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ON THE WATCH-TOWER

“WITHOUT distinction of race.” So runs part of the familiar wording of the first object of the Theosophical Society. For

those of us then who try to realise this ideal,

“Without Distinction of Race” Theosophy can be the monopoly of no race, the peculiar property of no nation. The

world-creed, or rather the creed of the world-citizens, cannot be limited by national prejudices and predilections. The wisdom-lover, the world-citizen, must accordingly extend his sympathies without reserve to man as man, whatever be the colour of his skin or the heredity of his blood. Now we often speak of the world-faiths, meaning by that the great religions of the world, but, as a matter of fact, it is somewhat of an inaccurate description, if taken in any but a very loose sense. There is no actual world-faith in the formal elements of any of the existing creeds; but among the great religions some are national and some international. Among the former are Brâhmanism and Judaism, among the latter Buddhism and Mohammedanism. Christianity is, of course, also international, but, speaking in general terms, it is only in the Roman communion that the international nature

of the faith is distinctly and intimately realised ; the Protestant and Eastern communions are, for the most part, split up into national churches which practically if not theoretically have little to do with one another. Indeed, there is a certain atmosphere in general meetings of the clergy of the Roman Church which brings home the idea of a "catholic" Christendom "of every tongue" and out of "every nation under heaven" in a way that it is difficult to realise in ordinary Protestant assemblies. This air of international comity and culture has to be experienced to be appreciated ; it is an outward and visible sign of the greatness of the undertaking ; it is, as it were, a foretaste of the nature of that true universalism which the Church believes she realised in her œcumenical gatherings, at which she claims the Holy Spirit assisted. To work towards the true and ungainsayable realisation of this ideal is the ambition of the Theosophist, no matter what his race or formal creed may be ; and, therefore, this comity and this culture must form a very necessary factor in the education of our international fellowship, if that ideal is in any way to be properly realised and we are not to slip back into the barbarism of a surly isolation or the conceit of an ignorant chauvinism—racial or credal.

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BUT grandiose and sublime as the ideal of a fellowship without distinction of race may be, we cannot pretend that the *dharma* of race-distinction is at an end, and that the immediate future looks to a universal "mingling of castes." By no means ; "union in diversity" seems rather to be the counsel of perfection, and hence even in an association like the Theosophical Society we have had to proceed with great care and circumspection lest any should be offended. Accordingly, as soon as ever it was found possible the branches of the Society in Europe have been organised on their natural lines of national cleavage. While this organisation was proceeding it was found convenient to make London the general centre, but now that Sections exist in the chief Continental countries, London has resumed its position as Headquarters of the British Section only. There is thus a danger that the international character of the movement, which

The Federation  
of the European  
Sections

was so conspicuous at our annual gatherings, may be somewhat lost sight of, and this is the last thing that anyone desires ; for it was just the meeting of colleagues of other nationalities that made the chief charm of our Conventions for most of us. It has accordingly been decided that the European Sections should federate together for the purpose of holding a yearly Congress, to take place in succession in the various Sections and coincidentally with the Convention of that Section. The first Congress was held in London last year, when ways and means were discussed and preliminaries settled. It was decided to hold the next Congress in the coming summer at Amsterdam, and our colleague Herr Johan van Manen was appointed secretary. From him we have received the following preamble and announcement, to which we give with pleasure the greatest currency in our power.

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THE general aim of the Federation is to strengthen the bonds between Theosophists of the constituent countries. These bonds are of different kinds : there are personal ties, the ties of mutual friendship and esteem ; and there are intellectual ties, resulting from common ideas. And both these sets of ties it is intended that the Congress shall strengthen.

The general underlying sympathy with one another in which Theosophists of all lands share, becomes immeasurably fuller and deeper when individual relations are established ; and much of the success of our future work will depend upon the personal friendships that a Congress makes possible. Such friendships encourage those intimate expressions of experience and comparison of modes of thought and work, and of national colourings, which are so much needed to keep our minds always open to the best of the living ideas. This social side—this personal aim—of the purpose of the Congress is first in importance, since its value in the service of the International Idea no one can overrate.

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BUT the number of those who are able to share in this phase of the Federation's work is, from the nature of things, only a small proportion of the number who are yet deeply interested in the International Idea. To the majority, the secondary aim of the Congress will naturally most appeal. This aim is to gather together and organise for use the results of the studies and researches of students in all the constituent countries. For the want of some such organisation much labour is, if not wholly wasted, at least squandered in innumerable small and ephemeral ways. Without direction, without

objective, not knowing if their work be valuable or useless, without encouragement or incentive, ploughing their lonely furrows—scattered students labour year in, year out, often unprofitably, except for themselves, and for themselves not most profitably.

For the lack of this organisation of labour, whole fields of research lie yet untilled; our propaganda is rendered less effective; and every member becomes of necessity a pioneer, doing over again the work that has already been done many times before. We need, if the Theosophical ideas are to be brought into power on this plane, a system of research such as prevails in the great sciences of the world. Therein it is possible for the remotest and most solitary thinker or investigator, with the most peculiar and personal faculty, to add at least one stone to the edifice, and to feel that his work has been necessary. Thus in every science there exists an accumulating body of research to which each student or group of students may add according to his or to their combined strength, and from which each may draw according to his need.

To become some such permanent storehouse of research for the Theosophical Society is the secondary aim of the Congress, and in this aim every serious student is invited to join. Work of almost every conceivable kind is required in every one of the main departments of our total ideas: work of original research, of careful and patient collection of material, of literary transmutation of technical terminology, of special investigation in obscure phenomena or remote historical events, of adaptations of great doctrines to problems of modern life;—and all this is within the power and indeed within the business of single students, but more especially of groups of students, to accomplish.

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LET it be understood that it is not propagandist Papers that are here needed, but Papers embodying original work and individual thinking—not the restating of Theosophical doctrines merely, but  
 Programme of their bearing upon any department of human thought, feeling, or action. At the Congress, if anywhere, a student may feel that he is addressing fellow-students as keenly interested as himself.

I venture to appeal on behalf of the coming Congress for Papers on the lines here sketched out. Notice of such Papers should be sent to me without delay, and the Papers themselves, if intended for publication in the Transactions of the Congress, should reach me on or before the last day of April, 1904. Offers of Papers from which a selection may be made for reading at the Congress and for printing in the Transactions, should be accompanied by the full titles of the proposed Papers, and by a brief indication of their scope and length. A concise, workmanlike statement of the results of study or research is the desirable form. Such Papers as from their nature must needs be of some length, while being printed in the Transac-

tions in full, if intended for reading at the Congress, should, for that purpose, be put into as brief a form as possible.

The following table of proposed Sections indicates more exactly the areas of thought so far mapped out which will come within the four corners of every annual Congress :

Section A.—Brotherhood.	}	Representing 1st Object of T.S.
(a) Historical.		
(b) Philosophical.		
(c) Practical.		
Section B.—Comparative Religion, Mysticism, Folk-lore, etc.	}	Representing 2nd Object of T.S.
Section C.—Philosophy.		
Section D.—Science (including “ Borderland ” Sciences).		
Section E.—Art.		
Section F.—Administration, Propaganda, Methods of Work, etc.		
Section G.—Occultism.	}	Representing 3rd Object of T.S.

The official language of the Congress is English. This is no less courteous than necessary. The chief writings of Madame Blavatsky are in English, the official language of the Headquarters of the Society is English, and the major part of original Theosophical literature is also in English. Papers may, however, be sent for the Congress in French, German, Italian, or Dutch, as well as in English, and may be printed in any one of these languages in the Transactions. Where translation into English is preferred, the notification should be made along with the first promise of a Paper. All correspondence should be addressed to me, and marked on the outside “ Congress.” Correspondence may be in English, German, French, Italian, or Dutch.

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OUR heartiest good wishes for the success of the next Congress are the least we can offer and we hope that many will be moved to contribute of their best to the general good.

Good Wishes    The programme is practically unlimited as far as the letter is concerned; while as for the spirit of the undertaking it should be marked by the characteristics of that true humanism which is the ideal of the Theosophical movement, that effort to co-operate towards the realisation of a wise fellowship which shall allow for the full development of all sides of our human nature, while subordinating that growth to the guidance of the diviner possibilities in which we believe but which we cannot as yet understand. Further information concerning the Congress may in this country be obtained from the

Hon. Secretary of the British Sub-Committee, Miss Spink,  
Hawkswood, Baildon, Yorkshire.

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WE give a most cordial welcome to our new contemporary *Broad Views*, not only because it is edited by our well-known and experienced colleague, Mr. A. P. Sinnett, but also because a monthly periodical "dealing with subjects of general interest without regard to conventional habits of thought," is a pleasing new departure. As might well be expected with such an editor, space is willingly given to a consideration of "the numerous investigations of profound importance relating to the ultra-physical aspects of Nature," and all those problems in which our readers take interest. That there is room for just such a review as this is true enough, for as Mr. Sinnett says in his Preface to the first number :

No doubt there are special papers and periodicals devoted to every variety of belief in religion or psychic investigation ; to every separate predilection which can engender a political faith ; but these merely circulate among their own devotees. They do not reach the cultured classes generally. They stereotype the connections out of which they spring ; they engender new forms of conventionality within the limits of the school to which they belong, and have no influence as regards the presentation of the ideas they deal with, in the cultivated world at large.

For, as he very well remarks a little later, "but too often the Specialist is, above all others, the Conventionalist in his own line."

The first number is very readable ; the general articles deal with current topics of importance, among which the paper by Dr. Gennadius, entitled "A Record of International Arbitration," showing the deep debt that modern civilisation owes to Ancient Greece, has specially interested us, while the editor is responsible for an instructive paper on "Reincarnation."

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IN "Passing Events" Mr. Sinnett utilises what little has been stated on the subject of "occult chemistry" in an attempt to elucidate the puzzling phenomena of the new Radium and "Occult Chemistry" found Radium—that veritable Erôs among the elements.

Thus he writes :

Enough was ascertained by clairvoyant investigation to show that the atoms of any substance of low atomic weight contained fewer ultimate—or to use the expression employed by occult students—"etheric" atoms, than the physical atoms of higher atomic weight. Among bodies known to ordinary chemistry, hydrogen has the lowest of all atomic weights, and it was found that its atoms consisted of no more than eighteen fundamental atoms revolving in definite orbits within very restricted confines. Later observation showed that bodies of higher atomic weight, in some cases at all events, contain primordial atoms in a proportion corresponding with the ratio of their atomic weights. Now, the atomic weight of radium, which exceeds that of any other known substance, has been given by some of the authorities as 258 (that of hydrogen being one), and, if the law holds good the number of primordial atoms in each of its atoms should be 4,500, or a little more. It is easy to conceive that a system so complicated has over-passed the limits of molecular stability. One would expect such a molecule to show signs of breaking up, and if, as seems still probable, the world is in possession of radium in only very minute quantities, that is intelligible, on the hypothesis that the resources of inorganic evolution were exhausted when the structure of the radium atom was achieved.

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In a lecture delivered by Sir William Ramsay before the London Institution on November 26th on the properties of Radium, were several passages of more than ordinary interest  
 Sir William Ramsay on "Alchemy" to our readers and especially to those who have followed with attention the able papers of our colleague Mr. G. Dyne which have recently appeared in our pages.

The work of Newlands and that of Mendelejeff, however . . . tended to turn back on the critics of the alchemists the scorn they had directed on those who had dared to believe that the baser metals might be converted into gold. It made it appear more than possible that all the elements—oxygen, hydrogen, copper, tin, and iodine, for example—are but allotropic modifications of one kind of matter, the "protyl" of Professor Crookes. Dalton's atoms could not be actually weighed, but their relative weights could be ascertained by several methods. It was found that if the elements were arranged in the order of their atomic weights certain strange relations were to be observed. To put it simply, such a list resembled a piano from which certain notes were missing. The investigators perceived this, and they made allowance for the gaps. It so happened that the elements seemed to run in octaves, the second in the list being in unison with the ninth, and bearing the same relations to its immediate surroundings. They went to work on the list, just as a musician might with the mutilated piano we have

described, and they left places for elements which they took to be existing, but as yet undiscovered. These they described as minutely as they could have done had they been provided with plentiful supplies of the metal or gas and given a year or two in which to experiment. When some of the elements were at last discovered, the experiments made only confirmed what they had foretold. It thus appeared that the properties of an element depended entirely on its atomic weight, and the idea of the unity of matter became more popular. If the mere method of arrangement of particles of exactly the same nature accounted for differences so extreme as those which exist between the light gas hydrogen and the heavy metal lead, it seemed that the dreams of the alchemists were not such folly as the wiseacres had thought, even though their methods did amount, as someone has said, to little more than "a sort of cookery." It might happen that in time the changing of tin into gold would be no more difficult than the manufacture in the laboratory of an indigo which has practically displaced the natural product.

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THE above is taken from the account of *The Morning Post* of November 28th, but in *The Daily News* of November 27th there

is a still more striking passage which approxi-  
 The "Spiral"  
 of the "Elements" mates in interest to Mr. Dyne's more highly  
 elaborated "lemniscate" arrangement. Sir  
 William briefly sketched the outline of the "periodic law" which  
 is beginning to force upon all the idea of some real identity  
 between all those various substances we call "elements," and then  
 continued :

We are accustomed to think of gold and lead, sulphur and carbon, as distinct and inconvertible, from all eternity, but the "periodic law" shows that there is a curious and as yet unexplained relation between them all. Everybody knows that the atomic weights of the elements differ vastly, ranging from such light substances as hydrogen to the newly-discovered "radium," which is the atomically heaviest substance known. But the new fact is that if you draw a diagram in the form of a spiral like a watch-spring, and then mark on the curve each element with its atomic weight measured in terms of the square of the distance from the centre, a remarkable structural relation will be apparent.

The elements, instead of being promiscuously scattered along the line, will form a rough approximation to sixteen radiatory straight lines, like the points of a compass. And the groups lying along each radius will be elements with known similarities of character.

Thus on one line will appear those metals with a voracious appetite for oxygen, which can make even water burst into flame, such as sodium, lithium, potassium, and rubidium. Those smelly chemist-shop substances, such as fluorine, chlorine, bromine, and iodine are on another line, and gold and silver are found related in the same way.

## “ OCCULT ” GEOLOGY

(CONCLUDED FROM p. 466)

HAVING cleared the way by a statement of general principles I come to the more immediate subject of this paper, namely Mr. Sinnett's recent pamphlet on "The Constitution of the Earth." And if, from the scientific standpoint, I feel impelled to criticise his theories somewhat severely, I trust that as a Theosophist, albeit in this life, at any rate, only a new-made one, I am animated by no unsympathetic feeling towards Mr. Sinnett himself. Though I have never had the privilege of meeting him, I am, in common with all other new or old members of the Theosophical Society, under more obligations to him than I can enumerate, or probably than I am conscious of, and I can only hope that no such criticism of his theories may be taken as presumption or ingratitude.

I propose to examine these theories with a view to finding out how far they are in accordance with those laws of nature which appear to be of universal validity on the physical plane, and with other well-authenticated physical plane facts. If a discrepancy then appears, it is necessary to enquire what steps have been taken to verify the new facts and prove the new theories.

The most universal of all the physical laws of nature of which we have any knowledge are the laws of gravity. It is not necessary for the purpose of this discussion to enquire what gravity is, or how it works ; it is sufficient that we know what its results are, and this we do with extreme accuracy. The fundamental law is that the attraction between two bodies is in direct proportion to their mass, and in inverse proportion to the square of their distance from one another ; that is to say, that a plummet is attracted four times as strongly by a mass which is 1,000 miles away as by the same mass at a distance of 2,000 miles. If, then,

the earth is a homogeneous mass, it follows that its attractive force, commonly spoken of as the force of gravity, must, at every point of its surface, vary *exactly* according to the distance of that point from its centre. If, on the other hand, the material of the earth is distributed, as Mr. Sinnett says it is, with huge solid masses concentrated around the poles, and with large spaces containing much less dense liquid or gaseous matter opposite the equatorial and tropical regions, the force of gravity must be very much greater at the poles than at the equator.

Now, what are the actual facts? The force of gravity has been measured with extreme accuracy at many points of the earth's surface; the measurements are so accurate and so delicate that the proximity of a hill, or even of a large building such as a cathedral, noticeably affects the results. The effect of such a distribution of the earth's mass as Mr. Sinnett suggests, can, therefore, easily be imagined. Yet, when due and calculated allowance is made for the differences brought about by the earth's speed of rotation, the result is precisely that which is demanded by the truth of the accepted theory. Either, then, these measurements are wrong, or the law of gravity is wrong, or Mr. Sinnett is wrong.

But the law of gravity puts him in a still more awkward predicament, for another of its effects would be, if Mr. Sinnett is right, that in high latitudes, as we get near the Arctic circles, the presence of these large masses about the extremities of the polar diameters would cause a plumb line no longer to point to the centre of the earth, *i.e.*, vertically downwards, but to be deflected towards the north or south; this, however, is notoriously not the case—hence the same dilemma in an aggravated form.

The only way out of it would be an assumption that, owing to compression, the liquids or gases filling the "interstitial spaces" were indistinguishable from solids as regards their specific gravity. But this is untenable for several reasons. For one thing the solid masses, being also subjected to the pressure, would probably have their intensity increased, though possibly not proportionally. But what, in the present state of our knowledge, appears to be a fatal objection, is that liquids are practically incompres-

sible and therefore their density cannot be increased by pressure, and in some cases this compressibility diminishes at high temperatures.

If the interstitial spaces are filled with gases the difficulty is not removed, for although where small pressures are concerned the law of Boyle holds good and the density increases with the pressure, nevertheless, where great pressures are concerned the compressibility of gases diminishes very rapidly. But, however this may be, and it would be unreasonable to press unduly an argument based upon conditions which can never be directly observed, it would surely be a most unheard-of coincidence if the complicated arrangement described by Mr. Sinnett, brought about for reasons among which the misleading of mankind may be presumed to have had no place, should by its distribution of diverse materials, simulate precisely the phenomena of gravity which would be presented by a homogeneous structure.

The most crushing and final objection to the argument that these gases are condensed to such an extent that their specific gravity is the same as that of the surrounding solids, is furnished by Mr. Sinnett himself in a later portion of the same pamphlet. When he wishes to explain certain phenomena connected with the propagation of earthquake waves, he uses the argument that the density of the gases in the interstitial spaces is *not* the same as that of the solids. The dilemma above referred to cannot then be removed by supposing that it *is* the same, and moreover, if it were, the result is practically to explain away the whole idea of "spaces" within the concentric crusts.

If we now turn to the question of friction, itself governed by the laws of gravity, we meet with a fresh difficulty. In dealing with it, however, it is not easy to follow Mr. Sinnett, because, after discussing the matter in scientific phraseology, he finally resorts to certain "forces," not otherwise specified, emanating from the "Spirit of the Earth." This would seem to be a recognition of the impossibility of explaining away the difficulties by scientific arguments. With the legitimacy or otherwise of such a begging of the question I have already dealt, and it only remains to discuss the scientific side of the matter.

Mr. Sinnett estimates the outer crust at a thickness of 700

miles or thereabouts, and it is plain that this implies an enormous pressure both upon his "interstitial spaces" and upon the surfaces of contact at the polar regions. As he remarks, the gaseous friction would depend upon the density, which would certainly be considerable, though less than that of the solid mass. But apart from this, which cannot be calculated at all in reality, the extraordinary statement is made that the friction at the polar surfaces of contact would be very small. A very elementary calculation, however, shows that, if these surfaces were only 500 yards across, the pressure of the solid mass 700 miles thick must be at least 1,050,000,000,000 tons, and it hardly requires demonstrating that such a pressure would cause friction sufficient to stop the motion within a comparatively short geological period.

But the real point is that if there were any friction whatever the machine could not be kept going without recourse to the "supernatural." For the pressure, amounting to 300,000 tons per square foot, would crush the hardest granite, if, as Mr. Sinnett states, opportunity is given for it to move or change its form by the provision of huge polar shafts, and if the crushing took place the whole arrangement must inevitably collapse.

Another question connected with the subject of gravity is that of the rigidity of the earth as a whole. Mr. Sinnett lightly passes over Lord Kelvin's calculations, which shew that it must have at least the rigidity of a globe of solid steel. It appears doubtful whether this would be the case with Mr. Sinnett's alternate crusts and spaces, but I am not in a position to follow up the point in a mathematical analysis.

As also connected with the question of gravity, a brief reference must be made to Mr. Sinnett's explanation of the manner in which his "concentric shells" were formed. Here, again, though dealing with physical matter, he runs his head against the laws of gravity, only in this case he is dealing with them as they may have been in the past, and not as we see them working around us, as in the questions already discussed. He appears to realise that if these laws were working at the time of the condensation of the earth, whether it took place in different stages or not, the earth could not have taken the form he says it has. Once more he has recourse to some vague hypothetical laws of

(physical) nature which only come into play when planets are formed.

A large part of Mr. Sinnett's paper is devoted to shewing how inadequate are the explanations of volcanic phenomena current in the scientific world, and how much more reasonably they may be explained in accordance with his theories. Before discussing this subject in its broader aspects, however, reference must be made again to the "polar shafts" reaching into the interior of the earth.

