another strong assertion of the value of philosophical Psychology, so much the more valuable as it comes from one of the most famous students of experimental Psychology.

In the same meeting Prof. Sollier spoke on "Consciousness and its Degrees," and dealt with it from the materialistic standpoint, declaring that "there is no consciousness outside cerebral activity."

Prof. Janet, of Paris, discoursed on "The Oscillations of the Mental Level," dealing with the swing between elation and depression, occurring periodically both in normal and abnormal subjects. Some violent emotions—rage, jealousy, love, envy, timidity—or even certain conditions of the body—fatigue, overstrain, drowsiness—may produce elation or depression very similar to that manifested in an abnormal state of health—hysteria, neurasthenia, etc.; and it is interesting to notice that certain remedies, such as suggestion, auto-suggestion, prayer, act similarly in these several states.

The lecture of Prof. William James roused great expectations, in consequence of his well-known name, but was somewhat disappointing, from its lack of clearness. Prof. James spoke against the two forms of monism, pure materialism and pure spiritualism, and further pointed out that dualism, as commonly understood, is illogical, and is no more satisfactory than monism. He tried to reconcile the two methods, by regarding spirit and matter as two phases, or aspects, of one fundamental essence. In this I think he was right, but his exposition was not lucid, and in the subsequent discussion his opponents had somewhat the advantage.

In the afternoon meetings, all the sections sat at the same time, and no less than 271 discourses were delivered. Naturally they were somewhat inadequate, and the discussions were brief and incomplete. The following were the more important themes discussed in the sections:

SECTION OF INTROSPECTIVE PSYCHOLOGY.

Reichenwald Aars : La Religion devant la Psychologie.

„ „ Monisme, Dualisme et Parallelisme psychophysique.

Motora (Japan) : The Idea of the Ego in Oriental Philosophy.

Baumis : La Nuit psychique—une Forme rudimentaire de la Pensée.

(Good observations were given here on the state of emptiness of the mind, when after strong concentration and meditation you succeed in dropping away every thought, and there remains a blank —“ *la nuit psychique.*”)

Lafosse : De la Nature de la Psyche, ou Susceptibilité de percevo ou Faculté de devenir conscient.

P. Henri : Étude de cent Nuits de Rêves.

SECTION OF EXPERIMENTAL PSYCHOLOGY.

Giacchi : Experimental Contribution to the Study of Memory.

Watt : The Persistence of Ideas in Consciousness.

Bonnier : Sur un Plan général de Psychologie animale.

Robinowitch : Sur le Sommeil électrique.

(Only of physiological interest, or for practical medical purpose.)

SECTION OF PATHOLOGICAL PSYCHOLOGY.

Vaschide : Le Dédoublément de la Conscience chez certains Neuropathes.

Del Torto : La Teoria del Trasferito psichico.

Courtier : Les Effets des Pas magnétiques; les Sensations des Êtres dits sensitifs; Observations sur certains Phénomènes dites de Clairvoyance.

SECTION OF CRIMINAL, EDUCATIONAL AND SOCIAL PSYCHOLOGY.

Here there were many very interesting papers, but these questions, on the practical application of Psychology, are a little out of our way, and require a very full discussion.

These Notes, brief as they are, may suffice to show that the Fifth Congress of Psychology has made a great step forward in the right direction. It is true that many of the most important arguments for the existence of a transcendental consciousness—telepathy, clairvoyance, spiritualistic phenomena—were not brought forward, but none the less the door has been opened for them. Nor did Theosophy offer any exposition of its psychological ideas among the students of Psychology; yet as the Theosophical Society was officially

represented, and was recognised as an equal among societies engaged in psychic research, it may be that, at the next International Congress of Psychology, to be held in Geneva in 1910, the time will have come for Theosophy to utter some decisive words in the discussion.

OTTONE PENZIG.

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 SCANDINAVIA

THE annual Convention of the Scandinavian Section of the Theosophical Society was held in Gothenburg on May 20th and 21st, and was attended by a number of members and delegates from the different branches in the Scandinavian countries, and we had also the pleasure of seeing amongst us the Countess C. Wachtmeister, to whom our Section is indebted in so many ways. Finland was not represented. The most important resolution of the Convention was that the Scandinavian Section would join the Federation of the European Sections in January, 1906.

Mr. Rikard Eriksen, of Christiania, gave an excellent public lecture on "The Position of Jesus in Modern Religion." Those who assert and fear that Theosophy disparages Jesus were enlightened with regard to their mistake. Mr. Erlandson, of Lund, gave a short lecture on "Reincarnation" from a new and interesting point of view. The most cordial spirit prevailed throughout the Convention, which closed with a pleasant excursion to a beautiful island in the archipelago near Gothenburg.

A sure tendency towards spirituality is making itself felt in our

countries in these days. From Norway we hear of a great religious movement passing over the southern part of the land. It was begun in Christiania by a young Norwegian lay-preacher, Albert Lunde, who, differing from the ordinary lay-preachers in not being dogmatic, lays stress on the importance of leading a Christian life of love and brotherliness. Mr. Lunde is gaining followers by thousands, and even the Church opens her doors to him and allows him to preach from her pulpits in spite of his sceptical attitude towards baptism and other fundamental dogmas of the Church.

The popular Norwegian author, Arne Garborg, says in a newspaper article on this subject, "the all-subversive event has taken place—a lay-preacher speaks in the churches of Christiania! Do people begin to remind themselves that Jesus and His Apostles were not theologians?"

This strong religious movement seems to affect everybody more or less; it is said that even life-prisoners in their lonely cells, shut off entirely from the world and its activities, and from all communication with others, feel its influence, begin to reform and behave like changed men.

