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ON THE WATCH-TOWER

ONE of the most remarkable recent contributions to theosophical ideas from the outside world appears in the *Athenæum* of April 20th, under the heading of "A Synthesis of Cosmic and Æsthetic Rhythms." The writer, Mr. Newman Howard, calls "attention to some significant coincidences in the fundamental numerics and progressions (1) of the regular polyhedra and stable vortices; (2) of the elements, planets, satellites and organic life; and (3) of the arts of music, architecture, poetry, etc. By means of these I formed, some time ago, a conjecture as to the structure of the supposed elemental atom which, from an entirely different point of view, appears since to be corroborated by Prof. J. J. Thomson (*Philosophical Magazine* for March)." Mr. Howard then goes on:

The regular polyhedra.—Of these there are but five possible: it is a law of order to which but little attention has been directed in modern times, and I would suggest that, along with the law of vortices, it influences both our mental intuitions and the entire cosmic architecture. These five are the tetrahedron, cube, octahedron, dodecahedron, and icosahedron. Their numerics are faces 4, 6, 8, 12, 20; points 4, 8, 6, 20, 12; squares of edges compared with squares of radii of circumscribed spheres $\frac{8}{3}$, 2, $\frac{4}{3}$, $2(1 - \frac{\sqrt{5}}{3})$, $2(1 - \frac{\sqrt{5}}{5})$;

facial angles, 3, 4, 3, 5, 3. Collectively the facial angles provide the foundation of all their numerics (*i.e.*, 3, 4, and 5). Free magnetic needles (Mayer's experiment) are stable at the points of the polyhedral angles.

So also with vortices and elements progressions are found, while with regard to organic life Mr. Howard says :

Plant organs are, with few exceptions, in threes, fours, or fives, or a binary progression. Cell sections vary from circular to hexagonal : sections of icosahedra are hexagonal. Spirals (*cf.* nebular spirals) appear to be derived from like progressions. Mr. Jay Hambidge, in a paper read before the Hellenic Society, gave instances of curves, circles, and ratios in plants, butterflies, etc., obtained from radii of these polyhedral proportions : the formula never failed him, he said. In the mammalian organs we have other examples.

In architecture "the ratios of 3, 4, and 5 satisfied all the proportions of the peripteral temples," and similar rhythms are found in Greek and in Gothic architecture. Two of the most remarkable instances given are the spectrum of hydrogen, and music, an art which "depends on molecular vibrations, as spectra of the elements on vibrations of electrons."

The vibrations of the Major Triad, which are the foundation and resting-place of all Melody, Counterpoint, and Harmony, are precisely in the ratios of the Atomic progressions—16, 20 and 24. From 16 to 24 all simple modulations are produced ; 16 is the L.C.M. of the Harmonic scale up to the fifth recurrent octave (*cf.* the limit of stability to five vortex rings) ; 24 is the L.C.M. of the Diatomic scale. Seven notes exhaust the major scale as seven groups exhaust the valent elements.

The facts of the hydrogen spectrum are, perhaps, the most significant :

It appears that we have in the hydrogen atom the lightest element, an epitome of the progressions of the whole gamut of the elements, and, as we shall afterwards see, perhaps also of the entire cosmic system. In tenths-metres the following formula gives all the lines of the spectrum :—

$$(7+12) (8 \times 24) \times \frac{m^2}{m^2 - 2^2}$$

m being any number from 3 to 11. Compare the progressions of 7 and 12, the corresponding corpuscular series, and the progression of 8 × 24, in series 3 to 11—nine lines, as shown above.

We may add to these discoveries of rhythm in nature—leaving aside the others given in this valuable article—the following words of H. P. B. : "Let the student remember that number underlies form, and number guides sound. Number lies at the

root of the manifested Universe; numbers and harmonious proportions guide the first differentiations of homogeneous substance into heterogeneous elements; and number and numbers set limits to the formative hand of Nature." As time goes on, how Wisdom is justified of her children.

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"A RUSKIN enthusiast," writing to the *Westminster Gazette*, remarks:

Whilst allowing all possible credit to M. von Schrön and Dr. Bose for their discoveries as to life in crystals (as described in Straws the *Westminster Gazette* of Thursday), it is only fair to state that Ruskin, forty years ago, hinted that it was more than probable; and Madame Blavatsky, approaching the subject from the other side, seems to treat it as an accepted fact—see her *Secret Doctrine* (1888).

It has ever been the teaching of the WISDOM that life animates every particle of the universe, and this fact is practically being recognised. And now ideas, strange a few years ago, are slipping unconsciously into modern thought. "A war correspondent, not possessing an astral body, has to confine his activities to the" physical plane, says a newspaper. The remark is not accurate, truly: "not being able to use his astral body" would have been correct; but what newspaper writer, some years since, would have written this sentence, and without even the protection of inverted commas? Moreover, the once despised ghost is no longer the mere object of ridicule and joke that he used to be. Some excitement, says the *Daily Mirror*, is being caused on the Canadian side of the Niagara Falls by the statements of various employees on the Toronto, Hamilton, and Buffalo Railway, that they have again and again seen apparitions of men sitting on the guards in front of the engines, the engines on which they appear being those that have run over and killed wayfarers. Clairvoyance applied to the seer's own body has now received the name of "internal auto-scopsy," apparently from Drs. Sollier and Comar, who are "specialists in the study of hysteria," says the *Daily Telegraph*, in one of its Paris letters; under this new cognomen, it becomes scientific and quite respectable. In the hypnotic trance

Uneducated women knowing nothing of anatomy have described, for

instance, in their own language, using no scientific terms, the exact process of the circulation of the blood in their own bodies. As they talked they seemed to be following with the mind's eye the pulsations of the heart, the working of the valves, the arteries, and the veins, picturing the whole morphology of the circulation with extraordinary accuracy, though in their own popular parlance. The most remarkable case observed was that of a woman who, being taken with the first symptoms of appendicitis, and afterwards put in a trance, gave a detailed description of the internal effects of the malady, and said notably that she saw a small piece of bone which was causing her sufferings. Eventually it was found by the doctor, when the woman had recovered, that the appendicitis was precisely due to the presence of a piece of bone exactly tallying with the description given by the patient.

It is fairly clear that these descriptions were not "suggested" by the doctors, who would certainly have used technical terms. Perhaps, after some more of these experiments, the use of clairvoyants in the diagnosis of disease may be permitted by orthodox medical science, and "internal autoscopists" may take up the work killed out by science during the first half of the nineteenth century. Our friends the Spiritualists will rejoice over an opera composed by a departed entity, transmitted by means of table-rapping, and transcribed by mediums ignorant of music. The opera has been rehearsed and is said to have "some originality and artistic merit." There is to be a public performance under the care of one of the Psychological Research Societies.

* * *

OUR readers are familiar with the idea of auras and thought-forms, and from time to time we have seen noted, in the ordinary press and in scientific observations, the fact
 Music in Colour that some people see colours when musical notes are sounded, colours and sounds being vibrations of different kinds. Mr. C. W. Leadbeater sends the following description of some coloured forms accompanying music, seen when the Meistersinger overture was played on a very fine church organ :

"I noticed the effect which it produced—the enormous edifice built up in the astral and mental matter, extending away above the organ and far through the roof of the church, like a kind of castellated mountain range all composed of glorious flashing colours coruscating and blazing in a most marvellous manner,

like the aurora borealis in the arctic regions. I especially noticed, too, the difference in the character of the edifice built by the works of the various composers as he played them. Wagner makes always a magnificent whole, with splendid splashes of vivid colour; one of Bach's fugues builds an ordered form of mathematical precision with parallel rivulets of silver or of gold or of ruby marking the successive appearances of the motif; while one of Mendelssohn's 'Lieder ohne Worte' makes a lovely airy erection—a sort of castle of filigree work in frosted silver. Such a form will persist for an hour or more, and all the time it is sending out radiations of vibrations which influence for good every soul within reach—that is to say perhaps within a quarter of a mile. Not that the soul would necessarily know this nor that the influence would be at all equal in all cases. The sensitive person would be very greatly uplifted, while the dull or preoccupied man would be but very little affected. Still, however unconsciously, each person would be made a little the better for coming under such an influence. It seems to me a very beautiful thought that every organist who does his work well and throws his whole soul into what he plays is thus doing far more than he knows, and helping people whom he never saw and never will know in this life.

“Then again there is the whole question of the difference of the same music when rendered upon different instruments. For example, the difference in appearance of the form built by a certain piece played upon a church organ and the same piece executed, say, as a violin quartet or by an orchestra. Or again the difference between a violin solo and the same solo played upon the flute. It seems to me as though a whole book might be written upon this subject of musical form.”

This is specially interesting in connection with Mrs. Watts-Hughes' observations on the pictures produced by songs.

* * *

Science Siftings says:

Dr. Paul Edwards reports from Mexico a most curious case of what has	been termed “Thought Floriculture.” Two flowers
Thought and Flowers	were experimented with, both being excellent specimens of plant life. In carrying out the experiment, the operator “communicated” to one flower thoughts of

sweetness and happiness, and gave it moral support. *Consequently*, it rapidly gained in size, and vigour, and beauty. The other flower was treated with contempt, disdain, and derision, and in three days it *as surely* drooped and began to wither away, and, finally, died at the end of four weeks. Neither of the flowers was touched, "thought power" merely being exercised. Many French gardeners are stated to be deeply interested in the experiment, and we may, therefore, look for further developments. The French gardeners are remarkably quick on the scent of "potential" profits.

The verification of this story might prove an interesting experiment for some of our readers. That the vibrations set up by emotions should affect plant-life—either directly, by action on the astral body of the plant, or indirectly by influencing the elemental connected with it—is quite consonant with theory, but, so far as we know, experiments on the matter have not been made. It is well known that plants flourish under the care of some people and droop under the care of others, and that some have what the gardeners call "a lucky hand" with plants; how far thought-vibrations play a part in these facts is not known. They are certainly not the only factor, "temperament" being also here concerned, but they may well be potent.

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HERE is a passage that we may add to the proofs of the unity of the knowledge of the Self and of the way thereto in various creeds, this time in Islâm. It is quoted from

The WISDOM the *Ettabagât El Kobra*, in the biography of Sheik Abd el Gâder El Kilâni:

"The holy man was wont to say: The sign by which we may know that a trial is a chastisement, the retribution for a fault, is impatience, revolt, complaint; the sign that the trial is for purification, for the expiation of faults of the past, is that we accept it with patience, without complaint, without fear, without feeling as heavy the duties we owe to religion and to life; the sign by which we know that the trial has for object to lift us to a higher degree in the spiritual life is the complete acceptance of all that is appointed us, the consent of our will, the serenity of our mind, the patient waiting for the end of the sufferings that we bear."

The manuscript from which this extract is taken is in the great Mosque of Tunis, where are to be found priceless treasures

of the mystic lore of Islâm. We trust that ere long some progress may be made in the task of rendering these treasures accessible to the students of religions.

* * *

IN an *article de fond* of *Le Matin*, Charles Laurent, under the heading "L'Histoire Inconnu," treats of the recent discovery of prehistoric tombs beneath the earliest foundations of the Rome of the kings. He tells us, as we already know, that in the Forum, close to the Via Sacra, near the temple of Antoninus and the altar of Vesta, the pick has brought to light a necropolis of earlier date than the Rome of history:

The Predecessors
of the Romans

Tombs in which sleep men of a different race, surrounded with jewels, vases, weapons and utensils of all sorts, resembling those which are found in the ancient burial mounds of primitive America, in those Toltec ruins in which Charnay discovered so many marvels.

It might be said that the same mysterious ancestors who once peopled the great dead cities of ancient Mexico had brothers in Europe; or that, perchance, the oceans were not yet born, the same humanity lived and flourished, here and there, in the midst of the Mediterranean as well as throughout that immense region now covered by the sea, but which was then Atlantis.

In the accounts we have seen of these recent most startling "finds" in the Forum, we do not recollect noticing any attempt at identifying the pottery with that of the ancient American tombs, and must wait for further information before we can build on this fascinating hypothesis. It is, however, gratifying to find that a paper like *Le Matin* will print so unpopular a suggestion—unpopular at any rate in this unimaginative country, for Voltaire and Bailly set France an excellent example upwards of a century ago in their interesting correspondence, *Lettres sur l'Atlantide*. The trouble is that to-day "science" has to exhaust every possibility of the Etruscan-Hittite identification, before it can be persuaded that Plato did anything else but jest when he handed us the story Solon brought back from the priests of Saïs.

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UNDER the title *The Golden Chain Circle* the editors of the *Lotus Journal* are issuing a quarterly reprint of their monthly Golden

For the Little
Ones.

Chain pages. This little paper contains the words of the "Golden Chain" promise and its eight pages of matter are quite free from any Theosophical terminology, so that it may be circulated in quarters where a Theosophical journal would be unacceptable. It has been undertaken with the object of extending this children's league, and the Editors earnestly ask for help in making it known. They will gladly, by supplying free copies, co-operate with anyone who can suggest suitable places to introduce it, and will be especially grateful for help from friends who can write or draw. The price is one penny, and the address is 7, Lanhill Road, Elgin Avenue, London, W. We heartily wish our small brother success in its good work of spreading among children kindness to all that lives.

* * *

THE Bishop of London has taken the most surprising action, action that bodes ill for true religion in his diocese. He forbade the Rev. Mr. Lilley, Vicar of S. Mary's, Paddington, to take the chair, as announced, at a lecture by Mrs. Besant on "The Necessity for Reincarnation." Such interference with the liberty of the clergy is strange in a diocese once presided over by Dr. Temple, and as several of his clergy believe this doctrine to be true, it will be interesting to see the developments which flow from this ill-advised and arbitrary command. The bishop cannot be well read in Christian antiquity.

As for the lecture, the large Hampstead Conservatoire was crowded for it, many clergymen being in the audience. Miss Edith Ward, who presided, read an admirable and dignified letter from Mr. Lilley, and this letter has appeared in the *Guardian*, thus bringing to the notice of the clerical world this strange recrudescence of ecclesiastical narrowness. A shorthand report was taken of the lecture, which is to be printed and widely distributed among the clergy. A lecture on July 1st is arranged in the large Queen's Hall on the subject: "Is Theosophy Anti-Christian?" It would be a good thing if some Church dignitary were wise enough and bold enough to preside at this lecture, and thus repair the injury to Christianity inflicted unwittingly by the Bishop of London.

THE FORGIVENESS OF SINS

(CONCLUDED FROM p. 259)

WE have needed this digression to make clear our esoteric thought concerning the forgiveness of sins—that it is a deliberate lifting of the personality, by meditation, aspiration, and high philosophic thought, into the plane where sins are not—the plane of man's true habitat, the plane of the "Glory of God." Now the Divine Forgiveness is never the creation of a new condition, but the proclamation of an eternal fact. In the popular sense of the word there can be no forgiveness with God, since there has been never a moment in his existence when man has been unforgiven. Esoterically, it is not God who forgives man, but man who learns to appropriate an eternally existing fact. This point deserves fuller attention than it has hitherto received at the hands of theologians; its proper realisation removes the great difficulty that has always loomed against the doctrine of the forgiveness of sins—that any action on the part of man, whether prayer, propitiation, repentance, or works, can ever alter the attitude of the Divine Fatherhood towards an erring son. Thanks to the Judaizing tendencies of the Latin theologians, we have become imbued with the conception of an offended and outraged Deity condescending to relent to a wholly undeserving race. That every sinner is a reprobate, and moral evil an outrage against the Divine perfection, may be the natural conclusion from the human point of view, but it is not philosophy. The way of man's salvation is by evolution from spiritual embryo to highest divine Manhood, by means of struggle, resistance, stumbling, fall and conquest. That he may eventually conquer, he must have something to resist. Is not the Divine One, then, as much in the falls as in the victories? Assuredly, if both are alike part of the process of perfection. Therefore does Kṛiṣṇa utter that difficult, but deeply esoteric saying: "I am the thieving of the thief." Therefore

does Jesus say before Pilate : " Thou canst have no power over me, except it be given thee from above ; *therefore* he that delivered me unto thee hath greater sin." Who delivered Jesus unto Pilate ? Not Judas—he was but the " immediate agent." The responsibility—the " sin," if we must use the misunderstood word—was with the One " above," who makes both " evil " and " good " serve alike the working of the Eternal Purposes.

Some men choose sin rather than the forgiveness of sins ; the loss is theirs until the arrival of a higher and wiser moment, but the fact of their choice does not make them any the less " forgiven " from the Eternal view-point. Why, then, is repentance said to be a necessity of forgiveness ? For the very obvious reason that if a man wishes to realise and appropriate the benefits of a particular state, he must conform to the conditions of that state. Repentance appropriates, it does not create, the forgiveness ; it is man's acquiescence in the entire putting away of the old conditions ; his consciousness is the real ground of their existence ; his co-operation, therefore, is needed if forgiveness is to become a *realised* fact.

This is difficult and—for some—dangerous doctrine ; it seems to contravert the intuition that sin is a violation of the fundamental laws of harmony, to " forgive " which is to make the Divine untrue to Himself. Man tampers with Eternal Law to his own destruction. He cannot sin and live. Poor man ! Is there not an incessant " forthgiveness " emerging from the Source of things to make good his blind, mad breaches in the eternal structure of the world ? If every sinful act shakes the foundations of the Universe, are there not Those who have attained, and who are attaining, whose perfect obedience preserves the equipoise ? Things are not so unregulated as we imagine. There is such a thing as the solidarity of the race, by means of which broken law and law obeyed may mutually balance the eternal ledger.

Popular theology has fathered upon the " Gospel " the extraordinary distortion and reversal of truth known as moral depravity. As a matter of fact it is not the Gospel, nor any part of it. The Gospel shows us man as a being whose perfection is the measure of the stature of the fulness of Christ—that and nothing less. He is as necessary to God as the ether to the sun-

light. He needs to be lifted out of a degrading identification of himself with the beggarly elements which form his training-ground here, and to be reminded of his standing in the Divine Consciousness. He is invited to accept that view of himself as the true one, and thus to remit, or put away, the condition of sinful failure which he habitually calls himself. It is clear that a man cannot live in two states at once. If he can be brought to realise that what he calls sin is no part of his true being, it will as surely cease for him as if it had been lifted away by a hand other and stronger than his own. Hence the Early Church regarded the universal proclamation of the remission of sins as the trumpet-call to a new day, in which man should be raised to a divine status, and learn to reproduce in the time-world the harmonies of his true being in the Eternity.

On this subject I speak with diffidence, but I think it is no exaggeration to say that the early days of our era were distinguished by an intense upward movement, an enthusiasm of the Spirit which we in these times can but dimly appreciate, and of which this doctrine was the very heart and core. The Christian proselyte became a new creature; the old man was put off as an outworn garment, that the new man—the Christ—might begin in the new body the life of true manhood. “Thanks be to God,” says the teacher to his disciples, “that, whereas ye were servants of sin, ye became obedient from the heart to that form of teaching whereunto ye were delivered; and being made free from sin, ye became servants of righteousness.”

“That form of teaching” was practically the denial of the lower man, and the affirmation of the higher. “*Reckon* ye yourselves to be dead unto sin,” is the keynote of Paul’s Philosophy of Grace, as distinguished from the Philosophy of Law, or *hamartia*; and herein his teaching is practically identical with the main features of the *Bhagavad-Gîtâ* we have just examined. Forgiveness meant, for him, a transformation of the entire being, by the shifting of the whole point of view, by the adoption of heavenly standards for earthly, and the dissolution of the material mirage which had hitherto hindered the soul from its own recognition.

And here I would speak with all the earnestness that is

in me, for if the forgiveness of sins were true for that day in the sense I have named, it is equally true for our own. If it were a trumpet-call to man to revoke his former conceptions of life, and soar into the empyrean of spiritual self-realisation, why, after twenty centuries of this doctrine, are we still shrouded in the cold cerements of the lower self? Why do we still live in bondage to the power of *hamartia*? The answer will probably be that such realisation is supremely difficult to reach, and harder still to maintain—that it is not in the power of the majority; therefore for them the way of Legalism is the sure—the only—way. Is it not, however, possible to hold this condition as a beacon-light to mark the distant goal? To live from the altered standpoint which I have called by the word “forgiveness” never for one moment implies a state of sinless perfection. “Become,” says Ambrose, “that which you are”; but to “become,” being a process in time, is slow, painful, and beset with pitfalls. Nevertheless the man who has once seen but the fringe of the new standpoint can never be quite where he was before. Slowly, insensibly, the power of *hamartia* will lessen, till it be no more strong enough to dominate, or even to influence the rising Christ-nature, which by affirmation and faith is now the possession of him who is diligent in the “Practice of Devotion.” A life that is lived from the Centre outward is eventually a conquering life.

Leaving for a moment this higher, esoteric standpoint of the ceasing of *hamartia*, we think it perhaps necessary to allude to a reproach that may, with some reason, be brought against this aspect of the doctrine—that it under-estimates the soul-destroying influence of sin. An objector will probably request us to cease, for the moment, from metaphysical causes, and to look at facts. *Hamartia*, from the general point of view, is not only failure, but pollution.

