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ON THE WATCH-TOWER

THE gathering of the British Association at Cape Town might in some respects be a theosophical meeting, so much is orthodox science advancing towards ideas long discussed by Theosophists. Professor Darwin, who worthily presided over the assemblage, appropriately took for the subject of his presidential address the question of evolution in the widest sense, applying it to the atom as well as to the race. He saw the same process at work in transformations in the stars, where millions of years were needed for the evolutionary changes, and in transformations of the atoms, where the time demanded might be measured by the millionth of a second. Professor Darwin acknowledged that the idea of a common substratum for all kinds of matter came down from a remote antiquity, and, alluding to the alchemical researches of the Middle Ages, he remarked:

Science and Alchemy

> Although even the dissociative stage of the alchemistic problem still lay beyond the power of the chemist, yet, modern researches seemed to furnish a sufficiently clear idea of the structure of atoms to enable them to see what would have to be done to effect a transformation of elements.

How far is this sober statement on the "alchemical problem" —not the "alchemical superstition," or the "alchemical fraud," or the "alchemical chicanery"—from the contemptuous rejection of all changes of atoms which characterised chemical science a short thirty years ago.

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NATURAL selection among atoms, and the survival of the stable atom, were next considered, and Professor Darwin said:

Science and Atoms

> By various convergent lines of experiment it had been proved that the simplest of all atoms—that of hydrogen—consisted of about 800 separate parts, while the number of parts in the atom of the denser metals must be counted by tens of thousands. These separate parts of the atom had been called corpuscles or electrons, and might be described as particles of negative electricity.

Needless to say that this number has been arrived at by calculations, not by direct observation, and the "it has been proved" is a far too positive statement, and will have to be reconsidered.

A few years ago it had been proved that the atom was indivisible and everlasting, and those who said, by direct observation, that it was composite, were not listened to. Now science has arrived at the fact that the atom is composite, and declares that the hydrogen atom is composed of 800 particles. Direct observation says otherwise, and affirms that the hydrogen atom disintegrates primarily into two complex bodies, positive and negative to each other, and is thus found in the state of matter succeeding the gaseous; these bodies in turn disintegrate into simpler forms, and the forms thus obtained disintegrate once again into positive and negative bodies, each containing three ultimate particles, the true atoms of the physical plane. Of these true atoms—for these particles on disintegration are resolved into astral matter—there are eighteen in the hydrogen chemical atom. Of similar true atoms there are two hundred and ninety in the oxygen chemical atom. It will quite rightly be retorted that the observers do not prove their statements. Nor can a man prove a tree that he looks at from a window; he can only see it, and say that it is there. The clairvoyant can only be content to wait until science arrives in its own way at the proof of what he has seen.

There is no need for the scientist to be contemptuous because the clairvoyant does not use his methods, nor for the clairvoyant to be angry because the scientist cannot accept his results. Each has his work and is useful in his own place. Both err, if the scientist says the clairvoyant is wrong when he himself cannot see, or if the clair-voyant says the scientist is bigoted when he refuses to believe that which is not proven. Let both work on patiently, and in time they will agree.

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Mysteries of Crystals

We noticed last month Mr. Butler Burke's interesting researches on the "Origin of Life." Dr. Charles W. Littlefield has now published in *Harper's Weekly* an account of his own investigations, which have convinced him that from crystals, formed out of unorganised chemical compounds, organised forms can be produced. Dr. Littlefield remarks that "whatever the nature and source of the life-principle we can only know it as it manifests itself through matter." We have not to do, here, then, with any statement that life originates *from* matter, but with the manifestation of the life-principle *in* matter, and we find ourselves, as Theosophists, in accord with Dr. Littlefield in his general conception. The experiments are profoundly interesting. Mineral compounds and water were put together, and placed in an atmosphere kept at a temperature of from 75° to 80° Fahr. A few drops of the fluid evaporated on a glass disc showed crystals; these kept at a similar temperature for twenty-eight days developed microscopical beginnings of plant and animal life. Dr. Littlefield argues as to the processes of the development of living forms on our planet:

> By the process of evaporation, nitrogen was fixed, and the mineral crystalline forms saturated with vital magnetism, and in these crystal forms nature's synthetic processes built up her first cells of bioplasm, not singly, nor sparingly, but by millions.

To him these changes "could not happen without the presence and operation of the life-principle." And suppose that every atom is an embodiment of life, that "unorganised" combinations of these atoms are thus instinct with life, it is surely not incredible that such living masses should slowly shape themselves into the stable forms recognised as "organised." The

day seems to be approaching when the figment of "dead matter" will disappear.

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IN an article in the *Scientific American* some interesting facts are given about the Mayas. Their language, it seems, is still spoken more than Spanish in Yucatan and other provinces, and the people assert that the greater part of Central America was once under one King, and was known as Mayax, the first land. The writer, Mr. Randolph I. Geare, says:

Ancient Peoples

> One of the most remarkable discoveries by the Spanish priests concerning the ancient Maya religion is that they practised baptism and confession. The baptismal rite was called Zihil (to be born again), and was celebrated when the children were between three and twelve years old. It consisted in part in sprinkling them with water. As to confession, husband and wife told their sins to each other, which afterward were made public, so that all could implore their God Ku to forgive the offending one. They believed that when they died they went to a place where they would suffer for their sins, progressing later to a happy state, and that after a lapse of time they would again be reincarnated on this earth.

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GENERAL BOOTH is reported to have said: "I will live and die fighting, and if I can come back to earth I'll fight again. If I cannot come back in the flesh I'll come as a ghost." So reincarnation is to the General an open question, and he looks on a return in the flesh as a possibility. This is certainly testimony from an unexpected quarter.

General Booth among the Prophets

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MR. LEADBEATER'S work in America seems to have very much widened the public interest in theosophical ideas. Out of a 5,000 issue of his *Outline of Theosophy* only forty-three remained—at the time of writing of a correspondent—and a new edition was ordered. Another 1,500 were being sent to Australia, to all public and school libraries. Here, an edition of 10,000 is just out of print. Mr. Leadbeater went to New Zealand, after leaving America, and thence proceeded to Australia, where he remains until November. He has been working with cease-

Sowing the Seed

less energy since he left England, and must be in sore need of rest, but we hear on every hand of the extraordinary impetus he has given to the work of the Society in the lands he has visited. He hopes to reach Ceylon early in December, and to attend the next Convention of the Theosophical Society in Adyar. He will make a short tour in India and then come to Europe, where he hopes to visit Great Britain, France, Holland, Scandinavia, and possibly Germany and Hungary. America is loudly calling for his return, but our brethren there must be a little patient, as they have enjoyed his presence for so long. Other friends, who love him as dearly, also crave his presence.

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Fifty Years Ago and Now

DR. A. R. SIMPSON lately gave a most interesting farewell address at the University of Edinburgh on laying down his Professorship. It is the more remarkable in its testimony to the changes that have come over science during his own life, in that he has kept his boyhood's faith, enlarged and deepened. For he begins his review of the changes with the following statement:

> I do not know in what mood of pessimism I might have stood before you to-day had it not been that, ere the dew of youth had dried from off me, I made friends with the sinless Son of Man who is the well-head of the stream that vitalises all advancing civilisation, and who claims to be the First and the Last and the Living One, who was dead and is alive for evermore, and has the keys of death and the unseen. My experience compels me to own that claim. For to me, as to the Reformers who founded this University, and to a countless throng throughout the centuries of all sorts and conditions of men, He has established a vivid and vivifying correspondence with our super-sensuous environment. He has made us "see" that at the heart of all things there is a Father's heart.

Professor Simpson has seen the establishment of ether as a basis of matter, and the substitution of "one continuous energy with varied operations" for "various forces each distinct and capable of producing their specific changes." He has "seen the earth grow old," from the age of six thousand years to one of "thousands of thousands not of years but of ages." He has seen a world which "in six days out of chaos had been given its final form and finishing" change into "a planet that is still in

the making." He has seen the atom change from a particle to a system:

> The very constitution of the world has changed. In the Chemistry Class-room in 1852, a printed board showed a list of the several elements of which the material world was made, with their atomic weights. We were told that some of these might ye bet decomposed, and their number added to. But we were also taught that, whatever new elements might yet be found, they were each distinct and intransmutable, compacted of a crowd of particles of the last imaginable degree of minuteness—the atoms. The atom, the indivisible unit of matter brought from the very verge of thought to guide the chemist in his research, has itself been atomised, and presents itself to us now as an object built up of many parts. It is no longer a solid block, but an edifice—a laboratory, if you will—into which we can go and see business transacted among the multitude of ions and electrons where physics is fain to borrow the language of biology for its expression. We seem to ourselves to have come into the borderland where the homogeneous first becomes heterogeneous; where the invisible takes on visibility; where ether clothes itself with matter; and where we are definitely told we may see the mutation of one element into another, so that when we have entered an atom that bore over the entrance the sign of a radium workshop we emerge by a door called helium.

He has seen the unit of biology change from a cell to the "ids and biophors" of "the plasm dot of a chromosome," the material of the "threads of a life-web" within the substance of a nucleus. He has seen man find "that there is nothing alien to him in all the universe," with a body formed of its dust and a mind that reflects the Mind Universal, an individual "distinct from all yet consociate with all." And the final conclusion of the old man, passing away from the scene of a life-work nobly done, is the calm and joyous conviction: "The world passeth away and the lust thereof; but he that doeth the will of God abideth for ever."

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Theosophy apart from Theosophists

IT is an interesting proof of the spread of theosophical ideas in India that we find in the *Advocate of India*, a leading Bombay paper, a carefully written two column article, criticising a late attack on Theosophy by a Parsî gentleman, Mr. P. A. Wadia, and pointing out his bad reasoning, while at the same time treating Mrs. Besant with much contempt. The article upholds and defends

Theosophy while reprobating Mrs. Besant. This is very good, for it shows that some thoughtful people can accept Theosophy and repudiate a well-known Theosophist. Perhaps, to avoid possible misconception it is well to add that Mrs. Besant is the writer of these lines!

* * *

I DO not know whence the following comes, but it is good:

Laus Mortis

Nay, why should I fear Death,
Who gives us life, and in exchange takes breath?

He is like cordial Spring
That lifts above the soul each buried thing;

The lordliest of all things!—
Life lends us only feet, Death gives us wings.

O all ye frightened folk,
Whether ye wear a crown or bear a yoke,

What daybreak need you fear?—
The Love will rule you there that guides you here.

Where Life, the sower, stands,
Scattering the ages from his swinging hands,

Thou waitest, Reaper lone,
Until the multitudinous grain hath grown.

Scythebearer, when thy blade
Harvests my flesh, let me be unafraid.

God's husbandman thou art,
In His unwithering sheaves O bind my heart!

FRED. L. KNOWLES.

And here is another poem, from the pen of Fiona Macleod, reprinted by permission from *The Academy*:

Lay me to sleep in sheltering flame
O Master of the Hidden Fire!
Wash pure my heart, and cleanse for me
My Soul's desire.

In flame of sunrise bathe my mind
O Master of the Hidden Fire!
That, when I wake, clear-eyed may be
My Soul's desire.

* * *

IT has been remarked that the Japanese in the field were singularly free from typhoid, that scourge which slays so many

Flesh-eating and Typhoid

soldiers under arms. The *Lancet* comments thereon:

> The typhoid bacillus may find a most unfavourable soil for its growth and development in the graminivorous, rice-eating Japanese soldier, as compared with that to be found in the body of the flesh-feeding European, for example, whose diet so largely consists of meat and alcohol in some form or other.

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Theosophy in Finnish

WE chronicle with pleasure the issue of a Theosophical magazine in Finland, sent to us by the representative of Finland at the late Theosophical Congress. It is nicely printed, and we cordially wish it success, and escape from the heavy hand of Russian tyranny.

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Ajax Reversed

THE *Morning Post* publishes some curious researches on the effects of tropical light on white men. Major Charles Woodruff, an American army surgeon, thinks that white men in the tropics suffer from excess of light, not from excess of heat. He points out that the actinic rays produce chemical action, and Major Woodruff ascribes many forms of tropical fevers and exhaustion to the action of these actinic rays on skins not sufficiently pigmented to resist them. Schoolrooms now-a-days, says Major Woodruff, are far too light, and headaches and nerve troubles arise in children in consequence. He thinks that the very neurotic condition of people in the Western and Southern States of the United States is due to excess of light; "the modern woman is taught to expose herself to the light, and she is going into sanatoriums at a rate to horrify our ancestors." Dark or darkened rooms are healthier in a hot climate than light ones, and blondes suffer most in hot countries. In South Africa the Boers, who are healthy, and have large families, live in dark houses and never travel in the middle of the day. The English, who live in South Africa as they do in England, "generally have small families, and nervous disorders are not uncommon in either sex." So now the cry is raised: "Less light! Less light! or else I die."

THE TALMUD AND THEOSOPHY

[*A Paper read at the Bristol Lodge by the* REV. J. ABELSON]

WE must begin by defining our terms. To give a definition of Theosophy would be as superfluous as impertinent. I am speaking to a company of adepts in that branch of knowledge in whose domain I am a comparative stranger. But the word *Talmud* needs some definition. It is a word which connotes a great deal of heterogeneous matter, and it will therefore contribute much towards lightening the difficulties of our subject if we start out with some clear and concise notions of the nature and scope of the *Talmud*. What is the *Talmud?* It is by no means easy to answer the question. It is a work so utterly Eastern, so antique, and so thoroughly "*sui generis*" that its definition is almost baffling to the modern Western mind. The *Talmud* is an encyclopædia of Jewish law, civil and penal, ecclesiastical and international, human and divine; it speaks of law, it dwells upon metaphysics, it contains much moral philosophy, it abounds in Biblical criticism, it possesses several disputations upon philology, it has a good deal of theosophical matter: poetry, allegory, parable, proverb, legend, all find a space within its vast folds It is a work of gigantic proportions. The word *Talmud* is from the root למד, "to learn." The *Talmud* is historically the embodiment of the learning which was carried on in the several Jewish academies in Palestine and Babylon from about 300 B.C. to well into the fifth century A.D. Its language is a mixture of Hebrew and Aramaic. There is nothing in it of the harmonising, methodising system of the West, the system that condenses, arranges and classifies, and gives everything its fitting place and its fitting position in that place.

The language, the style, the method, the very sequence of things, the amazingly varied nature of these things—everything

seems tangled, confused, chaotic. It is a literary wilderness, or, to use the figure of speech of the Rabbins themselves, it is an ocean; only the experienced swimmer can avoid its rocks and shoals and come safely to land; it is the expert diver only who in penetrating to its depths can bring to the surface the priceless pearls of its teachings, and can distinguish between that portion of its contents which is merely ephemeral and casual and that portion which possesses real worth and durability. It follows upon this that there is much unevenness amongst the contents of the *Talmud*. But the student can very easily and justifiably draw one line of demarcation dividing its contents off into two distinct spheres. The first is what is known as the Halacha—the legal and ritual portion, dealing in a most minute dialectical fashion with the old Jewish legal Code as found in the Pentateuch and with Jewish ritual and ceremonial law and custom which find acceptance in varying degrees among the Jews of the present day. This is the most difficult portion of the *Talmud*, and requires for its understanding not only a sound knowledge of Hebrew and Aramaic, and not merely this combined with a sound knowledge of the commands and prohibitions of the Mosaic Law, but also a trained capacity for strict, severe and protracted reasoning. The second division of the *Talmud* is the Haggada—or narrative portion, which is written in a far lighter vein. It is here that you meet with that quaint world of legend and fancy, poetry and proverb, fable and philosophy, which gives the *Talmud* so unique and attractive a place among the productions of literature.

A great deal of this Talmudic store is the result of the original thought and imagination of the Rabbinical Schools; a great deal of it is second-hand, having come through various channels—from Babylonian culture, from Jewish contact with Persia, from Jewish subjection to the yoke of Greece, and afterwards of Rome. A great deal of its style and spirit is infused into the *New Testament;* in fact, much of the method of reasoning attributed to Jesus and to Paul, a goodly number of the proverbs of the *New Testament* and its parables, are traced by modern scholars to the influences of the Haggadic systems of thought and teachings.

The *Talmud* is then the result of about 700 years of Jewish thought. The Jews in Babylonia from the time of Hillel (*i.e.*, about 30 B.C.)—and probably before, only the records are so scanty until well into the fifth century A.D.—possessed several flourishing academies in such towns as Nehardea, Pumbeditha and Sura, where the Torah was investigated, debated, and expounded by teacher and student; their final decisions were sought from all sides and were accepted wherever Jewish communal life existed.

In the words of the Haggadist: "God created these two academies, Sura and Pumbeditha, in order that the promise might be fulfilled that the word of God should never depart from Israel's mouth." Contemporaneously with these Babylonian academies there flourished the Palestinian academies directed towards the same end as the Babylonian: Tiberias, Sepphoris, Cæsarea, figure largely as the homes of Rabbinical study.

These, then, are some of the main facts which we must bear in mind when we speak of the *Talmud;* the unevenness and the varying values of its contents, the different lands upon whose soil its authors flourished, the multitudinous channels through which much of its matter flowed before receiving incorporation, and most particularly the two strongly contrasted streams of thought and treatment which permeate the whole, *viz.*, the Halacha and the Haggada. It is to the Haggada that we must turn for whatever theosophical references there are to be found in the *Talmud*.

The first point to note is the doctrine of the Unity of God. This is the foundation-stone of all the great religions of the world. Theosophy predicates it as much as Judaism and Christianity.

The Unity of God, the one Life, the one Spirit, the one source and end of all beings. If this is the teaching of Theosophy, it is distinctly that of Rabbinism as exemplified in the Talmud. It is a Talmudic injunction of the highest importance to the Jew to recite twice daily what is known as the שמע—a confession of faith, the concluding word of which, "ONE," has to be accorded special prominence by being given an emphatic and prolonged enunciation. The ever-recurrent principle throughout

the Talmudic theological speculations is that there is only *One* Reshal (personality).

From this emphasis upon the unity and immutability of God certain German modern theologians have drawn the inference that the Jewish God was apprehended as the Absolute, persisting in and for Himself alone—supramundane and extramundane also.

Between Him and the world and man there is no affinity and no bond of union. But this view neglects to take into account the thousand and one observations and interpretations of the *Talmud*, in which the very reverse doctrine is put forth. The bond between this one God and His creatures is the closest possible. It is not that subsisting between a despot and his abject, helpless slave, but that between a loving father and his children.

The *Talmud*, of course, knows nothing of the Trinity. The idea is regarded by Jews as antagonistic to their monotheistic faith, and as due to the paganistic tendency of the Church; God the Father, God the Son, together with the Holy Ghost (conceived of as a female being) have been shown by many Christian scholars to have their parallels in all old heathen mythologies.

But I see in one of the lectures of Mrs. Besant that Theosophy, although not countenancing the orthodox conception of the Trinity, sanctions the threefold "Logoi"—the Logos of Philo, the "Word" of the fourth Gospel. And she shows how the theosophical conception of the three Logoi is identical at bottom with the Christian theological conception. The first appears as the Will, the root of being; the second is the Divine Wisdom, which is Knowledge inspired by love; the third manifests itself as the Creative Activity, the creative Spirit immanent in all matter, immanent in all forms. The analogy to this in the *Talmud* and in all the Rabbinical literatures, the Targum and the Apocrypha, is what is known as the "Memra"—the "Word"—in the sense of the creative word or speech of God manifesting His power in the world of matter or mind.

Thus "the Holy One, blessed be He, created the World by the 'Ma'amar'" (or Memra). The Mishna, with reference to the ten passages in Genesis (ch. i.) beginning with "And God

said," speaks of the ten Ma'amaroth by which the world was created. "The upper heavens are held in suspense by the creative Ma'amar." Out of every speech that emanated from God an angel was created. "The Word went forth from the right hand of God and made a circuit round the camp of Israel." The Targum, which is the Aramaic paraphrase of the *Old Testament*, and which had its origin in Talmudic times and is the product of Talmudic spirit, which it breathes throughout, is full of the "Memra" as the manifestation of the Divine Will, the Divine Wisdom, the Divine Power and the Divine Love. Like the Shekinah, the Memra brings Israel nigh unto God and sits on his throne receiving the prayers of Israel. The Memra shields Noah in the flood and brings about the dispersion of the seventy nations. It works all the wonders in Egypt, hardens the heart of Pharaoh, blesses the people and battles for them. As in ruling over the destiny of man the Memra is the agent of God, so also is it in the creation of the earth and in the execution of justice; and so in the future shall the Memra be the loving Comforter: "My Shekinah shall I put among you. My Memra shall be unto you for a redeeming deity, and you shall be unto my Name a holy people." "My Memra shall be unto you like a good ploughman who takes off the yoke from the shoulders of the oxen." The Memra is "the witness" and "will rejoice over them that do good." "In the Memra the redemption will be found."