In Denmark the Spiritualistic movement is fast gaining ground. The Copenhagen organisation of Spiritualists numbers upwards of 5,000 members, but that is only a fraction of the great number of people interested in the subject. A large "temple" has been built, where instructive lectures are given, and nobody is allowed to attend a *séance* without having previously attended twelve of these preparatory lectures. The doctrine of Reincarnation forms the main basis of these teachings.

News received from the far north of Sweden shows that even here a greater interest in things spiritual is beginning to assert itself among the people, who are growing more and more anxious to hear something that can feed their souls. The President of the Boden Branch, Mr. Berglund, who has for many years devoted his time and energy to temperance work, which is of such vital importance in Narmland, travelled last winter from place to place in these districts, giving lectures, nominally on temperance, but actually on Theosophy, and succeeded in rousing the interest of the people so far, that since the New Year about 10,000 persons have attended his lectures; and this number means a good deal, when we consider the scarcity of population in these bleak and barren stretches of land near the Arctic Circle.

M. W.

FROM AUSTRALIA

News reaches us of the arrival of Mr. Leadbeater in Australia, and of his warm welcome at Sydney, where his first visit is made. The stay at Sydney will cover six weeks, and Mr. Leadbeater will return there for a short visit during August. The tour includes visits to Cairn, N.Q., Townsville, Brisbane, Melbourne, Tasmania, Adelaide, Perth and Fremantle, the last-mentioned cities being visited during November next, from whence Mr. Leadbeater purposes to sail for India.

The travellers from New Zealand were met by the General Secretary, Mr. W. G. John, and several other members and were taken first to the Section Room at 42, Margaret Street. It is a large room on the first floor overlooking a Square with a garden in the centre, with seating capacity for 150 persons. This room is used for all ordinary meetings as well as for the Section Office and for library work.

The first public lecture was delivered on Sunday evening, April 30th, on "The Gospel of Theosophy." The same difficulty was encountered there as was experienced at Auckland; the seating capacity of the Hall was quite insufficient, more than 200 having to be turned from the doors. There is great difficulty in hiring a suitable hall for Sunday lectures in Sydney; however, the members managed better for the second Sunday lecture by obtaining a hall used by the "Dowieites." The followers of Mr. Dowie have rented a hall which will seat over 700 persons, and the interest in what they teach has so far waned that they cannot get more than fifty persons to attend their lectures. Even this hall proved insufficient, for after being packed with chairs, which were all filled (some 758) and forty persons standing, several hundreds had to be turned from the doors.

Mr. Leadbeater was present in Sydney on May 8th, and so was able to take part in the celebration in honour of those workers in the Theosophical Cause who have passed from the physical plane. The Section room was beautifully decorated with flowers for the occasion.

H. H. S.

FROM AMERICA

Perhaps the most interesting thing in the outlook on this side of the water is the prospect and possibility of the work opening up before the Press Committee. While Theosophy itself is still more or

less *taboo*, nevertheless the larger, broader truth which Theosophy teaches is becoming more and more acceptable, and more and more sought for. The Sunday papers, which are really quite a power in the States, and are more extensively read than any other periodical publications, are quite disposed to publish articles dealing with the psychological and religious problems of the day. Much of what may be called the literary portion of these papers, to distinguish it from the news, is syndicated, and so the same thing appears in a dozen large cities, from Maine to California, and reaches an immense number of readers. In a recent number of the *Sunday Magazine*, issued by the *Chicago Record-Herald*—which is one of these syndicated supplements—there is a well-written article by Professor Hyslop, on “Science and Immortality: A Plea for more Extended Inquiry as to the Survival of Consciousness after Death.” In it he refers to the Society recently started in America called “The American Institute for Scientific Research,” which has for its province the wide field of abnormal psychology and the investigation of everything which may be included under the term “metapsychics.” He seeks an endowment for this institute which shall make it possible for men to give their entire time to this field of investigation.

The Northern Division of the Pacific Coast Federation has secured space in the “Lewis and Clark Exposition,” to be opened in Portland, Oregon, the 1st of June, from which leaflets will be distributed and information furnished in regard to the Theosophical Society.

A Branch of the Society has recently been organised in Montreal, the result of the work of a member from Boston who has settled in the Canadian city.

A few days ago the papers announced that a photograph of the canals on Mars had been taken from the observatory at Flagstaff, Arizona. As the climatic conditions in Arizona are peculiarly favourable to photographing the heavens, we may hope that this new photograph will afford some more satisfactory evidence than has yet been forthcoming of the existence of the “canals.”

E. G. B.

FROM ENGLAND

“White Lotus Day” was celebrated at the Headquarters in May. There was the accustomed generous display of flowers, and H. P. B.’s portrait showed in the midst, the strong, undaunted face

making a curious contrast with its environment of delicate blossoms. Mr. Keightley occupied the chair and the Section Rooms were filled with members. Following the custom of these gatherings, initiated at H. P. B.'s request, there were readings from *The Song Celestial* and *The Light of Asia*, by Mrs. Hooper and Miss Lloyd. Mr. Mead said that although the ground had doubtless been prepared by the Spiritualists, the Theosophical Society had done more than any other movement to destroy the fear of death. Mr. Leadbeater, both in his speaking and his writing, had specially devoted himself to this task. They had met to commemorate, not to commiserate. Our "White Lotus Day" should be a day of cheerfulness. Why was the 8th of May named "White Lotus Day"? Surely it was because the Lotus flower reminds us of the blossoming of a life-flower—the unfolding of the inner self from the mud and water of the lower nature.

The Rev. Dr. Currie followed the thought suggested by Mr. Mead. This day was to remind us of the success, the culmination, the glory of those whom we have known in their previous humanity. They have moved forward. Those who have passed on are endeavouring to lift the world to the place where they stand, just as the Church when it thinks of its saints does not think of them as they were in their ordinary lives, but thinks of them in their glorified state, so do we remember our brothers who have passed on to the work unseen.