Now to the half-truth contained in this statement, we would oppose the question as to what part of a man is polluted by *hamartia*. Can the most deadly sin affect in any degree the true Self, the Immortal Ego, whose life is in God? If good works add not one iota to a man’s already secured “salvation” in highest heaven, neither do evil works pollute or destroy his essential divine being. Maeterlinck says, in a beautiful phrase :

“ These things are done a thousand miles from my throne.” And the writers of *The Letter to the Romans* and of the first Johannine Epistle anticipated the same thought: “ It is no more I that doeth it but *hamartia* that dwelleth in me.” “ Whosoever is begotten of God sinneth not.”

Now the part that “ sins ” is the personality—that manifestation of the soul whose elements are largely drawn from planes miscalled “ lower ” ; and in a very large number of cases it is not polluted, but educated by its sin. Sin becomes pollution only *after* a man has been taught by contrast the better way of purity. If, after being made ready for a higher level, his sin still holds him back, then he is polluted indeed. But who of us is to judge whether, in the case of the great mass of mankind, that moment of growth—and therefore of responsibility—has yet arrived? We, then, who would be “ remitters ” of sin to those below us, are inspired by this consideration to a finer patience, and a larger hope, knowing that “ pollution ” cannot touch the inmost Self of any man, and is, in many instances, the great, inevitable factor in the training-school of experience. Moreover, certain mysterious words of the Christ about “ retaining ” sin confirm our sense of the necessity of the old condition for many who have not yet the power or the will to enter into the new.

But this leniency towards sin in others is no guarantee of its harmlessness in ourselves. Each knows unerringly how far he is polluted by indulgence in what is generally considered “ unlawful ” ; each knows the particular act or indulgence which is unlawful, and therefore polluting, for him. How does he know? The fact that he suffers shame and pain in wrong-doing is witness to the present existence of the soul in that high, indefinable state we have called “ *doxa*,” the “ Glory of God,” which represents practically the ground of the Idealist’s case for Conscience. In the voice of Conscience the man from out that “ glory ” is calling to his manifestation in time and matter that the way just chosen is not the way to the true realisation of himself in God. Persistence in that way brings pollution, and hinders the personality in its advance. But the *cause* of the persistence in wrong-doing, in spite of the higher voice, is still traceable ultimately to the one state—*hamartia*, failure, non-attainment ; and a *full* knowledge of

the conditions of which these things are effects is needed before *full* responsibility can be assumed.

I have viewed the forgiveness of sins as an invitation to man to lift himself here and now into the condition in which he exists in the spiritual world. But there is another view which emerges on an examination of the word, both in the English and in the Greek. The old English to "forthgive" has an exact equivalent in the Greek "*aphiēmi*," which, in its primary sense, means to "send forth, to send out." This is the positive aspect of forgiveness. The rays of the Spiritual Sun are eternally "forthgiven" to the hearts of men, eternally poured out to unite the illusory breach which sends man wandering in darkness and separateness, alone.

"Forthgive," we are taught to cry, "those counteracting divine forces which shall deflect our passion and our ignorance into paths of harmony and peace; render the evil in us harmless by opposing to it a current of heavenly benediction, and as a mother washes out with her love all her child's habitually opposed inclinations, so do Thou forthflow into our nature, and wash out the resisting inclinations that have come down to us from the past; cleanse us of our sinfulness, as we on our part blend our being compassionately and affectionately with that of the offender when we really forgive."

In this way we may paraphrase the Prayer whose every element is an aspiration rather than a petition.

A word is here needed with regard to the emphasis laid by Christ on the condition of this forgiveness. "If ye forgive not men their trespasses, neither will your Heavenly Father forgive you your trespasses."* This is because forgiveness is, first and foremost, a healing of the sense of separateness. Man needs and craves the completion of the spiritual circuit, but the current that flows from him to the Divine is flowing equally through every separated life. If between him and his fellows is a broken link, the forthflow is interrupted, the current cut off. Therefore until the inseparability of life on all the planes, the delicate interaction of forces throughout the whole organism, is understood, we shall

* It is interesting to note that the word "trespass, transgression," in the Greek has a similar negative connotation to *hamartia*. "*Paraptōma*" (from "*parapiptō*"), a "fall beside," literally a "failure," an "error."

continue to hate our brother without realising the seriousness of what we do.

I have chosen not to touch on the oft-raised question of karma, and its relation to the forgiveness of sins, because the two doctrines occupy their own ground. Forgiveness, as I understand the matter, applies to the state of sin; karma to its consequences. The removal of that state does not necessarily imply the removal of the consequences of acts for which that state was previously responsible. But I shall probably be asked: is not the power to receive the forgiveness of sins limited by past karma? This would be true if forgiveness were a condition entirely dependent upon man. In this case there would be little hope of his ultimate release from the power of *hamartia*, for the failings committed in a state of immaturity and irresponsibility would leave their indelible mark upon him, modifying his future, and influencing his power of choice all down the ages. There can be no breaking this iron chain of consequences, no escape from the eternal treadmill of action and reaction, unless karma be opposed and counteracted by a higher law, a complementary truth, that liberates what karma has bound. The law of the forgiveness is above karma; it belongs to that plane on which, sages have assured us, karma is inoperative. On its own plane, and for ages yet to come, karma is, and will be, a valuable factor in the education of the human race, but it is above all things the servant of *hamartia*. It belongs to the *hamartia* level, to that principle of Legalism in which there is no finality. To be bound by karma is to be "under Law, and not under Grace," as the Apostle puts it; to be free from karma is emancipation, or the annulling of the "law of sin" by a higher law, the perfect "law of liberty." The full realisation of that state is far as yet even from the best of us, but it is ours to attempt, as far as we may, to lift the consciousness of our brothers to at least an intellectual appreciation of the height of beauty and of power which is contained in the promise of the forgiveness of sins. If forgiveness be the announcement of a possible perfection, then forgiveness is for all, even as the sun shines for all, though the blind see him not. And to us who see, the greater is the responsibility if we enter not in.

CHARLOTTE E. WOODS.

WILL, DESIRE AND EMOTION

(CONTINUED FROM VOL. XXXIII., p. 515)

THE VALUE OF EMOTION IN EVOLUTION

WE have seen that emotion is the motive power in man, and to turn it into a helper in evolution we must utilise it to lift and not allow it to degrade. The Ego, in his evolution, needs "points to draw him" upwards, as says the *Voice of the Silence*, for the upward way is steep, and an attractive object above us, towards which we can strive, is an aid impossible to over-estimate. Only too often we lag on the way, and feel no desire to proceed; aspiration is inert, the longing to rise has fled. Then may we summon emotion to our aid, by twining it around some object of devotion, and thus gain the impetus we need, the lifting force we crave.

This form of emotion is what is often called hero-worship, the power to admire and love greatly one who is nobler than oneself, and to be able thus to love and admire is to have at disposal one of the great lifting forces in human evolution. Hero-worship is often decried because a perfect ideal is not possible to find among men living in the world, but a partial ideal that can be loved and emulated is a help in quickening evolution. It is true that there will be weaknesses in such a partial ideal, and it is necessary to distinguish between the heroic qualities and the weaknesses found in conjunction with them; but the attention should be fixed on the heroic qualities that stimulate and not on the blemishes that mar everyone who has not as yet transcended humanity. To recognise that the weaknesses are of the Not-Self and are passing, while the nobility is of the Self that endures, to love what is great, and to be able to pass over what is small, that is the spirit that leads to discipleship of the Great Ones. Only good is gained by the hero-worshipper from his ideal, if he honour

the greatness and disregard the weakness, and on the hero himself will fall the karma of his own shortcomings.

But it is said, if we thus recognise the nobility of the Self in the midst of human weaknesses, we are only doing what we should do with all, and why make a hero out of anyone in whom there is still any human weakness? Because of the help our hero gives us as an inspiration and a measure of our own achievement. No ordinary person can be turned into a hero; it is only when the Self shines out with more than ordinary lustre that the inclination to hero-worship arises. The man *is* a hero, though not yet super-human, and his weaknesses are but as spots in the sun. There is a proverb which says: "No man is a hero to his valet-de-chambre," and the cynic reads this as meaning that the most heroic man owes his greatness to distance. But is not the meaning rather that the valet-soul, intent on the shine of a boot and the set of a necktie, cannot appreciate that which makes the hero, having naught in him that can sound sympathetically with the notes the hero strikes? For to be able to admire means to be able to achieve, and love and reverence for the great is a sign that a man is growing like them.

When emotion is thus aroused, we should judge ourselves by our ideal, and be ashamed to do or think aught that would bring a shade of sorrow over the eyes of him we revere. His presence should be with us, as an uplifter, until, judging ourselves in the light of the greater achievement, we find ourselves also beginning to achieve.

That the pure light of the Self shines through none who walk the miry paths of earth is true, but there are some through whom enough light shines to lighten the darkness, and to help us to see where to plant our feet. It is better to thank and honour these, to rejoice and be glad in them, than to belittle them because they are not wholly of heaven, because some touches of human weakness still entangle their feet. Blessed indeed are they who have in themselves the hero-nature and hence recognise their elder kin; for them waits the open gate to the upper reaches, and the more they love, the more they honour, the swifter will be their approach to that gateway. No better karma comes to a man than to find the hero who may bear him company to the entering; no sadder

karma than to have seen him, in an illuminated moment, and then to have cast him aside, blinded by an imperfection he is outgrowing.

THE WILL WINNING ITS FREEDOM

We return now to the consideration of that power in man with which we started—the Will. The student will remember that it was stated that it was the Will of the Self, of the individualised Self—individualised though as yet unconscious of its individualisation—which drew him into manifestation. Not by compulsion, not by external necessity, not by anything opposed to him from outside, but by the great Will of which his own Will is part—his Will individualised as a centre but not yet cut off by circumference of matter—pulsing in him as the life-blood of the mother pulses in the yet unborn child, he reaches forth towards manifestation, dimly longing for the rich thrill of life enveiled in matter, for the exercise of powers yearning for activity, for the experience of worlds tumultuously full of movement. That which consciously the Logos wills—the Logos willing to become incarnate in a universe—all the centres of individualised life within Him also will, though as it were blindly and groping towards a fuller life. It is the Will to live, to know, and that forth-going Will sets to manifestation.

We have seen that this Will, the Power of the Self, becomes what we call desire on the denser planes of matter, and that, blinded by matter and unable to see its way, its direction is determined by the attractions and repulsions playing upon it from external objects. Hence we cannot say of the Self at this period that he is Self-directed; he is directed by attractions and repulsions that touch him at his periphery. We have further seen that as desire came into touch with intelligence, and these two aspects of the Self played upon each other, emotions evolved, shewing traces of their parentage, of their desire-mother and of their intelligence-father. And we have studied the methods by which emotion may be controlled, put to its true uses, and thus rendered serviceable instead of dangerous in human evolution.

We have now to consider how this Will, the hidden Power which has ever moved to activity though not yet controlling

activity, slowly wins to freedom, that is to Self-determination. In a moment we shall consider what is meant by this word, "freedom."

Essentially and fundamentally free, in its origin as the Power of the Self, Will has become bound and limited in its attempts to master the matter into which the Self has entered. We need not shrink from saying that matter masters the Self, not the Self matter, and this it does by virtue of the Self regarding matter as himself, identifying himself with it; as he wills through it, thinks through it, acts through it, it becomes to him verily himself, and deluded he cries, "I am this!" and while it limits him and binds him, he, feeling it to be himself, cries, "I am free." Yet is this mastering of the Self by matter but a temporary thing, for the matter is ever changing, coming and going, impermanent, and is ever being shaped and unconsciously drawn round and rejected by the unfolding forces of the Self, permanent amid the impermanent.

Let us come to the stage in human evolution in which memory has grown stronger than the instinctive outgoing to the pleasant and withdrawing from the painful; in which intelligence rules desire, and reason has triumphed over impulse. The result is the age-long evolution is to be reaped, and part of that result is freedom.

While the Will is expressing itself as desire, determined in its direction by outside attractions, it is obviously not free, but very distinctly bound. Just as any living creature might be dragged by a force greater than its own force in a direction unchosen by it, so is the Will dragged away by the attraction of objects, pulled along the path which promises pleasure, which is agreeable to pursue; it is not active as a Self-determined force, but on the contrary the Self is being dragged away by an external and compelling attraction.

No more vivid picture of the Self, under these conditions, can be given than that before quoted from an ancient Hindu Scripture, in which the Self is limned as the rider in a chariot, and the senses, attracted by pleasure-giving objects, are the ungovernable horses that carry away the chariot of the body and the helpless rider within it. Although the Will be the very Power of the Self, so long as the Self is being carried away by these unruly horses, he is emphatically bound and not free. It is idle to speak of a

free Will in a man who is the slave of the objects around him. He is ever in bondage, he can exercise no choice, for though we may think of such a one as choosing to follow the path along which attractions draw him, there is, in truth, no choice nor thought of choice. So long as attractions and repulsions determine the path, all talk of freedom is empty and foolish. Even though a man feels himself as choosing the desirable object, the feeling of freedom is illusory, for he is dragged by the attractiveness of the object and the longing for pleasure in himself. He is as much, or as little, free as the iron is free to move to the magnet. The movement is determined by the strength of the magnet and the nature of the iron answering to its attraction.

To understand what we mean by freedom of the Will, we must clear away a preliminary difficulty which faces us in the word "choice." When we appear to be free to choose, does that so-called freedom of choice mean freedom of Will? Or is it not true to say that freedom of choice only means that no external force compels us to elect one or another of alternatives? But the important question that lies behind this is: "What makes us choose?" Whether we are free to act when we have chosen is a very different thing from whether we are "free" to choose, or whether the choice is determined by something that lies behind.

How often we hear it said as a proof of the freedom of the Will: "I am free to choose whether I will leave the room or not; I am free to choose whether I will drop this weight or not." But such argument is beside the question. No one denies the power of a person, physically unconstrained, to leave a room or to stay in it, to drop a weight or to uphold it. The interesting question is: "Why do I choose?" When we analyse the choice, we see that it is determined by motive, and the determinist argues: "Your muscles can uphold or drop the weight, but if there is a valuable and fragile article underneath, you will not choose to drop it. That which determines your choice not to drop it is the presence of that fragile object. Your choice is determined by motives, and the strongest motive directs it." The question is not: "Am I free to act?" but "Am I free to will?" And we see clearly that the Will is determined by the strongest motive, and that, so far as that goes, the determinist is right.

In truth, this fact that the Will is determined by the strongest motive is the basis of all organised Society, of all law, of all penalty, of all responsibility, of all education. The man whose will is not thus determined is irresponsible, insane. He is a creature who cannot be appealed to, cannot be reasoned with, cannot be relied on, a person without reason, logic, or memory, without the attributes we regard as human. In law, a man is regarded as irresponsible when no motive sways him, when no ordinary reasons affect him ; he is insane, and is not amenable to legal penalties. A Will which is an energy moving in any direction, pushing to action without motive, without reason, without sense, might perhaps be called "free," but this is not what is meant by "freedom of the Will." That Will is determined by the strongest motive must be taken for granted in any sane discussion of the freedom of the Will.

What then is meant by the freedom of the Will? It can be but a conditioned, a relative, freedom at most, for the separated Self is a part of a whole, and the whole must be greater than, must compel, all its parts. And this is true alike of the Self and of the bodies in which he is ensheathed. None questions that the bodies are in a realm of law, and move within law, can move but by law, and the freedom with which they move is but in relation to each other, and by virtue of the interplay of the countless forces which balance each other variously and endlessly, and in this variety and endlessness offer innumerable possibilities and thus a freedom of movement within a rigidity of bondage. And the Self also is in a realm of law, nay is himself the very law, as being part of that nature which is the Being of all beings. No separated Self may escape from the Self which is all, and, however freely he may move with regard to other separated Selves, he may not, cannot, move outside the life which informs him, which is his nature and his law, in which he lives and moves. The parts constrain not the parts, the separated Selves constrain not the separated Selves ; but the whole constrains and controls the parts, the Self constrains and controls the Selves. Yet even here, since the Selves are the Self, freedom starts up from amid apparent bondage and "none else compels."

This freedom of a part as regards other parts while in bond-

age to the whole may be seen clearly in physical nature. We are parts of a world whirling through space and revolving also on its own axis, turning eastwards ever. Of this we know naught, since its motion carries us with it, and all moves together and at once, and in one direction. Eastwards we turn with our world, and naught we can do will change our direction. Yet with regard to each other and to the places about us, we can move freely and change our relative positions. I may go to the west of a person or a place, though we are both whirling eastwards ceaselessly. And of the motion of a part with regard to a part I shall be conscious, small and slow as it is, while of the vast swift whirling that carries all parts eastwards and onwards ever, I shall be utterly unconscious, and shall say in my ignorance, "Behold, I have moved westwards." And the high Gods might laugh contemptuously at the ignorance of the fragment that speaks of the direction of its motion, were it not that They, being wise, know of the movements within the motion, and of the truth which is false and yet true.

And yet again may we see how the great Will works onwards undeviatingly along the path of evolution, and compels all to travel along that path, and still leaves to each to choose his method of going, and the fashion of his unconscious working. For the carrying out of that Will needs every fashion of working and every method of going, and takes up and utilises all. A man shapes himself to a noble character, and nourishes lofty aspirations, and seeks ever to do loyal and faithful service to his fellows; then shall he be brought to birth where great opportunities cry aloud for workers, and the Will shall be wrought out by him in a nation that needs such helping, and he shall fill a hero's part. The part is written by the great Author: the ability to fill it is of the man's own making. Or a man yields to every temptation and becomes apt to evil, and he uses ill such power as he has, and disregards mercy, justice and truth in petty ways and in daily life; then shall he be brought to birth where oppression is needed, and cruelty, and ill ways, and the Will shall be wrought out by him also in a nation that is working out the results of an evil past, and he shall be of the weaklings that tyrannise cruelly and meanly and shame the nation that bears them. Again is the

part written by the great Author, and the ability to fill it is of the man's own making. So work the little Wills within the great Will.

Seeing, then, that the Will is determined by motive, conditioned by the limits of the matter that enveils the separated Self, and by the Self whereof the Self exercising the Will is part—what mean we by the freedom of the Will? We mean, surely, that freedom is to be determined from within, bondage is to be determined from without; the Will is free, when the Self, willing to act, draws his motive for that volition from sources that lie within himself, and has not the motive acting upon him from sources outside.

And truly is this freedom, for the greater Self in which he moves is one with him: "I am That"; and the vaster Self in which moves that greater Self is one with that vaster, and says also "I am That"; and so on and on, in huger and huger sweeps, if world-systems and universe-systems be thought of; yet may the lowliest "I" that knows himself turn inwards and not outwards, and know himself as one with the Inner Self, the Pratyagâtma, the One, and therefore truly free. Looking outwards he is ever bound, though the limits of his bondage recede endlessly, unlimitedly; looking inwards he is ever free, for he is BRAHMAN, the ETERNAL.

When a man is Self-determined, then, we may say that the man is free, in every sense in which the word freedom is valuable, and his Self-determination is not bondage, in any harassing sense of that word. That which in my innermost Self I will to do, that to which none other forces me, that bears the mark which distinguishes between the free and the bound. How far in us, in this sense of the word freedom, can we say that our Will is free? For the most part, but few of us can claim this freedom in any more than a small portion. Apart from the previously-mentioned bondage to attractions and repulsions, we are bound within the channels made by our past thinkings, by our habits—most of all by our habits of thought—by the qualities and the absence of qualities brought over from past lives, by the strengths and the weaknesses that were born with us, by our education and our surroundings, by the imperious compulsions of our stage in evolu-

tion, our physical heredity, and our national and racial traditions. Hence only a narrow path is left to us in which our Will can run ; it strikes itself ever against the past, which appears as walls in the present.

To all intents and purposes the Will of us is not free. It is only in process of becoming free, and it will only be free when the Self has utterly mastered his vehicles and uses them for his own purposes, when every vehicle is only a vehicle, completely responsive to his every impulse, and not a struggling animal, ill-broken, with desires of its own.* When the Self has transcended ignorance, vanquishing the habits that are the marks of past ignorance, then is the Self free, and then will be realised the meaning of the paradox, "in whose service is perfect freedom." For then will it be realised that separation is not, that the separated Will is not, that, by virtue of our inherent Divinity, our Will is part of the divine Will, and that it is which has given us throughout our long evolution the strength to carry on that evolution, and that the realisation of the unity of Will is the realisation of freedom.

Along these lines of thought it is that some have found the ending of the age-long controversy between the "freedom" of the Will and determinism, and, while recognising the truth battled for by determinism, have also preserved and justified the inherent feeling, "I am free, I am not bound." That idea of spontaneous energy, of forth-going power from the inner recesses of our being, is based on the very essence of consciousness, on the "I" which is the Self, that Self which, because divine, is free.

ANNIE BESANT.

(TO BE CONCLUDED)

* This is only accomplished when the life of the Self informs the matter of his vehicles, instead of the downward-striving elemental essence, *i.e.*, when the law of the Spirit of Life replaces the law of sin and death.

