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ON THE WATCH-TOWER

THE Presidential Address to the British Association for the Advancement of Science was delivered at York on August 1st, by Prof. E. Ray Lankester, and was mainly

The Presidential Address to the British Association devoted to a summary of the progress made in the natural sciences for the last quarter of a century. It is well known to our readers with

the rest of the intelligent public that recent discoveries in the sciences of physics and chemistry have been so revolutionary, especially in the case of the amazing phenomena of radium, that all prior theories of matter have been swept off the field and the way cleared for an entirely new consideration of that elusive mystery. Nevertheless we find Professor Ray Lankester permitting himself to assert his belief that :

There has been nothing to lead us to conclude that we have been on the wrong path—nothing that is really revolutionary ; that is to say, nothing which cannot be accepted by an intelligent modification of previous conceptions. There is, in fact, continuity and healthy evolution in the realm of science. Whilst some onlookers have declared to the public that science is at an end, its possibilities exhausted, and but little of the hopes it raised

realised, others have asserted, on the contrary, that the new discoveries—such as those relating to the X-rays and to radium—are so inconsistent with previous knowledge as to shake the foundations of science, and to justify a belief in any and every absurdity of an unrestrained fancy.

* * *

WE have no pretensions, of course, to call the scientific ability and wide erudition of the President of the British Association into question in his own department of science, but we would venture to characterise this general pronouncement of Professor Ray Lankester's as of greater psychological interest than historical accuracy. We prefer the frank admissions of a keen observer in *The Athenæum*, who reminds Dr. Ray Lankester that the discoveries in question :

The Tradition of Science

Have, in the opinion of some not undistinguished men of science, left valid none of the laws of mechanics except that of least action, that they bid fair to convert all physics into different branches of electricity, and that they have shaken to its foundations the idea of the immutability of the elements which lies at the root of chemistry.

It may very well be that the new discoveries have not shaken our belief in the "methods" of science, but they have very considerably shaken our belief in many of the conclusions which but yesterday were held to be unassailable facts of acquired science, firmly established in its dogmatology.

Professor Ray Lankester is a survival of that rapidly disappearing school of out-and-out materialists for whom physical science takes the place of religion, and its pursuit constitutes the only possible outlet for their religious emotions. It is, therefore, not surprising to find the Professor in true Patristic style writing an apology for his Church, asserting the continuity of its dogmatology and the unbroken tradition of the faith committed to its saints. You may expel nature with a familiar agricultural instrument, but she will still turn up smiling in another place. The priest is as well established in the realms of "science" as in the domain of "theology"; it is the same nature though expressed in activities which are apparently absolute contradictions the one of the other.

* * *

THE priest and the prophet have been set over against one

another throughout human history,—established interests against new claims to recognition, conservatism against progress. The things we have grown used to are for the majority the only ideas of truth we are inclined to accept. Change means trouble and a setting of the house in new order. Pleasure is response to stimuli of the same nature and order as those with which we are familiar ; new stimuli, new ideas, are painful in that they are unfamiliar. All this is common to human nature, and the Theosophical Movement being essentially human, cannot escape the common lot of human kind. Indeed it is very remarkable that many of us who can with ease detect the nature of dogmatism when pointed out in the domains of theology and science, who are even not unprominent in pointing to these moles in the eyes of our neighbours, fall ready victims to the selfsame illusion when the dogmas and terms of theology and science are replaced by Theosophical phrases and doctrines. Many of us have been very busy for the last quarter of a century in building up the continuity of the appearances of a seeming “faith once delivered to the saints,”—in propagandising and spreading doctrines in their first formulated terms, instead of penetrating ever more and more deeply into the soul of the grand ideas that have been not unfrequently in the first instance very crudely outlined by our pioneers.

* * *

WE do not mean to say that there is any real efficacy in novelty for the sake of novelty ; but we do say there is need to cultivate a spirit of readiness to welcome new points of view. Indeed, if it be not too bold a thing to say, a new point of view is a new idea ; for in proportion as we can see an old truth from a new point of view we begin to make it really alive, and in proportion as we can see it from every fresh point of view we make it live eternally and so know it as it really is. An idea that is limited to one mode of formulation is flat, thin and dark ; it is not a living thing, full, deep and illumined. The more, therefore, we can penetrate to the depths of the ideas formulated in our Theosophical literature, the more shall we be able to read ever new

and profounder meanings into the things of which we have heard ; so much so that the baser metals of insufficient statement and inadequate understanding will be transmuted into living substances of a truly spiritual nature by the alchemy of immediate comprehension. But such a consummation, devoutly as it is to be wished, is conditioned on a free and gracious readiness ever to welcome new ideas, new points of view, new meanings.

* * *

In *The Times* of July 30th there was a long communication by Sir Norman Lockyer, on "The Age and Use of British Stone-Circles." Sir Norman has used much the same method of study he employed some fifteen years ago in treating of the orientation of Egyptian temples, and he now claims that his work has the double advantage of supplying us pretty accurately with the dates of the erection of these stone-circles and of indicating the methods of observing the movements of the sun and stars employed in Britain in prehistoric times. According to this theory the date of Stonehenge works out at 1950, B.C., and that of the Merry Maidens (the next oldest circle) at 1930. In conclusion Sir Norman Lockyer tells us that, if we accept the dates thus "astronomically revealed," several interesting consequences follow :

Date of
Stonehenge

The British circles were in full work more than a thousand years before the Aryans or Celts came upon the scene, if the time of their arrival favoured by archæologists is anything like correct. Stonehenge began as a May temple—a British Memphis—and ended as a Solstitial one like that of Amen-Ra at Thebes. Another conclusion is that, whatever else went on some four thousand years ago in the British circles, there must have been much astronomical observation and a great deal of preparation for it. Some of the outstanding stones must have been illuminated at night, so that we have not only to consider that the priests and deacons must have had a place to live in, but that a sacred fire must have been kept going perpetually, or that there must have been much dry wood available. The question, then, is raised whether dolmens, chambered barrows, and the like were not places for the living and not for the dead, and therefore whether the burials found in some do not belong to a later time.

In my inquiry I have not confined myself to the astronomical side of the question. I have tried to dip into the folklore and tradition already garnered in relation not only to the sacred stones, but to the sacred wells and sacred

trees, and from what I have learned I am convinced that much light will be thrown on both when an attempt shall have been made to picture what the lives of the first British astronomer-priests must necessarily have been.

It is interesting to note that, while the astronomical side of the inquiry suggests a close connexion with Egyptian thought, the folklore and traditions when studied in relation with the monuments indicate a close connexion between the ancient British and the Semitic civilisations.

If my conclusions are found to be justified on further inquiry, if astronomy was so abundantly studied and utilised—for utility as well as priestcraft was certainly at the bottom of it—in Britain four thousand years ago, the remarkable testimony to the knowledge and wisdom of the “Druids” given by Cæsar and Pomponius Mela two thousand years nearer their time is now seen to be amply justified. . . .

The “Druids” extant in Cæsar’s time were undoubtedly the descendants of the astronomer-priests some of whose daily work has now perhaps at last been revealed.

All of this seems to be pointing in the right direction.

* * *

MR. HAROLD H. JOACHIM has recently brought out an Essay on *The Nature of Truth*, and we are indebted to a reviewer in *The Athenæum* of July 28th for the following summary of the three methods of regarding truth which he examines :

What is Truth ?

The first is the correspondence-notion—that is, that the truth of a judgment consists in its “re-presenting” or “corresponding to” the facts. This, it is shown, cannot be maintained in the form which requires each element on the one side to have a determinate element—one and only one—on the other. We are therefore pushed on to a modification of the correspondence-notion which requires us to conceive of the two factors as each a part of a whole, and as each fulfilling the same function in its own whole that the other factor fulfils in the other whole. Thus truth as correspondence gives way to the coherence view of truth. The second view of truth is that which Mr. Joachim finds to be implied by the metaphysics of Mr. Bertrand Russell and Mr. G. E. Moore. According to this view, experiencing makes no difference to facts, and truth and falsity belong to “propositions” in themselves, and must be recognised, if at all, immediately. The third theory discussed we have already mentioned—that truth consists in “systematic coherence,” which is the characteristic of a significant whole—a concrete coherence, and not a mere formal consistency.

We do not profess to understand any of these methods ourselves, and so must leave it to the individual reader to determine whether he prefers the “correspondence” or “systematic co-

herence," or the "propositions in themselves" method of regarding the main element in the Theosophical motto: "There is no religion higher than Truth." Our own private opinion is that there are more lies told about truth than truth about lies. But it is the holiday season and so we must ask our readers to believe that there is something in our proposition which corresponds to a semblance of systematic coherence, without further demonstration.

* * *

IN the April number of *The Monthly Review* Professor Paul Uhlenhuth describes his recent discovery of a method whereby the origin of blood-stains can for the first time be definitely proved; he is able to differentiate not only between the blood of man and that of animals, but even between animals so nearly allied as the hare and the rabbit, and can demonstrate the precise degree of relationship between the various species. One of the most interesting results of his investigations is the proof he has obtained of the very close blood-relationship of man and apes.

The Blood-
Relationship of
Man and Apes

Professor Uhlenhuth's experiments are based on the discovery of Behring that if diphtheria-poison be injected in quite small quantities into an animal it produces in the animal's blood the specific antidote to itself, so that the two poisons neutralise one another. This counter-poison accumulates in the serum, or albuminous element of the blood, and can be obtained from the animal by bleeding it, and used as a preventive against and a remedy for diphtheria in human beings or in other animals. Other poisons besides the diphtheria bacilli have been proved to act in a similar way, each producing in the animal into which it is injected substances which neutralise its own action. *The substances thus produced react specifically on the poison which has produced them, and on no other form of poison.* When blood is injected instead of bacteria an exactly similar process takes place, and it occurred to Professor Uhlenhuth that this discovery might be used as a means of differentiating between various kinds of blood. By injecting the blood of animals of different species into rabbits he was able to obtain sera which produced a certain

sediment in solutions of the blood which had been used in the injections, *and only in that particular kind of blood*. This specific reaction was found to occur infallibly, even when the blood had been dried up for years and decades, so that the discovery affords most valuable means of proof in certain criminal cases; it enables the medical expert to convict the dishonest seller of horseflesh for human food; and it gives to Natural Science a definite test of blood-relationship among animals. Describing his own experiments Professor Uhlenhuth says:

I was able to demonstrate in the re-agent glass the blood-relationship between horse and ass, between pig and wild pig, dog and fox, and between sheep, goat and ox. The reaction produced was almost quantitatively proportionate to the degree of blood-relationship. What undoubtedly was of the greatest interest from the standpoint of Natural Science was the proof of the blood-relationship between man and apes, for (like Wassermann) I was able to determine that the serum of a rabbit treated with human blood produced a somewhat weaker, but nevertheless distinct sediment in a solution of ape's blood; it did not produce sediment in any other kind of blood.

These experiments proved not only the fact of the relationship between man and apes—a fact asserted long ago by Zoologists—but they gave an accurate measure of the degree of relationship, showing that man is nearest to the anthropoid apes, and that the apes of the New World are only very distant relations, confirming in every respect the classification already made by Zoologists. In Professor Uhlenhuth's own words:

The doctrine of evolution, as propounded and elaborated by such investigators as Lamarck, Darwin and Haeckel thus finds a firm and visible support in biological serum research.

X.

There is blood-relationship; but are men evolved apes or apes degenerate men? Will the amazingly daring theory of *The Secret Doctrine* ever be faced and man be differentiated from the brute?

* * *

PROFESSOR SAYCE has contributed an article to *The Daily Mail* of July 11th, entitled "Digging to Confirm the Bible." The

Prof. Sayce's
Obscurantism

Professor continues his now notorious campaign, in which he fights unreservedly on the side of tradition irrespective of the facts. As

an instance of his method we may quote the following astonishing paragraph :

One of the latest German finds is the work of a Gnostic heresiarch against whom St. Irenæus wrote, which shows that in spite of modern critical doubts Irenæus has correctly reported the doctrines and metaphysical system of his opponents.

This is Prof. Sayce's opinion on a subject in which he has no competence. Very different is the judgment of a specialist on the document to which Prof. Sayce refers, namely *The Gospel of Mary* or *The Apocryphon of John*, one of the three treatises of the Akhmîm (or as now Carl Schmidt calls it, the Berlin) Codex. Prof. Harnack writes :

Kind fate has also added to our debt that Irenæus has quoted from one of the three treatises. We are thus for the first time in a position to control by the original the presentation of a Gnostic system as rendered by the Church Father. The result of this examination shows, as we might have expected, that owing to omissions, and because no effort was made to understand his opponents, the sense of the by no means absurd speculations of the Gnostics has been ruined by the Church Father. (*F.F.F.*, p. 591.)

Prof. Sayce's assertions are comfortable words for the S.P.C.K. *clientèle*, but they are misstatements for students of Gnosticism. The most interesting scrap of information given by the Professor in his article is that Prof. Petrie's discovery that the cartonnage of certain mummy-cases of the Ptolemaic period was composed of the contents of provincial waste-paper baskets, has been fruitful of results. We should be glad if any of our readers could refer us to an account of these results.

PHILOSOPHY to Plato is not *sophia*—a mere system of ascertained truth—but strictly *philo-sophia—eros*, child of *poros* and *aporia* ; Philosophy is not what finally satisfies—or surfeits—the intellect ; it is the organic play of all the human powers and functions—it is Human Life, equipped for its continual struggle, eager and hopeful, and successful in proportion to its hope—its hope being naturally visualised in dreams of a future state.—PROFESSOR STEWART.

THE ROSY CROSS IN RUSSIA

(CONTINUED FROM p. 501)

THE THEORETICAL DEGREE

THE Rosicrucian Lodges severally spoken of were in Moscow, St. Petersburg, Orel, Simbirsk, Mohileff, and Vologda. There seems to have been one in the most ancient city of Yaroslav—so devoted that, when Novikoff had been arrested and was being brought to the Schlüsselburg Fortress, it was particularly enjoined on his escort to avoid these brothers on the way.

From the moment when Moscow took its natural place as the heart of the “new teaching,” spiritual life in Russia rose to unknown heights. The more conventional society of St. Petersburg—an artificial product of a Reformer’s will—followed comparatively slowly in the path opened by Novikoff when he was yet within its walls and a simple Mason.

Moscow was, at the end of the 18th century, as it is still, a beautiful Eastern spot with many slender golden domes above the city, and looking more like a large garden with isolated mansions, verandahs round them and flowers in all the rooms—and with the busy streets of the town proper clustering round the Kremlin. The mansions were inhabited by the great families, most of the Russians of higher birth having there a family residence. We see there the best names gathered round Schwarz and Novikoff and their noble companions.

We must, then, first try to study the fount from whence the influence came that drew all that was best by birth, education, and talent to Masonry or to work for country and mankind—the Rosicrucian “School of Nature’s Mysteries,” named at that period in Russia: The Theoretical Degree.

The Theoretical Degree

“ We have in hand all the tools which enable us, by unceasing labour and silent obedience to the Head, to reach its Knowledge ; it requires many years. . . .” (Letter of Troubetzkoï to Rjessky.)

The Pledge

I, N. N., promise in full liberty and after having considered everything fully:

1. To worship all my life the Eternal, All-powerful Yahweh in spirit and in truth.
2. As far as it lies in my power to attempt to cognise His All-power and His Wisdom through (study of) Nature.
3. To renounce the vanities of the world.
4. So far as it lies in my power to help on what profits my brothers, to love them in word and deed, to assist them in all their needs.
5. To observe unbroken silence as truly as is true the eternity of God.

Rules and Study

“ The worthy Warden has alone in his hands the reception of brothers of the Theoretical Degree.

“ He has to assemble them once a month, and to read to them the Instructions of the Theoretical Degree according to need or to his choice ; they must be read by paragraphs, and he must explain them according to his best lights and powers.

“ The Brother Secretary must keep a record of all that has been done or spoken, and the Warden must report every three months on the success of his theoretical work, and of the eagerness to work shown by his brothers.

“ When all brothers are assembled and there is no reception all sit down at the table of study covered with a black cloth. In its midst is a chandelier with seven branches. The Warden sits to the East, the Brother Secretary and the Master of Ceremonies to his right and left, the other brothers as they like. Each brother has paper and pen to note briefly what is needed for his instruction, or the Brother Secretary makes a short extract of it and communicates to all brethren. But it is not well that each brother should copy for himself, for too many copies

not only obscure the sense of the teaching sometimes, but lessen the respect towards it, or are unwittingly filled with faults, or may come into unenlightened hands."

Every pupil had to belong to some (Christian) religion and live fulfilling it with zeal and exactness. But each could consent to the opinions which he held for the most salutary and the wisest, *i.e.*, to such which make a man just, virtuous, beneficent, kindhearted and ready to serve his brothers, to whatever nation or creed they belonged. Indeed he had "to be tolerant towards every honest belief," (Thus Lopuchine took up the defence of the Doukhobors, whom the quick sense of the common people acknowledged to be one with these ideas, calling Doukhobors "Free Masons.")

A Warden on leave had to provide for another Guide for the Theoretical Degree in the interim, this Guide promising to give back all papers at the first call of the Directory and "not to copy them." He had to make provision for these papers—with a second brother—"in case of death."

The work chosen for study at Moscow was: "On the Seven Days of Creation."

Each member of this assembly had to be loyal to his government, willing to submit to his superiors, a peace-loving citizen, a peace-maker in strife. Indeed, to "rise in degree" the pupils had to exercise humility, modesty, and love to their brothers.

The Directory was kept secret from the "lower" grades. John Schwarz, instituted Head of the Theoretical Degree when Russia was created a "Province" of the Free Masonic Order, had to send each year the names of the new pupils to be received "in the chain of Theoretical Brotherhood." They had to pay a piece of gold for the poor on their entrance.

Novikoff, as we have seen, was received directly into the highest degree. He was subordinate to Schwarz, but the Guides of the other Theoretical Degree Lodges in Russia were all under him. On the premature death of Schwarz the Moscow Directory of the Theoretical Degree was constituted on April 30th, 1784, "by order of the high Teachers." The three chosen gave each other their hands and swore loyalty to the Order, having prayed on their knees to the "Triune God." They were Nicolaï

Novikoff (Eques ab ancora), Prince Nicolai Troubetzkoï (Eques ab aquila boreali), Pierre Taticheff (Eques a signo triumphante).

There was no reception of members so long as "Silentium" lasted. Thus we see that Brother Prince Gagarine—who was no Rosicrucian—was to be "treated as a Theoretical Brother," and to be prepared to become worthy to be a Rosicrucian "after the Silentium." A brother asking to be admitted into the "Practical Degree" was told none could get a degree so long as the Silentium still lasted, nor did anyone but the "highest Heads" know how long it was to be. The "dry" branches were to be "cut off," and for every Rosicrucian it was a "terrible" time.