Mr. Keightley closed the meeting with some stirring words. We were engaged in weaving a web of comradeship. There were many threads in this weaving. Struggle and strife had their place; "blood and iron" were not necessarily excluded. Our ties must be of strength, not wholly of gentleness. By such means only could be welded the great instrument which was to be formed for the raising of humanity.

P. T.

HIM whom the Mother brings to birth, she leadeth unto Death and to the World; but him whom Christ brings to rebirth, He changeth into Life, and [bringeth him] unto the Ogdoad.—From the *Excerpts from Theodotus*.

FLOTSAM AND JETSAM

IN the January number of *The International Journal of Ethics*, Professor McTaggart treats of the doctrine of "Human Pre-existence," which he argues is "a more probable doctrine than any other form of the belief in immortality." The statement of the arguments for this belief leads to a recognition of the fact that reincarnation means "immortality without memory," on the general assumption of course that we have no memory of previous lives. This further leads to the consideration of the question: Is immortality on such terms desirable? To which Professor McTaggart replies in the affirmative as follows:

Concerning the
Non-remembrance
of Past Lives

The value of memory is that by its means the past may serve the wisdom, the virtue, and the love of the present. If the past could help the present in a like manner without the aid of memory, the absence of memory need not remove the value from a succession of lives.

Let us consider wisdom first. Can we be wiser by reason of something which we have forgotten? Unquestionably we can. Wisdom is not merely, or chiefly, amassed facts, or even recorded judgments. It depends primarily on a mind competent to deal with facts and to form judgments. Now the acquisition of knowledge and experience, if wisely conducted, may strengthen the mind. Of that we have sufficient evidence in this life. And so a man who dies after acquiring knowledge—and all men acquire some—might enter his new life, deprived, indeed, of his knowledge, but not deprived of the increased strength and delicacy of mind which he had gained in acquiring the knowledge. And, if so, he will be wiser in the second life because of what has happened in the first. Progress, therefore, has not perished with memory. . . .

So, again, with virtue. And here the point is perhaps clearer. For it is obvious that the memory of moral vicissitudes is of no moral value except in so far as it helps to form the moral character, and that, if this is done, the memory could be discarded without loss. Now we can not doubt that a character may remain determined by an event which has been forgotten. I have forgotten the greater number of the good and evil acts which I have done in this life. And yet each must have left a trace on my character.

And so, if a man carries over into his next life the dispositions and tendencies which he has gained by the moral contests of this life, the value of those contests has not been destroyed by the death which has destroyed the memory of them.

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

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

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

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

* * *

PROF. ARMSTRONG read a paper before the London Section of the Society of Chemical Industry on March 6th, on "The Mechanics

Water a
Combustible

of Fire," in which he dealt with the complexity of the reaction taking place in such apparently simple processes as the burning of hydrogen, hydro-carbon, etc., with oxygen—processes which are recognised as being electrolytic in character. Some remarkable statements were made, not the least remarkable of which is that: "There can be no doubt . . . that water is directly oxidisable at high temperatures"—*i.e.*, oxidisable to hydrogen peroxide, which is more stable at high than at low temperatures. The paper ends with the following suggestive paragraph (*Journal of the Society of Chemical Industry*, March 15th, 1905, pp. 473-480).

This has wondrous attributes even in ordinary eyes, but in the eyes of the philosopher it borders on the miraculous; indeed, the dull equation of the chemist $\text{CH}_4 + \text{O}_2 = \text{CO}_2 + 2\text{H}_2\text{O}$, does but poor justice to an explosion of fire-damp, depriving it, as it does, of all the poetry of motion. The picture before us should be one of marvellous activity and infinite variety; of hurrying myriads of molecules constantly interchanging partners at rates bordering on the inconceivable; of a chaos of ordered revolution. Chemistry would have less stupidity* to help it if more notice could be taken of these things; and it behoves us to remember that the faculty of imagination is the corner-stone of progress even in industry.

* This is a reference to a quotation previously made in the paper from Carlyle: "From us, too, no chemistry, if it had not stupidity to help it, could hide that flame is a wonder."

Now this is why there is so great anxiety to see the Space where is the Plain of Truth,—both because the pasture suited to the Best Part of the Soul groweth in the Meadow there, and the power of wing, whereby the Soul is lightly carried up, is nourished by it, and that the law of Adrasteia is that whatsoever Soul by following after God hath seen somewhat of the true things, shall be without affliction till its next journey round; and if she can always do this [that is, behold the Truth], she shall be without hurt alway.—PLATO, *Phædrus*.

THE CRY OF THE EAGLE

SEVEN hundred and seventy times the WHITE EAGLE (770), cried, "JOY."
 FIONA MACLEOD.

"SEVEN hundred and seventy times," we heard the WHITE EAGLE
 cry,
 "I have watched on the mountain summits; I have sailed where the
 ships pass by;
 But I found Him not in the Snow or the Mirror beneath the Sky.

"I have wheeled upon mazy circles; I have swept as a shaft in flight;
 I have hungered and called at morning; I was weary but cried all
 night
 Unto Deserts and Winds and Waters, but none gave answer aright.

"I have wandered with Ox and Lion; and torn the breast of a Man.
 Yea the Flesh of Sin was eaten, the Cup of Grief overran,
 Yet Wisdom folded Her garments, and Her beauty I might not scan.

"I have heard the voice of the Dogstar, the Watcher out of the East,
 I have spread him a broad blood-eagle, and taken the life of the beast,
 That we Twain might be strong with feasting but JOY was not in
 our feast.