WHEN you have found the beginning of the Way the star of your soul will shew its light ; and by that light you will perceive how great is the darkness in which it burns. . . . But let the darkness within help you to understand the helplessness of those who have seen no light, whose souls are in profound gloom.—*Light on the Path.*

AN INVOCATION AND VISION OF HORUS

(FROM THE "BOOK OF TRANSFORMATIONS")

(CONCLUDED FROM p. 266)

A new Translation of the Seventy-eighth Chapter of the "Book of the Dead," the Rubrics being restored*

[THE Initiate, having composed himself upon the lion couch, formulates a pentangle in the East, saying :]

O Great One, come thou unto the Pillars; do thou consecrate for me the Paths; do thou go round about my thrones† for me; (that) I (may) be renewed, (that) I (may) be exalted. O grant thou my terribleness; create thou my power; that the powers of the pentangle may fear me; (that) they may man their ramparts for me there‡; lest the Smiter approach to injure me in the darkness; that the stripper of the feeble one may hide himself; doing even as the powers who hear the voice of the princes who are in the train of OSIRIS.

[The Initiate formulates a pentangle in the West, saying :]

Be ye silent, O powers; for God speaks with God, and he heareth truth. I say unto him: "Speak thou unto me, OSIRIS; give thou to me the spear that cometh forth from thy mouth; may I behold thy forms, (even) thy own (forms), the symbols of thy souls. Grant thou me a manifestation; may I be victorious over my steps; may I be like NEB-R-EZER§ there; that the powers of the pentangle may fear me; (that) they may man their ramparts for me.

[The Initiate formulates a pentangle in the South, saying :]

* NU = B.M. 10,477, Sheet 13-14, Prof. A. W. Budge's Text, p. 165.

† The centres of meditation, plexi.

‡ *I.e.*, in the East.

§ Feminine form of NEB-R-EZER, the equivalent of the Hebrew Ancient of Days.

Give thou sensation* to me theret† with those who feel;* that I may remain upon my pedestal as Lord of Life; that I may be united with ISIS the Goddess; that she may protect me from the work of the Smiter there; lest he come that he may behold the feeble one. I advance and I come unto the heavenly period of one hundred and twenty years, I have spoken‡ with the Earth God; I have invoked the Divine Substance from NER-R-EZER; that the powers of the pentangle may fear me; that they may man their ramparts for me, when they behold thy festal gifts to me.

[The Initiate formulates a pentangle in the North, saying:]

I am one of those shining ones dwelling in glory, I have made my forms as the forms of him that cometh; that he may manifest at the Pillars. A spiritual form is in my soul, and he speaketh to thee of what concerneth me. Yea, behold! he causeth my terribleness; he createth my power; and the powers of the pentangle fear me; they man their ramparts for me. For I, even I, am one of those shining ones dwelling in glory.

[The protective sphere being thus completed, it being at the same time an invocation of the powers of the spiritual balance, the Initiate turns his thought inward and meditates for a few minutes on the following considerations, saying:]

The Adept himself createth forms in the seed-pod of his Eye.

He bringeth (the seed-pod) into existence; he illuminateth, and he discerneth by means of it, while they§ are with him; for behold he is alone in the primeval waters, and they|| prepare him when he manifesteth in the horizon.¶

They cause his terribleness to the Gods, and to the shining ones who come into existence with him.

[Having followed this argument to its conclusion, so far as his human thought-forms will take him, the Initiate proceeds to the repetition of the following mantram, and in so doing passes into the trance:]

* NENVD and NENVD-YU = the movement resulting from vital sensation.

† *I.e.*, in the South.

‡ Lit., "banded words with."

§ *I.e.*, the forms.

|| *I.e.*, the forms.

¶ *I.e.*, the borderland between the manifest and the non-manifest. If psychology were to say "below the 'horizon' of consciousness" instead of the "threshold," it would come near a great symbol.

I am one of those germs, created by the Eye of the Lord of Unity. Behold, I germinated and grew old ere ISIS gave birth to HORUS; and I am made manifest to them that dwell in the Light, who exist with Him. Yea, even I am crowned as a Divine Hawk, for HORUS has given me a spiritual form like His soul, in order to seize his possessions for OSIRIS by the pentangle.

[The trance being complete, and the mantram having had its due effect, a vision begins in which the Initiate sees two lions, one on either side of him, the same that are symbolised by the two lions of the couch, whereon his body lies. These "lions" are also the pillars of the temple, and the wardens of the Nemess crown, the crown of death, and of the mysteries of the tomb of OSIRIS. The vision is thus described:]

The twin lions* who are over that which belongs to the Temple of the Nemess of him† that dwelleth in his cavern, saith:

"Turn thou back to the confines of Heaven, for even though, behold, thou art spiritually formed, in thy transformations, as HORUS, yet thou hast no Nemess, and this is thy sentence unto thee: 'To the confines of Heaven.'"

(And I said:) "I am he unto whom it pertains to take the things of HORUS to OSIRIS by the pentangle."

And the twin lions repeated‡ unto me (concerning) HORUS (what) OSIRIS his Father had said to him, in the years in the days of burial, (saying): "Give thou to me the Nemess, and go thou; walk thou upon the path of Heaven, beheld by all them that dwell in the limits of the horizon §; (that) the powers of the pentangle may fear thee, and man their ramparts for thee."

[The Initiate, not desiring to prolong the argument, utters the word of power, which had rule over the powers of the pentangle, and so the shrine of the temple of OSIRIS. (Though there are words occasionally substituted for YAHED, there is no true variant of that word, it being always spelt in the same way

* Egyptian: the "twin" or "dual lion who is over."

† OSIRIS.

‡ $\dot{A}W W\dot{I}EM-EN-N\dot{A}$ $\dot{A}N RWRWTI ER-\dot{A}$ = lit., "and repeated to me did the two lions to me."

§ *I.e.*, of consciousness.

and having four visible letters and one invisible one.) The Initiate says:]

“‘YAHED’ pertains to them.” And by reason of that word, every one of the powers belonging to the shrine of the Lord of Unity made way; and he that is exalted over his tomb (said): “Hail!” to me; and he delivered the Nemess, the winner of the twin lions, unto me (saying): “YAH-D.”

[The Initiate has now attained to the second step in his meditation, and stands symbolically in the upper point of that central pentangle of the five; which there was no need to formulate because it is that one which ever burns unclouded in the right hand of the word of Truth, and therefore everlastingly “IS.” This also is the throne of HORUS. The Initiate now utters a magical assertion of triumph:]

I have made a path. I, even I, am exalted in my tomb, and the two lions have delivered unto me the Nemess; giving unto me my completion, which has established my heart in its shrine,* (yea) in its shrine, in its mighty strength; and I fall not down before the (power) of the Light Divine.

I am the peacemaker of the beautiful brother, the Lord of the two adoring Uræi.

I, even I, know the paths of the primæval waters; breath is in my body, and the bull of the storm cannot drive me back.

I go unto the place that hath the (final) rest of the drowned mariner,† who ruleth the Æonian Garden.

I have guided OSIRIS to the darkness of the sufferings of the dwellers in Amentet; I have come daily into the house of the two lions; and I have manifested therein to the house of ISIS, the Goddess.

I have seen the mysterious holy things; I have been guided unto the hidden holy things; and so‡ they caused me to behold the births of the great God. . . . (For) HORUS has endowed me with a spiritual form like his soul; and I have seen what is within it; and if I speak while the Divine Light is great they instantly obey.

* Or “it hath fixed my centre in its focus.”

† OSIRIS, drowned in the waters of the common life.

‡ *I. e.*, by that means.

I am he whose duty it is to seize his possessions for OSIRIS, by the pentangle. For I, even I, am HORUS dwelling in glory; victorious by his enchantment; victorious by reason of his illumination. I advance, and I come unto the Heavenly period of one hundred and twenty years. HORUS is upon his place, yea, HORUS is upon his throne; yea, my individuality is as the Divine Hawk. I have attained as the Divine Hawk. I am he whom his Lord hath provided for. I manifest at the pillars. I behold OSIRIS. I pay homage upon his hands. I pay homage to the Mother of Heaven.* And she beholdeth me; and the powers of the Eye of HORUS, ruling within the Darkness, behold me; that they may put forth their hands to me; and victory ariseth, dispelling my limitations. They open unto me the paths of holiness; they behold my shape; they listen to my speech.

[The Initiate here begins to address the powers of the pentangle, saying:]

Bow down, ye powers of the pentangle, who bar back the faces of them that would enter, (and ye) strong ones, who wander, † (ye) never-resting planets, who make the holy paths of the chamber of Salt ‡ for the Lord of the Soul, whose power is great. It is the command of HORUS (that ye) lift up your faces, and that ye gaze upon me. For I am crowned as the Divine Hawk. HORUS has endowed me with a spiritual form § like his soul; in order to seize his possessions, for OSIRIS, by the pentangle.

[The Initiate continues his magical assertion of triumph:]

The fiends of darkness are bound for me; they that belong to their chambers of torture have passed me by on either side.

I have made paths, and I pass on. I attain the rulership of the caverns of them that belong to the temple of OSIRIS.

I speak to them (even to) the strong ones. I cause them to understand, even as the great one of strength || who opposeth the two horns || to Suti. Yea, I cause them to understand, because he hath seized the Divine food which the (victorious) powers ¶ of the Adept provide for him (self), when he passeth by their** means

* *I.e.*, NUT, the heavenly abyss. † USERUT SETAYU. ‡ HEMATI.

§ SĀH-EN-WĀ HERU. || *I.e.*, the Bull of Amentet.

¶ SEKHEMU. ** *I.e.*, the victorious powers.

the powers of the pentangle unto me, and they* make manifest unto them† the dwellers in their caverns, who belong to the temple of OSIRIS.

[The Initiate speaks to the strong ones, saying :]

Behold ye me! I am come because of you. I have strengthened, and I have united, the powers that were separated. I have consecrated the powers of the paths of the wardens of the paths of the Horizon, which belong to the chamber of Salt in Heaven, I have established ramparts on account of OSIRIS, I have consecrated paths because of him, (yea) I have performed the ordinances. I manifest at the pillars, I see OSIRIS, I tell him concerning this his mighty Son‡, whom he loves, (and of) the wound in the heart of Suti. I behold the Lord of the feeble one.§

(Therefore) cause me to understand the realities|| of the Gods which HORUS made, when his father OSIRIS was not known.

[The Initiate here turns to OSIRIS Himself and speaks, saying :]

O Lord of the soul of mighty power, behold me! I am come. Thou seest me. I am exalted. I have penetrated¶ thy pentangle. I have opened the paths that belong to heaven and to earth; and there is no turning aside in me.

[The Initiate having entered the shrine is now in the immediate presence of OSIRIS. He has penetrated to the centre of the five-rayed star, the pentangle, the DUAT. The hour has come for the resurrection of OSIRIS from the Dead; and this resurrection is accomplished in the affirmation of the possession of the attributes of the five rays, which may be variously interpreted, the Initiate saying :]

[I.] O exalted one upon thy place, OSIRIS!

[II.] Thou hearest beautiful things, OSIRIS!

[III.] Thy strength flourisheth, OSIRIS!

* The powers.

† The strong ones.

‡ HORUS.

§ The "feeble one" is the body of the Initiate, entranced; but is also, as is the mummy, a symbol of OSIRIS, who is Lord of the feeble one.

|| SEKHERU.

¶ ĀBA-Ā.

[IV.] Thy head is bound unto thee, OSIRIS !

[V.] Thy sceptre is established unto thee, OSIRIS !

[The five possessions of OSIRIS having been "seized for him by the pentangle," the resurrection is affirmed by the affirmation of the Eternal Union of HORUS and OSIRIS ; the Initiate saying :]

Thine (own) bliss nourisheth thee, who remainest the joy of the princes of thy wheel.* Yea, thou remainest as the Bull of Amentet ; (for) thy son HORUS is crowned upon thy throne.

All life is his possession !

Æons serve him !

Æons fear him !

The circle of the Gods serves him !

The circle of the Gods fears him !

[The resurrection being accomplished, there is no longer the God and the man, for they are one, and the chapter is concluded thus :]

And the Adept saith, (even) the wielder of the Unity of the Gods, (even) he that changeth not, saith, concerning him † :

The divine food of the sacrifice is HORUS.

(Separate) individualities pass away, being gathered to his Father ; (and) HORUS is the saviour, HORUS is the saviour.

HORUS cometh upon the waters of his Father unto him (buried) in corruptible (matter) ; and he ruleth the material world ‡, and the Gods serve him.

He launcheth the Æons ; he maketh the Æons to live in His Eye, the ONE, whose possessor is NEBET-REZER.

M. W. BLACKDEN.

* Lit., " thy wheel princes " ; the wheel of five spokes, possibly.

† I.e., concerning HORUS.

‡ QEMET.

By our love we shall at last accomplish all things, though we shall not see what our impatience longs for ; our love can make the reality of all perfection, can re-create our lost dream, which is life, service, joy, God.

ETHEL GODDARD.

GUNAS, CASTE AND TEMPERAMENT

IV.

(CONTINUED FROM P. 244)

THE vertical divisions of our diagram of the Temperaments were last dealt with, and it should be clear that the phrenological definition of the individual Temperament refers to that blend of the three basic Gunas which the individual may happen to present. There are thus seven of these compound Temperaments, each of which might (theoretically) be divided and subdivided until we should finally reach the individual life-thread within its appropriate Ray. The triad naturally produces a septenate by this simple grouping of its factors, and in the recent articles on "The Evolution of Consciousness," precisely the method of our diagram is applied to the three basic qualities, Rhythm, Motion and Inertia, in order to explain the occurrence of the seven types which are "the root of the differing temperaments in men."*

These differing temperaments in men are enormously important factors in human affairs. Religious denominationalism is largely a matter of temperament, and this also moulds our inclinations to one or another form of philosophic thought. Temperament is actual innate prejudice which we bring with us to the consideration of everything whatsoever, but of which we are, as a rule, most sublimely unconscious. It colours the entire play of the mind; it shapes all our standards; it predetermines the general lines of our thought and feeling on this, that or the other subject; it largely decides the meanings which we habitually attach to words. Imagine two individuals, belonging respectively to types VI. and VII., engaged in a discussion of the proper course of action to take with regard to some circumstance involving a third person: it is a question of accommodating conflicting

* THEOSOPHICAL REVIEW, September, 1902.

claims. Assuming them to be ordinary persons, they probably would not easily agree. VII. considers the circumstance in the light of the feelings of the people concerned, and explains, incidentally, how *he* would feel in that particular position. VI. says that, of course, he doesn't wish to hurt anybody's feelings (word emphasised) but that, after all, it is a question of what is Right in the matter. To this VII. assents, protesting that he, also, merely wants to do what is Just. Then VI. (who associates justice with a sense of chopping something in two and making everybody else feel amputated) explains what the principle of justice really involves, and that "feelings" have nothing whatever to do with it. To this VII. answers (having an idea that justice should, properly speaking, reduce everybody to smiling contentment) that such utter want of consideration seems to him almost inhuman, and asks VI. how *he* would like to be treated in that way, etc., etc., etc. And the more they hammer out their concepts of "justice" the more clearly do they explain their own temperamental peculiarities—and nothing else. It has been said that most quarrels arise from our varying ideas of the meanings of words, which is another way of saying that they are temperamental. We accord widely varying values to the moral, intellectual, emotional and executive phases which attach to so many of the problems that arise; and each has a polarised "justice" of his own, which would appear approximately right only to another of the like mental constitution.

This temperamental "personal equation" invades every corner of the field of consciousness. Probably no two people *feel* what we call "pity" precisely alike. Some certainly experience it very differently from others, and consequently describe it as being very differently compounded, quite apart from any question of the intensity of the feeling. The fact appears to be that these mental concepts, these constructs of thought and feeling, arise much as did our material construct, the cabinet already cited. There we had to consider the executive phase of a mental operation which engaged the entire mind of the man in its constructive aspect. The "constructiveness" was no single and separate intelligence, but an issue to which the entire mind (whatever its capacity) moved and contributed. Similarly, our

concepts of justice, of pity, of the impersonal, of the practical, and so forth, are not single and isolated "faculties" of any kind, but each is a construct or a determination to which the entire mind (whatever its capacity) moves and contributes.* The justice-aspect of VI., whether regarded in its thought-phase or in its feeling-phase or in its executive-phase, is thus different from the justice-aspect of VII. : the Temperaments are neither levelled nor co-ordinated in either case. Following our seven mental types, then, there are as many types of emotion and as many types of ideals, and these are severally compounded and shaped and limited in accordance with the type of brain that formulates them : so much of universal truth can appear, and no more.

This is in harmony with our cranial psychology ; and there can be little doubt that these temperamentally-imposed limitations are the "forms of thought" which hedge us in, Guṇa-bound, and which occlude the view of that formless Spiritual towards which we so slowly move. Our light is polarised and reduced to petty expression, and our truths wither under the question of their universality. The difficulty is great. These very forms *are* our justice, our pity, our other poor virtues which have guided us in trial and sustained us through the troubled days of adversity : they are all that we know and experience of the infinite Good. Dealing with this difficulty, the *Gītā* rises to a higher level of endeavour. Not only are we to renounce all the "evil" that is within us, but we are also to renounce our "good"† in favour of a nobler, wider, and more communicable Good which shall adapt us to be helpers as well as merely the helped. Our Guṇa-limited *forms* of virtue are to be raised to expressions which are extra-temperamental. We are to "cross beyond the Guṇas,"‡ to traverse the field of these narrowing Temperaments, and to train consciousness to contact truth and virtue in their spiritual integrity and clarity.

As this has to be done within the conditions of physical life

* In Mackenzie's *Outlines of Metaphysics* the following footnote appears on p. 67 : "The personal or quasi-personal aspect of all emotions (even the coarsest forms of animal emotion) is a point that has perhaps not been adequately noticed by psychologists. Emotion is a stirring-up of the *whole* life of an organic being, and generally in relation to the life of some other."

† *Bhagavad-Gītā*, XII. 17.

‡ *Ibid.*, XIV. 26.

it evidently necessitates a new adaptation and adjustment of the instruments by means of which the various phases of consciousness function. Our act is a precipitate of whatever the mind holds in solution, while that complex of thought and feeling which we call "mind" is a prejudiced receptacle that gives an individual taint to whatever it receives and an individual twist to whatever it transmits. The mind must be made more plastic and more solvent, and must expand to the round measure of truth, instead of narrowing truth to suit its own temperamental predilections. In our present state of growth the means employed to this end are largely of an intellectual nature—disciplined mental culture and expansion—and necessarily so. We must take larger vessels to the well;—not that we are infatuated with vessels, but because we seek fuller measure from the springs of the Divine Life, and know that on our own part there needs but a larger receptiveness.

The individual method can be inferred from that of the ancient Indian Caste system, whose grades are noted to the left of our table. These grades are supposed to traverse the seven vertical divisions just as Mendelejeff's Series traverse his seven chemical Groups. With the historical view of the Castes we are not concerned, nor with the Caste-confusion as at present existing in India. Our affair is with the Castes themselves as an ideal system, in the form in which this is described in our literature. In Mrs. Besant's chapter on "Hinduism"* the following passage occurs in relation to the religious instruction generally: "Now we must see how all this was worked out in the individual life of the soul, looked at externally in the stages of its evolution through the three worlds. By the individual life I mean the whole life of the soul, from the time when it began its experience as a human soul, *i.e.*, from the formation of the Kârana Sharîra (the causal body, lasting throughout the human cycle), to the time when it reaches Brahman and is a perfect reflection of the divine. Hinduism divides that individual life into four great stages, represented by the fourfold order of castes. You have there the evolution, stage after stage, of the individual soul. In Hinduism, as the model polity for the Âryan race, it was made

* *Four Great Religions* (2nd ed.), p. 35.

part of the social fabric of the nation, but wherever the soul may be evolved it has to pass through the four stages, in inner realities though not in outer births. Hinduism was made to represent the inner growth in outer form, that men might learn spiritual truths by seeing the external pictures. Let us glance at them in succession, seeing what the soul was meant to learn in each, and how the environment was adapted to the advancing evolution. The lowest stage was that of the Shûdra, where there was little obligation save the duty of obedience and service. The next stage was that of the Vaishya, where wealth was permitted, its gathering was encouraged, and the soul had to learn unselfishness in the possession of wealth. The rightful use of wealth in service is the lesson of the caste. Then the third stage was trodden, that of the Kshatriya, where life itself was to be held a sacrifice, and not only material goods. And finally comes the caste of the Brâhmaṇas, wherein nothing that is transitory should have power to attract. . . . And beyond the four castes, when these have been lived through and their lessons learned, stands the Sannyâsî of the heart, not only of the cloth. So thoroughly is he apart from personality that men in greeting him say only "Namo Nârâyaṇâya," praising the God in him instead of greeting the outer form. This caste-system makes the political fabric of the nation; the spiritual teaching, under the exoteric expression, gave rise to this fourfold order."

The relation of the system itself to the life of the individual is here clearly described: the scale is the natural order of ascent which has to be followed, regardless of date and locality.