Mr. Sinnett admits the necessity of supposing that these are shut off from his "interstitial spaces," otherwise they would be in continuous and violent volcanic eruption. He does not see, however, that though shut off from the gaseous reservoirs they would in any case be, if they could be kept open (which they could not by any physical agency known to us), the channels for a continuous and violent eruption of molten rock. For the space and diminution of pressure thus afforded would enable the solid rock to expand and melt, and reach the surface as lava.

But to return to volcanic phenomena in general. At the beginning of the paper three different theories are set forth as held by modern scientists regarding the condition of the earth's interior, and a fourth view is afterwards given as that of Sir A. Geikie, namely, that although the temperature of the interior is high enough to melt the solid rock, yet owing to the enormous pressure the earth is, as a matter of fact, solid throughout. It may be said incidentally that this is the view not only of Sir A. Geikie but of almost everybody else. The remarkable thing about Mr. Sinnett's argument however is, that when he comes to discuss volcanic phenomena, he entirely ignores this view, and assumes that the current scientific theory is that there is what he calls a "top dressing" of heated matter (does he imply that the rest is cold?) about twenty-five miles below the surface which is responsible for volcanic phenomena; in short, he indulges in the process, which is so common, of setting up a dummy for the purpose of knocking it down again.

Every scientific man will admit that the immediate causes which produce any given eruption are frequently obscure, but it is fairly well established that eruptions are ultimately due to the

uneven contraction of the earth's mass, and to the variations in tension and pressure thereby occasioned in the outer portion of it. A very close connection between earthquakes and volcanic phenomena has also been established, and finally, the close connection of both of these classes of phenomena with lines of folding and fracture in the earth's surface. All these facts are granted by Mr. Sinnett, but not only are they all not inconsistent with the general solidity of the earth's interior, as he seems to imply that they are, but they are even susceptible of a direct explanation on this basis. For instance, take the fact of the emission of lava, *i. e.*, rock in a liquid form. It has already been stated that the solidity of the interior of the earth is conditioned by pressure. When, therefore, the contraction of the earth through radiation results, as it does, in foldings and fractures of its outer surface, the fissures thus formed (often with the accompaniment of earthquakes) bring about a local diminution of pressure along the lines of fracture, and this gives an opportunity for the intensely hot, but hitherto solid, rock at the bottom of the fissure to liquefy and expand, ultimately reaching the surface along the line of least resistance, and establishing equilibrium again. The fissures are of course liable to be temporarily or permanently closed by the same kind of forces as those which produced them.

Take another instance—the presence of large quantities of steam in all eruptions, or nearly all, which seems to Mr. Sinnett unaccountable except upon his theory. There are several ways of accounting for the presence of steam and gases, consistently with the known laws of nature. I will give two of them. It is well-known that both solids and liquids have, especially under pressure, the power of holding in solution or combination enormous quantities of gases. A familiar example is the solution of carbonic acid gas in soda water.

It is thus quite possible, and even probable, that the solid mass of the earth contains in combination an immense volume of the gases which at ordinary temperatures and pressures form steam or water. Any sudden diminution of pressure or temperature would cause these gases to be disengaged, just as the removal of the cork of a soda-water bottle causes the water to effervesce, and often to overflow with violence. As already ex-

plained, similar conditions exist at the formation of fissures and fractures in the outer portion of the globe.

Again, it has often been observed that lines of volcanic activity correspond remarkably with the boundaries of continents and other great lines of folding and fracture, and it has been conjectured that the percolation of sea water into regions of high temperature has some connection with the presence of steam in eruptions. The objection is raised that water could not penetrate so far, owing to the back pressure exerted on itself by the steam which would be formed. The analogy of the water injector as applied to the ordinary steam boiler, by which water is forced into a boiler by the steam there generated against its own pressure, may perhaps make us hesitate to say this is impossible, but apart from that, it is surely possible in a region of constantly altering pressure and constant rock movement that large masses of rock, saturated with water, may be suddenly forced down into a region of high temperature by movements of folding and contraction, accompanied, as they so often are, by earthquakes.

This is an explanation less far fetched and less improbable than that of Mr. Sinnett ; but even if this were not so, the latter, at any rate, is exposed to an absolutely fatal objection. If the immense reservoir of gases under enormous pressure which Mr. Sinnett believes in, ever came into communication with the outer air, there would be nothing which could stop the gases from continuing to rush out till they had all escaped and the surface of the earth had become as flabby as a punctured tyre. The tendency, indeed, would be for the escape to take place with ever-increasing rapidity, for, as Mr. Sinnett says, the sides of the rent would be melted and ejected as lava, and, consequently, the rent would become larger and larger. He would appear to see the force of this objection, for he again has recourse to " the operation of forces we do not as yet fully comprehend " to explain how the hole gets stopped up again.

Let us now take the phenomena of earthquakes, which Mr. Sinnett mentions, but apparently only as an afterthought, and from which he seeks corroboration of his theories.

He quotes some observations of Professor Milne, admittedly one of the leading authorities on the subject. These observations

shew that the vibration of an earthquake is transmitted to every part of the globe by three different ways, the first through the earth, the second round the outside by the shorter way round, the third by the longer way round, and an explanation consistent with the homogeneous structure of the earth is forthcoming. If this were all it would be open to Mr. Sinnett either to shew that the explanation is insufficient, which he does not attempt to do, or to give a better one which fits in with his own theory, and accounts for all the facts. It is not legitimate, however, to omit mention of facts which are inconsistent with his theory, and in this case he has omitted a most important fact to which special reference is made by Professor Milne. This is, that through whatever diameter of the earth the shock is propagated, the rate of transmission *through* the earth is practically invariable, and accordingly there is very strong *direct* evidence that the structure is homogeneous. This is a piece of positive evidence, like that furnished by the invariability of the force of gravity, already discussed, and, as in that case, it is directly against Mr. Sinnett's theory and in favour of that which is ordinarily accepted.

I do not know whether Mr. Sinnett has calculated in detail the question as to how far the shock would, upon reaching the "interstitial space," be cushioned and distributed over a large surface, but it appears quite likely that the deadening effect would be so great that the shock might be indistinguishable upon reaching the other side of the globe. It also seems pretty clear that the *rate* of propagation through the less dense gases would be so small in comparison with that through the solid crust, that, instead of being the first to arrive, the wave that came through the centre of the earth would be very far indeed behind the others. As a matter of fact, of course, the rate through the centre is known to be greater, and the difference corresponds with the difference of density, upon the assumption that both centre and crust are solid. If this is not the case we have another instance of a most remarkable coincidence, as in the case of the argument from gravity already discussed, and the chances against both such remarkable coincidences occurring together would be almost incalculable, even if the ordinary theory did not, as it does, offer a perfectly satisfactory explanation.

Mr. Sinnett in this case makes no suggestion of a hitherto unknown law of nature to explain the difficulty of his theory, but this may be only because he does not realise that any difficulty presents itself.

It would take too long to follow Mr. Sinnett point by point through his extraordinary mixture of scientific language and unscientific method. I have merely attempted in this paper to bring out a few of the more striking inconsistencies.

To sum up the facts from the point of view of physical science :

(1) The new theory of the constitution of the earth is directly negated by facts which can be verified by any person at any time. Among these are the following :—the force of gravity and the direction of that force upon the earth's surface; the effects of friction between rock surfaces; the movements of solids and liquids under pressure; the temporary and intermittent character of volcanic eruptions; the rate of propagation of earthquake shocks.

(2) Moreover, it is inconsistent with the results of mathematical calculations. These calculations are based upon the idea that the reign of law is universal in the physical world, and upon certain observed laws, and therefore, until laws are proved to exist other than those upon which such calculations are based, they are entitled to rank nearly as high as observed facts. Among these are the following :—Lord Kelvin's calculation of the rigidity of the earth, and the condensation of nebulæ into a homogeneous mass (not into a mass such as this theory asserts) in accordance with the law of gravity, and independently of whether that condensation took place by stages or otherwise.

How then does Mr. Sinnett meet these difficulties? Has he adopted the procedure which has been shown to be obligatory upon investigators and students under such circumstances? Has he carefully explained the methods by which he arrived at his "facts" and theories, and have these methods been applied by independent students, and the observations checked and tested by independent instruments, or faculties, or methods? Of all this Mr. Sinnett at any rate tells us nothing.

Again, how has he dealt with those observed facts and those

accepted theories which conflict with his views? Upon analysis he appears to have dealt with them in three ways :

(1) By ignoring the facts and the known laws of physical nature, and omitting to disprove the theories of physical science.

(2) By assuming the existence of several hitherto unknown laws of physical nature, which, however, are not further specified, *e.g.*, one to explain how the gaseous matter ever came to be enclosed in "interstitial spaces" by the solid crusts, another to explain how the polar friction is overcome, another to explain how the polar shafts are kept open, another to explain how volcanoes, after being once started, ever get stopped up.

(3) By an appeal to authority, that is outside all possibility of verification by the ordinary student.

Mr. Sinnett is evidently prepared to find that persons with a knowledge of the validity of scientific evidence may not consider his arguments or his assumption of authority to have any weight, but he appears to think that some, at any rate, will consider his method of meeting difficulties a satisfactory one. But if my summary of his methods is at all a correct one I venture to think that few will be found, either now or hereafter, to endorse them. And though it is always possible, occasionally and by accident, to stumble upon facts which are correct, even when employing methods and arguments which are unscientific, yet few will deny that the nett result may be harmful. What is the value of the facts of physical nature contained in a hundred learned books, compared with the harmfulness of illogical methods and the stifling of thought involved in the word "authority"? An example of clear thought, scientific method, and intellectual honesty, seems to me, at any rate, to be worth more to the Theosophical Society and to the world than all the information published by all the investigators in the Society since its foundation, whether they be "occult" investigators or mere ordinary persons. For by the practice of these things we are enabled to be independent of all second-hand information, and in the fulness of time to obtain for ourselves all the knowledge we require, as it becomes necessary for our evolution.

W. WYBERGH,

## THE SORCERESS OF ANTINOË

SOME twelve months ago Mons. Al. Gayet, the French Antiquarian and Egyptologist, among many other interesting discoveries in the necropolis of ancient Antinoë or Besa (on the east bank of the Nile opposite Hermopolis, lat.  $27\frac{1}{2}$ N.), unearthed the body of a woman magician named Myrithis. The tomb of this lady consisted of a single chamber some 3 by 2 mètres. The body was draped in a rose-yellow robe, covered by a purple woollen mantle. It lay on a bed of leaves of the sacred *persea*, the "tree of life" in whose shade the Gods "renewed themselves" according to the myths of ancient Khem. Moreover round her head was an aureole of palm leaves, the palm-tree being also a symbol of renewal. With her were also found a figure of Isis-Venus, showing that she was initiated into the Isiac mysteries; the fragments of a magical text; a small drum or tambourine of gazelle skin; a lamp with seven wicks; and a small round mirror in an ivory box, the sides of which were pierced with holes which could be closed with ivory plugs, the glass itself was convex and silvered, and the holes were arranged to let the light from the lamp fall on it in different ways; there was also a small image of Hermes and a rough terra-cotta dog (Anubis), a lustral vase and several phials. The mummy of Myrithis is now in the Musée Guimet, arranged in a glass case as nearly as possible exactly as it was found.\*

In an exceedingly interesting article, entitled "Civilisation byzantine en Egypte," which appeared in *La Renaissance latine*, in September last, M. Gayet tells us a good deal about these magic instruments found with the mummy of the lady Myrithis, and of his efforts to explain the use of the various objects, and especially of the mirror. In fact magic mirrors seem to have

\* The above is taken from an interview with M. Gayet, reproduced by M. René Le Bon in our contemporary *L'Écho du Merveilleux* of July 1st last.

somewhat got on his nerves ; so he invited one of the "adeptes de l'occultisme" to come and see. The "adepte" came and saw and said he would send yet another "adepte," who fortunately happened to be a psychometrist. The rest of the narrative is worth giving in M. Gayet's own words, or rather in the English of them.

\*                     \*                     \*                     \*

"For several days I awaited with anxiety the visit of the mysterious disciple. At last I got a word, appointing a meeting. When the time came I found myself in presence of a man with a full face, yet contracted as it were by the tension of fever. His mobile light blue eyes had an extraordinary glitter in them ; certain abrupt gestures betrayed an over-excitement which however made his personality very attractive.

" 'Yes,' said he as soon as we met, 'it is true I have the gift of seeing scenes and deeds of the past, even the most distant that one can think of, provided I have contact with an object that comes from that past and has been connected with the scene. The first things I see are connected with the more immediate past, and so I get back to the earliest times. Matter lives ; it keeps adhering to its surface\* the atoms which are fixed there in consequence of successive contacts. These atoms retain also their own life. One by one every molecule comes to life again. So much for the *rationale* of seeing. How is it that everyone has not the gift of seeing ? That is owing to a reason which you doubtless already know. The brain cells vibrate at 54 pulsations a second. This rate of vibration is not sufficient to revive the vision. But for people like myself, who have more than 100 pulsations a second, it is enough to put a fragment of the object on the forehead for their thought to identify itself with the living atoms on the surface. Shall we begin ?'

"I took some of the *persea* leaves which had covered the dead lady, her mirror, and her magic parchment. Placing myself at a table, facing my visitor, I waited, note-book in hand, ready to take down every word.

"I had not long to wait. M. X. blew on one of the leaves to remove the dust, looked at it attentively and placed it on his

\* We reproduce the account of M. Gayet without comment.

forehead; he then dictated to me his impressions as follows, which I took down in the exact form in which they were uttered.

“‘It’s very hard owing to contact with the corpse for so many centuries . . . this leaf is quite impregnated with it. . . . I shall need a moment to get beyond. . . . Ah! I see a flat country; blue sky, marvellously clear . . . there are mountains. . . . On a hill commanding the sea,\* a house; a white terrace, with frescoes painted all round and small columns forming a veranda. There are two entrances; the main one on the left, on the side of the mountains. Oh! those mountains! They are rose and lilac! Entering the house, it is paved with mosaics. No doors; the rooms are divided from one another by curtains; yellow, with variegated patterns on them. Some have red stripes at the borders and are dotted over with symbols of the sun.

“‘In the middle of one of these rooms is a group of five people squatting on a mat round a large flat vessel of brown earth. These people are of different races; one is white, another red-brown, with prominent cheek-bones. Ah! there’s a white woman with fair hair beautifully dressed with pearls. . . . On her breast she wears a necklace of oblong sapphires.

“‘They’re all gone. . . . Opposite the house, on the sea, a boat is gliding. It is wonderfully graceful; sails embroidered with gold, like a bird’s wings. At the stern is a sort of red awning supported by small sculptured columns. It is a pleasure yacht, filled with dancers and musicians. I see their harps of gold, the heads of them are made to represent hawks’ heads.

“‘Ah! The river shore is the scene of savage incursions. There are men wearing a sort of red Phrygian cap, armed with bows and lances. In the mountains there are terrible fights; they kill one another with round clubs shot with iron spikes. . . . On the hill I now see a group of priests in white robes. They stretch their hands over the combatants. One has a diadem in form of a bird; others wear branching crowns. Behind

\* At Antinoë the Nile is 1,200 mètres broad. The Egyptians called it Pa Inia—the Sea; the Arabs also—el Bahr.

them is an altar on which is a statue. What slaughter! Ah!

“Fatigue, almost suffering, was visible in M. X.’s face. I took away the leaf which told me nothing of the magical secrets. After several minutes of silence, I gave him the mirror and waited anxiously.

“His first sensation quickly reassured me. Hardly had he taken hold of the mirror when his features contracted; a convulsive fluttering of the eyes betrayed a strong emotion, and it was difficult for him to fix his gaze on the glass.

“‘Images of the unseen float across this glass; it is a thing of the occult’—said he in a solemn voice. As though to keep it from him he put his thumb on the narrow lens; but a violent spasm made him tremble, and he bent forward in painful collapse.

“In a few seconds he shut his eyes; then, with an effort, he at last placed the ivory box on his forehead; but his breathing was very difficult.

“‘It is more than occultism; it’s magic,’ at length he began. ‘I’m in a kind of vault with white walls; it is shut in with low arches, covered with inscriptions in hieroglyphics. In the middle a caldron is placed on the floor, in the midst of a big fire. Round it, in a circle, are five people. A woman, very yellow, her scanty locks streaming over her shoulders; she’s draped in a blue garment with black embroideries, among which I can make out kabbalistic signs. All of them hold a mirror like this one and look fixedly at the centre. Oh! . . . There’s blood everywhere. . . . It’s a sacrifice; no, it’s more than a sacrifice; it’s black magic! The blood is put in the caldron. Everywhere there are birds’ hearts, pierced with tiny needles. In this vault are no doors or windows. How then do all these people get there now? Ah! by a sort of very low passage, which is made in the mountains, and comes out in a temple. I understand all now: it is an initiation scene but corrupted. Above, in the temple, the faithful assist at a legitimate rite; others descend by the underground way, to indulge in scenes of forbidden magic. Blood! Blood everywhere! Oh! It’s ghastly!’

“Once more I broke off the seeing; it seemed to be

becoming too painful. Besides I had been decided on the part played by the mirror, and knew that it had been associated with magical operations; for the moment the detailed scenes of which it had been witness were of little importance.

“There still remained an object of chief importance with which to experiment—the parchment covered with kabbalistic signs. I had made out on it some sun figures, the formula found at the beginning of Hebrew Bible texts, a group of linear hieroglyphics, among which I thought it possible to read the word *Per*—opening, beginning. Without a word, I gave it to M. X., he was silent for an instant, subject to some fresh disturbance, but at length said :

“‘ I see a man, in a coat of mail over a red tunic, filling a parchment like this with mystic signs. There are embroideries bordering his cloak and among them I see birds' heads. Near him in a corner is a naked sword, with a cross-shaped handle, and the pommels ornamented with heads. Ah! They are heaping up human heads in a corner of the room! The man stops writing and puts himself in an attitude of defence. The room is filled with people, of different races, just as I saw them a moment ago in the cavern! . . . The desert now! Broken columns. . . . I'm in a temple under the ground. Ah! Again a group of women at the feet of a statue, scenes of sacrifice! Men are having their throats cut one by one, and the blood is carried off in the caldron! . . . ’

“And the scene was repeated like the one which had just been seen. I brought these terrible evocations to an end. When, some days afterwards, I saw the occultist again, and told him how much I had been struck with the extraordinary precision of the description of the country given by M. X., who had never seen the desert of Antinoë, and yet had pictured for me its smallest windings, he answered with a smile: ‘And the other scenes are just as faithful; don't doubt it for a moment!’”

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The interest of the above is that a man of science has not only called in the aid of clairvoyant psychometry to help in the solution of a problem of antiquarian research, but that he has been so struck with the lucidity of the scenes that he, apparently,

accepts the visions as highly probable, and not only does so privately, but has no hesitation in publishing the matter to the world.

As to the visions themselves, all we need say is that they are just what we should expect the seer to see and add nothing to our knowledge, while M. Gayet had doubtless every sinuosity of the Antinoë desert stamped on the tablets of his living memory. The seer in this case, moreover, knew about initiations and the rest. On the other hand there is no reason why the seer did not see some ancient scene though not clearly, for such association of ideas as "*in a corner* a naked sword with a cross-shaped handle, and the pommels ornamented with *heads*" (the shape of the magic sword would be familiar enough to anyone who had seen the pictures in *Éliphas Lévi's Dogme et Rituel*), and "Ah ! They are heaping up human *heads* in a *corner*," is pure "astralism" of the ordinary protean sort.

G. R. S. M.

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## WILL, DESIRE AND EMOTION

(CONTINUED FROM P. 334)

### THE TRAINING OF EMOTION

EMOTION is, we have seen, the motive power in man ; it stimulates thought, it impels to action ; it is as steam to the engine ; without it man would be inert, passive. But there are many who are the continual prey of their emotions, who are hurried hither and thither by emotions, as a rudderless ship by stormy winds upon the ocean, who are tossed high and dragged low by surges of joyous and painful feelings, who alternate between exaltation and despair. Such a person is swayed, subjugated by emotions, continually harassed by their conflict. He is more or less a chaos within, and is erratic in his outward actions, moved by the impulse of the moment, without due consideration for surrounding circumstances, such consideration as would make his actions

well-directed. He is often what is called a good person, inspired by generous motives, stirred into kindly actions, full of sympathy with suffering and eager to bring relief, plunging quickly into action intended to aid the sufferer. We have not here to do with the indifferent or the cruel, but with one whose emotions hurry him into action, before he has considered the conditions or forecast the results of his activity beyond the immediate relief of the pain before his view. Such a person, though moved by a desire to help, though the stimulating emotion is sympathy and desire to relieve suffering, often does more harm than good in consequence of the inconsiderateness of his action. The emotion which impels him springs from the love-side of his nature, from the side which draws people together, and which is the root of the constructive and preserving virtues; and in this very fact lies the danger of such a person. If the emotion had its root in evil, he would be the first to eradicate it, but just because it is rooted in that love-emotion whence spring all the social virtues, he does not suspect it, he does not endeavour to control it. "I am so sympathetic; I am so much moved by suffering; I cannot bear the sight of misery." In all such phrases, a certain self-praise is implied, though the tone may be one of deprecation. Truly sympathy is admirable, *quâ* sympathy, but its ill-directed exercise is often provocative of mischief. Sometimes it injures the very object of sympathy, and leaves him finally in worse case than at first. Too often unwise forms of relief are adopted, more to remove the pain of the sympathiser than to cure the ill of the sufferer, and a momentary pang is stopped at the cost of a lasting injury, really, though not avowedly, to relieve the pain of the onlooker. The re-action of sympathy on the sympathetic person is good, deepening the love-emotion; but the action on others is too often bad, owing to the lack of balanced thought. It is easy, at the sight of pain, to fill earth and sky with our shrieks, till all the air is throbbing; it is hard to pause, and measure the cause of pain and the cure, and then apply a remedy which heals instead of perpetuating. Right Reason must govern and direct emotion, if good is to result from its exercise. Emotion should be the impulse to action, but not its director; direction belongs to the intelligence, and its guiding prerogative should never be wrenched

away from it. Where the consciousness thus works, having strong emotion as the impulse, and right reason as director, there is the sympathetic and wise man who is useful to his generation.