"I have been in uttermost islands, and followed the star-guides West
 Until East and West were mingled, yet found I no place of rest,
 But earthquakes in many places, and storm where the eagles nest.

"I beheld the stars of the Cross, and spent my wings in the drought
 Of the Desert, passing through Fire, till I cried with a weary
 mouth:
 The boast of the North is broken, for Whiteness comes of the South.

"O silent Shepherd of Heaven, O Soul of the Guidance-star
 Break up thy silence and answer, for they that watch thee afar
 Have seen thee speak with a Woman, and know that thy sign was
 War!

"Speak, for She gave thee answer! Thou knowest what WORD she
 said.

'When the Face of the Sun is darkened, when the Light of the
 Moon is red,
 Then shall the graves be opened, and the SEA yield up her dead.'"

J. A. GOODCHILD.

CORRESPONDENCE

IDENTIFICATION OF SPECIES!

To the Editor of THE THEOSOPHICAL REVIEW

DEAR SIR,

It is gratifying to find that Mr. W. Wybergh shares the sentiments, which I believe animate the great majority of members of the Theosophical Society, towards the type of individual who finds pleasure in the manner which truth compelled me to describe in the February issue of this REVIEW. But I object to the type in question being classified as "Miss Ward's kind." The type exists abundantly—a blemish on our civilisation it may be—but even were it extinct as the dodo and I the discoverer of its remains, I should not feel complimented by identification with it!

Yours faithfully,

EDITH WARD.

REVIEWS AND NOTICES

"METAPSYCHICS"

Proceedings of the Society for Psychical Research, Vol. xix., Part 4,
April, 1905. (London: Brimley Johnson. Price 2s. net.)

MORE than half the contents of this latest part of the Proceedings of the S.P.R. is taken up with the admirable Address delivered in French by the President for the current year, Professor Charles Richet, to whom so great a debt is due, not only for his own courageous and able investigations in the fields of Borderland phenomena, but even more for his steadfast and persistent advocacy of the need for *sympathetic* enquiry in these fields in days, now happily beginning to pass away, when such advocacy meant almost ostracism, and such

enquiries were regarded by the great majority of scientists as almost sufficient to justify a commission *de lunatico inquirendo*.

As one reads Professor Richet's lucid and delightful French one is shown as in a bioscope the changes and transformations of the last thirty years in this domain, so that their astounding magnitude and extent is brought vividly before the mind's eye, and the reader gasps as he realises how far the active, searching, *scientific* mind has journeyed since Sir William Crookes came near to being expelled from the Royal Society on account of his researches into the phenomena of Spiritualism.

It would be a good thing, and most instructive, if every member of the Theosophical Society of less than ten years' standing would read this historical retrospect, for it would help them not a little to estimate and appreciate the forces at work which have had their nucleus in our own movement.

To-day we have reached a point—or rather the world of science has reached it and become conscious of the fact—when even a man so cautious and careful as Professor Richet finds himself obliged to demarcate a new scientific territory and to add another to the long list of special sciences. And he has found a good name and one much needed—Metapsychical Science—to designate that region of enquiry which lies beyond the limits of the academical science of Psychology, and which Professor Richet regards as including the domain of what we have hitherto called the Occult Sciences, as well as all the phenomena of Spiritualism, mediumship, and the rest of the Borderland class.

The whole address is most interesting, and presents us with an admirable survey of the present field of research, accompanied with suggestive comment and lucid suggestion. Let us hope that its concluding appeal to labour, to experiment, to observe, to record, and for workers in this vast field, will find ample response, and still more that the Society, of which he is this year the President, will itself help towards that end by adopting a more sympathetic and attractive attitude to those for whose help it appeals, by disavowing and discouraging *personal* attacks and innuendoes against men no longer here to defend themselves, such as those against the late Rev. Stainton Moses which disfigure Mr. Podmore's work upon Spiritualism.

The remaining pages of this Part contain a short Report by Lieut.-Col. Taylor on "Various Spiritualistic Phenomena," and a very interesting record of observations by Ernest Dunbar on "The Light

thrown upon Psychological Processes by the Action of Drugs." This latter field is notoriously a dangerous one, but since a certain amount of material is available, it is unquestionably desirable that it should be utilised to the best advantage.

B. K.

A CRITICAL INTRODUCTION TO THE STUDY OF GNOSTICISM

Introduction à l'Étude du Gnosticisme au II^e et au III^e Siècle. Par Eugène de Faye. (Paris: Leroux; 1903.)

THESE studies from the pen of M. Eugène de Faye, whose *Clément d'Alexandrie: Étude sur les Rapports du Christianisme et de la Philosophie grecque au II^e Siècle* (1898) is already known to us, originally appeared in volumes XLV. and XLVI. of *La Revue de l'Histoire des Religions*.

M. de Faye insists, and rightly insists, on the enormous importance of what the Germans would call *Quellenkritik* as the only scientific and methodical way of approach to the historical study of the chaos of material that confronts the student of Gnosticism.

This method was inaugurated by the famous study of Lipsius in 1865, when he endeavoured to recover the lost Syntagma of Hippolytus from Epiphanius, Philaster and Pseudo-Tertullian. Since then this brilliant thesis of Lipsius has been discussed by a number of scholars, for and against. M. de Faye admirably sums up the controversy with impartiality and lucidity, and finally concludes, and we think quite rightly, in favour of Lipsius' main contentions.

We next pass to the criticism of the sources used by Hippolytus in his great work the *Philosophumena*, which contains a mass of information and documentary matter unknown to us from any other heresiologist.