In this connection, having in question the suitability of this Caste-system to the growth of the individual, it is interesting to compare the scale on the left of the diagram of the Temperaments with that on the left of the earlier diagram of the phrenological "head." They are seen to be the same. The spiritual teaching which established the order of the Castes explained that these correspond with the organisation or development of the psychic, mental and causal bodies in turn, and with the co-ordination of these subtler vehicles in the regulation of the physical life. The order of the Castes is thus the order of the bodies which link us with the upward (or inward) order of the

planes. And this, as has been shewn, is precisely what is indicated by the ascending order in which the "faculties" have been localised by phrenology. Each of these subtler instruments of consciousness is represented in a certain level or area of the physical brain, and each contributes in this way to our normal mental life. At the highest level (the area which is last in order of development) we have the causal body represented, and the sâttvic "qualities" of the Mental Temperament, in correspondence with the Brâhmaṇa caste. At the next level the mental body is represented, with the râjasic "faculties" of the Motive Temperament, in correspondence with the Kṣhattriya caste. At the next level the psychic body is shewn, with the commercial acquisitive "faculties" of the Vital Temperament, identifying this with the trading Vaishya merchant-caste. And lowest of all we see the primitive instincts of the physical body, representing the merely vegetative aspect of Tamas (a kind of "physical temperament" of the very poorest mental value), and the Shûdra caste.

It is curious to notice how accurately this phrenological analysis enables one to trace the Caste-features in our modern communities. We are still troubled with the old Caste-problems, and the same Caste regulations constantly present themselves to the mind. The Shûdra Caste, for instance, is here associated with the simple instincts of the unenlightened Vital Temperament, as already described. Under the Caste-system the Shûdras were taught obedience, discipline and duty to those above them, and were habituated to industry and systematic employment, while reverence and chastity were enjoined. These were the "virtues" which had to be learnt within that Caste: and the obligation of maintaining order in these particulars fell upon the next caste—the Vaishyas. Now we turn to a recent publication of the Salvation Army* in which "General" Booth, dealing with the multitude of the "Won't Works" (contrasted with "Can't Works" and "Want Works") says: "These vagrants are a kind of nomad. They take advantage to the fullest extent possible of the Poor-law provisions. They contrive, in extreme weather and in sickness—often induced by their vicious habits—to pass in and out of the workhouses, infirmaries and casual wards, with the

* *The Vagrant and the Unemployable* (pamphlet).

greatest freedom ; while at other times they prey, in one way or another, on all around them. As a class they are constitutionally averse to work ; partly because they have never felt its necessity, having learnt how to exist without it ; and partly because they have never been set to any sustained and remunerative labour which they were capable of performing. Most of the efforts to check the growth of the evil are rendered abortive chiefly by the fact that there is *no method of keeping the tramp in one place and compelling him to work* until he acquires the habit of industry, and prefers it to idleness." Further on, Mr. Bramwell Booth says : " Is it not time to take some simple way with your ' won't work ' ? Why should he not be brought before a magistrate, invited to practise some sort of employment, or make active efforts to obtain it ; and, in default, be committed to an agricultural settlement, and made to dig his bread out of the earth ? If he objects to dig, cut off his diet. He will soon come to. ' Armies,' said Napoleon, ' march on their bellies ' ; and, fortunately—from the point of view of reforming him—our miserable ' won't work ' cannot dispense with his stomach."

There we read the true psychological cause of the difficulty : the " virtues " of the Shûdra have still to be acquired. The remedy proposed exactly follows the lines of the Caste order. No sudden regeneration, no mighty (and impossible) bound into a state of enlightenment, is any more awaited in such a case. The humbler virtues must be " preferred " first ; and then others, [stage after stage, until the Spiritual at last becomes a possibility.

Within the Vaishya Caste the virtues in which the Shûdras were being encouraged were fully possessed. Wealth was acquired by this community and was permitted, but with weighty obligation to the general society, and with direct responsibility for the welfare of the humble Shûdras, of whom the Vaishya was at once the employer and the benevolent guardian. This willing responsibility of guardianship was among the virtues which he on his part had to practise. But to-day the lust of wealth has so possessed our Vaishyas that the public conscience is being aroused to enquire both into their privileges and into their responsibilities. Rings, syndicates, corners and other wondrous schemes of our

much-lauded "enterprise" are becoming a ferocious menace to all and sundry. The willing Shûdra who can no more labour goes to the scrap-heap with the superseded machinery (the State may, if it chooses, look after him *now* !), while some unhallowed New Engine rages faster and wears itself out faster in making needed coffins faster for those who are satiated with the triumphs of our higher civilisation. So we are considering whether Enterprise should not be constrained to allow us to eat bread and to drink water and to clothe ourselves withal. And we are counting the impoverished ranks of the exploited working millions and asking who is responsible for their defenceless state. Extremes, we know, beget their like: but virtues, we also know, are not begotten of legislative enactments. From stage to stage our ranks have forgotten their "virtues" and remembered only their privileges; hence our Caste-confusion, as patent as that in the India of to-day.

The virtues which were inculcated at every level of the Caste-system, wherein the idea of obligation was paramount, can be interestingly followed in the order in which the phrenological "faculties" are localised. The Vaishya, for example, evidently had to cultivate the virtues of consideration and sympathetic good-will: mere money-making did not satisfy the order of his Caste. We have already identified this stage with the cranial area of the Vital Temperament, and it has also been noted that this Temperament is to-day usually associated with developed *Benevolence*—to use the ordinary phrenological formula. Sometimes, however, this is not the case, and unmodified *Acquisitiveness* leads the entire mind to an insensate greed of getting—somehow, anyhow—which nothing in this world, or any other, can assuage: possession is a mere means to further possession, and so on to insatiable infinities of more and more. From this the Vaishya was guarded, while the ideals put before him—his prospective heaven after death, the attainment to which he aspired in future births—were of that lower-mânasic intellectual order which is the feature of the Motive Temperament, *viz.*, the "virtues" or "faculties" of the next higher cranial level. In this way the Vaishya would attain to the powers (and the responsibilities) of the great organising, administrative Kṣhatriya

Caste* with all the softening influence and kindliness of *Benevolence* already embodied in his nature. Unfortunately, our Motive Temperaments of to-day are generally not conspicuously of this cranial development: *benevolence* is relatively less developed than the more individualistic "faculties" already enumerated—strength without sweetness, power without insight, authority without understanding or sympathy.

But when the virtues and ideals of the different Castes are considered in detail, it is seen that they constitute an orderly ascent of the phrenological "faculties" as these succeed, level after level, from the base to the crown of the head. They embodied a perfect system of character-building which was strictly in harmony with local brain values and the successive stages of brain growth. And if we adopt the idea of the essential unity of mind in its various aspects, we can see that this ideal Caste order effected a systematic transmutation of all "mental" powers to higher and higher expression.† At each higher degree attained the entire mind was expressed in its correspondingly higher aspects, and this was the outward, visible sign of the man's inner, spiritual grace: his life was co-ordinated and inspired from the higher levels of his inner being, and whatever virtues he had acquired by earlier and humbler effort were carried to higher terms as the appanage of a loftier state. It is this raising of the centre of consciousness from plane to plane and the accruing dominance of all below which were symbolised by ancient Alchemy, whose "elements" were those of man's inner life and whose "transmutation" was that of man's inner being; hence alchemical writings said much of the purification of ingredients and of the lofty moral character which were needed for its successful practice. Again, Astrology places the Temperaments in the order in which we here relate them to the Castes, and names them Earth, Water, Fire, and Air in reference to their corresponding planes and corresponding vehicles as shown in the diagrams previously used.‡ And so also the Holy Grail and all other

* See the description of the Motive Temperament, "Mentally," in Art. III. of this series.

† See A. H. Ward's *The Mystic Omar* in the THEOSOPHICAL REVIEW of December last.

‡ See *The Ancient Wisdom*, p. 379.

mystical legends, traditions and teachings* carry this spiritual secret as the living heart within the various forms that they assume.

G. DYNE.

(TO BE CONTINUED)

THE EYES OF WISDOM

A POET climbed warily a steep ascent; now passing through pleasant places clothed with richest verdure and musical with sound of bird and brooklet, and anon through narrow, tortuous paths, bare and stony, with no fair forest-shadows to shield the pilgrim from the merciless heat of the sun.

Here a morass of doubt and indecision stayed his progress; there, the cruel thorns of calumny and derision pierced his feet, so that the Poet sank down weary and wounded.

'Twas then he heard the voice of his heart, saying: "Press onward and gaze into the eyes of Wisdom, and all will yet be well."

So the Poet girded himself for a fresh effort, and reached at length the summit of the steep ascent. There he beheld a wondrous Woman standing within the shadow of a strange tree. Her eyes were gazing towards the early sun, and the elfin dew-drops of dawn gleamed and glistened on her azure robe. Her face reflected all the Beauty that the Poet had ever dreamed of—and more, if his eyes could have perceived it.

Then spake the voice of his heart, saying: "Gaze into the eyes of Wisdom, and abhor thine imperfection."

The Poet looked with awe into the Woman's eyes, and found them glorious indeed, but utterly pure and passionless.

Gazing thus, a sense of silence stole over the Poet's heart, the sounds of Nature grew muffled to his ears, but while he dimly marvelled, the moment passed. He felt and heard as before, and yet there was a difference.

* See THEOSOPHICAL REVIEW, April and May.

Then the voice of his heart waxed loud and said: "Thou hast gazed into the eyes of Wisdom, and the melody of life is changed for evermore.

"Thou shalt pity where thou didst condemn; and serve where thou didst command. Thou shalt weep where thou didst rejoice; and smile where thou didst bemoan.

"Thou shalt shrink from the lurid flame of passion as it brightens the eye of an amorous maid, and if, for a moment, thy soul responds, thy Spirit will draw thee back and show thee a loftier Love.

"Thou hast gazed into the eyes of Wisdom—pass on and kneel at her feet.

"Grow daily in the image of her Beauty, and when the hour is ripe thou shalt win her for thy Bride."

The voice ceased, and the Poet found himself alone at the base of a mighty Mountain whose spotless peaks were veiled by snowy clouds; and there came One Who said: "Climb on, my child, press onward, upward; *I* will aid thee."

BLANCHE GARBETTE GIBSON.

THE religious idea is the very breath of Humanity; its life, soul, conscience, and manifestation. Humanity only exists in the consciousness of its origin and the presentiment of its destiny; and only reveals itself by concentrating its powers upon some one of the intermediate points between these two. Now this is precisely the function of the religious idea. That idea constitutes a faith in an origin common to us all; sets before us, as a principle, a common future; unites all the active faculties on one sole centre, whence they are continuously evolved and developed in the direction of that future, and guides the latent forces of the human mind towards it. It lays hold of life in its every aspect, and in its slightest manifestations; utters its augury over the cradle and the tomb, and affords—philosophically speaking—at once the highest and the most universal formula of a given epoch of civilisation; the most simple and comprehensive expression of its *knowledge* (*scientia*); the ruling synthesis by which it is governed as a whole, and by which its successive evolutions are directed from on high.—MAZZINI.

IMMORTALITY, RESURRECTION, AND REINCARNATION

[This discourse, delivered by an eminent Jewish Rabbi, has been sent to us, with permission to print it.—Eds. T.R.]

MAN, in many ways, resembles a plant, for like the plant he obtains his food from the ground, from the air, and from water. He gains strength, and vitality, and growth, finally maturity, just like the plant. And in a similar way, when he has given forth all the strength that is in him, he withers, breaks and dies. There is this analogy between the plant and the human being, that in winter the plant falls seemingly asleep and it revives, reawakens, or resurrects in the spring time, invigorated with new life and ready to put forth new blossoms and to produce a new harvest for man. We can yet carry the analogy a little further and say that perhaps death for man is also only a sleep, and that there is for man a reawakening in some spring-time of nature, which is not counted by years or days or months or hours. This awakening from death similar to sleep, is the great hope of mankind. Visit the cemeteries, and you see that hope and faith chiselled in stone or embossed on bronze. For you can read there of those who have passed away, or are at rest, or asleep, or gone to the other world, called away by God, asleep in heaven, passed through the gates, and similar expressions, all of which, whatever form they may take, only reproduce the eternal hope of mankind for a life after death.

We have other evidences of the universality of this belief. The opinion of the philosophers and writers of the world all corroborate it. Pluto, Socrates, Plutarch, Aristotle, Tacitus and Marcus Aurelius have all reiterated, in one phrase or another, the same belief of man's life in the hereafter. "It were well to die," says one of these philosophers, "if there were no Gods. It

were sad to live, if there were none." Emerson, one of our modern philosophers, says: "If we were not to be again after death, then like the bells of the fool are all the trumpets of fame." And Franklin, one of the greatest writers and thinkers who lived in America, says that "Man is not fully born until he has passed through death."

But we do not depend altogether on the opinions of the greatest of thinkers and philosophers. The belief in immortality is so universal as to challenge all scepticism. It is not confined to the great thinkers and writers, not even merely to the civilised part of the world. Savages, barbarians, who have no history and no literature of their own, and have never delved into science or philosophy, express the same instinctive hope of mankind for the hereafter.

But we do not even rest our case in favour of immortality on the universal consensus of opinion. We resort to argument in order to substantiate the opinions of the philosophers, the belief of the educated, and the faith of the simplest barbarian or peasant.

There lives in man more than merely a physical being. Man is a dual existence possessing both body and soul. The body may die, disintegrate into its elements and take on the form that we call death. The body dies; it is mortal. But whoever thought of positing about the soul that it may die? Spirit cannot be annihilated. It is not like matter that can be resolved into its elements, that can corrupt, that can, as it were, pass away from existence. Even matter cannot be annihilated; its form only can be changed. Those who are familiar with chemical experiments know how this statement can be easily demonstrated. Take a cylinder and weigh it with the air that is in it. You place a candle in the cylinder and weigh it with the candle, and you close both ends of the cylinder, seal them hermetically, and before closing you light the candle. The candle will burn out, if there is sufficient air in the cylinder. After the candle is burnt to the end weigh the cylinder again, and it will weigh just as much as before, proving conclusively that no particle of matter was destroyed by the burning of the candle. Now if you cannot annihilate matter, you certainly cannot annihilate

spirit, cannot destroy force, cannot diminish the sum total of the vitality that exists in the universe.

The soul of man is immortal. It is untenable to hold that immortality is impossible. No one has ever demonstrated the impossibility of immortal life. Is it not a miracle that we, who have never been, exist to-day? Is it not a miracle that we, who had no life a few years ago, to-day are living beings with strong bodies, with minds, with souls manifesting intellect, feeling and will-power? If it is a miracle that we, who have never been, are now, why should it be a greater miracle that we, who are now, shall be again? It certainly is more reasonable to suppose that that, which is now, will be again, than to suppose that that, which never was, can be. The fact that life exists is in itself a *prima facie* evidence that life will continue to exist. The fact is that life only exists now in our own bodies because it existed before it entered our bodies. The soul lives in the universe and it is only now and then individualised by taking it out of nature and placing it into a particular body. That is the basis of our belief in immortality.

One other argument I wish to add to these, namely, that the body of man frequently becomes diseased and weak and degenerated at the same time that the soul and the mind grow stronger. Do we not often meet men who were physically weak and whose mentality became stronger in proportion to the physical weakness? Some of the greatest philosophers the world ever knew were mental giants and physical pygmies.

So there are two elements that constitute man and these are wholly independent of each other. One can degenerate and the other grow stronger. Nay, the soul is often stronger than the body. It dominates the body. The man with his mind and his will-power can subdue all the cravings of the human flesh, all the passions and lusts and desires of the physical frame. How many have through the power of the spirit alone made themselves martyrs of physical suffering. Men have been in times and places when starvation and slow death stared them in the face, and purely by virtue of their strength of mind and will have dominated the tendencies of the body to die, and have sustained life long enough for rescue to come. It is in this way that prayer sometimes acts

upon man. The prayer lifts up the mind towards a higher being, and in that elevation of the spirit, the soul becomes strengthened and powerful and can sustain many forms of torture, despair and spiritual pain. Evolution, which is the last word that science has spoken in this age, also confirms the belief in immortality. For evolution teaches that man's life came from the smallest germ, and that it has developed through all the various forms of mineral, plant and animal life until it reached this high and noble estate of human existence. The theory of evolution shows that the development thus far has been mainly a physical one, though in conjunction with that physical development there has gone a kind of spiritual development also. But there came a time in the animal evolution when the spirit developed faster than the physical frame, when the animal threw up its head and stood upon two feet, and through its mind aspired to higher and nobler things. And when this break came between physical and spiritual development, then the human being emerged out of the animal kingdom. If evolution is true and our present life is the last stage of physical development, then there is every reason to believe that the spiritual development will continue, and civilisation confirms this. For civilisation is a constant progress of the spiritual life of man. From the lowest barbarian up through the various stages we find constantly the improvement of the mind, the development of the sentimental and emotional side of the human being, and the improvement of the moral conduct, so that when the last word of civilisation will be spoken it will spell "intellectual superiority, emotional excellence, and moral perfection." The spirit of man is ever rising and rising, until it may, in the far distant future, when the physical form has been shuffled off, lift itself to the very throne of the Deity.

There are several forms of immortality, and I shall confine myself to a discussion of several of them. The first form is that of an undefined, intangible, spiritual existence after death. Judaism has always taught merely the doctrine of immortality without any further definition. We do not undertake to say what form the spirit may take after death. We have no reason to believe that it takes any tangible form whatever, or that there is any particular place on earth or in the heavens or under the earth

where the soul of man resides. We simply do not know what becomes of the soul, and Judaism has no teaching, no definite instruction on that point. The secret things, we teach, belong to the Lord, our God. We know that the soul cannot die, but how it lives in the future we do not undertake to say. He has given us no revelation on that point. Some have believed in another form of immortality, namely, the transmigration of the soul from one being into another; they imagine that the human spirit flits about in this great universe and can enter any particular physical form that is prepared for it—can enter a plant, or a mineral, or an animal, or any form of organic or inorganic life. The Egyptians, the Hindus, the Persians, the Greeks, the Romans, and many other peoples have believed in this form of transmigration of the soul from one form of earth-existence into another. The third aspect of immortality is resurrection—the resurrection of the human body, a theory which, with some, has taken the shape of fact, an imagination which some have interpreted into a reality, an idea that, with some, has become definite enough to involve a particular religious doctrine of Christianity. The very holiday that is to-day [Easter Day] observed by a great part of the world is based on the alleged resurrection of the great Nazarene teacher. But that this resurrection of Jesus ever took place is in doubt, in doubt on the part of many and is absolutely denied by others. The only authority for this resurrection is the saying in the New Testament, that Jesus, after he was not found in the tomb, had risen. There are no witnesses that saw the resurrection, or even if witnesses saw it, their testimony of 2,000 years ago would be unreliable. The fact is that the records were only written several hundred years after the death of Jesus, and it was very simple to manufacture those records, as so many other records have been found. There is no testimony that any human being has ever been resurrected from the grave, and the doctrine of physical resurrection is simply without foundation, and an imposition on the blind faith of that part of humanity that never really investigates the doctrines in which it believes.

There is another form of immortality which has more reasonableness connected with it. I mean the doctrine of the Theo-

sophists called reincarnation. Reincarnation means that the soul of man after it leaves the human body is preserved in the ether of the universe, and that it can re-enter another human body prepared for it. There is a difference between transmigration and reincarnation. Transmigration or metempsychosis presupposes that the soul or spirit may enter anything—a plant or a mineral or an inferior animal; sometimes it was supposed that the soul of a human being entered the body of a cat, or a serpent, or any of the lower animals, or the soul of an emperor was supposed to enter the body of an elephant, and in many parts of the world animals were held sacred because it was believed that they incorporated the souls of human beings: that is transmigration. Reincarnation, on the contrary, holds that the soul of man, that has once risen to the stage of development reached in the body of a human being, cannot again degenerate and occupy the body of a mineral, plant or any brute. It can, however, re-enter a human frame that is prepared to receive it. That doctrine of reincarnation has some plausibility, and, though I am not ready to offer it to the world, I am ready to discuss it and to show how it may be possible. There are many arguments in its favour and few arguments against it. In favour of it is this, that the whole world presents constantly the aspect of progress, and that if every human soul were annihilated when the body died, the next being or next child that was created would have a soul that was on the same plane as the soul of the original barbarian. The fact is just the reverse; the children that are born to-day have souls that are superior to the souls of the barbarians of 3,000 years ago, and we need not take each child and develop it on the same lines as we would a savage or barbarian. As soon as consciousness wakens in the child, we find that it has a soul of modern civilisation, that it is capable of receiving modern thoughts, that its sentiment, its emotions, are in conformity with the sentiments and emotions of modern life, that its moral part is also in accordance with our modern standards of civilisation, and we find that the child falls readily into all modern thinking, feeling and doing. Again, we often notice that the souls of great geniuses exist in children who are born of the most common and ordinary stock, and we cannot presuppose that this genius that

lives in this one child came by inheritance from parents or any other former progenitor, but we have a right to suppose that the soul of this genius of a child came from some great genius that died. All the great progress that civilisation has made, that the individual makes in our time, seems to be only so many proofs in favour of reincarnation. Besides, this infant precocity can be explained on no other basis. Moreover, those who think about themselves, who study themselves, frequently find that they have thoughts and feelings and emotions that are not their own, and that they do not know how they came to them. They seem to remember some previous existence; this is not possible for ordinary men and women, but for those who have great subjective powers, who are capable of thinking deeply upon these problems of the mind and the spirit. They find that they can think back to an existence which was previous to their own, and connect their minds and thoughts with that other life from which they came. These arguments we cannot easily brush aside. They force upon us the thought that there is something more in this world than our own physical existence; that the soul of man does live independently of the body after death, and that it may find somewhere a habitation in which it can develop itself again. Whatever the form, whether it is, as some hold, transmigration, whether it is resurrection, as a few others hold, or whether it is reincarnation, the central idea is that the soul is immortal, that it lives after its mortal coil has been removed from it, and that it will see the greater, that it will behold the eternal, future in heaven. This thought should give us power, comfort and solace, and should strengthen us in the hour of trial and temptation, and when tribulation and death come it should open up to us a new vista of a beautiful life beyond the grave.