It is difficult to say how far the Rabbinical concept of the Memra, which, as we have seen, is sometimes used to connote Divine Wisdom, sometimes Divine Will or Divine Protection or Love, had come under the influence of the Greek term "logos," which denotes both word and reason, and perhaps—owing to Egyptian mythological notions assumed in the philosophical systems of Heracleitos, of Plato and of the Stoa—the metaphysical meaning of the world-constructive and world-permeating intelligence.

The Memra as a cosmic power furnished to Philo the corner-stone upon which he builds his peculiar semi-Jewish philosophy.

Philo's "divine thought," "the image" and "first-born son

of God," "the arch-priest," "intercessor," and "paraclete of humanity," paved the way for the Christian conceptions of the Incarnation and the Trinity. The idea of the Memra, as we have seen, is firmly rooted in Rabbinical theology; but it is wanting in the more prominent portions of the *Talmud*, most probably on account of the Christianised interpretation which had come to be placed upon it.

Jewish monotheism is transcendentalism. God is high and exalted and dwells in the highest heavens beyond the reach of humble man. There were, however, Talmudic mystics who preached a Theosophy in contrast to this transcendentalism, *e.g.*, an oft-recurring phrase in the Talmud is this: "God is the dwelling-place of the universe but the universe is not the dwelling-place of God." Here you have the "pantheism" of Theosophy—the universe dwells in God, not God in the universe.

Students of the Talmud will know that God is there often styled מקום ("place"). This is no doubt the result of the theosophical conception. Philo, in an interesting passage commenting on Genesis xxviii. 2 ("and he alighted upon a certain place and tarried there the whole night") says: "God is called 'Ha-Makom' because He encloses the universe but is Himself not enclosed by anything." Spinoza may have had this passage in mind when he said that the ancient Jews did not separate God from the world. The idea is fully developed in the Kaballah. We mentioned a little while ago the creation of the world by the ten Memra or Ma'amaroth. These are: wisdom, insight, cognition, strength, power, inexorableness, justice, right, love, and mercy. The ten Sephiroth of the Kaballah are based on these ten creative potentialities.

This brings us to dwell on a departure of Talmudic theology, which for richness of elaboration is only equalled by the corresponding department in theosophical thought which it very much resembles. I allude to the literature of angels. In the *Talmud* e find these vast hierarchies of spiritual intelligences who guide the will of man and the course of nature, surrounding man on all sides and at all moments, shielding and raising and stimulating him to ever higher and nobler thoughts and actions. The angelology of the *Talmud* possesses enormous wealth of material,

but there is no systematic organisation about it. This, as I have said, is one of the characteristics of the *Talmud*, and is due of course to the fact of the vast number of Haggadists who lived and taught at different times and places and under a manifold variety of circumstances. The term עלירנם (the upper ones) is often applied to them in contrast to תהתרנים (the lower ones).

Whether this is merely a geographical distinction or whether it points to the theosophical standpoint of angels as the upper ones, *i.e.*, the elder creatures of God, the products of the evolution of older worlds than this, who have already reached the point towards which our younger world is still painfully climbing, is a question which cannot readily be answered. The *Talmud* certainly speaks of God as being occupied in creating successive worlds and destroying them, until at last he found pleasure in the extant universe. This can certainly lend itself to the interpretation that there existed beings of an older and earlier order of creation to ourselves.

Very significant is the Talmudic passage which says: "God's dwelling place is in the seventh heaven, next to which is the abode of the pious; and the angels rank after the latter." Or this: "The dignity of the pious is greater than that of the angels." "The pious" in Rabbinical literature denotes the highest moral and spiritual perfection. To say that the perfect man can rise to even a higher pedestal than the angels would seem to point to the theosophical possibility of man, provided he be true to his Highest Self and work out his highest destiny, reaching a suprahuman elevation, becoming in the Psalmist's phrase a son of the Most High. As I have said, the Talmudic world is overflowing with a ministry of angels and archangels. They are often styled פמליא של מעלה, *i.e.*, familia, servants, meaning the angels forming the heavenly court, as contrasted with God's servants on earth below, פמליא של מטה. The angels are generally represented as good and as not subject to evil impulses.

Hence, says the *Talmud*, the Ten Commandments are not applicable, a system of "do and do not," such as the Decalogue, being only necessary for the control of imperfect beings. The angels are called "holy," whereas men require a twofold sanctification to merit the epithet.

Having this character they show neither hatred nor envy; nor does discord nor ill-will exist among them. As zealous servants of God, angels act in accordance with His Spirit. They protect the pious and help them in their transactions. Every angelic host consists of one thousand times one thousand. Every man has special guardian angels. The angels associate with the pious and instruct them in certain matters. If a man forsake the community at the hour when it has need of him, his two guardian angels lay their hands on his head, saying: "May he have no share in the salvation of the community." Man before his birth, being pure spirit, knows everything; but at the moment that he sees the Light of Day an angel strikes him on the mouth and he forgets the whole Torah. As is well known it is chiefly from a close contact with Babylonia and Persia that the Talmudic angelology assumed its very large and luxuriant dimensions. The names of the angels formed a favourite study of the Essenes or Hassidim, in view of the magical cures effected by means of these names; for upon the accurate knowledge of the name and sphere of each angel depended the efficacy of the conjuration. The post-Talmudic angelology is chiefly the work of the Kaballists, who again increased the numbers of the angels and gave them a more mystical character still. Besides those that did duty in heaven, a whole host was placed over the specific activities of man's world; and names were given to the individuals composing the host. It is obvious from the general spirit of the Talmudic treatment that the Rabbins meant angels to be regarded as the instruments of God. In the Kaballah of the Middle Ages they became the instruments of man, who by calling their names, or by other means, rendered them visible.

A point of vast importance in Talmudic theology is that of Atonement. Orthodox Christianity seems sadly divided on the question. Some time ago a friend lent me a book on the Atonement contributed by the heads of various Christian denominations, and a Jewish professor. I was positively amazed at the kaleidoscopic variety of views. It appeared to me to be an unmistakable case of darkening counsel, placing gratuitous difficulties on the Path, inventing trouble and perplexity and hair-splitting where all is clear and plain sailing.

The idea of atonement as a legal contract, as a substitution in a legal sense of Christ for the sinner, is repugnant and repellant to both ancient and modern Jewish teaching; just as, I suppose, it is repellant, as it must be, to theosophical teaching. The Jewish view, as conveyed in all shapes and forms, in allegory, in poetry, in proverb, in parable, in anecdote, in the *Talmud* and all the Rabbinic literature, is that of the everlasting possibility of man to become perfect even as his Heavenly Father is perfect. "Be ye holy, for I the Lord your God am holy;" this is the injunction of the opening verse of the great nineteenth chapter of Leviticus. It is the command to man to emulate the holiness of God; and that man possesses within himself without any external assistance and without any mediatorship the germs of an eternal potentiality to emulate the holiness of God, is one of the corner-stones of the Jewish faith; and as far as I can understand this is the doctrine of modern Theosophy.

There is a verse in Deuteronomy which declares: "After the Lord your God shall ye walk and Him shall ye fear." "How is it possible," ask the Talmudic sages, "to walk after God?" It is possible, reply they, by man's emulating the virtues enshrined in the Godhead. "God is merciful and gracious, be ye merciful and gracious; God is long-suffering and forgiving, be ye likewise." We have here the unquestioned assumption that man may, if only he wishes to rise to the highest conception of duty, climb up step by step to the pinnacle of the divine goodness, mercy and love.

Atonement to the Biblical Israelite and to the Jew in the days of both Temples at Jerusalem always implied the bringing of a sacrifice. This sacrifice was קובר. What is the literal meaning of קובר? "a drawing near." Here we have our identical standpoint. Man can draw near to God. The perfect man is he who makes his whole life one long uninterrupted effort at nearing the fulness of the Divine stature. Sin is a breaking away from God; every sin, whether it be "a straying away from the path of right," or "crookedness of conduct," or "rebellious transgression," is a severance of the bond of life which unites the soul with its Maker. "The soul that sinneth it shall die." Yes! because the cord which ties it with the living spirit is snapped; and in the

yearning for Atonement we see the native impulse of the soul pushing its way on towards its pristine purity, towards its indistinguishable blending with the Father of all Souls, the Spirit whose glory hovers over the waters and fills the whole earth, the Spirit whose dwelling, as Wordsworth puts it,

> Is the light of setting suns,
> And the round ocean and the living air,
> And the blue sky, and in the mind of man.
> A motion and a spirit that impels all thinking things,
> All objects of all thought,
> And rolls through all things.

The whole idea underlying Atonement according to the Talmudic view is regeneration, restoration of the original state of man in his relation to God. "As vessels of gold or of glass when broken can be restored by undergoing the process of melting, thus does the disciple of the Law, after having sinned, find the way of recovering his state of purity by repentance;" and "great is the power of repentance, for it reaches up to the throne of God." The aspiring soul has, in this view, the inherent possibility of realising its desire by its own unaided efforts without the intervention of a mediator. The human Spirit can, if only it will, climb up to the spiritual heights from which sin has cast it down, and recover its lost comradeship with God.

The doctrine of the immortality of the Spirit finds ample expression in the Talmudic literature. Strangely enough it is never directly affirmed in the *Bible;* the scriptural writers are content with merely suggesting it. And yet the idea of its immortality must have been present in the minds of some at least of the Biblical writers. When the author of the first chapter of Genesis speaks of man as being created in the divine image, did he picture the Godlike powers he thus attributes to humanity as perishing like the body? It is difficult to think so. He could scarcely have avoided thinking of the Spirit as imperishable, seeing that its source is the Eternal. Nor can we say that the thought was too high for him.

The mind that could rise to the sublime conception of man as being formed in the very image of the spiritual God would find no difficulty in conceiving of man's Spirit as living for ever.

It is true that in the Biblical age the belief in Sheol was rampant—Sheol, the under-world inhabited by the ghosts of the dead, which led there a pale and colourless existence. But this was a belief common to most primitive peoples; and that it by no means represented for the Hebrew mind all the possibilities after death is shown by such examples as the translation of Enoch and the ascension of Elijah. In the former case the Patriarch's reward cannot have consisted in mere removal even from a wicked and miserable world; the divine love must have yielded him something better than extinction; so, too, the wonderful passing of Elijah means something more than death, or even an unusual death, one marked by suddenness and grandeur. But when we come to the Post-Biblical writings, to the Apocrypha and the Talmudic literature, all obscurity of expression vanishes. The author of the *Wisdom of Solomon* says explicitly: "The souls of the righteous are in the hand of God, and no torment shall touch them; in the eyes of the foolish they seem to have died, but they are in peace." The martyred brothers of the Maccabæan age are described as having "endured a short pain that bringeth everlasting life." In like manner Philo declares that the soul of the just, when it leaves the body, lives eternally. The belief in the immortality of the soul came into the *Talmud* as the result of contact with Greek thought.

Mrs. Besant, in one of her lectures, tells us that the teaching of reincarnation is largely to be found in the writings of the Jews; and that if we read the Kaballah we will see that the doctrine of reincarnation was taught among the Jews. Her remarks suffer from vagueness. The phrase "writings of the Jews" embraces so much that it might mean almost anything. The literature produced by Jews covers all epochs of history; the Jewish pen has flowed on freely and abundantly and uninterruptedly from the days when Moses wrote right down to to-day. The most plausible meaning we can assign to her words is that she alludes to the writings of the ancient Jews, most probably the Rabbinical literature of which the *Talmud* forms a considerable part.

As for its being found in the Kaballah, this, of course, is perfectly true, only people are apt to have all sorts of wrong notions as to what the Kaballah is, and what its relationship is

to the *Talmud* and to Rabbinical literature in general. As the name Kaballah does not occur in literature before the eleventh century it became the common habit, both among Jews and Christians, to apply the name only to the speculative systems which appeared since the thirteenth century, the *Zohar* being the great Kaballistic composition which led the way.

For centuries and even to-day the doctrines contained in the *Zohar* were taken to be the Kaballah, although in reality this work of Moses de Leon, an inhabitant of Italy, represents only one of the many streams of Kaballistic lore which flowed through the Middle Ages. The Kaballah in truth is as old as the *Talmud*. Kaballistic elements abound in it. But these elements of the Kaballah within the pages of the *Talmud* are not organised, so to speak. They are fragmentary, spasmodic, here and there of quite secondary importance.

It is only from the thirteenth century onward that the Kaballah branched out into an extensive literature, a literature to be reckoned with, a literature alongside of, and in opposition to, the *Talmud*.

The feuds between Talmudists and Kaballists in the Middle Ages belong to one of the most interesting and pregnant chapters in Jewish history. If, therefore, Mrs. Besant's remark concerning reincarnation refers to this mediæval Kaballah with its extensive literature it is certainly correct. According to this system man proper is the soul. The body is only the garment, the covering in which the true inner man appears. All souls exist before the formation of the body in the suprasensible world, being united in the course of time with their respective bodies. The descent of the soul into the body is necessitated by the finite nature of the body; it is bound to unite with the body in order to take its part in the universe, to contemplate the spectacle of creation, to become conscious of itself and its origin and finally to return, after having completed its tasks in life, to the inexhaustible fountain of life and light—God. The soul is threefold being composed of Neschamah, Nephesh and Ruach.

While Neschamah ascends to God, Ruach enters Eden to enjoy the pleasures of Paradise, and Nephesh remains in peace on earth. This statement, however, applies only to the just. At the death

of the Godless, Neschamah, being stained with sins, encounters obstacles that make it difficult for it to return to its source; it must previously have reached full development of all its perfections in terrestrial life. If it has not fulfilled this condition in the course of one life, it must begin all over again in another body until it has completed its task.

This is the theory of reincarnation as found in the Kaballah proper, *i.e.*, the mediæval Kaballah with its enormous ramifications. But if we turn to the earlier Kaballah—the Kaballah of the *Talmud*, the stray references to mystical and theosophical thought scattered throughout the pages of Rabbinical literature in chaotic fashion—we shall see that the doctrine of reincarnation is mentioned, but only in a crude, undeveloped way. We cannot say that it is *taught* there; it is mentioned, alluded to. The student of the *Talmud* knows the vast difference between what is taught in the *Talmud* and what is merely alluded to. The *Talmud* is the record of the debates on religion and theology which took place among the doctors of Jewish thought in the academies of Babylon and Palestine.

We can very well understand how in the exuberance of debate the expressed opinions must vary very much in their value. This was eminently so in the case of the *Talmud*. Some of the opinions and views expressed there were merely ephemeral, a passing interprètation without any binding or lasting force. Others were regarded and accepted by the majority as law and made to assume almost canonical importance for all coming generations. The remark we are considering belongs to the former category. The *Talmud* enumerates a number of things which were in the closest relationship with God before they descended to earth. These are: righteousness, justice, benevolence, life, peace, blessing the souls of the pious, the souls about to be brought into existence, and the dew with which God will in the coming time bring the dead to life again. All these statements are derived by the *Talmud* from Biblical verses, *e.g.*, righteousness and justice because it is said in the Psalms (lxxxix.) "righteousness and justice are the habitation of thy throne," the word rendered habitation being literally basis or foundation, or existence. The pre-existence of the soul with God is derived

from the verse (Isaiah lvii.): "For the Spirit should fail before me and the souls which I have made."

The Hellenistic sages are more explicit on the subject, as is seen from the *Wisdom of Solomon* in the Apocrypha (viii. 19): "Now I was a goodly child and a good soul fell to my lot; nay rather, being good, I came into a body undefiled."

Closely connected with this is the doctrine that the pious are enabled to ascend towards God, even in this life, if they know how to free themselves from the trammels that bind the soul to the body. In this manner the first mystics of the Talmudic age were enabled, as they thought, to disclose the mysteries of the world beyond.

According to some modern writers on Gnosticism, the central doctrine of Gnosticism—a movement closely connected with Jewish mysticism—was nothing else than the attempt to liberate the soul and unite it with God. Through the employment of mysteries, incantations, names of angels, etc., the mystic assures for himself the passage to God, and learns the holy words and formulas with which he overpowers the evil spirits that try to thwart and destroy him. Gaining the mastery over them he naturally wishes to exercise it while still on earth and tries to make the spirits serviceable to him.

The Essenes, as we know, were familiar with the idea of the journey to heaven and they were also masters of angelology. The practice of magic and incantation held a large place in this ancient Rabbinic mysticism. Magic, as we know, pervaded the religions of the Assyrians, Babylonians, Egyptians, Greeks and Romans; and there is no doubt that the Talmudic age borrowed from these.

These foreign elements were Judaised in the process and took the form of the mystical adoration of the name of God and of speculation regarding the mysterious power of the Hebrew alphabet; and became finally the foundations of the oldest mystical philosophical work in the Hebrew language, a work whose date many scholars assign to the Talmudic age—the *Sepher Zetzirah.*

Allusion must of course be made to the theosophical view of the *Talmud* known as "the work of creation and the work of

the chariot" (Ezekiel i.). These are the Talmudic terms for the esoteric doctrine of the universe or for parts of it. The first part comprises the cosmogony of the Talmudic times, the other is based on the description of the divine chariot in Ezekiel i. and on other prophetic descriptions of divine manifestations such as that in Isaiah vi. This secret doctrine might not be discussed in public. Here we have the insistence which to-day is very rightly placed upon a proper preparation of mind and body for comprehending the difficulties of theosophical thought. The harmfulness it would unquestionably exert upon those who have not previously disciplined themselves was recognised in the *Talmud* as much as it is to-day by Theosophists. Thus "Ma'aseh Bereshit must not be explained before two (persons) nor Ma'aseh Mercavah before one, unless he be wise and understand it by himself."

According to one statement in the *Talmud* the teacher read the headings of the chapters, after which, subject to the approval of the teacher, the pupil read to the end of the chapter.

R. *Z*era said that even the chapter headings might be communicated only to a person who was head of a school and was cautious in temperament. According to another Rabbi, the secret doctrine might be entrusted only to one who possessed the five qualities enumerated in Isaiah iii. 3: "The captain of fifty, and the honourable man; the counsellor and the cunning artificer and the eloquent orator." When R. Jochanan wished to initiate R. Eleazer in the Mercavah the latter answered: "I am not yet old enough."

A boy who recognised the meaning of חשמל (Ezekiel i. 4) ("amber") was consumed by fire, and in several portions of the *Talmud* we get a description of the perils connected with the unauthorised discussion of subjects. The Ma'aseh Mercavah seems to have had practical applications.

The belief was apparently current that certain mystic expositions of the Ezekiel chapter, or the discussion of objects connected with it, would cause God to appear. When R. Eleazer ben Arak was discoursing upon the Ma'aseh Mercavah to R. Jochanan ben *Z*akkai, the latter dismounted from his ass, saying: "It is not seemly that I sit on the ass while you are dis-

coursing on the heavenly doctrine, and while the Divinity is among us and ministering angels accompany us." Then a fire came down from heaven and surrounded all the trees of the field, whereupon all of them together began to recite the hymn of praise. This anecdote occurs in different forms in several portions of the *Talmud*. The fullest form of it is the following, of which I give the translation into English:—R. Eleazer ben Arak was riding on a mule behind R. Jochanan ben Zakkai, when he asked for the privilege of being initiated into the secrets of the Mercavah. The great Master demanded proof of his initiation into the Gnosis, and when Eleazer began to tell what he had learned thereof, R. Jochanan immediately descended from the mule and sat upon the rock. "Why, O Master, dost thou descend from the mule?" asked the disciple. "Can I remain mounted upon the mule when the telling of the secrets of the Mercavah causes the Shekinah to dwell with us and the angels to accompany us?" Eleazer continued, and behold fire descended from heaven and lit up the trees of the field, causing them to sing anthems, and an angel cried out: "Truly these are the secrets of the Mercavah." Whereupon R. Jochanan kissed Eleazer upon the forehead, saying: "Blessed be thou; and Father Abraham, that has a descendant like Eleazer ben Arak!"

Subsequently, two disciples walking together said to each other: "Let us also talk together about the Ma'aseh Mercavah"; and no sooner did R. Joshua begin speaking than a rainbow-like appearance was seen upon the thick clouds which covered the sky, and angels came to listen as men do to hear wedding music. On hearing the things related R. Jochanan ben Zakkai blessed his disciples, and said: "Blessed the eyes that behold these things! Indeed, I saw myself in a dream together with you seated like the select ones on Mount Sinai, and I heard a heavenly voice saying: 'Enter the banquet-hall and take your seats with your disciples and disciples' disciples, among the elect, the highest class.'" Obviously this is a description of an ecstatic state in which the pictures that the mind forms are beheld as realities. The study of the Mercavah was Theosophy; to the initiated the Hayyot and the Ophanim around the heavenly throne became beings that lived and moved before their eyes.