Desires have been well compared to horses harnessed to the chariot of the body, and desires are rooted in emotions. Where the emotions are uncontrolled they are like plunging, unbroken horses that imperil the safety of the chariot and threaten the life of the charioteer. The reins have been compared to the mind, the reins that guide the horses, restraining or loosening as is needed. There is well imaged the relationship between emotion, intelligence, and action. Emotion gives the movement, intelligence controls and guides, and then the Self will use activity to the best advantage, as becomes the ruler of the emotions, not their victim.

With the development of that aspect of consciousness which will show itself as Buddhi in the sixth sub-race, and more completely in the sixth Root-Race, the emotional nature rapidly evolves in some of the advanced fifth Race, and often, for a time, offers many troublesome and even distressing symptoms. As evolution proceeds, these will be outgrown, and the nature will become balanced as well as strong, wise as well as generous; meanwhile the rapidly developing nature will be stormy and often distressful, and will suffer keenly and long. Yet in those very sufferings lies its future strength as its present purification, and in proportion to the sharpness of the sufferings will be the greatness of the result. It is in these powerful natures that Buddhi is struggling to birth, and the anguish of the travail is upon them. Presently Buddhi, the Christ, the "little child," will be born, Wisdom and Love in one, and this, united to high intelligence, is the spiritual Ego, the true Inner Man, the Ruler, Immortal.

The student, who is studying his own nature in order to take his own evolution in hand and direct its future course, must carefully observe his own strength and his own weakness, in order to regulate the one and correct the other. In unevenly developed persons intellect and emotion are apt to vary in inverse ratio to each other; strong emotions go with weak intelligence, and strong intelligence with weak emotions; in one case the directing

power is weak, in the other the motive. The student, then, in his self-analysis, must see whether his intelligence is well-developed, if he finds his emotions to be strong; he must test himself to discover whether he is unwilling to look at things in "the clear dry light of intellect"; if he feels repelled when a subject is presented to him in this light, he may rest assured that the emotional side of his nature is over-developed in proportion to the intellectual side. For the well-balanced man would resent neither the clear light of the directive intelligence, nor the strong force of the motive emotion. If, in the past, one side has been over-cultivated, if the emotions have been fostered to the detriment of the intelligence, then the efforts should be turned to the strengthening of the intellect, and the resentment which arises against a coldly intellectual presentation should be sternly curbed, the difference between intelligence and sympathy being recognised.

#### THE DISTORTING FORCE OF EMOTION

One of the things most apt to be overlooked by the emotional person is the way in which emotion fills his surrounding atmosphere with its vibrations, and thereby biasses the intelligence; everything is seen through this atmosphere, and is coloured and distorted by it, so that things do not reach the intelligence in their true form and colour, but arrive twisted and discoloured. Our aura surrounds us, and should be a pellucid medium through which all in the outer world should reach us in its own form and colour; but when the aura is vibrating with emotion it cannot act as such a medium, and all is refracted that passes into it, and reaches us quite other than it is. If a person is under water and a stick is put near him in the air, and he tries to touch it, his hand will be wrongly directed, for he will put his hand to the place at which he sees the stick, and as the rays coming from it are refracted on entering the water, the stick will be, for him, displaced. Similarly when an impression from the outer world reaches us through an aura over-charged with emotion, its proportions are distorted, and its position misjudged; hence the data supplied to the intelligence are erroneous, and the judg-

ment founded upon them will therefore necessarily be wrong, however accurately the intelligence may work.

Even the most careful self-analysis will not entirely protect us against this emotional disturbance. The intellect ever tends to judge favourably that which we like, unfavourably that which we dislike, owing to the "refraction" above-named. The arguments in favour of a certain course are thrown into a strong light by our desire to follow it, and the arguments against it are thrown into the shade. The one seems so clear and forcible, the other so dubious and feeble. And to our mind, seeing through the emotion, it is so sure that we are right, and that anyone, who does not see as we do, is biassed by prejudice or is wilfully perverse. Against this ever-present danger, we can only guard by care and persistent effort, but we cannot finally escape it until we transcend the emotions, and become absolutely their ruler.

One way remains in which we can aid ourselves to a right judgment, and that is by studying the workings of consciousness in others, and in weighing their decisions under circumstances similar to our own. The judgments which most repel us are those most likely to be useful to us, because made through an emotional medium very different from our own. We can compare their decisions with ours, and by noting the points that affect them most and ourselves least, and that weigh most heavily with us and most lightly with them, we may disentangle the emotional from the intellectual elements in the judgments. And even where our conclusions are mistaken, the effort to arrive at them is corrective and illuminative; it aids in the mastery of the emotions, and strengthens the intellectual element. Such studies should of course be made when there is no emotional disturbance, and its fruits should be stored up for use at the times when the emotions are strong.

#### METHODS OF RULING THE EMOTIONS

The first and most powerful method for obtaining mastery of the emotions is—as in all that touches consciousness—Meditation. Before contact with the world has disturbed the emotions, meditation should be resorted to. Coming back into the body after the period of physical sleep, from a world subtler than the

physical, the Ego will find his tenement quiet, and can take possession calmly of the rested brain and nerves. Meditation later in the day, when the emotions have been disturbed, and when they are in full activity, is not as efficacious. The quiet time which is available after sleep is the right season for effective meditation, the desire body, the emotional nature, being more tranquil than after it has plunged into the bustle of the world. From that peaceful morning hour will stream out the influence which will guard during the day, and the emotions, soothed and stilled, will be more amenable to control.

Where it is possible it is well to forecast the questions which may arise during the day, and to come to conclusions as to the view to be taken, the conduct to be pursued. If we know that we shall be placed under certain conditions that will arouse our emotions, we can decide beforehand on our mental attitude, and even come to a decision on our action. Supposing such a decision has been reached, then when the circumstances arise, that decision should be recalled and acted upon, even though the swell of the emotions may impel towards a different course. For instance, we are going to meet a person for whom we have a strong affection, and we decide in our meditation on the course that it is wisest to pursue, deciding in the clear light of calm intelligence what is best for all concerned. To this decision we should adhere, even though there is the inclination to feel: "I had not given the proper weight to that view." As a matter of fact, under these conditions, overweight is given, the proper weight having been given in the calmer thought; and it is the wisest plan to follow the path previously chalked out, despite the emotional promptings of the moment. There may be a blunder of judgment, but if the blunder be not seen during meditation it is not likely to be seen during a swirl of emotions.

Another method of curbing the emotions is to think over what is going to be said, before speaking, to put a bridle on the tongue. The man who has learned to control his speech has conquered everything, says an ancient eastern law-giver. The person who never speaks a sharp or ill-considered word is well on the way to control emotion. To rule speech is to rule the whole nature. It is a good plan not to speak—to deliberately check

speech—until one is clear as to what one is going to say, is sure that the speech is true, that it is adapted to the person to whom it is to be addressed, and that it is such as ought to be spoken. Truth comes first and foremost, and nothing can excuse falsity of speech; many a speech uttered under stress of emotion is false, either from exaggeration or distortion. Then, the appropriateness of the speech to the person addressed is too often forgotten, in the hurry of emotion, or the eagerness of strong feeling. A quite wrong idea of a great truth may be presented, if the point of view of the person addressed is not borne in mind; sympathy is needed, the seeing as he sees, for only then can the truth be useful and helpful. One is not trying to help oneself, but to help another, in putting the truth before him. Perhaps the conception of law as changeless, inviolable, absolutely impartial, may, to the speaker, be inspiring, strengthening, uplifting; whereas that conception is ruthless and crushing to an undeveloped person, and injures instead of helps. Truth is not meant to crush, but to elevate, and we misuse truth when we give it to one that is not ready. There is plenty to suit the needs of each, but discretion is needed to choose wisely, and enthusiasm must not force a premature enlightenment. Many a young Theosophist does more harm than good by his over-eager pressing on others of the treasures he prizes so highly. Lastly, the form of the speech, the necessity or the usefulness of its utterance, should be considered. A truth that might help may be changed into a truth that hinders by the way in which it is put. "Never speak what is untrue, never speak what is unpleasant," is a golden rule of speech. All speech should be truthful, sweet and agreeable. This agreeableness of speech is too often forgotten by well-meaning people, who even pride themselves on their candour when they are merely rude, and indifferent to the feelings of those whom they address. But that is neither good breeding nor religion, for the unmannerly is not the religious. Religion combines perfect truth with perfect courtesy. Moreover, the superfluous, the useless, is mischievous, and there is much injury done by the continual bubbling over of frivolous emotions in chatter and small talk. People who cannot bear silence, and are ever chattering, fritter away their intellectual and moral forces, a

well as give utterance to a hundred follies, better left unsaid. To be afraid of silence is a sign of mental weakness, and calm silence is better than foolish speech. In silence the emotions grow and strengthen, while remaining controlled, and thus the motive power of the nature increases and is also brought into subjection. The power of being silent is great, and often exercises a most soothing effect; on the other hand, he who has learned to be silent must be careful that his silence does not trench on his courtesy, that he does not by inappropriate silence among others, make them feel chilled and uncomfortable.

Some may fear that such a consideration before speech as is outlined may so hinder exchange of thought as to paralyse conversation; but all who have practised such control will bear witness that, after a brief practice, no noticeable interval is caused before the reply is uttered. Swifter than lightning is the movement of the intelligence, and it will flash over the points to be considered while a breath is being drawn. It is true, that at first there will be slight hesitation, but in a few weeks no pause will be required, and the review of the proposed utterance will be made too swiftly to cause any obstruction. Many an orator can testify that, in the rapid torrent of a declamatory period, the mind will sit at ease, turning about alternative sentences and weighing their respective merits ere one is chosen and the rest are cast aside; and yet none in the rapt audience will know aught of this by-play, or dream that behind the swift utterance there is any such selective action going on.

A third method of mastering emotion is by refraining from acting on impulse. The hurry to act is characteristic of the modern mind, and is the excess of the promptitude which is its virtue. When we consider life calmly we realise that there is never any need for hurry; there is always time enough, and action, however swift, should be well-considered and unhurried. When an impulse comes from some strong emotion, and we spring forward in obedience, without consideration, we act unwisely. If we train ourselves to think before we act in all ordinary affairs, then if an accident or anything else should happen in which prompt action is necessary, the swift mind will

balance up the demands of the moment and direct swift action, but there will be no hurry, no inconsiderate unwise blundering.

“But should I not follow my intuition?” some one may ask. Impulse and intuition are too often confused, though radically different in origin and characteristics. Impulse springs from the desire-nature, from the Consciousness working through the astral body, and is an energy flung outwards in response to a stimulus from outside, an energy undirected by the intelligence, hasty, unconsidered, headlong. Intuition springs from the spiritual Ego, and is an energy flowing outwards to meet a demand from outside, an energy directed by the spiritual Ego, strong, calm, purposeful. For distinguishing between the two, until the nature is thoroughly balanced, calm consideration is necessary, and delay is essential; an impulse dies away under such consideration and delay; an intuition grows clearer and stronger under such conditions; calmness enables the lower mind to bear it, and to feel its serene imperiousness. Moreover, if what seems to be an intuition is really a suggestion from some higher Being, that suggestion will sound the louder for our quiet meditation, and will lose nothing of force by such calm delay.

It is true that there is a certain pleasure in the abandonment to the headlong impulse, and that the imposed restraint is painful for a time. But the effort to lead the higher life is full of these renuncials of pleasure and acceptances of pain, and gradually we come to feel that there is a higher joy in the quiet considerate action than in the yielding to the tumultuous acting, and that we have eliminated a constant source of regret. For constantly does such yielding prove a cause of sorrow, and the impulse is found to be a mistake. If the proposed action be good, the purpose to perform it will be made stronger, not weaker, by careful thought. And if the purpose grows weaker with the thinking, then is it sure that it comes from the lower source, not from the higher.

Daily meditation, careful consideration before speech, the refusal to yield to impulse, these are the chief methods of turning the emotions into useful servants instead of dangerous masters.

## THE USING OF EMOTION

Only he can use an emotion who has become its master, and who knows that the emotions are not himself but are playing in the vehicles in which he dwells, and are due to the interaction between the Self and the Not-Self. Their ever-changing nature marks them as belonging to the vehicles ; they are stirred into activity by things without, answered to by the consciousness within. The attribute of consciousness that gives rise to emotions is Bliss, and pleasure and pain are the motions in the desire-vehicle caused by the contacts of the outer world, and by the response through it to these of the Self as Bliss ; just as thoughts are the motions due to similar contacts and to the response of the Self as Knowledge to them. As the Self knows itself, and distinguishes itself from its vehicles, it becomes ruler of the emotions, and pleasure and pain become equally modes of Bliss.

As progress is made, it will be found that greater equilibrium is attained under stress of pleasure and pain, and that the emotions no longer upset the balance of the mind. So long as pleasure elates, and pain paralyses, so that the performance of duty is hindered and hampered, so long is a man the slave, and not the ruler, of his emotions. When he has learned to rule them the greatest wave of pleasure, the keenest sting of pain, can be felt, and yet the mind will remain steady and address itself calmly to the work in hand. Then whatever comes is turned into use. Out of pain is gained power, as out of pleasure are gained vitality and courage. All become forces to help instead of obstacles to hinder.

Of these uses oratory may serve as an illustration. You hear a man fired by passion, his words tumbling over each other, his gestures violent ; he is possessed by, carried away by, emotion, but he does not sway his audience. The orator who sways is the master of his emotions and uses them to affect his audience ; his words are deliberate and well-chosen even in the rush of his speech, his gestures appropriate and dignified. He is not feeling the emotions, but *he has felt them*, and he now uses his past to shape the present. In proportion as a speaker has felt and has

risen above his emotions will be his power to use them. No one without strong emotions can be a great speaker ; but the greatness grows as the emotions are brought under control. A more effective explosion results from a careful arrangement of the explosives and a deliberate application of the match, than by flinging them down anyhow, and the match after them, in the hope that something may catch.

So long as anyone is stirred by the emotions, the clear vision needed for helpful service is blurred. The valuable helper is the man who is calm and balanced, while full of sympathy. What sort of a doctor would he be who, in the midst of performing an operation, should burst into tears ? Yet many people are so distressed by the sight of suffering that their whole being is shaken by it, and they thus increase the suffering instead of relieving it. All emotion causes strong vibrations, and these pass from one to another. The effective helper must be calm and steady, remaining unshaken and radiating peace. One who stands on a rock above the waves can help another to gain that vantage-ground better than if he were himself battling with the waves.

Another use of the emotions when they are thoroughly in hand is to call up and use the appropriate one to rouse in another person an emotion beneficial to him. If a person be angry, the natural answer to his vibrations is anger in the one he meets, for all vibrations tend to be sympathetically reproduced. As we all have emotion-bodies, any body vibrating near us in a particular way tends to cause similar vibrations in us, if we have in our bodies the appropriate matter. Anger awakens anger, love awakens love, gentleness awakens gentleness. When we are masters of our emotions, and feel the surge of anger rising in response to the vibrations of anger in another, we shall at once check this answer, and shall let the waves of anger dash up against us, while we remain unmoved. The man who can hold his own emotion-body quiet, while those of others are vibrating strongly around him, has learned well the lesson of self-control. When this is done, he is ready to take the next step, to meet the vibration of an evil emotion with the vibration of the corresponding good emotion, and thus he not only withholds himself from anger, but sends out vibrations that tend to quiet the anger-

vibrations of the other. He answers anger by love, wrath by gentleness.

At first, this answer must be deliberate, of set purpose, and angry people can be taken to practise on. When one comes in our way, we utilise him. The attempt will be, doubtless, cold and dry in the beginning, with only the will to love in it and none of the emotion; but after a while, the will to love will produce a little emotion, and at last a habit will be established, and kindness will be the spontaneous answer to unkindness. The steady, deliberate practice of answering thus the vibrations of wrong emotions reaching us from outside will establish a habit in the emotion-body, and it will respond rightly automatically.

The teaching of all the great Masters of Ethics is the same: "Return good for evil." And the teaching is based on this interchange of vibrations, caused by love and hate emotions. The return of evil intensifies it, while the return of good neutralises the evil. To stir love-emotions in others by sending to them a stream of such emotions, so as to stimulate all that is good in them and to weaken all that is bad, is the highest use to which we can put our emotions in daily useful service. It is a good plan to bear in mind a list of correspondences in emotions, and to practise accordingly, answering pride by humility, discourtesy by compassion, arrogance by submission, harshness by gentleness, irritability by calmness. Thus is a nature built up which answers all evil emotions by the corresponding good ones, and which acts as a benediction of all around, lessening the evil in them and strengthening the good.

ANNIE BESANT.

(TO BE CONTINUED)

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BE resolute but not boastful; resolute but not haughty; resolute but not arrogant; resolute because you cannot avoid it; resolute but not violent.—TAO-TEH-KING.

## A LESSON FOR TO-DAY FROM THE "THOUSAND AND ONE NIGHTS"

THE huge mass of Eastern tradition, folk-lore, legend, fable, and anecdote known as the "Thousand and One Nights," or, more briefly, as the "Arabian Nights," is far more extensive than the small selection of tales translated and abridged by Galland two centuries ago, and much that it contains is of profound interest and importance. One of the lesser-known stories, that of "Abd Allah of the Land, and Abd Allah of the Sea," contains a lesson so greatly needed by many at the present time that I propose to give a short sketch of it here.

It used to be said, "The sting of death is sin," but without disputing this well-known axiom, we may say that, even in cases where it is hardly applicable, the sting of death is in the temporary separation of friends; and although this is a sorrow which can only be completely extinguished when we are able fully to transfer our own consciousness to the level of those who have gone before, yet it is terribly aggravated at the present time by the total ignorance or uncertainty, and often actual disbelief in the existence, of any life but that of the material world. The stars are indeed frequently referred to as illustrating the vastness of the universe and the insignificance of man; but they are rarely regarded as having any direct connection with his destinies here and hereafter. And the perverse mistranslation of "Heaven" for "Heavens" throughout the English New Testament (*always* "ἡ βασιλεία τῶν οὐρανῶν," the "Kingdom of the Heavens"; *not* the "Kingdom of Heaven") has utterly perverted Christ's teaching respecting the future state throughout a great part of the world, notwithstanding the explicit declaration that there are "many mansions." The hopeless manner in which many sincere Christians, and good men and women, regard death either as the end of all things, or as a terrible and mysterious dispensation, is

very lamentable, adding much not only to their own sorrows, but it is to be feared often inflicting much unnecessary suffering on their loved ones, who would be helped and encouraged by loving sympathy, and prayer. But many Protestants still look upon prayer for the dead as almost blasphemous, though even at ordinary Spiritualistic *séances* it is often asked for, which would certainly not be the case in a Protestant country if it were not desired, nor would it be in a Protestant country if such *séances* were impostures. But let us see how our mediæval Mohammadan author treats the subject.

Abd Allah of the Land was a poor fisherman with a large family, who possessed nothing but his net, relying on God for success in his fishing ; but for several days he caught nothing, though a charitable baker every day gave him a supply of bread for his necessities on credit, and a little money besides to buy other food. At length, however, he entangled a merman in his net, who was a Mohammadan, and whose name was also Abd Allah. They made a compact by which the fisherman set the merman at liberty, who promised to supply him every day with pearls and jewels, in exchange for fruits of the land ; so the fisherman became a rich man.

We may pass over the further adventures of the fisherman on land ; but one day he was talking about the Prophet's tomb to the merman, who regretted his own inability to visit it, but urged on the fisherman the duty of his doing so, and invited him first to visit him in his own house at the bottom of the sea, when he would give him a deposit to lay on the tomb of the Prophet in the merman's name, and give him his salutations, and beseech his intercession. So the merman brought the fisherman some fat of one of the sea-beasts, with which he anointed himself, and then descended into the sea in company with the merman, who showed him all the wonders of the deep, introduced him to his family, and gave him his deposit to lay on the Prophet's tomb.