The brothers had each several different Order-names. There were also several degrees. Prince Prozorovsky who had the office of Head Inquisitor, so to say, when the persecution began, found four and five degrees of the Rosy Cross; some give nine. But it is difficult to unravel the different statements, for no student of these papers—of which many were secret—has so far been an Occultist, and we have not been able to see many of the originals.

After the usual three Masonic degrees, and the fourth (the "Écossais"), into which "masses of men" gained admittance, we have the entrance to the Theoretical Degree to which all the members of Novikoff's former "Inner Order" seem to have passed. We see the different degrees of "Juniors," "Theoreticians," "Practicians," though the whole school bore the name of the Theoretical Degree of the Science of Solomon also. Then we see in a letter of Prince N. Troubetzkoï the words: "We who belong to the real Inner Order." He was one of the three Directors and these had their Guides and Heads unknown to the others.

We shall come back to the question of "Unknown Heads" presently.

The correspondence of the lower members among themselves was known to the higher ones. The letters exchanged were, at fixed periods, read, the most interesting being preserved in the secret archives, and the useless destroyed.

The Theoretical Degree had its own "secret" printing press¹. One of the first works printed was the *Simple Instruction*

¹ It was in Schwarz's house.

how to Pray. 1. To prepare the heart by an inner meditation ; 2. to think that "Adam" and "Christ" are in us, not outside (this is shown by Holy Writ) ; 3. why Christ orders prayer.

Another book was the *Ring* of Plato, which became the "classical" book for the "lower" degrees. It contained "a short, but glorious system of the true teaching of Nature presented by the Order." The pupils had to make short meditations and commentaries on its study and these were read aloud in "full council."

It is mentioned that in the higher degrees they studied the Kabalah, Magic and practical Alchemy (spiritually?), but in Moscow they had at first only the lower grades of the Rosy Cross. They tried to educate men "to love God and their brothers." In a book named *The Wisdom of Solomon* we read : "Give me to know the production of the World and of the Elements, the beginning, the end and the centre of time, the return, the changes, the rounds of periods" and so on.

A practical activity of all Rosicrucians was to "help the poor greatly."

But they had already higher knowledge also. Brother Lopuchine says in *Some Features of the Inner Church* (St. Pet., 1798), that the true sign of the Order is Love, making the "inner body grow." Then the next is "Knowledge of the Light of Secret Philosophy" and "Knowledge of primary Matter and primary Force in its first Vehicle." One of Novikoff's pupils also writes : "Which is the highest human goal? The most radiant is not impossible, yet it is not to be said in public. Some think this Wisdom is a tradition, and such as have acquired it have reached the goal, and that the goal is to reach communion with these high Heads of the Order. For some the goal is the transformation of Christ [into a Christ?], whether it be here or on the other side of the grave. The most sage laughs at none, though some make him smile. My eye seeks the Arcane to reach the pure gold."

The Rosicrucians "work in three outer courts and one fore-hall." The inscription borne by the first court is : Know thyself ; by the second, Fly evil ; and by the third, Seek good. In the shadows of the fore-hall they read : "Seek Truth in Thyself."

Lopuchine's book met with the admiring sympathy of Eckhartshausen and of Jung Stilling.

We have yet to name a list of the occult or spiritual works published by Novikoff, or kept by the first Grand Master of Russian Free Mason lodges—Elaguine. Many of these works are of deep interest still. As to the *Instruction to the Theoretical Degree*, the chief wardens had "the essence of it" in one copy and had to keep it to themselves. Their secretaries also had to swear silence as to it. Indeed, if all Russian Rosicrucians were Masons, only few Masons were Rosicrucians, and few even knew of the existence of this highest theosophical organisation.

The MS. of the *Instruction to the Theoretical Degree* contained the following chapters:

Foreword—Reception—Instructions to the Chief Warden—Laws for Assemblies of the Theoretical Philosophers—Ceremonial for Lodges—Questions and Advice to the Theoretical Brothers' Assemblies—Conclusion: Instruction to the Theoretical Brothers—On Elements in general—On Fire—On Air—On Water—On Earth—On things of the Elements and on Spirits—On things of the Body—On Salt—On Sulphur—On Mercury—On the Germ of all things—Birth—Preservation—Destruction—Action of the higher Stars (Karma?)—On Meteors—On Metals—Birth of Metals—Gold—Silver—Lesser Metals—Precious Stones—Minerals—Plants—On the Animal Kingdom—Man—On Maladies of the Human Body—On Maladies of Mind—On Maladies of Soul—On the Perfect State of all things.

Before reception into the Theoretical Degree candidates had to be approved by the Directory and their applications were considered by it. (They were made through Novikoff.) Even the St. Petersburg Chief Warden could not admit applicants without the consent of the Moscow Directory, and on one occasion the latter gave the Warden of St. Petersburg permission to receive ten candidates for whom he answered without first inquiring at Moscow, as this secret correspondence between the two capitals was very difficult and slow. No railways were as yet even dreamed of and danger surrounded every letter.

In the first three (Masonic) degrees and in the fourth, only the word of honour was asked promising silence as to whatever

the pupil saw or heard. On entering the Theoretical Degree a pledge had to be taken. None could be received, none could join or be promoted without the permission of the authorities of the Theoretical Degree. (In Novikoff's trial Lopuchine affirmed that for eight years none had been promoted to a higher degree.)

One of the Theoretical Degree members was in charge of the three Johannite Masonic degrees and the Écossais (the fourth). He was subordinate to the Chief Warden of the Theoretical Degree, and had to refer to him in difficulties, report on his pupils' progress and propose them for advancement. He studied particularly with the brothers who were in charge of others of lesser degree and gave them indications how to act best with those whom they taught.

When this last point was added at the secret reconstruction of the Theoretical Degree system early in the 19th century—under Nicolas I.—it was pointed out that: "We hold as belonging to our union all those who were in relations with Nicolaï Tranovitch (Novikoff). Those must remain under their former Guides. In the Johannite degrees pupils know their Guide, in the fourth the Chief Master of the Écossais, in the Theoretical Degree its Chief Warden. Thus will discretion be observed."

Secrecy as to the Directory had been imposed on the three Directors to exercise their modesty. Each had one secretary pledged to the same reserve. Great prudence was observed in receiving newcomers. Towards other students of other systems absolute silence and reserve were enjoined.

In an old MS. of the Theoretical Degree Lodge of Orel (1784 or 1785), we have an example of a meeting. Instructions were read: "On God; On Nature; On Chaos; On Elements generally; Of Duties incumbent on those who were admitted to the inner Temple of the Sciences of Solomon." Some quotations of Boehme illustrate the instruction, and also of other "God-taught" men. Other brothers read their meditations. The one who spoke did so "to obey the will of the most worthy Chief Warden." (In the letters of Novikoff—whose secret name was "Colonin"—we see the same humility and self-surrender expressed to his Guide.)

After receiving the "petitions" of aspirants, with date of the application signed and full particulars, Novikoff and the two others forwarded the papers to their Chiefs, *i.e.*, Novikoff received them all and sent them off, protesting in one letter that "he and the others kept well the secret of the Heads."

Who were they? Immediate superiors were, it is easy to find, in Moscow Schwarz himself, and in Berlin Theden and Woellner, by whose order, it is supposed, the Directory was formed. Woellner was "Chrisophorin," who wrote the famous "Discourses of a Brother of the Grand and Rosy Cross, Delivered in the presence of the Heads¹." But the two latter were in Berlin, and Novikoff, in one of his letters, mentions his "oral explanation" (in Moscow then), and, further, some of these letters were written after the death of Schwarz.

We remark also that in the Moscow Public Museum is a Rosicrucian MS. headed: "By High Brothers' Election, etc., Admission to the First Degree of the Grand and Rosy Cross, etc., for the Good Use of All Brethren who have the Right to Receive and to Introduce other Masters of the Shining Light and the Lost Word" (1777).

Woellner's delegate for Moscow was at one time Baron Schroeder, who afterwards fell very deeply morally; but he could not—as it was supposed—be the mysterious Head, (1) because they are generally spoken of as "the high Teachers," that is, as many; (2) because Schwarz, and after him Novikoff, were exclusively "Heads" for Russia. Also Schwarz stood too high to be really deceived by Schroeder's nature for long, even if he can have given him the chance of higher work, as was his duty, he himself being initiated into the Rosy Cross by Woellner. He could not leave his beloved pupil and co-worker, his more than brother—Novikoff—under such an insecure "Guide" without warning. And Novikoff's letters breathe such trust, respect, and submission that the "Guide" could not but be a very perfect soul. We also see with what solemnity and care every step in the Theoretical Degree was taken.

Already for the fourth (Scotch) degree, in these times

¹ There were quarterly "Conventions" of the R. C. with Heads present, where all papers and letters were to be brought, and some seem to have been read before all and the useless letters burnt also before all and also papers no longer needed

[the document we quoted on it is earlier than the time of Alexander I.] the pledge was given in the "holy of holies" (on the altar—in the Theoretical Degree room was also one). In the Rosy Cross degrees (six or eight, in truth nine) in the fifth degree the pupil was brought into the Lodge and took wine and bread as in Holy Communion, he was anointed, was dressed in half-ecclesiastical garb and received a name and a crest. The nine degrees were disposed thus :

Degrees	(by magical calculation)	Titles	Number of members
1	9	Magi	7
2	8	Masters	77
3	7	{ Adepts { Probationers	777
4	6	Majors	788
5	5	Minors	779
6	4	Philosophers	822
7	3	Practicians	833
8	2	Theoreticians	844
9	1	Juniors	929
			5,856

In the sixth degree they were on the "Angels'" level. From that degree upward life becomes consecrated as in "religion," it is lived as under convent rule, silence is observed as much as possible, the lower cannot ask the higher what his degree is. If he does the other has to answer simply: One degree higher. They could hide nothing from their brethren. To the Head of the Order they owed absolute unquestioning obedience, to which the Rosy Cross was pledged, without knowing him, without asking who he was. They knew that the Order came from the East (Palestine) and that it was preserved in Scotland by ten Brothers who restored it. The Rosy Cross taught them Divine Wisdom, chemistry as known to science, and then divine chemistry unrivalled in its discoveries.

In the trial of Novikoff, Prince Troubetzkoï stated that they were pledged to secrecy, but only to Heads who had all the knowledge of the mysteries. The Duke of Brunswick, said he, was the chief of the Knights Benefactors (Chevaliers bienfaisants)

not of the Rosy Cross. Yet Prozorovsky persisted that a terrible pledge was given by every Rosicrucian to die rather than reveal the Rosy Cross, even under torture. "They have," he writes, "a Head and the lower degrees must not ask who he is." They obey a Lodge called 'Eparchy.' [It was the union of all Rosy Cross circles.] They have evidently from this Head a secret instruction, which, however, was not to be found among their papers. To this chief are sent the lists of members with their characteristics of morality, intellect, culture and so on." Troubetzkoï stated also to him that Schwarz was sent abroad specially to seek the "Secret Brotherhood." In the commemorative speech on Schwarz's death one of his pupils eloquently described how, at the convent of Wilhelmsbad, some who hid from the other brothers consented to see Schwarz; they spoke to him, saying that "the hour to bless Russia had come" and they gave him "all that was needed." The union with the Duke of Brunswick was an exterior fact, the inner facts remained well hidden.

Again we find in a reliable source¹ this direct statement: The Chief of the ninth degree was one of the seven Magi, Magus Major, of whom it was said that "he was born in Venice and lived in Egypt." His name was Lucionus Rinaldus de Perfectis. The nine Chiefs of the degrees lived in Cyprus, Palestine, Mexico, Italy, Persia, Germany, India and England.

We must quote two old sources more—and to the Theosophical student the Theoretical Degree will be no mystery, and the answer will be clear to the question: Who were its Guides?

The Russian Masonic MS. *The Kingdom of God*² speaks thus: "Christ, acting through Faith, gives us birth as Sons of Light; in the Light we communicate with Father and Son and with each other. . . ."

"The sensuous exists only temporally, like the strings of the lute which vibrate only as long as the hand strikes. But the Son manifested in us by the Father is the source of water flowing in the womb eternal. . . ."

"Brothers! we call you to come into the only union, the

¹ Longuinoff, *Novikoff*, etc., p. 84.

² St. Pet. Imper. Library, MSS. Section, O. III. 63.

communion with the Holy Ones who are in the True Light . . . the Fire Ring of Living Intelligences."

Another old anonymous¹ MS., bearing the date 1784—one of the inaccessible sources—states: "Simson [a Rosicrucian of Berlin] believes that the true Masonry will arise once more from Tibet. Ritch [also a Rosicrucian of Berlin], on the contrary, thinks that it will come once more, but from Eastern Russia." Both spoke truth. . .

It is important to see how far the Theoretical Degree advanced its pupils in higher development. The priceless gifts it brought them in morals, spirituality, and in the hard tests of earthly life are apparent enough in the whole story, sad and yet splendid, of the Rosicrucian work of Schwarz, of Novikoff and their brethren, of Novikoff's trial and imprisonment, and of his last years in the storms of the Napoleonic wars.

We have enough in these two facts. In the papers of a pupil of the Rosy Cross, Lanskoï, we find a short explanation of "the supernatural state" which was sometimes attained by certain Kraevitch. "In that state those who thus attain receive from God great mercy and exceptional gifts; it is not possible to express what love and what a stream of beatitude come down upon them from God; they sense Christ and find union with Him, the Holy Ghost and the holy angels; they receive God and His peace, and are then so far liberated from the animal creature that they forget it and all that they leave behind them; they forget themselves, for they are transformed into Christ Himself; they are as one spirit with Him, annihilated in God, in the depth of His Being. . . . Henceforth their life on earth is a progress towards heaven only." And he adds some advice as to the means to reach that state of highest ecstasy.²

From this pupil of later years we turn to Schwarz, the first Head of the Rosy Cross School—of which Prince Troubetzkoï said: "The Theoretical Degree is the School of the highest Mysteries of Nature."

John George Schwarz died at 33 years of age. He had

¹ Diary of an unknown Mason, 1784, bears the No. VIII., 216, No. 19 of the secret papers.

² Moscow Museum, MS. No. 854-229.

passed like a bright star on the horizon of Moscow, in that city, in that country of which he soon grew so fond, and which remained his country to the end of his life. Thirty-six years after his death, on February 17th, 1820, the restored Theoretical Degree held a commemorative meeting for him, the Warden addressing the members thus :

“Schwarz was a source of ‘Waters of Life.’ Though reading only the Holy Scriptures, he, in the secret meetings, said ever new things. All his acts were strength and love. At the eve of his end he taught a favourite pupil. Thirty-six years have passed . . . few remember him in the Society outside, but during that time many saw him and received his instructions.

“Do not regret the dead, as St. Paul urges. Our teacher is, we doubt it not, now near us. After his going came many trials.” But, he adds, “though we must hide from our brothers now,” they have received the gifts to know their “inner Guides.” Knowledge must be pure, the Order shows us the “narrow Path” into the “Heavenly Kingdom.” “Let us keep our pledge, bend our wills, then shall we go in the Light of the Face of God.”

After February 17th, 1784, the same words had been spoken by the direct pupils of Schwarz: “Teacher, thou art still with us.” But the most beautiful fact it was given to his faithful friends of the first hour to know—Prince and Princess Varvara Troubetzkoï.” Knowing Schwarz was very ill Princess Varvara and her husband hastened to him, but on entering the room smelt such a heavy, evil odour that the Princess felt sick and went out again into fresh air. She was soon called back to Schwarz, and there all around she sensed exquisite perfume. When the couple entered his room Schwarz opened his eyes full of joy. “Friends,” he said, “this hour I have been judged—and I was found without guilt. Share you also my gladness.” And then he passed out of the body.

His earthly remains were buried in a Russian Church, according to the Greek rite, in Otchakov, close to the altar. His spiritual force seems to have been granted as help to Russia for years to come.

A RUSSIAN.

(TO BE CONTINUED)

LOVE'S LAMENT

Lo! I am a wanderer and an outcast; night and day my footsteps pace the wilderness.

Men stormed my strongholds, pillaged my houses, and laid waste my fair gardens; and I am a wayfarer and a sojourner in desert places.

My disciples are mocked at and spat upon and my sheep are driven forth into the abode of wolves.

Lo! my feet tread the dry and thirsty sands.

I am an hungered for the honey of my own sweet places and athirst for the waters of mine own green land.

I am weary with crying forth my name to the wilderness and no man comes to me.

Stones they cast upon me; they soiled my raiment and cast filth upon me; they trailed my white and purple in the dust.

They live in habitations of their own making and drink wine which they themselves do brew, scorning that which I freely would have given them, mocking and saying: "Give us not of thy vinegar to drink."

My sweetness turned to bitterness in their mouths; and they heaped curses upon me for their own vileness.

Steeped in wine and gorged with food they lie in their houses as swine do in their sties. They are filthy and altogether abominable.

They run to and fro seeking whom they may devour; my sheep are driven hither and thither till their sight grows dim and their limbs fail and they become prey unto them that persecute them.

They have perverted my young men and have led astray my young maidens.

At the naming of my name they wink their eyes, turn their heads and thrust out their bellies crying: "Shame, shame"; and go forth to wallow in their own filth.

Lo ! I am a wanderer and an outcast.

Farewell, O land of mine inheritance ! for awhile I will leave you that ye may know the darkness which enfolds you.

I came to you and sojourned with you but ye would have none of me.

"Get gone, get gone, from out our midst !" But I stayed, thinking to comfort you, and ye would not have me.

"Peace, peace," ye cried, "let be, let be !" and turned away yourselves once more to the darkness.

Your women cried upon me and ye persecuted them.

Children and infants lisped my name ; then swathed ye their eyes that they might not see me.

Yecast me out to die ; but I will come again out of the East.

Flame-shod my feet shall trample upon you ; amongst your filth ye shall lie burning and scorching.

Lily-crowned my perfume shall wreathe about your women and young maidens, and they shall cease to desire you.

And they shall forget, and walk in the cleansed way which my breath has purged.

For a little while I will let you be that ye may sink to your lowest deep.

Lo ! I will come again in majesty and power.

I came as your friend and teacher ; you took my friendship and my wisdom, were false to me and turned my wisdom to your own ends.

Young men and maidens, old men and children, have ye sacrificed in my name.

Them will I require of you again ; look ye to it.

My words of wisdom will ye be made to eat red-hot like coals of fire.

In terror ye shall run to and fro, but there shall be none to help you.