The Mercavah mysteries, which remained the exclusive property of the initiated ones (the *Z*eninin or Hashaim, *i.e.*, Essenes), have been preserved very largely in the Enoch literature of the pre-Christian centuries.

But now we must turn to consider some of the more practical aspects of our subject.

Theosophists, as far as I know, have the difficult problem to face of counteracting the prevailing notion that the devotees of Theosophy are, for the most part, cranks and fads, persons with very extravagant notions about things which have no contact with the ordinary work-a-day world. This verdict would not be far from correct if Theosophy had no message for and threw no light upon the ordinary duties of manhood and citizenhood. But so far as I can see it has a practical side and a practical mission. This seems to me to consist in the high ideal which it insists upon placing before man.

Man's aim must be constant and uninterrupted striving after the highest and holiest. Nothing short of perfection, nothing short of union with God, must satisfy him. In the Emersonian phraseology, man must hitch his wagon to a star. He may have a long, steep, weary way to climb, but the end is sure. Similarly with the Jewish Kaballah. It is not the metaphysics or the mysticism of the Kaballah that constituted its hold on the Jewish mind, but its psychology, in which such a very high position is assigned to man. Man is not a mere spoke in the wheel, a small unimportant fragment of the universe, but the centre round which everything moves.

And when we come to the domain of the *Talmud* we wander through a bewildering mass of apothegm, proverb, anecdote and legend, all of them dwelling upon the sacredness of man, his work, his destiny, and the necessity for his unremitting effort to raise himself to the highest pinnacle of life's possibilities. Man, say the Rabbins, must strive after attaining co-partnership with God, co-partnership with Him in His creative work. The true life is the lowly, self-denying life. The priest, says the *Talmud*, had to perform the lowly task of removing the ashes of the sacrifice from the altar in order that he might thereby be taught lowliness. "Bread with salt shalt thou eat and water in moderation

shalt thou drink; upon the ground shalt thou sleep, and a life of privation shalt thou lead; and in the Torah shalt thou labour; if thou doest so thou shalt be happy and it shall be well with thee; happy in this world and the world to come." This severe insistence on a rigid asceticism is somewhat out of accord with the general recommendation of the *Talmud* as to regulation of life. Moderation rather than extreme is its keynote. The *Talmud* has no sympathy with the saint who tortures himself for the good of his soul.

George Eliot puts her finger on one of the chief characteristics of Talmudic Judaism when in *Daniel Deronda* she speaks appreciatively of its "reverence for the human body, which lifts the needs of the animal life unto religion." The *Talmud* desires that men should seek the way of life through happiness—even this physical happiness; and roundly to refuse the lower joys when God proffers them to us is not only ingratitude but rebellion. It is not a cowardly flight from life's pleasures that proclaims the true man, but rather the courageous self-command that can enjoy without danger of hurt. And hand-in-hand with this self-command—this culture of the body—must go the culture of the mind, the pursuit of knowledge as the great means of self-realisation. "If," ask the Rabbins, "thou lackest knowledge, what hast thou gotten? if thou hast gotten knowledge what does thou lack?"

Knowledge is, however, only the means. The end must be the sane and intelligent application of it to life. It is possible to have knowledge and yet to lack the power of using it; it is possible to be ignorant and yet to have a counterfeit, a dangerous wisdom. "The one," says the *Talmud*, "is to have bread without condiment, the other to have condiment without bread." Contentment and cheerfulness play a large part in the perfecting of ourselves. "Who is rich?" asks the Talmudic sage, and he answers: "He who rejoices in his portion." The Talmudic authorities vie with each other in praising the contented spirit, in castigating the narrow, envious mind that can discern no blessings save those which are denied it. God's servants, says the prophet Isaiah, are they who sing for joy of heart, and the Divine Spirit, the *Talmud* affirms, rests not upon the

sad and woebegone, but upon those who do their duty and are glad.

The Golden Rule of "loving our enemies" has a prominent place in the *Talmud* too. "The heathen is thy neighbour, to wrong him is a sin." "If two men claim thy help and one is thy enemy, help him first." In all these ways man fulfils the paramount obligation of cultivating the welfare of his soul. "We are children of God and as His children we must live," says the *Talmud*. We have to cultivate our higher nature; we must go on growing in spiritual stature. We are invested with a dignity which we dare not lower. Our obedience must be an obedience wider than the law, wider than that of any written code. In Rabbinic phrase man must act "within the line of right"; he must be true to something more than the mere letter of his bond. To be a child of God, to be, in the Psalmist's phrase, "crowned with honour and glory," is to work out and realise our noblest possibilities. Such is the incentive which spurs the saintly souls of every race towards perfection.

Although we of humbler clay may not feel that we shall attain to their success, we can all cherish their inspiring motives. Self-reverence, the sense of obligation to the God-like that is in all of us—this we ought to cultivate. For with it grow both our moral strength and our moral horizon, our power to live nobly and our conception of noble living.

Love

My children, will you let another day
  In loveless hours pass from its dawn to rest,
  Forgetting that each moment might be blest
With charity, which grace alone will stay
Received or given, when far, far away
  All else which of earth's treasures you possessed
  Has passed, leaving you naked. Love your best!
The loved are richer than the unloved; they
Who love, of every kindly thought and deed
  Make for themselves and those they love a cloud
  Of glory, clothing them in a lasting shroud,
  Leading them on, to noble ideals moved,
Saving them all from any other need,
For Sons of God are good, loving and loved.

FEN HILL.

THE LAST PROBLEM

THE first day of a New Year has dawned, the year 1955. One hardly realises how time flies except by noticing the wonderful changes which take place as the years roll on; it is probable that the last fifty years have seen more discoveries than most centuries; perhaps the most remarkable change (at any rate so it would have appeared in 1905) is the wonderful development of the occult; and through the sciences how much has been discovered! It is truly marvellous! Marvellous!!

We can readily realise how tedious it must have been to have had to write in letters everything we wanted to say to distant friends, now in these days when we call them through space by the powers of concentrated thought.

And we read of our ancestors riding or walking to their destination! How absurd to be sure! And how far superior our power of transmutation of the elements makes our flight through space. And what time they must have wasted in their journeys from place to place in the by-gone times. It seems incredible that these facts which have so revolutionised our lives should have remained undiscovered so long.

And now that we know so much, now that space, time and distance are not obstacles to beings who have learned to control the laws of nature so well, we do not yet understand or comprehend the Infinite, the Something men call God.

We are as much in ignorance as were the race one hundred years ago; no progress, no knowledge; but theories and hypotheses galore; it seems strange that we cannot fathom this one secret; yet after all these years of research, of work and of study, the book is still sealed and its key as much a mystery as ever.

It may yet perhaps be possible to find it out by some more subtle process in the ultimate Æther—a process of which we still remain

ignorant, but which must be revealed to men who persevere in their work and *séances*, whence all knowledge is to be derived by the super-conscious mind.

Would that I might be the first discoverer. But the old superstition haunts us still—it may entail the loss of this existence, and though our astral self is as familiar as our physical, yet life is sweet, and then—but those words of Shakespeare! "Who knows what dreams may come?" What do they mean? What thoughts of fear they conjure up. What made him say them? I know not—a presentiment, perhaps.

However, why not consult Wagner? Perhaps he would co-operate with me; his experience is wide, his super-conscious mind strong from much use, and at least it would be company in the unseen, unknown territory—yes, I will do so, I will call him up now.

"Wagner! Wagner! Wagner! I want you, I want you, Wagner!" But the vibrations received no reply, no answering impulse stirred the expectant mind of the passive scientist in his chair.

"Wagner! Wagner! Can you not pay attention? It is I, Fjordson, who calls you, Wagner!! Wagner!!!" and the thought-waves rolled away on their mission faster than the light travels, but no answering sign came, until a returning wave carried a sense of vacancy—of a void; and the peaceful figure started. "Can it be possible?" he ejaculated.

* * * *

"Could I but fathom this one last secret, *the* secret, one may say, I should be content, and it would be the greatest boon the world has ever known. Religious strifes would cease; half the dissensions of the world would be brought to a close, and men would accept the truth, for that is what we all strive after in our imperfect ways; and why cannot we find it?

"Ever since there have been records men have been continually asking: 'Is there a God?' 'If so, what is this God? Who is He?' and as the years have vouchsafed no reply to the mighty question, the world has smiled bitterly, and said, 'There is none.'"

"But we believe there must be a Deity, some cause for effect, some power greater than Nature—Nature's Maker; and the time has come when He must be revealed, and I, I alone will find Him.

"True, life may be the price, but what is the tawdry gift of mortal life when nature has been wellnigh exhausted, in comparison with this the highest knowledge; and if perchance I can find it and give it to suffering humanity, what greatness! What usefulness! So hence, hence, in search of the Infinite."

With one last lingering look around the apartment—with its high transparent walls through which the distant sun, setting in its crimson winter glory, and the wide expanse of hill and dale, untenanted save by nature, were just visible in the gathering twilight, and beyond whose crystal dome, the sky, in which a few stars began to peep, wrapped all else in its cloak of calm majesty —the greatest scientist of the age, Wagner, prepared to leave his physical body for the time, and to set out on his long quest.

Reclining on a low couch and closing his eyes he commenced sending out strong, fierce thought vibrations to the Infinite, calling, pleading; knowing that he deserved—hence believing he would attain—and faith must be rewarded.

The twilight faded, darkness covered the earth with its soft mantle, and the stars, before almost invisible, now made their appearance in myriads; all was silent and still; everything seemed asleep; and not a sound broke the quiet save the gentle fanning of the night breeze; and presently even this seemed hushed, and the silence became profound, unearthly.

Unseen presences seemed hovering around, only waiting for a word to manifest themselves; and a sense of awe pervaded space, and nature herself seemed as though awaiting some calamity in fear.

And in the stillness the thought waves rolled on, stronger and stronger, higher and higher, fuller and more intense as the moments passed, when suddenly an inaudible voice, calm and majestic, vibrated on the ether through the night.

"Knowest thou what thou askest?" came the question, and with a strong composed faith the super-conscious mind of the man of science replied in untroubled waves of thought:

"Yes, to know the Infinite—the Truth—that is my request and I know that Thou wilt grant it me."

"Finite beings cannot comprehend the Infinite, hence thou must be content to await thy advent to higher planes to learn what thou desirest."

"Let it be now, I am content to come—to loose the material bonds for ever; for, one brief glance, one moment's conception of Thee—the Truth—is more than all beside."

"I am not the Infinite whom thou seekest, I am only a servant; and I warn thee that thou wilt be changed for ever, when thou hast once beheld the majesty of that Being; and to one who has never seen, the accompanying forces are awful and terrific, and shouldst thou once tremble, thou art lost, for Fear cannot know the Godhead, and no more to thee will be given to know the earth again as thou hast known; relationships are lost; all earthly ties are nought in the light of the great knowledge; knowing this, wouldst thou still go on?"

The great vibrations ceased, and calmly and slowly the reply was waved upwards, onwards into the height:

"All earthly ties are gone; to me Fear is unknown; and, were it not so, how can I be afraid of the Powers which made me, of which I am a part? I still would know!"

"Well said; prepare thyself to see a moiety of the Godhead, for even in thy higher state thou canst not comprehend the full beauty and grandeur of that Presence and still live—prepare thyself and . . . . Come!"

The voice lost its tones of counsel as it proceeded and rose to one of stern command in that one word which rolled down to the super-conscious mind: "Come."

At the words the darkness vanished in a flash of blinding light; the sound of ten thousand thunders rent the air, sullen clouds rolled up over the landscape, obscuring all; the room itself melted away, and in the stead of solid earth and sky there remained space, nothing but boundless space.

The thunder ceased, while the seething clouds drifted on, parted, and finally melted to nothing; and there, left in the unmeasured emptiness, so awful, so appalling to an earthly consciousness—a human Soul remained.

Personality seemed lost and utter despair hovered round, since nothing familiar was there, only a fearful nothing, the emptiness of the outer universe.

All this had happened in a second of time and as the freed Soul marked the void, another sound as of a hundred trumps, yet such as no earthly mind can conceive in its fulness or solemnity, sped through space from end to end; and a Glory so sublime enwrapped it, that the Soul quailed and was wellnigh overcome with fear; but as it became used to the intense light, so pure, radiating all around, its faith returned.

A Majesty surrounded all and filled the gulf, and a Presence, Real, Great and Sublime, Personal yet Infinite, dawned on the consciousness of the Soul—a rapture so pure, so true, the essence of all things, which is Love.

And a great Peace and Calm satisfied the craving of the Inner Spirit, no turmoils could touch that untroubled Light, and all divergent thoughts were melted into the Unity—the Infinite.

Then on and from this sweet Presence there appeared a far, far purer Light, so white, so soft, so clear, and a Personal yet Infinite Power manifested itself, and faith was rewarded, the longings realised and the Soul, now content, bowed itself and worshipped.

* * * *

In the crystal chamber, on the couch, lay a body whose face wore a look of fearful awe, whose eyes stared into space, as though the very splendour of the vision had paralysed the physical unto death; and floating on the ether came the call:

"Wagner! Wagner! Can you not pay attention? It is I, Fjordson, who calls you, Wagner! Wagner!"

But the silence brooded on, over all!

H. W. C.

A MAN knoweth how to spend a million pieces of money in marrying off his daughter, but knoweth not how to spend a hundred thousand in bringing up his child.—*Ancient Japanese Saying.*

EASTERN AND WESTERN IDEALS OF LIFE

I.

In this, and in another paper, to be entitled "The Destinies of Nations," I propose to deal with the making of history in a way that seems to me to give it a deeper interest than one can find in studying it in the ordinary historical text-books. Here we shall take a more general view, while, in the succeeding article, we shall specialise. We shall consider the causes which underlie the present conflict in the Far East, and the broad results which flow from the triumphs in arms of Japan. For we have before our eyes a great object lesson, and in this twentieth century, as H. P. Blavatsky told us, some of the longstanding accounts between eastern and western nations are to be settled. Because of this, I wish to turn some thoughtful minds towards a deeper view of the actions of the men who play great parts in the world-drama we call history, so that instead of looking at the events of ordinary life among the nations as though they were really guided by rulers and statesmen, we may learn to understand that the drama of the nations has an Author who writes it, and that the actors play the parts for which they have prepared themselves in the past; the players are actors in, and not creators of, the world's history.

Now in order to set forth this view of life, and to render intelligible part of the argument that I desire to submit, I must define what I mean here by "ideals"; I mean the dominant ideas expressed in civilisations, the civilisations being shaped and moulded according to the dominant ideas or ideals, the views as to life-values, that rule in the minds of the nation concerned. And I say "Eastern" and "Western" ideals because the differences between these, and their utility in the evolution of humanity at large, must be understood if we would rightly follow the acts of

the world-drama. And we need to understand that in the present condition of affairs there is a distinct weighing down of a balance that had grown too light and was threatening to kick the beam, so that humanity was menaced by a loss of ideals vital for its full development. It is not that I want to put the ideals of the East and West in antithesis. Rather I want to show that both are necessary in the great evolution of humanity, and that there was a danger of late years that the Eastern ideals might perish. That humanity might not thus be deprived of part of its ideal wealth, it became necessary to redress the balance between East and West, between Europe and Asia. That redressal could only take place by checking the conquering march of Europe, and giving back to Asia some of its ancient independence. So that looking at the present struggle, whether our sympathies go with the one nation or with the other, it is wise that we should understand the deeper issues concerned, and read with eyes of wisdom rather than with eyes of passion the pages of history now being unrolled before us.

I have said I do not want to put these two ideals in conflict. None the less, to some extent that conflict has been inevitable; and it is, I think, the part of a student of the Divine Wisdom to try to feel peace amid combats, and to fix his eyes steadily on the goal to be arrived at, so that he may not be whirled off his feet by the turmoil of the moment. If we look back over the nineteenth century we shall notice that more and more the West has been dominating the East—by conquest primarily, but to an immense extent by the spread of Western thought and civilisation following in the wake of conquest. We have seen in Eastern lands that the old ideals tended to disappear. That they did not make their way largely in Europe would have been of small import; but that they should be menaced with death on the soil of their birth was a true peril to humanity. As Western arms and commerce spread, Western thought among Eastern nations began to claim predominance, the more readily and the more dangerously that it was associated with the conquering sword, with the growth of military power. Some of the conquests in the East were very definite in their nature, as that of India by Britain; others less above-board, but none the less effective.

And Europe grew more and more to regard Asia as her natural inheritance, so that Asian policy was to be directed, Asian interests were to be controlled, not for the benefit of Asian peoples but for the enrichment of Europe. This was done largely under the guise of commercial interests; but the commercial interests were the commercial interests of the West seeking to discover for itself new markets and further expansion. No one asked, when questions of the open port, and so on, were discussed, whether the Eastern nation concerned would benefit in its commerce by the intrusion of Western rivalry; no one asked whether Eastern industries could meet without peril of destruction the rough shock of Western competition; no one ever dreamed of considering, in the many debates that have taken place in the parliaments of Europe in connection with Asian affairs, whether these nations of the East would be the better, the happier, the wealthier, for the forcing upon them of goods for which they did not ask. All that was considered was the question of the market for Europe, and the European countries quarrelled among themselves for advantages among Eastern peoples. The commercial contest was not between Europe and Asia, but between European nations planted on Eastern soil without the consent of the natural owners of the land. Wars even were begun in order to force the open market on Asian nations, wars often started by peoples who closed their own markets against the goods of the foreigner. All the considerations that here are regarded as binding were entirely disregarded in dealing with the Eastern peoples, and China, for instance, was to be compelled to admit into her land foreign goods she did not require, and even detested, while, on the other hand, most of the European nations guarded themselves by protective duties and legislation against the competition of Chinese goods and of Chinese labour. The whole current of affairs meant the complete subordination of the East to the West, and that carried with it the perishing of the Eastern, and the substitution for them of Western, ideals.

Now this substitution of ideals has made but small way at the present time. Of course, in India to some extent you find a substitution of Western ideals among a certain class of the population. A number of English-educated youths among the

Indians have accepted enthusiastically the ideals that are current in the West, but the vast masses of the Indian people are thereby unaffected. Not only the agricultural and artisan population, but the population rich with the culture of Eastern thought and literature remain unaffected. But then we must remember that the affected classes are the most energetic, those with the most power of influencing the activity of the country, if not its thought. So that they weigh heavier than they count. The numbers are comparatively small, but the weight behind those numbers of power of thought, quick intelligence, keen enthusiasm, these weigh heavily in the scale.

In China and Japan things have been somewhat different. Japan has the advantage England also has, of being an island empire. That enabled her to keep within her own borders, at the same time that she might bring into them anything she chose from Western lands. The Westernising of Japan at one time appeared almost complete, and it was this triumph of Western ideals that made the redressal of the balance absolutely necessary. For with the complete Westernising of Japan would have come a great reaction upon other Eastern nations, and Japan, drawing as she did—as was well pointed out by one of her leading writers—all her ideals of life from India, would have been a powerful factor in the Westernising of Asia, had she abandoned completely those ideals.

China, affected on her seaboards, was not at all affected in her inland parts. There she preserved her old teachings and her old morality. But there was a question, in the descent of armed Europe on her coasts, whether it would be possible for her to retain that isolation when Europe was practically bordering her country with colonies under European rule. The time was critical. Those who guide human destinies saw that the Eastern ideals were in danger of being trampled out, and that the West would only listen to lessons enforced by the mailed hand. It was necessary to change the balance, and it is changing under our eyes.

Now what are these Eastern ideals regarded as so important by the great Intelligences that guide the destinies of nations? One leading Eastern ideal is that the world is under a divine

governance, that the destinies of nations are guided from the invisible world. In Eastern lands the unseen worlds always play an immense part in the drama of human life, whether in the form of ancestor worship so largely prevailing in Japan, or in that same form, one of the great ruling creeds of China ; whether in a modified form of that same idea in the daily sacrifices to the Pitṛis in India, or in the form of the recognition of non-human Intelligences, such as here we speak of as angels or archangels. There is thus acknowledged to be a most powerful, constant, and directive action playing on the world of men from superhuman Intelligences that do not belong to the human evolution.

