

THE  
THEOSOPHICAL  
REVIEW

---

VOL. XXXV

DECEMBER, 1904

No. 208

---

ON THE WATCH-TOWER

It is a remarkable fact that the higher we mount into Indo-Aryan antiquity, towards the Golden Age of the Âryas proper, the more we find the Kshatriya caste and the Kshatriya wisdom holding the place of honour in the national polity. Indeed in the oldest Upanishads we are told that it was the Warrior Kings who taught the highest wisdom to the Brâhmans themselves. In course of time, however, all this was changed and the priestly caste, gaining the ascendancy, left comparatively little record of the former light and leading of the knightly nobles, whose strong right hands and virile wisdom marked the splendid age of manhood of a race which in its old age was destined humbly to bow its proud neck to priestly tyranny. Here and there in Indian record, it is true, we get direct glimpses of the manner of life and manner of thinking of the warrior nobles, but for the most part it is all over-written to suit the claims and point of view of the priests ; the whole history of the past is written up by Brâhmans in Brâhmanical interests, and the point of view of the Kshatriya is proportionately obscured. How often has one longed for more of the warrior and

his practical wisdom and for less of the priest and his theoretical musings. Not that the contemplative wisdom of the priest is not magnificent in its proper domain ; it is splendid indeed, but only so long as it refrains from destroying the virility of the race.

\* \* \*

IT is not then to Brāhmanical India that we can turn for direct knowledge of this Warrior Wisdom, for few traces of it in its proper nature have been allowed to remain in the old records. What remains, remains deeply Brāhmanised. Even if more distinct traces of it survived, *as conceived of by the ancient Kshatriyas themselves*, its revival would depend on its present-day adherents, for seeing that it is practical wisdom, it needs must be taught practically by those who know it in itself and practise it to-day. Is then this wisdom dead for the world, or laid aside for a future when it shall be reincarnated once more with the coming of souls that vibrate in harmony with its stern, strong spirit? It is not dead, but is alive to-day and incarnated in a race, a race of the Far East. How often have we heard H. P. B. speaking with enthusiasm of the Yamabushis, the present-day representatives of that noble spirit, who for her were the adepts *par excellence* of mysterious Nippon, that land where a marvellous new birth was taking place, directed by the wisdom of the King Manu who rules the destinies of nations.

\* \* \*

THOSE of our readers who would know something of this knightly art, which for so many years was kept a strict secret by the noble clan of the Samurai, may turn to an instructive article on "Jujitsu" by Mr. Charles Harvey in the pages of our November number, 1896 (vol. xix., no. III, pp. 196 ff.). To the initiated the word Jujitsu (sometimes also known as Bartitsu, Yawara, Taijitsu, Hakuda, etc.) represents a course of training, mental, moral and physical, of extreme difficulty and extending over many years. In one of the schools (the Kano riu) the whole course of training consists of two divisions, the ten grades and three under-grades. "At the sixth grade physical training ceases, the other four grades con-

sisting of mental culture"—of the greatest possible difficulty ; in fact it is said that no man has yet reached the tenth grade.

All this is a "popularising" of the old-time Samurai training, which was guarded as a close secret, and the higher grades of which are still so guarded. The ancient Samurai "were of a stern, ascetic type, who, disdaining luxurious living, considered duty and honour of the very highest importance. Duty was their chief guide in life, even as to-day it is powerful among their descendants, duty the motive which actuated them at the cost of life itself." As Mr. T. Shidachi says :

It is remarkable how well maintained was social morality through the period of the feudal system in Japan, when there was no religion fit for the purpose. Though there were Buddhism and Shintoism, their practical influence was not great. On the contrary they had scarcely any beneficial effect upon the ruling class of Japan. The fact was that the morality of the Samurai class, which was no doubt the exemplar of all the people, lay in the chivalrous spirit which was directly or indirectly fostered and maintained by Jujitsu and other kinds of military exercises. So it is not too much to say that the social morality of the feudal ages was kept up by these military arts. Again the essential object of the modern Judo [? = Bushido] is nothing less than an education of men towards the higher standards of morality in its wider sense.

\* \* \*

Now it may have been that what has for the last fifty years been really going on in Japan under the cloak of westernisation, might have remained for many years unknown to the West, except to a handful of scholars ; for, as the late Lafcadio Hearn tells us, Japan, following the bent of her mental training in Jujitsu, has allowed herself to be taught by the Westerns, only until she could produce her own teachers ; and now having gathered the best from us, and adapted it to her own special needs, she remains "as Oriental as ever, as Japanese as ever, an enigma to the West, a splendid example of her system of Jujitsu."

But events have lately happened which have concentrated the attention of the world on this enigma ; Japan has issued forth from her tiring room, stepped on to the world's stage in the blaze of the footlights, and instantly won for herself a respectful, nay, an enthusiastic, reception at the hands of all thoughtful observers.

Men are amazed, hard-headed and unemotional thinkers are astonished at the spectacle; on all hands we ask what has wrought this marvel in so short a time? For be it noted, and let us frankly admit it, Japan is teaching the West lessons. She is no longer learning; she is teaching. The "Christian" nations can no longer boast themselves in face of the spectacle; for she is teaching by deeds not words, and *that* is the only way to convince people now-a-days in the West. Here are results; here is a thing that compels our admiration. What is the cause of it?

\* \* \*

SUCH is the question which the military correspondent of *The Times* sets himself to answer in one of the most remarkable articles which have ever appeared in its pages, "The Soul of a Nation" under the title "The Soul of a Nation" (October 4th). This well-informed writer displays an enthusiasm for his subject which is extraordinary. It is evident that the spectacle has moved him to the depths of his nature; he is a warrior recognising, remembering, though this latter he would probably deny with emphasis, the ancient ideal of the Kshatriya wisdom.

The "soul of a nation" is Bushi-do, the Way of the Knight, the Way of the Warrior. "Better men in battle have not been educated by any creed." Such is the fact we have to face. Is it then Shintoism, or Confucianism, or Buddhism, or Christianity, that has wrought this thing? No; it is Bushido.

The spirit that moves like a silver thread through Japanese history is quite unbroken, and *bushido* itself, the soul of the nation, is a direct product of very ancient times, so ancient, indeed, that no one can trace its original beginnings. The subject is not one to be touched upon lightly or without a preliminary warning that no one is really competent to discuss *bushido* save a *bushi*, and that the perfect *bushi* has never existed, since perfection is not for man to achieve, no, not even in Japan.

Still the Samurai or Bushi is the fine flower of humanity, for as the Japanese proverb has it: "As the cherry blossom is among flowers, so is the *bushi* among men."

\* \* \*

If we cannot adequately express all that *bushido* is, we can say what it is not. Take the average scheme of life of the average society of the West, and

**Bushido** *bushido*, as nearly as may be, represents its exact antithesis. *Bushido* offers us the ideal of poverty instead of wealth, humility in place of ostentation, reserve instead of *réclame*, self-sacrifice in place of selfishness, the care of the interest of the State rather than that of the individual. *Bushido* inspires ardent courage and the refusal to turn the back upon the enemy; it looks death calmly in the face and prefers it to ignominy of any kind. It preaches submission to authority and the sacrifice of all private interests, whether of self or of family, to the common weal. It requires its disciples to submit to a strict physical and mental discipline, develops a martial spirit, and by lauding the virtues of courage, constancy, fortitude, faithfulness, daring, and self-restraint, offers an exalted code of moral principles, not only for the man and the warrior, but for men and women in times both of peace and of war.

The origin of *bushido* is lost in the mists of antiquity. To the ancients it was often the sole form of religion, but it has drawn inspiration in later centuries from many faiths. The patriotism of indigenous Shintoism, the stoical philosophy of the Zen sect of Buddhism, the asceticism of Brahmanism, and the self-abnegation of Christianity, have one and all become embodied, or are gradually becoming embodied, in the unwritten code of ethics of which *bushido* consists.

But strangely enough, when compared with all other systems, and delightfully enough for many of us :

There is no dogma, no infallibility, no priesthood, and no ritual; *bushido* takes the very best and the very highest of all ancient and modern philosophy and morals and endeavours to embody it in an ordered scheme of life.

That is the ideal of a noble knightly form of Theosophy, if there ever was one,—a thing to thank God for. And to think that this spirit is to-day being inspired into a nation, not into a restricted caste or close sect, but into a people! If this is possible, what hopes may we not have of humanity, what trust may we not repose on those who watch and tend the leaves of the Man-plant?

\* \* \*

**THERE** is one peculiarity of *Bushido*, however, that gives us pause. If there is one thing more than another that is regarded with highest reprobation in the West it is the committing of suicide, and yet *Bushido* permits this. In the West, in England, if a wretched girl, to end her disgrace, throws herself into the river, and is rescued, she is brought before a magistrate and *punished*; she has not even the right to dispose of her own body. If a man

blows out his brains, and even leaves documentary evidence giving the reasons for his deed, the jury go through the solemn farce of declaring his mind "unsound." A Cato Uticensis is deemed a lunatic by popular opinion, and yet the Stoics were nobler than most of their present-day critics. Why the law of our country has so decided itself is difficult to discover. It would appear that it was generally held that a man must necessarily be a fool, a lunatic of unsound mind, to prefer death to continued living. If, of course, he destroys his body to avoid punishment for wrong done to others, it is the sign of a weak will, though perhaps of a great determination ; but even the law, when it has to deal with what it considers the greatest of crimes against the social order, namely, murder, knows of no better way out of the difficulty than to hang the culprit. Why then should it object to the man hanging himself, if so he choose, for some far less reprehensible misdeed, for he is in this only a sterner judge of himself than the law ?

But with regard to things that are not crimes or misdeeds, but circumstances in which a noble soul is at grips with destiny, who is to condemn ? Now in Bushido :

Cowardice is the greatest of all crimes, and beggars in the streets make songs at the expense of any man who survives disgrace, even though such disgrace is only capture in fair fight. From this comes *seppuku* or *harakiri*, the final act of self-immolation, which the *bushi* or *samurai* is always ready to commit whenever his honour or that of his master is discredited in any way.

This in the West is generally regarded as the act of a "barbarian," but one has only to enter into the spirit of that nice code of honour that obtains among the Bushis, to regard this act from a very different standpoint, and to refrain from pronouncing judgment on a custom which we cannot possibly understand from the standpoint of its antipodes here in the West. Nay, in circles where modern Theosophical views are held, it is perhaps even more difficult to understand ; for it has been very generally stated that the suicide's fate is one of the most deplorable in the after-death state. If a man thus flees from fear, it may possibly, nay probably, be so in the immediate future of the after-death conditions. But if a man flees not from fear, but chooses death

to loss of "honour," of that "*honestas*" so dear to the Stoics, who of us is to pronounce judgment upon him, and say what his fate shall be ?

BUT Bushido is not only a <sup>\* \* \*</sup> rule of life, an ethical code, and a physical training; as we have already said, it pays great attention to the training of the mind, and to all those studies that strengthen and purify the intellect.

The Intellectual  
Aristocracy

The principles of *bushido* have always had an intellectual and literary basis; the claims of learning have been held in as great reverence by the *samurai* as feats of arms. That is a very important point to remember, since it explains, as nothing else can, the receptivity of modern Japan, prepared by long years of intellectual activity to recognise good and evil, to adopt one and reject the other. The superficial world of the West called the Japanese imitative. That was simply untrue, and has done more than anything else to spread abroad false ideas of the national genius. It was natural that, when the *samurai* became officers of a modernised army and navy, they should seek to incorporate fresh recruits in their ranks from the new sources opened by universal service for the career of arms. If *bushido* is intellectually aristocratic, it is politically and socially rather the reverse. Anyone can become a *bushi* by conduct in peace and by valour in war; merit alone recruits and maintains its ranks. It is open to the highest and the lowest in the land to enter, since neither birth nor wealth is required, only personal worth and conduct.

BUT someone may say: This is all very fine for the men, but where do the women come in? What part do they play in the scheme of Bushido? On this point, unfortunately, the writer of this most intensely in-

The Ladies of the  
Knights

structive article has little to say, and our own regrettable ignorance does not allow us to fill up the *lacuna*. What the *Times*' correspondent does say on this point is as follows:

The *bushi* himself is formed among old families of *samurai* almost from the cradle, by his mother as well as by his father, since the share taken by the women of Japan in the conservation of the ancient tenets of *bushido* has been greatly under-estimated. Their honesty, their aptitudes, and their character have been almost universally misconceived.

We think, however, we are right in stating that the women are trained, at least to a certain extent, in Jujitsu, and, indeed, as far as the preliminary exercises are concerned we have a book

in English on the subject adapted for women, a companion volume to *Japanese Physical Training*, by Mr. H. Irving Hancock. We have also heard that among the women it is a part of right behaviour ever to preserve a smiling face in the presence of their husbands, their brothers and their fathers, and it is easy to see how this may frequently be a feat of high heroism, and how excellent a training it must be for winning towards a truly philosophical frame of mind. But enough has been already written to give our readers some dim idea of a great thing working in a small nation, of an ancient law of knightly wisdom adapted to modern needs, of an ideal so interpreted by deeds that the West cannot seek refuge in prejudice and turn its back in contempt. Bushido does not depend upon an ancient inspired scripture but on a present inspired life; the Way of the Warrior lives in the world. *Bansai!*

\* \* \*

LORD KELVIN must have remembered something of a time when he was doubtless himself a most distinguished member of the Physicists of old who searched into the nature of things behind phenomena. Speaking lately to some modern representatives of the ancient Disciples of Æsculapius, in the person of the students of St. George's Hospital Medical School, concerning the phenomena of life, the distinguished scientist and thinker said (according to the summary in the *St. James' Gazette* of October 29th):

Sage Advice      The modern medical man must be a scientific man, but, what was more, he must be a philosopher. To the list of subjects which they had to study for their profession, there should be added the subject of human nature. Whether they desired it or did not desire it, they were forced to deal with human nature from the beginning to the end of their medical course. That went far beyond all matter, far beyond crystallography. Let them not imagine that any hocus-pocus electricity, any viscous fluids, could make a living cell. There was no prospect of any process performed by human influence making a living thing; nothing approaching the cell of a living creature had ever yet been made. The phenomena of life, and, sad to say, the phenomena of death, and the difference between life and death, were subjects which they would meet every day in their practice. Those who were now going out to practise were going out to deal with living men and women and children, and they must never think of their patients as mere laboratory specimens, but as human beings.

## THE MECHANISM OF MNEMONICS

IN the storehouse of our knowledge, the conservative faculty, or memory proper, all our ideas are packed away in more or less order, each fact taking its place by virtue of some affinity it has to other facts previously stored therein. So, if any solitary idea in this store be energised, its energy will be communicated to some idea affiliated to it in one way or another, through contiguity, resemblance, contrast, complement, or implication, or to an indefinite number of such ideas, which, being reproduced in consciousness, result in what we call a "train of thought."

There is something in this process of mental awakening analogous to the activity of nervous energy in the body which, in the course of flowing through one ganglion of nerves to another, gains force and determination. The latent idea in the first place energised may not be sufficiently aroused to come into consciousness, but the energy excited enlivens other ideas which are linked together in a chain of association, until ultimately some note is struck that appeals to the mental mood of the moment, and an effect is produced in consciousness which, in the absence of perception of its remoter causes, seems to the individual affected an isolated or spontaneous one.

Whether any ideas are wholly spontaneous, or alien ; whether latent or conscious ideas in one mind may be directly perceived by another ; whether there be such a phenomenon as pure inspiration, are considerations outside the scope of Mnemonics, whose relations are with ideas after they have passed into the memory. We may say, however, that research in the direction of telepathy would seem to shew that we can only perceive alien ideas after they have associated themselves with ideas in our own mental storehouse ; after, that is to say, they have been more or less modified by the environment into which they are projected, and by the machine which propels them into consciousness.

The storehouse of our mental facts Plutarch calls "the larder of the Soul from which is taken its food and nourishment." In this sense, one person's memory is probably as good as another's; the difference between what is called a good memory and a bad one being a difference in the power of Recollection—the power of bringing at will a latent idea into consciousness. The will exerted in Recollection resembles that which is employed, say, by the musician when he performs a long and rapid passage upon a musical instrument. There is conscious volition in beginning the performance and over the series of notes composing the passage, but he is not conscious of willing to strike each note. His interest may be diverted from what he is doing, he may think about totally different subjects the while, but if he be dexterous he will complete the performance without mishap. Between the volition which starts a series of confirmed habits requiring dexterity, and the last term of the series, there is a mechanism set in motion which acts automatically. This automatic action, called by physiologists with reference to the brain-work employed "unconscious cerebration," corresponds in mental phenomena to association of ideas, so that between the conscious volition accompanying Recollection and the facts recalled, there is at work the mechanism of Reminiscence:

Any art to aid the power of Recollection must depend therefore upon the services of Reminiscence, and its mechanism implies a co-partnership between these two faculties. The degree of energy association excites must vary with individuals, depending upon intellectual bias, natural desires, and perhaps more upon emotional tendencies; and there may be as well physical causes lying between the sense-organs and the sensorium; but Mnemonics, whilst using every association available, is based, as we shall see by glancing at some of the principal expositions of the art, upon a few phenomena which appeal to us all alike.

The first of these is the association afforded by *places*. This was the secret of the system of Simonides (480 B.C.) favoured by Cicero, Quintilian, Metrodorus, and probably Pliny. It says in effect that if you want to remember people or things, or events, associate them with *places*. This broad principle is susceptible of development, thus: put your *ideas* in places; build a castle in

the air and inhabit it with them. And so we have Romberch's and Grataroli's in the sixteenth century, and later, Wallis' elaborate systems, wherein every idea to be recalled was stored away in an imaginary edifice, in particular rooms, according to genus, species, class, etc., on particular floors, in particular spaces, and so on.

Such operation resembles the functions of the assistant at a circulating library. A book is returned; he puts it away in a certain place, on a certain shelf, in a certain case. When someone asks for that book, the assistant reverses the operation. If the same book be often given out and returned, he in time is able to find it and replace it without consulting the catalogue. Do we not all intuitively locate our ideas? When we hear or read something which we desire to be able to recall at a future time, do we not intuitively look about for some familiar idea which we are likely to remember, wherewith to associate the idea we desire to remember? In other words, we place it with the familiar idea which we believe that we can recall at will.

Another association which appeals to us all is derived from the habit of visualisation. Petrus de Ravenna, a learned mnemonist of Padua in the fifteenth century, in his *Phanix Artis Memoriae*, advocated the use of the images of beautiful maidens to represent the different letters of the alphabet. His method is the converse of object teaching. In the latter we proceed from sensuous impressions to mental ones; when we employ visualisation as an aid to memory, the mental image leads us to the concrete thing. When we hear a name that we desire to remember, we intuitively try to form a mental image of it. This is easy when the name also signifies some object, quality or mode, as *Wood*, *Green* or *Bloomfield*. But how can we visualise a group of letters which have no such signification? It is in this difficulty that the symbols of Petrus have their use. The bald arbitrary letters become pregnant with life and meaning. What was a blank becomes a picture that can be recalled because it is intelligible, and may be placed in association with other images in the Memory.

To aid visualisation was also the aim of the Mnemonic system of Giambattista (*Ars Reminiscendi*). The rebus of which he is the reputed inventor, was intended originally to assist the

memory by using figures or pictures in place of words for the purpose of visualisation, but now is generally regarded as a kind of riddle or puzzle to perplex the mind, its primary use being preserved only in the system of Heraldry, where an emblem on a coat of arms denotes the owner's name or calling. Giambattista, however, rather revived than invented the rebus, for does it not appear in the hieroglyphics of the ancients? Must it not have been the form of the first written language?

The Egyptians, Herodotus tells us, "were the most *ingenious* beyond the rest of mankind, being attentive in the improvement of the Memory." Their hieroglyphics, representing birds, beasts, reptiles, insects, human forms, mechanical instruments, and, in short, all kinds of objects useful in pictorial writing, were presentments, which, unlike arbitrary signs, afforded direct suggestion. It was the writing that mnemonists would most favour. The suggestion was open and direct in the monumental writings of the Egyptians, which were intended to appeal to all classes for all time, whatever may have been the veiled or symbolic signification of the *hieratic* characters employed in the records and mystical inscriptions of their priests.

The associations we have briefly indicated are the capital principles upon which the mnemonic systems of Raymond Lully Capella, Roger Bacon, Marafortius, Schenkel, Winckelmann, Richard Grey, and Feinaigle, were built up with more or less modification.

If we consider the activities of ideas in what the psychology of to-day has named the "subliminal" self, the threshold of consciousness, their modes of manifestation in the conscious self, and their susceptibilities of excitement, we find ourselves examining the different parts of the mechanism of Mnemonics, and their relation to each other in the organised machine. A machine is not a tool, but an organisation of tools. A tool acts directly; the parts of a machine, though tools, act indirectly to the end for which the machine is constructed. Mnemonics as a machine has the same purpose in view (if we may so speak of automatic action) as Reminiscence—to bring latent ideas into consciousness. It is the orderly arrangement of ideas according to the laws of Reminiscence for the specific purpose of serving the Recollection.