Then shall your own kind turn upon you and rend you, saying : "These men taught us." So shall ye perish.

Few there are that have remained faithful unto me.

Them do I call my friends, my warriors and my disciples.

They are the well-springs of my life ; they are the parents of my new race, the fathers and mothers of my eternal children.

See ye to it, my beloved, that my name dies not.

For in the day when no man listeth I will come again in majesty and power and sit upon the throne that ye have prepared for me.

Woe unto the perverters of my ways and words! 'Twere better if ye had never seen the light.

Blessed be ye who have ministered in my name! In those days I will come and kiss you with the kiss of fulfilment and wrap you about with my sevenfold breath and bring you to the land of your desire.

All ye who have laboured side by side in my vineyard shall drink wine together in the upper chamber of my Father's House.

In the Halls of Eternal Day ye shall walk, and shall abide in a land flowing with milk and honey.

Lo! I, Love, have spoken. Amen.

S. PRESTON.

STABILITY IN NATURE

PERFECT and absolute stability only obtains before a solar system has come into manifestation; when the Logos exists in and for Himself alone, symbolised by the perfect circle, endless and beginningless, His triune character as yet latent, the Unapproachable and Infinite God; when the primeval matter of space is in a condition of perfect rest and equilibrium, with the three Guṇas or primary qualities, as yet uncontrasted, equally balanced one against the other. The manifestation of the Deity in a universe consists essentially in the upsetting of the equilibrium, due to the differentiation of the Logos into his separate aspects; and, on the material side of things, to the unequal preponderance amongst themselves of the three Guṇas.

And yet, holding the entirety of the warring, complex universe in manifestation together is that *primary stability* due to the essential oneness of all laws, which makes it certain that all

will be at length once more ingathered into that erstwhile state of perfect harmony and balance and rest.

We have to remember that "spirit" and "matter" are merely the two contrasted and differentiated aspects of one and the same great Reality. The basic characteristic of "spirit" may be said to be restless *Activity*, that of "matter" *Static Inertia*. Matter is merely the dark aspect of the living Logos; in other words, Satan. Matter is equally important, sublime, and grandiose with spirit. Listen to Éliphas Lévi's eulogium of "his Satanic Majesty":

"It is that Angel who was proud enough to believe himself God; brave enough to buy his independence at the price of eternal suffering and torture; beautiful enough to have adored himself in full divine light; strong enough still to reign in darkness amidst agony, and to have made himself a throne out of his inextinguishable pyre."

And Prof. Hæckel says: "The two fundamental forms of substance, ponderable matter and ether, are not dead and only moved by extrinsic force, but they are endowed with sensation and will (though, naturally, of the lowest grade); they experience an inclination for condensation and a dislike of strain; they strive after the one and struggle against the other."

Turning to this living quality of Inertia in matter we find Sir Oliver Lodge stating that "the most fundamental property of matter known is 'inertia'"; hence, the inertia of matter is constant, and is usually inferred from its *weight*; but it is found from a study of the electrical constitution of matter that the *inertia* rises in value when the speed of the electrons within the atom becomes excessive; if the electrons approach too near each other's magnetic field, their inertia may fall in value during that time. He says there is "no single material property that can be specified as really and genuinely constant. So long as the electric centres of strain, or whatever they are—so long as the electric charges themselves—continue unaltered, we should prefer to say that at least the *basis* of matter was fundamentally conserved. Further than this we cannot go."

On p. 34 of his *Life and Matter*, on the subject of the "persistence of the existent," he writes: "There does seem a

certain plausibility in the idea, that anything which really and fundamentally exists, in a serious and untrivial and non-accidental sense, can be trusted not suddenly to go out of existence and leave no trace behind. In other words, there seems some reason to suppose that anything which actually *exists* must be in some way or other perpetual; that real existence is not a capricious and changing attribute; arbitrary collocations and accidental relations may and must be temporary, but there may be in each a fundamental substratum which, if it can be reached, will be found to be eternal." He then goes on to enquire what it is that is really permanent.

This leads me on to a brief consideration of the great Theosophical principle of the *absolute* and *relative* stability of the forms and conditions of matter. As I stated at the outset, the universe as a whole, regarded in and for itself alone, may be considered as a stable entity, as a complete unity in itself; and yet, regarded as merely a stage or period in the organisation and time-scheme of a vaster whole, it is eminently unstable and incomplete; not a vicious circle, but a loop in a mightier spiral.

It is thus with each *plane* of a single universe. Each plane is a world, a cosmos, in itself. Why? Because each is *complete* in itself; each is sharply differentiated from the others, for each has its own distinct and definite characteristics; for example, the characteristics of the mental plane are thought, ideation, cognition; of the astral world, impulse, sensibility, instinct, and so on; and the matter of each has its distinct qualities and characteristics, and there is a stage-formula for each. The cause of the stability of each plane, indeed, of the phenomenon of planes at all, is due to the complete absence of anything resembling an "indeterminate and chaotic fluxion" in the great involutory and evolutionary path chosen by the Divine impulse pouring from above; is due to the arrestation of the perpetual flux and flow in a straight line, the great Life ever returning on itself time after time and at each stage of the way; the great principle of *reversion* and of *rejuvenescence* ever coming into play to determine the *cyclic* course.

Each plane or minor world really represents the form-aspect of *concentration*, the second Logos dwelling for ages at each stage,

and working it up as a field of evolution for the monads ; here we see the chief reason why each plane must be complete and stable in itself ; in order to serve as a relatively perfect field for the garnering of a certain definite type of experience by the monad, both along the involutory and evolutionary paths of its career. For each of the three great worlds, the physical, astral and mental, yields its own peculiar type of experience which must be adequately reaped by the monad ere it finally quits that realm.

Then, again, each sub-plane is a *relatively* complete world and unity in itself ; and *every form*, organic or inorganic, has the same character of stability and oneness, serving as a relatively enduring field for the obtaining by the soul or monad of some special kind of experience, *e.g.*, a crystal, an animal's body, a single cell of that body ; each atom is a complete universe in itself with a regulated system of electrons revolving within it.

But while all the forms are only briefly and relatively stable, consisting of merely temporary collocations of matter, there is a portion of each plane which is *absolutely* stable and is never broken up, *viz.*, the *permanent atoms* of each in which inhere all the experiences and qualities of each plane and which are the guarantee of that primary stability of things of which I first spoke. For that which gives to the minor world, or cycle, or form, its character of relative *stability* whereby it is enabled to maintain itself as a unified entity and cosmos for a time, is just this germ of *absolute* stability which it contains and which causes it to partake *in essence* of the nature of the *absolutely stable* whole.

In further illustration of this subject let us consider the phenomenon of *variability* in plants. Prof. De Vries, of Amsterdam, has made some most interesting experiments and observations shewing that there are two main kinds of variation, *viz.*, *fluctuating* and *mutational*. Fluctuating variations are those which are limited to "*the increase or decrease of what is already available*. They may produce plants with higher stems, more petals in the flowers, larger and more palatable fruits, but the first petal and the first berry cannot have originated by the simple increase of some already present and older quality." *Mutational* variation, on the other hand, is that which originates something *entirely and whole-sidedly new*, which is perfectly stable,

and which always appears *suddenly* on the scene ; by its means *new* species arise and have *probably* always arisen in the past and *not*, as Darwin endeavoured to shew, by the *gradual* accumulation of imperceptible variations which were useful.

It has been definitely proved that quite *new* species may appear *suddenly* on the scene as a result of sowing the seed of the old parent-species ; the new species thus produced never reverting to the parent-type, but always originating an entirely new cycle of development, as in the case of some evening primroses, etc. ; whereas the very term " fluctuating variation " implies a constant and inevitable *reversion* to the parent-form, this being the expression of the law of the preservation of the stability, *status quo*, or stage-formula of the type ; at certain periods, however, and under the dominance of laws which are wholly unknown to us, this stage-formula becomes transcended, mutational variability appears on the scene and a quite new stable species is produced.

Man can do nothing towards the production of new species ; the highly-cultivated forms of plant-life such as chrysanthemums, roses, carnations, and many vegetables, differing so greatly, as many of them do, from the wild parent-forms, are, nevertheless, all and every one of them merely unstable varieties, their inconstancy being proved by the fact that if neglected by man they inevitably *revert* back, sooner or later, to that stage at which he first interfered with them by means of cultivation. Long-continued artificial selection, lasting even over many centuries, has absolutely no appreciable effect in inducing a *permanent* change ; reversion to type occurs at the first opportunity.

Let us apply these facts of nature to the constitution of our cosmos. We see the phenomenon of fluctuating variability, implying perpetual reversion to type, in the ever recurring manifestation and budding forth and the as constant and inevitable withdrawal (the reversion-side of the phenomenon) of manvantaras, globes, planes, sub-planes, and individual organisms. In order that the *type* (of which we may take the chain of globes as an example) may be preserved with all its qualities, including its defined course of development and limited time-cycle, each *variation* of that type (*e.g.*, the particular *globe*), although having

a relatively free hand, so to speak, within its own little limited area of space and time-period, must yet conform to the general characteristics of the type (the *chain*) as a whole; it cannot originate something wholly and completely new, but in this respect can only fluctuate within the limited bounds of the type to which it belongs; it may not endure beyond a certain time; it is only relatively stable; yet in relation to *its own subordinate parts* it is an *absolutely* stable whole. Just as De Vries found with his plant-species, their fluctuating variability was *constant* within limits; it lasted, at any rate, during the life-time of the individual plant. It is the great law of *reversion to type* which causes in the life of the organism, the plane, the globe, the manvantara, the solar system, a perpetual cyclic *return* to the *pralaya*-condition.

At each stage of birth the life expands, moves onwards, outwards, into new and unexplained realms, but at each stage the iron hand of fateful law arrests its progress, saying, "Thus far shalt thou go, and no further!" and back it turns to tread again and again the selfsame course.

This is the basic principle of "reincarnation." Owing to the stability and permanence of the triple world in which man lives, and owing to the (as compared with the whole) instability of the parts and stages composing that triple world, in this latter the ego must perforce exist for a long and enduring period of time, but in each of its parts but briefly; it is owing to the constant flux and reflux of the *minor* spheres in which he lives that the ego must be moved on at ever-recurring stages and must repeat over and over again his existence in a *similar* environment; the monad, essentially unchanging and enduring, can "have no continuing city" in spheres characterised by fluctuation and impermanence.

But how about *mutational* variability? This involves the production of a *new* and *stable* type. Taking once more in illustration our chain of globes (manvantara), we see that the formation and dissolution of each planet would represent the impermanent, fluctuating variability within that type or manvantara; the formation of a new manvantara, however, would, from the view-point of one of its constituent and subordinate parts, *viz.*, a planet, represent the mutational and permanent variation into a new and stable type or species; and this takes place

suddenly, i.e., the new manvantara does not arise by indeterminate and indistinguished fluxion, by a gradually progressive series of stages, out of the last ; but its inauguration rather consists in the laying down, the building, of a *new type*, in the real sense of possessing *throughout* a distinct character, differentiated as something *independent*, discontinuous with what has gone before, a something free, standing on its own legs, definitely individualised, a true *universe*, in the sense of being a unification and inclusion of all that has gone before.

Or take the relation existing between two planes, *e.g.*, the physical and astral planes. We may regard these as representing two stable *types* of matter ; each is very, nay wholly, distinct from the other ; there is no intermingling of the two ; each is a complete and well-defined world in itself ; and yet, both in the process of involution and of evolution, the one is produced from the materials of the other ! If we take any *sub-plane* or subdivision of either of these planes we are considering, it will be found that the given sub-plane always differs in some *special, one-sided* way from the *typical* character of the plane as a whole, while partaking in a general way of its nature.

But, comparing the two planes themselves, we find that each differs from the other, not in a partial and one-sided manner, but in *all* characteristics, and it is this which constitutes each plane a world in itself and such an apt field for evolution and for the reaping of a distinct and definite and peculiar experience. This and the fact that the plane is *stable* and has no tendency (under normal conditions) to revert back to the previous plane out of which it was produced, gives it the character of a new, distinct, and reliable type, equivalent and analogous to the stable elementary species in the plant and animal kingdoms.

A characteristic of this type-evolution is its *suddenness* ; the new species appears *all at once* upon the scene. So with the stages of evolution from plane to plane ; the ultimate physical atom, on being disintegrated, does not constitute, as we should *à priori* expect, a fifth and still finer type of ether, but a *new type* of matter altogether, *viz.*, *astral* ; there is a *sudden leap* from the physical to the astral plane, and there is no continuity obtaining between the highest physical and the lowest astral sub-plane

except, perhaps, in the degree of fineness of subdivision of the matter-particles composing each (an altogether, so it seems to me, subordinate and unimportant point); the qualities of the particles are wholly different. The same is true of the various sub-planes amongst themselves, as on the physical plane, where ice possesses wholly different characteristics from water, water from steam; and the transition from one to the other takes place suddenly, without intermediate stages and phases.

I remember hearing it stated how that, on awakening to fully conscious life on the astral plane one experiences the feeling of being born, like a little child, *de novo*; of having never lived before; all the exuberance and freshness of a brand-new existence; this exactly corroborates what I have been saying.

Now this suddenness in type evolution seems to me to be due to the *cyclic* nature of the processes and forces concerned; that each type arises from the preceding one, not by a process of direct and continuous perfecting along the course of an undeviating straight line, but by the method of *rejuvenation*; each plane, globe, chain, universe is, as it were, the preceding old one starting life again and *de novo* under *entirely* fresh conditions, this latter giving it the character of a new type; this process is, of course, most familiar to us in the human, animal, and vegetable organisms around us, where we are easily able to observe that it is only by the process of rejuvenescence that forms possessing vitality, vigour and independent stability can be perpetually maintained. And this change is *sudden*; the infant arises by means of a rejuvenating, cyclic process, and represents the commencement of a *new stage* of human life, possessing the *sui generis* character; it is not the parent over again with merely one or two characters added or wanting, but a complete type, possessing *all-round* novelty.

This suddenness in the passage between successive stages is well brought out in the case of the constant and rigid alternation of the two so contrasted and antithetic "generations" in the moss and the fern.

Thinking along these lines one seems to get some light thrown upon the idea of Nirvāna, so much discussed in recent numbers of the *Vāhan*. It seems to me a pity that B. K. in his

lengthy answer to a querent in that paper does not give quotations from the ancient Scriptures and Sages, especially as both Mrs. Besant and Mr. Leadbeater teach the precise opposite of what he *says* those Scriptures teach. If the "Nirvâṇa" of these latter lies beyond the seventh round, etc., and is quite unattainable by the method of evolution, in the literal sense of the term, then certainly it is some state or stage very different from that described in Theosophical literature, where it is synonymous with the *Âtmic plane*, and is definitely stated by Mrs. Besant to be the highest of the seven or rather five planes.

Is it not possible that B. K. has partially misunderstood the Hindu Scriptures in this connection? Or if not, is not his statement on the subject a very misleading one, inasmuch as it does not set forth for us why and in what points the ordinary Theosophical teaching on the subject differs so radically from that given by the old writings and sages?

Applying to the subject the principles set forth in this article it seems to me that Nirvâṇa, although, as Mrs. Besant states, it can only be attained by means of the many-runged *ladder* of evolution, *is yet not itself one of those rungs or stages*, not even the highest, but is rather the *consummation* of the four lower planes, present in every one of them and including them all in its mighty embrace; this is precisely Mrs. Besant's teaching with regard to the *Âtmâ*, the essence of everything "below."

It is the "eternal, fundamental substratum" of Sir Oliver Lodge. It is the Perfection of all; and is not to be envisaged as the *last stage* in that perfecting. It is as though the spiral constituting the four planes (or six, if you will) became reflexed or curled back upon itself and then lost in that great, new, incomprehensible *neutral* region which is at once the consummation of the old and the womb of a new order of things; *lost*, I say, because the spiral is the symbol and condition of that lower, fourfold world, and of that alone; and its *ending*—what is that but a mere *appearance* of that lower world, what is that but its utter transformation and transfiguration into something entirely beyond our comprehension and grasp? The turning of the water into wine at Cana is indeed a miracle for our limited intelligence. "On the earth the broken arcs, in the heaven [Nirvâṇa?] the

perfect round"; we see the beginning and the ending of the arc and regard it as the perfect symbol; alas, for our mundane conclusions!

B. K. in the *Vâhan* affords us one great gleam of light where he states that Nirvâṇa is to the three-dimensional spiral of evolution as a fourth dimension, present at every point of it and inclusive of all that has gone before, at once obliterating and absorbing all preceding states. But even so; how can this new state of being be realised unless the previous state or states has been first of all fully realised? Therefore it follows that the Nirvâṇic condition *must* of necessity be *led up to* in *that* sense; for how can we fully realise the whole unless we have previously fully realised all its parts?

G. R. S. M.'s letter in the July number of the *Vâhan* goes far towards the heart of the matter, though couched in non-scientific and somewhat poetic language. Truly is Nirvâṇa the "ceasing of the wheel"; truly is it "Completeness" and "Satisfaction"; as *The Buddhist Catechism* has it: "Nirvâṇa is a condition of total cessation of changes, of perfect rest; of the absence of desire and illusion and sorrow; of the total obliteration of everything that goes to make up the physical man."

Nirvâṇa, as H. P. B. says, "is the state of *absolute* existence and *absolute* consciousness" (italics mine); it is the *annihilation* of all the lower states *as such*. How and why? because of their complete and exquisitely harmonious *combination* together to form something possessing totally different characteristics from any and all of them, while containing and including them all.¹

From the point of view of the fluctuating planes of our Solar System, Nirvâṇa knows *no succession*; it is the stable type, out of which all states emerged and into which all will merge again. It is the Alpha and Omega, the beginning and the ending. "Before the foundations of the world I, the Âtmâ, am." IT is not *reached* by advancing through the lower planes and then taking, as it were, one final stride in the long march of perfecting. But, having realised all the lower states or planes, then you *are* the Âtmâ, the Nirvâṇî.

¹ Cf. water side by side with its two chemical constituents, hydrogen and oxygen.

It seems to me that Nirvâṇa may be regarded in a relative sense; and that every one of the cyclic stages all through the Universe has its own Nirvâṇa, as G. R. S. M., indeed, also suggests in his *Vâhan* letter. As an example, take the physical plane; its atomic "sub-plane" (so-called) can be in no sense considered as one of the subdivisions or stages in evolution of the plane as a whole, but rather as its complete consummation, its satisfaction; for it is at once the womb and the goal of all the sub-planes and begins to, if it does not already, partake of the nature of a new dimension as compared with them; it is to them the stable type, of which they, the six sub-planes, are merely the fluctuating variations. The "permanent atom" it is which is the Nirvâṇic heart or point of each plane and each being.