JOSEPH SILVERMAN.

“IF all this earth with all its gems and jewels were mine without dispute, should I become immortal?” So Maitreyî questioned Yājñavalkya when he offered wealth to her at parting. And Yājñavalkya answered, “No, thou couldst only live as the wealthy live and die as they. Wealth brings not immortality!” Then Maitreyî: “What shall I do with that which makes me not immortal! Tell me what thou knowest brings assurance of eternity.”

LATTER DAY FABLES

THERE was a Valley full of Voices ; and the air of it was heavy with all manner of discords, and with a miasma of care and hate and struggle that hung over it like a never-lifted mist. Many were there who spoke of the gloom and darkness of the Valley, and most of these claimed to know its cause, and the way that should end it, and lead men out into the sunlight to make their dwelling-places. But while none succeeded in doing this, few agreed even on the way, each teacher believing that his own way was the only way, and that all other teachers were of necessity false guides and lying prophets. So that around them the strife of tongues increased, and the darkness grew deeper. Others said : “ There is no way out, nor such a thing as sunshine except in the dreams of the foolish. Let us believe that we are happy where we are. This is the only wisdom. Let us get and get. This is the only wisdom.”

And they all fell to occupying themselves : some with toys which they had made ; some with tormenting the living beings around them ; some in study of the learning of dead days ; some in examining the structure of the earth, and the stars, and the rocks, and the animals. But most with getting, only. And they said they knew content, yet in the midst of their works and of their plays sometimes one would cry out suddenly as if afraid, or cut to the heart ; and often they sobbed in their sleep. . . .

And up on the heights sat a Teacher, and his calm eyes looked out steadily over the Valley, and the world of struggling, fighting men. He was aloof from all, and cried to none, yet the loving-kindness in his eyes embraced every living creature, and some were drawn to him as by an irresistible spell. His welcome to those who scaled the heights was wordless, yet with it men were very well content. . . .

And I said to him: "Master, there is fighting and strife in the Valley, and the folk are as sheep without a shepherd, and they deny thy name, and the name of every good thing, and they say that theirs is all the wisdom, and that none know more than they. And I, having heard the Voice, have scaled the heights, and now my feet are bleeding, and my limbs are sore, and I have left behind all the pleasures of the Valley, and my friends are estranged from me, or else they have forgotten."

And the Master said: "What then?"

And I said: "It is true that I would not return to the life of the men of the Valley for all that the Valley could give. Yet I started on the way with others, my friends in whom I trusted, and I have lost them, or else they would not come my way, so that I must scale the heights alone."

And the Master said: "What then?"

And I said: "But, Master, we started out *together*, with some that led the way, and by-and-by we came to a place where the paths separated, and some of us went one way, and some another."

And the Master said: "But the roads led side by side?"

And I said: "But the roads led far apart, Master. And I thought you would have known, for *we* know that those who went on other ways went wandering, and would never scale the heights So we broke fellowship with them because of their mistake, and the wrong they did in choosing another path. And to bring them back we called hard names after them, knowing them for haters and scoffers, and casting out their old names from among us. And still when the winding of the ways brings us together we spare not to cry out on them, and to draw away our garments lest we should suffer defilement. And when, as it may happen, new travellers join us we show them how to do these things as well."

And the Master said: "Why?"

And I said: "Lest they should be defiled, O Master, and through their ignorance not understand how much cause of offence these others have given us, and so might suffer them to come again and walk with us in our old company."

And the Master said: "Who led you out of the Valley?"

And I would have told the names of our leaders, but all at once it seemed to me that *that* was less than all the Truth, and I answered: "We followed the Truth, O Master."

And the Master said: "Who told you that it was the Truth?"

And again I would have said: "Our leaders told us that it was the Truth." But again it seemed that that but answered half, and I said: "The leaders, the Wise Ones, told us of the Truth, and the Spirit within us made us know that it was indeed Truth of which they told us."

Then said the Master: "Do you indeed follow the Truth, or only them that speak of the Truth?"

And I found no word to say.'

* * * *

I said to the Master:

"Down below in the Valley, O Master, they have a book which they say contains all the wisdom that God will ever give to men, or ever has given. And each one interprets the book to suit himself, and they fight over it, piece by piece, agreeing only in this, that everything outside of the book is but foolishness, and lies, and though it may teach good, yet the good comes not from God, where only their book comes from."

And the Master said: "Whence comes it then?"

And I answered: "They say it comes from the imaginations of men's hearts which are only evil, though the things their hearts imagine are sometimes good."

And the Master said: "Do all who believe in the book alone lead good lives, and all who believe in other books lead evil lives?"

And I said: "Not so, Master, there are of those who believe only in the book both they who lead good lives, and also those who lead evil lives, and so with those who believe in the words of other books, and follow other teachings. But *we* have our own books which we believe to be a revelation beyond anything that has gone before, and all needful wisdom. And these *we* study."

And the Master said: "What then?"

And I said: "Why then we have more books, and more

study, and more facts to assimilate, and more complicated theories to adopt, and more societies to do it in."

And the Master said: "What then?"

And I said: "Master, we are far beyond and above the folk in the Valley who have only the old ways, and cling to the old book; we are the destined leaders of humanity, and we must bend every faculty towards growing wise and learned through much labour and study, and neglect of little things, and through keeping our eyes always on our own leaders."

And the Master said: "The people of the Valley have also leaders in whom they trust, and to whom they feel they must be loyal, even as ye to yours?"

And I said: "Yes, Master, but their leaders lead in the old bad way, and ours in the good and new."

And the Master said: "By means of your new way, of your books, and your leaders, you have an inflow of peace and gladness and strength? You have abounding loving-kindness, towards your comrades and the Valley-folk, and a constant sense of blessedness because you walk with God, such as the people of the Valley cannot have?"

And I was loth to answer, but at length I said: "No, Master, but we know that some even in the old way have had it, and we hope to have it some day."

And up amongst his starlight it seemed to me the Master smiled.

* * * *

And I said again to the Master: "O Master, my brother will *not* come my way, and what shall I do to make him see that I am right?"

And the Master said: "What *have* you done?"

And I said: "I have denounced him in public and in private, I have shut him out of the places where I love to be, and I have spoken about him to the world, telling how his truth is error, and his teaching loss, and his cause failure. And to himself I have told how I despise him."

And the Master said: "What then?"

And I said: "Those of my own brothers whom I have suspected of feeling kindly towards him I have pushed away from

me, so that I might not suffer contamination from their thought, and I have whispered to others that they should do the same, and that a mysterious contagion is in the atmosphere of all the people who have a sense of fellowship with those deceivers; that their teaching is falsehood, and their companionship disloyalty to those whom we honour."

And the Master said: "Have you gone to the brother who is separated from you and found out what his teaching is, and asked him to walk with you and learn yours?"

And I said: "O Master, how could I do this without disloyalty? I have indeed invited my brother to make obeisance and confess his fault: and come back to my teaching. And he will not. What shall I do to my brother, for indeed his error is great, and the dissension between us is a stumbling-block to those who would believe?"

But the Master remained silent.

* * * *

And I cried to the Master: "O Master, give me power. I must have power. There is much work to be done, the people must be led, and I am in haste to work and to lead."

And the Master said: "Why?"

And I said: "O Master, the world goes wrong, and in my hands is the key to the knowledge that would set it right. My comrades tell of the powers they have gained while climbing the heights. Some have learned to peer over into the next Valley; and some have made themselves centres of force, and now they are struggling to get people to gather round them and to obey and follow that force. I too must have power that I may work for the good of humanity, and for the attainment of brotherhood."

And the Master said: "What of the brother next thee? Is he the better, or even the happier, for the power thou hast?"

And I said: "Master, the brother next me does not believe what I believe, scoffs at my teachings, loves what I hate and hates what I love. I must be separated from him in my work, for indeed he is a hindrance and a burden and loss to me."

And the Master smiled. . . .

But i² His smile it seemed to me that I read a question as

on a dark still night one reads a landscape by the flashing of the summer lightning. And still I go seeking the answer to the question that the Master asked, but ever more and more it seems to me that power is after all but the ability to see the next right step, and to move to it unerringly as the birds fly onward.

K. W.

TWO MORE SERMONS OF THRICE-GREATEST HERMES

IN GOD ALONE IS GOOD, AND ELSEWHERE NOWHERE

[*A Sermon*] of *Hermes the Thrice-greatest*

1. GOOD, O Asclepius, is in none else save God alone ; nay, rather, Good is God Himself eternally. If it be so, [Good] must be essence, from every kind of motion and becoming free (though naught is free from it), possessed of stable energy around itself, never too little, nor too much, an everfull supply. [Though] one, yet [is it] source of all ; for what supplieth all is Good. When I, moreover, say [supplieth] *altogether* [all], it is *for ever* Good. But this belongs to no one else save God alone. For He stands not in need of any thing, so that desiring it He should be bad ; nor can a single thing of things that are be lost to Him, on losing which He should be pained, for pain is part of bad. Nor is there aught superior to Him, that He should be subdued by it ; nor any peer to Him to do Him wrong, or [so that] He should fall in love on its account ; nor aught that gives no ear to Him, whereat He should grow angry ; nor wiser aught, for Him to envy.
2. Now as all these are non-existent in His being, what is there left but Good alone ? For just as naught of bad is to be found in such transcendent being, so too in no one of the rest will Good be found. For in them all are all the other

things*—both in the little and the great, both in each severally and in this living one† that's greater than them all and mightiest [of them]. For] things subject to birth abound in passions, birth in itself being passible. But where there's passion, nowhere is there Good; and where is Good, nowhere a single passion. For where is day, nowhere is night; and where is night, day is nowhere. Wherefore in genesis the Good can never *be*, but only be in the ingenerate.

But seeing that the sharing in all things hath been bestowed on matter, so doth it share in Good. In this way is the Cosmos good; that, in so far as it doth make all things, [as far as making goes it's Good, but in all other things it is not Good. For it's both passible and subject unto motion, and maker of things passible.

3. Whereas in man by greater or by less of bad is good determined. For what is not too bad down here, is good; and good down here is the least part of bad. It cannot, therefore, be that good down here should be quite clean of bad, for down here good is fouled with bad; and being fouled, it stays no longer good, and staying not it changes into bad.

In God alone, is, therefore, Good, or rather Good is God Himself. So then, Asclepius, the name alone of Good is found in men, the thing itself nowhere [in them], for this can never be. For no material body doth contain it—a thing‡ bound on all sides by bad, by labours, pains, desires and passions, by error and by foolish thoughts. And greatest ill of all, Asclepius, is that each of these things that have been said above is thought down here [on earth] to be the greatest good. And what is still an even greater ill, is belly-lust, the error that doth lead the band of all the other ills—the thing that makes us turn down here from good.

4. And I, for my own part, give thanks to God, that He hath cast it in my mind about the gnosis of the Good, that

* That is, things not good.

† Or animal; that is the Cosmos as a single life or living creature.

‡ Sci., the body.

it can never be It* should be in the world. For that the world is the "filled full"† of bad, but God of Good, and Good of God.

The fairest of things beautiful are round Its very essence; nay, they do even seem more pure and more without alloy, and it may even be they are themselves Its essences. For one may dare to say, Asclepius—if essence, sooth, He have—God's essence is the Beautiful; the Beautiful is further also Good. There is no Good that can be got from objects in the world. For all the things that fall beneath the eye are image-things and pictures as it were; while those that do not meet [the eye are the realities] . . . † especially the [essence] of the Beautiful and Good. Just as the eye cannot see God, so can it not behold the Beautiful and Good. For that they are integral parts of God, wedded to Him alone, inseparate familiars, most beloved, with whom God is Himself in love, or they with God.

5. If thou canst God conceive, thou shalt conceive the Beautiful and Good, transcending light, made lighter than the light by God. That Beauty is beyond compare, inimitate that Good, e'en as God is Himself. As then, thou dost conceive of God, conceive the Beautiful and Good. For they cannot be joined with aught of other things that live, since they can never be divorced from God. Seek'st thou for God, thou seekest for the Beautiful. One is the path that leadeth unto it—devotion with knowledge§ joined.

6. And thus it is that they who do not know and do not tread devotion's path, do dare to call man beautiful and good, though he have ne'er e'en in his visions seen a whit that's Good, but is enwrapped with every kind of bad, and thinks the bad is good, and thus doth make unceasing use of it, and even feareth that it should be ta'en from him, so straining every nerve not only to preserve but even to increase it.

* Sci., the Good.

† Lit., the *plerōma* or fullness. The world is the *plerōma* of evil, but God the *plerōma* of good.

‡ A lacuna unfortunately occurs here in the text.

§ Lit., gnosis.

Such are the things that men call good and beautiful, Asclepius—things which we cannot flee or hate; for hardest thing of all is that we've need of them and cannot live without them.

THAT NAUGHT OF THINGS THAT ARE DOTH PERISH, BUT MEN IN ERROR SPEAK OF THEIR CHANGES AS DESTRUCTIONS AND AS DEATHS

Hermes the Thrice-greatest [to Tat]

1. [HERMES.] Concerning soul and body, son, we now must speak; first in what way the soul is deathless, and then what sort of thing is the activity in the composing and dissolving of a body. For there's no *death* for aught of them; the thought [this] word conveys, is either void of fact, or [simply] by the knocking off a syllable what is called "death," doth stand for "deathless."* For death is of destruction, and nothing in the Cosmos is destroyed. For if the Cosmos is a second God, and an immortal life,† it cannot be that any part of this immortal life should die; all things in Cosmos are parts of Cosmos, and most of all is man, the rational life [therein].
2. For first of all, eternal and unborn in all reality is God the universals' maker. Second is "after His image," Cosmos, brought into being by Him, sustained and fed by Him, made deathless, as by his own Sire, living for aye, as ever free from death. Now that which ever-liveth, differs from the Eternal; for He‡ hath not been brought to being *by another*, and even if He have been *brought to being*, He hath not *been* brought into being by Himself, but ever is brought into being. For the Eternal, in that it is eternal, is the all. The Father is Himself eternal *of Himself*, but Cosmos hath become eternal and immortal by the Father.
3. And of the matter stored beneath it,§ the Father made

* The text is obscure, and the translations without exception make nonsense of it. Some words seem to be missing.

† Living thing, "animal."

‡ Sci., the Eternal.

§ Sci., beneath the Cosmos, world-order or universe.

the body of the all, and packing it together made it spherical, wrapping round it the life,* [a sphere] which is immortal in itself, and that doth make materiality eternal. But He, the Father, full filled with the ideas, did sow the lives† into the sphere, and shut them in as in a cave, willing to order forth‡ the life with every kind of living. So He with deathlessness enclosed the body of the whole, that matter might not wish to separate itself from body's composition, and so dissolve into its own [original] unorder. For matter, son, when it was yet incorporate, was in unorder. And it doth still retain down here this [nature of unorder] enveloping the rest of the small lives§—that increase and decrease which men call death.

4. It is round earthly lives that this unorder doth exist. For that the bodies of the heavenly ones preserve one order allotted to them from the Father from the source of things; and by the restoration|| of each one [of them] this order is preserved indissolute.¶ The "restoration" of bodies on the earth is [thus their] composition, whereas their dissolution restores them to those bodies which can never be dissolved, that is to say, which know no death. Privation, thus, of sense is brought about, not loss of bodies.
5. Now the third life—Man, after the image of the Cosmos made, [but] having mind, after the Father's will, beyond all earthly lives, not only doth have feeling with the second God, but also hath conception of the first; for of the one it's sensible as of a body, while of the other it conceives as bodiless and the Good Mind.**

* The text here seems to me to be very faulty; for ποιόν, ποιία, I read ζῶον, ζῶα. In such unintelligible phrases as αὐτῶ τὸ ποιόν, and τὸ μετ' αὐτοῦ ποιόν, the writer is evidently dealing with the Cosmos as the one life, the αὐτόζψον, from which all other lives are derived; and if he did not write αὐτόζψον, he assuredly wrote ζῶον. He wrote sense and not the nonsense of the present text.

† Sci., the great lives or so-called heavenly "bodies."

‡ Or beautify

§ As distinguished from the great lives or animals, the so-called heavenly "bodies."

|| ἀποκατάστασις, a term used of the cyclic return of stars to their original positions.

¶ If we may be permitted to coin a neologism.

** This term in all probability looks back to Zoroastrian tradition.

TAT. Doth then *this* life* not perish ?

HERMES. Hush, son ! and understand what God, what World,† what Life immortal [is], and what [is] life that perisheth. And understand the World's by God and in God ; but Man by World and in World. The centre and circumference and content‡ of all things is God.

G. R. S. MEAD.

“ THE CONSTITUTION OF THE EARTH ”

THE above-named Transaction of the London Lodge has given rise to some adverse criticism, part of which is, I think, based on physical misconceptions. I purpose in this article to deal only with one such objection, reserving others perhaps for later treatment.

On page 21 of this Transaction Mr. Sinnett, referring to the system of shells and compressed gases, says: “ If there were no surfaces of contact at the polar regions the compressed gases would rush out into the central shaft and speedily exhaust all their energies, whilst the shafts in question would as long as the tremendous process lasted be volcanoes of unimaginable violence.”

This difficulty, suggested in the first instance by Mr. Sinnett, and afterwards accentuated by Mr. Wybergh (“ ‘Occult’ Geology,” THEOSOPHICAL REVIEW, February, 1904, p. 495) is one of those I consider based on a misconception.

It can be demonstrated by a few calculations that the pressure of the gases in the internal recesses can be exceedingly great and still have no tendency to rush up the central polar shafts, even if the surfaces of the shells near the axis of rotation were not in actual contact. The pressure in these spaces would then find relief up the central column only if in excess of the atmospheric pressure not at the surface *but at those depths in the column where it opened into each recess.* The first of these interstitial spaces

* That is Man, the third life.

† Sci., Cosmos.

‡ Or source, limit and composition.

might, for instance, open into the polar shaft at a point 800 miles below the surface, and if the pressure of gases within it did not exceed the pressure of a column of air at this depth, then there would be no tendency for these gases to ascend to the surface.

It is of interest, therefore, to ascertain what the pressure at this depth would be. The factors which determine its amount would be the value of gravity 800 miles below the surface, and the mean density of the column of air. If the earth were of uniform density throughout, the value of gravity at this depth would be about four-fifths that at the surface, but the internal shells are probably much denser than the one forming the earth's surface, since the outer shell, as far as we know it, has a density of about 2.6 (the density of quartz), whilst the mean density of the earth is 5.5. Owing, therefore, to the higher density of the interior shells, the value of gravity 800 miles below the polar surface will be probably quite as great as, if not greater than, at the surface ; and we will assume this to be the case.

If now the density of the air column increased with the pressure, according to Boyle's law, the ordinary formula for the pressure at the above depth would give a value so enormous that to express it in pounds per square inch we should require a number seventy figures in length. But the increase of density in a gas only follows Boyle's law within certain limits, and after it has been compressed to a density approaching that of the liquid state this law ceases to be applicable. We must therefore further assume a certain maximum density beyond which the air could not be compressed. For convenience of calculation we may take this as such that the average density of the air column would be that of water, although it would probably be greater than this. The problem then resolves itself into finding what would be the weight of a column of water one square inch in cross-section and 800 miles in length. This would give a pressure at the opening into the first interstitial space of about 820 tons per square inch.

It follows from this that the gases in the space between the outermost shell and the next beneath it could have a pressure of nearly one thousand tons per square inch, without any tendency to relieve itself up the central polar opening, even if the surfaces

between the shells were nowhere in actual contact. May not a pressure so enormous as this be sufficient for all requirements?

To give an idea of its magnitude let us compare it with a pressure with which we are familiar.

It has been found by the experiments of Nobel that when gunpowder is exploded in a space where it cannot expand, it exerts a pressure of thirty-six to forty-four tons to the square inch; so that the pressure in this interstitial space would be at least twenty times that exerted by exploding gunpowder, whilst the pressure in the more interior ones would be proportionately greater. The objection may be raised that if the pressure in the outermost cavity were not sufficient to cause an eruption of gases up the polar shaft, it would be likewise insufficient to produce a volcanic eruption in lower latitudes.

But this does not necessarily follow. For if in lower latitudes the outermost shell were thinner and denser than near the poles, then an opening through the shell in these latitudes would offer less resistance to the outrush of the compressed gases, owing to the lower value of gravity at the bottom of the boring and the diminished depth of the perforation. Judging from the drawing in the Transaction these shells appear to be less in thickness towards the equatorial regions, so that one of the required conditions is probably satisfied.

If the density of the gases in the spaces be less than that of the shells, then the density of the shells must increase towards the equator, otherwise gravity would diminish in lower latitudes more than it is observed to do; and since these gases largely consist of water vapour, the density of water at the ordinary temperature and pressure is in all likelihood not exceeded. Hence the second of the above conditions is also in all probability fulfilled.