We use the term Reminiscence not in the limited sense where a latent idea is energised by some purely sensuous excitement, but extend it to the processes of suggestion carried on after the conscious image has passed away. In this wider meaning it may be regarded as the custodian of our identity, since it binds together and vivifies the sum of our knowledge and experience. That there is a co-partnership between Recollection and Reminiscence may be further seen if we closely examine what takes place when we labour to find a far stored away fact in the memory.

We desire, suppose, to recall some long forgotten anecdote. At first we are conscious of nothing more than the desire—the mind seeming to render itself as passive and receptive as possible in the hope that the desired fact may come before us without specific excitement. (We shall see presently that this passivity is probably more apparent than real.) If we examine the phenomena attending this search we shall find that the next stage is one of rapid mental activity.

We try, for example, to remember from whom we heard the anecdote, and in what place, and if we succeed in recalling the individual and the concomitant local circumstances, but not the special subject matter of our search, then we ask ourselves what were the other topics that occupied our minds on the occasion when we heard the anecdote? Now, what are we doing in this process but looking for ideas that are in association with the group we are searching for? We are, in fact, calling upon Reminiscence, and relying upon that faculty to make the discovery we desire. If the experiment be a failure, if we can recollect every circumstance except just the one fact we want to recall, it by no means follows that the energy initiated by the act of volition is lost. On the contrary, we know that it is not so, for it is within the experience of all that ideas which we were unsuccessful in finding when Recollection sought them, the faculty of Reminiscence often brings into consciousness long after the search has been abandoned.

Let us suppose that we hear the anecdote that Napoleon III. amused himself on the morning of his capitulation at Sedan by reading one of Bulwer's novels, and that we want to be able to

recall it at a future time. To assist our "memory," therefore, we form a mental picture of *Bulwer* in the small farmhouse at *Sedan*. We accustom ourselves to the juxtaposition of these two ideas—*Bulwer*, and the *place* where we have planted his simulacrum. Our idea *Sedan* is thenceforth plus *Bulwer*, and our idea *Bulwer* plus *Sedan*. But *Sedan* is naturally associated with *Napoleon III.*, consequently *Bulwer* and *Napoleon* are associated ideas.

In this device we are employing that part of the mechanism of Mnemonics which exhibits the law of contiguity—that is, where one idea suggests another with which it has been placed. It is the basic principle of Simonides and of all who came after him. It is the principle which the primitive man employs when he marks a tree to indicate the spot where he has buried something to be afterwards unearthed for use. He brackets together in his Memory the idea of the hidden thing, and of the place of hiding.

Natural, unlike artificial, association is easy; yet heterogeneous ideas, when once we have formed a conception of them placed together, may excite suggestion by virtue of their very incongruity. Thus a land tortoise is naturally associated with land, but if we wanted to remember the oft-quoted witticism of Sydney Smith concerning the degree of satisfaction a tortoise enjoys by having its shell stroked, the idea of that reptile in juxtaposition with the idea *land* would afford no helpful suggestion. If we place it, however, in thought, on the dome of St. Paul's—and let the two ideas *tortoise*, and *dome of St. Paul's*, be contiguous, then the association, though based on an artificial combination of facts, will lead to the desired end by the mechanism of Reminiscence.

We have said that the mood immediately consequent on the first exertion of Recollection, although seemingly a passive one, is in all probability the reverse; in other words, that the recollecting faculty once aroused probably sets up an activity of which we are unconscious in its early stages. There is a similar operation to this when volition is directed towards a purely physical effect where no habit of dexterity has been consciously formed. We will to move our hand, and our hand moves. We are conscious of only two facts, of willing, and the hand moving. But

the Will does not act directly upon the hand, but upon the cerebellum, upon nerves, and upon muscles antecedent to our consciousness of the second fact. There have been then between these two facts a number of other facts—other activities aroused by the primary volition—which are without the sphere of consciousness, but none the less essential to the end desired.

May there not lie then between the facts we try to recall and the voluntary act of recalling them, a chain of associated ideas of which we are unconscious? This may have been the meaning of Cicero when he said that “even in ordinary recollection some element of artificial suggestion may be necessary to prompt the mind.”

As the mechanism of Mnemonics lies wholly in the field of the association of ideas—the sphere of Reminiscence—it is clear that the co-partnership of this faculty with Recollection must be established to give it any useful purpose. To arouse Reminiscence without any reference to volition would be to effect not order and concentration of thought, but distraction and confusion. Ideas in association without will and purpose are “the stuff that dreams are made of.”

It has been said that we do not want to learn how to remember, but how to forget. This would indeed be true if our Art did nothing but excite involuntary suggestion. For the mechanism to have any utilitarian value, it must serve to bring before us what we desire to recall in obedience to the will. This service can only be possible if there be a natural nexus between Recollection and Reminiscence. When we try to recall some far stored away ideas, how well it would often be if we could forget—if we could shut our mental vision to the host of irrelevant images which intrude upon us, obscuring the goal we wish to reach, and not infrequently diverting us therefrom!

Hence we are led to enquire into the relation of Mnemonics to faculties other than those included in the general term “memory.” Such relation is suggested by Quintilian, according to whom “a subject to be remembered well must be studied from every point of view and mastered in all its details.” To devote to a subject great thought implies that it interests us, and interest implies attention. When an idea exacts our attention, and

secures our interest, we rarely fail to recall it when wanted. "By attention," says Locke, "ideas are registered in the memory."

On the other hand, very trifling subjects interesting us not at all, mere casual impressions of no importance, that pass quickly out of thought without seeming to excite any special notice, are those which return to consciousness unbidden. It is with such ideas that reminiscence is active. Being commonplace facts, and the greater part of the stores of Memory being commonplace facts, they easily find affinities in the storehouse, affording association that is excited by the most trifling sensuous impressions. With this affinity to familiar suggestions easily excited, they can dispense with attention and interest.

Attention and interest, being outside the automatic action of Reminiscence, cannot be a part of the mechanism of Mnemonics. But the mechanism comes into play before the Will is exerted, before ideas are packed away out of sight, and therefore before the necessity of recalling them arises. It is in this previous state of consciousness that the relation appears of the mechanism to attention.

If we fix the mind upon some subject that requires a long sustained effort of concentration, and especially when we realise the importance of so storing away this subject in our memory that we may with certainty recall it at will, we are often conscious of arranging and classifying the facts as they come before us—very rapidly and broadly of necessity, but still aiming at an order of association that lends itself to ready suggestion.

This action, which is carried on by the mechanism, or is adapted thereto, does something more than anticipate the function of Recollection, it indirectly strengthens the attention. By providing an assurance that measures are being taken to secure the recovery of what passes out of consciousness, it leaves the attention free to focus its powers upon the general nature, spirit, and purpose of the subject before the mind.

Action of a similar nature takes place where ratiocination is concerned, and is familiar to every schoolboy. For example, suppose we are asked a simple problem of several terms. When we hear the first, we take, mentally, a symbol to express the relation of that term to the answer; next, a symbol to express

the foregoing as modified by the second term ; next, a symbol to express what has been thus modified, further modified by the third term, and so on.

These mental notes do not divert the attention from the question before the mind, but help rather to concentrate it on the inference to be drawn from the terms in which it is stated. They enable the energy of the attention to be transferred to the problem in a far less complex form than that in which it was first presented. We adopt this mental process to simplify the terms so that we can the better keep in view the whole subject. It is an effort to systematise our ideas of details as they are presented to the mind, that we may more easily grasp their relative importance and significance. A process with a similar purpose is at work in every act of concentrated thought. To reduce a proposition to its simplest terms is indirectly an aid to Reason, and directly to attention ; and whatever simplifies complex ideas contributes a factor to the mechanism of recalling them.

Again, antecedent to our studying a subject in all its details, we must hold it up clearly before the mind. This necessary act is the function of the Imagination—the imaging faculty which presents, and re-presents, the ideas to be surveyed. This faculty, like attention, is not a part of the mechanism of Mnemonics, and yet is essential to conscious memory. Like attention, also, it is influenced by the activity which the mechanism in use sets up.

We all know the experience of having ideas which we cannot express ; of beginning a sentence and forgetting what we wanted to say ; of speech becoming so involved in parenthesis that we lose sight of our nominative cases. On such occasions we have failed to form a clear and vivid image of our subject ; we have not seized it ; it eludes us and evanishes.

In a vigorous mind, the image-making faculty seizes and holds up ideas to the perception for examination. When this faculty is weak the ideas we try to recollect may come “ to the tip of the tongue ” (as we say) but we cannot formulate them in speech. The least excitement of the senses (unless there be special association between them and the sensuous impressions excited) drives them away. So ideas in terms of the mechanism of thought may be thus expressed : they are collected, they are

presented, they are cognised; in terms of the mechanism of memory: they are re-collected, re-presented, re-cognised.

Now, although Recognition, like Attention and Imagination, is not a part of the mechanism of Mnemonics, we cannot be said to recollect anything that we do not recognise. The faculty of Recognition identifies ideas as they come into consciousness, and this function implies association. For we identify things by their association with our own previous impressions of them, upon the completeness whereof the success of such identification must largely depend.

As, therefore, it is the part of the mechanism of Mnemonics to order and energise association of ideas, this habit must re-act upon and aid the function of Recognition. Similarly, it is through the habit of forming mental images of the ideas we wish to remember—of visualising them for the purpose of suggestion (which belongs to the function of the mechanism) that Mnemonics are related to the image-making faculty—the Imagination.

The occasional inability of Recognition to identify facts of which the mind has been at some time conscious, may seem at first sight to disprove what we have said, that the memory of one person is probably as good as that of another—meaning by memory the faculty which stores up and retains our knowledge. But imperfect function of one faculty does not prove the limitation of function of another.

We remember a far larger number of facts through association than by the aid of volition. Recollection may be altogether wanting, as Aristotle held was the case in animals; but we know that animals possess Reminiscence. There is, however, abundant proof that Recognition is not a measure of our stored-up knowledge, any more than consciousness is, for experience shews that facts which we have long lost sight of, and cannot identify when they are brought back into consciousness, and even facts of which we have never had but the faintest conscious impressions, come out of the obscurity of the storehouse in abnormal mental states, under unwonted cerebral excitement, and the influence of extraordinary emotion, and even in sleep.

Instances of such phenomena may be found in the records of the various hospitals for mental diseases and in the works

of Abercrombie, Sir William Hamilton, Beasley, Monboddo, Coleridge, and others too numerous to mention here. "Sometimes we observe in mad people an unexpected resuscitation of knowledge; hence we hear them describe past events, and speak in ancient or modern languages, or repeat long and interesting passages from books, none of which, we are sure, they were capable of recollecting in the natural and healthy state of their mind." (Beasley, *On the Mind*.)

From the foregoing outlines of those laws of thought with which our subject is concerned, it would appear that the value of any artificial aid to Memory must depend upon the following considerations:

1. Upon its keeping in view the *orderly* arrangement of ideas; for when Reminiscence is most active (as in cerebral disease, great emotional distress, and in sleep), the power of Recollection is weakest. There is at such times a dissolution of partnership between the two faculties, and their mutual helpfulness is in abeyance—because the activity of Reminiscence is not orderly, but erratic or casual.

2. Upon the simplicity of the Mechanism; for it is clear that however useful a device may be theoretically for assisting us to remember stored-away ideas, the principles upon which it hinges, or the parts which compose it, have themselves to be remembered.

3. Upon its adaptability to individual idiosyncrasies; for associations which appeal to one mind with force may not so appeal to another. The damsels of Petrus afforded him a more vivid visualisation than the letters of the alphabet; again, some can better remember words they hear, others, words they see; some, words represented by numerals; others, like Richard Grey, prefer to substitute letters for figures.

Association seems to be in some minds slow and laboured, and to have a tendency to work in a circle, as in the case of a person who harps upon the same string. In others it is rapid and superficial, seizing the faintest suggestions, as in those whose thoughts are easily diverted from their purpose—passing from one view to another, or to another subject, digesting none, and resting nowhere.

In such cases we venture to say that to induce the habit of simplifying ideas, and of ordering them according to natural association, would tend to enlarge the mental outlook of the one, and concentrate the activities of the other ; and that any device that favours both activity and concentration of thought must be helpful not only to the memory but also to the judgment.

DAVID H. WILSON, M.A., LL.M.

---

### ATLANTIS\*

T—— and I have now for some months written together, I asking questions and she holding the pen which moves automatically. Though we had known each other for many years and I was aware that T—— was endowed with occult faculties, the idea of trying our forces together had never occurred to us. It was a purely accidental combination which led to T——'s asking me to try to influence her to write. I knew that she had written much with others, and I myself have read many writings of that kind, but after the very first words we both at once recognised that we had this time to do with some quite exceptional force. The clear, concise, decided and practical wording gave us at once the sense of being in touch with a most original and strong personality, whose quickness, wit and knowledge of human affairs were those of a statesman and thorough man of the world.

F——, as he calls himself, has thus communicated to us many most interesting accounts of historical events and other things, with the most minute and unexpected details, but he always steadfastly refuses to answer questions about things he has not seen himself, or at all events about which he is not quite certain.

He tells us he can be so exact because T——'s endowments and mine harmonise like two clocks which go exactly together,

\* We print this paper, just as we have received it, without comment ; for though most of our readers are familiar with the subject, they will prefer first of all to read our contributor's account just as it stands, apart from any comments or criticisms which might be made.—Eds.

my questions exciting his answer and T— acting as a type-writer. He says that even in this exceptional case he cannot always be sufficiently exact because he must express himself in the language and with the words of T—.

F— often answers my unspoken questions and also my written ones when I am at a distance; but in the latter case we have to appoint an hour at which I project my mind towards him. It happens that at times T— does not quite understand the sentences she has written down, and then F— says “E— will understand,” and this is the case, for suddenly a veil seems to be withdrawn from the hidden meaning and it stands out clear before me.

F—, though a politician and a man of the world, is an enthusiastic humanitarian. He says that the one thing that matters is the raising of the world to goodness and happiness, and as he himself was, as he tells us, at one time a humble follower and disciple of St. Francis of Assisi, I need not say that he loves animals. Thus it chanced that the other day, after gently rebuking me for calling a dog an animal, he went on to explain that most dogs were half human, and that they were on the brink of promotion to become quite so, though they would be elementary and uncivilised savages. He added that he felt very anxious, for soon an important discovery would be made which would give the doctors a greater power than they had even now, and that it would lead to more cruelty in experiments on animals, for the man who found it out would think he had learned it by vivisection. “But remember, it is not so, it is not a *discovery*, only a remembrance; for the man who will find it out was an Atlantean, and the Atlanteans were far more learned in medicine than we are; indeed the body had no secrets for them.”

I then began to question him about Atlantis, of which I knew hardly anything at all; for what I had read about it in Mr. Sinnett's *Esoteric Buddhism* had completely vanished from my mind. T— was in the same case, and this will explain the rather disordered and fragmentary state of the information elicited by my questions, which I now give as it was written down.

Lemuria was submerged in order to drive humanity into a kind of material competition, from which the civilisation of Atlantis arose. The Lemurians were savages with every bodily faculty ready for development. These simple creatures were during many thousand centuries slowly evolving into the glorious divine gods and titans of Atlantis. If you had seen the Divine City in her pride you would be very sympathetic with me. There is nothing left of Atlantis proper, but all South America was colonised by the people who survived the second catastrophe.

They built pyramids and placed their sacred laws and knowledge in them, written on plates of gold. Some of their descendants still exist. In the unexplored parts of Patagonia a few of the descendants of the slave Atlanteans, the giant races, still remain. Under the great desert lie buried cities, and there still exists part of the so-called prehistoric fauna. The desert tells nothing, for no man has yet explored it thoroughly, nor can do so, until the air ships and Röntgen rays are made practically useful for exploring purposes, in another hundred years.

The world was very different in the days of Atlantis. There was no Europe, nor indeed much of Asia. It was quite another earth, and only one part of it was inhabited by men. The other parts were covered by great forests, and filled with creatures in a half evolved state. The famous passage in the Travels of Herodotus is hardly correct, for time was calculated differently and it is not likely that the Egyptian priests would tell the correct date to a globe-trotter like Herodotus.\* I can only tell you what I know personally. For me Atlantis ceased to exist some time before the first destruction, about 2,000 years or so before.

Atlantis was a thing so rare and so perfect that no wonder on earth will ever recall or surpass it. You are in comparison babies with toys, not civilised creatures. Let me tell you a little about it.

Imagine a world in which there was nothing ugly, nothing weak, nothing decrepit, nothing sickly. Imagine a world in

\* It is hardly necessary to point out that this is an error of objective fact. Plato, not Herodotus, was the writer of the *Atlantidica*. Our contributor, in answer to a query on this point, writes: "I asked 'Is it true that Atlantis disappeared 9,000 years before the time of Herodotus, as he records?'—(I had heard this mentioned casually), and hence his answer. In order to make the paper more readable I incorporated my questions."—EDS.

which none existed but those who were giants in intellect, and who admired beauty and followed science into depths you have no conception of,—men and women equal in godlike form and strength, and gifted with all possible knowledge. They saw as you now see, but their powers were far more, their powers were increased by absolute possession of the astral body. They could move from place to place without trouble, or need of any instrument.

They had no animals about them, had no different creatures near them. They were served by beautiful creatures, human automata, whose trained intelligence, or rather the want of it received obediently each thought of their masters and obeyed it. They ate quite differently from us, absorbing nourishment, not as we do now on earth. They had no animals, because an animal to them was a source of disgust. Their senses were too acute and their ideal of beauty too strong.

They had no love excepting for themselves. Men and women joined together in a state of supreme indifference, only seeking to enhance their own life by the union. Love was, as I say, unknown, yet beauty without love was their passion. As soon as a thing deteriorated they abandoned it, and at last reached the point of annihilating it. When the creature who served them became older, they disintegrated it instead of allowing its body to deteriorate. This, however, was not in the beginning; they had evolved a long time before they came to this.

They had no machinery except as a kind of amusement, and they directed it by direct communication with the elemental forces of the universe. They commanded the elements, made fine weather or storm as it pleased them. There were no children, for by an effort of unnatural power they attained to the great secret of causing life without material union of the two forces. The soul returned and reincarnated by an effort of will, taking its form from the natural elements without any other medium. This was what ultimately ended their power, for it could not be allowed to continue. It is dimly figured in late Hebrew legend by the "tree of life." There was nothing left of progression, and therefore a cataclysm had to overtake this civilisation, and destroy even its memory.

They found that with children love came, and with love self-sacrifice, and this brought pain, sorrow, and ugliness into the world. So the order was given "no children." You will never re-create Atlantis because you have grown souls and you love, and no material civilisation can be perfect where there is pity! Remember, however, that this heaven and earth are not for ever, and we are citizens of a Divine Kingdom where the knowledge of earthly science is absolute ignorance, and where the fool, if he loves, is a symbol of perfect wisdom.

The lower orders of the Atlanteans, however, still retained love, especially the slaves. It was useful to the masters. As lower people you were still selfish for your family, but in the caste of rulers the last trammels of love had fallen away. The lower people lived away in other cities, while the Divine City was filled only with the rulers, and served by such slaves as they had evolved in the precise way they needed. The cities were each filled with a special caste and so there was no jealousy.

The Divine City was so called because it was a sacred "Pharos" of wisdom and of power. I cannot tell you exactly where it was, all is so changed. It was always called the Divine City; of course in Atlantis itself it had another name. I cannot tell you the name because the Atlanteans generally did not use it, but only the caste of rulers, and they *never spoke*; they talked by telepathy, or wrote messages on the clouds, when they wished to attract the attention of any distant friend (I use the word friend because you have not got the exact word to express the Atlantean thought) who wished to be alone, and they could not telepath their thought. Friends were souls that struck the same note, saw the same colours, liked the same beauty. They were what you might call friends, for they understood each other, and being alike they could not injure each other without hurting themselves.

The streets of the Divine City were paved with a golden substance, but it was clear like crystal and endowed with a power of conducting the forces that were needed. The Atlanteans were not *materially* deprived when they arrived at the caste of rulers, though they had before this sounded the depth of iniquity in a lower capacity; it was only when lust was extinguished, for

lust is in a curious way connected with the last shadow of the love force (it is *desire* for something other than yourself and might be purified),—then only, when the last feeling was extinct, was the soul fit to enter the company of rulers.

Lust was a virtue, then, for it meant that the soul would risk something to obtain its desire. The real Atlantean was a creature of divine capacity without a single human affection, or desire, only prompted by the wish to become perfect and have all perfection materialised round him unrestrained by any law, caring for nothing but himself.