Salmon's contention (in *Hermathena*, 1885) that the great systems of the Gnosis thus made known to us by Hippolytus are all the work of a single forger who imposed upon the credulity of the heresy-hunting Bishop of Portus, is to our mind one of the most striking instances of the "good Homer nodding" that we have in the whole range of Gnostic studies. Nevertheless Stähelin (*Quellen Hippolyts*, 1890), after going over the whole ground opened up by Salmon, with minute and scrupulous industry, confirms the late Irish scholar's conclusion, though not in quite so absolute a form as he had stated it.

M. de Faye points to the one fact that for ever disposes of this

fantasy of over-brilliant speculation which has kept its eyes glued to microscopic similarities of diction, and points to the differences, not only verbal but also of point of view, of root conceptions, and of the infinite variety of symbol and imagery, which characterise each system as the creation of an independent mind, though of course all within the one Great Mind of Gnosticism. It is simply impossible to believe that such a collection of varied and complex literature could have been invented by a single mind, even by the greatest of all the Gnostics, much less that it could have been the forgery of some charlatan to impose upon the credulity of a Church Father who had got heresy upon the brain. But, indeed, Gnosticism is very prone to derange the mind, even of the most brilliant scholars, if they are too inelastic.

M. de Faye, however, agrees with Stähelin to this extent, that all these documents quoted by Hippolytus and by no one else, are late, in fact contemporary with Hippolytus himself. They therefore represent what M. de Faye would call "*Néo-gnosticisme*," and not the Gnosis of the classical period, as he would call it, that is to say of Basilides and Valentinus.

It is here that we feel compelled to part company with him, and to insist upon carrying still further the method of *Quellenkritik*, which he insists upon as the only scientific way of finding the Ariadne's thread out of the labyrinth.

The system that M. de Faye chooses to clinch his argument that the more complex forms of Gnosticism are necessarily the later, is that of those whom Hippolytus calls the Naassenes. This M. de Faye selects as the most insensate jumble of all, a syncretism run riot.

But this system is not a system in any true sense of the term. It is a commentary that we have to deal with in the Naassene Document; and not only a commentary, but a commentary on a commentary on a commentary. In brief, to sum up the analysis which we hope to print in our forthcoming work, in the Naassene Document we have perhaps the most valuable material for tracing the historical development of Gnosticism that has come down to us. The original nucleus is a Hellenic Hymn of the Mysteries; on this in the first place a Hellenistic Gnostic comments, quoting from Hellenic scriptures and the Mystery traditions; on this commentary a Jewish Gnostic comments, quoting not only from the LXX. and presenting the same phenomena in his quotations as does Philo, but also from apocryphal Jewish Gnostic writings; finally a Christian Gnostic overworks the

whole, quoting from Christian documents, and in his quotations from the New Testament presenting phenomena very similar to those presented by Justin Martyr.

Here then we have the Gnosis in three distinct strata. The commentators are not hostile the one to the other, they are all interested solely in showing the similarity of the teaching.

Now as M. de Faye uses the Naassene Document as a criterion for the rest of the secret Gnostic writings given to the world by Hippolytus, it follows that the analysis of that document into *its* sources changes entirely the whole question of the Sources of Hippolytus.

Again, though it is pleasant to see that when M. de Faye can understand the Gnosis, he is enthusiastic as to its high philosophic worth, it is to our mind no scientific criterion of date to assume that the purely philosophic elements in it must be earlier than the mystic syncretism. It is not a fact that syncretism was the characteristic of the third century rather than of the second or first. Syncretism was pre-Christian and characterises the whole period of Hellenistic theology, and especially the whole of Hellenistic theosophy.

Gnosticism can never be understood as a formal philosophy pure and simple in any stage. Just as Plato, when his formal intellect broke down, resorted to myth; so from the very beginning did the Gnostic philosopher-mystics resort to "myth." They could not help themselves. Being seers and writers of apocalypses they used mystic intuition rather than formal reasoning, though some of them were great masters in the latter.

It is of course not to be expected that the apparent chaos of infinite variety and the sublimities of the life-side of the universe should be reducible to rigid categories by the discursive intellect, especially when that intellect is impatient with them and therefore out of all "sympathy" with what the "tongue of flesh" can never tell. A scholar of Gnosticism must be possessed of both faculties if he is in any way "to read, mark, learn and *inwardly digest*" with profit the Fragments of a Faith Forgotten that Providence has preserved for us in spite of the theological prejudice of iconoclastic here-seologists.

From the standpoint of analysis, then, M. de Faye's method is right, but he has not carried it far enough; of synthesis, however, he breathes no word, and without that the Gnosis cannot live.

G. R. S. M.

THE PHENOMENA OF MEDIUMISTIC AUTOMATISM

Automatic Speaking and Writing: A Study. By Edward T. Bennett. (London: Brimley Johnson; 1905. Price 1s.)

IN this interesting publication of the Shilling Library of Psychological Literature and Enquiry, the case for automatic speaking and writing is ably stated by the former Assistant Secretary to the Society for Psychical Research, who has condensed into sixty-eight pages the results of twenty years' close experience of the phenomena in question. The data at his command are grouped into three divisions:

(i.) Those in which definite facts are stated, or in which information is conveyed, unknown by any normal means to the automatist.

(ii.) Those in which the intelligence claims to give evidence of its identity with a deceased person.

(iii.) Those in which the principal interest consists in the character of the communications.

By far the most interesting portion of the book is that devoted to the mass of detailed evidence brought together in connection with Group ii., in which some of the verifications obtained appear to be complete and satisfactory. In our opinion, the value of all such investigations lies not at all in the intrinsic merit of the communications themselves, but only in so far as they are evidential of the person in whose name they come. Therefore we disagree with Mr. Bennett when he says on page 65: "This need not be regarded as of essential importance, or as detracting from the interest or value of such communications. The value to the true lovers of our best literature, whether in prose or poetry, does not depend upon the personality of, let us say, Thomas à Kempis, or Ruskin, or the authors of *Childe Harold*, or *Queen Mab*, or the *Drama of Exile*, but upon considerations of an entirely different character. In the same way it is of quite secondary importance whether 'F. W. Robertson' or 'Elizabeth Barrett Browning' were the actual writers of the messages."