This idea, indeed, seems implied in the number seven; in each cycle of evolution there are the two arcs, the involutory and evolutionary; each *equal* and opposite, with three stages (two if you like) along each arc, the seventh being, not the *final stage*, as so many of us imagine, but the consummation, the totalling, the union and blending of the *whole*; hence the symbol of the double triangle with the *central* dot. The central dot is Nirvâṇa.

This is *probably* the root-idea underlying the teachings of the Scriptures; if it is not so, then I for one, at least, am still groping hopelessly in the dark as to the fundamental meaning and value of B. K.'s writing on this subject in the *Vâhan*.

And yet, after all, this mutational *suddenness*, this abruptness in the appearance, the "creation" by means of evolution and involution of new species, new planes, new states of any sort, must be merely an *illusion*; must reside solely in the *external, material effects* which are alone sensuously cognisable; deep, deep within the *phenomena* must be working those gradual, if rapid, processes, those *causal noumena* the culmination of whose action yields the brusque, spasmodic result.

It is along these lines that may be explained those weird happenings known as "*sudden conversions*" which occur from time to time, as in the case of the notorious drunkard and ruffian who, having wounded in his rage the great Bengali reformer Chaitanya, was by him embraced and thus addressed: "You are

my brother, I love you ” ; when the erstwhile criminal became in a moment changed from his evil ways and became one of the sage’s most devoted followers. He was *essentially* a spiritual man, *i.e.*, in his deep-down inner Self, all the time ; the criminal characteristics were purely externalities due to temporary kármic accretions, the heritage of a long-forgotten past. The evolutionary progress of the *soul* as such knows no leaps ; it is only in its external, illusory manifestations that breaks and sudden *magical* appearances are seen.

If we could look with the eye of a Master down the long and many-runged ladder of life we should assuredly see no breaks, for all the planes are one and perfectly continuous when envisaged from *such* view-point ; and the water and wine are seen to be perfectly continuous and related aspects of one and the same underlying Substance, whose characteristic throughout all ages is perfect, absolute Stability, and perfect Rest and Peace.

W. C. WORSDELL.

“THERE IS A TWO-FOLD PATH”

I.

THE world sweeps onwards with movements faster far than those we see with eye or hear with ear. The different manifestations in which we live our lives are manifest enough, and the noise and turmoil that they make is ever with us. We have our political clubs and alliances ; we have our ethical, our literary, and our philosophical societies ; we have our syndicates of capitalists and our labour organisations ; we have our Individualists, our Socialists, our Spiritualists, our Positivists, our Salvationists, our Secularists ; we have our Shakers, Quakers, Doukhobors, and Dowieites, and last and most vivid to us—we have our Theosophical Society.¹

¹ Do not be offended, good reader, that I should mention the Theosophical Society in the same breath with Shakers and Dowieites. It is far from my intention

But it is not one or other of these that marks the onward sweep of the Soul of the World ; these are but as the foam on the crest of the waves of the rising tide. Beneath them all, prompting them all, is the deep swell whose meaning is the Cosmic Life Energy. Look deeper into the founts wherefrom we get our life, and find that all these are but bubbles on the surface of some vasty deep, looming tremendously round about us, whose presence we sense dimly—whose presence we sense even as a blind man senses objects that he cannot reach by sense, objects which ever evade the grasp of consciousness, but which, all the same, he knows to be there.

“ Mankind,” says Maeterlinck, “ is, so to speak, independent of the ideas which imagine that they lead it. . . . These periodical ideas have always had but little influence on the mass of good and evil that is done in the world. The only thing that has real influence is the spiritual wave that carries us.”

And when we become conscious of this spiritual wave that carries us, when its life enters into our life, it may wear for us the aspect of an infinitude of joy, as though at the heart of all things is bliss, could we but reach out and draw it in—did not the strange-shaped clouds intervene, and shut it from our sight.

Or, again, it may be that it has for us the aspect of an infinitude of suffering, as though bearing on its bosom the travail of the whole world. For as long as the generation of the universe goes on there must be suffering as well as joy ; and the throb of the death-throes and the throb of the birth-throes, the systole and diastole of nature, truly must be felt even at the very Heart of Being.

II.

The consciousness of each one of us is as a little eddying vortex opened up for us by our desires. A number of these little vortices, finding affinity, combine with others of like kind, yet still retaining their own “ measure,” or that which marks them from the rest ; so come into being those greater but less

to imply any likeness in kind between the one and the other. My purpose is to bring before you the idea that, different in expression as all these are, they are, nevertheless, all manifestations of the Life-Wave pressing upwards (or downwards), and of this Life-Wave even the Theosophical Society is not *the* index, but only one of the many indices.

determinate vortices, types and modern instances of which I have named. To these we give thought and energy; they represent for each of us the field in which we live, move, and have our being. But the Living Energy of the little vortex, as of the great, comes not from us, or of us, but from some vast ocean whereon we all seem to draw for that which we expend. "All actions are wrought by the energies of nature only"; though "the self, deluded by egoism, thinketh 'I am the doer.'"¹

III.

And since this living energy is one and the same, whether it take the form of a despised Shaker, or a respected member of the Theosophical Society, it would seem that, looked at from the point of view of our own progress, it is of far less importance whether we belong to one or other of these modes of manifestation, than whether we are manifesting to the utmost of our capacity that part of the Energy which it is given to us to manifest.

Each of us has a vessel—some of us great vessels, some of us little vessels, but all to the measure of their strength have vessels, wherewith to take up the waters of the vast ocean. It matters little into which rivulet runs the water that we have taken up; what matters is, whether we fill our vessel to the brim and continually pour it forth, so that it runs from us plenteously in an ever-flowing stream.

IV.

But, expressing to the full the life that is within us, can we afford to disregard utterly the form and shape that its expression takes? "The road of excess leads to the palace of Wisdom," says the Artist unequivocally. "He who desires but acts not breeds pestilence."

But to him the Moralist sternly makes answer: "No; the road of excess leads not to a palace of wisdom, but to a lazarus-house of suffering. No; he who acts on his desires, sins—he is the man that breeds pestilence."²

Still the Artist unabashed rejoins: "Sin and suffering

¹ *Gift*, iii. 27.

² Wm. Blake.

are in themselves beautiful and holy things, and modes of perfection.”¹

So is the issue knit. Wherein lies the truth of it? On the one hand, if all the life that flows through us be the Divine Energy, shall we set up our little selves to restrain it at any point in its course? On the other hand, . . . surely sin and suffering *in themselves* are not “ beautiful and holy things,” but ugly and to be abhorred?

To answer these questions, we must consider a little more closely this Divine Energy that it is given to us to manifest, and in what way it comes to us for manifestation.

V.

When we look into ourselves, and trace, as far as may be, the impulses that move us to action, we find generally that they come from that larger consciousness surrounding us on all sides, of which, ordinarily, most of us are unconscious. The causes of action really lie with the Infinite; they come from regions that are as far beyond our view as are the regions of the effects to which our actions proceed. But this, at least, we may note, that when they emerge from the darkness, and come within the light whereunto the self within us may reach, they come to us, in the main, from two sides of our being. It would seem that they come both from what is called “ above ” and from what is called “ below,” and that the conscious self is, as it were, the meeting point of the two impulses. From “ above,” urging us to activity or restraining us therefrom, we have as impulse the voice that seems to speak with some authority when it says: “ This is to be done; that is not to be done.” From below, urging us to activity or restraining us therefrom, we have as impulse all the prospective gratification of our sensuous and sensual nature, and the alleviation of its pains and penalties.

It may be noted in passing, that, as they work in the sphere of our consciousness, both the upper and the lower impulses to action may be intensified by what we call “ emotion ” or “ feeling ”; but, again, they may be entirely free from these. That

¹ Oscar Wilde's *De Profundis*.

will depend, if my psychology is correct, upon the resistance which a particular impulse meets with.¹

But although, as I have said, some of these impulses seem to come to us from "above" and some from "below," we often have great difficulty in distinguishing between them. This difficulty lies in the fact that not a *single* impulse enters from "above" (as with the angels), nor yet a *single* impulse from "below" (as with the animals), but a great multitude of impulses from all sides do so continually flock into this, the abode of the conscious self, that there is no singleness of heart within us, or singleness of action without us. Amidst them all we oftentimes wholly mistake the direction of the impulse, thinking that it has come from "above," when it is really an impulse from "below" that has turned aside that which came from "above." Truly are the impulses from "above" so blended with those from "below," that the most discriminating cannot always discriminate the one from the other. How are we to learn? The answer is: "By the same method whereby we have already learnt to discriminate so far: by action."

VI.

Following a set of impulses that move in a particular direction we find, in time, whither they lead. The early part of our way was, it may be, surpassingly pleasant; but coming near the end we find ourselves in the midst of pain and suffering. "Deluded by the energies of nature," we continued to go in this direction again and again, and yet again; but at length the issue is borne in upon us; our eyes are opened, and we struggle to turn aside. Our set of impulses still urge us to go the old way, but the self, with whom lies experience, has now appeared, and that set of impulses no longer sweeps us utterly away, however fierce the whirlwind may be. No longer are we "identified with the modifications." And it is this self which, growing in knowledge with each added experience, is at length able completely to restrain all the senses from the objects of sense, and the well-poised understanding slowly comes into being.²

So we see how it is that, by the exercise of restraint, the

¹ See this REVIEW, vol. xxxviii., pp. 61, 62. ² *Gift*, ii. 68.

centre which we call the “ self ” is first born within us, and how, by the continued exercise of restraint, this centre grows and is strengthened.

All nature is, as it were, the Garment of God, and we ourselves are the part of that Garment wherein the first glimmerings of the Self are realised. Until now, in our evolution, the Great Unconscious has been seeking expression in consciousness and through us a further advance is made; the Conscious seeks expression in Self-Consciousness.

VII.

By the activities of the impulses that play upon us we slowly learn, then, that although we may give ourselves up to some and allow them to proceed as freely as may be, there are others we have to oppose, making use of the impulses that come to us from “ above ” for this purpose. It is in the selection which the growing self is now able to make between those which are to proceed and those which are to be opposed that discrimination—the superadded experience of discrimination—is gained. Before discrimination, in some sort, is gained, we act simply on the impulse that presents itself most powerfully to consciousness at any particular moment; or, as it is put by the Determinists, we act from the strongest motives—we move along the line of least resistance. But with discrimination is born that new element that we call the will, guided from “ above ” no doubt, but not necessarily impelled from “ below.”

VIII.

It would seem, then, that by action, and by action alone, can we work out our salvation. But having learnt this, it must be far from us to conclude that the direction of action matters not. The yoga of action is the method whereby we accumulate the materials for the building of our house. But as age after age goes by there is borne in upon us the need of selection in our materials; otherwise our house can be builded no higher than will reach the promiscuous heap of materials we have accumulated. Some of us seem to be all for the accumulation of material at any cost; others, all for the scrutiny of the little

heap of materials that we have. This is a matter of the individuality and the personality. But, if we are wise, however great our temperamental leaning on one or the other side may be, we shall always bear in mind that the two methods *must* proceed side by side. When, by the yoga of action, we have learnt what are the principles of our universe, then, by the yoga of discrimination, do we learn to ally ourselves with those principles that take us onward directly in the line of our evolution.¹

Action itself may be likened to the stream on which our boat is launched; discrimination is the selection of the particular stream that shall bear us heavenwards. We cannot refrain from action; we must put our boat on the stream;² and it is well with us if we are propelling it with all the force that we have at our disposal. But that is not all; for it may be that we find the wind driving our boat astray upon the waters. It is true we cannot know this until we find ourselves in difficulties and hard pressed. The warnings of others will not suffice for us. But when, after suffering many hardships, it may be, after being wrecked again and again, we have learnt, then, surely, it were foolishness to persist in those currents, though it is far easier. The wise select other currents, though it is hard indeed to turn aside into them.

POWIS HOULT.

¹ An analogous repetition of the process seems to take place at every stage of our progress.

² *Gita*, iii. 5.

BEING laid, and dress'd for sleep, close not thy eyes
 Up with the curtains; give thy soul the wing
 In some good thoughts; so when the day shall rise
 And thou unrak'st thy fire, those sparks will bring
 New flames; besides, where these lodge, vain heats mourn
 And die; that bush where God is shall not burn.—VAUGHAN.

THE FOUNDATIONS OF THE SCIENCE OF EDUCATION

I.

THE prevailing ignorance of human beings—shared by each of us in a greater or less degree—as to the true purpose of individual life and experience, would seem to result, in part at least, from our inability to stand for a moment outside the human life stream, and regard its progress from another state of being. It is easy to see that if such an experience could occur many limitations which at present cloud our vision would be temporarily removed, and we should pass through an illuminative crisis, and a revulsion of feeling, analogous to that vividly and quaintly described by William Law in his *Serious Call to a Holy and Devout Life*, as occurring to the typical “worldly” man who suddenly realises clearly the existence of the spiritual world.

The science of ethics is commonly stated to be founded on metaphysics, yet we cannot suppose that only the metaphysician, using the word in the ordinary sense, can know anything of the difference between right and wrong conduct. On the other hand every man who realises the Divine Life within all human beings, and the mystic bond of brotherhood by which all men are united, is in one sense a metaphysician, whether this realisation be conscious and expressed in the mind as knowledge, or held subconsciously, only showing itself in action. Every unselfish action presupposes a knowledge, conscious or subconscious, of the mystic relationship; it is prompted by this knowledge, and could not be performed without it, for there is no other source from which it can spring.

. Anyone, whatever his creed, who proves by his actions his belief in the brotherhood of man, is thus to a certain extent a metaphysician; that is to say, his life is regulated by something that lies above and beyond logic. He has stood for a moment at some time behind the veil, whether he remember it or not, and he has brought back some fragment, however small, of the universal truth.

This is an age when we are striving to express our belief in brotherhood in many and various ways; we have philanthropic and international societies of every kind; the great truth stands firm on every side in spite of differences of creed, and infuses life where one would least expect to find it, and in spite of superficial blunders and mistakes.

Now as ethics is founded on metaphysics, so also is the science of education, for it is generally admitted to be the unfolding of the inner nature, and the training of character and faculty. All educationists are agreed that there is an inner growth which must be carefully watched and encouraged, that a child is like a flower which has its own law of development, not like a lump of metal which can be forcibly battered into shape. We have here implicitly if not explicitly the assumption of a Divine Life within the child, and some educationists, such as Froebel, go further, and roundly assert the existence of this Divine Life, maintaining that its unfolding is the only aim of all education.

Assuming then the existence of a spiritual life within the child, we have to consider how we can foster and promote the growth of this life, which is the source of right thought, right feeling, and right action. Confused thoughts, unhealthy feelings, and foolish actions are alike the result of a defective or unbalanced condition of the inner man. It is not only true that we cannot gather grapes from thorns or figs from thistles, but it is also true that a badly tended vine will not produce a full crop of grapes. Possibly we cannot change the human thorn or thistle into a grape or fig; we must consider, nevertheless, what is the best treatment for thorns and thistles as well as for grapes and figs.

The character of a man is generally supposed to be due to two causes, heredity and environment. In the following pages the two causes will be designated preconceptual and postconceptual, since there is no certainty that the preconceptual influences are entirely due to heredity, and since the influences which act on the child's mother between conception and birth are really part of his environment. All authorities seem to be agreed that at the moment of conception certain characteristics

are already attached to or connected with the physical germ, so that very definite limitations are even at that time imposed on the development of the future human being. In the case of any particular child, however, it is difficult to separate these characteristics from those which are the result of the influences at work between conception and birth, or even of the environment in which the first few years are passed. Characteristics which are due to heredity are often confused with those which are due to very early influences, and *vice versa*.

When the time for school education comes many limitations have thus been already imposed upon the child; he is not an empty slate upon which we can write anything we please. As elementary schools are at present constituted individual education in them is practically impossible; it remains to be considered how far this condition of things can be modified, a question which will be considered later. The child, however, only attends the elementary school for twenty-five hours in the week, and the home must remain the more important educational institution, unless the shorter time spent at school can some time in the future be counterbalanced by very decided stimulus there given to character and faculty. The same remarks apply in a less degree to the high school and grammar school. The boarding school undertakes a more important function, as it controls the whole of a child's environment.

The great problem of education is to provide at each moment an environment which reacts on and stimulates the inner growth in a healthy way, and the chief factor in this stimulus is the various personalities with which the child comes in contact. Personal influence is the most powerful stimulus to human growth; it may, on the other hand, when circumstances are unfavourable, have a withering or deadening effect. The chief factor in the influence which aids and stimulates is love or sympathy, next, an intuitive perception of the child's undeveloped possibilities of a healthy kind, and an ignoring of those which are unhealthy. These influences come into direct contact with the hidden germ of growing life in the child, piercing through the outer forms of a physical or emotional nature, which obscure more or less the real individual; for a child, like

a man, does not consist of his actions or his feelings; there is always within him a possibility of growth, which far transcends these.

There are two elements apparently opposed to each other in the training needed by every child; these are the elements of freedom and discipline; and they are not in reality opposed but complementary; for if, by an effort of the imagination, we strive to put ourselves into touch with the child's real purpose, growing within, we cannot suppose it to be the will of this hidden life, which is the true individuality, that every animal instinct or selfish desire should be forthwith gratified. It is our business to further the needs and purpose of the real individual in every possible way, and one of the ways in which we can do this is to aid him to train his body, his feelings, and his mind, until he is able to undertake their training unaided.

The right use of discipline towards a child on all occasions would involve an amount of sympathy and discrimination which few possess, but a very little consideration will show that at the present time little or no effort is made in this direction except in a few cases, and that the power which adults possess over children is abused to an extent which is quite unjustifiable. Many parents supposed to be well educated and conscientious seem naïvely to conclude that nothing but their own personal wishes need be considered in dealing with a child.

As the elements of freedom and discipline are complementary, so also are the elements of general and special training. Inadequate as training in the mass may be when considered as a means of stimulating special faculty, there are certain needs common to every child, which are more easily supplied by it than in any other way. Mechanical systems of discipline, in which large numbers of children are trained to do certain things at the word of command, are valuable so far as they go; a child thus gains some mastery over his body; he receives his first lessons in the fulfilment of law, and this in comparatively easy fashion, for it is easier for him to conform to law when those around him are doing so. He thus receives in an elementary way a lesson in social life; he learns to do his own share as a member of an organised body, and to recognise himself as part of a

larger life, as a factor in a community. This prepares the way for self-control in the true sense.