The earliest beginnings of mankind were of the lowest; through evolution they slowly and with difficulty attained the human status, led by rulers of another human lineage. I mean that the Lords of Life detached certain great spirits who incarnated as kings or chiefs and trained the first humanity till it was sufficiently evolved to produce rulers for itself. They were not exactly demi-gods, but very like them, for they all came from the same Divine Spirit that broods over humanity, the future Christ Child. These inculcated a *strict* law of human morals, the so-called *natural* law. The Lords of Life are the rulers of karma; they are what you might call the archangels, the rulers and leaders, bearers of the divine messages. They are in a manner the “ends” of the Divine Rays that warm and foster life. These Rays come forth when the creation begins; they restrain themselves when the Word saith “I have finished.” Like the sun’s rays, they work invisible to human eyes, but without their action there could be no life or love possible on earth.

The submersion of Atlantis is what the Hebrew books relate, but in a very casual way, for they only talk of one cataclysm. There were several. It was the revenge of outraged nature. Noah was a symbol of the rearrangement that then took place. Men were not allowed to return with knowledge of their past from the other side of things; I mean that the souls were compelled to return to ordinary methods of incarnation, and were no longer allowed to bring back their wonderful materialistic science. They died and were born as you are.

The Atlanteans were a race that was obliged to attain to

*material* perfection. The first difficulty in material evolution is that the soul does not care for material incarnation. Thus it must be shown the possibilities of life in the flesh. But in Atlantis the spirit forgot his higher nature, and lived not to evolve his god-hood but in material existence. The Atlantean catastrophes were several; they were like the overflowing of a pail of water placed beneath a fountain. It required time for the newcomers to arrive at the wickedness of their predecessors; but they did so. Then came the punishment, automatic, self-delivered. They upset the balance of creation, and so ruined their civilisation. The material cause was that they withdrew the life-force of the earth, and exhausted all the supplies of the life-current. This caused convulsions of nature, and the storm broke, irremediable, terrible, and swamped them. The Titans vied with the Gods but were defeated. All religions tell this tale as a note of warning.

Your earth is a living creature, and if you can tap its life-current you can work all miracles. The Atlanteans are the souls of to-day in some cases, but they have been discrowned. All who *know* now formed once part of the great triumph of matter. The Atlanteans fell from pride and from selfishness. They had to return into ordinary life by the simple way of being born as an ordinary infant. The giant in wisdom lost his power of knowledge.

The land of Egypt was one of the colonies of Atlantis, and was saved by the drastic means taken by its priesthood. It is from Egypt that the great wisdom of the ancients took its rise, and that is the reason why so much was asked of the candidates for this priesthood.

The last trace of Atlantis is in what you now call America; there are still ruins in the south which tell their own story; also in Tibet there were till a few years ago several precious documents which are very interesting. They have been removed from the civilisation so-called of the West, now about to enter the forbidden country, and have been taken into good keeping, I may not tell you where. I have, however, seen and read them.

In the sudden convulsion of nature that ruined Atlantis

some peaks in the Himálayas that were then existent, were not submerged ; to them fled the few survivors, frightened and repentant, carrying with them the sacred books and unlawful learning. They gathered together such few of the slaves and lower people as had escaped the tragedy, and carefully putting aside all their hidden knowledge, the priests began to repair the harm they had done, to remove the chains with which the minds of the slaves were bound, and to inure the soft bodies and blunted conscience of these Atlanteans to a hardy and natural state.

I will now tell you a little more about the wonderful power of Atlantis, so as to make you realise what man has been, and will be in future ages ; for to tell the truth Atlantis was *material perfection*, to *this* man can never return, but to *perfection* he will come in future time.

The ways of life of the highest classes were most simple, for nourishment was obtained almost from the air alone. Like orchids the rulers, and more especially the priests, drew all their sustenance from the substance contained in the atmosphere. Consult any botanist you like and you will see that I am right. *You cannot do this, for you are not self-materialised ; you are creatures born, and not made by your own will.*

The conditions were the same, but life was a thousand times more potent. Only a few of your present souls would consent to lead the life the Atlanteans led, but they would not care for it, as it is impossible now to reproduce the conditions that took many centuries to evolve. The powers of humanity were evolved very slowly and very carefully. It was only the discovery of the *great secret*, that of the "tree of life," which simplified matters, and that you will never regain until you cease to care for the power for its own sake. I mean the secret of death and birth. There is no need for men to die. There is no reason for men to be born. I know the secret in part, but not fully, for I am not good enough to be permitted to recall the wonderful power. If I could do this I should at once be tempted to reveal it to you, for it would be, God willing, an eternity of happiness.

I will, however, try and define somewhat and give you an example. A man is entirely renewed each seven years ; after a

while, however, he deteriorates and slowly decomposes. This is owing to ignorance, for if he knew how to regulate the inflow of new particles, he would never choose worse but rather better particles, and the atoms would remain permanently polarised by his will. Man is really held in a single cell ; this cell is immortal and goes down from generation to generation, creating ever new forms in which a human spirit can manifest. If this cell is retained in the body, and there is no procreation or waste of conservative power, then there is no reason why man should not exist for ever, during the cycle. By his children, however, man reproduces himself, and so destroys his material self. To an adept to marry is to become a lower creature subject to death. This is truth. Every man or woman who creates can only do so by handing on his immortality. Man is a spirit, and the spirit is the central point of the materialised form. The whole of mankind accept death as a necessity, and therefore hypnotise themselves into a belief that they must die, but there is no reason for it if the *cell* is still intact in them.

Think it over and understand that this is *one* of the chief Christian teachings that has been corrupted. Christ rose from the dead to be the first fruits of life.

Of races still existent none are pure Atlanteans, for their powers were too strong, and so had to be extinguished. Their forces were too great—gods you would call them now in beauty, strength and mind. Understand that if it had been possible to regenerate them, they would never have been destroyed, for in all material and mental characteristics they were perfection ; but they destroyed the earth's equilibrium. Some remains of Atlantis are covered by the oceans ; but nothing remains intact, all is now worn like pebbles by the rush of the waters, ground to fragments and reconstructed in many other forms. The secret of Atlantis is carefully held in the hands of Fate.

I doubt my powers of being able to delineate the contours of Atlantis on the map, and I shall spoil it. A pencil will be best ; mind I do not vouch for absolute correctness. The earth has changed several times since. Herodotus was not correct ; he drew too much on his imagination. I will not tell what I do not know. One difficulty is that there were no maps then, and so I

must do my work carefully, as I do not know if yours is quite right. The ancients knew far more. (Here followed a delineation of Atlantis on a small map of the world known to the ancients. It included part of South America, the Atlantic and Pacific Oceans, or rather parts of them, also a small part of India and a strip of North Africa.)

I want to refer to the new discovery which will be made, and of which I have previously spoken. It was well known once, and will return to the fated man's memory, and he will be hailed as a benefactor of humanity. In the old days of Atlantis, when the secrets of the body were entirely unveiled to the caste of rulers and priests, they learnt it in a far more terrible way even than that of vivisection, namely by the stultification of the soul, thus destroying or distorting the power of evolution in a creature. You do not know this, thank God! or the earth would be once more a land of devils. The greater part of them were self-seekers, not God-seekers. You cannot now realise what a man or woman at the highest point of physical development can be; it was, however, once thus on earth. You are now born low animals in form and in material, compared to the great lords of power that ruled over the Divine City. They were not Gods, however, but rather Titans. You could not comprehend all the glory of the human frame made manifest in perfect shape and divine power, but ruled by a spirit untrained, untaught, looking simply to realise the ideal of supreme earthly perfection in *itself* and for *itself*. They were the creatures who evolved from the great scheme of evolution their body and their astral form, not their soul or their spirit. They were first led and taught by Divine Rulers; these then left them, and the Atlanteans chose their own lords, and formed a close body of men and women the like to which the world has never since seen. Supreme power was theirs and they used it. The Titans are a symbol, or perhaps the Satan of Milton, of their godless spirits.

They were clothed in the most beautiful fabrics made of the leaves of roses and of other flowers; that is, the substance was the same as that of which the roses were made. In reality they evolved their clothes from the elements as the roses do; they worked on the principles of things, their chemistry was that of

nature. They did not die, but their soul rejoiced and showed itself forth in spheres of beauty, for they were as gods on the surface of the earth. In spite of the great care they took to exclude all interference from their lives, still God, who is the sower of all good, would send them now and then a message, and they would feel the influence of God's thought, of God's discontent, and suffer. This they called the darkness. It was the only touch of material imperfection that remained.

And so the earth was changed entirely, as you are told in the story of Noah, for they were spirits that opposed the Divine decrees; they sought perfection for their own selves and reversed God's order, but they were lovely creatures, and you would worship them if you could see them. They were materially the most glorious work of God, on seeing which He said: "It was good." Only what God had not ordained that they did. They oppressed the weak, and made the lower natures to become stultified. The people were less advanced in materiality; some, as I told you, had children, and were less selfish. They were on probation, and were not admitted to the knowledge of the priests and rulers; they worshipped the Divine City and its inhabitants; from them came the few that had to be allowed to remain as conscious beings.

They did not, however, eat so coarsely as you do, for they lived on the elements of nourishment, that which made the grain and fruit grow. Their food was prepared in the higher ranks of the priests, who kept the people from knowing the secret of its preparation. From this comes the legend of the "food of the gods," ambrosia and nectar. It was just like the beehive with its special food prepared for a queen or a worker. The priests in this way ruled the nation completely. The slaves were chosen and fed on this stultifying nourishment, that consumed all their mind power. The agriculturists were fed so as to be akin to the earth, for it was for the earth they laboured, to content the great Mother, not to make wheat grow. I cannot explain it better except by saying that as the priests had found and tapped the source of life on this earth, they had found it was necessary to keep the earth cared for and cultivated, for in some mysterious way the earth when tamed tames the souls of her children. The

forests of Africa produce pigmies and the lands of Germany and England produce human beings, conscientious and clean. This the priests knew, and therefore the earth was well looked after.

Thus far F——. T—— had to leave the sunny garden in the south, where we had written the foregoing pages. She went to the north, where she met a friend and relative, a lady who had been a crystal gazer, but had given it up for some years. T——, however, asked F—— to help, and this was what the lady, who knew absolutely nothing of Atlantis, said :

“ I see the sea misty, beautiful spreading waves rushing in—wonderful palms—more palms—strong creatures, one like a young man, but no moustache, very beautiful limbs and very small head, very tall. It is the garden of Atlantis. I see such strong communication with the stars, the Great Bear especially—*influence comes from the stars, but everything newer.* The *new* stars are much brighter. Books are being written. People are there who think they can do everything in the world—great flying creatures—huge great fishes—so new and wonderful I can't explain. The inhabitants are queenly kind of creatures—all ruled by women—thinking out things ; they *seem* to feel. The women seek to create things—have charge over things. There are no houses, but great shelters, not quite houses, of reddish colour, clear like glass.”

There was some more of a personal interest which I leave out, otherwise nothing has been changed in F——'s writings or in what the crystal gazer said.

A week or so after F——'s departure the following paragraph in the *St. James' Gazette* met my eye :

Mr. A. P. Sinnett, in *Broad Views*, mentions that in three different places Dr. Le Plongeon, the American explorer of Yucatan, has come upon direct written records of the tremendous cataclysm by which the last remnant of the Atlantean continent—*itself a huge island as big, at all events, as all Central Europe—was swallowed up by the ocean about 11,000 years ago.* One of these records is in the form of a manuscript known as the Troano MS., a document which survived the destructive habits of the Spanish conquerors in Mexico, and is still to be seen at some museum in Madrid. The all-important passage in this MS. is translated by Le Plongeon as follows :—

“ In the year 6 Kan, on the 11th Maluc, in the month Zacm, there occurred terrible earthquakes, which continued without interruption

until the 13th Chuen. The country of the hills of mud, the land of Mu, was sacrificed; being twice upheaved, it suddenly disappeared during the night, the basin being continually shaken by volcanic forces. Being confined, these caused the land to sink and rise several times in various places. At last the surface gave way and ten countries were torn asunder and scattered. Unable to withstand the force of the seismic convulsions they sank with their 64,000,000 of inhabitants 8,060 years before the writing of this book."

I have quite lately read Mr. Donelly's interesting book on Atlantis and found that in many places he dimly indicates the things which F—— so clearly states. I think also that those who will read attentively *Genesis* vi.-ix., will find that they tally with the account here given of Atlantis and the Flood.

I hope at some future time to be enabled to write something more with T—— on this subject; but in the meanwhile I should be very glad if some of those who read these pages would add some knowledge of their own to this most interesting glimpse of antediluvian civilisation.

E.

### A MORALITY

DATE: About 1863. TIME: Afternoon.

SCENE: Garden of a Suburban Villa.

Two young men discussing Darwinism. To them, enter their aunt; one of them (Mr. J.) makes a remark to her on something the other had said.

AUNT: William's a Unitarian, you know!

MR. J.: Well, I've known several Unitarians, and they were very good people.

AUNT: Yes, I believe they are generally very good moral people; but it's a sad thing for a young man to grow up with such a belief as that. Their morality won't save them, you know.

[A true story]

W. F. K.

## A MASTER MYSTIC

AN INTRODUCTION TO THE WRITINGS AND PHILOSOPHY OF  
JACOB BOEHME

### II.\*

#### THE PROCESS OF DIVINE MANIFESTATION

BOEHME'S system goes back to the very origin and commencement of manifested Being. Beyond this, he says, it is not lawful nor expedient to press. The attempt to contemplate the Unmanifest God, beyond nature and creature, overwhelms and confounds the mind, and results in disaster.

So he contents himself with laying down a thesis which seems—to us—self-evidently true: that God, apart from manifestation, is a Still Rest, in which nothing, that we should call "anything," is. It is a "No-thing," for it is All Things in abstract potentiality; Being, apart from existence; Idea apart from embodiment, or even essence.†

In this Still Rest there is, or arises (how, we know not and must not seek to know), a Will to know what is in Itself. It is, in Boehme's conception, a purely abstract Will to discover the wonders potentially in Itself; which never can be discovered while the Will remains in the Still Rest, beyond nature and creature. In the Will there arises a desire, which gives definite direction to the Will. The Will is the mere abstract Will to behold Itself; the desire is the perception of the necessary "process" to effect this, and the impulse to set about it.

He says: "For in the Nothing the Will would not be manifest to Itself; wherefore we know that the Will seeks Itself, and finds Itself in Itself; and Its seeking is a desire, and Its

\* See the last number for I.

† Boehme seems to understand by "essence" that which is setting itself to become. It is the first out-going of Being towards manifestation; the most rarefied of "conditions" but not the unconditioned, the pure Being.

finding is the Essence of the Desire, wherein the Will finds Itself. It finds nothing except only the property of the Hunger, which is Itself, which it draws into Itself; that is, It draws Itself into Itself, and finds Itself in Itself; and Its attraction into Itself makes an Overshadowing, or Darkness, in It, which is not in the Liberty, *viz.*, in the Nothing; for the Will of the Liberty overshadows Itself with the Essence of the Desire; for the Desire makes Essence, and not the Will."\* That is, it is not the Will but the Desire that makes Essence.

In this Darkness there arise three forms, or qualities, which are the basal powers of all manifestation, and apart from which no manifestation could be. These forms, or qualities, are at first purely abstract properties; powers and dynamics to embodiment, but not themselves embodied. They are Astringency, Attraction, and Bitterness. We might perhaps express them in modern terms as homogeneity, heterogeneity, and friction; two contraries and the result of their contrariety.

The first seems to be an inertive force, resisting change and new combinations. The second is the progressive force, seeking change, pressing to new combinations. The more the second seeks to operate, the more the first seeks to withhold it; and in like manner does the second seek and strive to overcome the inertia of the first. The Bitterness, or Anguish, arises from this contrariety of the first two, which incessantly oppose, wrestle, and struggle with each other.

Proceeding to elucidate the original of these antagonistic elements, or powers, he says that the first Will in its desire to go out from Itself, from the Still Rest, finds that by doing so it brings Itself into a Darkness. Thereupon—misliking the Darkness—it seeks to turn back into the Still Rest, but cannot do so without (so to speak) *unwilling* Itself, for it is a Will to go out from the Still Rest. It thus begets in Itself a "re-conceived" Will to go back again; but the more the new Will seeks to return, the more does the first Will seek to withhold it; and thus the contrariety arises; and, out of the contrariety, the Bitterness or Anguish.

As the conflict increases, the tension increases; and at length

\* *The Signature of All Things*, Chap. ii., Par. 9, 10.

generates the fourth form, Fire. We know that every exercise of energy produces heat ; and Boehme has anticipated the discoveries of modern science in thus predicating the original of fire from the strain and stress of the first three.

This Fire, he says, is, at first, a cold, dark Fire ; but as the opposition increases in intensity, it gets hotter and hotter, until at length a "Flagrat" or flash arises, as lightning breaks forth from the strain in the thunder clouds ; and thus is generated the fifth form, which is Light.

The first three forms, up to this point, have been in darkness ; and although they are all three out of the One and Only God, yet, because they are but parts and not the whole, they are not what the whole is, good. They are the *Power*, apart from the *Goodness* and *Love*, of God. Their conflict is terrible, horrible, titanic ; a source of fire. And it is, says Boehme, according to these first three forms that God calls Himself a "devouring fire" and a "jealous God."\*

But when the Light arises, it effects a great change. At its uprising, the forms of the powers (the first three forms) sink down affrighted ; the Light quenches their fierceness, so that their energy, though still maintained, is no longer mere blind, undiscerning power, but becomes reasonable and understanding. Each, before the Light, works in itself, and as with a rage and fury against its opposites. The Light enables them to see that there is, in their interaction, a high purpose ; and they now (while opposing as strongly as before) yet oppose intelligently, and for the sake, not of self-maintenance, but of producing by their opposition the wonders and glories of divine manifestation. Their wrath is turned into love ; their fury, into joy.

The Light now produces or generates the sixth form—the Sound or Voice or Tune. Everything now finds its nature and quality, and sounds forth according to this nature or quality. All sorts of definite distinctions arise, though yet but in their spiritual idea, to the manifesting of the endless wonders of the Divine Wisdom. In this form arises speech in angels and men, and all sounds, tones, colours, scents, characteristics and properties in animate and inanimate nature. Every distinc-

\* *Deut.*, iv. 24.

tion now finds its quality, and faithfully expresses it ; and the great orchestra of creation sounds forth the divine harmony. The coming of the Light acts as the coming of the conductor of an orchestra. Before, each performer blows, fingers, scrapes or beats his instrument without regard to harmonious result. But as the conductor lifts his wand, the discord ceases ; and then the splendid harmony bursts forth : the music of the spheres, the songs of the Morning Stars, the triumphant shouts of the Sons of God.

Boehme means a great deal by this sixth form. Not merely actual tones, as the voice or song in man, and the cries in birds and animals ; but the definite and expressed qualities of all things which find expression in ways other than sound. The scent and colours of plants ; the colours and properties of metals ; the universal properties of every "body" from the highest spiritual form to the lowliest dust of earth. Everything whereby any creature, or thing, expresses objectively its nature and quality is included in the significance of this sixth form.

The final and seventh form is (he says) the resultant of the foregoing six ; that in which they attain their completion and end. It is the Figure, the manifested form and body, which is the product of the interaction of the Astringency, the Attraction, the Bitterness, the Fire, the Light, the Sound.

There is not, he asserts, any creature, animate or inanimate, in which the six forms are not each of them present in its due degree and temperature ; each of the six contributing its quota towards the production of the seventh, which is the Figure, the creature, or thing. The first three of the seven give the *basis* of Being ; the last three give the *quality* of the Being ; and the distinction of quality (as good or bad) arises in the middle form, the fourth. The diversities arise from the differing proportions in which each is present, and the particular form that stands in the dominant position. The possibilities of variety are infinite, without end or number ; but in all creatures the six forms are all present in some degree, some more hidden, and some more manifest. And the creature in its spirit, body, colour, sound, and all virtues and qualities whatsoever, is the Signature of the operations of the six forms as they are present in it.

This is the best we can do in attempting to give some, we

hope fairly intelligible, presentation of the wonderful philosophy of creation set forth by our author. We do not pretend that it is full and complete; there is much that might be added. Creation, to him, is an endless band, or wheel; ever in revolution. The six forms in their interaction, revolving

In mystic dance, not without song,

form a sort of vortex, out of which issue, first the ideas of the creatures; then the souls; and then the bodies; which is interesting in view of the vortex theory of matter that has been promulgated in these latter times. But we think that this Master's main value is not in his more recondite theories of creation, but rather in his more practical pronouncement as to what is true life, true faith, true salvation, for man. We therefore content ourselves with this brief (and really insufficient) account of his theory of the seven forms of nature. Readers who desire to know more are referred to his works.

But though we do not desire to say more about the seven forms in themselves, we must yet say a good deal more upon the subject of manifestation, and of the Three Principles, and of his most interesting theory of how good and evil arise.