“ Then Abd Allah of the Sea went forth with him to conduct him to the land ; and he saw on his way people engaged in singing and festivity, and a table of fish spread ; and the people were eating and singing, and in a state of great rejoicing. So he said to Abd Allah of the Sea, ‘ Wherefore are these people in a state

of great rejoicing? Is a wedding being celebrated among them?' And he of the Sea answered, 'There is no wedding being celebrated among them; but a person among them is dead.' Abd Allah of the Land therefore said to him, 'Do ye, when a person dieth among you, rejoice for him, and sing and eat?' His companion answered, 'Yes. And ye, O people of the Land,' he added, 'what do ye?' Abd Allah of the Land answered, 'When a person among us dieth, we mourn for him, and weep, and the women slap their faces, and rend the borders of their garments, in grief for him who is dead.' And upon this, Abd Allah of the Sea stared at Abd Allah of the Land, and said, 'Give me the deposite.' So he gave it to him. Then Abd Allah of the Sea took him forth to the land, and said to him, 'I have broken off my companionship with thee, and my friendship for thee, and after this day thou shalt not see me, nor will I see thee.' 'Wherefore,' said Abd Allah of the Land, 'are those words?' Abd Allah of the Sea said, 'Are ye not, O people of the Land, a deposite of God?' 'Yes,' answered he of the Land. And the latter rejoined, 'Then how is it that it is not agreeable to you that God should take His deposite, but on the contrary, ye weep for it? And how should I give thee the deposite for the Prophet (may God bless and save him!) seeing that ye, when the new-born child cometh to you, rejoice in it, though God (whose name be exalted), putteth into it the soul as a deposite? Then when He taketh that soul, how is it that it grieveth you, and ye weep and mourn? Such being the case, we have no need of your companionship.' He then left him, and went back to the sea." (Lane's translation, ch. xxviii.)

Comment on the above passage is needless.

W. F. K.

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THE holy man embraces unity and becomes for all the world a model. He is not self-displaying, and thus he shines. He is not self-approving, and thus he is distinguished. He is not self-praising, and thus he acquires merit. He is not self-glorifying, and thus he excels. Since he does not quarrel, therefore no one in the world can quarrel with him.—TAO-TZU-KING.

## PERSONALITY

MUCH is said in Theosophical works of the distinction between the individuality and the personality, much also on the fact that the personality is but a transient ministrant to the individuality, which is permanent, and very much indeed upon that selfishness which is the essence of the personal, and which needs uprooting, modification, transmutation, in proportion as its phases annul or impair the evolution of character, character being the Man, and its rounded attainment the object of his career. Some of what is said is not entirely clear; some requires modification in order that its conformity to reason may be more apparent; some so combats our instinctive thought that we are prone to resent and to reject it. Now I take it that the truth underlying the Theosophical teaching will be both more evident and more acceptable if we first grasp the teaching itself, and then note its entire analogy with the obvious facts of life.

The teaching is that the Ego, the Thinker, the continuous being, projects from his natural dwelling-place into the physical world a rootlet, as it were, from himself, and that this rootlet there encounters all the forms and vicissitudes of matter, absorbs all that it may of value during its abode, dies off when its function is completed, and transmits upward to its source the good it has accumulated. Or, to put the case differently, the individual, who is small and undeveloped at the start, becomes large and perfect as he acquires his growth through a succession of earthly personalities, each manifesting a portion of himself, each gaining here something of the material which is to make up the grand totality, and each disappearing when it has yielded its quatum to the whole.

The personal, then, is a part of the individual, plus certain traits, habitudes, possessions, peculiarities which accrue to it from active life in the surroundings of earth. The successive

personalities of one individual differ from each other because no one of them manifests all of the individual, and because the life of each is in a different age, nation, family, and environment. But all of them contribute to the enlargement of the individual, and when no further enlargement is possible through earthly incarnations no more personalities are formed.

In order that a personality, *i.e.*, a portion of an individual incarnating at a different time and place, may acquire its quatum of material and add it to the individuality, it must be an active participant in the life of its era, and be in contact with the many conditions which produce experience. But this means vitality, vigour, self-consciousness, and self-assertion. And the more specialised the personality the more marked will be these qualities.

Because of the inherent desire for a continuance of life in the physical world, with all its customary ways and associations, all feeding the nature with fresh sensations and new experiences, the selfhood becomes more intense, more pronounced, more eager. A conception is formed that it is the centre of all things, the measure of existence, the "No. 1" to which all forces are to be turned. The outcome is what we call "selfishness," a virtual separation in interest from the rest of being and of humanity, a concentration of vital power in the personality.

Now this, in accordance with the law of evolution, is universal in all early stages. Beasts and men are selfish in the beginning of their careers because they are conscious only of themselves and because they can at first grow only as they give attention to themselves. The early experience is one purely of learning the needs of life and how to supply these. Hunger and cold and the sexual instinct press perpetually on the nature, and satisfaction comes only as they are provided for. So we do not expect an altruistic sense in the beginning of any life. Not until wants have been satiated and the germ of affection is caused by environment to sprout does the incipient ego have time to look around and to perceive relations with its kind. But then the truly evolutionary process is started. Very feeble at first, but steadily growing as closer touch with surroundings and a dim sense of sentiment affect the spark of a soul, there comes about an ex-

tension of interest outside. It expands, strengthens, causes keener vibrations within. As the soul awakens it asserts itself, its emotions become more vigorous, its affections find more delight in outgoing and reciprocity than the body does in physical gratification, altruism is displacing egoism.

Thus the finer nature is becoming dominant. Successive incarnations foster the process. More and more of the individuality, the real being, is able to pour itself into the personality and express itself in intelligence, largeness, rounded interests. The man is less self-centred, better capable of identification with what encompasses him. The status of any soul is determined by the proportion of care which is spontaneously felt towards others as compared with self.

Nature gives us an illustration in a fruit tree. All its early energy is in absorption. Growth is then its function. It sucks from the soil and the air and the sunlight the materials for its own nutrition, returning nothing as yet, not concerned with helping Nature but merely taking in that itself may expand. Yet the same law which prescribes that at this stage there shall be only absorption, prescribes also that the absorption is for a purpose,—not mere size or grace or beauty, but the power to bear fruit. That is the end, the justification, the reason for the long-continued withdrawal of food from the bosom of Nature. And when the boughs hang thick with succulent refreshment for man and beast we know the object of the growth, perceive the warrant for the tree's prior history.

Just so with the evolution of the human. Man begins his career with an assimilation of food from without. The very purport of his surroundings is that he may extract from them the material for his development. As Patañjali puts it, "All Nature exists for the soul's experience." Yet that very experience is only a means, a means to the end, which is the outpouring of richer life that the world around may be uplifted and vivified and blessed. When the preliminary preparation is complete it is expected that the fruit shall be borne, that the service shall justify the outlay. In other words, a soul is matured in order that it may aid the maturing of others.

Human nature is very complicated, and the elements com-

posing it are combined in such varied proportions that until a high plane is reached the evolutionary process is irregular. It is possible for an intellect to be gloriously developed while the moral sense remains dull; for the general principles of human nature to be well understood though the man knows little of his own; for a conscientious character to be utterly callous to the rights of individuals; for religious convictions to have no influence on moral conduct; for affection to be selfish, greedy, united with bigotry and intolerance. Qualities inconsistent, even logically incompatible, co-exist in the same nature. Very often we are amazed at flagrant contradictions between beliefs and acts; they seem to imply insincerity, not mere weakness but pretence. Yet there may be no conscious hypocrisy; it may be only the principle of selfhood intruding itself in a region where it has no place. For the personal factor is still uncorrected, and it continues its influence in quarters from which it should long have been banished.

It is strange, sometimes painful, often amusing, to see how this quality of selfishness—the assertion of self—exhibits itself to the observer of his kind. One would suppose that the incessant outcroppings of it in almost all people with whom a man is brought in contact would force him into perception of its lack of dignity and into careful guard against like error in himself. Heine said that he was too proud to be vain. And yet with multitudinous instances surrounding all men every day, most men act precisely as if the fault was novel, and as if no warning sign-post had ever been erected. They do not see that an evil fruit means an evil fruit-bearer, that a personality which shows out in greed or self-assertion is a personality which is unlovely.

As I have said, it is one part of the work of evolution that the self-principle shall abate as its mission is accomplished, and that it shall no longer be the standing-ground from which a man looks out on other men and on life. There comes a time to each when this fact is distinctly perceived. Much of what has been accomplished, theretofore, has been wrought out by the pressure of experience; unconsciously, unwittingly, through the almost mechanical operation of continuous law. When something of that law is discerned there is generated a deliberate effort, and a

really growing soul undertakes to rid itself of a mental attitude which hampers growth. Still, it is not until the doctrines of Theosophy take hold of intelligence and will that any enlightened, scientific, habitual, purposeful policy is determined upon. Only then can the wide bearings of selfishness be perceived, only then is aroused a resolution that freedom in true evolution shall be achieved. One of the very first lessons a Theosophist receives is that he must get rid of selfishness, and he never learns its real nature and its ramifications until he has gone far on the Theosophic path.

In the meantime all of us need to see that this selfishness which Theosophy so deprecates is the bane of ordinary life, and that the practice of it is the cause of almost all the discords, quarrels, enmities, miseries of human society. The injunction to suppress it is no fantastic or arbitrary dictum of a little-understood philosophy; it is the teaching forced upon us by a large proportion of the incidents of every-day occurrence. Take some illustrations.

1. In opinion. Except among the few who have been so greatly trained that they have learned their own limitations and their liability to err, almost every person considers his own views inherently correct. He may not have studied the subject; he may not even understand its terms; he certainly has not balanced the arguments *pro* and *con*; very likely he has just heard the name for the first time, and quite possibly does not even know its meaning; yet none the less is he ready with an instantaneous judgment which he supposes to be a finality. Probably all of us have encountered this when some point in Theosophy, say, reincarnation, is mentioned. "Absurd," "laughable," "impossible," "unscriptural," "crazy,"—such are the adjectives one is wont to hear from people who never met the word till then. The inner thought is that their discernment is so keen, their judgment so sound, their instincts so wholesome, that they can instantly detect truth and pass upon it without need of preparation. Theosophy is only one illustration. Every topic is another. We have all of us met men and women of very different grades in reading, culture, and mental strength; have we ever met a dozen who disclaimed ability to express an opinion because they

were not acquainted with the subject? And even where there is fair knowledge of it, is there not the same conviction that the personal opinion is inerrant, the personal judgment true? No suspicion arises that they may be wrong; a suggestion that they are not infallible might even be taken as an affront.

2. In taste. Identically this same curious habit of mind shows itself not only in matters of art but in all affairs of mere preference. Of course everyone has right to his own personal taste and to express it as such, but the general practice is to assert it as an objective fact, correct in itself, a finality to others. We see this in architecture, painting, sculpture, and literature, yet much more often in the small matters of everyday life—food, habits, methods of speech, action, demeanour. Almost all men and women utter personal likes and dislikes as veritable realities obligatory on others. At the root is the same unconscious presumption, as in opinion, of an interior infallibility which saves the possessor from error and empowers him to enjoin his preferences on his environment. It is not based on culture or on observation; it does not mean unusual ability or exceptional perception; when analysed it shows merely the conceit of self which so dominates people not specially trained out of conceit.

3. In action. Once more we see the personality at work in this department. An enormous proportion of the human race regard their own convictions upon what things should be done as of unquestionable wisdom. That there may be better ones, that there may be another aspect or a superior way, that even the certainty of a better way does not confer the right to enforce it,—are considerations which are not seen and would not restrain. We have all heard the eager advice proffered by tyros to experts, we all know the characters who understand the affairs of their neighbours better than do the neighbours, we are not strange to our fellow-citizens who are ready with instant endorsement or condemnation of public acts or private doings whereof they know not the reasons. I think there are a department of social life and a class in social life wherein the authoritative spirit is especially rampant. The *department* is politics. Men who favour a particular party or a particular governmental policy very often treat others who vote or work in opposition to it as

personal enemies. Nothing can be more absurd than to regard a free country as free only to such as are willing to vote as one does oneself, or to assume that policies different from one's own are reprehensible and traitorous, fit grounds for personal antagonism. The *class* is parents. When one remembers how easy it is to beget, and how paternity implies nothing whatever as to wisdom, sound judgment, experience, or age, the placid assumption that the possession of a child endows with sagacity in the management of the child and with right to enforce every crotchet or caprice upon it, becomes positively grotesque. Can there be anything more comic than the complacent directions to a nurse by a young mother who knows no more of infantile nature than she does of Hebrew verbs ; anything more piteous than the bullying of an ignorant and conceited father to a boy whose richer nature and larger possibilities make the paternal dogmatism the more vindictive because they are dimly sensed and resented ? We hear much in Sacred Books and in conventional twaddle about filial duty to parents as parents ; what about the parental duty which should cause self-analysis in character, perception of conceit, distrust of ability to discern, respect, and treat the differing temperament of a child ! In the whole field of personality as inflated, crude, vain, self-assertive, petty, mischievous, perhaps there is no section more needing reformation than that of paternity. Fatherhood and motherhood will doubtless exist for ages to come, but they can be made more intelligent, rational, and just.

Now all this self-complacency, this rooted idea in each man of his own inerrancy, of which I have spoken, perpetually manifests itself in the affairs of life, great and small. But there are two exhibitions of it which appear particularly virulent, and they have been the cause of incalculable injury, loss, and wretchedness. The *first* is dogmatic assertion in matters of opinion. It has been so brilliantly and pungently described by Lecky in his *History of European Morals*, Vol. II., page 375, that I can give it far better in his eloquent words

It has always been the peculiarity of a certain kind of theological teaching that it inverts all the normal principles of judgment and absolutely destroys intellectual diffidence. On other subjects we find, if not a respect for

honest conviction, at least some sense of the amount of knowledge that is requisite to entitle men to express an opinion on grave controversies. A complete ignorance of the subject-matter of a dispute restrains the confidence of dogmatism, and an ignorant person who is aware that, by much reading and thinking in spheres of which he has himself no knowledge, his educated neighbour has modified or rejected opinions which that ignorant person had been taught, will, at least, if he is a man of sense or modesty, abstain from compassionating the benighted condition of his more instructed friend. But on theological questions this has never been so. Unflinching belief being taught as the first of duties, and all doubt being usually stigmatised as criminal or damnable, a state of mind is formed to which we find no parallel in other fields. Many men and most women, though completely ignorant of the very rudiments of biblical criticism, historical research, or scientific discoveries, though they have never read a single page or understood a single proposition of the writings of those whom they condemn, and have absolutely no rational knowledge either of the arguments by which their faith is defended or of those by which it has been impugned, will nevertheless adjudicate with the utmost confidence upon every polemical question denounce, hate, pity, or pray for the conversion of all who dissent from what they have been taught, assume, as a matter beyond the faintest possibility of doubt, that the opinions they have received without inquiry must be true, and that the opinions which others have arrived at by inquiry must be false, and make it a main object of their lives to assail what they call heresy in every way in their power, except by examining the grounds on which it rests. It is probable that the great majority of voices that swell the clamour against every book which is regarded as heretical, are the voices of those who would deem it criminal even to open that book, or to enter into any real, searching, and impartial investigation of the subject to which it relates. Innumerable pulpits support this tone of thought, and represent with a fervid rhetoric well fitted to excite the nerves and imagination of women, the deplorable condition of all who deviate from a certain type of opinions or of emotion; a blind propagandism or a secret wretchedness penetrates into countless households, poisoning the peace of families, chilling the mutual confidence of husband and wife, adding immeasurably to the difficulties which every searcher into truth has to encounter, and diffusing far and wide intellectual timidity, disingenuousness, and hypocrisy.

The *second* is in a consequent persecution for opinion's sake. This occurs in private life, where members of a family endeavour to coerce each other because of divergent views, exhibiting bitterness and hostility as if all minds were bound to think as theirs. It occurs in public life, men ostracising others because on governmental policies or party platforms convictions are opposed. Friends separate, social acquaintances are tabooed, boycotts are

attempted, all on the implied claim that the aggressor is undeniably sound and his victim clearly in the wrong. But far beyond these minor and localised evils is that horrible persecution for religion which forms one of the most hideous and revolting chapters in human history. Because of differing views as to the nature of God or the method of worshipping Him, men have joyously inflicted fines, legal disabilities, rapine, torture, death, even massacre, and have exultantly claimed that the best service to Deity is the murder of His other children. No language can depict the horrors which in blood and flame have desolated families, territories, nations, in the wild desire to enforce uniformity of religious belief. If this age is spared such enormities as were common in many that preceded, it is not so much because true religion is perceived incompatible with rancour as because the secular spirit of freedom has laid its hand upon bigotry, and said with decision, "Thus far thou mayest go, and no farther."

Now when Theosophy is received within a human soul and begins its task of detracting him from human errors and starting his preparation for a superhuman development, its very first lesson is in the simplest application of common-sense. It points to the fact that almost every evil afflicting the race has for its root the notion of self-hood, the wish to enforce self-desire upon others. It points to the further fact that this means ignorance as to general rights, and a conceit without justification, and is both undignified and absurd. Nobody is infallible, least of all the one who thinks himself so. Nobody can think with assurance or speak with arrogance, because nobody is possessed of omniscience. To be modest, to be conscious of fallibility, to shrink from even the supposition that one's own views are necessarily right, is a duty obviously obligatory upon every person who can form views at all. It is nothing more than a common-sense conviction which should pervade every man with the smallest observation. But it is enormously emphasised by the distinctive truths that Theosophy displays. For here we have the distinction between the individuality and the personality, as also the fact that the individuality expands as the personality shrinks.

How then, does Theosophy take in hand the man who

aspires to be a veritable Theosophist? It first enjoins him to look around him, to note the thousand ways in which self-conceit asserts itself, and then to resolve that he will never make himself ridiculous by practising it, never be so feeble as to fall into an error which is common. There can be no excuse for blundering when danger-signals are almost as numerous as men and women. And then it advises that he look within himself. What is the meaning of that quickness to pass judgment on topics which he has not investigated, that irritation if his opinions are controverted by a companion, that wounded sensitiveness when a fault in him is pointed out, that soreness felt when he is not treated with deference, that repugnance to admitting that he may be or has been wrong, that unreadiness to confess that he is weak or ignorant, or careless or dull? The meaning is simply—conceit. But the curative prescription is more thorough than a mere common-sense observation of mankind. As a Theosophist he is made to know that he is defective, and therefore conceited, because his evolution is as yet but partial, that he has not in past lives risen above the small vanities of undeveloped humanity, and that in this incarnation he is showing out the crudities which he would not have if more evolved. He is conceited because he is immature. If immature he should admit the fact and banish the conceit which proves it, but also he should welcome the light thrown on his own status and feel it a boon that his real backwardness has been made clear.

For the trouble is in the personality, that transient and imperfect manifestation which he supposes to be the real "I," but which is exhibiting only the partly-formed, half-trained, little-understood nature that incarnations thus far permit. When a Theosophist discerns this he ceases to be dogmatic, not merely as a matter of pride but as a matter of fact. Irritability, *amour propre*, touchiness, are not simply foibles, they are indications of undevelopment. The individuality rejects them, the growing character will have none of them.

So, then, distrust of self, however paradoxical, is the mark of a ripening self. It means that the personal element is abating, that a widening horizon stretches before the opening eyes, that forces from the Occult are pressing into the soul and making it

throb with finer vibrations, richer perceptions, a loftier impulsion. Ordinary men do well to strive that they may get out of their little ruts and transcend the limits of habit and conventionality and self-centred aims; a Theosophist cannot do otherwise if he has sensed the very conditions of freedom. And as the freedom enlarges and the vision clears, he sees far off that glorious day when the fruit of many an incarnation shall be gathered into his permanent being, when, instinct with vigour and with mind unbound, he shall revel in sun-lit Truth as the eagle in the empyrean, when incarnations themselves shall drop into the past as experiences outgrown, and when he shall be released from the personalities once needful, now for ever abandoned, since the Ego has attained its birthright and is unfettered, emancipated, Divine.

ALEXANDER FULLERTON.

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## BIBLE LEGENDS OF THE CAUCASUS

CAMPING out on the Youtza or some neighbouring height on the first of the lower chains of the Caucasus, of those lesser heights that go towering up from the sun-burnt and seemingly limitless steppes of the Don to the great range itself, over which frown the snow-laden peaks of Elbrouz and Kazbek—the eye sweeps over the wide prospect and beholds dry, perfumed valleys and, standing out isolated in their midst, mountains of strange form like monuments raised up by the hand of man. Like azure and amethyst-hued pyramids they stand, these mountains, and so perfect in line are they, that the suspicion of human help in nature's design grows almost into certainty. They seem to stand as outpost sentinels on a road which, after a few weeks' ride—a ride over the plains of Georgia, past the rose-gardens of Irân, across dusty deserts—might lead one to the very feet of Hîmavat. There it lies, this magic road, winding behind the black but-

\* The details of the last two legends are taken from A. Krause's article in the *Nordische Rundschau*, June, 1885.

tresses of the Caucasus ; the road which actually and physically would lead the dauntless seeker to the very place where dwell certain Masters of Wisdom.

Around on all sides and in the prairies below the tall golden and pink bells of the wild lily may be seen in bloom. These were the lilies wreathed round the cross that St. Nina bore when first she came hither from the Arabian deserts to preach the new teaching, to be the herald of the new Light, the youngest Light from the East.

It was the kingdom of Georgia that was for centuries the flower of all this land in courage, grace and fortitude. Two names have special prominence amongst its records : one, of evil charm yet of high political renown—the name of Queen Tamara, the beautiful “witch” ; the other, that of the girl-apostle, the martyred St. Nina.