The elements of freedom and discipline in training are to some extent analogous to the two aspects of mental activity, the spontaneous and the forced, or to put it in another way, the faculties of involuntary and voluntary concentration. It is in the highest degree necessary that a human being should learn to control his thoughts, to concentrate them on any special subject when required, but it is also somewhat important that he should have thoughts to control. A meadow gay with wild flowers and weeds is to be preferred to a garden, however tidy, in which few flowers grow. Originality of mind in any individual is a precious gift to himself and to the community, and one of the most important tasks of the educator is to foster and tend native talent wherever found. It is evident that this cannot be done in large classes, but only where personal influence can be brought to bear on the child.

Another pair of opposites, this time in the sphere of conduct, is that of rebellion and obedience. Obedience in a child is a highly estimable practice, when it is the outcome of love and confidence, but it is quite a pitiable exhibition when it is the result of fear, physical weakness, or deficient mental power. It is a convenient theory for adults that children should in all cases obey their elders, and that is doubtless the reason why it has prevailed so long, for a very little analysis shows that it is a pure superstition and has no foundation in ethical science. It is good to conform to law. But what law? Neither for child nor adult is it good to conform to any law with which the higher nature is not in touch. Each human being owes allegiance to his true self, the function of all outside authority is to be regent for this growing life at the stages of evolution where its voice is not sufficiently clear. It is not a question of promoting the interest of one rather than the interests of others. The true interests of all human beings are identical.

When we look within we see that our true purpose cannot be opposed to the true purpose of others, though our emotional and animal wants may be opposed to theirs. If it is good for A to disobey B it is good for B that he should be disobeyed. In

any community of human beings, there must be organisation and constituted authority, and it is generally right that this constituted authority should be obeyed, but there are occasions when this is not so. Every individual must decide for himself whether he will rebel against the outside authority or not, and here comes in the training in discrimination, which is one of the most important purposes of life. In the early stages of evolution the individual in almost all cases progresses best through obedience to the outer law, but this becomes less and less so as time goes on. Obedience to the inner ruler is the permanent law, conformity to the outer the temporary one. A man who has no perception of the true needs of others is not ready to throw off the outer law.

An undeveloped ego needs an outer law as an instrument for his further evolution, but, in supplying this law, we must remember that its primary purpose is to affect motives rather than actions. Our object is gradually to alter the man himself rather than to force his conduct into conformity with any fixed rule. It is not that we want a child to perform a certain set of actions and to leave others undone. This result may generally be produced by means of reward and punishment, but it is not of much value when produced. We want therefore to tend carefully in a child's inner nature those qualities from which right actions necessarily spring. Reward and punishment are temporary expedients, and although they fulfil a useful function in many cases at present, they are less and less needed as the child and the race progress. Some parents and teachers, who would not use physical force to a child, use instead a certain tyranny of will ; but this again, although it is useful in some cases, is only a temporary expedient to produce outward results, which may be for the moment necessary ; and it cannot be regarded as a means of training character.

The most important elements in ideal training are perfectly harmonious surroundings, and constant but not obtrusive suggestion of right conduct from someone who loves and understands the child, and who is vividly conscious of his indefinite capacity for growth of every kind. This suggestion should be an entirely different thing from any tyranny of will. It should leave the

child free to choose at every point, but should put before him at each step the meaning and the consequences of choice. It should be taken as a matter of course throughout that personal gratification is not the motive of conduct, but that this motive is the fulfilment of law. The discords in human life should be kept out of sight and out of reach till his body and brain are sufficiently developed to deal with them efficiently, and he should be gradually taught, as they slowly come within his knowledge, the best methods of meeting and conquering them. He should be definitely trained to practise the ordinary virtues, such as truthfulness, courage, generosity, consideration for others, but without arousing feelings of self-satisfaction, or any consciousness that credit is due for what has been done. The aim is to develop a tendency to right conduct of every kind, without any idea on the part of the child that he is better than others because of such conduct. When praise is expected, or reward claimed, the virtue in question is only superficial, and has no permanent foundation in the inner man.

The effect on character of the trivial events of everyday life is a matter of great importance. Take for instance the custom now so common of asking children to make collections for charitable purposes. The effect on character of this plan is not good; it tends to develop a grasping attitude of mind, and also a habit of depending on others rather than one's self. Now this view of the question, and not the outer view, is the really important one, the trivial events of life are the opportunities for practising the virtues. It should be considered a matter of course that a child should lay aside an occupation in which he is engaged, if any slight service is needed by another; and we thus avoid suggesting to him that his pleasure or progress is the primary object to be considered. The idea of what is useful in the widest sense, rather than what is pleasing or merely attractive should habitually occupy the field of vision, and thus many fierce struggles, which would otherwise be inevitable for the developing personality, may be avoided, and strength reserved for other work.

SARAH CORBETT.

(TO BE CONTINUED)

FROM DIVERS LANDS

Contributors of matter under this heading are requested kindly to bear in mind that not only accounts of the general activities of the various sections or groups of the Theosophical Society are desired, but above all things notes on the various aspects of the Theosophical Movement in general. It should also be borne in mind by our readers that such occasional accounts reflect but a small portion of what is actually going on in the Society, much less in the Theosophical Movement throughout the world.—EDS.

A LETTER FROM BRUSSELS

WE have had the great privilege of having the President-Founder with us here for a few days, and I think that the excellent impressions and results of such a visit ought to be shared by all.

Unhappily we cannot express fully our sense of the warm and genial welcome which the President had for all and for everything. If ever there has been any foundation for the reproach to the Society of being "starched and stiff," and to some of its members of surrounding themselves with a spiked fence, the reproach cannot be laid at the door of the President-Founder, for he throws down every barrier between himself and the members of the Society.

I recall a fact, trifling enough perhaps, but well worth recording. The other day a visitor called at the house where the President was staying. The servants being engaged, the visitor was kept waiting at the door for a few minutes. The Colonel, observing this, went himself to the door and opened it, saying: "I thought it was you. Come in!" "Come in. What can I do for you?" Such has always been the President's greeting; and this large warm-hearted welcome has been much appreciated during his all too brief visit.

The Colonel arrived in Brussels on Friday evening, July 13th, and left for Amsterdam at noon on the following Monday. On Saturday evening the President delivered a lecture on "The Spirit of Unity and Truth," of which the conclusion was in these words: "I would not remain five minutes in the Society I have founded if this

spirit were not recognised and respected." To the great delight of the audience the lecture was delivered in French.

The next day a large meeting was held for questions and answers, and being held in the afternoon, a good many of the younger members, including members of the Golden Chain, were present. During the afternoon the President answered many questions concerning Fakirs and Yogis, Matter and Force, Miracles, etc., etc.

A visit to the Antwerp branch brought forth another series of questions, to all of which the Colonel replied at length. He took the opportunity also of impressing his hearers with the need for compassion towards those who failed.

Of course the inevitable photograph was taken and this was done at Antwerp. Generally we in Belgium object to ceremonies of that kind, but on this occasion we should have wished to have photographs of the Colonel as he appeared everywhere, now speaking at a drawing-room meeting, now at a public meeting, and with those pleasant idiosyncrasies of his, the sharp turning round on some questioner, the humorous twinkle when he was about to make a good point; above all, the Colonel driving from the station in an open carriage accompanied by a member, his wife and two babies!

Babies! I think the Colonel never saw so many. On the very night of his arrival, while he was at supper, a little boy in his night-gown was brought in. The child could not go to sleep until he had seen the President! Children appeared everywhere, at the President's table, at the meetings, and in the trains. But even that was not enough, for the Colonel went out of his way to see a little invalid baby, and to give a word of cheer to its parents.

The rest of the time was taken up in talks about many subjects of interest to our members, in which our Grandfather, as the President likes to be called, exemplified his advice of wisdom and tolerance.

"Nous nous en souviendrons, grand père,
Nous nous en souviendrons."

L. E. C.

To find no contradiction in the union of old and new; to contemplate the Ancient of Days and all His works with feelings as fresh as if all had then sprang forth at the first creative fiat, characterises the mind that feels the riddle of the world, and may help to solve it.

COLERIDGE.

“GIVE PEACE IN OUR TIME, O LORD”

AMONGST the many, often mutually contradictory, expressions placed by the Gospels in the mouth of the Syrian Teacher, none are more frequently on the lips of those who regard themselves as His followers than the fragment of Jewish prayer, “Lead us not into temptation, but deliver us from evil.” I am going to ask what may seem at first sight a startling question, which is—“Granting for the moment that this was the best He could do for the simple country folk to whom He spoke, is this the prayer He would teach us men of the twentieth century were He living now?” In other words: Are not we by this time grown fit for something better than merely to graze quietly as “the sheep of His pasture”?

For those who know the facts of the never-ending development of man, through mineral, vegetable, animal, and again his future progress *from* man to Angel, up to the very God whose life even now dwells in us and urges us ever onwards—the long series of lives in which all our actions, good and bad alike, unite to work out the final result of what a Christian theologian once boldly but rightly named our Deification—there can be but one answer. The prayer is one thoroughly suited to the ancient and half-mythical Golden Age, now long passed away; but *not* for our present life of storm and stress. *We* need the virtues of a *man*, not of a *sheep*; and at the present time circumstances seem to make it more than ever expedient to lay emphasis upon that other word of the Divine Saviour: “I came *not* to bring Peace, but a Sword.” Peace—the peace of final victory—lies for us many centuries, perhaps millions of years ahead; our present business is to learn to wield the Sword.

It is true that all traditions of antiquity, all revelations of Masters and Seers, unite in assuring us that, far back in the mist of ages, there does lie a time when infant Humanity,

not yet so far developed as to possess an individual thought and conscience, dwelt peacefully and happily, a united flock under the crook of its Divine Rulers. There was then no "Evil" in the world, for men were not intelligent enough to feel "temptation." And if all the interest God has in us be merely as the popular religion about us has it, that we do no "sin"—do not transgress His commands—for the brief period of one mortal life, we may well ask (as often is asked) why He permitted a change which is supposed to have had such fatal results. But this was not God's mind for us; we must *grow*—to the stature of the fulness of Christ; and for the first time Mind began to stir. In one of his latest poems, *Rephan*, Robert Browning pictures very strikingly the state and its awakening. Here a being dwells in the star *Rephan* in this very condition of changeless, mindless bliss, until the Soul began to awake in him, and he asks:

How did it come to pass there lurked
 Somehow a seed of change that worked
 Obscure in my heart till perfection irked?
 Till out of its peace at length grew strife—
 Hopes, fears, loves, hates,—obscurely rife,—
 My life grown a-tremble to turn *your* life?

And so, for the first time, the peace is broken; until—

When the trouble grew in my pregnant breast
 A voice said "So: wouldst thou strive, not rest?
 Burn, and not smoulder, win by worth,
 Not rest content with a wealth that's dearth?
Thou art past Rephan, thy place be Earth!"

He is grown up, and ready for war; henceforth he is to be led up to Temptation and fight it, life after life, till at last he stands, war-worn and stern, but a conqueror! For God will have of him nothing less!

So far, so good; but independent life is not at once full-blown, and the tradition of the Divine Rulers is still strong. There develop in the nascent Society Kings (by supposed Divine Right, but the Divineness vanishing every generation more completely) and Priests. The Kings do not here concern us, but the Priests do. They regard themselves as the guardians of a Divine Law "once delivered to the Saints"; and

when the threatened physical penalties do not fall upon transgressors they have to make up for their failure by prediction of still more awful punishments in the unseen world. And, most naturally, they look backwards, not forwards; to the past "Golden Age" when men *obeyed*, and did not *think*. From the proud Hindu Brahmin to the Catholic priest and the Methodist preacher all "ministers of religion" agree in this; I do not know of any form of religion in which the first stirring of the nascent Mind in man is not represented as the first yielding to "temptation,"—the entrance of Evil into Paradise,—the "Fall." Perhaps the ancient tradition and the modern misunderstanding of it come out most naïvely in the Genesis story, where the gift of Mind, and God's promise to those who use it well that they shall in time come to know Good and Evil, and dwell with Him for ever, is travestied into the rebellion of Man *against* God by the eating of an apple from a tree in a garden! Fifteen hundred years ago a Christian Father of the Church declared that only idiots believed the story to be literally true; but it is still taught by Christians to their children in this year of Grace 1906!

It is a hard saying but it must be said; evil entered into the world, *not* with the entrance of the Mind which God gave to man; but when, under the influence of "religion," the ideal of Society was framed to *exclude* the truth of the endless growth of the Mind of man—and the consequently necessary growth, along with him, of all the laws, rules, and outward circumstances of his daily life—and the enforcement upon the living, expanding, stirring human soul of the fetters of a dead and fossilised "Revelation." From that unhappy reversal of all the teaching of the Master Himself come, without exception, all the evils of our time. In the outer world it has set Religion against the movement of the Universe, the life of the world; for men cannot but see at the present time (like Galileo) that "nevertheless the world *does* move," and the orthodox theologians of all religions are coming more and more to bear the likeness of so many Mrs. Partingtons, bravely undertaking to broom away the Atlantic. This means the loss to the world of all the unquestioned benefits of religion, and this by the fault, not of its assailants but of its defenders. But the harm to what is more

important still, the inner life of the Soul, is even greater. For the true life of the Soul is in perpetual effort—ever striving to rise, ever falling again and again, and ever rising afresh to renew the struggle ; never in Peace, which at this point of our development can only be the peace of Death. Once in the Egyptian Desert a pupil said to his master : “ I don’t understand all this talk of inner conflict—I don’t feel any ! ” And he was answered : “ My son, that is because your mind is like a town-gate, always open for everything to go in and out at pleasure ; if you had a door to your heart and *kept it shut*, you would soon find the evil thoughts fighting to get in ! ” From this fundamental error, that God would have men *remain* sheep—that we are *not* to be led into temptation—are spun all the webs of casuistry ; from it all the unlovely censoriousness which with the “ Evangelical Christian ” only too completely supplies its place ; all the “ withdrawing from the world ” of the holy but faint-hearted souls who should have dwelt in it as its leaven for good—its Salvation ; and also (in another direction) the impatience with which the man of the world—the man of *action*, sweeps out of the way the faded sentimentalities with which “ religious ” people try to clog his movements ; and how much more ?

For what *is* Temptation ? It is emphatically *not* the work of any “ Devil ” desiring to “ destroy souls.” The Love of the Father which Jesus taught and preached sufficiently guarantees us against that ! A “ Faith ” which holds that an All-Mighty, All-Wise Father who *loves* us can discover no way of arranging His world which shall deliver the majority of the souls He loves from eternal torment, is a blasphemy which no use of “ texts ” can much longer enforce upon the outraged consciences of Christian people ; and we need say no more of it. Somehow or other, Temptation must find its place, its work (as the Old Testament writers saw) in what our friends call the Plan of Salvation, or it cannot be at all. For the universe is planned by immeasurable Love, Wisdom, and Power for the very purpose of man’s Salvation, and for nothing else !

One great puzzle may perhaps be cleared up if we can further remove the vulgar conception of goodness as consisting merely in passing a life without breaking certain fixed and defined “ com-

mandments" capable of being written on "tables of stone"—the same in all ages and for all people;—another result of the fundamental error. Man is *growing*, century after century; and the ideal of his goodness grows with him. It is just this very indefiniteness which so shocks the professional minister of religion, who *must* have a fixed rule to give to his flock, or whatever is the use of him? But we investigators must not mind him; his day is fast passing. Let us say then, boldly, that good and evil alike need a new definition. On this one point I may almost venture (with fear and trembling!) to say that all Theosophists are agreed. We must firstly note that our development from the lowest organism to man, and from man to Angel takes place by distinct steps, as, for example, that from animal to human. Now, each step has its own peculiar good and evil; the "good," that which draws us up towards the higher level, the "evil," the "temptation," that which pulls us back to the lower pleasures we should have passed beyond and forgotten; typified by the yearning of the Israelites on their journey towards the Promised Land for the "flesh pots of Egypt." Who is there of us but can tell how, once and again on *his* journey upwards from the animal to the life of the spirit, the old memories of the pleasures of the body have been too strong for him, and how he has prostituted the new powers of mind and soul to give a fuller and deeper zest to the delights of the beast? And even when this step is finally achieved the struggle is not ended—only raised to a higher plane; now, when he should live for the Spirit alone, the temptation lies in the gratification of such emotions as pride, ambition, and the *higher* human love—all good and profitable for those who know nothing higher, but for *him*, the Aspirant, it is the falling of Zanoni from his height of Wisdom with the fatal words on his lips: "But humanity is sweet!" For to *all* of us, each in his turn, must come a time when Humanity is no longer sweet.

In this manner, then, "the just man falls seven times a day," and seven times a day rises from his falls; but just in this very way does he work his advance—here lies the difference between the popular Christian view and that of the Wisdom. The man has to *grow* out of his helpless childhood under nursery governesses to the full strength and stature of a man, fit to rule

himself and others; and there is no way to this but by steady persistent exercise of the growing frame. And for exercise there *must* be resistance, finally indeed to be overcome, but for a long while too much for the unpractised youth; obstacles against which for a long time he seems to fall helpless. This is the function in real life of Temptations; they are trials of our strength, and in this sense it is true that God *does* tempt us, every day of our lives. We fully understand this in our secular education; we are not indignant because a schoolboy in his first year cannot write a perfect Greek oration, or loses his wicket at the first ball his tutor sends him; when will it come about that we open our eyes to the fact that it is just the same in the life of the soul? In the moral life, as in the mental, everyone begins from mere ignorance, and learns by his failures; he is tempted, and fails—but from his suffering and the injury his fault may have done to others he will learn to resist more bravely next time. When a man can say with the Yankee, “Honesty is the best policy—I know it, for I’ve tried both!” he has taken the first elementary step for many a conquest on much higher levels; he has something solid under his feet, something more than mere “goody” talk.

In this way the life of a man who knows what he is about is a life of steady aspiration, and of constant practice of the use of Christ’s Sword; as his strength and skill grow he will naturally require higher teachers—that is, more subtle temptations; and he will not fail to find them. St. John of the Cross tells his pupil that “if a man’s heart is set to suffer for Christ [which is the Catholic phrase for the conflict of which I am speaking] he will find that Providence will provide him so many occasions of suffering that sometimes he will be moved to wish he had *not* so many!” But if he fully comprehends that his spiritual life actually consists of these temptations and the struggle against them, and that they are *not* mere interruptions to a “peace of the soul” more satisfactory to his natural idleness and self-conceit, but which would be for him useless idleness in which to forget all he has learned, he will be armed against the most subtle and dangerous temptation of all. This is well expressed in the Tempter’s own words to Jesus in the wilderness: “All these

things will I give Thee if Thou wilt (but this once) fall down and worship Me!" This is essentially the temptation of the Aspirant, of the Pupil; for it is only one who is striving to raise his consciousness to the higher plane, or to develop the supernormal powers of which he believes he finds in himself the germs, who knows how absolutely necessary for his attainment are the deepest abstraction from the physical life, the perfect silence of the passions and the quieting of the vagaries of the brain-mind. In a word, he must, by all means, have peace within. And to him comes the Tempter and says, "Give Me but my one small tribute—my one half-hour of your day—five minutes is enough, but that much to be Mine;—all the rest you shall have free for your great work, you shall contemplate and love God in all peace—I will keep my hosts away from you, only this once worship Me instead of Him!" And (mind you) this is no empty boast. Mâra's hosts are under his command to let loose or to restrain, as He thinks best. How many, many times have not we all of us listened to the tempting voice, and found the promise kept, and have thought for a time that "lust *may* be killed out if gratified or satiated." But it *was* a delusion inspired by Mâra!