The first thing to be grasped is this. There must be, in every created thing, an unseen basis, and a seen quality. Wherever the divine order has been undisturbed, the first three forms constitute the unseen basis; and the last three constitute the seen quality. That is to say, that the Astringency, the Attraction, and the Bitterness, should be unseen, never allowed to appear as "qualities," giving nature and character to the thing. Thus applied they are not qualities of astringency, attraction and bitterness; they then only take on these characteristics when they are allowed to act as "qualities" instead of as "hidden bases." When thus in their right place, if they could at all be contemplated by the illuminated eye, they would be thought of as potentials giving existence, vigour, strength; but not quality. For the mind of man, these are abstract ideas, never contemplated alone and apart. Our interest is in the quality or character of the existence, the vigour, the strength. If by his strength a man oppresses us, it is the way the strength acts, and not the abstract

strength, that impresses us; and the same is equally true if the strong man helps us. Abstract strength, apart from the way in which it acts, is a thing concerning which the human mind never enquires, and has no faculty for contemplating. If we would enquire, we can do so only by observing the quality or character of the way in which the strength is applied.

Our author always calls these first three forms of nature, Astringency, Attraction, Bitterness.\* This is what they are *when manifested as qualities*, but when not manifested they have no name, they are hidden dynamics; and the whole question of good or evil depends on whether man will be content simply to say they are, and must be, there, but will refrain from seeking to know anything beyond this. The moment he wishes to know more than this, they at once present themselves to him as astringency, attraction, bitterness. They are dragged out of the hidden, unmanifested, condition; and appear, not as abstract dynamics, but as definite qualities.

Therefore it appears to us that when Boehme says that if Wrath were not, Love could not be, what he really means is that if that which *when manifested would appear as wrath* were not, love could not be. There is more than a mere verbal quibble in insisting on this distinction; for in dealing with such profound, metaphysical concepts, language cannot be too nicely weighed, and many a fine conception has failed to win acceptance just because this was not done, and the mind of the reader was left to recognise (if it could) refinements of meaning which are not always self-evident, and to which, therefore, it is much safer to draw definite attention.

But though the first three forms should be kept hidden, and never be allowed to manifest as qualities, they *can* be brought into view, and be manifested as qualities; and it is in the doing of this that they then, for the first time, become evil. Here, for the mind that can truly catch the principle indicated, there is found what, to us, is the grandest and most satisfactory philosophy of the nature of evil that has ever been presented to the world. It arises not from a *wrong thing*, but from a right thing

\* He calls them indeed by many other terms, but they are always synonyms for the ideas expressed in these three.

in a *wrong position*. To get rid of it requires nothing but an alteration of arrangement.

This conception is of the highest spiritual importance; and is worth all the pains and effort we may have to make to grasp it. In the grasping of it lies the solution of the profoundest problems of life, and providence, and human salvation.

It seems to us manifestly true that (as Boehme says) the Still Rest, beyond nature and creature, where no qualities yet exist, and in which there is neither good nor evil, cannot put itself forth into manifestation save through the arising of contraries. But there are two sorts of possible contraries: first, the contraries of the hidden basis and the manifested quality; and, second, the contraries of the evil quality and the good quality. The real necessity which brings about manifestation is the first of these, not the second. According to Boehme, there was a period, before the fall of Lucifer, when manifestation was accomplished, and yet where all was in perfect order. It is scarcely accurate, therefore, to say that manifestation requires the arising of the contraries of good and evil. For the evil is not in the first three forms, but in their being brought out of their right position as hidden bases, and becoming manifested as qualities. What is required is that that which, *when manifested*, becomes evil should be there; but *it need not be there as evil*; in its right place it is good, and the promise and potency of all the good works which require it absolutely as their basis, apart from which they could not come to manifestation. And (with the deepest submission) we venture to think that our author has not been sufficiently careful to make this, which we believe to be his real teaching, plain.

At the same time, it is true that for us men, as we now are in this external world of the third principle, the full knowledge of good is impossible without the knowledge of evil. But we are not here speaking of *fallen* capacity, but of *unfallen*, which we have no reason to suppose is as limited as ours now is. The requirement for "manifestation" was the arising of the contraries of a hidden dynamic and a revealed quality. The requirement for full comprehension by creaturely consciousness is, no doubt, the arising of the contraries of good and evil.

These first three forms, which, so long as they remain hidden bases, are good, Boehme calls the first principle. In their right place they have no name; for "name" expresses an apprehension of quality. But as, to speak of them, they must be called by some name, Boehme gives them the names that truly apply to them when they are brought forth into manifestation: Astringency, Attraction, Bitterness. Let the reader carefully remember that these are the names, *not of the things there, but of the qualities they immediately take on upon being brought out from the hiddenness into manifestation.*

The last three forms, Light, Sound, and that "whole" which is the resultant of them all, Boehme calls the second principle. And he says that the first principle is the principle of the Father, and the second is the principle of the Son. Here again it is very necessary to be sure that we have caught exactly what he means to convey; for there are large possibilities of misunderstanding him.

The best we can suggest is the following. There are passages in Scripture in which God speaks of Himself as an angry, jealous God, inclined to punish. God is thus, says Boehme, only according to the first principle; but he also adds that, in and for God, the first principle is never apart from the second, nor the second from the first.

There are concepts of which, unless we think and speak "after the manner of men," we should not be able to think or speak at all. We have two ideas of God to deal with: first, God as He is to unfallen faculty; and, second, God as He must be to fallen faculty. Fallen faculty cannot apprehend God in His inviolable Unity, but has, for all practical purposes, to regard the two inseparable sides of Him as separable and distinct. These two sides are as Father, and as Son; as the *power* of creation, and as the *quality* of the things created. To us, it seems perfectly natural to think that we can predicate the power without having predicated the quality; that is, that after we have got the power, we have yet to determine how this power shall be used,—whether wisely or unwisely, for good or for evil. To God, it is probable that there is no such alternative; for, to Him, power and quality (to us, two) are one.

Therefore when Boehme says that the first principle is the principle of the Father, we must take him to mean that this is so only to, and for, fallen faculty; because it is fallen faculty only that can think of the first principle as ever being apart from the second. Our false thought cannot affect God in Himself; but it can, and does, affect our apprehension of Him, the idea of Him that we form in our mind. If we take a false view, we must take also the false conditions that are proper to that false view; for to do so alone is consistent, and by sticking to consistency we are more likely to be led to recognise our fundamental error than by being practically inconsistent. Start out from a false hypothesis, and be consistent in arguing from it, and the "*reductio ad absurdum*" will soon be worked out; but inconsistent argument can lead to nothing of any value.

Therefore, as man has actually brought the first principle out into manifestation, and (through having done this) knows envy, hatred, and malice as qualities, it is better to be consistent, and suppose that these qualities are in God. Finding out sooner or later, as all must do, that these qualities do not conduce to blessedness and happiness, we shall necessarily be led to feel that they cannot be qualities in God; for God could not forbid us to cultivate anything that was a real *quality* in Himself. Then it will be easily apparent that we were wrong in thinking them *qualities* in God. That which *when manifested as quality*, must appear as envy, hatred and malice, is, when *not* manifested, that hidden, basal dynamic which is the fountain Power, apart from which nothing could come to manifestation. Here, it is in its right position, and is good. Nothing but ignorance, and (from the divine point of view) *insane* imagination, could ever regard it as in any other position.

So we see that *if* we perform the mental act, which ought to be impossible (and is impossible, save to limited faculty), and separate, in our thought of God, the Son from the Father, the quality from the dynamic, that which remains is abstract power. But it is impossible for us to conceive of power as abstract, and with no will. We have the decalogue, and know what God wills. If power is disobeyed and does not punish; then, either the power is not power, or the disobedience is of no consequence.

Both of these conclusions are absurd. Therefore we are obliged to conclude that the power will punish. Thus Boehme is right in saying that, *according to the first principle*, God is an angry, jealous God, of Whom it is rightly written, "Shall not He punish?" He also says that "God is not called God according to the first principle." Here he is speaking from the higher point of view. The key to the solution of all apparent contradictions, both in Scripture, and in illuminated writers such as Boehme, is to bear in mind that there are two points of view, and to be careful to determine which of the two is the one taken at the time.

We have said that the first three forms are the forms of the first principle, and the last three (the fifth, sixth and seventh) are those of the second principle. The question will arise, what of the fourth form?

Boehme says that it is in the fourth form that the distinction arises between good and evil. This is, of course, for the creature. The fourth form is the Fire, which may be either a cold, horrible fire, or a warm, grateful fire.

The Fire is, no doubt, Love; which may be love of self, or love of God and man. The great test for man is whether he will love himself with all his heart and mind and strength, and love nothing else, or whether he will love God with all his heart and mind and strength, and his neighbour as himself.

For it is in the fourth form that *quality* first arises; the first three forms should never be allowed to give quality. When quality arises, it must arise (for limited beings) as a question: of what quality? Yet it is also true to say that in far too many instances, it is not a question. For many are born in whom no conception of any quality other than self-love has yet arisen. They begin, and grow up, self-assertive, self-regarding, self-loving. This is the Fire, at once cold (for all "self" is cold) and scorching hot (for all "self" is also this), and dark (for self-regard is a blindness). As Boehme says, it rages horribly; consuming, without satiation; lusting, without ever being fully satisfied. Goethe described it when he wrote:

Thus in desire I hasten to enjoyment,  
And in enjoyment, pine to feel desire!

Study any person subject to this spirit. If another is praised, or if any disparaging thing is said of himself, how this cold-hot-dark Fire at once flies up in fury, twisting all facts to the interpretation it is disposed to take, turning the most innocent meanings into the most malicious. Around, the sun may be shining, nature may lie fair and beautiful, the birds may sing, the flowers may smile, and everything whisper love and joy. But to such a person at such a time, all is black, everything wrong, the world a hell, unless he can get his will of down, down, into the dust, with the one who has offended him, and up, up high aloft, with himself.

This is the Fire of the fourth form unqualified by the Light of the fifth. What is required to amend it? That true Light which shows everything in its proper balance and relation. The false spirit says: "I am injured!" The true spirit replies: "How? Has God ceased to Be? Has access to Him been made impossible to you by what has been said? Are you less near to His Heart because a fellow creature has not taken you at your own estimation? What does the estimation of others really matter to you? If you are fulfilling your right function in the great whole, what men (who are not the ultimate arbiters) think or say, matters less than little. Prove to them that they are wrong by showing the true spirit of love. Care only for what God thinks of you. His sun still shines, His nature is still bright; which proves that nothing that really matters has happened."

Thus we see how it is in the fourth form that a man must decide whether he will drag the first three forms out into their manifestation as Astringent-harshness, Self-attraction and Bitterness; or whether, by the power of the true Light, he will let them remain in the hiddenness, and put his whole being and estimation into the mild love, that rises up, not in wrath, but in generosity; not in fierceness but in meekness; not in antagonism, but in sympathy. If he do so, then the dark Fire becomes tintured by the divine Light; sinks down in meekness; and the Light, and the Sound, and the whole man, stands as a creature of the second principle (the first remaining hidden), and so "continues in the Father and in the Son."

GEORGE W. ALLEN.

(TO BE CONTINUED)

## THE PERFECT SERMON, OR THE ASCLEPIUS

A SERMON OF THRICE-GREATEST HERMES TO ASCLEPIUS

(CONTINUED FROM p. 249)

[VII. M.] AND now let us begin to treat of spirit and such things.

There was first God and matter,\* which we in Greek† believe [to be] the cosmos ; and spirit was *with* cosmos, or spirit was *in* cosmos, but not in like way as in God ;‡ nor were there things [as yet] from which the cosmos [comes to birth] in God.

They *were* not ; just for the very reason that they were not, but were as yet in that [condition] whence they *have had* their birth.§

For those things only are not called ingenerable which have not yet been born, but [also] those which lack the fertilising power of generating, so that from them naught can be born.

And so whatever things there are that have in them the power of generating,—these too are generable, [that is to say,] from which birth can take place, though they be born from their own selves [alone]. For there's no question that from those born from themselves birth can with ease take place, since from *them* all are born.

God, then, the everlasting, God the eternal, nor can be born, nor could He have been born. That|| is, That was, That shall be ever. This, therefore, is God's nature—all from itself [alone].

\* The Greek  $\psi\lambda\eta$  is here retained by the translator.

† *Grace*.

‡ The Latin translation is confused. The original seems to have stated that spirit and cosmos (or matter) were as yet *one*, or spirit-matter.

§ That is, presumably, they were in potentiality.

|| *Hoc*.

But matter\* (or the nature of the cosmos) and spirit, although they do not seem to be things born from any source,† yet in themselves possess the power of generation and of generating,—the nature of fecundity.

For the beginning‡ [truly] is in [just that] quality of nature which possesses in itself the power and matter both of conception and of birth.§ This,|| then, without conception of another is generable of its own self.

## XV.

But, on the other hand, [whereas] those things which only have the power of bringing forth by blending with another nature, are thus to be distinguished; this space of cosmos, with those that are in it, seems not to have been born, in that [the cosmos] has in it undoubtedly all nature's potency.¶

By "space" I mean that in which are all things. For all these things could not have been had space not been, to hold them all. Since for all things that there have been, must be provided space.

For neither could the qualities nor quantities, nor the positions, nor [yet] the operations, be distinguished of those things which are no *where*.

So then the cosmos, also, though not born, still has in it the births\*\* of all; in that, indeed, it doth afford for all of them most fecund wombs for their conception.

It, therefore, is the sum of [all that] quality of matter which hath creative potency, although it hath not been [itself] created.

And, seeing that [this] quality of matter is in its nature [simple] productiveness; so the same [source] produces bad as well [as good].

\* Again *ὕλη* in the Latin text.

† *Principio*, "beginning"; the same word as that used in the Vulgate translation of the Proem of the fourth Gospel.

‡ *Initium*.

§ This seems to make it clear that the idea "cosmos" is regarded under the dual concept of spirit-matter.

|| *Sci.*, primal nature, or spirit-matter.

¶ The Latin construction is very faulty.

\*\* *Naturas*.

## XVI.

I have not, therefore, O Asclepius and Ammon, said what many say, that God *could* not excise and banish evil from the scheme\* of things;—to whom no answer need at all be given. Yet for your sakes I will continue what I have begun, and give a reason.

They say that God ought to have freed the world from bad in every way; for so much is it† in the world, that it doth seem to be as though it were of His own limbs.

This was foreseen by highest God and [due] provision made, as much as ever could have been in reason made, then when He thought it proper to endow the minds of men with sense,‡ and science and intelligence.

For it is by these things alone whereby we stand above the rest of animals, that we are able to avoid the snares and crimes of ill.

For he who shall on sight have turned from them, before he hath become immeshed in them,—he is a man protected by divine intelligence and [godly] prudence.

For that the ground-work of [true] science doth consist of the top-stones of virtue.

It is by spirit that all things are governed in the cosmos, and made quick,—spirit made subject to the will of highest God, as though it were an engine or machine.

So far, then, [only] let Him be by us conceived,—as Him who is conceivable by mind alone, who is called highest God, the ruler and director of God sensible,§—of him who in himself includes all space, all substance, and all matter, of things producing and begetting, and all whatever is, however great it be.

## XVII.

It is by spirit that all species in the cosmos are [or] moved or ruled,—each one according to its proper nature given it by God.

\* Lit., nature. † *Sci.*, evil or bad.

‡ Presumably meaning the higher sense. § That is, cosmos.

Matter,\* or cosmos, on the other hand, is that which holds all things,—the field of motion,† and the that which crowds together‡ all; of which God is the ruler, distributing unto all cosmic things all that is requisite to each.

It is with spirit that He fills all things, according to the quality of each one's nature.

[Now,] seeing that the hollow roundness§ of the cosmos is borne round into the fashion of a sphere; by reason of its [very] quality or form, it never can be altogether visible unto itself.

So that, however high a place in it thou shouldest choose for looking down below, thou could'st not see from it what is at bottom.

It is because in many places it confronts [the senses], that it is thought to have the quality [of being visible throughout].||

For it is solely owing to the forms of species, with images of which it seems insculpted, that it is thought [to be] as though 'twere visible [throughout]; but as a fact 't is ever to itself invisible.

Wherefore, its bottom, or its [lowest] part, if [such a] place there be within a sphere, is called in Greek *a-eidēs*; ¶ since that *eidein*\*\* in Greek means "seeing,"—which "being-seen" the sphere's beginning†† lacks.

Hence, too, the species have the name *eideai*,‡‡ since they're of form we cannot see.

Therefore, in that they are deprived of "being-seen," in Greek they are called *Hades*; in that they are at bottom§§ of the sphere, they're called in Latin *Inferi*.

\* Again ὄλη.

† *Agitatio*.

‡ *Frequentatio*.

§ *Cava rotunditas*; that is, presumably, concavity.

|| *Propter quod multis locis instat, qualitatemque habere creditur*. The Latin translation is evidently faulty. Ménard omits the sentence entirely, as he so often does when there is difficulty.

¶ Ἄ-ειδής, that is "invisible"; that is Hades (*Αιδης* or Ἄδης).

\*\* εἰδεῖν—? ἰδεῖν.

†† *Primum sphaera*; the top or bottom presumably, or periphery, of the world-sphere.

‡‡ εἰδέαι—? ἰδέαι; that is, forms, species,—but also used of the highest species, viewed as "ideas."

§§ *Sci.*, at the centre.

These, then, are principal and prior,\* and, as it were, the sources and the heads of all the things which are in them,† through them, or from them.

## XVIII.

ASCLEPIUS. All things, then, in themselves (as thou, Thrice-greatest one, dost say) are cosmic [principles] (as I should say) of all the species which are in them, [or] as it were, the sum and substance of each one of them.‡

TRISMEGISTUS. So cosmos, then, doth nourish bodies ; the spirit, souls ; the [higher] sense (with which celestial gift mankind alone is blest) doth feed the mind.

And [these are] not all men, but [they are] few, whose minds are of such quality that they can be receptive of so great a blessing.

For as the world's illumined by the sun, so is the mind of man illumined by that light ; nay, in [still] fuller measure.

For whatsoever thing the sun doth shine upon, it is anon, by interjection of the earth or moon, or by the intervention of the night, robbed of its light.

But once the [higher] sense hath been commingled with the soul of man, there is at-one-ment from the happy union of the blending of their natures ; so that minds of this kind are never more held fast in errors of the darkness.

Wherefore, with reason have they said the [higher] senses are the souls of gods ; to which I add : not of *all* gods, but of the great ones [only] ; nay, even of the principles of these.

## XIX.

[VIII. M.] ASCLEPIUS. What doth thou call, Thrice-greatest one, the heads of things, or sources of beginnings ?

TRISMEGISTUS. Great are the mysteries which I reveal to thee, divine the secrets I disclose ; and so I make beginning of this thing§ with prayers for heaven's favour.

\* Or principles and priorities (*antiquiora*).

† *Sci.*, the " ideas."

‡ The Latin text is hopeless.

§ *Initium facio* ; or perhaps perform the sacred rite, or give initiation.

The hierarchies\* of gods are numerous ; and of them all one class is called the noumenal,† the other [class] the sensible.‡

The former are called noumenal, not for the reason that they're thought to lie beyond *our*§ senses ; for these are just the gods *we* sense more truly than the ones we call the visible,—just as our argument will prove, and thou, if thou attend, will be made fit to see.

For that a lofty reasoning, and much more one that is too godlike for the mental grasp of [average] men, if that the speaker's words are not received|| with more attentive service of the ears,—will fly and flow beyond them ; or rather will flow back [again], and mingle with the streams of its own source.

There are, then, [certain] gods who are the principals¶ of all the species.

Next there come those whose essence\*\* is their principal. These are the sensible,—each similar to its own dual source;†† who by their sensibility,‡‡ affect all things ;—the one part through the other part [in each] making to shine the proper work of every single one.

Of heaven,—or of whatsoe'er it be that is embraced within that term,—the essence-chief§§ is Zeus ; for 't is through heaven that Zeus gives life to all.

The sun's essential principal||| is light ; for the good gift of light is poured on us through the sun's disk.

The "Thirty-six," who have the name of Horoscopes,¶¶ are in the [self] same space as the fixed stars ; of these the essence-

\* *Genera.*

† *Intelligibilis* (= *οἱ νοητοί*) ; lit., that which can be known by intellect (alone).

‡ *Sensibilis* (= *οἱ αἰσθητοί*) ; lit., that which can be known by the senses.

§ That is the "sense" of those who have reached the "Trismegistic" grade ; though of course beyond the range of the normal senses.

|| The text is faulty.

¶ *Principes.*

\*\* The Greek original *οὐσία* being retained.

†† That is, presumably, essence and sensibility.

‡‡ That is, presumably, their power of affecting the senses.

§§ The Greek *οὐσιάρχης* is retained in the Latin.

||| Or, essence-chief.

¶¶ *Horoscopi* (= *ὠροσκόποι*) ; generally called Decans ; compare the Fragment so entitled.

chief, or prince, is he whom they call Pantomorph, or All-form-maker,\* who fashioneth the various forms for various species.