In one sense this is true—given the high literary character of the communications—though from the point of view of an investigator, a work of genius that comes badly attested is of less value than a sentence of bathos which carries conclusive evidence of its *bona fides*. But, in the present instance, we find a Robertson who was inspiring when in control of his own vehicles, vapid and dull when in possession of those of another. This gentleman preaches much and often in Chapter IV., but on no occasion are his discourses reminiscent of

Trinity Chapel, Brighton. Yet could we identify beyond shadow of doubt the many Robertsons and E. B. Brownings who so frequently and obligingly give utterance through the vocal chords of trance mediums, we might gather suggestions of real value concerning—say—the indispensability of a man's own self-adjusted vehicles to the proper quality of his thought. We should be assured of what common sense scarcely needs to be assured of, that a person cannot be wholly himself while he is half of somebody else. But unfortunately the day is yet distant when we can assert dogmatically that the voice is the voice of Shakespere, Julius Cæsar, Newman, Joan of Arc, but the form is the form of Sludge the medium. That the day will come eventually is more than probable, for the intercommunication of planes, and, therefore, of the entities inhabiting them, is the natural result of that growth in the Cosmic Consciousness which accompanies the process of evolution. And all such carefully and wisely conducted efforts as are recorded in this excellent little brochure are steps in the attainment of that discriminating wisdom by which alone we can obey the Apostolic injunction to “test the spirits.”

C. E. W.

EXTRACTS FROM JAMBlichUS CONCERNING PYTHAGORAS

The Life of Pythagoras by Jamblichus. Translated from the Greek by Thomas Taylor. (Abridged.) (San Francisco: Theosophical Society; 1905. Price 50 cents.)

THIS little volume is what its title indicates. It would be out of place at this late hour to criticise Taylor. Our gratitude to the man far outweighs the fact that the whole has to be re-done by a twentieth century Taylor, by one who loves the “Platonic Tradition” as wholeheartedly as did he, but with the more accurate and extended equipment of our own day.

The times are indeed changed. Who, for instance, with any knowledge of the subject, would now endorse Taylor when he writes in his introduction:

“That the following memoirs of Pythagoras by Jamblichus, who died about 330 A.D., are authentic, is acknowledged by all his critics, as they are, for the most part, obviously derived from sources of high antiquity, and, where the sources are unknown, there is every reason to believe, from the great worth and respectability of the biographer, that the information is perfectly accurate and true”—?

Since that was written a century's scholarship has come to a very different conclusion as to the "authenticity" of what was believed about Pythagoras 800 years after his death.

G. R. S. M.

AN AMBITIOUS ATTEMPT

The Evolution of Knowledge: A Review of Philosophy. By Raymond St. James Perrin. (London: Williams & Norgate; 1905.)

It seems a great pity that any man should have expended the amount of time and labour which the compilation of this volume attests, to so little purpose; for it exemplifies the terrible fate which awaits the victim of words to an almost tragic extent, and shows how difficult it is to tackle the problems of philosophy.

The author's aim, as set forth in his Introduction, is "to demonstrate the fact that knowledge can be unified by co-ordinating the sciences, or, in other words, that the most general terms of existence can be reduced to a single principle." And that "single principle" as appears subsequently, is "Motion"!

Now such an aim calls not for an historical review of the History of Philosophy from Thales to Lewes and Herbert Spencer, but for a direct investigation, a thorough step-by-step demonstration of this process of "co-ordination of the sciences" or "reduction of the most general terms of existence to a single principle." But instead of this, we are treated to a survey, as extensive as it is thin and shallow, of the whole sequence of philosophic development in the West, interspersed with completely unproved assertions, as that "consciousness itself *is* a system of highly co-ordinated changes," or that the "physical basis of mind *has* been demonstrated," and the like.

On the other hand one must admire the industry of the author and the scope of his reading; but he has signally failed to digest the mass of words he has absorbed and really to assimilate the ideas and the thought expressed in them. For nowhere is there found any evidence of real philosophic grasp or insight, nor even of a clear apprehension of the nature of the fundamental problems involved. Its outcome seems to be a sort of materialistic monism, in which the concept of motion is substituted for that of matter; but this is done arbitrarily and without any reasoned justification, while the far more difficult and fundamental problems involved in the criticism of these concepts

themselves and the limits of their valid application are not even referred to.

To the un instructed the book will prove misleading, while to the student of philosophy it will seem both presumptuous and inadequate. On the whole, therefore, it would have been better had it never seen the light.

B. K.

“CHRISTIAN EVIDENCES” AND PSYCHICAL RESEARCH

Occultism in Psychical Research, Spiritualism, etc. By An Investigator. (London: Elliot Stock; 1905. Price 1s. 2d.)

THIS booklet can be recommended as illustrating the mental attitude in which psychical or any other investigations should *not* be made. The standpoint of the writer is that of the Churchman for whom Christianity stands or falls upon the physical Resurrection of Jesus; and the “good” which, in the last page, he tremblingly hopes to see emerge “even out of the darkness of Occultism,” consists in the strengthening, by evidence adduced from Psychic Research, of the present insecure position of Christian Miracles. Nevertheless, the previous page finds him protesting against the frequent allusions, in religious writings, to “new light and new discoveries about the mind of man, made with an irresponsible air, and as though referring to exact science in which expert opinion should command acceptance, instead of to mere baseless imaginings.” Yet it is these very “baseless imaginings” which, on his own confession, may prove the future ally of the Christian Evidence Society.