For, in truth, this is in reality to have sold our souls for peace. No good can come from it, for ourselves or for others. The essence of our spiritual life lies *not* in gaining powers of vision on other planes, *not* in making good Karma for our lower selves on *any* plane—all this is beneath our Soul's level. It is purely and simply in *this*, the keeping up the continual unflinching conflict with the Powers of Evil; the *results* of the conflict, for good or evil, are nothing to us; our only claim for help and strength on Those who watch our struggle is that never for one instant, under any plea, have we given place to the Devil. We may be beaten down in the fight twenty times a day and yet no harm done; if not this time, yet sooner or later the Adversary will say, "I love you," and bear you with him to the skies. But *once* let your resolution fail you; *once* make a bargain with him—*give* him something, even (as in the old stories) your name written in blood, and he becomes to you a Devil indeed and you are his, and have denied your God. It is perhaps the happiest fate for one who does this (and who has *not* done it, over and over again?)

when the Devil, as is his way, cheats you in your bargain ; so you know speedily your fault, and turn, ashamed and repentant, to the ever-patient Master for help to regain the position from which you have fallen. For one who is *not* thus disenchanted, and who goes triumphant through life, doing good (as he believes) with the Devil's gifts, there are surely longer wanderings from the way and deeper falls from grace laid up by Karma. But we need not pursue this line of thought ; They never forget those who have served Them and humanity for Their sakes however deep their falls may be. It is impossible that one who has entered the Path can ever finally fall from it.

In concluding this paper I would say to my Christian friends who may find some things I have said hard to reconcile with their favourite dogmas, that *their* knowledge also must inevitably grow with time. The beginning of Wisdom is to know that our life is God's life ; that from Him we come forth and to Him we return ; and in the meantime that neither death nor life, things present nor things to come, can *ever* separate us from the Love of God, which passeth knowledge. When they have fully learned the meaning of this lesson from their own favourite Teacher, we may fairly hope that they will be ready to learn more from the Wisdom ; to know that life is not the heartless and stupefied obedience of a slave in fear of the lash, but the steady and devoted endurance of a warrior in the Great Fight ; and that our attitude to Death should be, not the apprehension of judgment by an unfeeling and angry God for every failure in a slave's service, but the confidence of one who has fought well and never given way to the enemy in the past, and who hopes again and again to return a stronger and more experienced fighter in the Army of the Lord. That they *will* learn all this in time I devoutly trust, for it is the truth which the Master Jesus, who still lives and watches over His Church, would have them learn but if, alas, they fail to see, in this their day, the things which belong to their peace ; what is left but for Him once more to weep over them as over Zion ? If so, the world is indeed dark before us ; let us say with Tennyson's lover : “ But it shall *not* be so ; Let all be well—be well ! ”

ARTHUR A. WELLS.

LIGHT AND THE LOOKING-GLASS

ALTHOUGH the first rule of the making of a hypothesis ought to be (according to Newton or Herschel) simplicity of conception, this is conspicuous by its absence in the scientific theories. For instance, the simplest of all facts, *seeing*, is scientifically explained as follows:

“According to the wave theory we have to view all heated and luminous bodies as in a state of vibration, and the atoms of such luminous bodies impart the vibrations to the atoms of the æther in the same way as the atoms of a bell impart their vibrations to the atoms of the air in contact with it. These vibrations are then propagated through the æther in waves, which, entering the eye, and being transmitted to the brain, give rise to the sensation of sight.”¹

The æther had at first been conceived as immaterial; but recently it has been discovered that unless it is credited with all the known properties of Matter, the physical cause of gravitation, light, electricity and the rest of nature's forces remain unexplained.

That the harmonising of the extant theories should be the immediate need of the scientific mind is natural. But let this task be accomplished, and instead of the admirable temple of Truth which was to be the coveted result of the scientific synthesis, there is before us an icy palace which shimmers with magnificent colours only while the sun of true insight is very low.

If the key to all our perplexities lies in the atomicity of the æther, then we are where we were at the beginning. All our endeavour to account for the origin of Matter culminates then in postulating it afresh—only in an extremely rarefied form. To rarefy the density of Matter, however, does not mean to simplify our conception of it.

¹ *Æther and Gravitation*, p. 124, by W. G. Hooper, F.R.A.S.

The fundamental premise which converts the scientific progress into a vicious circle is simply the assumption that the external world exists *per se*. The man of Science does not reflect that as it is his mind that frames the theories, its manner of handling facts ought not to be ignored, but on the contrary treated as the most fundamental of all facts; and that consequently he ought to study the evolution of his capacity for judging before exercising it in an authoritative manner. He immediately looks round himself and begins to pass comments on facts according to rules established purely *à priori*. Indeed, it seems as if he so entirely lost himself in external observation that he fails to realise that the first notice of the inward working of the Self would make many of his firm convictions seem quite absurd.

Thus only, at least, do I try to explain to myself the scientific view that "unless there is either a push or a pull, there can be no action." Of course, with such a premise an atomic æther becomes a necessity of thought. However, where is the push or pull in raising my arm? Is my will then a *physical* cause?

I propose to show that the action of the looking-glass can be explained in a far simpler way than by means of the postulated ætherial waves.

The simple fact is that a looking-glass shows forth a reversed copy of all that is before it. The visual rays intersect its surface at points which, connected with the original of the image, become the vertex of angles which are halved by a perpendicular erected to the plane of the mirror. In technical terms, the angles of incidence and reflection are equal. The object appears as if wheeled round so that the arm which connects it with the mirror forms a straight line with the visual ray.

Now, what is it that we ask for in wishing to understand the significance of a fact of experience? Clearly this, that we wish to realise it as a mere moment of a system logically described round a central premise, which at the same time must be impregnable to all intellectual attacks.

Such a premise can be only the statement of the simplest fact. But in so far as taking notice of something already pre-

supposes the capacity for doing so, the simplest fact can be conceived only as the *raison d'être* of all that is, as *That, It*—we can describe it only negatively.

It is the supreme or pure capacity for manifestation which cannot be treated as something subjected to limitations in Space and Time. It alone is *per se* as the imperishable, inconceivable Eternity.

But mark, it is inconceivable because we can only try to approach it by negating all determinations of manifested Being not only in the sphere of feeling but also in the sphere of mind. It is pure Nothingness because it is *pure Being*.

And it is only that system which has for its premise this Being-Non-Being, or in a single word, *Becoming*, that can embody a perfect understanding of all that is. Indeed, this system is nothing else but a record of its own nature.

Although indescribable in its primæval simplicity, *It* is at the same time the All. That it cannot be imagined as unconnected with the manifested Being is self-evident. On the contrary, it is the latter that can be understood only as *Its* self-revelation.

What we then really postulate as our central premise is the principle of *Its* self-revelation, or to use a familiar variation of Hegel's *Becoming*—the *Great Breath*.

This simply means that the fundamental fact of Conscious All-oneness is not a simple oneness, but *triuneness*. It undoubtedly is active and as there is nothing outside of *It* to excite it to activity, it must be by nature self-active.

In its highest aspect the principle of self-activity is known as *Logic*. This is why this cannot be tampered with. And as it at the same time ensouls the lower aspect of *Its* self-activity, it is the groundwork for true understanding of the facts of experience.

So far, however, I must rely on my reader's intuition as a substitute for a detailed knowledge of pure Logic. Consequently I at once postulate :

The external world is the manifested Logic in the sphere of pure Non-Being. The triune nature is maintained all through. Spirit and Matter are the manifested correspondences of the two contradictory and yet identical moments of the fundamental trinity. Matter is the unconscious Spirit, who remembers himself

in *Us*. Evolution only marks the degrees of Self-awakening from natural unconsciousness.

In approaching now my proper task, let me begin by drawing attention to that well-known property of Matter which is called Gravitation. This is the immediate expression of the nature of Non-Being as logically going over into Being. The expression of this going over corresponds with the degree of Self-awakening to which the manifested Being has attained in the course of evolution.

How does the Matter go over in *us*? In various ways; the most thorough is that which converts it to our body. But according to the range of my problem I am concerned chiefly with its *visibility*. This is one of the many ways in which we are reminded that Matter is not *per se*, but for the Self in us.

I, as the Self, am at once identical with and different from, the external world. Through *sight* I am only taking up in myself the reflex of my own Non-Being; but the At-one-ment remains so far quite abstract, because sight is only one of my senses.

It is precisely because seeing is as yet only an abstract assertion of the fact of conscious all-oneness that this is not forcibly brought to consciousness through sight alone, and external observation leads nowhere in matters of understanding.

Now, seeing evidently goes hand in hand with visibility of objects. In order that I may see, something must be visible; and this it can be only in so far as it exists for me *in respect of my capacity for seeing*.

This itself is capable of degrees; the fact that I can see only the surface of things does not by any means imply that their within is absolutely invisible. So long as I, as the seer, record in my capacity for seeing only that degree of Self-awakening which manifests in Nature as *Light*; *i.e.*, so long as I am only a thoughtless seer or, to use familiar words, a physically conscious seer, the *within* of objects is not for *me*. In order to see through things my capacity for seeing must become a subjective correspondence to individualised Light, to Fire. For Matter is *for Fire* wholly whilst it obstructs the solar Light, being in this respect the *principium* of darkness. But as I do not deal with

the rationale of clairvoyance I return to my proper task where I left off.

Visibility and sight imply light as their presupposition. In order that I may see, there must be light. But I *really* see only if there is something visible before me. In absence of such a something my seeing would not enrich me; it would remain *pure*. Yet even then it would be a manifestation of my capacity for seeing. Even then I should be sending out a yearning desire to at-one myself with my objectivity; to make it go over in me. Who has not experienced the *ensouling* capacity of a glance of the eyes? Think of it, ponder on it, and lo! you have realised the *principium* of individuality in Matter.

Light is pure Self-manifestation; the attempt at seeing of the Self in Nature. It is the pure seeing of an as yet thoughtless seer. Conceiving Nature as a progressive Self-awakening from the swoon of the Divine Mind into the unconsciousness of pure Matter, we may characterise Light as the first sign of *positive* Self-assertion in Nature.

Owing to the dialectic nature of the relationship between Spirit and Matter, this can never be entirely forsaken by the Self. It must needs remain identical with the Spirit even in its utmost negativity. Its very inertia and hardness are only ways in which the Spirit exists during His unconsciousness. Mass is only the Spirit temporarily paralysed at the lowest point of His externalisation; in feeling we only feel our own substratum.

But as heavy, Matter immediately demonstrates that the paralysis of Self-activity does not mean its complete cessation. In Gravitation, however, Self-activity demonstrates itself purely negatively. It is only the first negation of Inertia and as such only its opposite. This is why it is not as yet ascribed to the Self, but to some physical cause. So that the Inertia may cease to appear as a radical or absolute negation of the principle of Self-activity; so that Gravitation may cease to appear as the effect of a physical cause or as an action at a distance which argues "a rope" as the medium of its effectiveness, we must realise that a conclusion is always a negation of the negation.

So far I am also presupposing an acquaintance with the nature of a rational cycle; namely, that its conclusion is always

an At-one-ment of two opposites or negations which are *eo ipso* also identical. So long as we only oppose inertia to gravitation we have not as yet reached a true conclusion. We remain sticking fast in the middle of the rational cycle which has for its premise pure Matter as the label for what on the positive side is utterly unconscious Spirit or blankness of manifestation—the darkness of empty space.

Inertia clearly corresponds to the pure notion of Reality; Gravitation, as the falling of inert Matter, to Negation. We cannot think of Reality without implying its Negation, and as Negation *is*, it implies Reality, *i.e.*, a determined Being. So Inertia, as the stability of Matter, already is opposed to Gravitation and *vice versâ*. Their truth is to be found in their at-one-ment, *i.e.*, in Matter which at the same time falls and yet remains stable. Such a property of Matter is exemplified in the planetary motion round the Sun. The planets are falling towards the Sun in such a way that they maintain a stability in their distance therefrom. Their orbit is regulated by a law which it is easy to ascertain from the standpoint of pure Logic.

Limited by the range of my paper, I am passing on to point out that Light is the just indicated negation of negation converted into the premise of the next higher rational cycle. Having found its centre, Matter ceases to be heavy. Its inertia and gravitation collapse into an *immediately* existent At-one-ment, *i.e.*, into the purely abstract identity of Self-manifestation which is Light.

This is the first degree of positive Self-awakening reached by the at first utterly unconscious Self. It is the inert Matter which is no more opposed to Gravitation; *i.e.*, it is Matter as the first *positive* Self-assertion. But so it is really only the *brincipium* of Matter; the Self as the true source of heavy and visible Matter. As so opposed it is *immaterial*. It only presses on our notice that as the Self is not microscopically analysable, all its *positive* degrees of Self-awakening maintain its feature of immateriality.

But lest I should seem to differ from the occult standpoint which speaks even of thought as material on its objective side, I confine myself merely to emphasising that in any case Light

cannot be asserted to be material in the *scientific* sense of the word.

Hegel points out in his *Naturphilosophie* that it is a most patent fact that Light cannot be isolated in masses ; and further that the immediate consequence of the necessary interpenetration of the innumerable ætherial waves generated presumably by the vibrating points on the surface of a visible body would be, if not complete invisibility, at least noticeable obscuration. The postulated æther can be absolutely transparent only if it be as homogeneous as air which is non-atomic. But such an æther has been given up.

What presumably *conclusively* proves that Light is not homogeneous, is the solar spectrum. Newton found that when the solar light is allowed to fall upon a prism in a dark room which it enters through a small hole in a shutter, then on the opposite wall will be seen a spectrum of seven colours : Red, Orange, Yellow, Green, Blue, Indigo, Violet.

Quite so. Only this experiment cannot be said to prove conclusively the septenary nature of Light in the sense of a synthesis of seven colours. We must not overlook the special conditions under which it is performed. We must use a *prism*, not a bit of ordinary glass ; and the room is *dark*. If the shutters are discarded and the opposite wall is of one colour, then there is no spectrum. Nor is it true that the colours of the spectrum remain one-coloured when let through a second prism. In truth, the experiment substantiates Hegel's teaching on the *principium* of colour, with which, however, I am not concerned at present.

The action of the looking-glass stands as an argument for material reflection of Light ! Very well, the *how* of reflection presents little difficulty once the meaning of visibility is grasped.

Objects are visible because they are for us, and seeing is one of the ways in which we assert abstractly our fundamental at-one-ment with them. But as I have already explained, Matter cannot be quite forsaken by the Self, even in its utter negativity. So long as the Self is quite unconscious, the characteristic feature of Matter is weight as gravitation. As Nature, however, can be understood only as a progressive Self-awakening, this must become manifest in Matter ; *pari passu* with it Matter must

show forth increasing signs of budding individuality. Thus Gravitation becomes specific weight and elasticity; and in the property of Sound we hear the Self actually sighing for the freedom which it reaches in the roaring Fire. I wish to draw attention to the conclusion that in so far as objects are individualised they cease to be merely for *us*, but are also for *each other*. Now this is what Reflection is precisely bringing to our notice. I see not only the *Being-for-me* of the Looking-glass but also its *Being-for-others*.

But, then, why do I not *see* the Being-for-others of a stone-wall? (For it is *thought* all the same.)

Well, why does not a blind man see? We deal with manifested Logic where the Self-activity is hedged in by self-imposed conditions on every side.

As the true meaning of property is Self-revelation, *i.e.*, argues the Self as the subject, the object in reflecting acts as individualised. From its standpoint the reflection is its seeing; it also at-ones itself with its surroundings, only does not as yet interpret what it sees as we do. It only shows forth a readiness to see. So far, then, its action betrays the same degree of Self-awakening which is proper to Light. *This is its soul*, and as the body is an expression of the soul, the structure of the looking-glass must conform to the dialectic nature of Light.

And so it does. (1) Light can be thought only as implying darkness. Analogously a window-pane acts as a looking-glass only if there is a dark background; (2) Light negates separability in masses or rays, being an abstract equality with itself or perfect homogeneity. Correspondingly we find that the condition of transparency of glass is perfect homogeneity of its physical structure. If it be pulverised its transparency quite vanishes. There must not even be any flaws or cracks in it.

If water is transparent or acts as a mirror it is also only in so far it is a perfect *continuum*. Only, as a *concrete* homogeneity, the transparency in this case already implies the *principium* of darkness. We know practically that the visibility of the bottom depends on the depth of water above it. So also glass loses its transparency with increasing thickness. The transparency of the air is not affected by distance because air is only the first

Negation of Light, and consequently does not *limit* Self-manifestation. Limit begins with the first Negation of the Negation.

Finally, I come to deal with the *raison d'être* of the mathematical law of reflection. This is found to be in the dialectic relationship between the two moments of Becoming or of any notion. That is, the two moments are at once identical and opposite. Now, as *identity* can express itself in the sphere of objectivity only as *equality* of different ones, the law of reflection is only a *spatial* rendering of a simultaneous identity and negativity.

Further, the looking-glass reflects only a definite portion of its surroundings for the same reason which limits the scope of a rational cycle. Its Self is Light, and this is only the visual ray prolonging itself into infinity in all directions without returning ; it is the producer of space. Thus the looking-glass can reflect only what can be connected with its surface straightforwardly.

It is a veritable embodiment of a straightforward dealing, not only with its equals but even with us. And yet what a cheat in all its honesty ! Even here we see that straightforwardness goes hand in hand with lying ; that *deus est demon inversus* !

Some time ago I had not had occasion to see my full reflection for a whole year, and at the same time my beard was allowed to grow. In the first European town I was suddenly startled by a rough-looking individual advancing straight towards me in a most determined manner. Somewhat frightened I stepped out of the way, when—behold, the fellow was gone ! My adventure was due to the action of a slanting shop window.