The "Seven" who are called spheres, have essence-chiefs, that is, [have each] their proper rulers, whom they call [all together] Fortune and Heimarmenē,† whereby all things are changed by nature's law; perpetual stability being varied with incessant motion.

The air, moreover, is the engine, or machine, through which all things are made—(there is, however, an essence-chief of this, a second [air])—mortal from mortal things and things like these.‡

These hierarchies of gods, then, being thus and [in this way] related,§ from bottom unto top, are [also] thus connected with each other, and tend towards themselves; so mortal things are bound to mortal, things sensible to sensible.

The whole of [this grand scale of] rulership, however, seems to Him [who is] the highest lord, either to be not many things, or rather [to be] one.

For that from one all things depending,|| and flowing down from it,—when they are seen as separate, they're thought to be as many as they possibly can be; but in their union it is one [thing], or rather two, from which all things are made;—that is, from matter, by means of which the other things are made, and by the will of Him, by nod of whom they're brought to pass.

## XX.

ASCLEPIUS. Is this again *the* reason, O Thrice-greatest one?

TRISMEGISTUS. It is, Asclepius. For God's the father or the lord of all, or whatsoever else may be the name by which

\* Παντόμορφος *vel* *omniiformes*. See Chap. xxxv. below.

† That is, Fate, εἰμαρμένην.

‡ That is, the region of things subject to death. The text is faulty. The "second [air]," the essence-chief of the air, is presumably "cosmos," which in its turn is the "second god" from above. Cf. with this "engine" the "cylinder" of the "Virgin of the World" Fragment (10).

§ *Ab imo ad summum se admoventibus*; compare with this "*genus admotum superis*," Silius Italicus, viii. 295.

|| See above, the beginning of Chap. iv. and the note.

He's named more holily and piously by men,—which should be set apart among ourselves for sake of our intelligence.

For if we contemplate this so transcendent God, we shall not make Him definite by any of these names.

For if a [spoken] word\* is this:—a sound proceeding from the air, when struck by breath,† denoting the whole will, perchance, of man, or else the [higher] sense, which by good chance a man perceives by means of mind, when out of [all his] senses,‡ —a name the stuff of which, made of a syllable or two, has so been limited and pondered, that it might serve in man as necessary link between the voice and ear,—thus [must] the name of God in full consist of sense, and spirit, and of air, and of all things in them, or through, or with them.§

Indeed, I have no hope that the creator of the whole of greatness, the father and the lord of all the things [that are], could ever have one name, even although it should be made up of a multitude—He who cannot be named, or rather He who can be called by every name.

For He, indeed, is one and all; so that it needs must be that all things should be called by the same name as His, or He Himself called by the names of all.

He, then, alone, yet all-complete in the fertility of either sex, ever with child of His own will, doth ever bring to birth whatever He hath willed to procreate.

His will is the all-goodness, which also is the goodness of all things, born from the nature of His own divinity,—in order that all things may be, just as they all have been, and that henceforth the nature of being born from their own selves may be sufficient to all things that will be born.

Let this, then, be the reason given thee, Asclepius, wherefore and how all things are made of either sex.

G. R. S. MEAD:

(TO BE CONTINUED)

\* *Vox* (=name), presumably λόγος in the original; a play on "word" and "reason," but also referring to the mysterious "name" of a person.

† *Spiritu*, or spirit.

‡ *Ex sensibus* = presumably, in ecstasis.

§ The text of this paragraph is very unsatisfactory.

## MYSTICISM

IN the early centuries of Christianity, as we know from the writings of many of the Fathers, and more surely by the occult Records, there existed in the bosom of the Christian Church the venerable institution of the Mysteries, in which the purified met superhuman Instructors, and learned from the lips of the Holy Ones the secrets of the "Kingdom of Heaven." After the Christ had thrown off His physical body, He taught His disciples for many years, coming to them in His glorified subtle body, until those who knew Him in the flesh had passed away. So long as the Christian Mysteries endured, Jesus appeared at them from time to time, and His chief disciples were constantly present at them. So long as this state of things continued, the exoteric and the esoteric teachings of Christianity ran side by side in perfect accord, and the Mysteries supplied to the high places in the Church men who were true teachers for the mass of believers, being themselves deeply instructed in the "hidden things of God," and able to speak with the authority which comes from direct knowledge. They, like their Master, "taught as having authority and not as the scribes."

But after the disappearance of the Mysteries, the state of affairs slowly altered for the worse, and a divergence between the exoteric and esoteric teachings showed itself ever increasingly, until a wide gulf yawned between them, and the mass of the faithful, standing on the exoteric side, lost sight of the esoteric wisdom. More and more did the letter take the place of the spirit, the form of the life, and there began the strife between the Priest and the Mystic that has ever since been waged in the Christian Church.

The Priest is ever the guardian of the exoteric, the recipient of the faith once delivered to the saints, the officiant of the sacraments, the custodian of the outer order, the transmitter of the

traditions, becoming more authoritative from age to age. His to repeat accurately the sacred formulæ; his to watch over a changeless orthodoxy; his to be the articulate voice of the Church; his to hand on the unaltered record. Great and noble is his task, and invaluable his services to the evolving masses of the populace. It is he who consecrates their birth, sanctions their marriage, hallows their death; he consoles them in their sorrows and purifies their joys; he stands by the bedside of the sick and the dying, and gilds the clouds of mortality with the sun of an immortal hope. He brings into sordid lives the one gleam of poetry and of colour that they know; he enlarges their narrow horizon with the vistas of a radiant future. He gladdens the mother with the vision of the Immortal Babe; he saves the desperate youth with the tenderness of the celestial Mother; he raises before the eyes of the sorrowful the crucifix that tells of a sorrow that embraces and consoles their grief; he breathes in the ear of the dying the pledge of the Easter resurrection. Ill could Humanity tread the earlier stages of its journey without the Priesthood that directs, rebukes, and comforts; the universality of the office tells of the universality of the need.

Far other is the Mystic, the lonely dweller on the mountain-side, climbing in advance of his race, without help from the outer world, listening ever for the faint whisper of the God within. Humblest of men as he faces the depths of divinity around him and the unsounded abysses of the divinity within, he seems arrogant as he withstands the edicts of external authority, and rebel as he bows not his neck to the yoke of ecclesiastical order. With his visions and his dreams and his ecstasies, with his gropings in the dark and his flashes from a light supernal that dazzles more than it illuminates, with his sudden irrational exaltations, and his equally sudden and unreasoning depressions, what has he to oppose to the clear-cut doctrines and the imperial authority of the exoteric creed? Only an unalterable conviction which he can neither justify nor explain; a certainty which leaves him stuttering when he seeks to expound it, but remains unfaltering in face of all rebuke and all reprobation. What can the Priest do with this rebel, who places his visions above all scriptures, and asserts an inalienable liberty in the face of the demand for

obedience. He has no use for him, no place for him ; he disturbs with his curbless fantasies the settled order of the household of the faith. Hence a continued struggle, in which the Priest for awhile seems to conquer, but from which the Mystic emerges victor in the end.

The combat seems an unequal one, since the Priest has behind him the strength of a splendid tradition, of a centuried history, of a changeless authority, and the Mystic stands alone, unfriended. But it is not so unequal as it seems ; for the Mystic draws his strength from That which gives birth to all religions, and he bathes in the waters that regenerate, in the flood of eternity. So in the ever-recurring conflict, the Priest conquers in the world material, and is defeated in the world spiritual ; and the Mystic, rebuked, persecuted, crushed, while dwelling in the body, becomes the Saint, after the body has dropped from him, and becomes a voice of the Church that silenced him, a stone in the walls that imprisoned.

In the Roman Catholic Church this combat has been waged century after century, with the same result continually repeated. Teresa, rebuked and humbled by her confessor, arises as S. Teresa for unborn generations. Many a man, and many a woman, regarded askance, treated with scorn by their contemporaries, become the cynosures of countless millions of eyes, eyes of the faithful, descendants of the faithful who decried. And on the whole it is as well that it should be so, until the stern training of old is re-established ; else would every dreamer be taken as a Mystic, and every hysteric as a Revealer. Only the true Mystic can walk unblenching through the fire of rebuke, "even in hell can whisper, 'I have known.'" Moreover, the Roman Catholic Church alone has preserved a systematic training within the "religious life," a real preparation for the occult life, ever recognised in theory even if challenged and suspected in practice. Hence has she so many Saints, and such grace and tenderness of spiritual beauty, that one is fain to pardon her the cruelties of her Priesthood for the sake of the rich streams of spiritual life poured by her Mystics over the arid deserts of the outer world. And one can understand, while reprobating, the fierceness with which she guarded the ground that made such growths of

saintliness possible, and made her deem the superstition and bigotry of the masses but a small price to pay for the keeping sacred from profane touch the inner seeds which flowered out into the world as the Saints.

In Protestantism there has been no systematic training, and hence no soil in which the rare flower might readily root itself and grow. Few and far between are the mystics in the Protestant community, though Jacob Boehme rises, splendid, gigantic, as though to show that even the absence of all training cannot stifle the divinity of the Spirit which is Man. More than any other phase of Christianity does Protestantism need the presence of Mystics in its midst, the touch of the living Spirit to save it from the arid letter. But this is a subject that needs separate treatment, which shortly I hope to give.

Theosophy is the reassertion of Mysticism within the bosom of every living religion, the affirmation of the reality of the mystic state of consciousness and of the value of its products. In the midst of a scholarly and critical generation, it reproclaims the superiority of the knowledge which is drawn from the direct experience of the spiritual world, and, facing undaunted the splendour of the accumulated results of research, historical and scientific, facing undaunted the new and menacing Priesthood of Science and of Criticism, it affirms the greater splendour of the open vision, and the royalty of the Kingdom into which may pass alone "the little child." The primary experience of Mysticism is direct communion with the unseen, the recognition of the God without by the God within, the touching of invisible realities, the passing with opened eyes into the worlds beyond the veil. It substitutes experience for authority, knowledge for faith, and it finds its guarantee in the "common-sense" of all Mystics, the identity of the experiences of all who traverse the grounds untrodden by the profane.

The results of mystic experiences show themselves in a method of interpretation, applied to all doctrines and to all scriptures, a method which justifies itself by the light it throws on obscurities rather than by reasoned arguments. It is, in all ages, the method of the Illuminati.

An example will show the method better than efforts at

explanation. Let us take the doctrine of the Atonement. The Mystic sees in this Christian doctrine one of the ways in which is told the ancient but ever new story of the unfolding of the human spirit into self-conscious union with God. It sees the Atonement wrought by the unfolding of the Christ in man, as the reflection in the human consciousness of the Second Aspect in the Divine Consciousness gradually shines out into clearness and beauty. As the Christ in man matures so is the Atonement wrought, and it is completed when the Son, rising above separation, knows himself as one with Humanity and one with God, and in that knowledge becomes a veritable Saviour, a true Mediator between God and Man, uniting both in his own person, and thus making them one. The Mystic cares not to argue about the dead-letter meaning of any dogma ; he sees the heart of it by the light of his own experience, and to him its true value lies in its inner content, not in its outer history.

So also with Scripture. It may, or may not, have an outer accuracy as history ; its value lies in its exposition of the facts of the spiritual world. Whether a physical Israel did or did not wander through a physical desert seems to him to be of infinitesimal importance ; many nations have wandered through many deserts. But the spiritual Israel wanders ever through spiritual deserts in its search for the promised land, and this is ever fresh, ever true, and he reads the story in the spiritual light and finds in it much that consoles, much that illuminates. He sees a Moses in every prophet of humanity, pillars of fire and of cloud in every guidance of a nation. Nor is the Mystic without justification in thus reading the Scriptures ; for S. Paul in *Galatians* iv. has thus dealt with the story of Abraham, Sarah and Hagar, Isaac and Ishmael ; and all the early Fathers of the Church sought the inner meanings and cared little for the outer words.

For the educated Christian of to-day, who would not cut himself wholly off from the old moorings, this method of interpretation is vital, and only by the direct knowledge gained in the mystic state of consciousness can he preserve his religion amid the changes brought about by modern research. The Higher Criticism is undermining all his authorities ; subtly, but in deadly as hion, its burrowings have taken the ground away beneath their

feet, and only a thin crust remains, which at any moment may give way, and let the whole structure crash down into irretrievable ruin. The Church can no longer be built on historical authority; it must build itself on the rock of experience, if it would survive the tempest which roars around it. Mysticism can give it the surest certainty in all the world, the certainty of mystic experience continually renewed. The Christ within is the only guarantee of the Christ without, but no further guarantee is needed. Because the Christ lives undeveloped in every human spirit, the Christ developed is a historical fact, and those in whom the mystic Christ is developing can look across the gulf of centuries, and recognise the historical Christ; nay, can transcend the limitations of the physical, and know Him in His living reality as surely, and more fully, than His disciples knew Him when He walked by the lake of Genneseret.

ANNIE BESANT.

---

## CONCERNING TOLERANCE

Never shall I believe any two souls were made  
 Similar; . . . each soul of every grade  
 Was meant to be itself, pure in itself complete  
 And, in completion, good.

*Fifine at the Fair.*

THE one link which binds together the widely differing individuals who form the Theosophical Society is the belief in "brotherhood," with the consequent desire to aid its outward manifestation.

The illuminating idea which explains the brotherhood of fool and sage, of criminal and saint, by the difference in age of individuals who all alike possess the divine spark, has enormously widened our sympathy and made possible a true understanding and tolerance for those *evidently* more ignorant and less developed than ourselves.

But this theory affords less help to that much more difficult form of tolerance—tolerance for those of our own age. For further aid we may turn to another idea found in our literature, that of the inherent differences of type. The bearing of this idea

on tolerance has not, so far as I know, been touched on in our books, though many of us may have found it of great utility in our lives.

We may take it for granted, I think, that the great majority of our members are about the same age. They have reached a certain stage in the apprehension of truth, and their desires are definitely directed to the same high goal. Individual manifestations of that apprehension and those desires may be very imperfect and even mutually antagonistic, but, broadly, we have all attained to a certain "standard" in the school of life.

One point is to be noted about the "standard" we have reached; it is one marked by specialisation. We have passed through common experiences and can look with tolerance on those following behind, but now, our paths diverge. And to each of us his path becomes more and more absorbing; as it widens and becomes a province—nay, an empire—of boundless possibilities, it shuts out from our view the other paths, familiar to us in their narrow beginnings.

According to the scheme of things referred to above, inherent differences of type arise from the fact that the "divine spark" can only reach the matrix of matter through some intermediate agencies—Rays of Light, who are called Sons of Mind. Each of these great Sons of Mind has his own individual characteristics. It is they who furnish the outbreathed human monads with what is known as the causal body. Distinct individual characteristics thus impart to these bodies, made of the delicate film of the causal matter, the soft lines of differentiation. The colours of the causal body thus furnished are indicative of the lines of least resistance, so to say, the lines along which the "spark" may best develop its latent powers. Along these lines the individual must travel *until he has outgrown the causal body*.\* In the more familiar words of St. Paul: "Unto each one of us was the grace given according to the measure of the gift of the Christ . . . *till we all attain* unto the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the fulness of the Christ."†

\* Much condensed from the *Yoga of Discrimination*, pp. 19, 20, 21. The italics are mine.

† *Ephesians*, iv. 7 and 13.

This brief summary of the teaching is, I think, sufficient to bring out my two points, first, that differences of type are inherent, and second, that their limitations last till the individual outgrows the causal body.

I do not wish to exaggerate, or to represent that types are few, and their boundaries hard and fast. We find infinite individual sub-types. Indeed, it is the existence of numerous overlapping sub-types that is our snare. We share in so many interests, we dream we are capable of all. We all possess emotions; therefore we think we can understand all emotions. Words are symbols we all use; we are apt to think they can express everything. We forget the limitations of our type. And so we find in our Society the emotional regretting the ice-cold attitude of the intellectual, the intellectual deploring the exuberance of the emotional, the ethical conscientiously striving to "put a stop to" what they consider too great curiosity as to occult phenomena on the part of another type. Can we not be wide enough to allow each to develop along his lines of least resistance and humble enough to suspend our judgment of our brothers? Can we not have faith enough to refrain from "saving the Society from narrowness" by urging our own ideal as suitable for all? To my thinking we should have breadth enough to include apparent narrowness as well as breadth, and to view sectarianism with absolute tolerance.

Yet we must by no means refuse to exercise our reason concerning the actions of our brothers. To do so would be to forego a valuable portion of our experience. Only we must realise that we judge from the point of view of our own type, using our intellectual foot-rule or our ethical scales, etc.—measures capable of accounting for only a portion of the whole.

J. H. E.

---

OCCULTISM is not the acquirement of powers, whether psychic or intellectual, though both are its servants. Neither is Occultism the pursuit of happiness, as men understand the word; for the first step is sacrifice, the second renunciation.—H. P. BLAVATSKY.

## ASTRAL ILLUSIONS

IN looking over the correspondence on this subject I am irresistibly reminded of a story which used to be current in Dissenting circles in the days of my youth. A popular preacher of the day went out for his holiday; a devout lady of his congregation followed him from place to place, lest she should miss a single sermon of his—as devout ladies sometimes did then, and I dare say still do. Now he was a practical man, and as he preached each Sunday in a different town, he made the same sermon do duty all round. The lady endured it for a few Sundays, but at last met him at the vestry door to complain. “H-m,” he replied, “of course by this time you must be familiar with it. Can you give me an outline of it?” Confusion and silence. “Well, can you give me the first head—the second—the third? No? Well, *you must hear it again!*”

What brings it to my mind is the curious, but not astonishing, fact that not one of my critics has taken the trouble to read my paper with sufficient care to know what I *did* say. I had observed that certain novelties as to our condition after death seemed to be taking their place amongst us as matters of what has been denominated Theosophic Orthodoxy; and I felt it needful to put on record my protest that this should not be done without full enquiry and discussion—not concealing that the result of my own consideration was unfavourable. In reply, I am solemnly rebuked for rebelling against “ascertained facts,”—for, “striving to build upon the shifting sands of time a house of creed and dogma,”—and, last and funniest of all, for “wishing to interfere with the destruction of old forms to make way for the new life,”—something even more comical than the now exploded bugbear of “interfering with the law of karma”! Had a prophet foretold this to me I should not have believed it; I could not believe it now but for the damning evidence in print, signed too

by good names who should have known better. Did it never occur to any one of my critics that they were calmly *assuming*, as an agreed and admitted fact, needing no mention or discussion, the very thing I *did* question? It is not a personal matter—there have been seers before Mr. Leadbeater, and there will be seers after him, who will certainly see differently from *him*, as *he* sees differently from all who have gone before. The very mischief I feared was that it should be taken for granted that the vision of the latest seer is to be *blindly* accepted as the “ascertained fact,” the “life” which has a right to break up all previous knowledge as “outworn forms.” It is the natural error of every solitary *voyant*; we have seen it in our own times in Mrs. Kingsford, Lake Harris, Laurence Oliphant, and how many more! Each in turn has believed himself to speak with authority; an authority superseding all previous visions, giving out for the first time the actual *facts* of the astral plane. It is no true service to Mr. Leadbeater for his worshippers to set him beside these; to draw him back by their unintelligent devotion from the far higher position which is his rightful goal.

In my first paper I spoke of this as a possible, nay, a threatening danger; my critics have taken much pains to show that it is no imaginary one; that already a *sect* has been formed in the Society which resents every hesitation to yield blind obedience to their chosen authority. I feel it necessary, before proceeding farther, to fortify myself with the wise and (surely?) unquestioned statement of a recent writer in the *Theosophical Gleaner* that: “Every member of the Theosophical Society is free to hold *any* opinion on this—or any other subject.” With this claim premised, I proceed to let our friends “hear it again.” I don’t honestly believe the failure to understand was my fault, originally; I think what was possible *was* done to present my view clearly; this time what is impossible *shall be* done (according to the old French jest), and if *this* fails I can do no more.

Firstly, what do we mean when we speak of “facts” on the astral plane? Mr. Leadbeater himself has given us a most interesting and valuable study of this plane; are we entitled to treat this as a sort of Baedeker’s Handbook, and assume that everyone, whatever his position on the scale of evolution, will find on

reaching the Astral everything exactly as there described? Surely not. From the earliest times we have been taught that on that plane men actually *make* their own surroundings;—that apparent “facts” change with every thought of the beholder. Thus, the Christian after death will in all probability find himself in the Heaven he expects; nor will the golden streets and pearly gates be wanting, if only he *pleases* to make them by his thought. Similarly, a devout member of the New Jerusalem Church will make a Swedenborgian Heaven for himself and share it with his friends; and even Mrs. Kingsford’s quaint vision of herself in the Greek Heaven, and of Mme. Blavatsky rolling her cigarettes in the Buddhist Heaven close by, is not without its touch of verisimilitude. It is clear, therefore, that we can grant without hesitation that if a pupil of Mr. Leadbeater dies with his mind full of the details he has learned from him he will almost certainly *find* things so when he wakes into the new consciousness, much to his comfort and happiness. It will be seen in its proper place hereafter that I am ready to go even farther in this direction; but, still, I ask: Does all this require us to assume any greater “actuality” in Mr. Leadbeater’s experience than in that of others? More: are we forced to believe that such “actuality” is to be found *by us* on the astral plane at all?