That belief is universal in the East. It is not a mere lip belief; it is an active, working belief recognised in ordinary life. If over here in the West some public men discussing some question of public policy talked about the influences of Angels as one of the things with which politicians had to reckon, you can imagine the kind of comments that would be passed in the journals on the following morning; but in the East that is natural; the work of the Devas, as they call the Angels, is part of the recognised work of the world, and every nation has its ruler in the unseen world, guiding the rulers on the physical plane. How utterly different is the attitude to life among peoples who thus regard superhuman Intelligences as constantly intermingling in human affairs. We find the belief very much, of course, among the Jews of old, where they speak of the Angels of the nations. We find allusions to them in the Canonical Scriptures, sometimes veiled under the name of Jehovah, or Elohim—translated into the singular form God, though plural in the Hebrew—the Hebrew not meaning by that at all the supreme God of the universe, but the tribal national deity, such a one as we should call an Archangel at the present time. And that this is so is obvious, when we find that in one battle fought by Israel against opposing forces, he was able to drive out the inhabitants of the hills but not the inhabitants of the plains, because they had chariots of iron, and the one who was able to conquer the hill-men but not the plain-men was the "LORD"; yet surely it was not the universal Deity who was thwarted in His attempts by the mere possession by His opponents of

chariots of iron. And so among the early Christian Fathers, especially in Origen, you will find many allusions to the national Angels that belong to particular peoples and not to the universe at large.

It is true that in modern days in the Western world the name of God is very often invoked in national strifes, and each nation claims that help as belonging specially to itself. But I heard the other day of a little boy making a remark that seemed to me to show a truer insight into the relation of God to man than many of the statements made by rulers and by statesmen, when they claim the success of their arms as proofs of the divine favour of the Lord of All. For, hearing his elders discussing the war now going on, and hearing a difference of opinion as to whether God was on the side of the Japanese or Russians, he struck in with his young voice and said: "I do not think God fights either for the Japanese or Russians; nor do I think He would fight for us if we went to war, although of course we should ask Him to do it; for God is against no nation, but He is for everyone." That the divine government is carried on by these various subordinate agencies, who often struggle among themselves as men on the physical plane often also struggle, is a view interwoven into the very fibre of Eastern thought, although it has vanished from the West. And that ideal of the invisible worlds mingling in the affairs of men was one that had to be saved.

This view of a divine governance moulds the Eastern idea of human government; it is always thought to be drawn from above and not from below. The idea that a King rules by the voice of the people rather than by divine authority is only just making its way into Eastern thought among nations influenced by Western ideas. The result of the view that he who sits upon the throne rules by divine appointment and not by human suffrage has been that all through the East the responsibility of the higher for the welfare of the lower has been a definite, established thought. You find it through all the literature, although it is perishing now. Confucius, asked by a King why thieves were so prevalent in his land, remarked: "If you, O King, lived honestly and justly there would be no thieves within your realm." So, again, through all the old laws of India you find the King, the

governor, the ruler, right down to the pettiest village official, held responsible for the happiness, health, prosperity, of the people whom they ruled. Hence the difficulty very often in the elder days of finding anyone who would take office as governor of a district, of a town, or of a village. Strictly held accountable, by the ruling hierarchy right up to the King himself, for the happiness of the ruled, the place was not a bed of roses, and there was less satisfaction to pride than demand on time and industry. For, great as was the power of the King in Eastern lands, there was one thing that ever stood behind his throne, administered by invisible rulers. That something is denoted by the word Daṇḍa, and it is translated "punishment" by Max Müller in his translation of the *Institutes of Manu*. But I believe the true translation would be the word "Justice," or "Law," rather than "punishment"—Justice regarded as a Deva ruling Kings more sternly than peoples, so that where the King went against Justice, Justice cut him off. So you have the famous warning that you may read coming from the lips of a Hindu statesman to a young monarch, where he is warned to dread above all else the cries of the weak: "Weakness," says the dying statesman, "is the worst foe of Kings. The curse of the weak, the tears of the weak, destroy the throne of the oppressor." And that thought goes through all the old theories of government in the East; so that even to-day, in India, if there be famine, plague, pestilence, it is the government that is blamed for it by the masses of the people. The old idea there is that every national misfortune is the fault of the rulers who have neglected their duty, and not the fault of the ruled. Such an idea is utterly outside the range of thought of a Western thinker or statesman; and yet, for the safety of the Indian Empire, it is necessary to understand the thought of the Indian people, and not merely the thought of the West, and to deal with that thought as it spreads through the minds of the vast masses of the uninstructed population, uninstructed in Western ways, but not uninstructed in their own traditions.

Let us pass from that view to the next great ideal that we find in the East, growing naturally out of this ideal of the responsibility of the rulers for the ruled: the idea of Duty. The

word "duty" does not carry with it the force of the Saṃskṛit word "dharma," which means far more than that. It means the law of all his past, whereby the man is reincarnated into the place for which his evolution fits him; the law which, placing him there, surrounds him with all the necessary duties, by the discharge of which his next stage in evolution will be made. All that is contained in the Indian word "dharma." Coming into the world, then, with the past behind us, we are guided into our proper environments. In the duties imposed upon a man by that environment lies his best path of evolution. If he follow them, well for the progress of the soul; if he disregard them, progress for him becomes impossible. Hence the social and political ideal of Eastern nations is built on duty—to take the narrower word. The ideal here, of course, is "rights." A man has certain rights with which he is born; that idea made the American Revolution, and later the French, and still later became the basic thought of the political and economical writers of the early days of the nineteenth century, but that idea of rights has no existence in the East. It has its place in evolution, but it is an ideal of combat, of competition, absolutely necessary, with all its undesirable accompaniments, as a stage in the progress of humanity; but it is the very antithesis of the Eastern ideal, which sees a man as surrounded by duties and is practically blind to his rights. No man following an Eastern ideal says: "It is my right to have so and so." Duty, yes, duty to all around, to inferiors, to equals, and to superiors, but always duty, and no excuse for broken duty because another has broken his duty to oneself. Hence arises an entirely different attitude towards life; hence the ease of ruling Eastern peoples. Now I am not arguing for the one or the other ideal, but only trying to make us all realise the profound difference between the two, and the value to the world of that ideal of duty, that it should not wholly pass away from the minds of men. What it can do, embodied in a nation, we have seen in the triumphs of Japan.

Out of that ideal, again, grows another thought: the Relative Character of all Morality. A man born into a certain environment of duty finds his proper morality in the discharge of the duties imposed upon him by his environment. Hence his

morality will vary with his position, with his stage in evolution. No Eastern sage or thinker dreams of laying down one common moral ideal for all; that is a purely Western fancy and does not on the whole work very well. In the East the fighting caste will have its own set of duties and its own morality; the caste of teachers will have its own duties and its own morality, very different from the morality of the fighter; the merchant caste will have its own duties and its own morality; and the peasant and the artisan will have their own moral code and duties. The servant has his special code, with comparatively few duties to be found within it—obedience, honesty, good service—but those to be thoroughly discharged. Outside that, what would be called wrong is not regarded as wrong for him. The other parts of moral codes will find their accomplishment in lives yet to be lived. There is no hurry. We need not try to compass universal perfection in a single life—the most impossible of all impossible tasks. If we learn the duties belonging to our stage and do them well, our progress is secure. Hence the moral code will vary with every stage. I will take a common example. A man out in India surrenders everything, has become what here would be called a monk of the most extreme type of poverty. He owns nothing; he has given his life for the service of the world, and Those who guide the world will direct that life. His only to give. He has no further care for his own life. With that view of absolute surrender goes also the duty of absolute harmlessness. He must not touch a life sharing the world with him. The venomous snake must go unslain, the tiger go unharmed. He must not use any power of the surrendered life to defend it against the attack of any other creature; for if the serpent or the tiger come to him and slay, it comes as messenger from behind the veil to tell him that his service in that body is over. But the same rule does not apply to the householder, to the man who has children to guard, servants to protect, animals who are part of his household. He, being the guardian of the younger, more helpless lives, must stand between them and peril, and it is as much his duty to slay the intruding serpent, if it menaces them, as it is the duty of the Sannyâsî to let it pass unharmed. Hence arises much confusion in the Western mind in reading Eastern books, because they

read, as binding upon all, ideals which in the East are related to their proper stage of evolution—a doctrine that in the West finds small acceptance. And naturally so, among modern Christian people, because the Sermon on the Mount is thrown broadcast as the moral ideal, but that ideal of non-resistance applied to the ordinary man of the world is impossible, and therefore disregarded. When a man lik Tolstoi applies it all round people say that he is a "crank." Certainly he is very unwise. No State could live on such a foundation, false alike for the citizen and the thief, true only for the Saint. The late Archbishop of Peterborough said that a nation founded on the Sermon on the Mount would very soon go to pieces. But then is it not a pity to put the Sermon on the Mount as binding on all Christian men? For the result is that, inasmuch as they know it to be impossible for them, it leads them to profess a belief with the lips which does not guide the life. The view of the relativity of morality, then, is another of the valuable Eastern ideals which may have something to do and to say in the West.

The last great ideal of wide-spreading importance that I can deal with here is the ideal of what is now called the "simple life," and of voluntary poverty. There must be in a nation some standard of social position. Among most of the Western nations, coming down from feudal times, the standard of social position has been a standard of birth. Of late years that has become largely mingled with a standard of money, partly because great wealth often received the title which placed its owner among those whose titles came to them by long descent, and partly because with the growing luxury of the time wealth weighed more and more heavily as a social distinction. The result of that is widely to be seen in the vulgarising of society, in the loss of noble manners, stately and dignified. A man making a vast fortune has not, as a rule, time, leisure, or taste for the culture of the more delicate mental faculties, and those graces that go with a culture that has come down through centuries. And so gradually, in the Western world, a new standard asserts itself against the standard of birth: the standard of great wealth. Society is adapting itself to the new conditions; no future Tennyson will write about:

that repose
That stamps the caste of Vere de Vere.

The manners of the great lady of the past are indeed past, and loud voice, noisy laughter, familiar gestures, have taken the place of the soft tone, the low musical laughter, the courteous but stately bearing of the leaders of society, when a golden key did not open all doors. And the change means much, for

Manners are not idle, but the fruit
Of loyal nature and of noble mind.

An aristocracy should be the custodian of stately manners, dignified bearing, artistic culture, simple or splendid living according to the seemliness of the occasion, the ever-present example of "good taste." It is now only too well symbolised by the motor-car, rushing headlong, careless of life and limb, screaming its right of way discordantly, rattling noisily and panting furiously, regardless of all comfort but its own, scattering dust and evil smell on all behind it.

Now in the East wealth has never been regarded as the standard of social consideration; on the contrary, the gathering of wealth was the work of the third caste, not of the second nor of the highest. The warrior and the teaching castes had not the duty of gathering and holding wealth. The warrior had to be generous and splendid. You may still find in India an immense display of wealth in rulers and princes on state occasions; but go into their houses when no great ceremony is going on, mingle with them in their domestic life, and you will find there a simple life—splendour for the ceremony of the rank, simplicity for the service in the home. And when from the warrior caste with its public splendour you pass on to the class of learning, then wealth is marked as a disgrace, not as reason for pride. "The wealth of a teacher is his learning," it is written. And social consideration, you must remember, has gone to the teacher, not to the millionaire, so that the millionaire and the prince alike bow down at the feet of the half-naked but learned man. That gives an entirely different standard of social life, and it works effectively even now, with all the changes that have come over Indian life. The ordinary round of living, so much alike in the different classes, draws these different classes together in a way

that you never dream of here. You send for a man in India to sell you a shawl. He comes into your room and sits down on the carpet near you. He plays with your children; he talks with you as friend with friend, until the coolie comes along with the shawls for you to choose from. He would never dream of taking what is here called a liberty; he is too well-mannered. To meet you in that way is not taking a liberty, but the recognition of a common human life. And so right through; and inasmuch as the clothing and the food are very much alike in the different classes, save where Western influence has spread, there is not the same bitterness and jealousy as you find here, where the life of the poor is compulsorily simple, and the life of the rich luxurious and complicated. Both alike in their home will wear but a single cloth—finer in one case than in the other, but still the simple common garment worn in similar fashion; both sit down to their meals in similar ways, and the difference of the meals is not so great as you would think. These forces it is which make the general refinement of the people to be noticed in India. You may meet a man who is but a labourer, but his manners will be the manners of a gentleman. A gentleman gives a play in his house, and anyone may walk in from the street and share the amusement; part of the hall is kept for the invited guests; the uninvited crowd outside this, perfectly well-mannered and content. You find refinement there, because the standard for all is so much alike in those outward things. To live luxuriously means to live in the Western way, and among the bulk of the people it is rather a reproach than a praise, although there is a growing desire to imitate, which is threatening largely to corrupt the old simplicity of the Indian life.

Now that simplicity of material life which lays stress on knowledge, character, service, instead of on wealth, how well it would be for Western nations if that also made its way to some extent among them! The frightful competition, the multiplication of endless articles of luxury, the crowding of houses with useless furniture, and the heaping on that furniture still more useless nick-nacks, so that when you go into a room it is more like a bazaar than a room—all these things you see on every side do not tend to beauty but only to ostentation. It is the vulgaris-

ing of the whole of the peoples, and the dragging them down to a lower plane of life. It means increasing competition, increasing struggle. It means the growing poorer of the poor, while the wealthy become wealthier; for it means the turning of labour into useless channels, the multiplication of new wants and the devisal of new objects to make those wants, until all life grows complex and overburdened. And while I would not ask that every life should be as simple as the best Indian life, I do say that it would be well for England, and well for all the Western nations, if those who alone can do it—the wealthy and the highly placed, especially the highly placed, even more than the wealthy —followed a noble simplicity and a dignified beauty of life, which would encourage true art but discourage idle show, and replace ostentation by beauty, and undue luxury by simplicity.

Now, to come back to my starting-point. Those great ideals of the East were in danger of perishing. Humanity cannot afford to let them die. Western energy, Western initiative, Western willingness to bear responsibility, are all good for Eastern life; but we also have much to learn from the East as well as much to teach, and the danger was lest the growing power of the West in the East should kill out those great ideals which change men's attitude to the world and to life as a whole. And if the balance is being redressed to-day, if on land and sea an Eastern nation is conquering a Western, it is because the West will only learn to respect where armed force can hold its own against the West; and Eastern ideals have no chance of anything save contempt and despisal until they are lifted on high in a hand that can wield the sword, and show itself as strong on the field of battle as it is in the realm of mind.

ANNIE BESANT.

"MOTHER, what of the darkness?"

"The darkness is not to be feared; it is to be conquered and driven back, as the soul grows stronger in the light."—*Idyll of the White Lotus.*

PHILO: CONCERNING THE LOGOS

(CONCLUDED FROM p. 506)

THIS, then, is how Philo understands the New Jerusalem (or Ogdoad), so familiar to us from the writings of the "Gnostic" schools, beyond which was the Plerōma or Treasure of Light. For elsewhere he writes:

"He will offer a fair and fitting prayer, as Moses did, that God may open for us His Treasure, yea [His] Reason (*Logos*) sublime, and pregnant with lights divine, which he ('Moses') has called heaven."*

These "lights" are "reasons" (*logoi*), for a little further on he says:

"Thou seest that the soul is not nourished with things earthly and contemptible, but by the reasons God rains down from His sublime and pure nature, which he ('Moses') calls heaven."†

And a little further on, referring to the allegroical "manna," or heavenly food, "the bread which the Lord hath given you to eat" (*Ex.*, xvi. 13), he writes:

"Dost thou not see the food of the soul, what it is? It is the Continuing Reason (*Logos*) of God, like unto dew, encircling the whole of it (the soul) on all sides, and suffering no part of it to be without its share of it (the *Logos*).

"But this Reason is not apparent everywhere, but [only] in the man who is destitute of passions and vices; yea, subtle is it for the mind to distinguish, or to be distinguished by the mind, exceedingly translucent and pure for sight to see.

"It is, moreover, as it were, a coriander seed.‡ For agricul-

* *Leg. Alleg.*, iii. § 34; M. i. 108, P. 80 (Ri. i. 155).

† *Ibid.*, § 56; M. i. 119, P. 90 (Ri. i. 170).

‡ The grain of mustard seed of the Gospels and of the "Gnostics.

turalists declare that the seed of the coriander can be divided and dissected infinitely, and that every single part and section [thereof], when sown, comes up just as the whole seed. Such also is the Reason (*Logos*) of God, profitable in its entirety and in every part, however small it be."*

And he adds a little further on:

"This is the teaching of the hierophant and prophet, Moses, who will say: 'This is the bread, the food which God hath given to the soul,"† that He hath given [us] for meat and drink, His own Word,"‡ His own Reason,§ for this [Reason] is the bread which He hath given us to eat; this is the Word."‖

Philo also likens the Divine Reason to the pupil of the eye, —a figure that will meet us later in considering the meaning of the Κόρη Κόσμου ("Virgin of the World") treatise,—for he writes:

"May not [this Reason] be also likened to the pupil of the eye? For just as the eye's pupil, though the smallest part [of it], does yet behold all of the zones of things existing,—the boundless sea, and vastness of the air, and all of the whole heaven which the sun doth bound from east to west,—so is the sight of the Divine Reason the keenest sight of all, so that it can behold all things; by which [men] shall behold things worthy to be seen, beyond white [light]¶ itself.

"For what could be more bright or more far-seeing than Reason Divine, by shining in which the other [lights] drive out all mist and darkness, striving to blend themselves with the soul's light."**

And again, in a passage of intense interest we read:

"For He nourisheth us with His Reason (*Logos*)—the most general [of all things]. . . . And the Reason of God is above the whole cosmos; it is the most ancient and most general of all the things that are.

* *Ibid.*, § 59; M. i. 121, 122, P. 92 (Ri. i. 172, 173).

† A gloss on *Ex.* xiv. 15.

‡ ῥῆμα.

§ λόγος.

‖ *Leg. Alleg.* iii., § 0; M. i. 121, P. 92 (Ri. i. 173).

¶ The reading seems to be faulty.

** *Ibid.*, § 59.

"This Reason the 'fathers'* knew not,—not [our] true [eternal] fathers, but those hoary in time, who say: 'Let us take a leader, and let us return unto'—the passions of—'Egypt.'†

"Therefore let God announce his [good] tidings to the soul in an image, 'Man shall not live by bread alone, but by every word‡ that proceedeth out of the mouth of God,'§—that is, he shall be nourished by the whole of Reason (*Logos*) and by [every] part of it. For 'mouth' is a symbol of the [whole] Logos, and 'word' is its part."‖

These "fathers," then, are those of the lower nature, and not our true spiritual parents; it is these "fathers" that we are to abandon.

Compare with this *Matth.*, x. 37: "He who loveth father and mother more than me is not worthy of me"; and the far more striking form of the tradition in *Lk.*, xiv. 26: "If any man cometh unto me, and doth not hate his own father and mother and wife and children and brethren and sisters, yea and his own soul also, he cannot be my disciple."

In the "Gnostic" gospel, known as the *Pistis Sophia* (341), the mystic meaning of these parents is given at length, as signifying the rulers of the lower nature, and the Master is made to say: "For this cause have I said unto you aforetime, 'He who shall not leave father and mother to follow after me is not worthy of me.' What I said then was, 'ye shall leave your parents the rulers, that ye may be children of the First Everlasting Mystery.'"

But the most arresting point is that *Matth.*, iv. 4, in the story of the Temptation, quotes precisely the same words of the LXX. text of *Deut.*, viii. 3, which Philo does, beginning where he does and finishing where he does, both omitting the final and tautological "shall man live"—a very curious coincidence. *Lk.*, iv. 4, preserves only the first half of the sentence; but it evidently lay in exactly the same form in which Philo uses it before the first and third Evangelists in

* *Cf. Deut.*, viii. 13. † *Num.*, xiv. 4.

‡ ῥήματι. § *Deut.*, viii. 3.

‖ *Leg. Alleg.*, iii. § 61; M. i. 121, P. 93 (Ri. i. 174).

their second or "Logia" source. It was, then, presumably a frequently quoted text.

The Divine Reason is further figured as a true "Person," the Mediator between God and man. Thus Philo writes:

"And on His angel-ruling and most ancient Person (*Logos*), the Father who created all, hath bestowed a special gift,—that standing between them as a Boundary,* he may distinguish creature from Creator.

"He (the Reason) ever is himself the suppliant unto the Incorruptible on mortal kind's behalf in its distress, and is the King's ambassador to subject nature.