In order to obtain definite ideas, we may illustrate the above by a concrete example. Suppose the outermost shell only 700 miles thick at the equator instead of 800 miles as at the poles and the density of the shell at this part the same as the mean density of the earth, namely 5.5. If we made a boring through the shell at the equator and filled it with a column of air of the mean density of water as in the polar shafts, the downward pressure it would exert at the point where it entered the interstitial

space would be about 580 tons to the square inch. Now the pressure of the gases in this space could be 820 tons to the square inch without causing an eruption up the polar shafts, but if this pressure were also exerted at the equator it would give a balance of $820 - 580 = 250$ tons for the purpose of earthquakes and volcanic eruptions. The pressure of the internal gases, however, against the outer shell near the equator would be less than at the poles by about 100 tons, if the gases had the density of water, owing to their own weight, but this would still leave a balance of 150 tons to the square inch, and this would perhaps be ample for general requirements.

In the above illustration it has been assumed that the erupting forces would be opposed by a column of air, but in reality the opposing weight would be that of a column of the internal gases which may be conceived to have penetrated nearly to the earth's surface before the eruption took place. Now we are told that these gases consist largely of steam, and the weight of a column of steam under equal conditions would be only nine-sixteenths that of air, or instead of 580 tons the opposing force would be only 330 tons, thus leaving a possible balance of 400 tons per square inch for the production of seismic disturbances.

Mr. Sinnett's description of the earth's internal constitution seems to give a possible key to some occult teaching as to periodical cataclysms, the causes of which were previously very obscure. We are aware that tidal action on the earth's surface causes irregular denudation of continents along the sea-coasts, such denudation being governed by the distribution of forces acting from outside the earth. Similarly these outside forces will cause tidal action in the fluids in the interstitial spaces between the different shells. These tides may in the same way bring about an irregular denudation of the shells, taking from one part and depositing in another. By this means resistance to pressure would be strengthened in certain localities and in others weakened. This would lead to the gradual shifting of continents by raising some portions of the earth's surface and allowing others to sink.

Whilst such changes acting alone need not bring about violent or sudden redistributions of land and sea, such as we are told occur periodically, they might very easily prepare the way for them.

The Egyptian priests told Solon that these periodical cataclysms were caused by a change in the declination of the stars (Bohn's *Plato*, vol. ii., p. 325), and this agrees with hints given in *The Secret Doctrine*. In every cycle of precession (a period of about twenty-six thousand years), the whole of the fixed stars swing pendulum-like through an angle which is double the inclination of the equator to the ecliptic; so that at present they oscillate through about forty-five to fifty degrees of latitude.

In one part of some of these cycles the star Vega is the polar star. According to the most recent determinations this star marks the direction in which the whole of the solar system is travelling in space; hence when Vega is the polar star the force driving our solar system along its path may be said to point directly down the polar shafts connecting the different interstitial spaces.

We know little of the cosmic forces which produce the proper motion of our solar system and that of the stars; but if, when the above condition occurs, it should cause in some way at present unknown an increase of pressure along these polar openings, it could simultaneously increase the gaseous pressure in the interior cavities.

Such a change would be both periodic and comparatively speaking sudden, and might therefore bring about those grand catastrophes on certain parts of the earth's surface for which preparations had been previously made by the slow process of tidal denudation. The magnitude and locality of the disturbance would of course depend upon the character and amount of the internal changes. Every cycle of precession need not therefore cause a disturbance of continental importance, and hence these grand cataclysms may only occur after a series of such cycles.

Moreover, it is said that the inclination of the poles to the ecliptic changes four degrees every precession period, so that for a series of such periods Vega would not become the polar star in any part of the cycle. These conditions appear to fit fairly well the requirements of occult teaching.

The last time Vega was the polar star was about twelve thousand years ago, when we are told the final great catastrophe took place in Atlantis.

G. E. SUTCLIFFE.

THE CONSCIENCE OF THE ARTIST

I.

WHEN William Blake wrote the words: "The world of imagination is the world of eternity. It is the divine bosom into which we shall all go after the death of the vegetated body. The world of imagination is infinite and eternal, whereas the world of generation or vegetation is finite and temporal. There exist in that eternal world the eternal realities of everything which we see reflected in this vegetable glass of nature"—he wrote for an unheeding generation. But during the seventy odd years which have passed since he ceased from those labours which, unconsciously as well as consciously, were from beginning to end a fierce indictment against the age in which he lived, there has gradually arisen a body of artists who have taken heed of his teaching, and who hold him as among the most profound minds of his own, or indeed of any, age. I think that those among us who have come to believe in the imagination, and who accept Blake as the Voice of One Crying in the Wilderness, can know, in our working lives, but little of that inner peace that passeth all understanding. It is because the present age, and it is so in England above all countries, possesses most qualities, saving the qualities that make for Art, that we who hold with Blake that the arts are sacred and partaking of Divine revelation, cannot but be at war with the things and the persons that are of most importance in the world about us.

But though conviction may be smouldering in us like a newly-lighted ember, action may be far from our hands and from the words of our mouth. We are under a cloud, for though the fires of an usurping faith have been extinguished, the smoke is yet with us to prevent our seeing clearly. Yet is it not merely a cowardice of the intellect that keeps us silent when we should be talking, and talking when we should be silent? The discerning

may see how those who have spoken against their age at any time, unless indeed they have belonged to a lesser order and have been looked upon merely as a source of amused curiosity, have been cast out by that age as madmen, until the cloud should lift which was to show them for all time as sane men in a world of madness. Sometimes that cloud has lifted soon, sometimes it has not lifted till many a generation has withered, sometimes, for all we may know, it has lifted never.

Everyone can tell us how indolent persons are ready to undertake any form of labour save that of their own calling, that which causes them the true effort. And so it is with the artists and dreamers, who, having found imagination real and the outer world a shadow, are afraid to cast away the world. Though certain of us may have become wise enough to resist following after a vain happiness, few indeed have strength to resist following after a vain duty. We forget that those who uphold the order of the world, whether in morals or politics are many, but those who uphold the ancient order of Intellectual Beauty are few, or do not exist at all. I can seldom listen to any playing on the violin without hearing a voice which laments over the walls that we have built up around our hearts against the approach of Beauty. And I remember once, while hearing music in some time-worn cathedral, how I was haunted by a dim figure that wandered among the aisles, and that I knew to be the beauty of an older day which had been forgotten by every heart amid the excitement of lesser, ignoble destinies.

Because we have gained so much in other directions perhaps, we have become timid and will trust anything rather than the inner voices which our hearts know to be true. It may be that we have put our trust in creeds, philosophies, the policy of the moment, the convictions of others, or the echo of a fear still clinging around us from some foolish discipline of our childhood, anything maybe; for we will follow after this or that, be it of vanity or of reason, in our great fear of trusting to the guidance of our own hearts. Maeterlinck has pointed out the terror and uneasiness that arise in us when brought face to face with high and austere beauty. Some instinct, arising from we know not what, causes us to cling to any one thing, however small and unimportant, of which we

are certain, rather than risk the loss of it in the contemplation of the affairs of eternity. Banal though such a subject may have become, I would point out how we shrink, when conversing with one another, from touching upon those deep and hidden mysteries, whether of destiny or of affection, that lie between us, even though the converse be that of friend with friend, of lover with beloved. Whatsoever may come to us from the deeps, comes in some half-articulate cry wrung from us unawares. We will call up any trivial event, any foolish occurrence that happened yesterday or to-day, in order that it may cover our emotion, falling like dust upon the bright expectant surface wherein, perhaps, were we to look diligently, we might see one another's souls as in a mirror. Of the things that move us most deeply we never speak. No matter what we may hide away, it is the same; whether it be that wistful and never-resting search after happiness which is the basis of our lives and of our loves, or whether some strange and lurking self-distrust which rises between us and the attaining of the heart's desire, or the fear of change and old age, or whatever each one of us may know, or love, or dread most intimately.

After all, we are but little more than images that reflect the influences and the circumstances of the life about us, like those blocks of cut-glass wherein one sees the spectrum of the sun's rays. Some day, perhaps, a wise man may arise who will be able to tell our characters more by the deeds we do not do, the things we do not say, than by things done and said. Indeed in certain modern writers of the symbolist school, the structure is become so delicately wrought that we learn more from the silences, the evasions, than from the action of the drama and the movement of its personages.

I sometimes find myself speculating whether, if any founder of a religious system were to obtain an absolute and intelligent following, a complete surrender of heart from the many, the collapse of public society would not be the result. All spiritual teaching is concerned with the breaking up of the world's empires, that the mind may be loosened, as it were, in order that it may be the more readily saturated with the Divine light; for the immortal is for ever casting out the mortal life, and all religious enthusiasms are but the shifting of the balance.

This thought, in varying form, has meandered like a trodden pathway of doubt through the hearts of many visionaries in many places. It was for this reason that holy men retired to the wilderness for a while and came back once more to the world. But a mystic of the Middle Ages, Ruysbroeck I think, gave forth the word, when—troubled by a like doubt lest the world of action might not come to a standstill, were each to devote himself to the life of contemplation—he set his mind at rest by the thought that the band of dreamers must ever be a small minority among those who busy themselves over daily affairs, and he abandoned himself henceforth to his dreaming and to the breaking up of the forms of common life.

It may be well for the peace of the world that dreamers are few. Perhaps it is a true instinct of preservation that causes us to shrink from immortal things and to hide away the sacred emotions of the heart. It is not in vain that Marlowe wrote :

Was this the face that launched a thousand ships,
And burnt the topless towers of Ilium ?

Or that Ford enchained the soul of disaster and beauty in the lines :

A tale of lamentable things
Done long ago and ill done.

For we know, as we could not have known save for the Elizabethan drama, and in a fuller sense than we could have known before the coming of the symbolist movement, that Beauty is the most dangerous of all things.

II.

All this, it may seem, has little connection with the things I would fain dwell upon, but it is only by drawing more near to the subtle and unembodied essences hidden from sight, that one can understand clearly the outer and more direct forms that meet our eye under sun and cloud, or night and morning. For life, as the mystics know it, comes from within outward, or, if we prefer the terms, from above downwards.

The things below are as the things above.

A friend of mine, who is an artist and a visionary, was

telling me, only the other day, how her most important ideas came to her between half past seven and half past eight of a morning. It appears that she is called by a servant at half past seven and that she usually dozes for about an hour after that. It is then, pausing as she does between the waking and the sleeping states, that she remembers her dreams most readily, that she comes face to face with the most profound revelations of her artistic life. Of such a state of soul Porphyry wrote: "It is the same with this idea as with that of sleep, of which we speak up to a certain point in our waking state, but the knowledge and perception of which we can gain only by sleeping." Or as Blake also wrote:

O what land is the land of dreams?
 What are its mountains and what are its streams?

Now the consequence is that my friend is usually not ready when the breakfast-gong sounds, and the remainder of the household, I believe, think it rather a queer way for her to behave. But as she said to me: "What is one to do? One cannot tell them these things." It is the same elsewhere; the greater number of people about us cannot understand. Truly the time may not be far off when martyrs will arise as of old to testify to their faith. For the deeps do not change, howsoever the wind may ruffle the forms of the surface. I think that the Rose upon the Cross will remain as a profound symbol of the inner life so long as the fixed and the wandering stars give their light to the earth.

I, too, at all times, have had many such experiences. When I stay with certain of my relatives, it is my custom to play on the piano at dusk shortly before the dinner hour. The fading colours of the room, the sudden rhythms and the vague forms of shadows, become, as it were, sign-posts pointing towards an undiscovered country. At times, I feel that, if I could travel along that road, I might see the face of all happiness reflected in the enchanted waters, and thereby enter into the land of heart's desire. Many an evening, though, have I lost some delicate intuition of the spirit, some image the value of which might have become more than words can say, hurrying away to sit down to a long meal that was not really necessary, chained beneath the power of some

barren law of etiquette. I have never been able to convince my hostess that Chopin is more important than punctuality to a five-course dinner. I have missed opportunities when I might have understood those mysterious Preludes in a manner that may never come to me again. There is one image that I can recall above all the rest. It was evoked by the slow movement of one of the sonatas. Dimly through dim veils, the mind was aware of a boat that passed slowly through the still canals of a moonlit city. The dark surface of the water was all but lost under the mass of heavy lotus blooms, and the boat was full of sleeping lovers. It may be that to have abandoned myself to the contemplation of that image might have led me to some shining treasure that would have disclosed the entrance to the magical land of the yearning of many a generation of poets and visionaries. Alas! I have sold my birthright for fear of a scolding lest the soup should grow cold!

To the true dreamer, violent and rapid action, which is the ideal life of the unimagined, is as much a matter for contempt as are the vague reveries and the apparently aimless imaginings of the dreamer to the man of action. But whereas the man of action, from his very nature, will express his contempt in some direct and simple form, the dreamer, whether from some half-understood but profound wisdom, or whether from an innate shrinking from duty, will give no expression to his contempt, but will acquiesce in silence to things with which he is in eternal antagonism. And yet deep down in the heart of every dreamer there burns a flame of bitter anger against the world, which few have recognised and of which fewer have spoken. Perhaps the formulated religion of the dreamer, which has sprung up only in quite modern times since its loss in the passing of an ancient order, will bring about many changes in the working of its miracles. I am not sure that the fire, which is to burn away the world, shall not be kindled from that flame, hidden deep in the hearts of those who are the outcasts hanging upon the Rood of Time.

One of the most striking, but least acknowledged, facts of the collective life of our day is the death of the artistic conscience. To war against such a condition of life artists should work without ceasing, each going about "like one upon a secret errand,"

and with the zeal of fanatics. It took a mind as strong in its conviction as that of Blake to give weight to a like protest, not only in such phrases as "the tigers of wrath are wiser than the horses of instruction," but in every work of his hand, in every deed of his life. And is not movement needed? For that which was the glory of a mere Athens or a mere Florence will not suffice in this year of grace to our vestry-governed and press-ridden cities. The guardianship of the arts is become the business of a few individual minds at variance with the chilling disapproval and half-hearted tastes of the multitude.

A work of art, be it remembered, is to be judged, not so much by the skill it displays, as by the artistic intention which gave rise to it. It was a deep intuition of Fiona Macleod's, when she said (I must quote from memory): "When I would test the value of a book, I do not consider how much skill there may be in the writing of it, nor even what may be its subject; I think from how deep a life may it have arisen." That being so, how much of our present currency will hold its value for coming generations? To stroll through the Vernon Gallery of our National collection is to meditate upon the ruins of time; and in literature, the Vernon Gallery is even more extensive, the haven of salvation more limited. It is difficult to forget that the institution, which by the popular mind is looked upon as our national chamber of the plastic arts, has belittled and rejected the two most significant artists of modern times. Need I say that I refer to its treatment of Mr. Whistler and M. Rodin? Our ways of taste are often dark and inexplicable. In a country village, the home of a painter who is very popular indeed, a curious paradox is to be observed. It is strange that an artist, who from the nature of his profession takes upon himself the creed of beautifying the things about him, should have erected a number of buildings of debased form and wrought out of galvanised iron; these are let out to other artists at low rents, and it may be said, beyond all controversy, that these buildings are an eyesore to the neighbourhood. Is it not logical to suppose that the artist in question, who is very far from being without visible means of support, would have erected, not "things uncomely and broken," but simple, desirable, and soundly-constructed buildings, such as Morris has described in

News from Nowhere? But the most generally popular of living politicians has recently affirmed in a public speech that: "If art and civilisation are found to be incompatible, art must go to the wall." O my prophetic soul!

The wise man in us wonders how it will be when the taste of our time shall have become obsolete, as become obsolete it must; and how few of our idols will not be fallen and spoiled in the dust. It is only by casting out all but the essential, by giving up our art to the pure and elemental passions that have remained changeless through all change, by clinging, as it were, to the great hewn pillars that rise from the unfathomed deeps rather than to trust ourselves to any floating spar, that our art may escape from the falling of the dust, from time and change. Has not a modern philosopher written: "A work grows old in exact proportion to its anti-mysticism"? And the East is never tired of the repetition of the divine monosyllable "Om," in the right apprehending of which is contained the meaning of all mystery.

CECIL FRENCH.

(TO BE CONCLUDED)

REJUVENESCENCE IN NATURE

SECRET analogies tie together the remotest regions of Nature.—EMERSON.

L'UNIVERS, pour qui saurait l'embrasser d'un seul point de vue, ne serait, s'il est permis de le dire, qu'un fait unique et une grande vérité.—D'ALEMBERT.

THE beauty and attractiveness of external Nature is largely due to the fact that she is constructed, both in the mass and in detail, not of monotonous and awkward rectilinear shapes, but, as our artists will tell us, everywhere of rounded contours and of gentle, harmonious curves. And more and more clearly are we coming to see that the development of Nature, both in her physical and non-physical realms, proceeds, according to the great law of Evolution, not by the path of a monotonous, unvaried, *straight* line, but rather along a *spiral* course, the loops of this spiral representing the various *cycles*, each continuous with that above and below it,

which correspond to the stages or rhythmic periods of evolution, each being the product of the preceding and the progenitor of the succeeding cycle. A straight line is merely the extension of a point, stretching through but a single dimension of space, implying thereby for the evolving life a minimum of experience. A *zigzag* is likewise an imperfectly marked out course, traversing as it does our two *space-dimensions*. But the *spiral*, including in its path all three dimensions of space, can be the only one fitted for the evolutionary impulse to follow.* For it is this constant *progressive* motion through all three dimensions of space which can alone afford to the evolving life that variety and ultimate perfection of experience which it needs.

Let us take a twining plant as our model, and endeavour with it to illustrate what this spiral line of evolution really implies.

It will be observed that, for the life progressing along its course, there will be involved in every loop of the spiral two distinct phases of existence: the one represented by that half of the loop† or cycle of the twining stem nearest the spectator, and the other by that half farthest away and behind the support of the climbing stem. This implies for the evolving life travelling along that spiral (symbol for us of the evolutionary path) a perennial change, a perpetual variety of experience; and not only that, but it is clear that these two phases of existence will be directly equal and *opposite* to each other, corresponding to the two portions of the stem on opposite sides of the support, and may be termed positive and negative, active and passive, subjective and objective, day and night, etc. These two phases of life not only continually alternate with each other, but, and this is the main point to remember, are *repeated* at ever higher and higher levels, represented by the growth of the twining plant.

The great principle of *rejuvenescence*, universally operative throughout Nature, is merely the expression, actual and so often distinctly visible, of the method of evolution explained above.

* It would seem that the truest symbol in this connection is the *double spiral* or caduceus, consisting of the two serpents intertwined, representing the dual or spirit-matter constitution of the universe. But the single spiral will sufficiently serve our purpose in what follows.

† Or an *entire* loop in the (really) *double spiral* of Dyne's Fig. 1; THEOSOPHICAL REVIEW, July, 1903.

Remembering that, as Theosophical students, we are ever regarding Nature from the standpoint of Life as well as from that of Form, just as the scientist views it from the double standpoint of Energy and Mass, the idea of "rejuvenescence" may be defined as follows: the alternate cyclic succession, constantly repeated, of two opposite and complementary types of existence: the one being *active*, objective, and representing the period of principal development, and the other subjective, *assimilative*, and representing the period of comparative rest and of preparation for the next succeeding life of action. After these two phases of existence have been traversed the Life or Soul becomes *rejuvenised*, *i.e.*, reborn into the self-same (as regards quality) sphere of active existence, although at a higher level than that at which it previously started, and where it repeats experiences of a similar character to those which it erstwhile received, just as the climbing plant repeats its cyclic twist round the support again and again at ever higher levels. It is by this slow, age-long, yet withal sure and thorough method that Nature works; by means of this inevitable repeating process of hers, not a grain of experience may be missed in the long journey of the advancing Life. As Prof. Alex. Braun* says:

"The manner and way in which the internal and immaterial nature of life manifests itself more particularly in the Phenomenon of Rejuvenescence, we may call, in the true sense of the word, a *reminding* (*Erinnerung*), being the exertion of a power which, in opposition to the outward revelation and superannuation of life in appearance, grasps anew the *ideal* (*innere*) destination and turns it outward with new force, in order to carry it over every one-sidedness or imperfection in the external representation, to repeated and more and more refined complication of the original vital purpose."

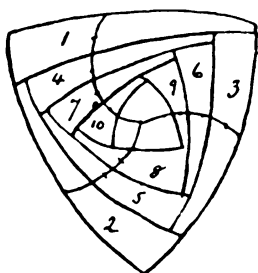
Having thus briefly explained the principle of Rejuvenescence let us proceed to give some illustrations of the same from Nature.

There exists in most stagnant pools a certain green alga called *Edogonium*, which in its vegetative, actively growing condition of life consists of a simple filament or row of cells continually growing in length. But at a certain season of the

* *Die Verjüngung der Natur* (Henfrey's translation).

year the protoplasmic contents of single, individual cells round themselves off, ooze out of the cell, and having acquired a spherical shape and developed a fringe of cilia, or motile hairs, at one side begin to swim actively about as a *zoospore* for some considerable time. This zoospore eventually settles down at the bottom of the pond, sprouts, and develops into a new filament of cells. Thus we see that the filament, instead of developing infinitely onward in length by the usual methods of vegetative reproduction, sooner or later brings this latter to a climax, upon which there is *intercalated* the zoospore-stage, where growth, as such, is stationary, and which may be regarded as, what, indeed, it actually is, a condition of rest and recuperative preparation for the next succeeding vegetative, filamentous period. This rhythmic mode of existence appears to be necessary for the plant, and this perpetual rejuvenescence through the agency of zoospore-formation the fundamental law of its being.