There is a legend telling us of St. Nina's first coming, of her sudden appearance at the side of the “idol” Armaz, the degraded image of Ormuz ; telling us also of that Light which she was sent to reveal. And as she stood there, at the altar sacred to Ormuz, she, the “equal of apostles” as the Greek Church named her, as she stood there, scorning the bloody sacrifice and driving back unworthy priests from the pure spot, in the name of her Master Christ, she *must* have known of the old Light. *She must have known*, this slender girl ! And when the sword was lifted above her dark head it remained erect ; her cheek did not blanch, her eyes shone with a love that was not of earth. The head fell, staining with rivulets of blood the white dress of the preacher ; and then, so the legend reports, the martyr's body rose up and the hands moved and raised the severed head, while the multitude around were struck dumb with awe unspeakable. And the “new” faith now spread like wild-fire over Georgian valleys and the mountains of Armenia.

The Biblical legends of the Caucasus are in their way unique. On the one hand the Jews dwelling there maintain that at the time Christ was on earth they had the closest relations with Palestine. On the other hand, we find, in these regions, two of the authentically proved oldest Christian nations—the Georgian and the Armenian. For fifteen hundred years these two peoples

lived in unbroken religious warfare with Pagan and Mohammedan aggressors. At a sign from the Shah they were beheaded in thousands, heads by the thousand rolled into the waters of the Koura. Of the great Georgian kingdom only a handful of heroic men remained, and their heroism has now departed, leaving the people lazy and soft.

In Armenia again—in Armenian songs nothing but dirges resound. The Armenians have become dispersed from one end of the world to the other. Some return to their country, but only once a year. They come from the Black Sea, from the Indies, from Persia, from Tunis, and they meet at the gates of Etchmiadzin, the Patriarch's convent at the foot of Mt. Mazis, the supposed Ararat. In the province of Erivan legends of Noah and the ark, of Abraham and the sacrifice of his son, still live on. The legend of Noah is Christian, the legend of Abraham originated with the Mussulmans.

Of Noah the legend tells us how this patriarch of men, drifting on the face of the waters at the time of the Flood and despairing of land, at last caught sight of the sapphire summit of the great Ararat and in his joy cried out: "Erewume" (meaning "Visible" in Armenian). In this way Eriwume came to be the name given to the first settlement of Noah's people situated round about the two Ararats, the Great and the Small. Centuries modified the name into Erivan, the chief city of this district when the colony of Arkury was founded by the patriarch. The town which Noah himself inhabited was the modern Nahitchewan, the Natuana of Ptolemæus (second century A.D.).

In Nahitchewan, so the legend says and the people believe, lie the remains of Noah, and of his sister. Even to this day the traveller is able to descend into the half-subterranean chapel, resembling a cave more than anything else. The ceiling is supported by a rough column of stone under which they say are buried the remains of the patriarch. The walls are white and bare of all ornament. The whole of the round chamber is inscribed with the names of pilgrims and these inscriptions are in every language of the East, for Noah is *holy* for the Mussulman also. The chapel was restored in the eighth century by the Persians at the time of their conquests in the country.

The grave belonging to Noah's sister is but a loose pile of stones on a hill near the town-gates. Noah's wife, Nojemgara, rests in the Persian city Maranda, on the road between Tabris and Dshulfa-Mair, the name, indeed, meaning "The mother is there."

The legend of Abraham's sacrifice is related thus by the Tartars of the province. On the road that passes between the village of Argadshi, nestling at the foot of Ararat, and the ruined city of Orgow, there is an immense stone out of which a grotto has been hewn. By the side of this stone is another, smaller, and covered with buffalo horns. This is the spot, they say, where in old, old times lived a servant of God called Abraham (İbrahim). He was so poor that on the day of the great feast of the sacrifice (Kurbán-Bairám) he could offer no ram. So, in order to fulfil the law at all costs, he brought to the stone his own son. And lo! as he was about to strike, there ran down from the height of Ararat a fine wild buffalo that fell down, a willing sacrifice, before the altar.

Hence, after a successful hunt, the faithful living in the neighbourhood of the mountains have ever since offered horns of the wild buffalo on that very stone. Vows are made there and thanks offered up for boons granted. The interior of the grotto is hung in profusion with Mohammedan *ex-votos*.

The yellowish tints of the soil and the violet hues of the mountains at sunset may well give the impression of old Biblical pictures—of pictures that haunt our childhood's memory. And on the plains that stretch away towards the rocks overshadowing Etchmiadzin, on the steppes at the foot of the Caucasus, there still bloom wild lilies with their faint dry perfume, their pure colours. The golden and pink rays of their delicate leaves bear as profound a testimony to the law of eternal beauty, light and love as the voice of the teacher and the blood of the martyr; and they bear as profound a testimony to-day as they did in that legendary epoch when they are said to have wound themselves round and round the cross of St. Nina.

A RUSSIAN.

## “THE TREE OF BEAUTY”

“THAT,” said the playwright, “is a beautiful story. I suppose everyone who reads it will think so ; but I am not sure that more than one in a million will guess a tithe of what it means. Frankly, I know I don’t. I daresay even the writer himself didn’t know all that it suggests.”

The book was *The Light Invisible* and the story was “*Consolatrix Afflictorum*.”

“Do you agree with me ?” said the playwright after a pause, in which the only sound heard was the wind, and the drum of the waves on the rocks. Since he received no answer he looked at his companion, a man whom he believed he knew very well ; when he looked at him he knew his own folly, and was silent.

Presently the man said :

“Do you like stories ? Shall I tell you one ?”

“Is it true ?”

“Naturally. How could it be otherwise ? Do you think I can create out of nothingness ? The story in itself must be true, if I could understand it. But I shall have to grope after it, and translate it for you ; and I shall do it badly, no doubt. Still—shall I tell it ?”

“Do,” said the playwright. Whereupon the man began as follows.

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Years ago, perhaps a couple of centuries or so, there was a village in the north of England, which remains little altered to this day. It has never been touched by that change in the method of viewing truth which some call the Reformation, and others name after a different fashion. This was partly because it is an isolated moorland village ; partly because it was, and is, owned by a family whose representative at that time was not only a very rich and influential man, but also of the type with

whom other men, and even Church and State, do not very readily interfere. He was grave and discreet, sober of speech and very devout, and he ruled his village with a most benevolent despotism. He was especially filled with devotion for the Virgin Mother, "the blossoming Tree, the Mother of Christ," in whose honour he had built a small but most beautiful chapel in his grounds; here the rites celebrated were of the highest perfection of reverent elaboration, and here the devout builder retired daily for prayer and meditation.

One day as he came from prayer his servants brought him a vagabond gipsy lad who had been selling songs in the village or offering them in exchange for food. This outcast was very little past his boyhood; his garments were worn, and faded with sun and rain, his feet were bare, and in his cap was fastened a bough stolen from a blossoming fruit tree.

At that time the once persecuted had become the persecutors; coarse, bitter, and profane songs were written, and sold to be sung in taverns and at country fairs, which mocked at things which were by many people justly held sacred. Among this stroller's songs were two which spoke profanely of Her whom the king of the little moorland village revered. When therefore he read them he became very angry; he bade that the songs—one and all—should be destroyed; he told his servants that the gipsy should be whipped, set in the stocks, and finally pelted from the place after being ducked in the pond which was on the village green. Then the lad begged for mercy; he pleaded that he could not read, that he knew no difference between faith and faith, but only the crafts of the wood, and the lore of his people. He bought and sold in ignorance, partly because he must eat, but chiefly because he wished to buy a string of red beads for his sweetheart, which he had promised her, because she desired to hang them round her throat.

But the devout man, being wounded by the insults to his faith, for the verses were both coarse and flippant, would not listen. The lad was punished; his songs were destroyed; and at the time of sunset he fled, followed by the hoots of the villagers, bruised, bleeding, breathless, and half drowned.

Now a year later his judge was riding, at nightfall, through

a strange district of the south whither he had come on business. He met a sober man in the dress of a preacher, and rode with him because the hour was late, and the roads dangerous because of highwaymen. After a while they began to talk of grave matters touching their faith, and the salvation of their souls. Thus it happened that very soon they quarrelled, and wellnigh came to reviling each other, in speech as well as in thought, the one for a blasphemous idolater, the other for a vile heretical outcast from the Faith. At last they found that, in the heat of argument, they had missed the way, and were on a swampy bridle path in the depths of a misty oak wood.

Then they called a truce, and reflected what they should do; as they considered thus they heard one coming through the wood who whistled. Soon he drew near; it was a young man, little more than a boy; as he came nearer he began to hoot like an owl, and the owls in the wood called back to him. When he was quite near and saw the faces of the riders he seemed as though he would fly; then he pulled his cap from his head, and came towards them, pleading that he was doing no ill. The ruler of the northern village saw he was the lad whom he had caused to be punished. He saw, moreover, that the gipsy knew him; therefore he told him very sternly that if, in revenge for a well-merited punishment, he played them evil tricks and directed them wrongly he should most bitterly repent it. But when the gipsy raised his eyes to his and asked simply:

“Why should I lie to you, sir, about the way?” he felt ashamed and was silent. Then the preacher asked if there was any house at hand where they might purchase food and lodging. The gipsy answered:

“Good gentlemen, there is a farm a mile hence where this morning the farmer set his dog at me, thinking I would rob his hen-roost; when the dog did not bite me he kicked him. But he will gladly receive two worthy gentlemen with purses. Shall I guide you?”

“Guide us,” said the preacher, “and we will pay you.”

So the boy went before them whistling. He was a wonderful whistler, and he seemed to have bat’s eyes that could see in the dark.

Presently the man who had so severely condemned him called to him.

"Come here," he said, "and walk at my horse's head."

The boy came obediently ; at first he was afraid and loth to speak, but he seemed to be shy rather than sullen, and after a while he talked fearlessly and simply of such things as he knew ; of the lore of his race, and of the customs of the peoples of the wood, sometimes called dumb brutes by those who cannot speak their tongue. His simplicity and gentleness, and his forgetfulness of the harshness of his former judge, won upon the man. He felt remorse, and asked him what he had done when his songs were all destroyed, "for I might," said he, "have left those to you in which I found no offence." The gipsy answered simply that he went hungry for three days ; also his sweetheart followed another because he could not give her the beads he had promised to her. There were tears in his eyes as he spoke and yet he laughed.

They went on for a while in silence ; at last the lad stopped, and said :

"Gentlemen, I am sorry. The wood is very strange to-night, and I have missed my way. I meant to lead you right. Do not think evil of me. I know now that you who are not of our race quarrel among yourselves. But in this you agree : To curse us who are not of any faith, and to believe evil of us because we live under the sky and have other ways and thoughts than yours. But—but I am very tired of being cursed."

"You shall not be cursed by me," said the man by whose side he had walked. "Nor will I believe you wilfully led us wrong."

Then the gipsy took courage ; he listened a little while, and cried :

"I hear the crackle of a camp fire. Perhaps some of my people are hereabouts. If so, do not fear us ; we will welcome you if you trust us, and give you what we have to share."

The others heard nothing, but the lad led them towards the sound his ears caught, and soon they saw he was right. They came to an open space in the wood ; there was a circle of huge

grey stones, a temple of the Gods of a vanished Faith ; within the circle was turf, where rabbits leaped and ate ; in the centre a pool twenty feet deep, crystal clear, and green as pale chrysolite ; had it been day each tiny weed that grew in the depth, each little stone that lay there, would have shone clear. In the centre of the pool was an islet, and on the isle a little ruined chapel dedicated to the Mother of God ; in the chapel was a gipsy fire streaming upwards towards the great starlit sky, and causing wondrous shadows to leap and chase on the ruined walls. A thin slab of rock rose from the depths of the pool to the surface of the water, so that there was a narrow perilous pathway from the shore to the isle. In the chapel by the fire there sat on the broken pavement a young barefooted woman, clad in a peasant dress of blue frieze, a cloak about her shoulders, her hair falling veilwise around her, and a young child sleeping in her arms. The boy called to her in Romany ; she rose and came to the shore of the isle, her child in her arms, and answered him in the same tongue. She was a beautiful brown-haired young woman ; her solemn eyes were grey, and as clear as the pool by which she stood.

“Bid her speak in a tongue we can understand,” said the preacher.

The boy did so ; asking whether she could direct them.

“I could, little brother,” she answered in a sweet voice. “But you and these gentlemen might not understand me well. Better to shelter by these stones to-night, or cross the water to my fire ; to-morrow you may seek your own way.”

“Have you any food, mother,” said the lad, “food fit to offer such worshipful gentlemen.”

“Scarcely is it fit, brother,” said the gipsy woman. “I have here bread, and a little wine, and one cup only in which to serve it.”

“If I had known you camped here, sister,” said the boy, “and if you have no man to see that all is well with you and the child, I could have set snares in the fern, and you would have supped better.”

“I know it,” she answered. “Had I asked it of you, you would have set snares for these little children. Nay, then,

brother ! you would have shared all you trapped till you went supperless yourself. Therefore you shall eat of my bread, and drink the wine I have to give. Cross the water to me."

"But these good gentlemen, mother?" asked the boy.

"They may take you by the hand," she said, "and cross the water to me."

"I do not think they can tread a path so narrow as this rock. It is slippery. Sister, I will cross and bring to them what you have of food and drink; and fire that we may build a fire by the stones."

"You may take them fire," she answered, "but for food and drink they must cross to me. They cannot walk with your feet; they must use their own. They must cross barefoot, or they will fall into the pool."

After a while the man who ruled his little northern village determined to cross; he was hungry, and preferred the scantiest fare to fasting; besides he saw the cross on the ruined altar, and he desired to enter the chapel and pray. The preacher demurred at the depth of the cold still water; the chapel was a former place of Popish worship, the cross on the altar offended him; and he was not yet very hungry, besides he had a little food still in his wallet. He tethered the horses and sat down to eat, while his two companions crept, hand in hand, inch by inch over the narrow rock path that was just visible above the shifting shimmer of the pool's surface.

Entering the chapel they sat side by side on the broken pavement. The woman, sitting beside the fire, broke her cakes of bread; she gave them each a portion, and ate some herself; she drank from the cup and handed it to them.

"Till the sun rises," she said, "I shall rest here, I and my child. Rest you here, also, and sleep or watch as you will. Through the night my fire will burn; at dawn I shall let it die. It will have lighted and warmed us till the sun shall rise."

The preacher, having prayed, wrapped himself in his cloak, and sat at the foot of a great stone, watching the horses as they cropped the turf, lest they should stray and be lost; he mused profitably and seriously on his labours and doctrine. He heard the cropping of the horses, the murmur of the wind, and the

trickle of a stream, fed by the deep still pool. He heard the woman singing softly to her child, in crooning snatches, in seeming unmindfulness of what she sang :

“ He that is down need fear no fall,” she crooned. “ He that is low no pride——”

She whispered wordless music as she rocked to and fro ; then her song changed :

“ O Tree of Beauty—Tree of Might,” she sang, clear, faint, and high, in a monotonous chant, such as the chapel must have echoed to in the days when priests served before its ruined altar, and men and women knelt at the little shrine above which was the statue of a Mother and her Child, “ O Tree of Beauty—Tree of Beauty—Tree of Might——”

The gipsy boy lay near the fire rejoicing in the warmth, looking sometimes up to the star-lit sky, across which many a meteor flamed and died, sometimes at the shadows that leaped on the walls, sometimes into the woman’s face.

“ What do you sing, sister ? ” he said. “ It is not a song of our people.”

“ It is a song of all peoples, brother,” she answered. “ But they sing it in many tongues, and to many tunes.”

The lad looked at her wonderingly ; then he began to watch the stars again, and the little thin clouds that flew across the dark sky. At last he went to sleep with his head resting on his arm ; sometimes he laughed and whispered as he slept, and thrice he sobbed. The woman bent down and cast over him a fold of her cloak, as he lay and dreamed under the stars.

As for the third traveller, he, mindful of the sacredness of the place, stood not alone barefooted (for to cross the rock it had been needful to lay aside all covering of his feet) but also bare headed ; he turned his face to the East, and, perceiving the little side altar with the statue of the Mother, he approached and knelt before it, making the sign of the cross. There he knelt till dawn, for he was one used to prayer and vigil. The woman sat motionless, guarding the leaping flames ; bread in her hands, the wine cup at her feet, her cloak enfolding the sleeping outcast, the swaddled babe on her knees. Now of her thoughts, which were measureless, there is no record I can read ; nor can I tell of the

gipsy boy's dreams. But it is said the other two wanderers saw the place in very different fashion, and this is what they saw. The preacher beheld the dark circle of the enclosing oak trees, stirred by the wind ; he saw the great grey stones reared by the dead pagans ; he saw the turf, the horses, and the wild rabbits ; he saw the pool shining in the firelight, the ruined chapel, the leaping flame, and the woman sitting beside it with her child on her knee, and the sleeping lad lying at her feet. And his eyes rested on her till he forgot the strife of creeds ; he watched till she seemed to him the image or forthshowing of the motherhood of the world ; and when next he preached he spoke no harsh doctrine, nor railed at idolatrous worship of a creature rather than of the Creator, as he was wont to do, but he spoke of the Love of God shown forth in human love, and above all in the great love of a mother for her little children ; for this pure love, said he, is an example to us of the love that gives rather than takes, it is a symbol of the Divine Love, that, motherlike, feeds, sustains, and preserves all creatures.

Now the other traveller passed into profound musing, till his outer senses were locked as though in sleep ; and he saw the place in which he was, after the following manner and semblance : He saw the girdle of trees as the wall of a great temple, therein were three courts, and at the centre a shrine. In the first court was the image of a woman bearing a child in her arms ; about her were lights burning and the smell of incense, and the song of human praise ; priests in rich vestments celebrated solemn rites ; and worshippers, both male and female, old and young, bowed down before this mother and her child. In the second court there was dimness as of a starlit night ; there was no incense save the smell of earth and flowers, no song but the song of birds, and of streams, and the boom of waves like the tones of an organ ; no lights but strange fires that gleamed and flickered through the night, no worshippers save dim forms of the gracious " hidden peoples," the gods of wood and orchard, plain and tilth.

In the third court was a turmoil of cold flame ; those who served and worshipped there (if servitors and worshippers there were) were many-hued, transparent, flame-like ; here was no human being—neither was there male nor female, but in that

turmoil of fires were strange forms moving in time to music, and wonderful shapes that changed and gleamed and moved in marvellous sort with a motion and rhythm that had therein nothing earthly whereof tongue can rightly speak or pen set down ; but throughout the turmoil of this wondrous dance there was an order and a purpose, for they moved in time to a great song that seemed like silence.

But in the Shrine there was nothing visible ; only from it a voice was heard crying :

“ She who is worshipped in this temple is Mother of all Faiths, past, present, and to come. She is worshipped as the Divine Mother of the Worlds, as the Power of Wisdom, as the Celestial Rose, as star-strewn space, as Mary the Virgin, Mother of God ; as the deep waters of the sea, also ; and some there be who think of Her as woman. She is the Form Divine, Memory and Time ; She is angel and man, woman and child, beast and bird, sky and cloud and flower, song of bird, dew, sunshine and rain, wind and water, snow and frost, tree and stream, priests’ chant and sacred writ, learning, and rites, both holy and unholy ; She is the Sacred Form of God, in Whom are all things visible and invisible. They who toil in Her service worship and adore Her, and of Her the Holy Child is born in every human heart. She, the sacred cup, and the holy bread ; She, the lily of flame set in the waters of space ; She, the waters whence it springs ; She, the hearts of men, and their souls and bodies ; She, the Holy Cave, the consecrated Manger wherein the Babe is cradled ; She is the Mother of the Sacred Humanity whereby we enter the mystery of the God-head. She, then, is Nature and Beauty, the Power of God, the Builder of all Forms, the Mother of all Tales. Those sing of Her and praise Her who love to worship God as Divine Form rather than as hidden all-sustaining Life. For He, though He be One, is likewise manifold ; and those who adore Him as the many, praise Him as the sacred Form, eternal in the heavens when all earthly forms have passed like spray driven by the wind ; Mary the Ever-Virgin, the Root of all the worlds, one with the Life that sustains them, eternally inseparate from It. She is the Temple of God, the glorified body of the saint, the celestial garden of the souls made one ; She

is the Sacred Wood of the Cross, the Tree of Might and Beauty—”

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The man who told this tale ceased to speak. He was silent till the playwright touched his arm ; he started :

“ Is that the end ? ” said the playwright.

“ It is the end,” said the man, dreamily. “ There is nothing more to tell.”

MICHAEL WOOD.

## A CELESTIAL HOLIDAY

VARIED and curious are the methods by which people now-a-days take their holidays. Motors, caravans, flying machines, etc., etc., are brought into requisition. Some even talk of travelling to Mars, or the Moon, by way of change. But my comrade and I went further than this (the distance, however, is a question for theologians to decide)—we went to Heaven. Heaven?—in the sky, or air, or where? (Another question for theologians.) You must understand we are not disembodied spirits, but very substantial material personalities, with spirits certainly light enough to be disembodied—the sort of spirits that make one walk on air.