"And he exulteth in his gift, and doth majestically insist thereon, declaring: 'Yea, have I stood between the Lord and you'† not increate as God, nor yet create as ye, but in the midst between the [two] extremes, hostage to both—to Him who hath created him, for pledge to the creature never will remove itself entirely [from Him], nor make revolt, choosing disorder in order's place; and to the thing created for good hope that God, the Merciful, will never disregard the work of His own hands. 'For I will herald forth the news of peace to the creation from Him who knows how to make wars to cease, from God the everlasting peace-keeper.'"‡

In considering what is claimed to be the elaborate symbolism of the sacred vestments of the High Priest, and the nature of this symbolical office, Philo declares that the twelve stones upon the breast of the High Priest, in four rows of three each, are a symbol of the Divine Reason (*Logos*), which holds together and regulates the universe; this breastplate, then, is the *logion* or sacred oracle of God.

"For it was necessary that he who was consecrated to the Father of the cosmos, should have [His] Son, the most perfect in virtue, as intercessor,§ both for the forgiveness|| of sins, and for the abundant supply of the most unstinted blessings.

* *Cf.*, the "Gnostic" Horus (not the Egyptian Hōrus) as referred to previously.

† Perhaps a reflection of *Num.*, xvi. 48.

‡ *Quis Rer Div. Her.*, § 42; M. i. 501, 502, P. 504 (Ri. iii. 45,46).

§ παρακλήτῳ,—as paraclete, or intercessor, or defender (a term of the law courts), or comforter.

|| ἀμνηστείαν,—lit. amnesty, or forgetfulness of wrong.

"It probably also imparts the preliminary teaching to the servant of God,* that if he cannot be worthy of Him who made the cosmos, he should nevertheless without ceasing strive to be worthy of that cosmos; for when he has [once] been clothed with its likeness,† he is bound forthwith, by carrying about the image of the model‡ in his head, of his own self to change himself as though it were from man into the nature of the cosmos, and, if we ought to say so,§—nay, he who speaks on truth ought to speak truth!—be [himself] a little cosmos."‖

With these most instructive indications we may compare the intensely interesting passage of Plotinus in his essay "On Intelligible Beauty," where he gives so to speak his yoga-system. It is perhaps the most important passage that has come down to us from the corypheus of later Platonism, giving, as it does, in every probability, the method of the school whereby *ecstasis* was attained.

"Let us, then, from a mental image of this [sensible] world with each of its parts remaining what it is, and yet interpenetrating one another, [imagining] them all together into one as much as we possibly can,—so that whatsoever one comes first into the mind as the 'one' (as for instance the outer sphere), here immediately follows also the sight of the semblance of the sun, and together with it that of the other stars,¶ and the earth, and sea, and all things living, as though in [one] transparent sphere,—in fine, as though all things could be seen in it.

"Let there, then, be in the soul some semblance of a sphere of light [transparent], having all things in it, whether moving or still, or some of them moving and others still.

"And, holding this [sphere] in the mind, conceive in thy self another [sphere], removing [from it all idea of] mass; take from it also [the idea of] space, and the phantom of matter in

* τὸν τοῦ θεοῦ θεραπευτήν,—the Therapeut.

† The dress of the High Priest, then, symbolised the cosmos,—the elements, etc. May we deduce from this that in one of the Therapeut initiations the approved candidate was clothed in such a symbolic robe?

‡ *Sc.*, the Logos as cosmos.

§ Signifying a religious scruple as referring to a matter of initiation.

‖ *De Vit. Mos.*, iii. § 14; M. ii. 155, P. 673 (Ri. iv, 212, 213).

¶ Presumably the seven "planetary spheres" of "difference," as set forth in Plato's *Timaus*.

thy mind; and do not try to image another sphere [merely] less in bulk than the former.

"Then invoking God who hath made [that true sphere] of which thou holdest the phantom [in thy mind], pray that He may come.

"And may He come with His own cosmos,* with all the gods therein,—He being one and all, and each one all, united into one, yet different in their powers, and yet in that one [power] of multitude all one.

"Nay, rather the One God is all [the gods] for that He falleth not short [of Himself] though all of them are [from Him]; [and] they are all together, yet each again apart in [some kind of] an unextended state, possessing no form perceptible to sense.

"For, otherwise, one would be in one place, another in another, and [each] be 'each,' and not 'all' in itself, without parts other from the others and [other] from itself.

"Nor is each whole a power divided and proportioned according to a measurement of parts; but this [whole] is the all, all power, extending infinitely and infinitely powerful;—nay, so vast is that [divine world-order],† that even its 'parts' are infinite."‡

But to return to Philo. The rational soul or mind of man is potentially the Intelligible Cosmos or Logos; thus he writes:

"The great Moses did not call the species of the rational soul by a name resembling any one of the things created, but he called it the image of the Divine and Invisible, deeming it a true [image] brought into being and impressed with the seal of God, of which the Signet is the Eternal Reason (*Logos*)."§

All of which the disciplined soul shall realise in himself. Of such a man Abraham is a type, for:

* *Sci.*, the intelligible or spiritual world-order.

† Intelligible cosmos.

‡ *Ennead*, V. viii. (cap. ix.), 550 A-D.; *Plot. Op. Om.*, ed. F. Creuzer (Oxford; 1835), ii. 1016, 1017. M. N. Bouillet—in *Les Ennéades de Plotin* (Paris; 1861), iii. 122, 123—gives, as usual, an excellently clear rendering, but it is not easy to recognise some of his sentences in the text.

§ *De Plant. Noe*, § 5; M. i. 332, P. 216, 217 (Ri. ii. 148).

"Abandoning mortal things, he 'is added to the people of God,'* plucking the fruit of immortality, having become equal to the angels. For the angels are the host of God, incorporeal and happy souls."

The angels are the "people" of God; but there is a still higher degree of union, whereby a man becomes one of the "race" or "kin" of God. This "race" is an intimate union of all them who are "kin to Him"; they become one. For this race "is one, the highest one, but 'people' is the name of many."

"As many, then, as have advanced in discipline and instruction, and been perfected [therein], have their lot among this 'many.'

"But they who have passed beyond these introductory exercises, becoming natural disciples of God, receiving wisdom free from all toil, migrate to this incorruptible and perfect race, receiving a lot superior to their former lives in genesis."†

And that the mind is immortal may be shown allegorically from the death of Moses, who, says Philo, migrated "by means of the Word (*Logos*) of the Cause,'‡ by whom the whole cosmos was created."

This is said "in order that thou mayest learn that God regards the wise man as of equal honour with the cosmos; for it is by means of the same Reason (*Logos*) that He hath made the universe, and bringeth back the perfect man from earthly things unto Himself again."§

But enough of Philo for the moment. Sufficient has been given to let the reader hear the Alexandrian speak for himself on the central idea of his cosmos. Much else could be added, indeed volumes could be written on the subject, for it gives us one of the most important backgrounds of Christian origins, and without a thorough knowledge of Hellenistic theology it is impossible in any way to get our values of many things correctly.

G. R. S. MEAD.

* A gloss on *Gen.*, xxv. 8: "And was added (A.V. gathered) to his people."

† *De Sacrif.*, § 2; M. i. 164, P. 131 (Ri. i. 233).

‡ *Deut.*, xxxiv. 5. A.V.: "According to the word of the Lord."

§ *De Sacrif.*, § 3; M. i. 165, P. 131 (Ri. i. 233).

WHAT IS BEAUTY?

(CONCLUDED FROM p. 524)

VII.

SENSUOUS BEAUTY IS HARMONY

ON the plane of sensation we find that, to whatever sense beauty appeals, the medium of communication between subject and object—that which brings about their relationship—is physical, using that word to include all those finer states of the physical, imperceptible to ordinary sense, classed as etheric.

We will turn our attention, in the first instance, to the ear as one of the five avenues for the reception of sensuous beauty. Considered as a physical phenomenon, hearing belongs to the fifth, or gaseous, sub-plane of the physical. The medium of our relationship with the external world through this sense is the ordinary atmosphere that surrounds us. Now we find that irregular waves or vibrations in this medium are received by us as discords, and the sense-impression is the reverse of agreeable: we find that regular waves or vibrations in this medium are received by us as concords, and the sense-impression is agreeable. It would appear to be a necessity, if we are to derive pleasure from sound, firstly, that it shall be brought to us by a medium in a state of harmonious vibration, and secondly, that the receiving centre, the ear, shall have the capacity of receiving this harmonious vibration, that is, shall have a potential vibration that will correspond with, or answer to the impact. If either transmitter or receiver be defective, if either the sound be discordant or the ear imperfectly attuned, then the sensation received will be disagreeable rather than agreeable, and we shall call the cause of our experience "ugly." But if the sound is harmonious, and the ear attuned to its reception, then we experience an agreeable

sensation, and in primitive language, we may exclaim, "That's beautiful."

With regard to hearing, then, an external harmonious vibration, harmonious so that it may enter into relation with the physical harmony of the man, seems to be the essential expression of objective beauty as received by us as sensation.*

The analogy between our sense of hearing and that of sight, so far as concerns the method of their relationship with the external, is very close. Even as sound, the objective of the sense of hearing, is expressible as an atmosphere vibration, so is light, the objective of the sense of sight, expressible as an etheric vibration. And even as the sound vibrations may be classified as those of the different notes of a musical scale, so may the light vibrations be classified as the different colours of the spectrum. Both the vibrations known to us as sound, and those known to us as light, being of every grade, may, it is evident, be associated either in harmonious, or in disharmonious relationship. If associated in harmonious relationship, they find echo in the corresponding harmonious consciousness, that is, we derive a certain sensuous pleasure from them, and so are inclined to call the object from which they proceed "beautiful." A common expression is, "The picture is very pleasing" (*i.e.*, "beautiful," in the primitive sense of the word that we are now considering) "on account of the harmony of its colouring."

Coming to the three other avenues through which consciousness is brought into relationship with the external world, the application of our principle may not be so readily conceived. These senses have the characteristic that an impression, in their case, is the result of physical contact between the object and our bodies without atmospheric or etheric intermediary. Nevertheless, although the series of translation of cause and effect is thus reduced to two, I think we shall find that the mode of the reception of sensation by touch, taste, and smell is really the same as that of the two senses we have just considered.

We have first to determine whether it is permissible to conceive of the relationship between the external object and the

* It is interesting here to compare a remark of Plato in the *Republic*. "Musical training," he says, "is superior to any other *because rhythm and harmony find their way into the inward places of the soul.*"

percipient senses, touch, taste, and smell, in terms of vibration, harmonious or otherwise. Now it has been ascertained that a current of electricity will stimulate, not only the eye to see a light and the ear to hear a sound, but also the tactile, gustatory, and olfactory senses to receive sensations after their respective kinds.* It is thus shown that each of these senses responds to a stimulant reducible to one and the same vibratory mode, and that the differentiation of attributes, as we call them, in kind, is a process not appertaining to the object, but to the respective peculiarities of the instruments of consciousness. If this be so, it seems to follow that the receiving sense-organs have a certain method of reception common to all, and that that method of reception is as capable of being conceived as a vibration in the case of touch, taste, and smell as in the case of sight and hearing.†

The only question that remains, then, is whether the agreeable nature of any sensation received through the avenues known as touch, taste, and smell is due to the harmony of the vibrations of the contacted object. Is there a harmony between touch and the piece of velvet over which it passes? Is there a harmony between the sweet scent, or the palatable food, and their receptive senses?

To prove this point I have no scientific experiments to quote. But since we find that all the five senses respond, after their kind, to a vibratory impact, and since we find, in the case of the ear and the eye, that the agreeableness or disagreeableness of the impression received depends upon the harmony or disharmony of the vibrations of this impact, I submit it is a legitimate inference that such is the case with the other three senses—that is to say, that the stimulant of the other three senses must always be in rhythmic or regular vibration if we are to receive gratification therefrom, and pronounce the object from which such vibration proceeds "beautiful" in the primitive sense of the word.

But even if this be not granted, the theory of the beautiful I am here attempting to outline is unaffected, since, as I have

* See Dr. Carpenter's *Mental Physiology*, § 132.

† If it is possible to reduce to one term our mode of perception of the beautiful by the five different senses, it will be evident that Jeffrey's argument as to the necessity of a common property in the object (see § I.) falls to the ground.

already noted (§ III.), many writers have refused to recognise the experiences of these three senses as coming within the category of the beautiful.

It appears, then, that the reason why our different sense-organs are pleasurably excited by certain objects with which we come into relationship is to be found in the fact that these objects excite in the receiving centres a harmonious vibration corresponding with their own. Such harmonious vibration, allowing of the true expression of the life or consciousness within, makes that deeper, makes that consciousness more intense. This means pleasure for the man, which pleasure is then referred to its source in the outer world, and the object is called "beautiful."

Where we can discriminate between these sensuous pleasures and the deeper emotions of our nature to which they so often give rise, I think it is something of a misnomer to apply the term "beautiful" to their objective cause, whatever sense it may be that is affected. Such words as "agreeable," "sweet," "nice," "pleasing," are the more appropriate. But, as I have said (§III.), discrimination is seldom an easy matter.

VIII.

Physical Analogy

Now some may think that our study thus far has been effective, if at all, merely in reducing to crudely mechanical terms a subject transcendental in its nature, and therefore necessarily left to the pure reason or the higher consciousness. But it seems to me that if we are to comprehend to the fullest extent of our powers the *rationale* of any of our experiences, *i.e.*, of our states of consciousness, be they of the very highest or no, it is just to this concrete or definite region that we must bring them. For it is only in this definite region that the self, for most of us, knows itself to be separate from the idea which it conceives: it is only in this definite region that we are, most of us, fully self-conscious. Hard it is indeed to image the subtle conditions of consciousness with any verisimilitude: hard it is indeed "to frame in matter-moulded forms of speech" that to which the soul alone can reach. Withal, having brought our thought into

the best objective expression we are able, having thereby grasped it the more firmly and fully, we can then rise again by means of the analogy we have gained, and rise endowed with greater strength than would have been ours had we ignored the "crudely concrete." For it is the phenomena of the physical plane that form the sole source of the symbolical tokens that we can hand one to another. From the "crudely concrete," and from that alone, we get our dictionary of analogues, and it is by the application of these analogues that intellectual capacity grows and comprehension is raised to its highest point. It must not be supposed that these supreme realities which pass understanding can be understanded by any description of their ways or methods. Those who are making some attempt to transmute the innermost secrets of life into visible or audible form take no such flattering unction to themselves. Of a truth, we can gain sight of those secrets, not in one lesson by a teaching from those that are without, but only by an unutterably slow and painful growth of that which is within. This we know; but knowing also the help, none the less valuable though it be an indirect help, that a formulation gives in this the intellectual stage of our progress, we write on.

IX.

Subjective and Objective

We now pass from the planes of sensation to those that are within. Our study is no longer of consciousness looking outwards for that pleasure which comes of the sensuous harmonies which we sometimes, with very dubious right, term "beautiful." We now purpose looking inwards, so far as we may, into those worlds where is attained that far greater joy that comes to the dweller amongst the higher harmonies. The hierarchy of the man, where that which has undisputed title to be called the beautiful finds its echo, finds its response, now engages our attention. We have no longer to deal with the outside world, the world external to the different vehicles of the man. The beauty that we have now to consider proceeds, indeed, on its one side, from this world, being taken up through the sensuous

impressions; but when received by the higher modes of consciousness it is at once translated into their terms, and becomes, for most of us, the noumenon of our being rather than a phenomenon to be looked at.

But before entering upon this part of our subject, there is one point I would note. It is a point often left out of account, or slurred over, by thinkers, but one which, it seems to me, it is absolutely necessary for us to bear in mind if we are to attain to any clearness of conception with regard to our experiences of the beautiful. I refer to the vagueness and wide variability of the lines of demarcation between that which we connote by the term "subjective," and that which we connote by the term "objective." We usually represent the ego and the non-ego as the fundamental distinctions of our being. And so, doubtless, they are. But I fancy no great introspective effort is needed to convince us that the idea of there being any stable division between the two is wholly without foundation. There are times when the subjective seems to be completely identified with that which, a moment before, was the objective; there are times when the self is completely "lost to sight." We are "possessed by an idea": the idea is really *us* for the time being. Our centre, instead of being a fixed *quantum*, as is often tacitly assumed, seems to expand and contract, merge and reëmerge, move hither and thither, with the ever-varying moods and phases of consciousness.

Of these continually changing connotations of the subjective and the objective our experience of the beautiful forms a good illustration. Beauty, although always an experience of the mind, is sometimes an innermost experience, seeming to be a part of our very selves, and sometimes an experience that we can view as other than ourselves. For Beauty passes from the phenomenal to the noumenal, from being a matter of recognition into one of cognition, according as the seat or centre of consciousness is within the conceived harmony, a veritable part of the strain, or is able, in some sort, to put itself outside, and regard it from an external standpoint. If this point is borne in mind, I think it will much facilitate our comprehension of the subject.

We return, now, from these digressions.

X.

Imaginative Beauty

In that which I have called "the hierarchy of the man," we may differentiate three modes of consciousness, to each of which beauty has power of appeal. To each of these modes of consciousness the experience of the beautiful brings a certain intensification of that mode: the life becomes more living, the consciousness becomes more conscious, the self is more vividly realised—the self is realised to the uttermost that its manifesting vehicle will harmonise within the corresponding world in which it exists.

The first of these modes is that known as the Imagination.

Imagination may be conceived as consciousness sweeping over the store-house of memory* and creating therefrom wondrous forms and phantasies. Some of these forms and phantasies blend beauteously with one another or with the inner self: others jar with one another or with that inner self. Towards the first consciousness rushes, enters into, and dwells therein, calling them "beautiful" in that they give to it a living joy and a greater life. The second, clashing with the inner self, immediately become outward, external to it: it cannot harmonise them with, and so bring them into, its own life. It is they who limit the consciousness: they become so many barriers to its expression, so many obstacles to its growth. Rather pain than pleasure is received from them by the self: it is repelled, and they are stigmatised as "ugly."

XI.

Intellectual Beauty

The second mode is that of the Intellect.

The processes of the intellect are very closely allied to those of the imagination, certain of them lying on a kind of borderland between the two. This is well signified by us when we use such expressions as "the imaginative reason," "the intellectual imagi-

* Memory is, in reality, the cosmic *Âkâsha*, though of this truth, while we are as yet within the person, we cannot know. (See *A Study in Consciousness*, Annie Besant, pp. 276-81). Withal great artists already glimpse it. "I invent nothing," says Auguste Rodin, "I rediscover."

nation," or the like. The difference between the two modes of consciousness is to be found in the greater degree of the lower self present in the operations of the intellect as compared with that present in the operations of the imagination. Roughly speaking we may say that *self*-consciousness moves with the intellect; *consciousness* moves with the imagination. Another general distinction between the two—or perhaps I should rather say another way of expressing the same distinction—we may put metaphorically thus: With the intellect the motive force is behind, impelling; with the imagination the motive force is in front, attracting. Hence we find in the activities of the intellect, method, systematisation, co-ordination, regularity; for the self as intellect, in its intellectualisations, *proceeds* from one point to another: it can look back at will over the road by which it came: while the self as imagination, in its imaginings, *flies* from one point to another, its pictures flashing quicker than can their true relationship be realised. Imagination may be the more vivid mode, and it may rise to greater heights, but it has not the same methodical presentation, and it knows not how it got to those heights. The self as intellect—taking up the sensuous impressions immediately received (percepts), together with those which have been accumulated in the past (memories), instead of weaving of them forms and phantasies, evolves from them the principles on which move the human mind, and the principles on which move the cosmic mind—evolves from them, in the different worlds, that which we call Law. By its processes, that which has been a congeries of unrelated units, becomes sequential and related—the chaos of disconnected sensuous impressions is reduced to a cosmos of orderly relationship, thereby enabling the centre of consciousness to express itself intellectually, thereby enabling the self, as intellect, to enter into an harmonious relationship with that world in which it lives, moves, and has its being.* This relationship being established, the self is able to get from the outer spheres the means for its expansion and growth, and growing with this growth, the time comes when it can take up, as it were,

* I am, of course, not oblivious of the fact that the intellect has its analytic, as well as its synthetic, methods. But it will be remembered my purpose is not the psychology of the intellect, even in barest outline: I am merely considering intellect as it bears on our experience of the beautiful; and with beauty, it seems to me, analysis is not directly concerned.

these outer spheres into itself, they forming, in very truth, a part of its own being. It is the joy that comes of thus entering upon its intellectual heritage, though it be but for awhile, that constitutes one of the most lasting of our experiences of the beautiful.*

It will be seen, then, that the objective characteristics looked to by a school of thinkers referred to at the beginning of this paper as offering, in some sort, an explanation of our sense of the beautiful (see §I.), *viz.*, "fitness for the end in view," "structure," "proportion," "variety with uniformity," etc., instead of being an explanation, merely prescribe the mode of consciousness that is concerned with the beauty. The real explanation is to be found in the harmonies of the intellectual conceptions, and their perfect relationship to the self. "Fitness for the end in view" is the harmony of means to ends; "structure" and "proportion" are other ways of expressing the same harmony; variety and uniformity are the two essential factors whereby this harmony is to be gained. It is because the self is able to express these things in the harmonious terms of its own being, and so derive joy therefrom, not because they have any external significance, that it calls the object in which it perceives them "beautiful." For to transmute the life that is discordant into the life that is harmonious is the very creation of beauty, the quintessential of work of the intellectual artist. And the transmuted life is then, not only seen by the self in its intellectual capacity, but, anon, it may be entered into with the ecstasy of joy that comes of the intermingling of the life of the lover with that of the beloved. But here we seem to leave the category of the purely intellectual, and our consciousness partakes in part of that third mode of its higher nature whereunto comes the cognition of the beautiful. The mode referred to is generally called Emotion.