It is only because objects are imagined as absolutely separated from each other, that the action of the looking-glass seems wonderful. We usually *preconceive* what the world should be like ; this is quite in conformity with my postulate that Nature is manifesting Logic. It is not the *preconceiving* that I blame, but *prejudicing* oneself. We must insist on preconceiving Truth itself, *the system of pure Logic*, if we wish to interpret Nature correctly. Or, as I have said above, we must first of all know our mind before using it as a key. If we do not preconceive at once the central premise, the principle of Self-revelation, then

our system must needs remain a vicious circle of blind beliefs. And all that then demonstrates the falseness of our blind preconceptions seems wonderful.

The image seems so real and yet it is only in our mind. Does this not invite an analogy with the external world even before one awakens as a philosopher? Indeed, it does, for this is why the action of the looking-glass seems wonderful! Simple seeing is not surprising; it begins to appear as a problem only when one ponders on the *raison d'être* of reflection of Light. The scientific interpretation of seeing has its source in a grossly materialistic attitude towards the action of the looking-glass.

The appearance of the wheeling round of the original of an image so that the line connecting it with my eye is now straight, has nothing to do with ætherial waves, but is due to the fact that the object which I see is a looking-glass. In so far as this is at once for its surroundings and for me, in looking at it, I see its pure seeing. That is, I see an object as if the looking-glass were my eye; as if my eye were turned towards the object from the standpoint of the looking-glass. But as all the same I am some distance from it, I see the object not only reversed, but so much further; and then, of course, in a straight line. For my eye and the looking-glass are now abstractly identical, and *abstract identity*¹ is the *principium* of a straight line. This is why, in Truth, there are no straight lines.

Straightforward are the ways of the simple; but the ways of God are inscrutable because they are a maze of crookedness. So long as the Self acts as Light, it knows only one law, that of *obvious* equality; but let it remember itself fuller and *pari passu* with the Self-awakening it reveals itself as an ever-growing contradiction and humbug. This is why the devout worshippers of the straight line do not recognise their very Self in the cheat and gambler. Truth is simple, only the simplicity is not that of a plain, onesided, straightforward common-sense. Truth is *Divine* common-sense and only as such reachable. It is Logic as the Soul of the manifested Being.

FRANCIS SEDLÁK.

¹ God is as a rule conceived as such an identity, not as trinity. It is in the name of this untrue God, that the current morality is preached.

PARALLELS BETWEEN THEOSOPHY AND NORSE (TEUTONIC) MYTHOLOGY

OUR Teutonic forefathers, we are told, were above all things forest-folk; and as external conditions dominate human beings in direct proportion to their absence of internal development, we must always bear in mind the woodland influences when studying the customs and creeds of these vigorous old barbarians.

Towards the end of the pre-Christian and in the beginning of the Christian era, when Imperial Rome had flooded half the known world with the light of her civilisation and her glory, our Teutonic forefathers still dwelt huddled together in little isolated tribal groups, shut away in a world of green-hued gloom. The rank dark forests that appeared after the melting of the great ice-sheet of the last glacial epoch still covered all the hill-slopes and mountain sides of ancient Germania; the valleys between contained no sunny meadows, but were stagnant and sodden marshlands, breeding grounds for fever-germs and flies, homes of mists and poisonous exhalations. The territory that adjoined the northern seas was no better; where the high and dry modern Zuider Zee ports begin, right along to Finland, there was again only mile upon mile of desolate swamp and fen.

Tacitus is certain that the Teutons were an autochthonous tribe, arguing that no race would ever have chosen such an undesirable home, but Ihering (who holds to the theory of their Asiatic origin) points out that all the fairer spots were taken. The Teuton was the youngest brother in that great Aryan family, and had to accept the portion of the latest comer!

Whatever the reasons, the fact remains that this race certainly dwelt for an epoch in those dank forests, and developed a national character which accurately reflected their physical surroundings. The weight of the perpetually overarching boughs wrought deeply upon them and created those attributes—the

love of mystery and gloom—which came to be their leading characteristics.

Under normal conditions these people had the endless, sullen apathy of their silent forests and mist-hidden swamps ; but when roused, the Teuton had the same joy in destruction that seemed to animate those sudden storms which came shrieking down from the higher hills to sweep through their forests with such deadly results. On the higher side the Teutons had the two great qualities of those eternal hills above them—a wind-swept cleanliness and silent endurance ! Their women were faithful wives, the menfolk of the tribe contained no noisy cowards. And to these two fundamental virtues they would seem to have added another gift of the hills—*clear vision* !

So the forest and hill surroundings and the character moulded by them gave the Teuton creed distinctive peculiarities. We notice with amazement that our forefathers worshipped neither Sun, Moon nor Stars. The constant mists, and the perpetually overarching boughs so shut out the sky, that its phenomena were of secondary interest, and the sun-symbol was either not given to them, or being given, fell out of use ; their Summer-god (Baldu) is Lord of clear white light ; there is no hint of solar origin.

Next we shall notice the frequency of the tree-symbol—Yggdrasil, the Tree of Life, looming large in the mysteries, and a big tree somewhat near the tribe acting as their actual altar, its branches decorated with the carcasses of horses, captives, criminals, and sacrifices of every sort. Their gods too are nature deities,—Thor the thunder ; Odin the wind ; Thor's wife the bare uplands, her hair the short mountain grass ; Odin's wife the fertile plain,—later on the harvest-giver when the Teutons had reached the agricultural stage. Their fiends are giants, fog-demons, or icebergs, or avalanche-hurling hills.

Now we will name this epoch when the Teuton wandered about the forest,—*Primitive Times*.

Before these days, however, there was another epoch, remembered but faintly, and reflected in a distorted fashion in the songs of a later day. This was the era of *Primeval Days*. To this epoch belong Heimdal the Manu, the migration, and the

reigns of his children and grandchildren in the days when all was peace, in the golden days when the world was young, and the quarrels between gods (Devas), dwarfs and men had not yet begun. After this came the iron age of woe, in which we still live and shall continue to live till Ragnarok (the destruction of the World by fire) and the subsequent coming of a new heaven and earth.

To the two epochs already mentioned we may add a third, *Early Historical Days*; the time when the Teutons spread out from their German home, descending to the south in the form of devastating hordes which overran the domains of enfeebled Imperial Rome, or ascending to the north-west and north in compact bands of emigrant invaders and founding enduring colonies in N. France, England and Scandinavia, etc. With the Romeward-going section of the great Teutonic race we have at present no concern, since the glamour of the old civilisation lured them out of their path of natural development. The same thing may be said in lesser degree of the settlers in northern France and England; Roman and Celtic influences disturbed and deflected natural instinct and inherited belief. It was in Norway and Sweden that the Teutonic emigrants found lands in which the civilisation they brought was above the civilisation that they found; and in the Scandinavian Peninsula they carried on their own particular type of evolution, practically unhindered for nearly a thousand years! It is said by one writer with some humour and with absolute truth: "If you want anything aggressively Teutonic, you must go for it to the Scandinavian Peninsula."

We have now, therefore, defined three epochs:

1. *Primeval Days*. The Era of Legend. The Golden Age. The Reign of the Manu.

2. *Primitive Times*. The Nomadic Teutons in the German forests.

3. *Early Historical Days*. The Teutons (very roughly speaking) during the first thousand years of the Christian era, during which the descent on Rome and the Northern emigrations took place.

It will now be seen at once that the proper way to study the

Teutonic faith would be to take it in three sections and investigate it as found in Epochs 1, 2 and 3, and then make a *résumé* of its growth and changes. But the students of mythology and geology have sorrows in common. They never get their evidence in nice neat labelled packages, and can seldom (we might again say never) disentangle the deposit of one era from that of its predecessor so thoroughly, that the two can be studied separately. After the orderly text-book with its lists of strata, the first hill-side that the student contemplates seems a geological nightmare; so great has been the work of disturbing factors that it seems hard to believe that orderly development ever took place. You find you must take into account the external influences of wind and weather to an undreamt-of extent; you learn indeed with amazement how far-reaching are the effects of daily repeated detail, how they bring about not only an alteration of outline, but often quite a local change of plan.

Then there is the action of internal energy to remember; but the contortions and faults due to the pressure of central heat, or to the tremors and eruptions it produces, are less likely to pass unnoticed. The traces of the abnormal glacial periods also are remarkable enough to be recognised very soon wherever they occur. But before long you get to expect all the rocks, whether on the surface or below it, to be presented bearing traces of their past; and finally that river-cut hillside, which seemed such a nightmare, becomes a wonder-story of life and destiny. Now all the Bibles of the world are like such a river-cut hillside. If we take them literally they are a nightmare; if we take them plus their history, they are wonder stories of the gods!

To one part of this simile the writer would draw special attention. All the strata have been somewhat altered and modified, but it is possible, as we said, to read their history, to make allowances, and to form a very fair picture of what the world must have been like when they were the pioneers; but when we come to the fire-strata of primeval days, the thing is changed. These rocks lie too deep for our burrowing, and if some convulsion forces them up to within our reach, they arrive so pressed out of all shape and knowledge, that their original form is only a thing to be guessed at. For the "fire-age" of

earth, write the legendary "golden age" of all mythologies, and the preceding words may be repeated without alteration. When chance has thrown up to the surface of modern times fragments of the traditions of that age, such writings come to us so pressed out of shape by the passage of the years, that we can only dimly guess at their original outline.

The Norse Bibles (the Eddas) have suffered more than commonly from the chances and changes of life. The local wind and weather of tribal history must, of course, have modified each chapter of the record, but we might compare the invasion of Christianity from the south to the coming of a glacial epoch, for it crushed the older faith out of sight and very nearly out of existence. Iceland was the only part where the sword and flames of the proselytising monarchs could not reach, and it is from Iceland that we get the one mutilated version of the Teutonic Bible that exists, and it comes to us in two volumes of tradition that are as great a jumble of different epochs as the hillside with which we started.

Thus the most orderly plan—namely, the study of belief according to periods—is denied us, and we must fall back upon the method of study according to topic, taking such chronological evidence as may exist, *en passant*. A little help in determining the time at which a myth flourished may be got from its comparison with traditions and customs now existing among people still in a savage and barbarous state, but this plan cannot be too much relied upon. To return to a geological simile, the student can gain some hints as to the formation of coal strata from the study of the swamps of Africa, or Southern America, but a modern forest in decay does not really reproduce the conditions of the carboniferous era, and the superstitious state of some feeble Pacific tribe is not to be really compared to the virility of the myth-making epoch of the Teutons.

THE CREATION OF THE WORLD

The old Teutons were wise in that they saw that the creation of our heavens and earth was not the beginning of things. They would have excited the facile contempt of the school-board child in that they fancied the earth was a flat plain surrounded by a

circular sea, but when it came to the "Great Beyond" they had perhaps deeper and wiser tales about it than those current among the best educated to-day.

Of the unseen spaces they tell strange halting stories. In the very old days, says the Elder Record (Voluspa), there was neither sand nor sea nor grassland, for the earth now beneath us was not yet created, nor the heavens now above us stretched out. Where Cosmos has now its station there was wide dark Chaos, Ginunga-gap, the Abyss of the Abysses. Here we would seem to have reached back to the beginning of all life, but the legend goes on to explain that behind such transient states as physical Chaos and physical Cosmos lie two unvarying (superphysical) conditions. These are symbolised by the worlds of Muspelheim and Nifleheim,—the South, Abode of Heat; the North, Abode of Cold. As long as the Abyss yawns between the two, there is the state of Chaos or non-manifestation; when the "Great Gap" is filled and the worlds can interact, creation begins, and a Cosmos is the ultimate result.

In modern parlance we should call Muspelheim the reservoir of energy, and Nifleheim the dull mass of original unvivified matter; though modern research never having found matter deprived of energy or energy unchained to matter, might not be disposed to accept the possibility of a time, a precosmic state in which the two were as yet unconnected. It will be at once remembered that Theosophy fully recognises this epoch, and that its symbol is the Virgin before the Annunciation.

THE EVOLUTION OF MATTER

It is the Will of Fimbultyr, the Unknown God, that starts the process of interaction. In *Man Visible and Invisible* it is written: "Into this sea of virgin matter pours down the Holy Spirit, the Lifegiver, and by the action of his glorious vitality, the atoms are awakened to new powers and possibilities of attraction and repulsion, and thus the lower subdivisions of each plane come into existence." The Norse legend does not yet postulate a Trinity, but as we have seen merely invokes the Will of Fimbultyr. At His command, and under His influence

Niflheim sends forth a series of waves, of deathly-chill exhalations, the Elivagar (Eli, great, intense; Vagar, waves, storms). These misty exhalations rise slowly from their dark home and drift over the edge of the Great Gap, and there meeting an even greater cold, the breath of the outer space, they condense and finally harden into waves of ice. Mist-storm upon mist-storm comes from the Chill-world and we are told that at last the Great Gap was filled, and what had been silent space was now a great shapeless icefield, upon whose dark surface fierce tempests of rain and wild wind made incessant uproar.

This is the Chaos which must have preceded a Cosmos; but we see that even Chaos has its methods and its stages. First mist, then rain, then ice; which is to say, first the atoms in their wild untamed (gaseous) state, each vibrating as rapidly as its law of life permits, and being held together as little as possible by the law of gravitation or mutual attraction; then the liquid stage, in which the atoms are semi-tamed; then the solid state, when the atoms have learned the first great lesson of life—cohesion. After this a Cosmos begins to be possible.

The latter stages of Chaos contain the idea of Cosmos. The Ice-field is but a dark inchoate mass, and yet in so far as solidification has been accompanied by a certain sorting-out and pairing together of allied atoms, it hints at the next stage, the giving of Name and Form—the gift of the second Logos according to Theosophy.

This second great outpouring (the gift of Name and Form), the beginning of tangible Cosmos, is thus described in the Younger Edda:

“All the northern part of Ginungagap was filled with thick and heavy ice and rime—with drizzling rains and gusts. But the southern part was lighted up by the glowing sparks that flew out of Muspelheim,—and when the heated blasts [waves?] from Muspelheim met the rime, it melted into drops, and then by the might of Him who sent the heat, the drops quickened into life and took the likeness of the giant Ymer.”

Name and Form come to birth at once when the glowing sparks (a name perhaps of double meaning) fly out of Muspelheim.

A cow also is shaped in the great Ice-desert (the nourishing

principle) and Ymer fed by her grows to full strength and begets his kind.

“He slept and fell into a sweat and there grew under his left arm a man and a woman, and one of his feet begat with the other a son.”

And his son's name is Thrudgelmir, his grandson's Bergelmir.

Now for the meaning of the legend. Ymer is derived from a word meaning to rush, to roar. This is the first turbulent spirit of Chaos. His other name is Aurgelmir, meaning matter, or oldest substance. The life-history of Ymer and his descendants is the tale of the further evolution of matter. Thrudgelmir means substance, matter that has grown consistent, firm; Bergelmir is matter that has developed into the, as yet, barren, but shapely hills. We shall see later that there is a flood and that all the giants previous to Bergelmir sink out of sight beneath its waves; which is to say that the archaic rocks have gone to form the foundations of the world and are thenceforward lost to mortal sight.

THE EVOLUTION OF MIND (ENERGY)

We must now turn back again to the days when Ymer and the great Cow (Audhumbla) were the only existing things and they were together and alone in the great Ice-desert. The legend says :

“She licked the salt stones that were covered with rime and the first day that she licked the stones there came out of them in the evening a man's hair, the second day, a man's head, and the third day, the whole man was there.”

This golden-haired hero is Buri, ancestor of all the gods. His name signifies the Producing. His son Bor signifies the Produced, and he marries a daughter of the giant-race Bestla, and their children are three—Odin, Vili, and Ve, makers of our heaven and earth. So we see that the architects of our world were a trinity, produced by a duality (of opposing tendencies) which had its origin in a Unity. The evolution of the World-mind would therefore seem to be an echo of the greater system behind it.

CREATION

With the arrival of the race of gods and the arrival of the

race of giants we come to the threshold of the Creation of the World. The powers of Matter and the powers of Mind (the giants are Matter, the gods are Mind, but it must be remembered that ever since the will of Fimbultyr sent forth the Elivagar, all Matter contains some amount of Mind, and all Mind is tied to a certain part of Matter, namely, the vehicle by which it becomes manifest) stand ready to begin—and the beginning is War.

The victory is with the gods, the dark rebellious powers are taken captive, Ymer is thrown into the Great Gap his birthplace, and killed, but so great is the torrent that pours from his open wounds that a flood results, and in this flood all the giant brood, save Bergelmir and his wife, are drowned.

Then Bor's sons begin the shaping of heaven and earth.

From Ymer's flesh
The earth was formed,
And from his bones the hills.
The heavens from the skull
Of that ice-cold giant,
And from his blood the sea.

Students of mythology will remember the many gods out of whose torn body the world was made—the same tale under other names. It is spoken of in some detail in Chapter III. of *The Great Law*, a book with which many interested in Theosophy and mythology must be familiar.

Thus Bor's sons made Midgard the earth, Asgard the high place, the seat of the gods, the great circular sea; and built a great wall over against Jotunheim, the place where Bergelmir and his race had elected to dwell.

After this came the Golden (Saturnian?) Era; the young gods laid out the destined paths for sun and moon, revelled in the beauty of the fresh green earth, gave names to night and dawn, dusk and day, fashioned the first forges, and built altars, temples and houses of stone, worked in rare metals, and spent their leisure in joyous games. "They wanted for nothing and all was of gold."

This ends the description of the Creation of our World. From the scientific side it can scarcely be called a description at all; the interest of the seer seems to have been riveted upon the

Powers that were at work, rather than the things that they achieved. It is said that "the world was green," leaving us to infer the advent of the era of the coal-forests, but the creation of the animals is nowhere mentioned. This, taken in connection with the Ask and Embla legend, gives food for thought. Does the Saturnian Era synchronise with the very early Devonian epoch of geology, and the time when trees and plants were the only (physical) living things on the dry land?

MABEL CHARLES.

(TO BE CONCLUDED)

A DIALOGUE OF VISION

Rebecca : I love everything Egyptian and I have seen many visions; I wish you would help me to see visions of Egypt.

Widow : I will do what I can. Here is a real Egyptian talisman. Can you see anything if you hold it in your hand?

Rebecca (after a short pause) : It is the furnace of Set-Hor. I pass into it. I am between two eternities. I see worlds breaking like bubbles. I come to a region of awful cold; there are pyramidal blocks of ice in a polar sea.

Widow : Yes.