A good many things go to the making of a real holiday. You see you can take alongside you almost anything—in the shape of spirits I mean ; imps of the fiery eyes, and brimstone smell ; or the harpy of unrest and blistering discontent ; or Io’s gadfly of torturing sting ; or you may take a host from the courts above, who bring with them the heavens of heaven, and the joy of life. You take them with you, you understand, and *what you take, you find*. Outward circumstances are something, but, by Jupiter, only a fragment ; it is the man himself who creates his own conditions—happiness or misery.

We were bound for Arcadia, my comrade and I ; or rather we came by it unexpectedly. We sailed over the waters, the

smooth blue waters, like the soft grey gulls that floated by our sides, and whispered love stories of sea and crag, romances of cave and shore, and tragedies of happy lives cut short by the cruel murder of guns. The grey gulls are creatures of few words; the soft flutter of downy beauty, the graceful, lightning curves speak a mute language, full of meaning and poetry to those who listen.

Then we lighted upon the shore, and made straight for the moors and the dells, and sped for miles, and miles, and miles; and when we were tired and hungry we sought the nest of another of our kind, and snoozeled down together under the cover of twigs and thatch. And in the morning the sun shone, and we awoke and pecked our crumbs, and flew away to the hills, the great jagged, rugged hills, and filled our lungs with air, and our hearts with joy, and our throats with song. We found sapphires, and rubies, and pearls on the moors, and in the glens, and by the sea; they led us, like Ariadne's golden clue, to our heart's desire, and the portals of Heaven stood open to us.

By the way, lest I should mislead practical magazine readers, I might say, you can't exactly take tourist tickets to that far-famed place of pleasure; however, you can take them to Arran, the wild, beautiful pearl of the Clyde. But the line which leads up to the golden gates you must find for yourself; the how is one of the mysteries which we are not allowed to divulge. There is a sort of ethereal, fairy railway line which circles the island, and, if, like us, you are lucky enough to stumble upon it, then you will need no guide to point out the glories of paradise. This line led us on to all sorts of unmountable peaks, unmountable except by this line, over deep ravines, safely by steep precipices; and we touched the radiant sky, and the rainbow, and the sunbeams, and the purple mists.

During that holiday we ate potatoes, and herrings, and scones, and drank tea or frothy milk; but we had the burnished sky, the crimson and gold clouds, the white-crested waves, the great visions of land and sea, the forests, and glens, and mountains, and moors. We had the glories of day, and the calm ecstasies of night around us. We sat in hut-kitchens, by peat fires, rested our feet on mud floors, and slept on chaff beds; but

we had Nature for our mutual friend, she revealed deep mysteries, opened great windows of beauty, and fanned our cheeks with perfumed breath.

We dined on melon and chocolate in draughty barns, and had meek-eyed cows and black grimalkins as nightly visitors, but oh the smell of heather, the music of the burns, the glow of sunlight. Those days were heaven indeed, we forgot earth and its toil and fret ; the charm of heaven entered our souls and lent us wings, and we flew over bogs, and slippery paths and boulders, and lighted on soft cushiony sward, and velvet sand, and silken waves. Fond Mother Earth put strong arms round us, stroked our cheeks until they were brown and rosied with her caressing. We were sea nymphs, and danced with Oceanides, while the friendly sea wrapped our limbs in salt spray, and bequeathed to us strength and vigour.

We heard the conch trumpet of Poseidon's son as he emerged from his golden palace at the sea's bottom. We saw the flash of his trident as he rode past on restless sea-horses, snorting and foaming beneath the green waters. And the mountains had their divinities ; Oreades skipped like goats from crag to crag ; they need no wine, for streams of nectar flow down Olympus, and saturate the air they breathe. And the strong, sweet air curled round us, and kissed and teased and played with us tenderly, defiantly, as in possession, like any ardent lover. Oh the bliss of life in the "fresh" ; the perfect rapture when Gæa makes love to her children ; no mortal can surpass her, in no half measures she woos her beloved. Love her, give yourself to her embrace, and you are in paradise at once, among deep treasures, stores of wealth uncounted and uncountable.

We peered into the mighty caves, hoary with age, shaggy with rugged years, homes of the sons of the sea, where once the ocean had bellowed and roared, hollows where princes had slept and dined—now deserted and green.

We made friends with the denizens of paradise, great shaggy sheep-dogs whose golden eyes spoke loving fidelity and heroic courage, soft angelic things, faithful unto and past death ; we felt their breath, and their warm true hearts. And their charges came shyly to us in woolly surprise, and feigned business in our

neighbourhood; the moors and mountains were their castles and strongholds, and we joined in admiration of their ancestral domains. The jacinth and purple softnesses of the moors formed our couch as we leisurely looked into the secret chambers of the active little emmet—a colony of excited, tiny miniatures, carrying their precious eggs and piling them up in order and safety; there we could see the work of middlemen carried out to perfection, spoiled by no sweating system, all workers full of happy, unselfish business, singing their faint, melodious songs to quick steps and quicker brains. And the flossy, fluffy, purring cats welcomed us to their downy corners, and entrusted us with blind treasures, and we talked Catese, and they answered in truly sympathetic tones.

And the chiff-chaffs showed us their nests, and the twigs from whence their birdlings had taken their early plunge into nothingness and space; and the bright-eyed young ones chirped how they could now peck aphides and grubs and caterpillars for themselves, and how they sunned in the golden rays, and splashed in the sparkling streams, oh the joy and freedom of feathered life—and we too were birds of freedom.

And we rested on the branches of great trees, and listened to the stories of Dryades; they remembered the ages of long ago, and could point to the generations of man; a king of earth had worn a dark brow and heavy heart, and moaned unutterable words under the oaken twigs, bright-eyed maidens had hummed love-songs, and brave men chanted of gallantry and strife. And majestic palms waved graceful plumes to us and sang of orient luxury and softness, of tropic heat, and broad seas; and silver drops rolled down as they told of months of longing for far-off homes and familiar faces, of prostrate days, and fearsome nights. But now the days were brighter, their stems were firm in the northern soil, they were happy and content with children round them, while the spirit of far-off music crooned to them.

And in the emerald lanes we met men and women, creatures of gentle thoughts and simple words, and brave hearts lighted by love. Couples who had loved all along through the sunshine and the shadow, who had been to the grave together, but now walked heaven's ways hand in hand; white haired, pure handed

creatures, and they gave of their substance, and we sheltered under their roof.

The mountains, and the seas, and the lakes, and the dwellings of the hosts, have no name in paradise; they are beauty, and joy, and everlasting glory, and light of lights. So I can't direct the tourist by any bye-path to the Opal Mount, or the Sea of Sapphires, or the Villa of Shining Lights. Each traveller selects his own name for the spot, and the names change, as the sea, and the sky, and the beauty, and the mood change—fade into dimmer light, or glow into more radiant colour.

This was Heaven, the Land of Paradise, of the Shining Gates, and the Golden City. And we looked into each other's faces and saw the light reflected there. Do you wonder that when we came back to the streets and the cities life held new glories. We remembered that one said, "There shall be a new heaven and a new earth"—we knew it to be true, for we had been there, and *seen it*.

A good many people long to go where we went, so they say; they go half-way, and stop short, and don't get there. They never find the Golden City, because they don't take with them the key of the wicket.

ZEE.

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THE Heavenly Reason strives not, but it is sure to conquer. It speaks not, but it is sure to respond. It summons not, but it comes of itself. It works patiently, but is sure in its designs.

Heaven's net is vast, so vast. It is wide meshed, but it loses nothing.—TAO-TEH-KING.

## A COMPARISON OF EGYPTIAN, MOSAIC, AND GNOSTIC COSMOGONY AND CHRISTOLOGY

SHOWING THAT THESE SAME IDEAS UNDERLIE THE CHRISTIAN

(CONCLUDED FROM p. 420)

WE now come to deal with our third proposition.

Taking up again the papyrus of Nesi Amsu where we left off we read : " I have wrought my will wholly in this earth. I have spread abroad and filled it, I have strengthened it with my hand ; I uttered my own Name as a word of power and straightway I evolved myself. I performed all evolutions there by means of that Divine Soul, which I fashioned there, and which had remained inoperative in the Watery Abyss."

The idea here is that the Creative Spirit was inactive in the Watery Abyss of Primeval Matter. This Creative Spirit, or Divine Soul, became active as the " Word of Power " ; it was the original act of generation which started evolution. This Divine Soul, or, as it is called elsewhere, the " Creative Soul of the Celestial Abyss," is the activity of the mind of God. It is the active Volition of the Father, moulding the Primeval Matter into the world, causing the latent God-Germ to evolve itself from that Matter. The same idea is mentioned in the Brugsch collection :

" What His heart conceived came to pass straightway, and when He had spoken His Word came to pass and it shall endure for ever."

Thus for the Egyptian we can summarise : From a self-existing, perfect God, came forth the Paut, or Primordial Matter, containing the Germ of life. In this Abyss slumbered the Creative Power. It became active as the Word of Creation, and from Matter evolved all things.

Turning to "Moses" we read :

"Darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said . . ."

We can then summarise: From God came Heaven-Earth over which brooded the Spirit of God which became active as the Creative Word.

Turning to Gnosticism once more and to *The Great Announcement* (*F.F.F.*, p. 173):

"Of these (Æons), one appears from above, which is the Great Power, the Universal Mind, ordering all things, male"—the Creative Spirit.

And again from an early Ophite system (*F.F.F.*, p. 194):

"There are three Principles in the universe; (i.) The Good, or All-wise Deity; (ii.) The Father, or Spirit, or Creative Power, called Elohim; (iii.) The World-Soul, symbolised by a woman above the middle and a serpent below called Eden. . . . From the animal part of the Mother-Soul are generated animals, and from the human part men. The upper part of Eden is called the 'most beautiful earth'; that is to say, Eden is matter, and the body of man is formed of the finest."

Here again is the appearance, though in inverse order, of the Creative Principle.

Now, according to some Gnostics, this creative action is called the "Fruit of the Plerōma," the Plerōma being the Noumenal World, or Divine Mind, which is yet again the same idea.

According to one scheme the Plerōma was an eightfold mode of motion, its "Common Fruit," the ninth and synthesis of the others, was the "Serpentine Force." This Serpentine Force acting *in*, rather than *on*, the Primordial Root-Matter, produced the Light-World of primitive Atoms. These Atoms were supposed to be globes, or spheres.

It is a curious fact that the only motion productive of a sphere is the serpentine, or spiral, motion, and that further a spiral motion is the result of eight other motions. These eight are the following: outwards and inwards—within a point; right and left—a line, one dimension; front and back, a surface—two dimensions; up and down—solid, three dimensions. They are

really four pairs of motion, four actions and reactions, and the Plerōma was said to consist of four Syzygies, or "Duads of Æons."

But with regard to the first pair; the outward and inward breathing force acts within the point, or more properly within a sphere "whose centre is everywhere and whose periphery nowhere." It is a universal motion from a universal point to a universal periphery and back. We can form no conception of what that motion really is.

Now, imagine an atom or molecule placed within this sea of motion. As the outward and inward motions balance one another the molecule would remain stationary. This gives you the idea of position. Now, give to that molecule an impulse in one direction, say rightwards; it would travel to the right on the sea of energy until the impulse was exhausted; it would then return on the backward current, the inbreathing, so to speak; this would give you the second pair of motions, and the idea of a straight line, one dimension.

Next, give a second impulse, equal to the first and simultaneous with it, in another direction at right angles with the first, say frontwards. The result of this combination would be that the molecule would travel outwards in a flat spiral till the impulse was exhausted and then return also in a spiral course. This gives the idea of surface, and of two dimensions. This is the third pair of motions.

Now to the already existing motions add a third impulse upwards. The result of this would be that as the molecule describes its spiral it would no longer be on a plane surface but more in an ascending manner. This implies also that the space bounded by the ascending spiral would be spherical.

Therefore for the sphere, or atom, to appear, eight movements are needed, four positive and four negative; it is the result of these eight, their synthesis, which is the spiral motion, the World-Builder, who is the "Common Fruit of the Plerōma of Æons."

But these eight movements come into being simultaneously, not one after the other, as I have been obliged to describe them. Pictorially, from the Darkness of the State beyond thought shines forth the "Eternal Egg," the "Resplendent Germ," the

**“Light-World.”** It is the result of the primordial Root of Spirit and Matter on the one hand, and the result of the eight motions on the other, that cause to come into existence the original atoms of light, whirling vortices of spiral force. For when we think, then we are obliged to regard these atoms as spheres, but in reality they are still ideas, with no more of solidity than light itself.

Now, imagine, for the sake of argument, that these original atoms *are* spheres, of equal dimensions; and picture to yourself that space is filled with these. Each sphere would touch twelve others only. For this reason, perhaps, the Gnostics said that the Ogdoad was the first “mode” of the Plerōma and the Dodecad was the second. It may also be for this reason that there are twelve Gates, and twelve Foundations to the Holy City, the type of matter. I do not suppose for a moment that there are not other interpretations of the Æon-theory of the Gnostics, but this seems to be one of them.

Of this nothing appears in the New Testament or in the Church teachings. The Holy Ghost, as the creative, moulding, life-giving Spirit, is taught, but the serpentine action, by which He brings the worlds into being, is left unmentioned.

Before passing on to the christological part of the subject, I will just mention that the seven Spirits round the Throne have their prototypes in Egypt and are mentioned in Gnostic writings.

That these ideas may be quite clear before going farther, it may be well to summarise. The ideas at the back of Egyptian, Mosaic and Gnostic Cosmogony were :

(i.) A Universal Source of Life, Love and Wisdom, eternal in past and future, incomprehensible to man. At Whose will, and from, and in Whose being, came forth :

(ii.) The Universal Root of Consciousness and Form—Matter containing the Germ of Life ; in which lay dormant :

(iii.) The Creative Will of God. This Will became active simultaneously in eight modes of motion, producing their synthesis the Spiral Breath ; or in other words the Great Breath acting in four-dimensional space, appeared as the Spiral Force which moulded the Root-matter into the Primal Atoms or Light-World.

And now to turn to the subject of christology. In dealing with the descent of the Logos, or Christ Spirit, it will be necessary somewhat to reverse the order we have hitherto adopted, and examine the Mosaic account first, as this gives very clearly the successive stages of matter, from the rarest to the densest. We will then examine the Gnostic passages which make allusion to the same process, and finally trace the descent of the Logos in the Egyptian and Christian accounts.

The idea in the first chapter of *Genesis* is that from the action of the Spirit of God upon the Waters was produced the "Light"; then the "Firmament"; then the "Seas"; then the "Dry Land."

The Gnostic tradition is the same in other language. From the interaction of the Plerōma, or Fruit of the Plerōma, and Universality, came the "Light-World"; then "Sophia"; then "Psychê"; then "Hylê."

The teaching at the base of these two systems is identical. It is that from the interaction of the Spiral Force on the dual Root come the Primal Atoms which constitute the highest grade of Matter, aptly symbolised by "Light." This is the "Beautiful Land" of the Ophite System given by Hippolytus.

It is the "Principium Individuitatis," that out of which is formed the subtlest vesture of the Logos, the basis of the "Form" which corresponds to individuality. This Light-matter is the first Form in the universe, the "Eternal Egg to which life is given among the Gods."

From this comes the "Firmament"; this in all probability is Sophia in one of her aspects—the World-Soul. In it appear the centres of future star-systems. It is the "Last Limit," the "Ring Pass-not." In it again appear in succession the nuclei of suns, planets, and satellites.

Denser than this again is the psychic matter, symbolised by "seas" or "water"; and below that the hylic matter, the "dry land"—"earth": not only what we know as earth but all physical matter known or unknown to our senses.

In the descent of the Logos, which is the process regarded from the spirit side, we shall find the same four stages marked, and often by the same symbols.

Before, however, starting on an examination of Egyptian and

Christian ideas, it will be necessary for me to attempt to show somewhat the relation between the Saviour and the Word, Osiris and the Germ, Jesus and the Christ; and why they are in these two systems (Christian and Egyptian) identified.

The simplest explanation seems to be that the Saviour acted out in His life, what the Logos (of which He was the incarnation) was, or rather *is*, acting in Nature and in manifestation. In fact that the chief stages in the life of the Saviour typify or symbolise the Life-process of the Word.

If this be the case we should expect to find that the Osiris- and the Jesus-stories resembled one another. And this is precisely what occurs. They are so much alike that the resemblance is one of identity. Not that one was copied from the other, but that both Osiris and Jesus lived on earth a picture-life, emblematical of the life-story of that eternal Principle of which they were incarnations. Before comparing the life of Jesus with that of Osiris, it will perhaps be better to attempt a brief outline of the activity of the Word; for if we have a framework it will be easier to fit in the pieces of the puzzle.

In order to symbol the involution of the Word it will be necessary to return for a short time to the origins. Within the Parent-Source, that was beyond being, existed the Logos. Now this Logos, as we have seen, is dual in nature; He is Root-Consciousness and Root-Form. He is Matter, if you will, but Matter without form, therefore an idea only. There are, and can be, no dimensions to an idea, but for form to exist dimensions are necessary.

The coming into being of dimensions seems to be what the Gnostics meant by the creation of the Plerōma. The Great Breath becomes active within the Dual-Root in four pairs of motion simultaneously, which together form the ninth, or Spiral Force. This Force acting on the Root produces the Light-World. Within these Ideal Atoms slumbers the Christ-Germ; the Logos has descended the first stage, a stage still beyond thought, the Æon-World, the Region of Eternities. The matter of this Region is that which constitutes the "spiritual body eternal in the heavens" of St. Paul. The Light-World can further be pictured as a huge Egg floating in the azure of the Depth beyond Being.

The next stage is the appearance within this Egg of the Firmament. This matter can best be symbolised by Fire, partaking of the nature of Light yet less brilliant. With regard to the appearance of this Firmament or Kenōma, Mead has some interesting notes (*F.F.F.*, p. 325). "The mode of being of the Plerōma is now the Dodecad. It is a curious fact that if we were to imagine space filled with spheres, all of equal diameter and in mutual contact, we should find that each sphere was surrounded with exactly twelve other spheres; moreover, if we should imagine the spheres to be elastic, and that pressure can be brought to bear on one of such systems of twelve, on every side at once, the central or thirteenth sphere would assume a dodecagonal form—in fact, a rhombic dodecahedron."

We must also remember "that the Pythagoreans and Platonists and Indian Philosophers asserted that the dodecahedron was the symbol of the material universe," and "that we are assured by those who have trained clairvoyant vision to-day that the field of the activity of the atom is contained by a rhombic dodecahedron."

Again (*F.F.F.*, p. 328): "The various phases [of the Plerōma] have been brought about by the light globes acting on the 'darker ones.' But a new change takes place, there is an interaction of 'dark globes' and the result is no longer a perfect sphere innate with motion, but an amorphous mass, in one sense *out of* the Plerōma, as being *lower* than it, or not of its nature." This is the "Abortion."

And again (*F.F.F.*, p. 330): "This [cosmic] substance is so fine and rare and subtle, that it transcends all substance that we know of; indeed the mother-substance of kosmos is of so marvellous a nature that the Gnostics called it Wisdom herself."

From these quotations it would appear that the "spheres" of the Light-World contract, so to speak, in groups of thirteen, "squeezing" the innermost into a rhombic dodecahedron. We have seen elsewhere that the "dark" or negative spheres symbolised the reactions of the four pairs of motion; these reactions of motion are *towards the centre*, or in other words, *contractions*.

Hitherto the spheres of the Light-World have remained motionless with regard to each other (though each one is

immanent with motion with regard to itself) ; *now*, by the interaction of *contracting* influences, the negative or return motions of each syzygy, the *in-breathings*, so to speak, twelve of these spheres draw together round the thirteenth, which thus becomes compressed or densified. Thus the dodecahedron is the type of the matter of the next grade, the world-substance or Sophia.

But as these spheres are not spheres in reality, but "points," so these "compressed" spheres do not stand separated by any appreciable distances from one another, but form, so to speak, a mass of primitive substance. This mass is the "Abortion"; the denser atoms are motionless with regard to one another.

The next step seems to be the setting up in this substance of a Vortex, or Spiral Coil of Motion. To quote again from Mead (*F.F.F.*, p. 331) :

"The ætheric spaces . . . are void and formless. From the fulness of potential energy, the Plerōma, there comes forth a stream of power, the spiral vortex—the Magna Vorago, or Vast Whirlpool of Orpheus. It is the fiery, creative power. . . . He enters into the formlessness, and becomes the thing which it lacked, the spiral life-force or primordial atom ; He also fashions it without. The mother-substance becomes a sphere, irradiate with life, a whirling mass of star-dust."

And again (*F.F.F.*, p. 329) : "The idea seems to have been that the 'Abortion,' or chaos, was destitute of the life-swirl or vortex. The vortex is the finger of fire, as it were, or light-spark, shot forth by the light æons, in their positive phases."

It would appear that the Vortex sets up in this world-substance a centre of spiral force which collects matter around it, and thus is produced the "fire-mist," which grows denser till the psychic stage is reached, and again denser till the hylic stage, the "scientific" nebula.

Again to quote from *Fragments* (p. 347) : "The four 'passions' [fear, grief, doubt and supplication] are separated from Sophia, and she remains as the substance of the highest of the lower planes. Fear and grief become the substances of the psychic and the hylic (or physical) planes respectively. Doubt is regarded as a downward tendency ; . . . while supplication . . . is regarded as a path upward to the heaven-world."