XII.

Emotional Beauty

That mode of consciousness which we call emotion†, when

* So Goethe :—"The beautiful is a manifestation of the secret laws of nature."

† It will be understood that I use the word Emotion with its higher significance. The older psychologists would, doubtless, have put "Sentiment" in the place of it; but, in the sense of the higher emotion, that word seems now almost to have fallen into desuetude.

analysed, appears to be the Will—or "Desire," as we term it when it expresses itself more outwardly—transfused, raised to white heat as it were, by the resistance of the medium through which it energises. So long as the will meets with no resistance to its willing, so long as desire can possess that which it desires without check or hindrance, these fundamental exercises of consciousness occur without emotion. But if the will wills for that which, for a time, is beyond its reach, if desire desires that which, for a time, it cannot get, then consciousness takes on the aspect of emotion. Even as the electric current manifests as light or heat if the media offer resistance to its flow, so do these modes of consciousness manifest as emotion if their ends be thwarted by any resistance in the manifesting vehicle. A "persisting barrier is necessary for the transformation of a desire into an emotion."*

Taking this view of emotion, and considering it in the light of the preceding remarks, it is not difficult to conceive how our consciousness of the beautiful, as a rule, partakes so largely of this character—so largely, indeed, that we may be inclined to say, "Beauty, considered subjectively, *is* an emotion." For we have found our imaginative and intellectual experiences of the beautiful essentially consisted in the harmonisation of the world in which the self lives so as to permit of the expansion of its own being—so as to permit of a wider outgoing of the consciousness. Now it is the hindrance offered to this expansion and outgoing of the self by the intractability of the world in which it lives that begets emotion. As I said before, there are in the worlds of our consciousness certain harmonies into whose very nature it can enter, blending beauteously with them. But having entered—having rejoiced in the joy of a deeper life—having expressed itself harmoniously in wider terms, the self inevitably feels that there are yet higher harmonies that it has to reach e'en it would bring into its own being the perfect whole. One veil has been lifted, but there are other veils beyond. Coming nearer to the One Spirit by the harmonious entering into beauty, the self glimpses a still greater beauty beyond, as it were, a light that shines from above but cannot get through. Towards this it turns—towards this it yearns—but, this, strive as it may, as yet, it cannot reach;

* *A Study in Consciousness*, Annie Besant, p. 350.

for this is above that to which consciousness may as yet attain. And so is emotion born. As its soaring pinions reach the highest altitude of its prison-house, the self becomes suffused with tears.

XIII.

Spiritual Beauty

But anon, it may be, the vision again becomes clear, and the inward eye opens to the true spiritual light. That which before had something of strife in it is now perfect peace; that which before was oftentimes tumultuous, if only with the tumult of gladness, is now calm and still, with a deep deep stillness. There is now no form, no barrier to the going forth of the self, but all is joy; for the soul has found its harmony in the self; it has entered upon those inner harmonies which pervade all things; in them it loses itself as on the bosom of the Infinite. Beauty, now, has lost all touch with the objective: we no longer say, "*This* is beautiful," or "*That* is beautiful," but "*All* is beautiful"; for we are one with this Beauty, which is in all things.

Descending awhile, we know—while we are yet in the Spirit we know nothing, but, descending awhile, we know—that Beauty is not alone that which we have rejoiced in as beauty, but is also that which we have looked to, and striven for, under other names; now we see the three harmonies, by which the finite consciousness approaches that which is infinite, meet and merge so that we know not the one from the other, and see that we have been worshipping one and the same Reality under three different names, and that one name may be used for all, even that of the Most High. For Beauty is Truth, Truth Beauty, and Goodness both; that is all we know on earth; that is all we need to know.

And so, in the end, we perceive that Beauty is the Spirit spiritualising all things; and is known by the Spirit that is within us; and so, in the end, we perceive that Beauty is God, known by the God within us: and in this, the presence of the greatest Beauty, we can only stand, with head uncovered, in reverent silence.

Powis Hoult.

"IN THE SANCTUARY"

SERENE above this sea of change
With folded wings I brood,
Unbounded is My vision's range,
I see the final Good!

Before Me and around Me whirl
The glamour lights of earth,
But in the Casket dwells the Pearl
And one are death and birth.

Quiet eyed I watch the dusty wings
That bear aloft or fail,
In Me all things and seeds of things
Are sheltered from the gale.

I am the garden ever green
Where hidden beauties sleep,
Where harvests ripen all unseen
For human hands to reap.

From inner sense to outer mould
Sheath after sheath I spin,
The fragrance that is I unfold,
Yet end not, nor begin.

I see the wondrous process work
The weaving at the loom,
Where blind or blinded toilers shirk
The pattern of their doom.

So many workman come and go
Unseeing the Mystic Plan,
Yet it sufficeth Me to know
I hold the Perfect Man.

EVELINE LAUDER.

THE MYSTERY OF THE SON OF GOD

II.

THOU Son of God! most mighty in the hour
When thou can'st gaze unmov'd upon thy shame;
Not purg'd of pain; but purg'd of the grim load
Of stern remorse and sorrow-wrung despair.
Thou "on the checker board of nights and days"
Movest the pieces of thy transient moods
As tremulous as foam before the wind.
The darkness and the light are both alike
To the clear vision of th' Eternal Son
Within His Father's Bosom. Unto thee,
Thou shadow of His glory, comes an hour
When in the dimness of the darken'd glass
Of human mind, a gleam of glory falls,
From the white radiance of His secret Home;
And in that hour the pang of helpless shame
Passes for ever from thee.
Thou art not touch'd by good or ill report,
What time thou standest 'wilder'd and confus'd
Because thy grace of penitence seems dead.
If thou should'st weep for thine own sin and shame,
So in like manner must thy tears of blood
Fall for thy brethren sunk in ways of gloom.
Therefore thou passest down the silent way
Of the soul's blossoming, as one who knows
Sin, as a stain upon a robe he wears
Or casts aside, as seemeth good to him.
Knowing the shadow-will of days gone by
Hath flung upon the vesture of his soul,
The hauntings of a long forgotten past.
Knowing the pow'r of Him, the Son of God,
To stand unshaken, bearing patiently
The garment of His shame; until the hour
When from His Heart a mighty Word of Pow'r
Shall thunder to the depths: "Ye dead, arise!
And show My glory, as My Father's Eyes
Behold it in the Heavens. Thou shalt rise,
Raiment of Shame! and take thy place with Me,
And in His Bosom reign eternally."

EVEN as there was wrath and distress of mind in the House of the Cold Strand by reason of the sin of Brother Gorlois, so was there wrath and distress in a wider world, and in an age more complex by reason of the acts of a far greater man than he. That small section of the human race which men call "all the world," knew the name of Dale Patrick, his rise, his glory, and his shame. Nature, the prodigal Mother, who sometimes so strangely plays the niggard, gave him freely of powers, bodily, mental, and spiritual. The man had riches, rank, magnificent health, untiring force and energy, a body, whereby to express his soul, which was great of stature, and finely moulded; a head and face like an artist's dream of a great ruler; a beautiful voice, a keen subtle brain, a heart wide and tender for all woes, breadth of judgment, will, calm, patience, power of speech and pen, a stainless record in the eyes of his fellows, and that power of leading which springs from what we call "personal magnetism." He had, moreover, all the help that education, travel, and association with "all sorts and conditions of men" could give. He was a "practical mystic," who combined with scholarship and holiness that knowledge of his world which makes such a mystic so great a power. He founded a great community which was designed to send forth branches to touch every department of human life. It was rooted in a great thought; it was greatly planned and executed; it grew great in its development. Men and women flocked to Dale Patrick; he had the power of gaining trust; they gave their money, their thought, their time, their prayers and aspirations; inspired by him they spent themselves like water.

Suddenly the crash came. Dale Patrick did a thing which seemed to contradict the whole trend of his work, the whole purpose of his life, the whole bent of his nature. The man and his work in the world were dead, though the former still breathed and moved among his fellows; thus people spoke of him as of one whose influence was gone, who was no longer a living power in his world.

Most men, under the circumstances, would have hidden from the eyes of those who knew them. But Dale Patrick did not hide; he went to and fro as usual, save that he resigned his place

in the work identified with his name. When he left the meeting at which he handed in his resignation, he strolled slowly through the streets; thinking as he went. He met some people —a man and his wife—whom he knew. The woman looked at him as at a stranger; the man rather nervously acquiesced in her decision. She was a respectable and mediocre woman of the middle class; she was good enough to be placidly assured that a weekly statement as to her being a miserable sinner sufficed, without wasting energy upon the observation of any details which should support the general assertion of her misery and sin.

"I think," she said to her husband, "we ought to mark our sense of Mr. Patrick's behaviour. We ought to show that *we* at least have a definite standard of right and wrong."

"It's rather a difficult thing to have as regards other people."

"I don't think so *at all*. Mr. Patrick's life has been a living lie. He must always have been an absolute hypocrite."

"Yes," said her husband, who was an Irishman. "When my countrymen lie they do it with their imaginations and their lips. An Englishman does his lying with his life, and does it so well that he prides himself on his truth."

The man of whom they spoke knew they were talking of him, as people do know such things without the spoken word falling on their ears. He winced a little physically and emotionally, but his mind remained unmoved, and even a little amused.

His action had caused almost unmixed evil, and wrecked a work on which he had expended ten years' toil. He knew many of his past actions must have done harm, but since the good on the whole outweighed the harm, he calmly struck a balance, took the course that seemed to be least harmful, and heeded neither idle tongues, nor misinterpretation of his deeds. But this action of his sprang from an unexpected phase of his nature; and now the madness was past he could not realise his action as being his; he could not even recall the mental attitude which led to it, which culminated in action which would have disgraced a lesser man than he was. Slowly it smote clearly into his heart that the work he had upbuilt during so many years had served its turn.

It was growing rigid; the evils, which the little vulgar minds and narrow hearts of men, who are but in the making, create and foster, were springing up in it. It had failed where it seemed to succeed; it was well it should go. His disgrace had killed it. He was willing it should go; he had no personal ambitions; "this sinner was a loving one" and built on mighty lines. In no other way could he have been taught it was to go. But whence that unsuspected weakness in his own nature? And why did he feel no remorse? For he did not feel a shadow of remorse, a shadow of shame. Why? He took pains to learn what people said of him, trying thereby to rouse the "sense of sin." The result left him stript of friendship; for even the men who greeted him friendlywise suffered their tongues to run concerning him like old village gossips met at the market; he could not trust any man as to his truth, his kindliness, his loyal speech. Outwardly he winced, inwardly there grew up in him a vague, gentle contempt of these souls in embryo, which he never used to feel. He knew, vaguely too, that his contempt was ignorance and folly; and he knew he should find out why it was foolish and ignorant if he could also learn why he felt no remorse or shame. And one lesson, a great lesson, rose out of the whirl of bewilderment and pain by which he was surrounded, the lesson of the vanity of placing his ultimate rest in any human soul; for one by one they changed, and whirled and failed; and when he looked inwards at his own soul it did likewise. Wherefore to draw all men into a great love and peace of the mind, and to trust none to understand, succour, or support him was the thing he learned in the darkness of shame; and therefrom rose a peace that was wholly indescribable, and well-nigh fearsome, because it was so still and so marvellously silent, and withal elusive. He spent much time alone, walking the streets and musing. One night, on the Embankment at Chelsea, he came face to face with a man whom he knew very well. He was an old priest, whose pupil he once was; a man from whom he expected to receive blame, perhaps reproaches; a man he expected to find racked with agony at his action. It struck him with keen interest that this old priest of the Christian Church was not grieved by the failure of a work from which he had hoped much; was not distressed by his old pupil's fall; only

a little grieved by the fear of his probable pain. He held out his hand, and uttered but two monosyllables:

"Well, Dale."

Dale Patrick leaned on the wall, and they looked down at the full tide of the hurrying river.

"Well!" he repeated. "But it is not at all well, is it?"

"If it be ill," replied the old man, "He in Whom ill and well meet shall make all well in the fulness of time."

"And for me," said Dale Patrick, "are you not distressed for me? For my sin? For my shame?"

"No," said the old priest slowly and gently, "I am not distressed. Perhaps I should be so. I sin, it may be, because I am not so. I am growing very old, Dale; I am near the realised Presence of my Master. I sometimes believe He holds me in such peace, because I am so near to *knowing* He is present with me; and therefore I cannot be distressed for anyone. I see them all in Him. He cares for them; nor can any pluck them out of their Father's Hand."

"I cannot understand why I care so little. But it has been my chief pain that you would be so sorely hurt. This work will fail now."

"There was a man I once knew," said the priest, "whose life seemed to be an unbroken record of success. And yet—that man failed. God gave him a chance to do a great work for Him; and instead he did a great work for his own mind and body. Everyone said he won success; but God—and the depths of the man's tired barren heart—knew he had failed."

Dale Patrick smiled.

"Perhaps he was wrong. Perhaps he had done just what was wanted by his own shortcomings."

"There is no success," said the old man, "that is not built of failures. Failures are the stones whereby the Builder builds the temple of success. His dream is perfection; that which strives to reveal it is imperfect; namely, the bodies and the souls of men. I worked for years at a failure men called a success. And I worked at it when I knew it had failed. Failed—because it was not what I dreamed it—but God used it as He would, and t served its turn. Before a dream is made reality it must fail,

and fail, and fail through the ages; its foundations are built on the broken hearts of the first dreamers who had not learned to fail and keep their hearts established in peace."

"I never knew you thought thus," said Dale Patrick musingly. "I thought you an idealist who believed your dreams to be accomplished facts, or at any rate possible to realise here and now."

The old priest smiled, and sighed.

"Is there any isolation so strange as the isolation of each 'fragment of God,' which we call man," he said. "They all say that you think too well of human nature. You urge on us perfection. You think men better than they are. Ah, Dale! I plead to my Master to teach me to know my brethren as He knew and knows them. As He knew them when He chose the man who lied and denied Him on whom to build His Church. I think of man as he shall be, and I cry daily in his deaf ears, thus shall it be, and even now is, with us. Hasten the Day of the Lord! And I know they will not understand; but of many misunderstanding souls a few shall come forth who understand in part; and in each age as the cry is repeated, a few more—and yet a few more. For the bulwarks of the City of God are patience."

"I see your view," said Dale Patrick, "I see what you think is your view. But that is not the real reason why you feel so little pain in this; it is not the real reason why I feel no shame and no remorse."

He parted from the old priest and walked slowly homewards. He wondered why he, the sinner in act, and this saintly old man, whose external life had consistently been what his own was till now, should feel so much alike in this matter. He, without the sense of sin; the old priest without distress or fear for him. They were not alike in the fashioning of their souls; why should they, in this, seem as though they viewed sin from some Pisgah height of the spirit, which took from it its sting, its bitterness, its despair, while admitting its folly, its external loathsomeness, its lack of peace and harmony.

Was there a further, and more subtle mystery of the soul, which both had penetrated, though perchance they remembered

not when or where? Was the secret mystery of sin, the secret mystery of virtue, hidden in some holy cave of the heart of Nature? The sting of the sin of the son of man—the son of Adam—was quenched, said the Christian priest, by the Son of God; whence then had He power to quench it, save by entry into the Godhead's mystery where the secret of good and evil lay; save by the knowledge of those things "given Him from above" by His Father in Heaven? Was there not a knowledge that vanquished sin, and made it naught? was it that knowledge towards which he strove? a knowledge that flowed to the old priest from the Master whom he served in childlike love.

"Where in the web of life is this 'myself'?" he said in his soul. "It *is*, in my mind, and yet what is it? What is this 'I' linked with a past I know not, a future I cannot see, a present I cannot understand?"

As he thought thus a drunken man swung heavily against him. He watched him thoughtfully.

"If there be need of shame for *him*," he thought, "and I suppose there *is* need, for he is bartering his birthright of mind for a 'mess of pottage,' and if there be need of shame for *me*, and again I suppose there *is*, though I can't feel it, who shall part shame from shame in the maze of this dance of maniac shadows? I am not ashamed in him, and yet his vice is as much mine as that for which the world is crying shame on me. He need not be ashamed either; and yet until he *is*, there's no resurrection of soul or body for him. None, until the shame of his sin enters like iron into his heart and rends it. Is there, then, no hope for me, because I am untouched by the 'sense of sin'? I cannot be touched by it. My will, my mind, my desires, are clean of it; and yet—who will believe it when I say that? who will believe that without remorse there can be hope for me?"

He walked slowly along the embankment; stopped, and watched the rush of the tide. Once, ages ago, there was born, in the throes of an insensate lust to kill, the son of the human mind; the impulse to slay rose because the innocent thing slain was the means whereby the pang that follows realised sin was felt for the first time by one who had left behind for ever the joyous kingdom of the conscienceless.

And now, in a calm more awful than the whirl of murderous remorse, calm whereinto shame and sense of sin would not be wooed, the Son of God realised his eternity, his unchangeableness; realised himself as the revealer, not the changing, growing revelation which we call the human mind; knew (though he felt it not as yet) that he did not enter, nor ever had entered, into this whirling world of desired and desirer, slain and slayer, tears and tired eyes that shed them; and yet he *was*, and the mystery of the life of the Son—thus strangely aware of himself, parted from the Father who begot him—was unsolved by him, unsolvable.

He knew there was a subtle flame which was himself, unshaken by the raging winds of sin and sorrow, love and hate; its power, smiting through the darkness, held the shadow of itself whom men knew, and whom he had known as himself till now, and breathed into it a command: "Be still! What are thy sins to me who am the end? to me, who am the past? to me who am the present?"

> What are thy virtues save the tools I use
> For subtler, finer ends than these—thy sins?
> Out of the beast-man on the forest path,
> I forge a weapon that may carve my way.
> Out of the thinker striving towards his God,
> I fashion a sweet pipe that I may sing
> The truths that sway the worlds.
> Truths that are falsehoods in a clearer light;
> Wise folly; and that snare of learnëd souls,
> A knowledge that is emptiness and greed.
> These are the strings I smite, that on life's harp
> I may sound forth the perfect melody
> Which I was taught before the worlds began.

The words rang in a swinging cadence through his head.

"No more of man," he said aloud. "No more of self—this little self; I will sleep to-night, and when the dawn breaks I will go away from London, and I will think no more. In ceasing from thought I shall, mayhap, know."

And the next day, at dawn, he went forth from the city, alone.

MICHAEL WOOD.

ANCIENT ARCHITECTURE AND ITS MYSTERIES

"THE Masonic Symbolism of the Grand Pyramid affords a simple and practically indestructible means for perpetuating, without betraying, the doctrine of Egyptian wisdom. That expression once formulated was never repeated; other tombs and pyramids claiming kinship only by subordinate particular features with the work of the Grand Master." In this statement the writer wisely guarded against the error of any endeavour to make other buildings correspond in exact detail with the one original; at best we can only expect to find similarities, suggesting that the masons of later times were striving to express the same great truths that they only dimly apprehended, and could but approach in the broad outlines.

Bearing in mind this limitation, the vast ruins of *Z*imbabwe are touched with a more profound interest than when regarded as simply an ancient gold emporium, or as a curious specimen of the skill of early masons.

The directions in our own Scriptures seem specially given to those masons of old. In *Isaiah* we read: "In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord";* and again in *Jeremiah*: "Set thee up waymarks, make thee guide-posts: set thine heart toward the highway, even the way by which thou wentest."†

This is remarkable as being addressed to Ephraim, whose symbol is Taurus, ♉, the earth, where the early stages of evolution are to be gone through, and we in these later ages may look for, and perchance find, the waymarks that mark the long road we have travelled.