I am inclined to answer both questions in the negative. There is a sense, of course, in which “astral facts” there must be; for the astral plane has its laws just as much as the physical; and to the Masters, who look down upon its ever-shifting waves from above, everything is doubtless clear. But what the astral “reality” can be which underlies the monstrous creatures of which Mr. Leadbeater has told us—creatures which a brave heart can dissipate into space by a thought, but which have power to crush and destroy the dastard—is something which no Master, higher or lower, can possibly make us humans understand in our physical consciousness. And of one thing I am certain, that the craving for “ascertained facts” in a plane above and beyond our own is a mischievous one—an attempt at “fixing the volatile,” materialising the spiritual,—the very thing which has, so far, been the ultimate ruin of every form of religion in the world—Christianity least of all excepted.

Next, let us take up Mr. Jinarajadasa's claim for his individual teacher *against* the Masters—for it is no less. He tells us that he accepts all that has hitherto been taught us as “so many fragments of knowledge contributed by men and women who have studied more deeply than we have. But these men and women speak with no authority, though they speak with certainty; and that *facts ascertained later* should contradict what they declared in no way diminishes the value of their labours as pioneers” (? of Mr. Leadbeater).

Set against this an early statement of H. P. B.'s: “It has been explained repeatedly,” she says, “that the *continuity* of occult knowledge amongst initiated adepts is the attribute about it which commends their explanations absolutely to the acceptance of those who come to understand what initiation means, and what kind of people adepts are. From Swedenborg onwards there have been many seers who profess to gather their knowledge of other worlds from actual observation, but such persons are isolated, and subject to the delusions of isolation. Any intelligent man will have an intuitive perception of this, expressing itself in a reluctance on his part to surrender himself entirely to the assurances of any such clairvoyants. But in the case of regularly initiated seers it must be remembered that we are dealing with a long—an extraordinarily long—series of persons who . . . . constitute a vast organised body of seers who check each other's conclusions, test each other's discoveries and formulate their visions into a Science of Spirit.” (See the whole passage in *A Modern Panarion*, p. 493.) This “continuity of knowledge” it is which we are called upon to set aside in obedience to Mr. Leadbeater's isolated vision—no less.

Here come in two important qualifications. First: No one respects, nay, reverences Mr. Leadbeater's powers more than myself, and few with better reason. I should be sorry to have it supposed that I attribute to him *personally* that idea that “all before him were thieves and robbers,” which is so naïvely expressed by his innocent pupil. *He* knows better and has told us so, times innumerable. And once more: I must not be misunderstood (as some of my critics have chosen to misunderstand me) as denying any possible “development of doctrine.” We

have, and shall have for æons to come, very much to learn. As one example out of many, I may say that it is evident to us *now* that the summary given at first by our Indian Masters to H. P. B., and through her to Mr. Sinnett, was compressed to a degree of which neither had at the time any idea. Like some greater and many smaller people, our dear H. P. B. could not bring herself to admit that anything was ever unknown to her; but (familiar as I am with all she has written in her later years on the subject) it is quite impossible for me to maintain that any correction of misprints can make *Isis Unveiled* show a trace of our doctrine of reincarnation, as at present understood. Those who then instructed her, to whom Time is a mere illusion and who are necessarily unacquainted with the working of the European mind, did not think it needful in that first sketch to explain to her that the reincarnation of a soul upon earth is a matter of many successive lives and many thousands of years. It seems curious to us, but so it was. And indeed our Teachers have many times warned us that our present knowledge is equally fragmentary and, on many points, defective. No one dare dispute that there is abundant room for new revelation. The question is only: Does it fit into the old—is it in harmony with what we have already received?

Let us then place the two views, as I understand them, side by side, and leave our readers to judge for themselves. Shortly, omitting details here unnecessary, the ancient doctrine, hinted at in the older mystic teachings, given more fully in the Masters' statements—the result of the “continuity of knowledge” of which H. P. B. speaks—is, that after death the Man's business in Kâma Loka is as quickly as possible to disentangle himself from the Kâma-Manas, which has to be left behind as an astral corpse. That, this finally completed, he proceeds to Devachan to enjoy the fruits of his labours, his kârmic reward. That during this life on the higher planes he has no business with the earth at all, nor with karma; his occupation being by study of his past experience to evolve the powers needed for doing still better in his next earth-life. It is indeed allowed that if his attention be unluckily drawn back to earth, he *may* add to his karma good and bad (oftener bad) whilst on the astral plane; but this is

regarded as a misfortune and a serious hindrance to his progress, which, in that life, does not lie in "making karma" at all.

In *The Other Side of Death*, Mr. Leadbeater sweeps this whole system aside, and replaces it with a logical conclusion that "since on the astral plane we are one step nearer to reality" we must be able to make more and better karma there than in the physical body, and that this (chiefly by work in the astral body on the physical plane) is our appointed means of advance.

Now I have said, and I repeat it, that considering only the life after death of the members of such mixed assemblies as those to which Mr. Leadbeater is teaching and preaching, this last view makes the whole system taught by H. P. B. and the Masters utterly void; for in *their* view, when arrived on the astral plane the Man lives and progresses in a region entirely beyond and above karma; what of the karma survives the personality comes into play solely as the new body is formed and ensouled for the next life. I have also said, and need not now repeat it in detail, that the disembodied soul of Mr. Leadbeater's conception not only is *not* the soul of H. P. B.'s conception, but *is* completely the "dear departed angel" of our spiritualistic friends—a great advance for them, but for us a falling back.

Mr. Hoult, in his very carefully thought-out paper, taking up a suggestion I dropped in my first letter, opines that "in the future, when we attain a power of ordering our lives on the astral and mental planes similar to what we have on the physical," we may *then* be able to progress in the way Mr. Leadbeater describes. Against this I have nothing to say. I think it exceedingly probable. Nay, I have no doubt that Mr. Leadbeater himself will prove a shining example of it. He has habituated himself, in this life, to live and move and make good karma for himself on the Astral; there can hardly be a question that when he finally drops the physical body he will simply continue what he has so well begun, and that this *will be* his means of advance. But this will be Mr. Leadbeater's own private, personal astral plane, and most emphatically *not* that of the O.Ps. who listen to his lectures and read his books—*they* must be content to pass on in the old way till they get upon the Path. I have granted to Mr. Hoult *his* position,—I don't see how he can refuse *mine*. My com-

plaint of Mr. Leadbeater (and I am not the first to make it) is that he is mixing up matters, and teaching as *present* truths secrets which have no relation to our present normal life at all, and can only do mischief—to the “many”!

There is a very natural, and apparently universal, misconception which befalls the Seer and his followers, which has much to do with such troubles as these. It seems unavoidable that he and they should feel that “he is the first that ever burst into that silent sea,”—that everything which he gains is *new* knowledge. To the world outside it may be so, but not to us. Loyalty to the Masters requires us to recognise that we are *not*, under Mr. Leadbeater’s pilotage, entering upon a new and uncharted ocean,—*not* marking out a new and untried path through a desert where all his predecessors have perished. The Masters who have taught him to see are familiar with every step of the way, every sight that meets his eyes; and if for a moment his followers forget this, and set his vision *against* Their knowledge, it is for us, as H. P. B. warns us, to look round for the “delusion of isolation” which has led him aside,—the “personal equation,” the unconscious habits and prejudices which have modified his revelation. In this case they are not hard to find. To those who remember Mr. Leadbeater’s account of the origin of Spiritualism, given in *The Astral Plane*, and his own experiences before he became a Theosophist, so pleasantly recounted for us in *The Other Side of Death*, it is obvious in what direction his natural leanings lie. If we remember, further, his Spiritualist surroundings in America, and the amiable habit rightly noted by the German critic “to take great pains to avoid everything unpopular with his audience,” we shall not wonder that sometimes he has unconsciously stretched the new Theosophy even too far towards his older faith. Of the effect of the amiable longing to say what pleases we have had a strange example since I began this correspondence. Pitying the bereaved mother’s grief, he has committed himself to the statement that “in *all* cases the early death of a child is a benefit and not a disadvantage to the ego animating the infant body.” Evidently if this be so, the baby farmer (or as our German friends more picturesquely entitle her, the Angel-Maker) is a distinguished benefactor to Society. He has already felt the

necessity of furnishing arguments to prevent grown-ups from suiciding the sooner to reach his too fascinating astral plane ; he must now add reasons why a loving mother should not show her unselfish devotion to her child's true interests by putting it to death with her own hands ! Surely everyone must see and acknowledge that this is indeed amiability, but certainly not infallibility !

I think I have said enough to place my position this time beyond the possibility of mistake. I sympathise entirely with the feelings of my critics. For those who have yielded to the temptation to deliver their whole thinking over to an infallible authority (and what a Place of Peace *that* is, if you can only attain to it, no one knows better than I, who have spent so many years of my life in trying,—and failing—to reach it !) it is, I admit, a very vexatious thing that a cantankerous outsider should insist to them that there are other revelations in the world besides those of their chosen prophet, and much light and life which does not flow forth from his new “form.” I do not complain that under this provocation they have spent sundry hours in crying with one accord : “Great is Diana of the Ephesians,”—for that is what their letters all come to, in the last analysis. It is they, and not I, who are “resting in one form, and crystallising into ramparts of dogma and creed.” Against them I claim for myself and any who may agree with me, the right to criticise and, if needful, to reject anything in *anybody's* revelations which does not meet the test of our reason and intuition ; the permission to fulfil the duty which lies upon every member of the Society, the duty so repeatedly enforced on us by Masters and seers alike—not least by Mr. Leadbeater himself—to “prove all things, and hold *fast* that which is good.”

ARTHUR A. WELLS.

---

Tous, nous devons travailler à la libération de la pensée humaine, à l'élimination des superstitions égoïstes et sectaires, et à la découverte de toutes les vérités qui sont à la portée de l'esprit humain.

H. P. BLAVATSKY.

## HAECKEL AND RELIGION\*

ONE does not usually associate the name of a notorious Materialist with religion of any sort ; and Mr. Mories himself shows that he is somewhat conscious of the incongruity in his title by discussing at some length the meaning of the word "religion," which he uses in a subjective sense. The "essence of religion," as he calls it, is a life, a native principle in the mind, which, while it apprehends God as transcendent, yet knows Him specially as immanent in Nature, and in human consciousness. The ego flings itself, unreservedly and wholly, into the immanent Divinity, and seeks therein the complement of perfection.

The act of doing this is Religion. That is to say, a man's essential religion consists in uniting (*religare*, to bind together) or identifying his being and will with the inner Higher Will, and in blending his human consciousness, as it develops, more and more with the immanent Divine Self.

If such, however, is the essence of religion, then surely Haeckel's doctrines can have little concern with it, for he is a sheer Materialist and rejoices in the fact. Take the following passage, for instance, in the beginning of his *Evolution of Man*, and there are hundreds of similar passages scattered through his books. Haeckel writes :

"We shall see, in the course of our enquiries, how, through Darwin's reform of the doctrine of evolution, the most wonderful problems, hitherto deemed unapproachable, of the organisation of man and animals, have admitted of a natural solution, of a mechanical explanation."

This interpretation of causation as exclusively mechanical, and of all energy—thought included—as mechanical force, would seem to put religion, howsoever defined, entirely out of court ; and

\* *Haeckel's Contribution to Religion*, by A. S. Mories. London : Watts & Co. : 1904. Price 6d.

so it would, if "matter," "mechanism," "mechanical force," and so on, did not have a sense, when used by a Monist, which the words do not bear on the lips of other people.

Haeckel, it should not be forgotten, is a Monist, out and out. When others, Dualists, speak of matter, they mean the antithesis of spirit, as when they speak of spirit they mean the antithesis of matter. With them matter and spirit are two absolutely opposed things; and they loosely take for granted that when Haeckel talks of mechanical causes, he is thereby denying spiritual causes. In reality, being a Monist, he is not doing anything of the kind. Monists see in the two only the opposite poles of that one Universal Substance, of which both stones and thoughts are alike essentially composed,—so that, whichever of the two terms, matter, or spirit, is employed in their argument, the reasoning does not carry with it a denial of the other.

Besides, Haeckel is an Agnostic. He and his school glory in the confession that they do not know the nature of substance. It is unknowable.

Now what men do not know, they certainly cannot properly name; so that when, in the expression of metaphysical relations, Monists find themselves obliged to call the Universal Base by some name or other, it is of little importance what they call it. Upon their own confession of agnosticism, the name they give is not one of definition. That is to say, Monists may designate as matter that which Dualists call spirit, and no particular harm is done. Haeckel, according to his own showing—and he ought to be given credit for this—means by matter nothing but an unknown quantity. "Mechanism," in his philosophy—when he does not forget himself—is simply  $x$ ; "mechanical laws" are  $x$  laws; "mechanical forces" are  $x$  forces.

It follows, and this is the point, that owing to Haeckel's being a Monist, his so-called materialism, which consists in speaking of the cosmic laws and forces as "mechanical," does not of itself prevent his scientific reasonings from rendering, as Mr. Mories believes they do, a certain contribution to religion.

But let us look at his teaching a little closer, and try to discover just how much religion owes to Haeckel and his school.

The burden of his parable, as everybody knows, is Darwin's

doctrine of evolution; and the judgment that Theosophists at least are compelled to pass on the disciple, as on the master, while it is not the same as that passed upon him by the Christian traditionalist, nevertheless goes to the extent of regarding his philosophy as insufficient, and as no more than half true.

The cosmos is pervaded everywhere by circularity of movement, which the earth receives and communicates to all its contents. Nevertheless the Darwinians find in these contents, in the life of the vegetable, the animal, the man, no circular movement whatever, nothing in fact but a straight line. This according to them rises upward from a base. Its beginning and end are alike unknown.

Now the mystery of the universe—and what are philosophers for, but to explain mysteries?—the mystery of the universe is the phenomenon we call growth. But the mystery of growth consists in its *physical* absurdity—in the continual emergence, that is to say, of the larger out of the less, the oak out of the acorn, the chicken out of the egg, the man out of the thread-like spermatozoon, etc.

So far, however, as the copious writings of Haeckel go, this problem remains as utterly unsolved as if he had never written a line. He does not even see that there is a problem. His discourses do nothing more than recount the visible story of the mystery, over and over again, in the terms of particular organisms. This or that object, he says, this or that organ, this or that species, “grows” by evolution. But in what manner the physical impossibility of the larger coming out of the less is accomplished, by what power a tree thirty feet high passes through and comes out of a seed the size of your thumb-nail,—as to this, which constitutes the essential mystery of the cosmos, and of our own world, all the way from the infusoria to man, neither Haeckel nor Darwin have a word of explanation to give.

It is true that what we have called the physical absurdity implied in the act of growth is somewhat veiled to ordinary people by several circumstances. For one thing, it is concealed by the universality of its occurrence; for another by the fact that the increments of motion involved in growth occupy an inappreciable amount of time, and are not discernible from one instant

to another, any more than the motion of the hour-hand of a clock; for still another thing, the physical anomaly of the growth of living creatures is obscured by a certain confusion in the ordinary mind, which thinks that not only some but all of the elements of increasing bulk in a growing body enter it from without,—so that a mature oak is simply an acorn, plus contributions of soil and air, and a mature man is simply a baby, plus twenty years of bread and meat.

These are some of the circumstances that, as I said, veil the marvellousness of growth to ordinary people. But surely philosophers who assume to supersede all other teachers, ought to be aware that the element of time, whether a second or a century, has nothing to do, creatively, with the growth of anything; as they also ought to know that, biologically, neither man nor any other creature grows by bread alone.

Look at the physical anomaly again. A pine tree enters at the outset into a bequeathed inheritance of generic form and size, and finds this heritage of peculiar form and enormous bulk, fifty feet of height, it may be, stored up and waiting for it, in an almost invisible speck of matter.

Or—to put the same thing in a somewhat *bizarre* fashion. A man of twenty-five having inherited his father's peculiar build of body, his peculiar gait and walk, his characteristic mode of utterance, and expression of eyes, already possesses these from the earliest beginning, while he is but a cell. And this is only another way of saying that he has his father's gait and walk while as yet he has no legs, his father's manner of speech while he has neither mouth nor tongue, his father's expression of eyes before he has a head. Physically, of course, the thing is absurd. Nevertheless, there it is!

Now, I repeat that as to this physical anomaly, which is the essential problem offered by every growing object, and which is the point above all others where the necessity of some reasonable creed comes in, Haeckel and his school have no contribution to make,—absolutely none.

It cannot be denied, however, that in their discussions of the origins of things, although they cannot be said to explain, or even recognise, the problem, they nevertheless render unconsciously a

serious contribution both to science, and indirectly to religion, and in this way.

The doctrine of evolution, by its terms, differs from creationism in so far as it denies any stationary point anywhere from which the career of life begins, and in so far as, accordingly, it insists that the minutest germ of being is never otherwise than in a state of motion or progress.

According to evolution the motion involved in the development of species is uninterrupted, and has no breaks. Seize growth at any point and there are no missing links before or after; so that what we call the initial germ of any form or species is but a covered avenue, as it were, through whose enclosure continuous energy keeps flowing from beyond. A railway train must surely have entered a tunnel *from the other side*, before it can emerge on this.

Now according to Monists, not of Haeckel's school, but according to Theosophists for instance, an immanent and creative energy, which we prefer to call life, pervades the universe. It descends to the lowest molecule of the most condensed substance, and rises to the highest of the most attenuated. It is the Alpha and Omega. Its movement throughout the cosmos, without beginning or ending, is in the figure of a circle, with descending and ascending arcs. Growth is the result of identification with this force which is the life of nature; while our human consciousness, whose function consists in thinking, being a part of nature, is, like all else, permeated with its energy, and in proportion to development, thinks its thoughts;—so that the human mind is not merely in touch with the Divine Life, but is itself actually divine.

Now when we speak in this way our underlying contention is that life produces form. Haeckel contends, upon the contrary, that form produces life. He devotes his books to this idea, and offers the statement in innumerable shapes;—a line of argument all the easier to pursue safely, in the details of biological research, inasmuch as life and form are everywhere subtly connected together, as the within and the without, the back and front as it were, in all processes of growth.

But for those who have eyes to see, truth shows itself at the window, as it were, even in the philosopher's own discourses. He says that form produces motion. Now observe:

Form consists of coherent parts, otherwise it were no form. And this coherence of parts is the opposite of motion, otherwise it were no coherence. On the other hand, evolution is motion, otherwise it were no evolution.

Form, then, *quâ* form, does not contain motion, and, therefore, cannot bestow it.

In this way, as it seems to me, creation by evolution lets the truth escape, *viz.*, it is not the form that creates the motion, energy, or life—for the present argument they are exchangeable terms—it is not the form that creates the life, but the life that creates the form.

To put the same thing otherwise. Haeckel asserts the origin of life, will, and consciousness out of inorganic substances by means of evolutionary motion. But all motion necessarily points backward to anterior motion. A form without a form behind it, is conceivable. Form may have a beginning. But motion without a motion behind it is inconceivable. Every motion must be caused by a motion. Motion, *quâ* motion, cannot have a beginning, and motion which has no beginning—and that eternally contains in itself all sequences of life and form that are in the universe—what is the other name for that?

We cannot help thinking that Haeckel himself conducts us to this point, so that if essential religion consists in our identifying ourselves with the inner Life of the universe, and in surrendering ourselves to all its motions without reserve, then the apostle of the doctrine that evolutionary motion is the source of everything, has himself pointed out to us the inner Life, the divine Life with which we are to identify ourselves, and to whose current we are to surrender our being, and thus has made on the scientific side, though without knowing it, no mean contribution to essential religion.

C. G. CURRIE, D.D.

---

THE eyes of wisdom are like the ocean depths; there is neither joy nor sorrow in them; therefore the soul of the occultist must become stronger than joy, and greater than sorrow.—H. P. BLAVATSKY.

## A SCIENTIFIC FORECAST

HAVING read in a recent issue of the *Daily Express*\* that a doctor has just discovered the human "aura," and has transmitted an account of his discovery to the *Lancet*, I thought that the readers of the THEOSOPHICAL REVIEW might be interested to have a forecast (prepared by a patent method of my own invention) of the principal scientific discoveries which will be made during the next forty years or so.

1904. The *Daily Express*, with the help of a London doctor, discovers the human "aura."

1905. Pause to recover breath.

1906. The Editor of the *Daily Mail* discovers the science of palmistry, without any help whatever.

1907-1910. Interval for applause.