Thus Sophia is the second Vesture of the Logos ; Psychè the third ; and Hylè the fourth and last. These are the four " Elements " of Alchemy;—Air, Fire, Water, and Earth.\* This idea also underlies the following passages. Firstly from Egyptian writings :

" The Heavens rest upon His head, and the Earth supporteth His feet ; Heaven hideth His spirit, the Earth hideth His form, and the Underworld shutteth up the mystery of Him within it. His body is like the air, Heaven resteth upon His head, and the new inundation (of the Nile) containeth His form."

Secondly, from *Fragments* (p. 496) :

" When the child is first born, the ' light-power,' ' soul,' ' counterfeit spirit,' and ' body,' are all very feeble in it."

Here the four vestures of the incarnating, individualised Logos-Germ are mentioned, corresponding exactly to the four grades of matter mentioned above. The " light-power " is, of course, the vesture of individuality ; the " soul " is the mind ; the " counterfeit spirit " appears to be the desire nature.

Thirdly, in *Genesis*, these stages are called " Light," " Firmament," " Seas," and " Dry Land."

Let us now fix our attention for a moment on the fire-mist from which a single planet is to come. In the matter of the firmament a spiral centre has been set up ; around this nucleus the matter of the fire-mist collects, growing gradually denser till the psychic, and then the hylic, stage is reached. We have now a " scientific " nebula. Denser and denser grows the matter,

\* This process is beautifully and graphically described by Walt Whitman in the " Song of Myself " (lines 1,145 ff.) :

(*Verbum loquitur.*)

I am an acme of things accomplished, and I an encloser of things to be. . . .  
 Afar down I see the huge first Nothing—I know I was even there ;  
 I waited unseen and always and slept through the lethargic mist,  
 And took my time, and took no hurt from the fetid carbon.

Immense have been the preparations for me,  
 Faithful and friendly the arms that have help'd me.  
 Cycles ferried my cradle, rowing and rowing like cheerful boatmen ;  
 For room to me stars kept aside in their own rings ;  
 They sent influences to look after me, what was to hold me.  
 Before I was born out of my mother, generations guided me ;  
 My embryo has never been torpid—nothing could overlay it.  
 For it the nebula cohered into an orb,  
 The long, slow strata piled to rest it on,  
 Vast vegetables gave it sustenance,  
 Monstrous sauroids transported it in their mouths, and deposited it with care.  
 All forces have been steadily employed to complete and delight me ;  
 Now on this spot I stand with my robust soul.

through gaseous, liquid, to solid substance, till we see the rocky crust of the earth, without sign of vegetation or sentient life.

But remember that within those rocks sleeps the Logos-Germ, and evolution is the awakening of that Germ into conscious, individual existence. I may here quote one of the new-found "Sayings of Jesus." Part of Logion 6 reads: "Jesus saith: Raise the stone and thou shalt find Me; cleave the wood and there am I."

*Genesis* i. traces this evolution; from earth come plants, animals and finally men. From the life-side this process is the development within the Germ, of sensation, thought and finally individuality. The Universal Germ recognises itself as an entity. Thus man is made indeed in the image of God. Human evolution is the further development of the latent powers within the Germ, until that Germ shall recognise itself as a Son of God, and then finally become one with the Parent Source.

Such is then an outline of the life-story of the Word of God. Let us now see how this descent and ascent were symbolised by the life of Osiris.

Osiris was born of Seb and Noot; Set (the personification of evil) being jealous of Osiris, caused Him to be enclosed in a sepulchral chest of beautiful design; this he fastened down and threw into the Nile, which washed it ashore at Byblos, where it lodged in a tamarisk bush, which grew up round it into a tree. But the spirit of Osiris still lived on in the Underworld, and appeared again to His son Horus. Finally Osiris meets His Father (in the form of Rā) in Tattu, the Abode of Stability; or in other words becomes one with Him.

Let us now compare the chief events of the life of Osiris with those of the life of Jesus:

<i>Osiris</i>	<i>Jesus</i>
(1) Osiris is one with Khepera. ("I am Osiris the Germ in Primordial Matter.")	(1) Jesus is "of one substance with the Father" (N.B.—The Logos is one with God.)
(2) Form is given to Osiris by Seb and Noot.	(2) Form is given to Jesus by the Holy Ghost and the Virgin Mary.

N.B.—Spiral Force and Root Matter respectively.

(3) Osiris is enclosed in a chest.		(3) Jesus is bound.
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N.B.—Enters the Limitary Space.

(4) Osiris is thrown into the Nile.		(4) Jesus is led before Pilate.
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N.B.—Enters Psychic Matter (symbolised by “ Water ”).

(5) Osiris is lodged in a tamarisk.		(5) Jesus dies on the cross.
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N.B.—Physical Matter (symbolised by “ Earth.”)

(6) Osiris survives as King of the Underworld.		(6) Jesus survives as Prince of Eternity.
(7) Osiris appears to His son Horus.		(7) Jesus appears to His disciples.
(8) Osiris becomes one with Rā, His heavenly Father.		(8) Jesus ascends to the right hand of God.

We see how clearly these “ myths ” symbolise the descent and ascent of the Logos. The stories are very similar ; the idea is the same in both.

But I would like to indicate some further points of the symbolism. Form is given to the Logos by the interaction of the Spiral Force and Root Matter. This form is the Eternal Egg, the “ Principium Individuitatis,” and it is Individuality precisely that makes the difference between animals and man ; therefore the result of the interaction of both Seb and Noot, and of the Holy Ghost and Virgin, is a Man (“ and was made man ”). Further the Spiral Force is represented by Seb in the Egyptian story, and the Holy Ghost in the Christian, and both Seb and the Holy Ghost are symbolised by *birds* ; Seb is the “ Goose ” and the Holy Ghost is the “ Dove.” In each story the next stage is one of *binding* or *imprisoning*, for the Logos next enters the Great Firmament, which is the Limitary Space, the Ring “ Pass-not.”

The next stage is the descent into psychic matter. It is clearly typified in the Osiris-myth by the “ Nile,” the same idea as the “ seas ” in Genesis. Corresponding to this stage in the

Christian story we find "Pontius Pilate." At first this appears to be a break in the chain of correspondence. But I think this only apparent. If every act or stage of the life of Jesus be symbolical of the life of the Word, then this arraignment before Pilate must be symbolical also. Pontius Pilate *ought* by analogy to represent the "Sea" of psychic matter. Does he? Yes, I think he does. According to Leadbeater (*Christian Creed*, p. 45) the original MSS. of the Creeds read ΠΟΝΤΟΣ ΠΛΑΤΟΣ, *not* ΠΟΝΤΙΟΣ ΠΛΑΤΟΣ, which would mean "Dense Sea," not "Pontius Pilate." This he gives on the evidence of psychic investigation, which to those who have not developed psychic vision themselves is no evidence at all. But be that as it may, the resemblance is very curious and I do not believe for a moment that it is accidental. I believe that the whole life-story of Jesus was *pre-arranged* with the *express purpose* of showing man in a manner he would not forget (though he *might* misunderstand) what the activity of the Word was.

The following stage in the Bible story is the crucifixion on the cross of physical matter, and corresponds to the lodging in the tamarisk bush. (It is curious to note that the word translated "cross" is ΣΤΑΥΡΟΣ, which can also mean "pole" or "stake," and that the tamarisk tree, in which the body of Osiris was confined, was cut down by the king of that country and made into a pillar for his palace).

The next stage is the resurrection, or survival, of the Logos: He slowly reascends the scale of matter, evolution follows involution. It was not the material body of Osiris that survived, but His "Sahu" or spiritual body that appeared to Horus, His son; nor was it the body that had been left on the cross that survived, but the spirit of Jesus which clothed itself in an "illusion form" and appeared to the disciples. Whatever view was held by the Mediæval Church, and in spite of the view taken by most Churchmen to-day, it was this spiritual survival that was believed in the time of St. Paul. No one supposes that it was the physical body of Jesus that appeared to Saul on the road to Damascus, yet the Apostle makes no distinction between this appearance and all the others, to the disciples and the rest. In fact, the whole tenour of this chapter is against the idea of a physical

survival of the body of Jesus. This view is also held by many in the Church to-day. For instance Archdeacon Wilberforce says (*Sermons preached in Westminster Abbey*, p. 135):

“The actual resurrection of the Christ was not from Joseph of Arimathea’s sepulchre, but from the body which He left hanging on the cross.”

Again: “There can be little doubt that the popular notion of resurrection as some long-deferred reconstruction of decayed corpses, rather than the emancipation of the real individual from flesh-surroundings . . . has seriously weakened the belief of thoughtful people in the whole teaching of the resurrection.”

And again: “St. Paul was almost wrathfully intolerant of this materialistic conception. ‘Thou fool,’ he said, ‘thou sowest not that body which shall be.’”

And yet another very striking passage: “The Christ was recognisable. Obviously it was expedient that He should veil His true appearance under an accommodation suited to the condition of His disciples, hence the appearance of wounds to assist them in the recognition.”

Here then is the body of illusion. The next and last stage is the ascension of the Logos, when, individuality attained, He becomes consciously one with the Parent Source whence He came forth. This is the At-one-ment, the final Consummation of All Things.

This so brief and all too imperfect a sketch still shows us that the inner idea lying behind the Christian teaching is the same as that lying behind Egypt’s religion and the tradition of the Jews; and if this idea be true, then indeed it would be surprising not to find it at the basis of every other religion, since God has never left the world without His truth. By the light of the inner truth Christianity is transformed from a collection of nonsensical formulæ and dogmas into a very beautiful and grandiose presentation of the eternal “Gnosis of things that are,” from a dead history to a living reality. By the light of the inner thought the great teachings of Christianity are seen to be the same as those of the other World-Faiths, a garb for the eternal Wisdom-Religion, the divine Theosophy of the ages, and we may well say with St. Augustine, who was above all things “catholic”: “That which is called

the Christian religion existed among the ancients, and never did not exist from the beginning of the human race until Christ came in the flesh, at which time the true religion which already existed began to be called Christianity."

And the greatest teaching of that religion, that which makes it "Christianity," the religion of the Christ, is that within the heart of each one of us, nay, more, within the whole creation, lies the slumbering Word of God, the Germ of divine Sonship, the guarantee of success, the essence of brotherhood, the Œdipus to the riddle of every Sphinx.

He is there, eternally alive, He doth but slumber; in some He is more awake than in others, in some He seems so fast asleep as to make us wonder and ask "Is He there?" Yes, He is there in each and all, and if we will but hear His voice and not harden our hearts, He will awaken fully within us, and we shall each one of us be able to say with truth and realisation: "I and my Father are one."

Without Him there is no faith, no hope, no love, no glory to God in the highest, no peace on earth; and life for millions is but a ghastly mockery.

With Him all is life and light; the darkness of doubt and unbelief vanish in the light of faith; not blind faith, but the faith that comes of knowledge, knowledge that we are in Him and He in us, that in Him we live and move and have our being.

Therefore, without any narrow-mindedness, Christian and Theosophist can say with all their hearts: "Thou only art holy; Thou only art the Lord; Thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father."

J. REDWOOD ANDERSON.

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HE who seeks Learnedness will daily increase. He who seeks Reason will daily diminish. He will diminish and continue to diminish until he arrives at non-assertion. With non-assertion there is nothing that he cannot achieve.—TAO-TEH-KING.

## REVIEWS AND NOTICES

### A SYNOPSIS OF HINDU FAITH AND MORALS

An Advanced Text-Book of Hindu Religion and Ethics. Issued by the Board of Trustees of the Central Hindu College, Benares, 1903. (Price Re. 1/12.)

IT is a great undertaking to be the pioneer in bringing order into the chaos of Hindu religion, for it is no less than this which the *Text-Book* before us has attempted to do. Not that in using the term "chaos" we intend any disrespect to the religion of Aryan India, for perhaps there may have been more virtue in the condition of "chaos," that is to say in the lack of any general schematisation of the complex of religious beliefs which constitute modern Hinduism, than the Western mind, which rejoices in cut and dried formularies, may be inclined to believe. Be this as it may be, there was no text-book, no longer or shorter catechism, no general summary suitable to instruct the mind of child or youth in the fundamental tenets of their ancestral faith. This was the difficulty which confronted the Board of Trustees of the Central Hindu College, and with the characteristic energy of their chairwoman they at once set to work to supply themselves with the necessary instruments of instruction in the form of text-books. The principle which has guided them is stated as follows in the Foreword :

"The object of the Central Hindu College being to combine Hindu religious and ethical training with the Western education suited to the needs of the time, it is necessary that this religious and ethical training shall be of a wide, liberal and unsectarian character, while at the same time it shall be definitely and distinctively Hindu. It must be inclusive enough to unite the most divergent forms of Hindu thought, but exclusive enough to leave outside it forms of thought which are non-Hindu."

The book before us is thus intended as a guide for believing and practising Hindus, and can only be criticised with profit within the

pale of the Faith. It is thus of great interest to learn that this book and the junior primers are being adopted freely in many schools; this argues the warmest approval of the way in which the general tenets of the Sanâtana Dharma have been set forth by the Board of Trustees, and when we say the Board of Trustees we mean in this case preponderatingly our indefatigable colleague Mrs. Besant, whose hand and handiwork are visible in every page of the 400; especially is this the case in the "Ethical Teachings," with the general trend of which our readers have been made very familiar since the publication of *The Science of the Emotions*.

The whole book is written with the prepossession that the Aryan Hindus in the days of their prime were a peculiar people set apart for a very definite and very exalted purpose. It was the best of nations, the final schoolmaster of the most evolved. Thus we read (p. 237):

"In the ancient days the Jivâtma was prepared for entrance into each caste through a long preliminary stage outside India; then he was born into India and passed into each caste to receive its definite lessons; then was born away from India to practise these lessons; usually returning to India, to the highest of them, in the final stages of his evolution."

Something of the same nature is stated by some of our colleagues to have taken place in prehistoric Peru in the days of Atlantis; we have always ourselves been unregenerate enough to consider that patriarchal stage of culture to have been a very dull one, and have had a strong sympathy with the prototype of H. P. B., who is fabled to have preferred fighting the tribes on the border to the monotony of that ordered and respectable school-life. Is then H. P. B. making amends for her archaic recalcitrancy, or is she deranging the psychic epitaphs, or is she speaking true words, when in her controversy with Subba Row about the "seven principles" she writes (*A Collection of the Esoteric Writings of T. Subba Row*; Bombay, 1895; p. 35):

"The Vedas, Brahmanism, and along with these, Sanskrit, were importations into what we now regard as India. They were never indigenous to its soil. There was a time when the ancient nations of the West included under the generic name of India many of the countries of Asia now classified under other names. There was an Upper, a Lower, and a Western India, even during the comparatively late period of Alexander; and Persia (Iran) is called Western India in some ancient classics. The countries now named Tibet, Mon-

golia, and Great Tartary, were considered by them as forming part of India. When we say, therefore, that India has civilised the world and was the *Alma Mater* of the civilisations, arts and sciences of all other nations (Babylonia, and perhaps even Egypt, included) we mean archaic, prehistoric India, India of the time when the great Gobi was a sea, and the lost 'Atlantis' formed part of an unbroken continent which began at the Himalayas and ran down over Southern India, Ceylon, Java, and far away Tasmania."

Those were days of cyclopæan statements in the Theosophical Society, which make even those of us who read them when they first came out and are very familiar with them, still sit back and gasp. What we little folk of to-day who want to link up our scattered revelations and bring them into contact with verifiable history, would like to know is where to look for a common factor between such immensities and the degeneracies of the actual physical record which remains to us.

All of which of course flows from psychic experience of the memory of past births, and reminds us of what is by far the most illuminating doctrine of the "how" of human affairs which the restless mind has so far conceived. Now it is to be remarked that fundamental as is this idea of reincarnation in all our theoretic constructions, it has received comparatively very scanty direct treatment in Theosophical literature. Hence when we read (p. 92): "The student will find this great truth established irrefutably and conclusively by pure argument in Vâtsyâyana's Bhâṣhya on the *Nyâya Sâtras* of Gautama"—we are prepared to fling up our cap in the air, for just such an irrefutable and conclusive argument is badly needed in the West, and therefore we earnestly beseech some learned colleague at Benares or elsewhere who possesses the commentary of Vâtsyâyana, incontinently to translate it and earn our sincerest thanks.

If we might venture to make any criticism it is that the wording of the translations of some of the very numerous and most useful quotations (of which the Sanskrit text is wisely appended) might be occasionally improved; for instance, the English of the Shloka on p. 114 is exceedingly obscure. The transliteration of some of the Sanskrit letters also, *e.g.*, the *n*'s, is not always regular.

G. R. S. M.,

## AN INTRODUCTION TO METAPHYSICS

An Outline of Metaphysics. By John S. Mackenzie, M.A. Glasg.,  
Litt.D. Camb., Prof., in the Univ. Coll. South Wales.  
(London : Macmillan & Co. ; 1902.)

In his Preface, Prof. Mackenzie apologises for publishing so small a book dealing with so vast a subject ; but every student of philosophy, no less than every person among the rapidly growing number of those who are awakening to a real interest in the subject, will owe him a great debt of gratitude for so doing. For this little book of 150 pp. is just exactly what we have all so long and so pressingly needed to introduce those who are becoming interested to a correct appreciation and perspective of the subject ; while the admirable list of works appended to the text provides such further guidance as may be needed.

The method adopted is that of leading the student step by step into close contact with the fundamental problems of philosophy, and by means of the genetic treatment adopted Prof. Mackenzie does this most lucidly and successfully, accomplishing that greatest of all feats of a teacher : making his students find the problems and realise their place and significance as it were for themselves. The first fifty pages constituting Book I. are devoted to a general introduction, Chapter I. of which is entitled "The Problem of Metaphysics," and is concerned first with the Definition of Metaphysics and its relation to the special sciences, a correct and very important starting-point, since both historically and naturally it is in one sense the special sciences which have led up to the problems of metaphysics, as well as had an important influence upon the solutions propounded for them. We are thus led to regard Metaphysics as a science which seeks to take a comprehensive view of experience, with the purpose of understanding it as a systematic whole, and in this light the often disputed nature of the relation of Metaphysics to the special sciences becomes readily intelligible. But what is the exact sense of the word "Experience" as here used ? Practically it means "the Universe as such" in the widest sense in which that phrase can be used. But why say "Experience" and not "the Universe as such" ? First, because we need to include feelings, hopes, wishes, illusions and the like, all the so-called subjective side in short, under our definition, and while the word "Experience" plainly suggests their inclusion, the phrase the "Universe" does not so clearly do so. Again the term

Universe may sometimes be understood to include much that lies or may lie beyond all possibility of knowledge—*e.g.*, Kantian “things in themselves”—and it is not the province of Metaphysics to explore any such region of unknowable things. And lastly, if we simply set out with an attempt to understand the Universe, we seem to be without a firm foothold, or at least to be embarking on an infinite sea without compass or rudder, while the term “Experience” suggests at once our point of departure—the consciousness of some individual mind—and so provides us with something of the nature of a guiding principle.

But this remark at once calls up the questions: *Whose* conscious experience? and: *What aspect* of conscious experience? To the first we must answer that it must be the conscious experience of the person who is studying the subject; at any rate that must be the starting-point, whatever may ultimately be reached. As to the second, it is easy to see that experience has very different levels, and very different degrees of significance for us. Thus the consciousness of pain, for instance, or even any form of sensation, has a largely individual and subjective degree and significance, but it possesses *as such* relatively little meaning with reference to the Universe as a whole, though it cannot be overlooked or omitted in any complete attempt to understand Experience. Thus we come finally to recognise three main levels of conscious experience—sense experience, perceptual experience, and conceptual experience. Again, at all these levels, we can distinguish between the more purely receptive sides, the more affective sides, and the more active sides in our experience. But the analysis of these and of their relations and interactions in the growth of the individual conscious life belongs properly to the province of psychology as a special science; still some consideration of the general aspects of experience helps to bring out the nature of the problem we are engaged upon, and accordingly the next chapter is devoted to their consideration.

In considering the general nature of Experience, the first point of utmost importance for us to note is that Experience is at once universal and individual. It is *one* world which we all know, and of which we are all parts; but equally the Experience I have of it is emphatically mine, *i.e.*, there is something in it which I can never communicate to another. This brings us to the fundamental antithesis between self and not-self, the elements of duality in Experience which is probably not absent from any level of Experience, and appears under various forms, such as Subject and Object, Mind and

Matter, etc., which are the names of many of the problems which Metaphysics has to deal with. Thus we now see the problem of Metaphysics beginning to take more definite shape in the form of such questions as: In what sense is our Experience a unity, and in what sense is it a manifold? In what sense is it subjective, and in what sense is it objective? In what sense is it individual, and in what sense is it universal?

The answers to such questions are to be found in the theories of Metaphysics to which Chapter III. is devoted. Dualism, Monism, Materialism, Agnosticism, Idealism, Transcendentalism, and the Critical Attitude, are all in turn characterised and outlined in relation to them with admirable brevity, exactitude and lucidity, with the result of bringing home to the student the imperative need for a preliminary discussion of methods, which finds place in Chapter IV. Here again the characterisation of the various methods that have historically been employed on these problems is both terse, clear and to the point. The Early Dialectic of the Greeks, the Dogmatic Method, the Psychological Method, the Critical Method, that of the Later Dialectic, and finally the Genetic Method, all receive brief but sufficient attention, so that already at the close of Book I. the careful reader should have grasped what Metaphysics is, what it aims at, what are the leading theories that have been propounded, and what are the methods available for tackling them, and he is thus provided with the needful foundation for coming to closer quarters with the actual problems in Book II.