* *Isaiah*, xix. 19. † *Jeremiah*, xxxi. 21.

The Nurhaags of Sardinia, the Talayots of Minorca, the Tumuli of Brittany, the ancient Temples of Mexico, etc., have all a relationship which is most interesting to trace, if regarded as "waymarks" and "guide-posts"; the Towers in lower Zimbabwe and the Talayots of Minorca indicate the same class of builders, with a part of the same design to perpetuate in stone, carrying out the old teachings, albeit in ignorance of their true significance.

Reading the symbolism of the Pyramid as "the prophetic floor-roll of human history," it teaches, quite unmistakably, evolution, and it is with this one of its keys that masons, literally and figuratively, have much to do.

Entering the Pyramid, with the idea of Evolution as distinct from Initiation, from the North the main road runs to the South—from darkness to light. Entering then the gate of the North, and bidding farewell to light (the Spirit now being immersed in senseless matter), some little way down the descending way, and where the passage branches, the ancient masons have traced a fine double line—the dual world—so often symbolised in Egypt as the two-headed lion, Hu and Sa, who had his place in the boat of the sun at the creation, Isis and Nepthys as dawn and twilight. The path of the Monad was directed downward to the lowest organic body and reached the early stages of evolution in the mineral kingdom typified by what is called in the Egyptian Ritual, "The Chamber of Central Fire," the flooring of which is of huge rough uneven masses, suggesting violent volcanic action. The symbolism of Fire in the lowest and highest chambers of the Pyramid is very remarkable; the upper, or King's Chamber, is of finely worked granite, symbolical of Fire having completed its work in the perfected humanity.

At the double line, and where the Hidden Lintel blocks the way through the closed, and to us, hidden masonry, typifying a deeper mystery still, commences the slowly evolving growth of the vegetable kingdom.

Connecting the upper and lower passages at their farther ends in the Pyramid is an almost straight ascending opening or way—the evolution of the animal kingdom—and as at the junction of the paths of the first two kingdoms, here again the

masonry shadows a deep mystery, for the passage passes through a low gateway or portcullis; not only was this gateway hidden, but the lower portion of the passage within was blocked, and still is, with enormous stones. From this passage a partial view of the road traversed and the road beyond is gained. Evolution has reached the throne of Thoth, the animal, vegetable, and mineral kingdoms, completed in man, the apex of the triangle, who, as symbolised in the Queen's Chamber, or Chamber of New Birth, with its staircase of five ascents, passes onwards with the five senses developed, to receive mind before the throne of Thoth at the entrance of the Grand Gallery, symbolical of highest reason and intellectual development.

No longer bound in the limited forms of the lower kingdoms, though possessed of all, man turns from the Wall of Earth bounding the north end of the Grand Gallery, and with reason and intellect sets forward on the toilsome upward journey.

In the lofty Grand Gallery—the Hall of Truth, the Grand Lodge—the intellectual powers of man develope and take the loftiest flights; he knows the stars in their courses, and all the wisdom of the world is attained; the steep upward path traversed, he would know the beyond.

But here the path is barred. The Grand Hall ends abruptly, leaving but the narrowest opening Intellect cannot penetrate—the beyond. Man, stripped of all his acquired knowledge, now only a hindrance—to be dropped as Bunyan's Pilgrim cast away his bundle—in lowliest attitude struggles through the narrow way that leadeth to eternal life; the man so nearly perfected learns his last great lesson, and in realising his ignorance takes his first step in wisdom, and thus passing the Masonic Veil enters the House of Glory, the gate of the pure Spirits—the inner chamber built of the finest worked granite symbolising its purification by fire—and here is reached the true centre of Balance. Above stretch the heights of Spirit, below the empty tomb, the tomb now unoccupied, humanity perfected; Spirit can no longer be entombed in matter.

Thus much to our dim vision the Pyramid reveals, and as humanity progresses this wonderful building will unfold more of its stores of true wisdom, of which the empty tomb is the threshold.

"The builders of Zimbabwe in Rhodesia have slept through three if not four millenniums"—so say the latest explorers of these mysterious ruins. We think that here has been preserved to us through the long ages just the stage where may be traced the echo of the earliest world-teaching in masonry, which had been handed down from age to age, with less and less accuracy, till only some of the outlines remained, the true meaning even of these becoming more and more obscure as mankind became more densely material and more lost to the spiritual truths recorded in their work.

So here and there, at central points, the mason's work still marks the main truths of ancient wisdom.

In tracing the connection of the old ruins in Rhodesia with the Great Pyramid of Egypt, and therefore with earliest masonry, the first point would seem that, as the entrance to the Pyramid is marked by the North Polar Star, so the stars observed at Zimbabwe are all northern stars. But though these African masons, who may or may not have been the Sabeans—the learned Jesuit Father Torrens considers all the evidence obtainable to be in favour of the Sabeans—roughly copied some of the masonic teaching given in the Pyramid, it must have been after such a lapse of time that the original teaching had been distorted and much of its true meaning lost. This must needs have been the case if, as we believe, the great teachers—symbolised by Moses, Abraham and others whose traditions survive in Hebrew writings —were withdrawn when humanity had once been fairly started on its evolutionary course.

Many of these ruins are still not completely cleared, and it is as impossible as it would be unwise to attempt to draw a perfectly definite plan of the exact correspondence of the two buildings; but the points of resemblance are so great that we cannot resist the conclusion that Zimbabwe, though rough and imperfect, is a decadent representation of the same Thought as was embodied in the masonry of the Great Pyramid, and teaches in its original inception the same grand lessons with ascending grades.

The name Zimbabwe is said by some to mean "Buildings of Stones"; others assert the name means "King's House"—a little curious, as recalling the King's Chamber of the Pyramid.

The Egyptian Ritual, which has been associated with the Pyramid, makes a threefold division of "Nuter Khart": first, Rusta, Territory of Initiation; second, Aahlu, District of Illumination; third, Amenti, Secret Place of the Hidden God.

This division may advantageously be applied to the Zimbabwe ruins, as, indeed, they naturally fall into three divisions: the Elliptical Temple on the Plain, the Territory of Initiation; the upward path connecting the Lower and Upper Temples, the District of Illumination; the Temple crowning the kopje some 260 feet above the plain, the Secret Place of the Hidden God.

The Territory of Initiation is the Evolution of the Mineral, Vegetable and Animal Kingdoms, and the lower Temple of Zimbabwe bears comparison with the lower passages in the Pyramid; it is not by any means an accurate copy, as indeed would be impossible if, as is probable, the architects themselves, whilst following certain main principles, had lost their true significance; and for us, only ruins of their works are left, grand still, but a tithe of what they once were. It is from these few remains that we try to reconstruct the ancient temples and the truths embodied in them.

The principal entrance to the lower, or Elliptical Temple, was at the north, this entrance being from its massive size and excellent construction evidently of the greatest importance. From this northern entrance the mystical design of the Temple becomes apparent. Leading to the East were the Parallel Passages, the chief passage varying from 4ft. to 2ft. 6in. in width, the outer wall, still in good preservation, being about 30ft. high.

Two other passages lead to the interior of the Temple, but the ruin here is so complete that there is little to guide the enquirer as to its ancient form or probable purpose. The Chief Passage leads to the Sacred Enclosure, the entrance to which was elaborately arranged with three broad steps, and rounded buttresses on either side with portcullis grooves of unusual size and three broad steps at the entrance to the Enclosure.

In these massive walls are several small openings—the latest explorers call them drains. If they were drains some explanation is needed why they should only be required on the eastern or sacred side of the building; why one passage should be drained

at the expense of another passage or enclosure; why they should be above the flooring and take angular turns for no apparent reason in a drainage system; perhaps if the explorers studied the past a little more closely they might find these carefully built apertures have quite a different significance.

It is also supposed that these elaborate parallel passages in the Lower and Upper Temples were solely for the convenience of the priests, who could thus pass unnoticed along them; it is not conceivable that all this skill and labour were simply to secure the privacy of a few, and further enquiry may throw much light on these mysterious passages.

Reaching the so-called "Sacred Enclosure" from the passage, the singular Pillar is, with the passages, the most wonderful part of the ruins.

That this was connected in some way with some religion is agreed by most investigators, though Dr. Schlichter says: "We have in Zimbabwe an enormous gnomon (dial calculating point) before us"; very probably; still, had this been its only purpose, there would be no reason for its surroundings to have been so carefully planned and executed.

In its form and building it is very similar to some of the curious Talayots in Minorca, and like them had a flat top. The Pyramid also is truncated; the top corner stone has not yet been placed.

The Triangle is marked in the Pyramid not only in its outline but also, as recently discovered, near the outer end of the King's Chamber south air passage.

The Pillar was ornamented by two rows of triangles, or the hieroglyph of water, perhaps symbolising "The Spirit of God moved on the face of the waters."

This suggests the sacred connection of the triangle and circle, but losing the simplicity of the original, it developed into the circle, represented by the round tower, and the triangle, repeated, into an ornamental frieze. Adjoining this Pillar is another somewhat similar but very much smaller Pillar. Approaching these Pillars from the north a gateway must be passed; an old Egyptian commentary refers to a gate in terms that so well describe the situation of this one, that it seems to form an important link, as

if the writer of the description and the architect of Zimbabwe were both in possession of the same knowledge.

The Commentary says: "This sacred gate is the gate that is between the Pillars of the Divine Light, it is the northern door whereby the Adept passeth when he traverseth the eastern horizon of heaven."

Passing through the gateway in Zimbabwe between the Pillars, the traverser reaches the grand circular eastern wall, with its double row of chevron pattern—or hieroglyph of water. This pattern only extends along the portion of the wall which receives directly the rays of the sun when rising at the summer solstice

Again, going from the Sacred Enclosure to the north, the traveller finds Ezekiel's description fits it exactly: "The door of the gate of the *inner court* that looketh toward the North. '

This Gateway is specially well built, and has massive steps leading eastward between the two Pillars.

On the north, the walls on either side of this Gateway are singularly ornamented, one side having *five* horizontal bands of green chlorite schist, separated from each other by granite blocks; the other side having *seven* horizontal rows of green chlorite schist, separated from each other by two courses of granite blocks.

This means a very remarkable combination, the numbers five and seven, the alternating granite and schist, the green schist. The Egyptian Ptah, who in the Egyptian Ritual re-embodies the soul, is depicted in green colouring.

Adjoining the wall is a kind of raised platform with an opening in the midst where is a well staircase, again suggesting the "Ladder of the Soul" in the Pyramid.

Next in importance to the gateways are the steps, which, from the care taken in their construction, may almost be regarded as corresponding to the ladders, so frequently referred to in the Egyptian Ritual. The steps in all the most ancient parts of these ruins are identical in measurement, which points to a special purpose in their construction; the steps are curved in most, if not in all, of the very earliest.

At the chief north entrance to the Lower Temple there are apparently six steps, though, as the first step is at present on the

third course of the masonry from the ground, there might have been a seventh.

In various parts of the buildings are numerous platforms approached by steps, and in angles of walls are often three steps leading to nothing. These would seem to suggest the guardians of the Portals. There was a somewhat similar arrangement in Druidical temples; three steps ranged toward the sunrise, a triad of tiers corresponding to the three solar regions, the upper, middle and lower.

Leaving the Temple of the Plain, the "Territory of Initiation," and entering the "District of Illumination," the ascending traveller finds the path connecting the Lower and Upper buildings is a steep upward climb all the way, as in the Pyramid "District of Illumination."

The whole side of the kopje which the path ascends is lined with ledges, not only upward in terrace form, but broadways, extending across the entire length of this face of the hill. These lines are each independent of the other, and the archæologists can make no suggestion as to what purpose they were intended to serve.

But in the Pyramid, in the ascending passage called the Grand Gallery, and in the Ritual designated the "District of Illumination" and "Habitation of Supreme Intelligence," the roof of the gallery is grooved along its entire length and variously named. It is curious, at least, to find this same middle district at *Z*imbabwe, although unroofed, also lined along its entire length, and for no apparent reason that has been adduced by the ordinary explorer.

The upward path becomes steeper, and narrow winding steps lead to a sort of cave and onwards to a remarkable platform with many curiously marked stones and monoliths; on the east side of this small platform is a singular wall consisting of four, and traces of a fifth, perpendicular lines of the dentelle pattern, or hieroglyph of water, and as this upper *Z*imbabwe, on the crest of the hill, answers to the third division of the Ritual "Amenti," Marsham Adams' description of the territory of Amenti tallies well with this uppermost part. He writes: "That throne of the life-giving waters situated beneath the Royal Arch of the Solstitial

Throne, marks the point attained by the Illuminate in the Ritual when he has achieved in Aahlu the 'Passage of the Sun,' and opens the 'Gate of the Nile,' 'the Throne of the Cataract of Heavenly Light.'"

Immediately below this masonic emblem of the Cataract of Light, on this certainly most sacred platform, is a cave, entered through a low and narrow passage, significantly recalling the inner chamber—the King's Chamber—of the Pyramid.

Adjoining the platform is a narrow opening between two boulders about 25ft. high, which now goes by the name of the Cleft Rock, and might well have been utilised by the early masons as suggesting a fuller entrance into the region symbolised in the Pyramid as the Hidden Heights, and by Marsham Adams as the Grand Arch. It is the highest point of the kopje, and is very striking.

In thus connecting these ruins in South Africa with Egypt we seem to touch a long vanished past; and, tracing Masonry through its symbols back to the Mysteries, and again back through the ages to the deeper Mysteries of humanity's infancy, we may at length stand before the long closed gates of true knowledge and win our way to the threshold of Eternal Wisdom.

M. C. B.

The Call of the self to the Self.

Lay Thou Thine hand upon the quivering strings
Of this wild spirit, tuned to chords of pain;
Blend with Thy harmonies its faltering strain,
Bid its mad music chant when Thy voice sings:
Till, rising ever on the beat of wings,
Blent and resolved with Thine, its notes are slain
Silenced and satisfied to know again
All that completion brings to finite things.—
Now, like Eolus' harp, my spirit still,
Swung mid hot rooms of Earth, and night's calm breath,
Faints for the deathless Player who shall thrill
All its achieving to that rapturous death
When, in Self's Swan-song, all its notes shall cease
And a new Silence swell the soundless Peace.

E. M. G.

IN PRAISE OF THE MERE INTELLECT

It has been for many years a dream dear to the writer's heart, that we should have some day an Academy for study in connection, more or less, with the Theosophical Society: an Academy, in which it should be understood, once and for all, that study is the real object of life, and no one should have the temerity to dispute such an elementary proposition.

"But where are the individuals capable of study?" I hear someone say.

My dear sir, do you not know *yet* that the absence of competent students is the very reason why such an Academy should be established?

I hereby warn all desponding and easily discouraged persons, that another, and a very determined, ghost is appearing upon the scenes, probably intending to assume material form, in spite of all wet blankets or other hindrances. We have learned, or should have learned by this time, that schemes which appear to be impossible are quite the most useful and interesting schemes to carry out, that is if we do not ignore or run away from the difficulties, but look them full in the face.

In the Theosophical Society at present the man or woman who has only one intellectual talent is, in many cases, industriously hiding this talent in the earth; and we have been taught on high authority that this is not the appropriate course to pursue. It is precisely the owners of one talent to whom I appeal; the owners of five or ten talents are, it is to be hoped, already trading with the same, as in the parable.

If anyone should take my words too literally, and should wish to explain that in his opinion study is not the business of life, I would ask him to remember that while we are studying it is so, and a very important business too. One suspects that it is a business which is sometimes shirked by the owners of five or ten

talents as well as by the owners of one, but in the former case there is less temptation to shirk, as outward reward and success are so much more easily won.

Now in my Academy the pupils would not be working for outward reward and success. The owner of one talent would be, as regards the inducement to work, on a level with the owner of five or ten.

The inducements to work would be:

(*a*) The organising and strengthening of mental faculty.

(*b*) The interest in the subject studied.

These inducements are not outward, but inward, and they are equally present at all stages of intellectual progress. Students working on these lines are developing intellect by methods which are in perfect harmony with brotherhood and peace. Interest in abstract truth and joy in the same are noble and admirable motives for work, and in the rare cases where they are entirely unmixed with cravings for personal success, they tend wholly to strengthen and refine the character.

The elements of science are as interesting in themselves as are advanced scientific truths, but we do not enjoy them so much because we do not feel so clever when we are studying them. The elements of arithmetic are fascinating, and children, when properly taught, find them so, but studying arithmetic is not a distinguished occupation, so no one engages in it.

It should be understood clearly that the cultivation in ourselves and others of an interest in abstract truth is an extremely important matter, and of immense usefulness to the race. It has been very much undervalued, and in popular literature confused with the craving for personal success, until the "selfish student" has become in some quarters a byword. A student may be selfish of course, so may a philanthropist, but there is no more sense in talking about the "selfish student" than the selfish philanthropist. It is a hopeless confusion of thought to say that the student works for himself, and the philanthropist for others.

Now if all owners of one talent could be induced to uncover this priceless possession, examine it, and consider how to use it with the greatest benefit to themselves and others, perhaps more could be accomplished by united action than we can at present

picture to ourselves. In my proposed Academy everyone would wish success to his neighbour's talent, while he would diligently cultivate his own.

It may be said: "Is not some great force needed before we can awaken these slumbering talents?" Yes, but I believe this force is to be found in personal influence, and in the spiritual currents that pour through individuals, when engaged in, and devoted to, a common work. Is it not a truism to say that when our interest in questions is slumbering and quiescent it is sometimes suddenly aroused by a lecture or a conversation? Now something might surely be done in organising stimulus, and bringing it to bear where needed.

It will be noticed that I have said nothing, so far, of any outward practical results of organised methods of study. This is because I wished to make quite clear first that study would be worth pursuing, even if there were no outward practical results of any importance.

In my Academy a person with one talent will be as welcome as a person with ten, and *quite as useful*, for it is not the amount of talent, but the *way in which it is used*, that constitutes the usefulness of an individual.

Truly, here if anywhere, "there is no great and no small;" each individual has a mind that he can use as an instrument, and this is all he needs for service.

There are two ways of regarding mental work; we may regard it from the form side or the life side. From the form side the amount of capacity, and also the result produced, have a certain value. From the life side, size of any kind is of no importance, the only matter of importance is the student's attitude of mind.

It may be found, however, that results of no small importance, even from an outward point of view, may ensue, and we may find ourselves before very long working with some, who came, in the first instance, to scoff, but remained to pray.

S. CORBETT.

CORRESPONDENCE

Parsees and Proselytism

To the Editors of The Theosophical Review

The remarks made by the Watcher on the Tower, in your June number, anent the Resolution of the Parsee Community against the advisability of admitting non-Zoroastrians into their fold, call for some explanation from those who, like myself, were in favour of the step against which your writer expresses his views.

The question was forced on the Community by the action of those who desired to have the seal of the Community affixed to the intermarriages of Parsees with foreign ladies. The immediate cause of the agitation was, as the *Times* rightly observes, the marriage of Mr. Tata with a French lady, though the *Times* forgets that the lady was already Mrs. Tata in France and England and publicly introduced and welcomed as such at a Parsee New Year's day dinner held in London, before she was invested with the sacred thread and married a second time in Bombay according to Parsee rites. In this case also, as in all other cases that the Community have noted, marriage first and religion afterwards was the order in which events happened. The next case that was unpleasantly forced on the Community's attention at a time when the question was being discussed in the Committee was that of an aged Hindu woman, who was invested with the sacred thread many years after she bore children to a Parsee out of lawful wedlock. These events and the well-known instances of Parsees in China having unlawful intercourse with Chinese women, and Parsees outside Bombay living as man and wife with low caste Hindus and Muhammadans, combined with the remarkable fact that there was not one authentic instance on record, ever since the Parsees arrived in India, of an alien seeking conversion purely from love of their faith, convinced those that saw beneath the surface that the real question at issue was more one of providing an excuse for and smoothing the way of intermarriage and unlawful intercourse

with non-Parsee women, than of the conversion of outsiders to Zoroastrianism for the love of that religion.

Amongst Hindus those that have been converted to their faith have formed a distinct caste or sub-caste having no marriage relations with other Hindus. Converts to Christianity similarly form a class of their own (native Christians) who have no marriage ties with European Christians. Now, amongst a small people like the Parsees, it is not possible to create a distinct class, as in the other larger communities, and intermarriage of converts with Parsees proper was not only inevitable but would, so far as experience went, be the main motive that prompted change of religion.