1911. Experiments in the new art of thought-transference carried on between the *Spectator* and the less respectable among her readers. Results bound up with dog-stories, and to be obtained, on application, at the Office.

1912-1920. This period occupied by serious dissensions in ecclesiastical circles, culminating in the latter year, in which the Bishop of London takes his first official ride in his astral body, accompanied by the editorial staff of *Punch*.

1921. The Czar, in a Peace-Conference held at Spitzbergen, announces that he has been led to believe in the universal operation of a "Law of Nemesis."

1923. The *Standard* prints a leading article in which it calls the attention of the Dames of the Primrose League to the value of hypnotism for political purposes.

1925. Sundry members of the Salvation Army effect cures by "laying on of hands." Great emotion in the Metropolis.

\* See the interview and correspondence under "Character Rays" in the issues of November 14th and 15th.

1930. *Home Notes* discovers phrenology.

1933. An obscure member of the "Smart Set" stumbles over an earth-elemental in the dark.

1937. The historian Tacitus discovers the doctrine of reincarnation by reincarnating.

1940. The world, when it is too late, discovers the existence of the Theosophical Movement.

1945. The Editor of the THEOSOPHICAL REVIEW is satisfied that astrology is not a relic of barbarism.

1946. The purpose of the Universe being now completely fulfilled, no further paltry excuses for its continuance are offered.

ROBERT CALIGNOC.

## FROM A STUDENT'S EASY CHAIR

ONE of Fiona Macleod's "Spiritual Tales" tells very beautifully the legend of Saint Bridget: how, in ancient Ireland, she left her milking of the kine, and went down into the valleys and heard the singing of a white merle. She came to where the quicken-trees grow; and through the quicken-trees she passed straight to Bethlehem to be the foster-mother of Jesus. Partly because of this tale, and partly because of the poems of Fiona Macleod, there seems a purer halo of simplicity about Saint Bridget than about any other saint. She milked her kine in the fields, and the stable in Palestine was just over on the other side of the hedge. She still milks the white kine of heaven and her life is as lovely there as it was on earth.

Give up thy milk to her who calls  
 Across the low green hills of Heaven,  
 The stream-cool meads of Paradise.

Saint Bridget is not the only one who has crossed time and space and reached the Manger with the Holy Child. Impossible to count those who have at least come as near to it as the shepherds abiding in the fields; many have been able to approach the door, and to feel the light fall through; some there are who have

gone inside. All these would tell what they have seen ; but one lacks skill ; another has seen imperfectly, and forgets ; another has not come near enough, and invents ; and another again " sits here," to use Andrea del Sarto's tragic words :

Their works drop groundwards, but themselves, I know  
Reach many a time a heaven that's shut to me,  
Enter and take their place there, sure enough,  
Though they come back and cannot tell the world.  
My works are nearer heaven, but I sit here.

The story of the Nativity is the simplest story in the world. The earliest representations of it are the simplest of all—old German wood-carvings and primitive pictures—and they hold more truth than the elaborate complexities of modern times. The bronze gates of the cathedral at Hildesheim, dating from the tenth century, tell the story of Christ in squares of picture bas-relief ; the Nativity, however, presented difficulties of perspective, and so the craftsman gave a bird's-eye view of the scene. He looked down as it were from above upon the swaddled Child lying full-length in one corner of the panel, and on the Virgin lying full-length in another. It is birth in its simplest terms ; and birth in its simplest terms is divine. Is this the lesson that Mr. Yeats would have us gather from his puzzling story " The Adoration of the Magi,"—which recounts how three men of Ireland follow the star to Paris, and worship at the bedside of a woman of ill-fame who has just given birth to a child ? Indeed, Mrs. Besant claimed in her recent lecture, " Is Theosophy Anti-Christian ? " that the story in the Gospels is " the ever-renewed history of every human soul that climbs out of darkness into light, out of death into immortality, out of sin into righteousness, and out of man into God."

It was above all the sweetness of motherhood that the early Italians felt and put into their paintings. There is a breathless stillness about their works—an overwhelming pause ; the radiance of the sky pales behind the intense colouring which they use to picture intense emotion. They tried to paint spirit, and they knew one certain thing about spirit,—that it is infinitely quiet ; and the regions they have made are soothing and exquisite " as the touch of beloved fingers." Despite the convention of

the altar-piece necessitating the formulæ of thrones and crown,—these pictures have most of them the essence of simplicity, and the Babe is always a funny little Italian baby, like any one of the myriads that their mothers worshipped in those mediæval towns. And here we remember a strange saying on the simplicity of the Godhead in Coventry Patmore's ode, "Legem Tuam Dilexi":

For, ah, who can express  
How full of bonds and simpleness  
Is God,  
How narrow is He,  
And how the wide, waste field of possibility  
Is only trod  
Straight to His homestead in the human heart.

It was a later thought that set the Christ Child apart by making light proceed out of His body, and though a few Nativity pictures built on this theme are beautiful, yet they suffer generally from a too aggressive chiaroscuro, a too self-conscious grouping. And yet these faults are by no means inherent in the theme; for that light proceeds from man's body is no longer a mystical doctrine only, it is a scientific fact. William Blake has painted a picture of the Nativity,—one of the loveliest and simplest ever painted,—in which the Child is a gleam of light, floating at birth into the arms of Saint Elizabeth, while the Virgin falls back exhausted.

As Saint Bridget passed through the quicken, so this Christmas we would go through the holly, with its thorns and its blood, through the mistletoe, with its moons symbolic of an older religion, to the dim stable of which William Blake has told us, lighted through its one small window with the great light of the star; we would feel all about us the fields and the cattle, and brood on the mystery of birth that brings fire out of heaven to change the world.

D. N. D.

---

SINCE writing the "Watch-Tower" notes, we find that Mr. H. Irving Hancock has just had published a new volume, entitled *Jiu-Jitsu Combat Tricks*; his previous volumes include *Physical Training for Women*, and *Physical Training for Children*, both according to Jiu-Jitsu (Putnam's).—G. R. S. M.

## FLOTSAM AND JETSAM

UNDER the heading "An Important Indian Institution," Lilian De Gruyther contributes an exceedingly appreciative article on the Central Hindu College to the pages of the November number of *The Empire Review*. Indeed, we get from her pen a more graphic picture of its appearance and daily life than we remember to have seen elsewhere, and this alone would make the article well worth reading by all who are interested in our colleague's special labour in India. But this is not all, for Miss De Gruyther proceeds further to bestow high praise. She says:

In Praise of the  
Central Hindu  
College

In the present condition of affairs it is most essential that young India should learn many things not included in examinations. If anywhere they can be taught these things it is at the Central College. The elevated form of Hinduism supplied by the Theosophical Society appears to be exactly what is wanted to keep religious, that is moral, training in line with mental culture. While the constant association with European ladies and gentlemen, possible in no other institution in the country, is of incalculable benefit, such teaching as Mrs. Besant offers removes from the path of the educated Hindu stumbling-blocks of details in which he could no longer believe without touching fundamental laws.

The paper is finally concluded with the following enthusiastic paragraph:

It is this drawing together of East and West, this training of Indians to become loyal, upright, self-reliant, this eliciting and developing of all that is best in Hindus, and eliminating all that hinders their moral and material progress that makes the College so deeply interesting to the general public. It is as a social more than as an educational experiment that it attracts special attention. So far the success has been striking. The question is, will it be maintained? If so, the benefit will not be confined to the Hindus, but extend to the Empire. The improvement of a part affects the whole. Better citizens make a better city, and better Hindus a better Hindustan.

\* \* \*

WE are glad to notice that our industrious colleague N. F.

Bilimoria, of Bombay, has brought out a second edition of the rare Gujerati translation of three Theosophical tractates from the Old Persian (*Kadim Fârsî*), which were originally translated by Mobed Dosabhai Sorabji Munshi and published by the late Sir Jamsetjee Jejeebhoy, the first Pârsî Baronet, in 1848, for the enlightenment of his fellow believers. These tractates are described as follows by Mr. Bilimoria :

Three Old  
Persian Essays on  
Theosophy

The *Khistâb* is a highly metaphysical book, containing as it does the higher mathematics of the divine wisdom. It contains logic without the science of logic, and reason without the philosophy of reason. It acquaints us with the Self-Existent and the Necessarily-Existent; teaches concerning the Motions, Lights, Elements, and gives reasons why the Self-Existent should be one, in the negative sense; and treats of the possibility of the soul's knowing the Self-Existent, and kindred subjects.

The *Zaredast-afshâr* contains information regarding various spheres (*Asmano*), their motions, nature, intelligences, etc. It mainly treats of intelligences who exist on various planes.

The whole of the *Zindeh-rod* is devoted to the nature of Âtman, its eternal existence, the necessity of reincarnation, the difference between the soul of man and that of an animal, their different states, the powers of a perfect soul, and such matters.

The importance of these tractates is that even in their Old Persian form they are said to be versions or commentaries of some remote Zend or Pazend works, going back to the Sassanid period or even to an earlier date. It is to be hoped that these interesting tractates will be translated into English with a critical introduction, for it is not enough to dismiss the matter by labelling the contents Sûfi, and so shelving the problem of their differing from modern Zoroastrian ideas. If they are Sûfi, then this form of Sûfism seems to be rooted in old Magian ideas, and the modern Pârsî tradition is but a part of the old faith, as is now generally admitted by those acquainted with Cumont's labours on the Western tradition.

---

THE Theosophical Publishing Society has sent us for review *The Shu King*, by Walter Gorn Old, and Mrs. Besant's latest work, *A Study in Consciousness*; as, however, they reached us only a few days before going to press, our reviewers have not had time to deal with them in the present issue.—EDS.

## FROM MANY LANDS

### FROM SCANDINAVIA

THIS Autumn the work of the Section is being carried on with greater energy and success than ever. In addition to the regular lectures, classes and branch meetings, new courses of study have been begun in Stockholm, in which non-members as well as members share. A new centre has been formed at Falun, in central Sweden.

Mrs. Besant's visit to the country has been of great importance and has had much influence not only in the places she visited but far beyond. There is growing a keen interest in Theosophical ideas, showing itself to some extent in the attitude of the press, but even more in the new literature. A book just published under the title *Hvadan och Hvarthän* may serve as an example. Its author is Oscar Busch, an officer of high rank in the Swedish army, who has for many years studied spiritualistic phenomena. He writes of his book as a fragment of an ancient and now forgotten conception of the world based upon the three great laws of reincarnation, karma and evolution. Its eighteen chapters deal with such questions as the condition of the life after death, occult memory, the real meaning of the forgiveness of sins, and contains quotations from the *Ancient Wisdom*.

### FROM FRANCE

The re-opening of the Headquarters after the summer holidays took place on October 10th and in a somewhat new way. Instead of the usual lecture a social meeting was organised to talk over the work and the movement generally and especially the visit and the work of Mrs. Besant in France.

The Thursday classes began on the 20th of October with a course of lectures by Prof. Desaint, on the Constitution of Matter, Energy, the Conditions of Matter in Space, States of Matter, Gunas, Tattwas, Tanmâtras; and those which have so far been delivered have been of great interest. The winter course of public lectures was opened on November 6th by M. Revel on "Theosophy and the Teaching of St. Simon."

Dr. Pascal has taken the opportunity of a visit to the South of France to deliver a series of lectures to the branches at Marseilles, Toulon and Nice. In Toulon the work seems to go especially well.

Work in Switzerland began in the early days of October, and through the energy of Mme. Pahon and MM. Reelfs and Sellegger Theosophical ideas are spreading from three new centres in French Switzerland by means of series of fortnightly lectures at Lausanne, Montreux and Neuchatel.

In the realm of thought in France there is much to interest the Theosophical student. *La Vie future, devant la Sagesse antique et la Science moderne*, by M. Louis Elbé, seeks to prove that the results of modern scientific research confirm the hypothesis of a future life. With much knowledge and impartiality M. Elbé reviews ancient and modern religions and philosophies, and devotes two chapters to a most careful and unbiassed consideration of Spiritualism and Theosophy. He points out the great difference between these two systems, though both are based on a belief in the survival of physical death and assert the action of invisible beings upon the physical world. For Spiritualism the actual life is an atonement; for Theosophy, on the contrary, it is, above all, a necessary stage in the journey towards the Infinite. For the former man is the fallen angel who remembers, for the latter he is a god in the making, the future god who will ascend into Heaven. In the later chapters, when considering the many modern sciences, he shows how all meet in the end at the same goal—the goal of the Ancient Wisdom.

In *Opportunité*, a translation by the Abbé F. Klein of a book by Mgr. Spalding, Bishop of Peoria, U.S.A., is to be found a very high conception of the law of karma and a strong appeal for serenity, tolerance and goodness; this little book appears to be in great demand by young Catholic priests.

In the *Revue Scientifique*, for October, M. Gustave Le Bon, well-known for his careful study of the phenomena of Radio-activity, began a remarkable series of articles dealing with the materialisation of energy, various forms of dematerialisation of matter, and the world between matter and ether. M. Le Bon at the outset strikes a note of warning and urges the necessity of a becoming humility in the face of great mysteries. We are, he says, very far from those unknown regions where dwell the first reasons of things, and matter still remains a something deep and mysterious. We begin only to realise the bulk of the illusions we had about it. We know now that it is neither

inert nor eternal nor subject to very simple mechanical laws. New roads are opening for future inquiries. It is a great thing to be no longer ignorant that these roads exist, and that science has before it a vast new world to explore. In spite of their infinite smallness the atoms of all bodies appear to be like real planetary systems, ruled in the enormous speed of their motion by tremendous powers, by unknown laws.

#### FROM HOLLAND

It has always seemed somewhat remarkable that till recently the "psychic wave" had not touched Holland. Lately, however, matters have somewhat changed in this respect, and books dealing with the inner—not the inmost—side of things are beginning to be studied. Unfortunately, the less desirable kind of psychic literature is published in larger quantity than the better kind. Books on the art of gaining wealth, health, or love, by the use of personal magnetism, are mainly mischievous. The only use we can see in them is that they help, undesirable though their method of helping may be, to waken people to a consciousness of the reality of these powers, and of their "effectiveness" for good or ill. The higher possibilities of psychism, however, are also beginning to gain recognition, and the more serious students are drawing together in order to study the results of psychical research, some members of the Society taking an active interest in their work. Since the "psychic wave," once it has come, is not likely to recede but rather to gather force and volume, it is to be hoped that the Theosophical element will make itself more strongly felt in the new movement.

For some years several of the Masonic Lodges here have shown an interest in Theosophical ideas by inviting members to lecture. This winter the Haarlem Lodge has led the way by asking the General Secretary, Mr. Fricke, a Mason of many years' standing, to speak on Theosophy.

#### FROM GERMANY

The third Annual Convention of the still youthful German Section has been recently held in Berlin. It abundantly proved that two years of incessant work have brought their due measure of results in spite of the many obstacles that lay in the way. The number of members has far more than doubled; six new branches and several new centres have added greater life and strength to the Section, and, most important of all, a strong tendency towards greater unity has

shown itself, the essential need everywhere, but especially in this great empire but recently made out of many separate kingdoms.

The delegates, who had come from many parts of the country, expressed with warmest thanks their appreciation of the share their General Secretary had taken in this work, and of his untiring devotion and energy. Several delegates remained in Berlin for some weeks to take part in the life and work there, so that they might return to their own fields of labour with fresh stores of experience.

To his weekly lectures, in the Architekten Haus, Dr. Steiner draws an increasingly appreciative audience; his lectures on "Theosophy and Tolstoi" and "Theosophy and Darwin" being especially successful. On Mondays he treats of the mysteries of the Apocalypse in a series of well-attended public addresses, and he has been asked to lecture on mysticism to the Freie Hochschule. So that, however much materialism may have spread, there is little real cause for the student of mysticism to be pessimistic over the country of Jacob Böhme, of Angelus Silesius, of Cardinal Cusa, and of many others. Their spirit has not died.

In his recently published book on the creation of the world, Dr. Wilhelm Meyer, director of the Urania Observatory in Berlin, puts forward some interesting suggestions. Speaking of the origin of life on earth, he says that we must admit the possibility, nay, the necessity that the elements of life which pervade the Cosmos from all time have been carried from planet to planet, vivifying each in turn. Life came to us from other planets—at least, we cannot conceive it otherwise; it began its work on earth in the infinitesimally small and rose from the lowest forms of consciousness to the consciousness of man. We know of no limit either above or below in the sequence of Nature's unfolding; may we not, therefore, rightly conclude that there is no end to its upward climbing? And may we not see the working out of this? It has been said that the world would come to an end when a certain degree of cold had been reached, and it is true that the rotatory motion of the atoms inside the molecules would cease; but would that of necessity mean a death which knows no resurrection? Might it not be the beginning of some higher evolution for the atoms?

X. Y. Z.

## REVIEWS AND NOTICES

## THE SUFFERING OF THE "RIGHTEOUS"

**The Problem of Suffering in the Old Testament.** By Arthur C. Peake, M.A. (London: Robert Bryant; 1904. Price 2s. 6d.)

IN his latest volume Professor Peake describes the attitude of the Prophets towards the great question, the non-correspondence in this world between human character and human fortune: "Why is God so indifferent to the suffering of the righteous, and to the triumph on the other hand of the godless oppressor?" He illustrates the subject by a somewhat connected history—with occasional graphic descriptions—of the national conditions which presented the problem to the successive Hebrew seers, and also devotes a chapter to the individual aspects of righteous men's suffering, as these are delineated in the book of Job.

Among the ancient Hebrews national disasters were neither more nor less than tokens of divine anger. Fortune was supposed to follow the rule: "If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword. The mouth of the Lord hath spoken it."

On the discovery of the Deuteronomic law in the seventh century B.C., Josiah carried through a drastic reformation, which was confidently expected to lead to public righteousness, and thus to a high degree of national prosperity. The illusion, however, was shattered by a series of disasters, the unhappy country sank still deeper in misfortune, and the problem became continually more acute.

Our author eloquently and distinctly traces the nation's decline and fall, down to the brutal realities of a Capital in flames, and a whole people in slavery.

The question of questions was now: Are the ways of Jehovah equal or not equal? The man in the street replied to it by saying that their ruin was the result of their fathers' sins, the fault of Manasseh, and of other rulers like him. "The fathers have eaten sour grapes,

and the children's teeth are set on edge." The ways of Jehovah are not equal.

Ezekiel denied the charge, so that the conception of national solidarity fell for a time into the background, and a doctrinal reaction ensued on the side of individual responsibility. Moral vicariousness is impossible, it was said. "The soul that sinneth it shall die,"—that soul and no other. Though these three men Noah, Daniel, and Job were in the city, they should deliver but their own souls by their righteousness.

Thus the problem of the suffering of the good and the triumph of the wicked remained unsolved. Even the pious began to despair of Jehovah's moral government. "It is in vain to serve God, and what profit is it that we have kept his charge, and that we have walked mournfully before the Lord of Hosts?"

A curious variety in their misery was the feeling which now arose—absorbed without doubt from their surroundings in Babylon—that such reiterated misfortunes as had fallen to their lot could only be caused by some great spiritual enemy, some powerful influence working against them in the Divine Court. For this influence they borrowed from their neighbours the name of Satan.

Professor Peake instructively points out that in *Zech.* iii. and in *Job* i. Satan is not the devil. The devil belongs to a much later period. Satan is one of the Sons of God. He belongs to the order of Elohim. He is the zealous servant who exists to do Jehovah's will; and his function, apart from which he has no significance, is to expose men who claim to be righteous, and to drag their hidden wickedness out of darkness into light. Satan is the Adversary, the Arch-enemy of humanity before God's tribunal.

But this explanation was felt to be as worthless as the rest. Practically there was no solution at all, so that pious people found their only satisfaction in bracing their courage by what they called Faith or Trust. The Psalms abound in its expression, and the people found in it not only consolation but support. This "emotional and volitional assumption," as it has been called, "that it is all right with the world" is for noble natures an infinite strength in time of trouble. The assurance it gives, though not intellectual, is nevertheless assurance. It is like the assurance felt by the eager explorer mentally shaping in anticipation the form and features of the unknown province he is about to explore. It is an assurance that, though waiting upon discovered truth for its confirmation or dissipation, involves at the

same time that passionate imagination and hope and will, without which truth would never be pursued and the explorer would never start at all. "Such faith is a tongue of the central fire that burns at the heart of the world."\*

And it was this that sustained more or less the heart of the Remnant during their darkest days,—the problem all the while, however, becoming more insoluble than ever, since in proportion as the goodness of God grew plainer to good men's imagination and faith, His moral indifference to the suffering of the righteous and to the triumph of the oppressor became the more unaccountable.

The nearest thing to an Old Testament solution is found in the Psalms, and especially in the lxxiii., of which the author gives an excellent translation. The Psalmist declares that after having been baffled by the prosperity of the wicked he discovered the explanation when he was initiated into God's mysteries and therein perceived the destiny of the godless after death. "I pondered how to know this (impunity of the wicked); misery it was in mine eyes, till I penetrated into God's holy secrets, and considered their (evil men's) destiny. Surely thou settest them in slippery places, castest them down in ruins. How are they become a desolation in a moment, hurried away, ended by terrors!"