In this Book II. Prof. Mackenzie traces in outline the Genesis of Experience, dealing first with the general nature of conscious growth, its special problems and the metaphysical interpretation of conscious process. Having thus cleared the ground generally, we come to the special problems involved in Sensation, in Perception and in Thought, together with their metaphysical significance. The method employed is the genetic, which enables the author to give singular lucidity and terseness to his exposition, while making plain and intelligible the real nature of the problems involved, and so laying out the foundations for the concluding chapter of this book, in which the results of this genetic survey are gathered up, the Problem of Metaphysics restated with added fullness and clarity, and we are introduced to the various types of Ideal Construction to which Philosophy has given birth.

It is to a criticism of these Ideal Constructions that Prof. Mackenzie

devotes his third Book, dealing in turn with the Perceptual, Scientific, Ethical, Æsthetic, Religious and Speculative Constructions which the human mind has evolved in the effort to unify and understand Experience as a whole. In each case the limitations inherent in each constructive type are very clearly brought out, while on the other hand a sound defence is made of Speculative Construction, which is further emphasised in the concluding Chapter, where it is urged that the final outcome of our study and survey cannot fairly be regarded as a purely negative, still less as a sceptical one. And that contention I hold to be amply justified by the facts and I regard the present reawakening of philosophical interest and constructive impulse as profoundly significant and important, so that I welcome most cordially this most readable and fascinating Introduction to a subject of such vital interest to us all and venture to hope that it will find many grateful and appreciative readers and students in our ranks.

B. K.

#### A SCHEME OF PLANES

The Living Wheel. By T. J. Uniacke. (London: Philip Welby; 1903. Price 3s. 6d.)

WE suppose we must call this clever story a spiritualistic tale, for it is planned upon the usual lines of twin-souls, spiritual children, and the like. But if so, we must draw the conclusion that it is with Spiritualism, as a sect, just as it is at present with the ordinary Christian sects about us,—that the intelligent and educated layman is in truth considerably above the level of those who undertake to guide him by voice and in print, and who “by this craft have their living.”

As a story, it is perhaps open to the objection which is hinted in an old rule for writers and speakers,—that (in revising your work) you should always make sure that you have not omitted exactly the one thing which you set out to say. When the hero and heroine, having been duly separated by the machinations of their friends, at last come together in later life, the reason why they are not allowed to marry is not made more clear to the reader than it was to the hero; and if there *were* some great purpose to be served by it, it is curious that the only result is that they live in quiet enjoyment of their separate lives for two years, and then are removed by a convenient thunderstorm, presumably to meet and have more spiritual children on the astral plane!

But instead of criticising, we prefer to extract a summary of human progress which seems to us true, and important for our own study: "A rough but striking classification of the world into five departments. Of these each was alternatively positive and negative. Each was at first absolutely satisfying to its members, and then by degrees lost this quality. The growing dissatisfaction, and consequent discontent, gave the necessary push for landing those who belonged to one plane on to the next and higher plane." These departments are shortly: First, *Positive*; the Having stage, in which happiness is found (for a time) in possessions. Second, *Negative*; where we seek peace in renunciation. Third, *Positive*, "which includes so many amongst us at the present day. We may call it the 'Philanthropic stage.'" In this we no longer desire to possess for ourselves, nor to throw away, but to use for others—"and for a time this also is eminently satisfactory. . . . But a day comes, *possibly not now and here*, when even this stage is found to be unsatisfying. A philanthropist begins to *think* as well as work, and then the inevitable push of discontent begins. . . . Philanthropy, after all, is like Mrs. Partington's broom. It may give Mrs. Partington pleasurable exercise, but it does not mop up the Atlantic of miserable, sinful, human life; and the thoughtful men and women begin to see this in time, and then comes the push and they are landed on Plane IV. This is again *Negative*, . . . a land peopled by lost illusions and hopeless aspirations and disappointed hopes. It seems such a step *downwards* from the cheery philosophy of the contented philanthropist. 'Do the best you can,' says the latter, 'and leave results, which are not your affair, alone.' . . . But he also will go a step forwards some day," and find himself also in the darkness, at last to reach "that fair country of No. V., again a positive sphere, the sphere of Being rather than Doing . . . to realise that true life consists in perfect Harmony, rather than in imperfect Action. Few, very few, are living in this sphere as yet."

Have our Theosophical readers the courage "to see themselves as others see them,"—the gift which is so precious, but which costs us so dear a price? Well, then, the heroine could not subscribe absolutely "to Christian Science, with its salient truth and its tyrannical slang and absurdity; nor to Theosophy, with its inherent wisdom and its irritating priestcraft"! When you have recovered your breath, stop and think. Our President-Founder summed the matter up a few months back as its "idolatry"; I am not quite sure but that our

author's is a better and more expressive word still. It is well to know how things strike a thoroughly unprejudiced outsider; and well, also, to learn the lesson Theosophy must not look so,—on peril of its life!

The book is well printed and got up; but oh, Mr. Philip Welby, how *could* your proof-readers pass, and you publish—in this twentieth century—“*the Llama of Thibet*”?

ARTHUR A. WELLS.

#### A MANUAL OF POSITIVISM

The Philosophy of Auguste Comte. By L. Lévy-Bruhl. Authorised Translation. (London: Swan, Sonnenschein & Co.; 1903. Price 14s.)

PROFESSOR LÉVY-BRUHL'S book is a clear and concise account of the Positive Philosophy, such an account as could be read in a fortnight by any student with a fair amount of leisure. It deals with the philosophy only, not with Comte's later writings, nor with any part of his religious scheme; but Professor Lévy-Bruhl regards these writings as forming, in conjunction with the philosophy, one complete whole; he does not, like Littré and Mill, consider that there is a contradiction between the social system and the philosophic. In Comte's view “discussions about institutions are pure folly, until the spiritual reconstruction of society is effected or much advanced.” He therefore gives to the world, first his philosophic theories, and afterwards the practical conclusions which seemed to him to follow from those theories; but Professor Lévy-Bruhl in this book deals with the theories only, which he considers as the more fruitful part of Comte's writings. He is not a Comtist, but a student of philosophy interested in Comte; his book is perhaps less comprehensive than the condensed exposition of Comte's writings published by Harriet Martineau about fifty years ago, but it is a sympathetic and thoughtful study. There is a preface by Frederick Harrison, who says that “no one abroad or at home, certainly neither Mill, nor Lewes, nor Spencer, nor Caird, has so truly grasped and assimilated Comte's ideas as M. Lévy-Bruhl has done.”

The Positive Philosophy was an attempt to reconstruct opinion and society in the midst of the chaos and confusion which immediately followed the destructive forces which were at work in France in the last half of the eighteenth century, and however inadequate it may appear to us to be to satisfy the needs and aspirations of our

own times, it must always remain of great interest to the student of history and philosophy. It has had an influence upon contemporary thought out of all proportion to the number of its adherents, and has inspired with high ideals a number of earnest and thoughtful men. To the Theosophist its main interest lies in the fact that it is a singularly determined effort, however unsuccessful, in the direction of the unification of knowledge. As Professor Lévy-Bruhl says, Comte thinks that method is essential to science, and that logical coherence is the surest sign of truth. This was, in fact, the cause of his rupture in 1824 with Saint-Simon, whose pupil he had considered himself for some years, but whose method, though brilliant, was disconnected and incoherent. Comte's scheme is no less than to organise knowledge in regard to man, society, and the world. He realises with great clearness the futility of isolated items of experience. All science, he says, consists in the co-ordination of facts, and if the several observations remained isolated, there would be no science. The method of science is therefore to substitute, more and more, deduction for experience, and it thus draws near to that unity which is imperatively claimed by our understanding, and which is for it the criterion of truth.

The Positive Philosophy claims to unite in itself the two methods, subjective and objective. Comte points out that what ordinary intellects chiefly lack is less the power of accurate observation, than the aptitude for generalising abstract relations, and of establishing a perfect logical coherence among our various notions. The foundation of true education is, as Professor Lévy-Bruhl puts it, "the habit of conceiving all phenomena, from the most simple to the most complex, as equally governed by invariable laws." The necessity for hypotheses in science of this kind is obvious, and Professor Lévy-Bruhl says that "strictly speaking, no scientific observation is even possible without a previous theory, that is to say, without a presupposed law, whose verification is in question. According to Comte, science would never be constituted without the hypotheses or the theories suggested by the very activity of the mind. Collections of facts only become observations, if, in collecting them, the mind tries to put upon them some interpretation, however vague or precise, real or chimerical. Experience gains its whole meaning through the subject; no observation is ever made which does not include an interpretation by the mind as well as a perception by the senses. Knowledge is relative, attained by some particular subject, and the relativity of science serves to maintain an equal balance between the need of unity which comes

from the understanding, and the inexhaustible diversity of the world of reality, which this understanding studies. In Comte's view, religion and science can be reconciled, faith is not opposed to knowledge, but is exercised in regard to that which one may learn to know.

All students of philosophy are familiar with Comte's "law of the three states," the theological, the metaphysical, and the positive. Every aspect of knowledge passes, he says, successively through these three stages. The theological stage is when every event is explained as taking place by the will of the gods, it is sometimes called the anthropomorphic; the metaphysical is intermediate between the theological and the positive; it substitutes nature or some "abstraction" for the will of the gods; the positive is the scientific. In Comte's view, the third stage is destined entirely to supersede the other two.

This method of regarding human evolution, singularly barren as it may appear at first sight to the idealist, possesses nevertheless for him a considerable amount of interest. Accustomed as many of us are to regard metaphysics as the basis of philosophy, and the will of the gods as the means by which evolution is carried on, we experience at first some astonishment in studying a system in which these elements are regarded as destined gradually to disappear from human thought. We remember, amongst other points, that a recent eminent writer on philosophy (Professor Ladd) has roundly declared himself an anthropomorphist, and has thus firmly taken up a position which Comte appears to consider impossible in modern times. But the interesting point is that in spite of his law of the three states, Comte, as partly shewn above, is in search of unity of method and unity of thought. He has grasped the idea that the universe is a cosmos and not a chaos, and his contempt for what he calls theology and metaphysics—he does not use these words quite in the usual sense—is due to the fact that he has not perceived in their method any unifying tendency. He knows that by means of the scientific method men learn that there is an order of things, and he does not see that this can be learned in any other way. The unseen world seems to be conceived by him as (if existing at all) disorderly, unmeaning and without law; the possibility of a hierarchy amongst the gods is outside the range of his ideas; a metaphysical explanation is to him another name for one which is ineffective; and he regards the idea of invariable law as completely opposed to a "theological" or "metaphysical" interpretation of facts.

S. C.

## S. ANSELM

S. Anselm. *Proslogium*; *Monologium*; *An Appendix*—In behalf of the Fool by Gaunilon; and *Cur Deus Homo*. Translated from the Latin by Sidney Norton Deane, B.A. (The Open Court Publishing Co. London: Kegan Paul, Trench, Trübner & Co.; 1903. Price 2s. 6d. paper; 5s. cloth.)

OF books upon S. Anselm we have abundance, our best English work for ordinary readers being still the well-known one by the late Dean Church; but for students who desire to make acquaintance with S. Anselm himself, it was a very good idea to translate into good English the more important of his works from the scholastic Latin, which, though very easy when you are used to it, is inconvenient for those who are merely Classical scholars. The interest of these books is that they practically settled and fixed the argument for the existence of God and the doctrine of the Atonement in their present shape; and I cannot but think that those who read even scraps of them will rise from their perusal with an enhanced respect for the Scholastic Theology, of which they are favourable examples. Whether we value them, as Catholic and Protestant alike do, as clearly defining the actual truths of their doctrines; or (with more modern thinkers) regret their crystallising and materialising what had better have been left in the freedom of speculation which reigned (even in the Catholic Church) before S. Anselm's time; in either case the reader will recognise a clearness of thought and luminousness of expression which is not the gift of all philosophers, even of our own time. The fancy pleases me that Gaunilon, the monk who criticised S. Anselm's position under the title "In behalf of the Fool," must surely have been a forerunner or pre-incarnation of my own; and I am glad to think that, on the whole, he had the best of the controversy. Who *was* right or wrong matters not much to us now; but controversy could not have been carried on more courteously or fairly than between these two. German professors of the twentieth century use much stronger language; apparently taking in earnest Goethe's jesting remark in *Faust*, that "A German is always lying when he is polite." Mr. Deane has added much to the value of his book by the collection of criticisms by more modern philosophers which he has prefixed to his translation. The work is one which no serious student of doctrine should fail to study.

A. A. W.

## MAGAZINES AND PAMPHLETS

*Theosophist*, December. This number has nothing from Col. Olcott. It opens with one of Mr. Leadbeater's lectures on "Clairvoyance" and the conclusion of Sir William Crookes' lecture at Berlin. T. Ramachandra Rau in a valuable article on Avatâras presses upon us the need to remember that there are higher beings in nature than our Planetary Logos, and higher planes than the Mahâparanirvâṇic. Mr. Samuel Stuart opens a discussion on "The Ego and its Life-cycle"; Sris Chandra Bose gives some extracts from Patañjali's Mahâbhâṣya which seem to show that in his day the proud exclusiveness of the Brahmin was far less developed than it is in ours; G. B. Babcock puts together much interesting matter under the title "Is the Agnostic Position Logical?" and F. Thurston gives a very encouraging view of the approximation of the later and better informed Spiritualists to our own position.

*Prasnottara*, for December, announces a forthcoming enlargement, and gives a programme promising many valuable and interesting papers for the present year. Miss Edger's "Notes on the Gâthâs," and Mrs. Besant's lectures on Myers' *Human Personality* are continued.

*Central Hindu College Magazine*, December, also announces an enlargement, and gives the cheering news that its circulation has risen to over 7,000 a month, and is expected to reach 10,000 before long. A lady has given funds for the erection of a temple to the Goddess of Learning, and the Editor expresses the hope that some one will give the much-needed Library. Mrs. Besant writes on "Widow-Re-marriage," pointing out the difficulty which arises from the conception of a true marriage, in which the man and woman should take each other, as in the Japanese saying, "for two lives and for three" but notes that this does not apply to the case where a form of words has been spoken over two children of five or six years old, or less. The error in India, as in Europe, arises from the careless and unfounded assumption that every pair over whom the rite has been duly spoken must therefore, in the true sense, be "married." It is so legally; but "those whom God has joined," and to whom a second marriage would indeed be the most shameful of sins, are but a small proportion of those on the Registrar's list. It is indeed a triumph for our workers when they can quote from the *London Missionary Society Chronicle* the words of a Missionary that (judging from what he has seen on a visit to the Central Hindu College): "India is far

from being wearied of its own religious system or longing for fuller light. On the contrary, it vaunts its faith in the sight of all comers, and is ready to give an enthusiastic reception to any European scholar or worker who will tell it that India is the fountain of the world's true light, and that the world will yet come to fill there its empty vessels." When a Protestant missionary like Mr. Armitage can say this with only the remark that "this should deepen our sympathy with them and augment our patience," we see how far even missionaries (of the new school) have moved from the time, so few years ago, when they "took false witness against H. P. B. to put her to death," and so nearly succeeded. The Answers to Enquirers have much interest.

*Theosophic Gleaner*, December, has a quaint little morality on the serious results of kissing the girl you love, from Narrain Rai Varma; more of Miss Allison's "Vegetarianism"; a paper on "The Methods of producing Desirable Children"; and Mr. Leadbeater's "Clairvoyance."

In *The Dawn*, for November, is an exceedingly interesting study by "A Jew" of his nation's characteristics. All our sympathies go with him as he says in his conclusion: "*Waiting without working* is a form of opium-eating;—it has been the disease of the Jew for eighteen centuries to intoxicate himself weakly with visions of coming glory. But *working and waiting* is a noble stimulation that is already producing a renaissance of Jewish life and letters."

*Indian Review*, November. We must find room for a few lines from Hira Lal Chatterji's "The Failure of the Brahmo-Samaj," for the sake of his pleasing picture of the New Hindu. He says: "The practice of having a plurality of conjugal relations has become rare, and the rigour of caste has been mitigated not because the (B.S.) reformers went on denouncing these ideals, but because there have been intellectual expansion and development all round. Moreover, education has penetrated every respectable Hindu home, and has taken men and women out of the narrow spirals of passion and prejudice into a broader, wholesomer air. To the humanising effects of culture we also owe purer forms of religious worship, abandonment of many debasing and barbarous rites, adoption of lovelier ways of life, our quicker sympathies and more liberal attitude." We will hope that this statement of the case is only premature—not mistaken; and pray the Gods to *make it true!*

*East and West*, for December, though a good and readable number, has not anything on our special subjects needing remark.

*The Vâhan*, January. The "Enquirer" continues the discussion on putting an injured animal out of pain by a very sensible reply under the lately less familiar initials A. M. G.; G. R. S. M. is laudably patient in answering the continually repeated enquiry whether Buddha did not deny the existence of a soul; two good answers are given as to the "life" of a mineral; and in the last answer we are assured that it is possible for a dead friend to manifest to a survivor, under favourable circumstances.

*Lotus Journal*, for January, promises an enlargement, and appeals for a sufficient number of subscribers to make it entirely self-supporting—an appeal to which we heartily hope our readers will respond. The work of catering for the children is one of great importance, and in the *Lotus Journal* is well done—at all events for the elder children. We are not quite sure that this number is not a little over the heads of the "Links of the Chain" who played games of Catch, Musical Chairs, etc., at Mrs. Faulding's tea party; but perhaps an old bachelor has no right to an opinion.

*Bulletin Théosophique*, January, suffers, like our own *Vâhan*, for want of questions and reports, and appeals to the Presidents of Branches for material.

*Revue Théosophique*, December. "Hera" gives a valuable and timely article on the first duty of a Theosophist: "to seek the truth, and when we have found it, to teach it to others." And this is to be done "in the shape most suitable to each hearer. We are not the missionaries of a cult, nor the propagators of a dogma, nor the champions of a philosophical system. Our business is only somewhat to lighten the burden of humanity, to diminish its ignorance; and, in short, to leave the world a little better than we found it." Translations from Mrs. Besant and Mrs. Bell, and the continuation of Dr. Pascal's "Law of Destiny," which promises to make a book of much value when finished and collected, form the remainder of the number.

*Theosophia*, for December, is a number of special interest, having an important study by Samuel van West of "The Words of Jesus," with special reference to the new fragments of the Logia, which suggest so new a view of the actual teaching of Jesus; whilst M. E. Deutschbein-Logeman points out the many advances towards Theosophy in the works of Lessing.

*Théosophie* reproduces some of Balzac's wonderful teaching in *Seraphita*, and has some answers to questions by the indefatigable Dr. Pascal, from the *Bulletin Théosophique*.

We have also to acknowledge *Sophia*; *Teosofisk Tidskrift*; *The Theosophic Messenger*; *South African Theosophist*, in which Miss Pope gives sign of her arrival by some interesting "Notes on the Life of Pythagoras," and we have also a well-timed reprint of Mr. Fawcett's "Is Southern Buddhism Materialistic?" giving the details of a successful attempt to "draw" Sumangala on the subject; *Theosophy in Australasia*, whose "Outlook" is as lively as ever; *The New Zealand Theosophical Magazine*, with many interesting—and short—papers on important subjects; and the *Santiago Sophia*, also an exceedingly creditable selection of new and old.

Of other publications we must name in the first place *Mind*, Charles Brodie Patterson's magazine, which has opened its pages to an anonymous Theosophist. In its Editorial we find "With this number we begin the publication of a dissertation on 'Theosophy—What it is and What it is Not?' It will probably run about four months in *Mind*, and will then be brought out in pamphlet form. It is not too much to say that this is one of the most able and authoritative expositions of this very interesting subject that has appeared in any magazine for years." Let us hope the work will be worthy of this truly American introduction. Also *Modern Astrology*, with a new chapter of Mrs. Leo's "Theosophy"; *La Nuova Parola*; *Neue Metaphysische Rundschau*; *Theosophischer Wegweiser*; *Light*; *Humanitarian*; *Wise Man*; *Conservator*; *Brotherhood*; *Magazine of Mysteries*; and *Lo Nuevo*.

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WE regret to announce that Dr. Jerome A. Anderson, of San Francisco, one of the oldest and best known members of our Society in the United States, passed away last Christmas Day. Our colleague was a most active worker for whatever cause he espoused, kept ever open house for his co-workers, and was remarkable for his unselfish life and generous sympathy. But beyond all this he was a man of strong moral courage, for though in the Judge secession he followed our misguided friend and subsequently became one of the strongest supporters of the regrettable state of affairs which followed poor Judge's death, when he discovered his mistake Dr. Anderson frankly declared that he had been misled, and returned to the Society to resume his labours with his old colleagues. It is such public acts as these which ennoble a man, and Jerome A. Anderson's memory will perhaps be regarded with deeper respect by most of us than if he had never left his place in the ranks. Many can keep their places, but few have the courage to return when they have once stepped out.