Among many true remarks in reference to the undesirability of much that passes for “Spiritualistic” experiment, one paramount absurdity appears: *viz.*, that Mr. Myers has vitiated, not only his own work, but also the whole Spiritualistic position, by abstaining from reappearance. But how does the writer know that Mr. Myers would now desire to give a physical test of this nature? How does he know that *to him personally* the possibilities are open? Communications are not disproved because one person cannot, or does not, make a sign.

We wonder how this investigator would treat arguments of this nature, were they to be applied to the validity of Christian Miracles.

C. E. W

THE PATRIARCHAL INSTITUTION

Man at this Earth to the Man Possible of an Essential Being of the Universe. By Leonidas Spratt. (Jacksonville, Florida ; 1902.)

THIS large and well-printed volume has a certain amount of interest for us, not on account of the general theory of "Anthropogenesis," which fills the larger portion of its pages, and which does not need discussion here, but for its restatement, in this full twentieth century, of the good old defences of the institution of slavery which we heard from the Southern States in the years "before the war." Many years have passed since then, and our own English attitude at that time is now generally misunderstood, as much on our side of the Atlantic as on the other, by the newer generations. It seems quite natural now that a young American should take it for granted that the War of the Secession was a war against slavery, and therefore entitled to the sympathy of the English nation ; and our younger English have no particular idea about the matter except a vague impression that (to use a celebrated phrase) in that case we "put our money on the wrong horse." Perhaps it may be allowed to an Englishman, old enough to speak from actual recollection, to recall the actual circumstances.

It is impossible for anyone not a contemporary to picture to himself the wave of indignation and disgust which the passing of the Fugitive Slave Law raised in England. We were then in the first fervours of our own emancipation ; it had not yet been possible for anyone to think of enquiring whether the ruin of our own planters had brought about any compensating civilisation of the lower race. We had watched with sorrow and shame the abject submission of the North to the slave-holders ; and when at last the leading statesmen of the North forced upon it the Fugitive Slave Law, our contempt and disgust knew no bounds. When, despite of all, war actually broke out, the one thing which could have reconquered our sympathies for the North would have been the proclamation of emancipation. It could not have been expected that the "maintenance of the Union" would appeal to us ; we had ourselves fought to "maintain the Union" a century before, and had learnt to be sorry for it and to rejoice in our failure. We could not see then (and indeed cannot see now) why what was so noble for Massachusetts against England was not equally noble in South Carolina against Massachusetts ; at all events that question was not one which interested us. But the Northern leaders

were the same who had, ten years before, passed the Fugitive Slave Law ; they took infinite pains to show that they cared nothing about slavery,—that the South might keep its slaves and welcome if only the Union could be maintained. It was not till after the war had lasted full two years, and the Union cause was at its lowest ebb, that President Lincoln, as a last resort and with much hesitation, issued his proclamation ; and even then his action was disapproved by many members of his government and the large majority of the leading men outside. It was too late then to win our confidence. An Englishman's sympathies are always with the weaker against the stronger ; and the South was at least open and honest, though wrong.

Now, so many years after, we can think and speak coolly. Mr. Spratt's ingenious defence of the institution is as far from the actual facts as were (we may *now* confess) the denunciations of the Abolitionists ; but when he presses upon us that the course of events seems to show that there *is* no way in which a superior race can deal with an inferior, but slavery or—extermination ! it is not so easy to laugh. He can count up the various races which (all over the globe) the Anglo-Saxon has already exterminated, and the many more with whom it is only a question of time. Nor can we deny his other point, that, as a whole, and disregarding the many and great exceptions, the result of emancipation has been a wide inroad of barbarism, upon what was, to a certain extent, civilisation. For the islands of the West Indies this is acknowledged ; it might possibly be offensive to our American readers if we were so much as to quote what Americans themselves have said as to the present condition of affairs there. One thing, at least, must be granted to our author ; that the forty years of freedom have by no means solved the problem of how a higher and a lower race are to exist side by side, without either slavery or some nominal freedom which hardly differs from it except in name. And this question is only a recognisable, just because an exaggerated, case of the far wider difficulty which is rapidly becoming a pressing one for our modern civilisation—how to prevent Freedom from *generating* Anarchy, and a return to barbarism as its natural and inevitable result. Tolstoy has already formulated this as the desirable close of our world ; *we* do not desire it, but can we prevent it ? A. A. W.

MAGAZINES AND PAMPHLETS

The Theosophist, May. "Old Diary Leaves" this month contain the history of the Colonel's return from Europe, with some remarkable predictions made to him on the way in Paris by the celebrated Mme.

Mongrue. The "Tingley Crusaders" reached Bombay soon after, but we can hardly wonder that their message "that the time had arrived for the West to take the lead in the higher evolution of humanity" found no favour with the Brahmins, and that they made no converts in Bombay. From the conclusion of Miss Bird's valuable paper "Some Considerations of Socialism" we take these wise words: "The attitude of calm acquiescence in the modern social state need not always be considered mere selfishness. It is often (I do not say always) innate knowledge and untranslated experience, dormant in the inner consciousness of man. When that inner consciousness begins to recognise the fact of the immanent God that 'nods from the stars,' and smiles from the eyes of each gutter-child, then a man rises to a sense of the true socialist ideal. But how, it may be asked, is this ideal to be effected? Men cannot be evolved by Act of Parliament, nor New Jerusalems built by order of the County Council. True, but there is a way,—by the power of thought and by the force of love. Love is not the duty of the socialist—it is his necessity. His whole nature must be open to the divine energy that manifests as love to flow through him into every corner and cranny of the universe, healing and creating as it goes. It is not enough to love our neighbour as ourselves; we must lose ourselves in the love of our fellows. The Law of Sacrifice is the sign and seal of this love." The remaining papers are Miss McQueen's "Prayer"; Mr. Leadbeater's lecture on "Theosophy in Everyday Life"; an interesting and suggestive lecture on "The Scientific Aspect of Theosophy" by Mr. G. E. Sutcliffe; and "The Religion of Science" by N. K. Ramasamy Aiyar, in which last we find (both on the same page): (1) "The Neoplatonists believed in a plurality of Gods"; (2) "The Neoplatonists were not in any sort or degree believers in polytheism. They were the strictest monotheists"—"you pays your money and you takes your choice!"