Our Authorised Version gives us for the 16th and 17th verses: "When I thought to know this it was too painful for me: until I went into the sanctuary of God, then understood I the end of these men." Professor Peake says of "sanctuary": "The word is plural, 'sanctuaries,' and it yields a much finer thought if with Hilzig and other scholars we take the word to mean God's Sacred Mysteries (it obviously could not mean the temple)." He adds, though not sympathetically, that the eminent scholar Duhm inferred that the poet was actually initiated into mysteries which gave instruction on the life after death—a supposition which, considering where he was, in Babylon, is surely natural enough.

We have already considerably exceeded our space in dealing with this eloquent and scholarly book. The notes are admirable. The chapter on the "Servant of Yahveh" in the "Second Isaiah" is peculiarly good, though we prefer to see in the great sufferer "by whose stripes we are healed," not so much the "ideal Israel" as the Archetypal Man, the Lamb slain before the foundation of the

\* See "Faith and Knowledge," by G. L. Dickinson, in the *Independent Monthly* for November.

World. Jesus, because so highly evolved, was the Son of that Man—"the Son of Man"—the Sacrament in flesh of the transcendent Man who, outside of time and in the eternal Now, "taketh away the sins of the world."

C. G. C.

#### DE ARTE ASTROLOGICA

Astrology for All. Part II. By Alan Leo. (London: *Modern Astrology Office*; 1904. Price 7s. 6d. net.)

THIS volume, in continuation of the series called *Astrology for All*, by Mr. Alan Leo, is devoted entirely to the various ways in which students of astrology may make the calculations necessary for erecting a correct map of the heavens at any place and at any time. It may be, therefore, at once frankly admitted that for the lovers of the art, and for those who are familiar with the astronomical information so ably presented, it is much less interesting than some of Mr. Leo's previous volumes, which were concerned with the reading of character, appearance, events, the future and the past, from the positions of the luminaries and planets at the moment of birth of any individual. Nevertheless, the present book is exceedingly useful, and for those who really desire to understand the astronomical basis on which the physical side of astrology is built it can be strongly recommended both for the clearness and simplicity of the language and for the thorough way in which each point in turn is dealt with and fully explained.

No one who possesses this book should fail to comprehend the meaning of the astronomical terms employed, or to become in a great measure independent of the usual annual ephemeris and tables of houses when erecting a map of the heavens. Of course these useful aids to present-day astrologers are too handy, inexpensive, and easily obtained to make it likely that the most ardent follower of the science will cast them aside in favour of the tables given in this book, neither does Mr. Leo suggest that any of his readers should adopt such a comparatively laborious method when casting a horoscope, but he does say, and most truly, that those people who intend to become astrologers, or even those who study astrology as a hobby rather than as a profession, should be able to make their own calculations in case of need, and not work with sets of tables by rule of thumb while being for the most part totally ignorant of the calculations on which the information is founded. Mr. Leo's remarks in this connection

should be well considered by all who intend to take astrology seriously.

Included within this volume and taking up half its space are a condensed ephemeris embracing a period of fifty-five years, from 1850 to 1905 inclusive, the Moon's position for every day tabulated for the same period of time, tables of ascension up to 60°, the usual tables for turning degrees into time, correction between mean and sidereal time, tables of houses for the latitude of New York and London, as well as various tables of logarithms. The most important item in the above list is the condensed ephemeris. This shows the places of the Sun, Planets, and Dragon's Tail calculated for every seventh instead of for every day, except as regards Mercury, whose position is given for every third or fourth day. This is a very convenient ephemeris to have at hand, and calculations made from it are practically sufficiently accurate for any horoscope in which the time of birth is not known absolutely to a moment.

We have, therefore, before us a very complete and instructive guide to all that may be regarded as the technical and clerical side of astrology, invaluable to the novice and useful to the more advanced student. It is the aspect of the science that is the least attractive to the experienced and intuitive professor, but none the less such a one must have a mental grasp of the rudiments and physical structure of astrology before he can begin to exercise those higher faculties of the soul without which no true interpretation of a nativity can be wholly successful. Part II. of *Astrology for All*, then, should be specially welcome to those who are intending to interest themselves in the study of the art.

P. S.

#### THE AWAKENING OF THE HEART

The Crown of Asphodels. Written down by H. B. (London: The Theosophical Publishing Society; 1904. Price 1s. net.)

THE nature of this small treatise of fifty pages may be gleaned from the headings of the chapters. The "Crown of Asphodels" is said to be formed of "five blooms": (i.) The Dawn of Soul Life; (ii.) The Awakening of the Heart; (iii.) The Opening of the Sense of Sympathy which makes the Soul, hitherto solitary and possessive, a part of the whole; (iv.) The Unfolding of the Spirit into the ethereal spaces; (v.) The Final Flower, which is the divine part; when that blooms they form the crown of man.

The whole booklet is written somewhat after the manner of *Light on the Path*, many sentences being strongly reminiscent of the phrasing of that very beautiful contribution to Theosophical literature. The best chapter, in our opinion, is that on "The Awakening of the Heart." Dr. Helen Bouchier, however, does not explain why the crown is of "asphodel," which among the Greeks was the peculiar plant of the dead, its pale blossoms covering the meadows of Hades. But Oliver Wendell Holmes has a line which runs :

The banks of asphodel that border the river of life—  
and this perhaps is an indication of the symbolical sense in which  
the title is to be taken.

G. R. S. M.

#### THE FAITH OF F. W. H. MYERS

Fragments of Prose and Poetry. By Frederic W. H. Myers. Edited  
by his wife, Eveleen Myers. (London : Longmans, Green  
& Co. ; 1904. Price 9s. net.)

Mrs. MYERS tells us in her preface that her husband did not wish the autobiographical chapters of this collection to appear until three or four years after his death. These are certainly the pages which will be most closely scanned by all who have followed Myers' work in matters psychical ; the rest of the volume consists of eight able and appreciative "obituary notices," on Gurney, Sidgwick, and others, and a number of poems which well maintain the high standard of the already published work of one who refers to himself as the somewhat incongruous blend of "a minor poet and an amateur scientist."

In the autobiographical chapters we are introduced to a man with an overmastering passion to discover something of certainty concerning the other side of death ; this was his life-quest, and his work is known to all our readers. At the end he sums up his creed in his chapter on "The Final Faith" as follows :

"I look upon Christ as a Revealer of immortality absolutely unique, as the incomparable Pioneer of all wisdom that shall be learnt concerning unseen things. But, like the Norseman's discovery of America, his work grows more and more remote, and there are no sure sea-marks for others to follow along that legendary way. A new discovery is needed,—to be made by no single Columbus, but by the whole set and strain of humanity ; by the devotion of a world-wide labour to the deciphering of that open secret which has baffled the

too hasty, or too self-centred, wonder and wish of men. And such an inquiry must be in the first instance a scientific, and only in the second instance a religious one. Religion, in its most permanent sense, is the adjustment of our emotions to the structure of the Universe; and what we now most need is to discover what that cosmic structure is.

“I believe, then, that Science is now succeeding in penetrating certain cosmical facts which she has not reached till now. The first, of course, is the fact of man’s survival of death.

“The second is the registration in the Universe of every past scene and thought. This I hold to be indicated by the observed facts of clairvoyance and retrocognition; and to be in itself probable as a mere extension of telepathy, which, when acting unrestrictedly, may render it impossible for us to appear as other than we are. And upon this the rule of like to like seems to follow; our true affinities must determine our companionships in a spiritual world.

“And finally, extending to that world the widest law thus far found applicable to the world we know, I believe in a progressive moral evolution, no longer truncated by physical catastrophes, but moving continuously towards an infinitely distant goal. This short creed, I think, is all that existing evidence warrants; and is enough for the needs of life. It proves to me that it is to my interest to live at my best; it inspires the very strongest hopes which can excite to exertion. On many men, I feel sure, it will exercise a most striking effect. And be it noted that whatever effect this creed does exercise it will exercise inexorably and persistently;—with the inexorable persistence of known and permanent fact. Nay, since there is this *reality* in the creed, it will be most powerful in those profoundest crises when any inward uncertainty of belief leaves the victory to the passions of men. I have myself thus found that in strenuous need the efficacy of my belief has become not less but greater.”

It is a curious subject for reflection that nowhere is there to be found more appreciation of Myers’ labours than in the Theosophical Society, and yet this Society was while he lived his special *bête noire*. We hope that he has now learned to think otherwise and to see more clearly on this point than was possible for him in his last body. But even if he should still think otherwise, it will make no difference to our estimation of his life-work. We shall continue to labour, and he will continue to labour, and as our goal is the same we shall eventually meet in friendship.

G. R. S. M.

## INDIA AND THE EMPIRE

**New India.** By Sir Henry J. S. Cotton. (London: Kegan Paul, Trench, Trübner & Co. Price 3s. 6d. net.)

THE name of Sir Henry Cotton as that of a lover of India is familiar to all readers of contemporary Indian history. In the volume before us he deals with various pressing problems in an able and sympathetic way.

Beginning with expressing his good opinion of the Indian National Congress movement, he goes on to strike the keynote of his work :

It is easy to administer uprightly the affairs of a docile and subject people; it is easy, with the power of British bayonets at our back, to coerce refractory rajahs, and to settle by secret diplomacy the conflicting interest of native states; it is easy to lead our victorious armies among imperfectly armed and semi-savage nationalities, to annex provinces, and by despotic rule evolve order out of chaos. It is a sublimer function of imperial dominion to unite the varying races under our sway into one empire, "broad-based upon the people's will"; to fan the glowing embers of their national existence; to wait upon, foster, and protect their instinctive tendencies; to afford scope to their political aspirations, and to devote ourselves to the peaceful organisation of their political federation and autonomous independence as the only basis of the ultimate relationship between the two countries.

Sir Henry Cotton remarks, quite truly, that the English in India do not usually come into contact with "the best type of Indian gentlemen," with "the real leaders of opinion." These remain "wise in their own reticence, dignified in their self-respect," leaving to the more pushing the ostentatious welcome of officials. The youth of India are learning to follow their natural leaders, and it is the "striplings of the present generation who are the fathers of the next." Our author speaks with sad gravity of the increasing bitterness of race feeling between Indians and English—a truly evil portent, and unhappily, fostered instead of softened by the ladies belonging to the official class. Sir Henry gives some melancholy instances of the insolence displayed by small men "dressed in a little brief authority." Chapters follow on Land, Economic Problems and Administration, and the policy of Lord Curzon is justly estimated. In dealing with Political Reconstruction and the Social and Moral Crisis, the value of the caste system is noted, and the organisation of small states with princes at their heads is advocated.

The final chapter on the Religious Tendencies of India is strangely disappointing, but one recognises that whereas Sir Henry Cotton was

before speaking with knowledge, he is here speaking in ignorance. Still the rest of the book makes amends for the failure of its last chapter.

ANNIE BESANT.

#### MAGAZINES AND PAMPHLETS

*Theosophist*, October. After another instalment of the President-Founder's pleasant chats about past history, Mr. Stuart concludes his "Historic Theosophy," a very interesting and important study, which shows how much of what we now call Theosophy was known and taught by the Greek philosophers and even as far on as the Middle Ages. Mrs. Burnett's "Science of Food" is also concluded. It is a question of proportions; if we will only grant to her that the "food-vibrations" of which she speaks are of such importance that it takes the whole life-energy of the eater to bring them into accord with his own, we must needs follow her to her conclusions; but there is also room in the Wisdom for the view that the whole matter is of very trifling consequence, one way or the other—that one single *thought* of a man does more for (or against) his progress than all the food-vibrations ever felt. Each must judge for himself. Next we have Mr. Leadbeater's lecture on the "Science of Mesmerism," short articles by P. V. Rangacharya and N. K. Ramasawmy Aiyar treat of the inexhaustible questions of Monism, Advaitism, and Pantheism; and a most encouraging account by Dr. English of the Temperance movement, which seems just now to be flooding Ceylon with the overwhelming power of a tidal wave, concludes a good number.

*Theosophy in India*, October, is made up of four serious and valuable papers. "The Offering of the Heart and the Head" furnishes us with the four stages of human progress, thus: "*First Stage*: Complete ignorance of what is true and what is false—want of differentiation betwixt the vesture and the wearer of the vesture. *Second Stage*: A delusive identification of the wearer of the vesture with the vesture itself. *Third Stage*: A medley of two antagonistic notions, now making for the vesture, now making for the wearer of the vesture; and even with the conviction that the body is but the instrument of God, failure to realise the truth supervenes from the impulse of past words, thoughts and deeds. *Fourth Stage*: Conviction and practice no longer kept apart, and the man's SELF is the wearer of the vesture." Happy those who, in all the trouble and confusion of the third stage,

keep in mind for their encouragement that "nature knows no defeat. Every partial discomfiture of the will betokens a success in the near future." Next comes a study of Good and Evil, as they present themselves to us at the different stages of our progress, from which I do not quote, as I would recommend all to read it through for themselves. A short paper on "Practical Ideals," and the conclusion of the Dreamer's article on the "Theory of Individuality" complete a very important number.

*Central Hindu College Magazine*, October. In the "Crow's Nest" of this number is a very curious and interesting comparison of the peculiar ceremonies in use amongst the Australian savages with the Hindu customs, leading to the conclusion that "all these things go to prove the continuity of Hindu civilisation from the days of Lemuria, when India and Australia were connected by land." But who *were* the Hindus of Lemuria—surely not Aryans? The probability seems to be what is suggested—that much, even of the present Hindu civilisation, goes back to pre-Aryan times. It is only the modern English, with their exclusive and narrow Christianity, who can live as the conquering race for hundreds of years in a foreign country and learn nothing from its inhabitants. We are glad to see this magazine taking more and more the character of a Hindu magazine, instead of one written *for* Hindus—a very different thing; it is a testimony to the reality of the work done by the College.

*Theosophic Gleaner*, October, is an interesting number of a magazine which deserves more circulation than it attains. "Three Old Persian Essays on Theosophy" raises the question whether or no the Zoroastrian religion in its best days was not a much wider and more comprehensive affair than our modern re-arrangement of the fragments which have come down to us will admit. It can hardly have been otherwise, to have been the world-religion which at one time it was. "A Swami's Description of Jesus Christ" is curious,—as much for the light it throws on the Swami himself as for the description, quaint as that is.

*East and West*, and *The Indian Review*, have much good reading but nothing which calls for special notice.

*The Vahan*, November. In the "Correspondence" and "Stray Notes" there is more of interest than usual. The discussion of the relations of Theosophy to music is bringing out a good deal of information. The "Enquirer" is proportionately reduced. G. R. S. M.'s rather unfavourable opinion of Magic is vigorously controverted; and

the same writer gives us a useful summary of the views as to the exact meaning of the phrase in the Lord's Prayer "Give us this day our daily bread."

*Lotus Journal*, November. Mrs. Besant's "The New Psychology," and Mr. Leadbeater's account of "The Mormons and their City," still form the main contents. There is an Irish story with an illustration, and Miss Mallet's "Outlines of Theosophy" will, when concluded and published in book form, make a study, thoroughly adapted for children, which should be in all Theosophic households. In the "Golden Chain Pages" we can't help smiling (somewhat anxiously) at a letter from Benares from a schoolboy who has completed his first year of College life, and has absolutely not a word to say about his studies but writes only of the prizes gained at football and tennis. That these were obtained not only "through the untiring energy of Mr. Banbery," but also "by their own great perseverance" is the most encouraging part of the matter.

*Revue Théosophique*, October. Here the Editor good-humouredly grumbles a little that what he calls the "Review of Reviews" of the THEOSOPHICAL REVIEW remarks now and then on the fact that some of them depend chiefly on translations, and roundly declares that the reproduction and diffusion of the writings of our leading teachers is a "primary duty" upon all. Amen, with all our heart! But we *do*, for all that, regret that the fulfilment of that duty should be allowed entirely to prevent all expression of original thought; and most of all (if one may say so without offence to the rest) in Paris! What our French brethren think of Theosophy, and the way in which they adapt its expression to the needs of their own national thought, is a matter of importance far beyond the limits of their own country and *should* be expressed in their Sectional Magazine, not only for their sakes, but for ours. It surely can't be an offence that we express our honest desire to learn from them what *they* have to teach *us*!

*Sophia*, October. We are the more encouraged to say this as our Spanish friends contrive to meet both duties with a considerable amount of success. Not omitting the obligatory reproductions from H. P. B. and Mrs. Besant, they do their best to speak to their own countrymen in their own language. If our readers will try to imagine how it would be if all *our* instruction were dependent upon translations from the Spanish, we think they will understand what we mean. It is not enough to translate the foreign *words* into our own language—the mode of thought, the logical connection, the way of looking at the

world, all remain foreign still. For the ordinary reader the foreign thought needs not only translating but *digesting* before it can fully appeal to him. A translation in this number, in measure but unrhymed, of Rossetti's "Sister Helen" is an illustration. Sometimes this succeeds well, as in the case of a French version of Dr. Holmes' "Last Leaf," quoted in his Life, which gives the effect with singular felicity. No one who has not dabbled in literature himself can appreciate the difficulty of the task the translator has attempted; of his success no one but a Spaniard can judge; we hardly dare to say that *to us* it seems well done, for how should *we* understand?

*Theosofisk Tidskrift* is the only other European magazine to hand; its contents a translation of Mr. Leadbeater's "Vegetarianism and Occultism"; a lecture by Gustaf Lindborg on "Religious and Social Questions from the Theosophical Standpoint"; and a notice of Mrs. Besant's visit.

*Theosophic Messenger*, October, announces with a regret we all share that Mrs. K. B. Davies will be laid aside from all work for at least six months in consequence of her recent accident. We venture to promise that all will help by their good thoughts and wishes in her recovery. Mr. Leadbeater's Address at the recent Convention gives a very encouraging picture of the progress of Theosophy in America these last few years.

*Theosophy in Australasia* marks itself out by an "Outlook" always lively and interesting. The original Questions and Answers also form a useful feature. Of *The New Zealand Theosophical Magazine* the same may be said; and the three pages "For the Children" are delightful, both the little ones' letters and "Chitra's" replies. We recommend them to the Editors of the *Lotus Journal*. We have also received two numbers of the *Theosofisch Maandblad*, and two of *La Iniziacion*, a little newly started magazine of the "Bhakty Gyan" Lodge, Sancti-Spiritus, Cuba; to which we wish all good success.

We have also to acknowledge: *La Nuova Parola*; *Modern Astrology*; *Psycho-Therapeutic Journal*; *St. Ethelburga's Magazine* for October, with a very striking and effective defence of Theosophy from the Christian point of view by Dr. Cobb, the well-known original and outspoken Rector. Of his originality no one can doubt who reads the few words we take from his Introduction. "The number of adherents of the Church of England who have been influenced by Theosophy is far larger than the casual observer would imagine, and they very often hold fast to its spirit without knowing it. . . Hence it is a

duty of the Christian teacher to say what he can, whether by way of warning, of stimulus or of restraint. But whatever he may say, two futile things he should not do—he should not declaim about the Catholic Faith, nor should he quote Bible texts. He is dealing with a force which is impervious to any spear which Ecclesiasticism can wield." *O si sic omnes!*

*Concerning H. P. B.* is a reprint of an excellent address delivered by S. Studd to the Melbourne Branch T.S., discussing fully the "so-called proofs of fraud on the part of Mme. Blavatsky." The ill-named "Investigation," by the S.P.R., is now forgotten in England except by a few members of that Society; it seems to be still alive in Australia, and anyone who is met by it cannot do better than fortify himself with Mr. Studd's very complete defence.

*Popular Stories and Legends*, by Leo Tolstoy (Free Age Press, London, 1s. net). We heartily commend this little collection. It contains nine short stories, opening with the well-known tale of Martin Avdévitch. No one has ever worked so touchingly and impressively as Tolstoy the old superstition (coming down to us from the Hebrew prophets) that to be good is to be happy; and the most remorseless realist can only sigh and smile and wish it were so! A shilling can hardly be better spent than upon this little book.

From Rome we have received four pamphlets written by members of our Society, *Towards Occultism*; *Towards the Unity of the Human Race*, an anonymous lecture delivered to the Roman Branch; *The Religious Idea of Marsilio Ficino*, by Giuliano Balbino, paralleling the utterances of this well-known teacher of the Florentine Renaissance with the doctrines of Mrs. Besant; and Prof. Alberto Gianola's *Pythagoric School of Crotona*. We have read them with great interest and an increased respect for the character of the Italian movement. Theosophical ideas are evidently taking their due place as part of the native thought, not as a mere importation from abroad; and the keen Italian intellect, working with these as its material for thought, may fairly be expected to bring out, in no long time, results which may set Italy once more as the teacher from whom we may all be glad and proud to learn.

W.