Our second example will be taken from the actually-observed, individual development of the stem of a typical plant. At the



Transverse section
of apical cell of stem
cut off in order of numbers
showing spiral arrangement

FIG. 1

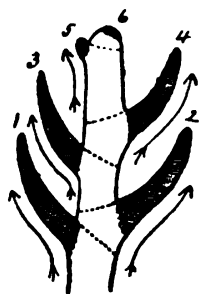
apex of the stem (*Fig. 1*) there is a *neutral* region consisting of a single tetrahedral cell, which by division cuts off successively from each of its surfaces, and along an ascending *spiral* line, the segments which go to build up the tissues of the stem and the leaves. In the diagram the segments are numbered according to the order in which

they are cut off from the central apical cell. After each active formation of a segment there is, as it were, a relapse into the temporarily quiescent condition of the neutral apical cell, before this latter repeats the process of activity by cutting off the next segment at a slightly higher point on the spiral line of the stems.

There is a theory held by a minority of botanists to-day, though more widely prevalent in the past, with regard to the real morphological nature and essential structure of the *stem* of the

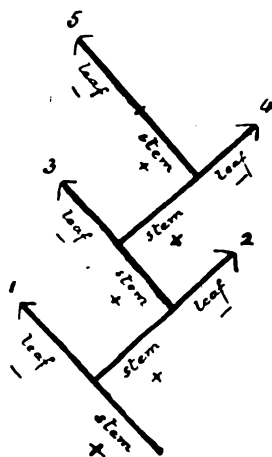
plant, known as the "phyton-theory." I regard it myself (on quite other grounds than those connected with the ideas under discussion) as the only true theory extant. It regards any given stem or trunk as a secondary modification of a primitive ideal structure, which consisted not of a straight axis with an independent individuality of its own on which the leaves are borne as subordinate, lateral appendages, but as a congeries of individualities, the "phytons," each consisting of a *leaf along with its basal portion*, this latter constituting a segment of the stem. These are arranged *spirally* one above the other.

Each period of growth terminates in a leaf, the leaves, therefore, being structures primitively terminal to the main axis of the plant. There obtains a continuous rejuvenescence of growth by means of the successive sprouting of new phytons, each *from the base* of the one preceding it (*Figs. 2 and 3*); and this takes place



Typical Stem

FIG. 2



Typical Stem

FIG. 3

along a spiral line. This primitive structure becomes in the later life of the plant utterly obscured, but remains particularly obvious in the structure and development of the embryo of the Monocotyledons. Thus, by a *cyclic* process of evolution, whose path lies along a spiral line and whose method is rejuvenescence, the highly complex higher grade of individuality represented by the entire plant itself is built up of great numbers of smaller individualities of a very much simpler type.

This same *sympodial* method of growth, as it is called, occurs as the common mode of stem-branching in many plants. Take the common Solomon's Seal, whose subterranean rhizome or thickened stem each year *terminates* its growth in an ordinary aërial flowering and fruiting shoot representing the fruitage of the previous spring and summer activity. That cycle is completely ended and the leafy fruiting shoot dies away. But next year a new *lateral* shoot is started below ground at the base of the aërial stem which, in its turn, after a period of *active, vegetative* growth, rises above ground, flowers, and reaches the term of fruitage and comparative quiescence (*Fig. 4*). The cyclic path of

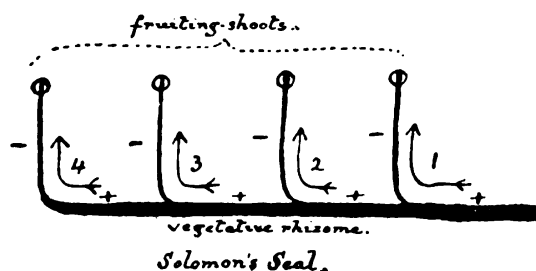
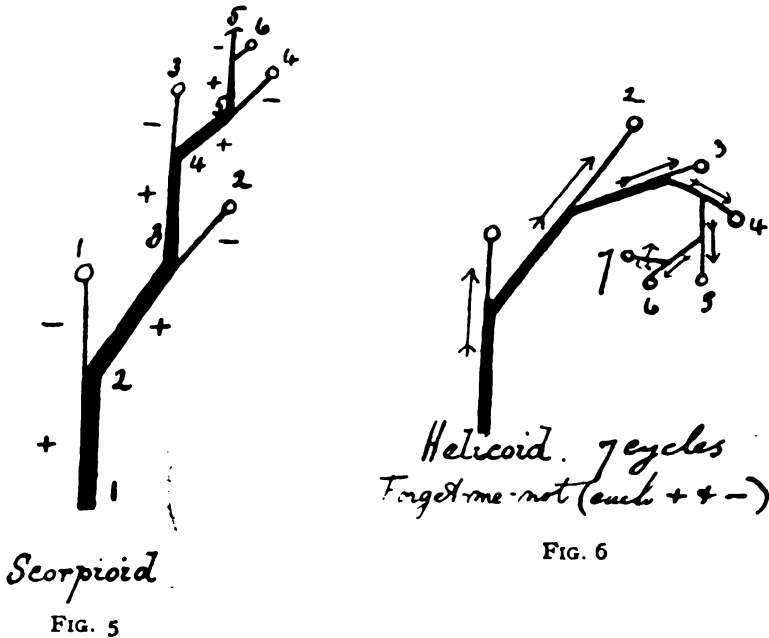


FIG. 4

perpetual rejuvenescence of the life-activities, each cycle exhibiting the dual (positive and negative) phases of life, is here abundantly manifest; but the spiral line of development has become completely obscured owing to a secondary adaptation resulting in the horizontal direction of growth of the stem. So throughout the vegetable world we find the primary structure, governed by these basic principles of Nature, so often hidden by the supervention of these secondary adaptations to the economic necessities of the plant.

An identical type of branching obtains in the cymose inflorescences of very many plants, such as the Forget-me-not, Saxifrage, Stonecrop, etc.; each such entire inflorescence is composed of many units, each unit containing within itself a complete cycle of growth, this being always delimited and defined by the *terminal* flower. The alternating, cyclic growth by means of rejuvenescence is here particularly evident, for each new shoot is not a *continuation* in a straight line of the one preceding it, but, at a point *some distance back*, makes a fresh start on its own account till it eventually *overtops* its predecessor, and so on to the apex of the inflorescence, each flower-bearing branch rising

higher than the last ; here, as also in *every* stem (according to the phyton-theory), and well shewn in the Solomon's Seal, we see a somewhat peculiar exhibition of the principle of the backward yet upward swing of the spiral. It is the helicoid type of inflorescence which especially well shews the spiral form of the whole (*Figs. 5 and 6*).



Further, in every plant as a whole are two well-marked stages of life : the earlier vegetative stage during which the stem and leaves are formed, and the later reproductive stage when the flower and fruit are developed. In the former is displayed the outgoing energy of the plant resulting in *growth* ; it is the objective stage. In the latter growth is suspended and there occurs, on the contrary, a contraction, an indrawing of the energies, an aggregation or assimilation of the material necessary for reproduction ; every flower is, in fact, a *highly contracted and arrested shoot* ; in brief, it represents a preparation by means of this appropriation of potential energy for a new cycle of existence next season.

Again, in the life-history of any twig of a tree there are two well-marked periods of growth : firstly, an active, vegetative period during which the sap flows vigorously and large green leaves are formed and the twig elongates and increases in

diameter; and secondly, the resting, dormant period of the winter's bud, when growth of the twig ceases, and the green leaves are represented by small, discoloured, stationary, scale-leaves. This bud is the product of the preceding season's activities, and it contains *in potentiâ* during the winter that which is to burst forth into a fresh cycle of active growth on the return of spring.

W. C. WORSDELL.

(TO BE CONTINUED)

FROM MANY LANDS

UNDER this heading we shall henceforth print any interesting notices that are sent to us respecting the progress and the work of the Theosophical Society, and we should be glad of any notes on the spread of theosophical ideas, *i.e.*, of the progress of the vast Theosophical Movement which is now changing the face of the intellectual world.—EDS. T.R.

AMERICAN SECTION

Nowhere else in the world, perhaps, are so many currents visible as here, all more or less springing from the theosophical source. And in no other country, probably, are to be found so many signs of the advancing organisation of the human body, shewn in the extension of the sensibility of the senses to vibrations from higher etheric and astral regions. The highly strung, nervous organisation of the American body, especially in the West of America, and the tension of the atmosphere, contribute to this evolution, and Theosophy finds itself surrounded by an exceptional number of sensitives. Hence its work does not lie so much in the logical demonstration of the reasonableness of the subtler planes, as in the explanation of generally accepted facts connected with them, the guiding of evolving capacities, and the warning against their misuse and their prostitution to unworthy ends.

The chief lecturing and teaching work during the year has been carried on by Mr. C. W. Leadbeater, whose tireless exertions have

borne fruit in every part of the States. Wherever he has gone he has brought light and cheer, and has left behind him increased devotion to the great work. Others have also laboured well within smaller fields, and the Section is growing in strength and solidity, as well as in public attention and respect.

BRITISH SECTION

The winter's work, now over, has been carried on with an energy and a many-sidedness exceeding any hitherto shewn. Lodge lectures for students, popular lectures for the general public, classes, discussions, etc., have been held week by week in the Headquarters in Albemarle Street, London. In addition to these, two valuable courses of lectures on "Mystic Hellas" and the "Mithraic Mysteries" have been given by Mr. Mead, who, with Mr. Keightley, has borne the burden and heat of the day in the Lodge lectures. These have also helped in the conversational meetings, in which Mrs. Sharpe, Mrs. Hooper, Miss Ward, Mr. Faulding and Mr. Sinnett have also worked. The London, Northern, and South-Western Federations do good work each in its own district, and the result of the many efforts is shewn in the growing acceptance of theosophical ideas in general literature, both grave and gay. The *Vâhan* has somewhat changed its character of late, notes on matters of Theosophical interest trenching largely on the "Enquirer."

DUTCH SECTION

Holland, as a small country surrounded by large ones, holds a special position in regard to the Theosophical Movement; it belongs more or less to each surrounding country. The people have to learn the languages and customs of these different countries, and to mix with the inhabitants thereof. All the standard works on Theosophy have to be translated from the English language into Dutch, and every member wishes to learn English in order to read the books in their original language.

At present there are some eight hundred members in the Dutch Section, of whom about one hundred live in Java and other parts of the Dutch possessions in the East. The number on the books is about 950, but we have lost about 150 by resignation, death, or removal to other Sections. There are fourteen Lodges, of which there are four in the Dutch East Indies—at Buitenzorg, Surabaya, Djokjokarta, and Samarang.

The centre of activity in Holland is at the Dutch headquarters, Amsteldijk 76, Amsterdam, where several of the chief workers live. At Amsteldijk 79 we have the Dutch Theosophical Publishing Society, and at Amsteldijk 80 there are the Library, the General Secretary's office, and other rooms belonging to the Section. Our chief way of working is through the literature sold, and that accessible to the public in the libraries of the Lodges; further, through the lectures held weekly in almost every Lodge, and last, but not least, through the study classes which are held nearly every evening in most of the Lodges, notably in both Lodges at Amsterdam and in those at Haarlem, the Hague and Rotterdam.

Another way through which theosophical ideas are spread in Holland is through the newspapers, which are generally favourably disposed towards the movement. One of the leading papers, the *Telegraph*, is always willing to take a report of any public meeting there may be. In general it can be said that Theosophy is commencing to be understood better than it was, and that it is taken up by many in a friendly spirit as tending to be a power for good.

The Free Church in Amsterdam generally puts its building at our disposal free of charge if Mrs. Besant speaks; and for the coming Congress of the European Sections to be held at Amsterdam on the 19th, 20th, and 21st of June, this building has again been placed at our disposal for two public lectures on Theosophy, to be given by Mrs. Besant and by Dr. J. J. Hallo.

The monthly Theosophical paper, *Theosophia*, is adding continually to its subscription list; there are as many readers outside the Society in Holland as there are members who take it.

Lately more people are joining the movement in Holland who belong to the Christian churches. *The Christian Creed*, by Mr. Leadbeater, has been translated into Dutch, and a good many copies are sold to outsiders. When *Esoteric Christianity*; which has been translated and is now in the Press, comes out, the people who still mix up Theosophy with Buddhism exclusively will see that instead of being antagonistic to Christianity, it throws light on that religion as it does on others, and one of our great theologians will not again state, as he did some months ago, that Christianity was attacked by Theosophy. Nor will ministers of the Dutch Reformed Church warn their flocks against Theosophy as being dangerous.

On the whole, theosophical ideas are spreading in Holland, as is visible in general literature, for everywhere you see theosophical

terms, and subjects are written about which, although under another name, are decidedly theosophical. The time when Theosophy could be laughed down or sneered at is passed in Holland, and whether people agree or not with the movement, it is gradually acknowledged that it is a movement to be taken account of, a movement that is growing day by day, and makes itself felt amongst all conditions of people and all forms of religion.

FRENCH SECTION

For some years signs have been visible in France that a period of reaction had set in against the triumphant materialism left behind it by the Empire. It set in at the very heart of science, with medical experiments and endeavours to extend the boundaries of the known; it grew in strength from the palpable decay of literature and art under the breath of an all-polluting sensuality; it is now definitely influencing the minds of the youth of France, and the current is setting towards mysticism and idealism. Here, as everywhere, is seen the strong influence of the Lords of Wisdom, who are inspiring men's minds with a longing for the real and the permanent, and the outer ripples on the surface of thought tell of a hidden source, of the presence of Theosophy as a living spring, pouring forth the waters of life. The headquarters of the Society are a real centre of life for Paris, and the fathers of Theosophy in France, M. le Commandant Courmes and Dr. Pascal, are there as an example to the youngers. The untiring devotion of the Blech family has given the cohesive force necessary to the Paris Lodge, and the future is bright with promise. The true spirit of brotherhood that rules there, the warm geniality of the welcome extended to every visitor, make the headquarters a real home for all Theosophists.

GERMAN SECTION

In Germany the inflow of spiritual life through the Society has become a necessity. The idealism that was represented in the first half of the nineteenth century by the great philosophers Fichte, Schelling, Hegel, Schopenhauer, and that had been nourished by the religio-philosophical studies of Schlegel, Görres, and others, was almost pushed into the background in the second half of the century. In the minds of the scientific and of the majority of the cultured, naturalism, or simple intellectuality, took its place. Jacob Boehme and Angelus Silesius, highly valued during the first half of the cen-

ture, were forgotten. The theosophical movement in Germany has, as its mission, the renewal of the spiritual life of the people. Owing to the facts above mentioned, many difficulties were experienced in its early days, and the noble efforts made in '80 and '90 failed of success. In 1902 was formed the German Section, with Dr. Rudolf Steiner as General Secretary, a man prepared as a channel for a truly spiritual efflux by twenty years' study of Goethe's esoteric teaching, and by his efforts to revive German idealism in his various books, notably his *Philosophy of Freedom*, published in 1892. He has now entirely devoted his life to this aim. From Berlin, where he works in collaboration with Miss von Sivers, the Theosophical Movement is spreading over Germany slowly but surely. Theosophical lectures in Berlin attract ever increasing audiences. In Weimar, the town of Goethe and Schiller, where Mrs. Helene Lübke displays a beneficent activity, Dr. Steiner has given a series of Theosophical lectures. During the last winter he has also given similar courses in other German towns, in Hamburg, Cologne, Düsseldorf, Stuttgart, München, Lugano, Nürnberg, Hanover. In all these towns Theosophical Lodges are already founded. In Leipzig, Herr Richard Bresch has worked hard for the spreading of theosophical ideas. In Hamburg and Cologne energetic work is done by Herr Bernhard Hubo and Fräulein Matilde Scholl. In the South of Germany the Theosophical Movement shows hopeful progress, and in Switzerland (Lugano) good results are obtained by Herr Gunter Wagner's quiet activity. Theosophical ideas find a medium or propaganda in the magazine *Lucifer-Gnosis*, edited by Dr. Rudolf Steiner, where the necessity of spiritual life is insisted upon as well as the harmony between theosophical views and modern science. The essays of Herr Ludwig Deinhard help for the spreading of occultism; those of Dr. Steiner for the knowledge of Mysticism, Philosophy and Esotericism. *Der Vâhan*, edited by Herr Richard Bresch, busies itself with Theosophy and the Theosophical Movement in a more special way. A new book by Dr. Steiner under the title of *Theosophy, an Introduction to a Supersensual Knowledge of the World and the Destiny of Man*, will soon appear. Well-directed and energetic activity will certainly do much in Germany in the coming time for a deepening and expanding of spiritual life.

INDIAN SECTION

The progress made by this Section during the past few years under the guidance of its General Secretary, Babu Upendranath

Basu, has been remarkable both in numbers and in energy. In order to organise the work over the immense area occupied, three Federations have been created, and others are projected. Much of the activity of the Section is seen in the educational field, and in addition to the chief outcome thereof in the Central Hindu College, there are springing up all over the country local examinations in religious subjects, attracting large numbers of students. The movement for girls' education is taking shape, and several schools are at work; the Central Hindu Girls' School in Benares is now in course of erection. With the heat of the summer, all active work becomes impossible, but during it plans are matured, to be put into practice in the cooler months.

ITALIAN SECTION

The Italian Convention, lately held in Florence, is the best testimony to the growing strength of theosophical thought in Italy. It throbbed with life and enthusiasm, and was harmonious throughout. A great revival of interest in the mystic and philosophical sides of Italian literature is beginning, and the land in which Pythagoras lived and taught is preparing itself to lend its strength to the movement which embodies his traditions and his spirit. The directing and energising life in the movement comes through Mrs. Cooper-Oakley, whose whole-hearted devotion inspires others to emulation. *La Nuova Parola*, a magazine devoted to the Theosophical Movement, though not identified with the Theosophical Society, is spreading the light among the more thoughtful class, and finds a welcome in many a home. Mrs. Annie Besant was warmly welcomed by the Lodges in Rome, Florence and Genoa, which she visited on her passage through Italy.

SCANDINAVIAN SECTION

For some years comparatively little progress has been made in the Scandinavian Section, and it has stood a little apart from the European movement in general. But a visit paid to it last year by the Countess Wachtmeister brought it renewed life, and inspired it with her own bright, unflinching courage. During the year which closed in May seven new Lodges have been added to the Section, and ninety new members have come in since January 1st, 1904. There is every prospect of good progress before the Section, and the autumn work is to be opened this year by a visit from Mrs. Annie Besant in September.

REVIEWS AND NOTICES

ANTHROPOGENESIS

The Pedigree of Man: Four Lectures delivered at the Twenty-eighth Anniversary Meeting of the Theosophical Society at Adyar, December, 1903. By Annie Besant. (Benares and London: The Theosophical Publishing Society; 1904. Price 2s. net.)

THE proofs of our inexhaustible colleague's last Adyar Lectures are before us, pulled on a paper strongly reminiscent of the Orient; indeed the bunch of light-brown pages might at a distance be taken for a bundle of papyrus rolls. Some months ago, referring to these lectures, we wrote that Mrs. Besant was going "to tackle the Pitris," and that "the news was good hearing." Our colleague has faithfully kept her promise, and has manfully tackled many an illusive hint in *The Secret Doctrine*, which usually flashes past the notice of even the most attentive reader too rapidly to seize. Mrs. Besant has captured a number of these hints, and held them, like the ancients held Proteus, till they have given up their proper forms. At any rate, it certainly reads like it; where there was darkness or at best dim shadows dancing on an illusive background, there is now an orderly scheme of hosts and hierarchies, and progenitors, and builders, and prajâpatis, and pitris, and all that complex and complexity of countless lives that go, direct or indirect, to make a man.

No subject in all the many pages of *The Secret Doctrine* is to our mind more puzzling than the planetary-chain idea, with all its phases of globes and rounds, life-waves and kingdoms, races and sub-races; and what is comforting in Mrs. Besant's lectures is to find that a number of points which had proved not only stumbling-blocks but impassable barriers, even to the most determined normal perseverance, are now shown to be solvable only by the light of fresh data derived by extra-normal means. It is always a comfort to find that one has not been so fearfully thick-headed after all, and that the problem was really unsolvable with the data given.

All this refers to details; but when we say "details" we mean

simply subordinate data only as compared with the more than stupendous and mind-baffling sweep of evolution, with its countless energies and infinite progressions, which the genius that inspired the writer of the greatest of all modern theosophical books brings home to the imagination of even the most unimpressionable reader. By "details" we do not, of course, mean anything that modern science or history would call by this name; indeed, the chiefest difficulty of all is to grasp in any realising way the gigantic periods claimed not only for the evolution of the globe and of humanity, but for the races and sub-races. And here even Mrs. Besant confesses her uncertainty; she takes the data of *The Secret Doctrine* and of *The Story of Atlantis*, but admits her inability to control these æonian ages. What, for instance, can we think of the statement that the first sub-race of the fifth root-race began not less than 850,000 years ago; that the present Indo-Âryans not only go back to far distant forbears of the same stock all these many many thousand years, but that the differentiated sub-race itself crossed the Himâlâyas these unrealisable 850,000 years ago? No normal science and no objective research can hope, for many a year to come, to control more than a hundredth part of this as yet unthinkable time and space, which is yet a comparatively baby-period in the whole world's history, according to this view of things, which pushes back the first beginnings to some 2,000,000,000 years. Whether or not "noughts" are often "blinds" in "occultism," as H. P. B. once remarked, we do not presume to say; all we know is that no normal intellect and industry can at present control these things; we normal folk can only admit the consistency of the scheme in its general outline, can only stand amazed before the spectacle of such stupendous sweeps of growth and decay in the world's fortunes; can only further, we may add, record our own experience, that every time the more precise details are given, the imagination, which has been soaring into heaven, striving to grasp immensities of space and time and elemental forces, the faintest breath of which would wreck the present world, is brusquely brought again to the small earth, and with such swiftness that it seems almost lost in the wide bosom of the "millions of years" of its extended past.