Theosophy in India, May. In this number "Seeker" has a paper entitled "Bearing the Cross of the Christ." The other articles deal with "Bushido"; "A Word on T.S. Branch Work"; "Agni"; and "Criminals and their Reclamation."

Central Hindu College Magazine, May. The contents of this number are well adapted for their purpose, and the report of the month's activities encouraging. The illustration is a portrait of the Hon. Vice-Principal of the College.

Theosophic Gleaner, May. This number consists mainly of selec-

tions; but Mr. N. F. Bilimoria contributes an important article upon the "Aura" as referred to in the Parsi books, and the confusion arising from mistranslations under the influence of "Western materialistic science and the ignorant Christian missionaries." Also: *The Dawn*; *The Mysore Review*; *Indian Opinion*; *East and West*; and *The Indian Review*, in which we should like to call attention to a valuable lecture on "The Ethics of Japan" by Baron K. Suyematsu, B.A., LL.M.

The Vâhan, June. In addition to some further correspondence upon H. P. B., we have in this number replies to questions as to statements in regard to the genesis of the elements made in Plato's *Timæus*; the possibility of an O.P. being taken up unawares by Mr. Leadbeater's "great wave of life" and carried off to parts unknown; and the "flash of self-consciousness" in Devachan preliminary to reincarnation in the physical world.

Lotus Journal, June. We are sorry to find that the second financial year of this useful journal still shows a deficit. The money has been spent—and well spent—in its enlargement and improvement, and we hope that its subscribers and friends will exert themselves to enlarge its circulation. The more serious of the contents of this number are a portion of a lecture given by Mrs. Besant on her last year's visit, and a study of "The Virtue of Self-Reliance" by Miss Severs.

Bulletin Théosophique, June, has some not very hopeful answers to the question of how to bring Theosophy to the comprehension of the uneducated poor. We fear that C. D. is right—that all the answer you can expect is "*Bêtises que tout cela!*"

Revue Théosophique, May, contains translations from the usual authors.

Theosophische Bewegung, June, gives a favourable account of the progress of the movement in Holland.

Theosophia, May. Here P. Pieters, junr., commences a series of papers on "The Soul, in Popular Belief," which promise much interest, and we have translations of Miss McQueen's "Faith a Propelling Power in Evolution," Mrs. Besant's "Spirit of Protestantism," Mr. Arundale's "What is Brotherhood?" and Mrs. Besant's "Pedigree of Man." The "Outlook" and Dr. v. d. Gon's bibliography are both interesting.

Also: *Théosophie*, in its new and more convenient shape; *Lucifer-Gnosis*, in which Dr. Steiner treats of the use of the etheric and astral

bodies, and Herr Deinhard discusses Dr. Charles Richet's address to the S.P.R. already noticed in our columns.

Teosofisk Tidskrift ; Fragments (Seattle); *Theosophy in Australasia*, April, with a useful article on "Diet and Health" by T. H. Martyn; *New Zealand Theosophical Magazine*, May, which sums up Mr. Leadbeater's visit as having been a very successful one, and adds "we are certainly indebted to him for much good advice, and for the many helpful suggestions he has made as to the improvement of the work of the Section as a whole"; and *Theosofisch Maandblad*.

Also received with thanks: *Broad Views*, June, of which the conclusion of Rear-Admiral W. Osborne Moore's account of his experiences with American mediums is perhaps the most interesting, though the Editor's paper on "Time" should not be left without mention; *The Occult Review*, June, in which the opening of Mrs. Spoor's (Miss A. Goodrich-Freer) promised set of papers upon "The Occult in the Nearer East" is exceedingly attractive; we give her last words: "We know that nearly every house (in Jerusalem) has been founded with a bloody sacrifice, that three-fourths of those we meet, human and quadruped, carry some form of occult protection, that at least half can tell us of occult experiences with varying colour, Jewish, Christian, Moslem, European, Asiatic, African, as the case may be, and yet nine-tenths of the European population would piously thank God that, owing to Christian culture and influence, the Holy City had been purged of all interest in the Occult!" *Modern Astrology*, to which Mrs. Leo contributes an interesting study of "Neptune, the Mystic"; *Nuova Parola*, in which we must not pass over A. Bona's vigorous defence of our English nation against the misrepresentations current in Europe, nor E. Bozzano's well-deserved condemnation of the reckless aspersions on everyone's good faith which are almost the sole contents of Mr. Podmore's book; *The Metaphysical Magazine ; Notes and Queries ; Psycho-Therapeutic Journal*.

What is Man?—by Allen Clarke (London: C. W. Daniel, 6d.)—is one of the many little books, full of good sense and advanced thought, the number of which is even more encouraging than their contents, as showing how many there are who dare to think and have courage to publish their thoughts to the world.

The Religion of Science Series, No. 1, issued by the Indian Religion of Science Association, Madras, consists of a reprint of the lecture on this subject delivered by N. K. Ramasami Aiya, B.A., B.L., at the Inaugural Meeting, April, 1905. W.