The results, biologically considered, of such an admixture of foreign blood would be disastrous. Herbert Spencer in advising the Japanese stated that the results of such admixtures had been "inevitably bad" in the long run, and that the consequence of mixing the constitution of two widely divergent varieties would be to give a constitution that would not work properly, because it was not fitted for any set of conditions whatever. Darwin has stated that when two races are crossed there is the strongest tendency to the reappearance in the offspring of primitive characteristics, and that the degraded state of half-castes is in part due to reversion to a primitive and savage condition induced by the act of crossing. Moreover, according to Darwin, when one of two mingled races exceeds the other greatly in number, the latter is soon wholly or almost wholly absorbed and lost; and what is our number of a few thousands compared to the teeming millions of Hindus and Muhammadans around us? On the other hand it was apparent that it would be foolish to oppose the admission of one knocking the door for religion's sake, and the only escape out of the dilemma was, to see whether by any restrictions it was feasible to exclude those that came from matrimonial, pecuniary or other motives, and to keep the door open for those that sought admittance on purely religious grounds. The difficulty of judging motives and of enforcing restrictions at once presented itself and was enhanced by the ignorance and backward state of our priests. Having regard also to the fact already mentioned that no recorded instance existed of anyone having asked admission for the love of the religion, it was considered wise for the present to shut the door altogether, instead of running the least risk of degenerating into a half-caste community and losing by foreign admixture the good qualities that have kept us in front as a race, however small in number. The

decision arrived at by us was therefore based on the practical bearings of the question. It was a question that threatened the ruin of our character and therefore of ourselves, and if our characteristic virtues were wiped away by admixture of blood, where would be the glory of our religion? The example of Eurasians has been constantly staring us in the face. Nobody has tried to confine the spirit of the Faith to a narrow environment. The spirit of Zoroastrianism is as universal as the air we breathe. The Vendidad defines a Zoroastrian as one who observes the code of good thought, word and deed. Zoroastrianism has just begun to drink at the fountain of the Divine Wisdom, thanks to the Theosophical Society, and its revival rests on internal purification, not on the admission of outsiders who, according to Gustave Le Bon, change "merely the name of their old religion and not the religion itself," nor on the inoculation of foreign blood, the biological effect whereof would be to produce a mixed constitution unworthy of any forward race of men. The world work of Zoroastrianism will, then, be best performed when its true votaries drink deep at its moral and spiritual fountains. It will then perform its proper function in the universe as one of the many organs through which the Divine Life and Love are pouring out into the world.

J. J. VIMADALAL.

Bombay.

THE COLDNESS OF SOME LODGES

To the Editors of THE THEOSOPHICAL REVIEW

THERE will be some who, never having been chilled at any Lodge, will be inclined to doubt that any such coldness really exists. But if a number of different friends, mostly affectionate, have received cordiality at every other gathering—a cordiality that was but superficial at times, no doubt, yet there was at least an effort at helping—and now, at some Lodge receive for the first time a spiritless reserve, then it is surely reasonable to ask why? and how can it be altered?

Those of our members who are well known to the Society receive, undoubtedly, an abundance of affection and fellowship. But I write for the humbler, the younger, students who, during their first year of membership often debate if they should entirely terminate that membership. The new member is not always evolved to that grade when

certain dogmas and creeds appear unsatisfactory; he comes for a lower reason, for external relationship with other students, and he sometimes asks: Is Theosophy, after all, what I was groping for?

He will be an unreasonable man who looks for elaborate greetings or much outward show of any sort, but it is the "railway carriage," "outside world" attitude, the cautious non-committal bow that so chills one who has anticipated some very different thing. Especially if our new member has been largely connected with Christian assemblies, and more especially, the unofficial branches. Without examining the reality of an average Christian gathering, it is evident that a show of warmth, at least, is attempted.

I am convinced that this coldness has nothing to do with Theosophy, if for no other reason than that many Lodges differ from the "some." In Europe, and beyond, there is quite an outpouring of genuine sociability. More likely a cause is to be found in our national temperament of reserve and caution. But is not that idea of national characteristic somewhat exaggerated, and do we not take it for granted, and thus appear what we do not feel? Of course, many *are* undemonstrative and reserved, but there is also in our national character a deep current of hearty, open fellowship, brimful of affection; yet we become martyrs to the accepted national trait, and when we meet deem it only sedate and proper to assume a glum, cold covering, lest our real selves should be too easily revealed. We act the "Englishman" instead of "ourself."

But there is another and more reasonable cause. The "all heart" and little head assemblies have really hardly anything in common: the ties that bind them are slender and superficial. We know these people with their handshakings, and tea-meetings and brake-outings, and with no wish to be unkind to them, we know that intellectually a very little satisfies. And so they must resort to outer communion: their ties will be the quickly made, jovial friendship of like men. The fact that they go to the same galvanised iron chapel is sufficient to bind them; they could scarcely understand the perfect communion that a Christian may have with a Hindu or a Jew. But as we rise on the scale of intellect we find the necessity for handshakings lessening. The ties are becoming far more real, the external is losing its significance. And I believe that our members who sometimes appear cold are not cold at all, but in the true, inner warmth of their souls are as affectionate and loving as those who are more demonstrative. The inner fellowship is so real

that anything else is unnecessary; at a meeting it satisfies them that their friends be present.

This, I believe, is true, but not every young member will so reason, and it becomes a debatable point as to whether or no it be our duty sometimes to lay aside personal feeling to satisfy those who need something more external. On the physical plane we have to learn adaptability; we do not need to lower our Ideal, but it is sometimes necessary to give it a different expression.

New members of some Lodges are requested to make themselves known to their President or some member of the Council. But would it not be better if Mr. President, and the Council as well, were to make personal attempts at introduction instead of waiting for the new member to break the ice? The largest membership of any Lodge does not run into many hundreds, so the task would not be herculean. The new member needs to feel that we care for him and take a personal interest in him. It is forgotten that a new member often knows nobody in the Lodge, and is naturally shy at first. I speak not for the strong and resourceful, but for those who can so easily have their struggles for light nipped by a biting wind of early Spring. And we have yet to realise that as we do to one of the least of these, we have done unto Him.

S. R.

* * *

THE *County Gentleman* asks whether plants commit suicide? It says:

> You can plant a clematis which does admirably for a few months, even for a few years, in a piece of ground which apparently suits it excellently, and suddenly, on a particular day—even when it has been growing and blooming for two or three years—it seems to decide that it will die. The buds droop, the plant withers, and in a few hours it is brown and dead. Why? Nobody has satisfactorily explained this queer propensity to sudden death on the part of plants which, under certain conditions not yet thoroughly understood, flourish amazingly well.

Other plants behave in a similar fashion. Beds of pansies will suddenly perish, without cause shown; nevertheless, the idea of suicide seems somewhat far-fetched. One would be more inclined to suspect some mischievous chemical change in air or soil.

REVIEWS AND NOTICES

How to Live

The Simple Life. By Charles Wagner. Translated from the French by M. L. Heudée, with introduction and biographical sketch by Grace King. (Isbister & Co., London; 1905. 1s. net.)

A book, which appears in paper wrapper covered with advertisements, and the announcement that its sales are numbered by millions, is apt to be eyed with suspicion. In this case the suspicion is not justified. It is a direct and forcible appeal for simplicity in thought, word, and deed, which would be appreciated by a large percentage of our readers. The Rev. Charles Wagner is a French Protestant pastor, an Alsatian, of whose life Miss Grace King supplies an interesting sketch which is included in the volume before us, and which ends with Wagner's own statement of his creed. From this creed we learn that he is "a pagan and an ancient child of nature come to God through Christ," and that "miracles, dogmas, forms which worried me at first worry me no longer. Across them all I see only one thing—man in search of God, God in search of man." In his search for God the author has discovered many things which other pioneers have found before him, and told to the world around, but they are none the less useful and true for being re-found and re-told in the writer's own way. "Simplicity is a state of mind," he writes; "at bottom it consists in putting our acts and aspirations in accordance with the law of our being, and consequently with the Eternal Intention which willed that we should be at all. Let a flower be a flower, a swallow a swallow, a rock a rock, and let a man be a man, and not a fox, a hare, a hog, or a bird of prey: this is the sum of the whole matter," and we have read in a very ancient scripture that "the man of knowledge behaves in conformity with his own nature," and of the wisdom of following one's own dharma. Elsewhere, writing of duty, Wagner wisely reminds us that "while in the great encounters our equipment is generally adequate it is precisely in the little emergencies that we are found wanting. . . In general those who lose their souls do so not

because they fail to rise to difficult duty, but because they neglect to perform that which is simple."

What he has to say of the modern spirit of pessimism is also good and true. Mankind, he affirms, lives by an assured confidence and by hope which is the confidence of the future, everything that shakes this confidence is evil, and dangerous every system of thought that attacks the very fact of life and declares it evil. "To permit oneself to count as evil this prodigious thing that we call life, one needs have seen its very foundation, almost to have made it. What a strange attitude is that of certain great thinkers of our times! They act as if they had created the world, very long ago, in their youth, but decidedly it was a mistake, and they had well repented it." From the earlier chapters of the book one might quote many such good and incisive sayings; the latter part of the work—which deals with such topics as "The World and the Life of the Home," "Pride and Simplicity in the intercourse of Men" and "The Education for Simplicity"—is less attractive. We may conclude this brief notice of a book which President Roosevelt would have all his people read, by giving the author's broad and catholic view of religions. Supposing himself asked "What religion is the best?"—he writes: "It is better to put the question otherwise, and ask: Is my own religion good, and how may I know it? To this question, this answer: Your religion is good if it is vital and active, if it nourishes in you confidence, hope, love, and a sentiment of the infinite value of existence; if it is allied with what is best in you against what is worst and holds for ever before you the necessity of becoming a new man; if it makes you understand that pain is a deliverer; if it increases your respect for the conscience of others; if it renders forgiveness more easy, fortune less arrogant, duty more dear, the beyond less visionary. If it does these things it is good, little matter its name: however rudimentary it may be, when it fills this office it comes from the true source, it binds you to man and to God. But does it, perchance, serve to make you think yourself better than others, quibble over texts, wear sour looks, domineer over other men's consciences, or give your own to bondage, stifle your scruples, follow religious forms for fashion or gain, do good in the hope of escaping future punishment? —oh, then, if you proclaim yourself the follower of Buddha, Moses, Mahomet, or even Christ your religion is worthless—it separates you from God and man."

E. W.

Magazines and Pamphlets

Theosophist, July. In "Old Diary Leaves" for this month the Colonel gives us some information about the migrations of the "White Lodge," informing us that from Arabia Petraea it was moved to Tibet (*not* to Lhassa) and that "when H. P. B. and I were preparing to come to India, arrangements were in progress for its removal from Tibet to another retreat where there was the minimum of chance of their being disturbed" by political changes. Dr. Barrow's visit to India forms the chief subject of the rest of this month's instalment. The Colonel also furnishes another article, drawing an interesting parallel between H. P. B. and the Count de St. Germain, whose importance in history is often minimised by indiscreet association with Cagliostro—quite another sort of "Occultist." The other articles are: a portion of Mr. Leadbeater's epoch-making lecture "The Rationale of Apparitions"; "Radium," by Sirra; the continuation of "The Religion of Science," by N. K. Ramasami Aiya; and papers relating to the Incorporation of the Society and the Fuente bequest. In "Cuttings and Comments" we have a curious account of experiments which are said to have demonstrated the location of the motor centres in the frontal lobes of the brain.

Theosophy in India, June and July. To us Europeans the most interesting part of these numbers (both very good ones) are the two papers entitled "Some Reminiscences," and signed "Seeker." There is always something to be learned from anyone who will take the trouble to tell us of his own experiences on the Astral Plane, even if it be only the astounding variety of the manner in which it shapes itself to its different visitors. He rightly considers that the constant recurrence of a dream of missing the train has a meaning, which one cannot but think would give important information as to character if we could understand it as a Master doubtless would. It is a constant dream of our own also, but never the same twice. But in our case there is one common feature of all the variations—whether we can't find the entrance, or the ticket office, or the train, or the station to alight at—there is always a most uncomfortable worry that one doesn't know where one wants to go, what ticket to ask for, or whether this is our station or no; and *that* certainly has a meaning, and a serious one! Another very curious dream the Seeker gives, saying it has haunted him for twenty years, is of being carried out for

burial, and reviving just in time. We also, as he does, have books given us to read; but whereas we never can make head or tail of a line of them, he is able to read them, and only distressed that he cannot remember when he wakes. If we could only have sufficient material for study, something could surely be made out which might be of real service in the illustration of the "subliminal consciousness."

Central Hindu College Magazine, July. The main note of this number is the education of women. In this connection we are glad to report that the number of pupils of the Girls' School has grown beyond the accommodation of the School Omnibus, and that a carriage "with a pair of trotting bullocks," is to be provided. The Answers to Questions are of much value.

Theosophic Gleaner, June and July. In addition to an excellent selection of reprints, we have here Mr. Vimadalal's vigorous defence of the doctrine of Immortality in the Parsî Gathas; Mr. Kanga's lecture to the Bombay Lodge on the Origin of Matter; and an interesting account of Jelal-ud-Din, the author of the Mesnevi.

Also from India: *The Dawn*, *East and West*, and the *Indian Review*.

The Vâhan, August. The Enquirer has this month some very good answers to the ever-recurring question about "Pure Food." Other answers are as to whether the ego may possess faculties of which our brain-mind is unconscious, whether it is certain that a human ego can never reincarnate in an animal body; whilst W. J. L. reassures us by the decision that the statement that "the figure of the universe is bounded by pentagons" can hardly be meant literally.

Lotus Journal, August, after an account of the Congress continues Mr. Doe's interesting paper on Bees. A report of Mrs. Besant's "Sermon delivered at the Brotherhood Church, London, September, 1904," follows; Mr. H. Whyte continues his excellent summary of the life of Gautama Buddha; and for lighter reading we have "A Dream of Heaven" and the fairy story begun last month is concluded.

Theosofische Beweging, August, is mainly occupied with the Congress. There is also a notice of the work in Dutch East-India, and a literary article from Dr. v. d. Gon.

Theosophia, July. Here, after the always readable "Outlook," we have H. van Ginkel's paper on the Astrological Influence of the Planets; a continuation of P. Pieter's curious and interesting "The Soul in Popular Belief"; Mr. Sinnett's "Nature's Mysteries"; Mr. Leadbeater's "Buddhism," and Dr. v. d. Gon's Extracts from the Magazines. The number closes with what the author, Dr. M.

Schoenmaekers, says we must not call a "Review" of St. Augustine' Confessions—perhaps the new-fashioned phrase "Appreciation" would meet his views better; but under any name a very pleasant little paper.

Théosophie, August. A nice little number, the most important of its contents being a translation from Mrs. Besant's "Enigmes Psychologiques."

Der Vâhan, July. After a continuation of the dispute with ourselves, into which we have no intention of entering further, we have a translation of M. C.'s article in the May number of *Broad Views;* a continuation of the paper on the Theosophical Aspect of Marriage and the Woman Question; a translation of M. W. Blackden's rendering from Chap. 110 of the Book of the Dead, from our June number; original Questions and Answers, with others from the *Vâhan;* and the "Kleiner Vâhan" with a good deal of interesting matter from various sources.

Lucifer-Gnosis, May. Mostly continuations; the Editor says as much as may be said upon the awakening of Kundalinî and entrance on the Astral Plane; E. Schuré's "Mission of Christ," is translated; Julius Engel's quaint and curious "Martha and Mary Service," and the other running papers are advanced another stage; and the number ends with a detailed and careful review of the translation of Mrs. Besant's *Path of Discipleship*.

Also: *Teosofisk Tidskrift; Theosophic Messenger*, July; which reprints Mr. Mead's paper "Concerning H. P. B." and has a very practical article on "Topical Study"; *Theosophy in Australasia*, June; with a capital "Outlook," good papers by W. G. John "On Theosophy in the Home Life," by H. E. Webb on the "Mechanism of Karma," and a very useful "Letter to a Perplexed Friend," signed F. A. *New Zealand Theosophical Magazine*, June and July, amongst whose contents may be noted Mr. Leadbeater's farewell Address on Branch Work, which all should study carefully; M. Judson's "Mysteries and Mystics of the Christian Era," and the conclusion of Mr. Burn's "Kipling's Barrack Room Ballads."

Broad Views for August, opens with a thrilling Irish tale by the Countess of Cromartie; the Editor makes mild fun, *apropos* of Dr. Maxwell's "Metapsychical Phenomena," of the scientific world's belated discovery of some of the commonest occurrences of the séance-room; and of the other articles we may name "The Wide Diffusion of Life" as perhaps the most theosophically interesting.

The Occult Review, August, is not quite so exciting as last month, but has much good reading, including the "Last Hours of a Mediæval Occultist," by Mme. de Steiger, which will not be unfamiliar to our own readers. From a review we learn that "our enemy has written a book" under the title of *Exploded Theosophy*, in the interests of the "Agamya Guru" who recently visited England. The Reviewer is of our own opinion, that the power of "checking the movement of his heart" is not in itself a sufficient assurance that the Guru in question is an all-wise Mahâtmâ, and concludes that "whatever the shortcomings of the T.S. are or have been, the case against it is but feebly stated in this publication." We ourselves would go further, and say that the enmity of such as these is an indispensable portion of the testimony to the reality of Mrs. Besant's work for India. There *could* be no good in it if *they* approved!

Modern Astrology, August, continues what should be to professionals an interesting series on Indian Astrology. The readings of Dr. J. M. Peebles' horoscope are curious, from the point of view of the profane. The Doctor certainly obtained a fine return of adjectives for his money, and seems from his letter to find a pleasure in publishing them to the world, where some of us "effete" Englishmen might have felt a little—or even a good deal—of hesitation. "Other men, other manners!"

Annals of Psychical Science, August, is (we presume) sent on account of a mention under the head of "The Psychical Movement" of Mrs. Besant's Paris lecture to the Institut Général Psychologique on the phenomena produced by the Indian Yogîs. The report is kindly and appreciative, and the underfeeling of "*ignoramus et ignorabimus*," which no scientific writer can (apparently) avoid feeling, is subdued almost—not quite—to the vanishing point. We will say frankly that we could not expect better handling in such a magazine at the present time. A curious illustration of the extent to which science will go to keep up its ignorance is given in an interesting letter from M. Marcel Mangin, who, in order to avoid the conclusion that Mrs. Piper's "Geo. Pelham" is still living, lays it down as "infinitely more probable—for me it is certain"—that Mrs. Piper "during the last two years of G. P.'s life may have been able to enter into mental, subconscious communication, especially at night-time, with G. P., and thus have known what he dreamed about, insignificant things, as far as that goes, which haunted his brain during sleep!" That what Mrs. Piper is in communication with *is*, in fact, G. P.'s *dreaming*

Self of the moment we entirely agree; we see no other possible explanation, at once of the extent and limitations of the communications. But that a medium, who had no knowledge or interest in G. P. during his lifetime, should have spent her time on the astral plane in making so minute a study of his dreams as to be able to fill up years in repeating them after his death is surely a much *more* improbable idea than that he is yet alive on the Astral plane to tell them to her! Surely, everyone must see this! There *must* be some limit to the absurdity of the explanations invented to avoid knowing what is known to almost everyone outside the scientific world.

Also: *Notes and Queries; The Burial Reformer; Psycho-Therapeutic Journal.*

We have received from India "Adyar Library Series, No. 1," a reprint of the late Pandit W. Bhashyâchârya's articles in the *Theosophist* on the Age of Patañjali. Paper, print, and get-up do much credit to the Theosophist Office, Adyar, which is the publisher. We hope the Series will be continued and have good success.

Of *The Book of Books*, or the Bible of Humanity, by "Seeker," we should like to speak at greater length than space allows us. It is a small book, but of much value. The "Bible of Humanity" is (we were going to say, of course) the *Bhagavad-Gîtâ*, and the little book is an eloquent and thrilling panegyric and commentary—both in one. It is true (as the author himself says), the Western mind is not accustomed to the highly emotional temperament of the Hindu, and that there is much that we colder Englishmen could not say without a feeling of unreality; but we can assure our readers that they will find nothing to which the most fastidious taste could take objection, and that those who *can* put their minds into tune with it will find much help in their spiritual progress, and learn from it to develope in a direction often too much neglected. W.

We have received the Annual Report, very belated, of the Central Hindu College, Benares, for 1904. It shows plenty of activity and satisfactory results.

Also a vigorous pamphlet *On Vegetarianism*, by Elisée Reclus, stating the case from the standpoint of æsthetics.

ERRATUM.—On p. 570 of our last volume, in the title-words of the review of *The Rationale of Astrology*, "plain" should be "plan."

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