But we must remember that, as we were once told, precise numbers are not as yet given; the main thing is to get some intuition of the stupendous complexity of the world process on our planet. There is an order in the scheme of things, there is a cosmos in the chaos; the beautiful and true are ever there, hidden though they be in cataclysms and abysmal slime, and spiriting fire-floods; all, all

is very good, so the old story says, for Him who made it all, and therefore should be too for us whom He has made to contemplate it.

It is after this order that Mrs. Besant has been striving in her lectures, endeavouring to show forth a little more of it upon the screen of chaos that still remains, though more in our own minds than in the book of nature herself. In conclusion it may be said that the anthropogenesis of the "Stanzas of Dzyan" is more titanic than the cosmogenesis of all other known systems. An over-weening piece of boasting, you will say? No, a solemn fact.

G. R. S. M.

"VĀHAN" SIFTINGS

Extracts from the *Vāhan*—including Answers by Annie Besant, A. P. Sinnett, G. R. S. Mead, C. W. Leadbeater, Bertram Keightley, Dr. A. A. Wells, and others. Edited by Sarah Corbett. (London: The Theosophical Publishing Society; 161, New Bond Street, W. Price 7s. 6d. net.)

WE are glad to see that the Answers of the *Vāhan*—at any rate the major part of them—have been rescued from the oblivion of the twelve years of back numbers and brought together into a handy and useful volume, classified under well-chosen headings, and furnished with an excellent index due to the care and industry of our colleague Mrs. Corbett. This large collection, of nearly 800 pages, is printed on thin paper, so that it is, as we have already said, not only handy, but low priced. If we were not ourselves a contributor to its pages we should say that it was one of the most useful books of reference in our Theosophical library, of special value to lecturers and answerers of questions. We can aver this at any rate as far as the answers of our colleagues are concerned; as for ourselves we have re-read with interest what we had long forgotten we had ever written, and have learned some valuable lessons in putting ourselves back into our former positions with regard to many a point of great importance for students of Theosophy. Indeed it is by no means improbable that some of our earlier answers may prove of greater interest to most readers than some of our later replies, and such in every probability is also the case with a number of the answers of our colleagues. So that the reproduction of less mature views is not in itself to be necessarily deplored; the answers were the best any of us could give at the time, and their repetition may help others who are now looking at these

problems from a similar point of view, as much as their formulation helped ourselves years ago.

But for the student of human affairs and the observer of history the most gratifying fact, in the whole of the complex phenomena presented by this collection of answers to every variety of question of theosophical interest, is the manifest sign of growth in knowledge of detail and breadth of view. There is no crystallisation, no handing on of a "faith once delivered to the saints"; but growth and development. Theosophy has evidently lived and lives in the hearts and minds of the contributors to the *Vâhan*, and that is a sign of health, and [an earnest of good things to come. To our mind the Answers are the most important part of the *Vâhan*; it may be interesting to hear that Mr. Jones lectured on Parabrahman, and Mrs. Smith on Plasmon, but it is far more interesting to have before us the main gist of their views embodied in the "Enquirer," if such problems are up for discussion and they have anything of importance to add to the common fund.

G. R. S. M.

ASTRAL SKELETONS

The Scroll of the Disembodied Man. Written down by Mabel Collins and Helen Bouchier. (London: J. M. Watkins, 21, Cecil Court, S. Martin's Lane.)

IN *Broad Views* for May, M. C. gives an interesting account of the way in which she wrote down that gem of true occultism, *Light on the Path*. She adds to this an account of the obtaining of the present work, which is not, however, in the same world of thought as the former treatise. She states that the "scroll" has been lying in "a certain chapel which opens out of the 'Hall of Learning,'" and which has in it an altar and a large crucifix. Seven people—some on the physical, some on the "ethereal plane"—were concerned in the reading and transcribing of the MS. Death, according to this MS. is either "the step into the higher life or the descent into an abyss of shame and horror"; thus runs the opening sentence. Heaven and hell are thus re-instated, with all the horrors of abysses and the "multitudinous souls that throng them." When a man has passed through the Porch of Time and has entered the Temple, he finds therein the "skeleton of his own soul, which until then has been invertebrate and shapeless"; gradually he learns to stand upright; if he is not free from desire ere he enters the Temple, the

skeleton grows crooked, and remains so through his future incarnations, until the need for reincarnation is past. He does not return to the physical plane, after having entered the Temple, but keeps his astral body as a link with any physical bodies that he desires to contact; he calls the astral body to him, impresses it with his will, and sends it out. He is the disembodied man, but as he takes to himself a soul-skeleton, he presumably builds over it a soul-body. Out of this curious "scroll"—which scarcely seems to repay the labour of the seven—these sentences stand out as true and wise: "The neophyte does not rid himself of the earth ties by burning them out, but, as he becomes more and more absorbed in the things which are not of the earth, the earth attractions wither and fall away of themselves. It is not by the pushing away of that which lies below but by the reaching up to that which is above, that the neophyte is purified for the entering into the Temple. The heart of the neophyte who shall be made pure is not fixed either with contempt or shame upon the unworthiness of his own personality; neither does he attempt to raise that personality, but, his heart being fixed upon the supreme Holiness and Purity, unconsciously to himself he grows in nearness and likeness to that which he constantly and steadfastly regards."

A. B.

OUT OF THE PAST

Nyria. By Mrs. Campbell Praed. (London: T. Fisher Unwin, Paternoster Square; 1904.)

THE chief interest of this volume lies in the method of its compiling. Mrs. Campbell Praed states in her preface that she has received this story from the lips of a girl who "would go off into a sort of dream existence, wherein she took on a totally different identity, of which, on resuming her normal consciousness, she had not the dimmest recollection." In this "dream-existence" the girl is Nyria, a slave girl in Rome in the reign of Domitian, and the book is the story of her life.

This story is vividly and graphically told, and has a living touch of reality in it which makes it grip the attention. But its speciality, we may say, lies in its origin, and in the problem of soul-life it offers to the reader. It means the assertion of either reincarnation, or of what is called "spirit-control"; and the length of time which has elapsed since the earth-life described makes the latter hypothesis improbable.

Mrs. Campbell Praed does a useful service to a true psychology in the book of which she styles herself the adapter, not the author.

A. B.

THE PRESIDENT-FOUNDER'S DIARY

Old Diary Leaves: The Only Authentic History of the Theosophical Society. Third Series, 1883-1887. By Henry Steel Olcott, President-Founder of the Society. (London: The Theosophical Publishing Society; 1904. Price 6s. net.)

THE present block of *Old Diary Leaves* adds the third volume to our President's sketch of the early years of the Society's history as drawn from the notes of his personal experiences preserved in his Diary and from the official records at Adyar. Few things are more instructive for the student of human affairs who takes a really intelligent interest in the evolution of our movement, than to familiarise himself with the stages of growth in the Society from the days of its inception; few things are a more healthy corrective to any extravagance in appreciating the complex nature of the instruments used in the pioneer and early stages of a great spiritual movement than the perusal of the transparently honest record jotted down in Colonel Olcott's journal.

It is pleasant to accompany our veteran President as he reviews the scenes of his ancient struggles and fights his old battles over again. What a difference between then and now. In those days almost every place visited was virgin soil for our infant movement, almost every audience was entirely strange to the breadth of view and sincerity of purpose of our pioneers; to-day these views, in their broad outlines at any rate, have largely become common property, and the places mentioned by our President as then visited for the first time, have now for many years possessed branches of our Society, responsible for many hundreds of lectures and numerous classes for the study of subjects of theosophic interest.

But that which constitutes the chief subject of interest in the third volume of *Old Diary Leaves*, and which will continue to do so as long as the series exists, is the fact that in it our President gives the facts connected with the Missionary plot, the Coulomb case, and the subsequent and now notorious S.P.R. Report. Nothing is more convincing or more pathetic than to read the "other side" of this unscrupulous attack on the lion-hearted woman who poured her life into

the Theosophical Society. We have often stopped amazed to see the light-hearted way in which irresponsible people, without the most elementary gift of imagination, not to speak of the crudest charity, have spoken or written of H. P. B. as an unscrupulous adventuress, scheming and callous, heartless and unashamed. Olcott gives the other side. A woman sensitive to the extreme of abnormality, a nature laborious and self-sacrificing to entire self-forgetfulness, generous and large-hearted to the extreme of pure quixotism; a woman who had sacrificed her all, money and time, brains and health, to a cause which she considered sacred and the holiest task on earth; a woman who would willingly have shed the last drop of her blood for the sacred science she loved more than her life, and who would sooner have cut off her right hand than have brought the names of her Teachers into disrespect—what tortures of hell must she not have suffered in the pillory of her self-constituted accusers, judges and executioners. She, who above all loved the high and noble and great things of the world, to be set in the stocks and pelted with refuse as a common cheat, the vilest and meanest of tricksters.

The S.P.R. Report nearly killed H. P. B. Indeed it was only by a miracle that she survived the tortures these self-constituted executioners inflicted on one who had done her best to help others with her abnormal powers. The pathos of the following lines, written in blue pencil in H. P. B.'s copy of this merciless attack on her good name, may perhaps make her present-day light-hearted traducers, who parrot-like re-echo the S.P.R. calumnies, pause ere they repeat their irresponsible assertions.

“Madame Blavatsky, who will soon be dead and gone, for she is doomed, says this to her friends of the P.R.S. (S.P.R.): After my death these phenomena, which are the direct cause of my premature death, will take place better than ever. But whether dead or alive I will be ever imploring my friends and Brothers never to make them public; never to sacrifice their rest, their honour, to satisfy public curiosity or the empty pretext of science. Read the book (*i.e.*, the S.P.R. Report). Never, throughout my long and sad life, never was there so much of uncalled-for, contemptuous suspicion and contempt lavished upon an innocent woman as I find here in these few pages published by so-called friends.

“H. P. BLAVATSKY.

“ADYAR, *February 5th*, 1885.

“On my death-bed.”

But H. P. B. lived to write *The Secret Doctrine* and *The Voice of the Silence*, and many other things, and *that* was her answer to the S.P.R. Report.

Read *Old Diary Leaves*, Vols. I. to III., if you would learn about the true H. P. B., and have an answer to the bitter attacks of her enemies. Indeed, these three volumes are a most precious legacy from the early days bequeathed to the Society by our President-Founder; it is all down in his Diaries—faults and failings, absurdities, struggles, *naïveties*, abnormalities, wonders, courage, devotion, faith, ingratitude, treachery—and yet, in spite of all, growth, success, triumph, even in the midst of apparent failure, proofs abundant to him who can read between the lines of powers not ourselves making for righteousness.

G. R. S. M.

AN ASTROLOGICAL PRIMER

Everybody's Astrology. By Alan Leo. Astrological Manuals, No. 1. Second Edition. Re-written and enlarged. (London: The *Modern Astrology* Office; 1904. Price 1s.)

THIS enlarged manual, while it does not enter, as does No. 3, into a philosophical review of the subject of Astrology, purports to give a short outline of the inner character and in a few words the general trend of the life of the individual, from the location, at birth, of the Sun and the Moon in the signs of the zodiac. The opinions given may prove of use to those who are making a study of their own nature, and may also help to develop the knowledge of Astrology in what some regard as the heart of the matter, *viz.*, the nature of the evolving character as the true fashioner of the soul's destiny.

That all this should be recorded in the heavens appears to many quite incredible and even beyond all reason. This may be partly due to the fact that we are too prone to look at this little earth by itself, and separate it from the profound immensities that surround it, and ignore the fact of the influencing consciousness and "life" in the universes within which we live and move and have our being—of which we are, indeed, a necessary and essential part, for all life is part of the One Life. George Macdonald has written in his *Phantastes*, a passage on this in words which strike a deep chord of universal unity, linking us everywhere, and making us at one with the life that surrounds us on every hand:—"Those who believe in the influences

of the stars over the fates of men are, in feeling, at least, nearer the truth than they who regard the heavenly bodies as related to them merely by a common obedience to an external law. All that man sees has to do with man. Worlds cannot be without an inter-mundane relationship. The community of the centre of all creation suggests an irradiating connection and dependence of the parts; else a grander idea is conceivable than that which is already embodied. The blank, which is only a forgotten life, lying behind the consciousness, and the misty splendour, which is an undeveloped life, lying before it, may be full of mysterious revelations of other connections with the worlds around us than those of science and poetry. No shining belt or gleaming moon, no red and green glory in a self-encircling twin-star, but has a relation with the hidden things of a man's soul, and, it may be, with the secret history of his body as well. They are portions of the living house wherein he abides."

J. S. B.

MAGAZINES AND PAMPHLETS

Theosophist, April. Having finished with the Secession, Col. Olcott in this number of the "Old Diary Leaves" recounts his holiday in London and Paris, his mild dissipations being mingled with serious study of the hypnotic phenomena then being produced by Charcot at the Salpêtrière, and by his friend Col. de Rochas; ending with the youthful freak of successfully personating a figure at the Wax-works. After a portion of Mr. Leadbeater's lecture "How to build Character," we have an interesting story of a Magic Mirror, by J. L.; S. Stuart's "Theosophy and Science Compared" is concluded, and "Fio Hara" gives a summary of Khaja Khan's "Philosophy of Islâm," the opening words of which are a summary of as narrow and bitter a sectarianism as any Christian missionary could display. "What is it to us if you become the Stars of Heaven, when you have shaken off Islâm?—remarks Sir Saiyid Ahmad when addressing the students of Aligarh College." And yet,—if Islâm cannot help them to become the Stars of Heaven (which is man's true destiny) what good *can* it do them? The book referred to, however, is not itself of this most unpromising strain, but rather "an endeavour to weld together the best presentment of the most spiritual side of his religion," and "to string all the scattered jewels of his creed on the chain of occult teaching." A very noble and beautiful school of the highest

spirituality has, indeed, always existed in Islâm; but this has its roots far earlier than the Prophet, and (like the similar schools of Christian asceticism) in no wise belongs to the popular religion to which it is forced to give a nominal adhesion, which has not always succeeded in averting cruel persecution by the Orthodox, in the one case as in the other. Next, W. H. Mayers continues his favourite studies by a paper on "Christian Doctrine and Reincarnation." If he can persuade his fellow-Christians to regard Jesus as "crowning *many earth lives* with love and devotion and a supreme self-sacrifice," he will indeed have helped them far on towards the truth. In a much better than Christian spirit the Colonel writes a notice of the death of Solovioff, the notorious slanderer of H. P. B., and records the fact that a lady Theosophist, "one who felt the same horror of him as many more of us," was yet moved by her feeling of duty and "the thought that H. P. B. herself would approve," to be the only one who followed his corpse to the grave or said a prayer for him. Let Mr. Leaf and the gentlemen of the S.P.R. take notice! We are all proud of her!

Theosophy in India, April, opens with a paper on "India's Debt to Theosophy," eloquently expressed. We are glad to admit to the writer that "Hinduism is the elder daughter of Theosophy," for the sake of *his* admission that she has other daughters besides, and that even Hinduism is not large enough to contain *all* the truth. "How can the Existence of Different Bodies of a Man be Demonstrated," is concluded; the Editor announces that, under the care of Miss Arundale and Miss Willson the Central Hindu School for Girls has become an accomplished fact, and (in his character as Hon. Treasurer) appeals for funds. One of the difficulties in the way is quaintly suggested by the limitation to women "within the reach of the School omnibuses." We sincerely hope the little seed will soon grow beyond this circle. Mr. Johns supplies a bright and really interesting study of Theology in Australasia, and its relations to the religious circles, the Press, and the general character of the people. This series of papers will be well worth reprinting. Notes of Mrs. Besant's lectures on "The Three Worlds" are followed by the continuation of "Some Problems in Metaphysics," by "The Dreamer."

Central Hindu College Magazine, April, keeps up the interest of its articles. M. Rangachariar's study of "Hindu Social Reform on National Lines" is the one which has most interest for Western readers. The impression left upon us by the many papers in the

Indian magazines is that nothing very much will come of it until the Man is born—who will *do* it instead of talking about it. It is just the same in the West.

Theosophic Gleaner, April. Narrain Rai Varma this month gives his views on Woman. We expect to hear in the next that he has been torn to pieces by the Bacchantes, as of old. J. J. Vimadalal gives a thoughtful paper headed "Why You should Study Theosophy"; whilst B. R. Suklatwala gives a very realistic paper on a Personal God.

Also from India: *The Dawn*; *The Sun of Truth*; *East and West*; and *The Christian Review*, from which we rescue a confession that "the social gulf between European Missionaries and Indian Christians is becoming wider and wider"—"there is a growing estrangement everywhere"—"patronage and a lofty condescension" being the attitude of the former. It is just this which makes the opportunity of the Salvation Army, which itself fails from another side.

The Vâhan, May. Here we have a letter from E. K. Keep on the Fourth Dimension of Matter, and replies to questions as to the bearing of the passage: "Give unto Cæsar the things that are Cæsar's," upon the date of Jesus, and the very practical one: "Is it possible to love humanity and continue to work for it, after having been treated with scorn and made to feel a fool?" Surely this is a question each must answer for himself, and the answer will mark the stage of his advance. If he can't, he is not very far on.

Lotus Journal, April and May. The illustrations are a capital group photo of the Pacific Coast Federation, with Mr. Leadbeater in the midst, and a good reproduction of the well-known H. P. B. likeness. The more important parts of the letterpress are Mrs. Besant's "Giordano Bruno," and Mr. Leadbeater's lecture on the Death of Children, which is to be added to the new edition of *The Other Side of Death*. Miss Mallet's "Outlines of Theosophy" keep up their interest, and Mr. Whyte's "The World Temple" is also of value. We are happy to comply with the Editors' request to draw attention to their proposed Correspondence Bureau. Any young person who would care to exchange a monthly letter with another reader of the *Journal* may apply to the Secretary, Miss M. A. Sidley, 3, Nassington Road, Hampstead Heath, London, N.W. Full name, address and age should be given.

Bulletin Théosophique, May, announces a new centre formed in Tunis, and gives particulars of the local activities.

Revue Théosophique, April, has translations from Mrs. Besant, C. W. Leadbeater and Mr. Mead, with two *Vâhan* answers by A. P. S.

Theosophia, April. This number opens with an Editorial on the forthcoming Congress of the European Sections, and has (besides translations) an elaborate essay by J. D. Ros, "Theosophy and Art"; a lecture by M. Reepmaker at the seventh anniversary of the Rotterdam Lodge; and a nice little notice of White Lotus Day by Mrs. Windust, reminding us that "it is not a worship of the person of H. P. B., but an offering of thanksgiving to her as our Teacher, and the mouthpiece of the Master."

Sophia, April, concludes Sir William Crookes' lecture and translates W. C. Ward's "Neoplatonists" from our own pages. Rafael Urbino gives a study of "Our Life." Another paper is given to showing "How much of Spanish there is in Maeterlinck," described as "The Poet of Mystery," and "Hylo-zoism" goes on its way.

Teosofisk Tidskrift, April, gives translations from the *Theosophist* and Michael Wood, with a notice of the European Congress and Dr. Armitage's reference to the Central Hindu College.

Theosophic Messenger, April and May, contain, besides the news of the sectional activities, papers on "The Spirit in Man" and on Sir Oliver Lodge.

South African Theosophist, March. This contains a thoroughly theosophical address delivered to the Athenæum Club, Maritzburg, by Mr. Marsh, under the title of "Should the Native be Educated?"

Theosophy in Australia, March, has its usual lively "Outlook" and serious papers on Unity, Membership in the T.S., and "Our Emanators."

New Zealand Theosophical Magazine, April, in addition to its original articles, reprints Mrs. Besant's "A Lodge of the Theosophical Society."

Sophia (Santiago de Chile), January, also received.

Also acknowledged with thanks: *La Nuova Parola*; *Modern Astrology*; *Mind*; *Rassegna Juridica*; *Light*; *Logos Magazine*; *Humanitarian*; *Wise Man*; *New Science of Man*, by Chas. A. Hall; *Progress or Retrogress?* by C. W. Rosenfeld.

RIGHT is the faith of the individual. Duty is the common collective faith. Right can but organise resistance: it may destroy, it cannot found. Duty builds up, associates, and unites; it is derived from a general law, whereas Right is derived only from human will. There is nothing therefore to forbid a struggle against Right: any individual may rebel against any right in another which is injurious to him; and the sole judge left between the adversaries is Force; and such, in fact, has frequently been the answer which societies based upon right have given to their opponents.—MAZZINI.