Rebecca : A great galley approaches. In it is an immensely old man. He holds up a circle with seven rings on it. He says it represents the ethereal invisible worlds that are attracted by the moon. He is covered with fishes' scales, which he says are symbols of sovereignty. When the seven worlds were more material he controlled them. At one time he had complete control over the solar forces, but the sun got strength and consumed his worlds, and they melted away from material sight. They are pleasant dwelling places for the wandering thoughts of men, and full of immeasurable wisdom. It is æons of time since any of the human race have penetrated to this region. The earth, when he knew it, was mere star dust. When worlds were

making he and the great solar influence then under his rule played at ball with them.

Widow : They are, I suppose, the Beings who, some say, flung worlds to each other across the spaces. I am afraid I have not helped you to see a characteristic *Egyptian* Vision. Shall we try another symbol ?

Rebecca : Do let us. I see so easily with you. (*The widow gave her another talisman.*) Oh, now I see a wonderful chamber, the top is like vernis martin. Coiled green serpents form a lamp hanging from the ceiling. The lights are in flowers made of green chrysoprase, of ruby, of yellow chrysolite, of sapphire and diamond. An ancient Chaldean sage, in a red robe, sits under the green serpents. He sits cross-legged, and the serpents whisper to him and connect him with the five lamps of the soul. The sage says the lamps are influences surrounding the soul.

Widow : I think I can explain them ; they are the moods of Nature ; the green and white are the outward and inward rush of multiplicity, and the red and blue the outward and inward rush of unity ; and the serpents are the mystical paths by which we connect ourselves with those moods.

Rebecca : The green light is wonder and fear and vision ; the red light is the fire of the intelligence and devours all things but itself ; the yellow light is the light which foresees the future ; the blue light is the knowledge of the inmost meanings of the present, and is immortal ; the white light is the knowledge of past tradition and ritual ; it attracts gods as prayer attracts them.

Widow : This is an interesting vision ; I will ask another seeress about it.

Rebecca : It is puzzling to me because I know nothing of occult systems.

Seeress (after she has visualised the scene) : The green lamp is the exterior life-principle, and is manifested by most healthy people as energy and readiness to take up ideas and carry out plans. The ruby lamp is an absorbing passion ; it manifests when some fixed idea gains possession of the soul, and when its whole energies are turned into one deep channel from which it seems impossible to escape. It is an intense fervour of devotion

which makes it feed upon itself until it is burnt out. The pale yellow crystal lamp is the interpreter of wisdom; it is the revealer of the interior divine light to the mortal soul. The diamond light is the interior light peopled with Driving Forces and energies which the ancients called gods, bright iridescent beings who have no part in the life of the flesh. The sapphire light is that still more interior world which strips itself of diversity and desire and lives in the clearest etheric region as pure consciousness.

Widow: Then may we take it that the five lights are the moods of the soul induced by contact with the moods of time such as of heat and cold, dawn and sunset?

Seeress: Yes, and with the moods of space also—the solid, liquid, fiery, gaseous and etheric.

Rebecca: The Chaldean has risen. He is wise but not benevolent. He will show me no more unless I follow him into a horrible dark cavern.

Widow: That is enough. We will leave the vision. Repeat the formula I gave you and return.

(A few days later.)

Widow: The black cavern you feared was a strangely interesting place. It was the Symbolic Well of Truth, the Truth that kills out all desire for life.

Rebecca: I felt it was terrible.

Widow (quoting): “Who shall look upon Jehovah’s face and live?” Our seeress had a vision of the pythoness sitting in her cavern. Around her were the five birds of Egypt, the goose, the flamingo, the hoopoe, the hawk and the heron. They represented the Lord of changing life; the Lady of Single purpose; That which sees the wide fields; the Dreamer and the Cataclysm; they are the rulers of the five moods you saw symbolised as lamps. Now let us see what you get with another talisman.

Rebecca: I see a hawk hovering over Mount Horeb. There is an immensely old man who tells me he is the solar influence which superseded the most ancient solar worship of the red dragon with seven heads and ten horns.

Widow: I wonder if that means a time when there was nothing of our universe but a fiery cloud? Ask to see the school

of mystics who are supposed to have lived in this region long before the time of Moses.

Rebecca : I see a rock, like a human head ; within it is a shrine with the image of an eye on a single square pillar. Priests dressed in black wind round it continually. Their work is to worship the unsleeping eye ; the community is very small ; each priest has been selected and made to feel that he must leave everything else in order to join the fraternity. The priests were often entranced for long periods and entombed ; the hibernation caused a complete change in the brother who underwent it ; he became immensely powerful and in turn communicated a kind of human power to stones and herbs ; a human consciousness was communicated to the different kingdoms of nature. The black robed priests died or were killed when their time came, but two in violet were stable magical forms which were inhabited by a series of souls. Golden radiations came from their heads and sounds like those of stringed instruments. The pillar of the earth stands in the midst of their dominion, and round it the priests of harvests and famines and the priests of floods and rains are disposed. The priests hold these offices after 700 years of initiation.

Widow : This seems to be a vision of the co-operation of human consciousness and natural forces in the primeval world.

Rebecca : I see bay trees growing from the tombs of the sepultured monks ; they are symbols of the triumph of life ; their leaves and berries give power over the shades of the dead and over all the terrors of the soul. The Horeb priests help the unhappy dead. The two priests in violet especially ruled in the twilight regions.

Widow : Take the hands of the priests.

Rebecca : They have crowned me with bay leaves so that I may have no fear of death. I see the souls like outlines in light, they are throwing up their hands with little tapers, reaching to something above them. There I see souls sitting in the flowers of lotuses with light shining and curling round them in strange convolutions. These are saviours of the earth, they walk in the midst of us but we cannot see them unless our hearts are open.

They touch us then and that is the beginning of knowledge and initiation.

Widow : Can you see the effect of the touch ?

Rebecca : Healing first, then gradual dissolution, the heart opens more and more and the man fades until there is nothing left but a flaming heart, an ecstasy of fervour. There are many shades who long for extinction ; they drift through the void and must be helped ; otherwise they would become like a heap of ashes instead of part of the fiery consciousness which is their destiny.

Widow : Suppose the ego becomes a heap of ashes, what then ?

Rebecca : The ego that fails makes no difference to the consciousness of the whole. You cannot lose consciousness because all the filaments of life are so interwoven that whether the nucleus ego is merged in the fire or not, yet its filaments remain intertwined with other egos. It is just as if there were a great network of light and each knot were an ego, yet the string goes through countless other knots and the little charred patch makes very little difference in reality. I see consciousness as a great network with stars and planets worked into it and the whole palpitates as waves of Breath pass through and through it, making it quicken and die alternately. The source of this breath is what we call God. The antithesis is black, and out of the blackness the souls seem to pour. I see a great black image ; there are five kinds of souls—glorious souls, living, actively teaching souls, inspired souls, human souls and animal souls. They pour like sparks from the different parts of the body of the image. The blackness blindly manufactures these different degrees of soul. They are all red and fiery because they are to burn out the unconscious blackness. The white world of the gods seems quite separate from this black ignorance and red struggle. The gods combine and work out beautiful patterns with no flaw in them ; they are white as impalpable snow, and each part moulds itself consciously into beautiful shining shapes. The whole place is a wonder, and sounds of great harmonies like the Eroica Symphony seem to sweep through it.

Widow : Are there no human beings there ?

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Rebecca : No. Human beings have always the red mark of blood on them like a bird's foot ; the greatest human power is in a mixing of the black, the red, and the white natures.

Widow : You are speaking in the symbolism of the alchemists, and of Jacob Böhme.

Rebecca : I see a track of the red footprints of birds, leading to a wonderful sun ; flights and flights of heavy bodied birds fly in circles round it. I count seven flights. In the sun is a cauldron where the black and white natures are melted. The pathway of red footprints means blood sacrifice, threefold renunciation, three passions for stripping the soul naked of its ignorance and illusions. One passion is love of the mystical sun. One is the passion for shining wisdom and one is a passion for energetic action. The gods never follow those paths. They are only for souls incarnate. Incarnation means a fusion of worldstuff and consciousness. In a god's consciousness nothing exists because everything subsists. It is impossible to *be conscious* of omniscience because it is omniscience. So that in our sense a god is unconscious.

Widow : What happens when a god becomes conscious in our sense ?

Rebecca : The god is limited for the time being in order to manifest ; but he does not forget his godhead and his power, as the human souls forget their power when they are manifested. A god uses limitation as we use a chariot, not as we use our bodies, identifying ourselves with them. The earth is self-forgetful also like a human soul ; but round it there are seven luminous worlds which are informed by radiations from the divine state, who guard it during its period of forgetfulness.

Widow : Then the emanations are not pure divinity ?

Rebecca : No, they are seven great Beings who have passed through the fusion in the cauldron. They are great Powers partaking of the red and black natures as well as of the white.

Widow : It sounds like the Indian idea of the Seven Rishis who are guardians of the earth.

Rebecca : I know nothing of that. I can only tell you what I see.

Widow : Can you see what happens to an individual soul ?

Rebecca : At first it seems like one of the heat sparks I saw streaming from the blackness some time ago. It gives form to the blackness and gathers it together. It seems to be making universes. I see suns with hundreds of planets streaming round them. These sparks seem to be the cause of this. They palpitate in the centres and rush inwards and outwards as if they were weaving a cosmos. Everything gets dark. Now I see one spark. It is a human soul, I think ; but not an individual quite ; it is surrounded with colours. The colours are influences left by other human souls. Human souls are all making colours, they seem to do nothing else, that is, during manifestation in a body. The forms of bodies keep changing but the colour accumulates and gets more and more powerful. When persons die their forms divide into five, and are quite separated from the living people ; but they leave their colour with the living people, and it twines itself into the living, and influences them for a long time. I see all the results of life symbolised by different colours. There are horrid devouring colours, dark and ugly ; they deteriorate and obsess ; but they are simply human emanations, not devils or anything of that sort. How careful one ought to be not to leave ugly colours behind one ! Ugliness drags the life out of the living, just as beauty gives them life. Beautiful colours seem almost godlike. They are beneficent and helpful.

Widow : Have they any lasting connection with the souls who created them ?

Rebecca : No, the dead are quite absorbed in an interior world. I see them, as I said, in five parts. First there is their link with life which is just a red geometrical symbol or seal, more or less perfect in shape ; secondly, a wanderer who seems to watch for a signal ; thirdly an enraptured being, sitting at the feet of an embodied wisdom. It is shown to me like this but I may not see the true form. The fourth being is superhuman and never incarnates ; but is the source of the beneficent beings I saw as the most beautiful colours helping the living. Only geniuses among men can leave this highest kind of influence with the living. That part is what is sometimes called the Christ or Buddha in us. It gives impulses to the sacrifice of the intellect and perceptions. Beyond it is the happy being which is just

like a star singing for joy ; at least that is the only way I can express it. It belongs to the white world which never knows sorrow, and only touches the black and the red worlds when they have attained perfection.

Widow : Then people who think they can communicate with the dead are really communicating with the impression the dead person has left upon them, that is what influence is at bottom ?

Rebecca : Yes, the form leaves a photograph behind it. That is why spiritualistic communications are generally so extraordinarily uninteresting. Very few of us can make beautiful pictures of our friends ; we can only get distorted and badly focussed photographs.

Widow : Which part of you is it that sees visions ?

Rebecca : It seems to me it is the wandering watchman, the second stratum of the soul. In life I see the soul arranged in concentric ayers round the ethereal starry part which is the innermost soul of joy, which sometimes gives a little beauty to an artist's work. Next to the innermost is the part that does what it thinks right, the sense of duty and sacrifice to an idea. The third part receives ideas, eats them as it were, the second digests them. All the time you are struggling to argue about pros and cons you are functioning in the outermost crust, which always wants to solidify changeable things ; it is fundamentally perverse.

FLORENCE FARR.

CONCERNING the myths of the Mysteries which Orpheus handed down to us, in the very things which in these myths are most incongruous, he drew nearest the truth. For just in proportion as the enigma is more paradoxical and wonderful, so does he warn us to distrust the appearance and to seek for the hidden meaning.—JULIAN'S *Oration*s.

My sole life-ambition, so far as I know, is the harmless one of hoping to be useful to Higher Powers by expressing in act and word such thoughts of the age as have fallen to my lot.—SIR OLIVER LODGE.

CORRESPONDENCE

THE PATH OF ACTION

SIR,

Miss Theobald asks for some further light to be thrown on a statement of Mrs. Besant's that "actions are the least important part of a man's life from the occult standpoint." This she regards as "strangely unlike much of her former teaching."

If Miss Theobald wishes for more light on this subject I would venture to recommend to her the perusal of *The Outer Court* and *The Path of Discipleship*. The latter was published twelve years, the former ten years ago. She will find from these books that there has been no change in Mrs. Besant's opinions. I take in support of this view two extracts.

The first is from *The Outer Court*, p. 105 :

"Souls are bound to earth life, to the wheel of births and of death, by desires; they are held there by ignorance, they are fettered by their longings after material enjoyments, after separated and isolated joys, as it were. Continually engaged in actions, these actions bind the soul, whether they be in themselves good or bad, whether they be in themselves helpful or mischievous; none the less, as actions they have this characteristic—that action, in the ordinary man, springs from desire, and that this desire is the binding and the fettering force." She goes on: "*Actions must continue to be accomplished as long as man remains in the world; actions are needful to be done else manifestation would no longer be.*" She then describes the means by which service may be rendered to humanity and yet the soul shall not be bound.

In *The Path of Discipleship*, p. 80, Mrs. Besant writes: "Do you notice how, when dealing with things from the occult standpoint, they are reversed as compared with the standpoint of earth? Worldly men think more of conduct than of thought. The occultist thinks far more of thought than of conduct. If the thought be right the conduct must inevitably be pure; if the thought be regulated, the conduct must inevitably be well controlled and governed. The outer

appearance or action is only the translation of the inner thought, which in the world of form takes shape as what we call action."

Miss Theobald says, "When we see right action we may know that right thought and right motive are implied." A little consideration will show that this is by no means the case. We cannot possibly assume that what appears to us to be a noble, generous or right action is always inspired by a worthy motive. Selfish ambition, desire for applause, vanity and many ignoble thoughts and feelings dictate the most worthy actions. This is the reason that right thought from the occult standpoint is judged of greater importance. The occult standpoint is only the view taken by those who know rather more than the ordinary person.

Can we indeed affirm that there is any infallible standard of right conduct applicable to all persons, to both sexes, in all countries, in all times? We know that there is no such standard apart from right thought. We know that in every department of human affairs the judgments as to what is right conduct differ hopelessly. Can we, for example, count upon any two people of our acquaintance taking the same view upon all questions concerned with moral conduct?

It is a different matter, however, with moral principle which depends on thought and motive. Most of us are agreed that hypocrisy, cruelty, deceit, treachery, meanness and selfishness are wrong and evil. We have, however, our individual opinions as to what actions may justly bear the stigma attached to these words.

Is there then no such thing as right action? Assuredly there is. The moral law within each of us—the "Categorical Imperative"—the right thought alone can guide us as to what is right action for *each one of us* in our various stages of development.

Truly, it is to be hoped that we are all much better than our actions. The Divine Fragment has to battle with many difficulties on the physical plane. What made the Initiate Paul exclaim: "Oh wretched man that I am, the evil that I would not that I do?"

URSULA M. BRIGHT.

(*Note.*—Several other letters on the same subject are unavoidably omitted.—EDS.)

Lo you now, how vainly mortal men do blame the gods! For of us they say comes evil, whereas they even of themselves, through the blindness of their own hearts, have sorrow beyond that which is ordained.—*Odyssey.*

REVIEWS AND NOTICES

FROM THE SERMONS OF ARCHDEACON WILBERFORCE

Light on the Problems of Life. Compiled from the teachings of the Ven. Archdeacon Wilberforce. By M. B. Isitt. (London: Elliot Stock; 1906. Price 3s. 6d.)

THIS book consists of extracts, one for each day of the year, taken from the sermons and writings of the Ven. Archdeacon Wilberforce. Many of his many admirers will doubtless be glad to have in a permanent form, even though under hideous covers, the passages they have listened to with pleasure. As a fair example of the genial, yet earnest, catholicity which the book breathes, the following extract may be chosen: "The direction in which the universal spirit is working in our day is against exclusiveness, and towards the freest spiritual communion amongst those who differ widely as to methods, creeds, and definitions. When in the Litany we pray against Schism, I personally, never consider that I am referring to those who conscientiously dissent from the Church of England, but to the separating elements in our own community, to the malicious bigotry sometimes manifested between differing parties in the Church itself. That is schism if you will."

A.

CONSCIOUSNESS AND LITTLE MATTER

Consciousness and Matter, as taught by the Yogis. By an Indian. (Printed and published by the Author. London: 23, Oxford Street. Price 1s. net.)

IN the preface to this little book the author defines his object as the explanation of some of "the leading principles of that part of Indian occultism which deals with consciousness and matter." After having read the book with care, we can only say that either the principles referred to are extraordinarily inane, or the exposition is quite ordinarily incompetent. We prefer to believe the latter.

A. R. O.

THOUGHT AND THINGS

A Study of the Development and Meaning of Thought or *Genetic Logic*. Vol. I. Functional Logic, or Genetic Theory of Knowledge. By James Mark Baldwin, Ph.D., Hon. D.Sc. (Oxon.), LL.D. (Glasgow). (London: Swan, Sonnenschein & Co.; 1906. Price 10s. 6d. net.)

IF special use of current categories is a sign of originality, Professor Baldwin would deserve to be called an original thinker. I cannot imagine that anybody can mean by the word Logic anything else than the necessity which determines the course of a process of reasoning. Also, *Nuttall's Standard Dictionary* defines it as "the science and art of reasoning, specially of inference."

Professor Baldwin, however, in agreement with his view on p. 18: "as to names, *chacun à son goût*"—a view which, of course, has not the slightest philosophical value, since *it is in names that we think*, and consequently these must be treated as having a perfectly definite meaning—opens his Introduction as follows:

"The term Logic has been variously used and variously abused. Possibly it would be hopeless to attempt to give it a meaning which would 'go' generally; and it is no doubt wiser to leave it in its ambiguity, attempting only to indicate relatively distinct fields in which it is used, and to describe the differences and relationships of these fields by modifying adjectives."

An omission to realise the pure meaning of Logic, however, must have the gravest consequences in a work which is meant to develop genetically "the entire stretch of cognition, from the simplest to the most developed modes."

It is obvious that a number of facts given in their separate immediacy can be systematised only when their central premise is already present in our mind. For instance, in order to solve a mathematical problem, we must already have done with the preliminary study of mathematics; we must already have reached a super-mathematical standpoint from which the whole sphere of mathematical facts is grasped as a systematic whole. The solution is no more a matter of groping in the dark, nor is its object of an explanatory nature; we are sure in advance that it can only verify what we anticipate from the very beginning, *i.e.*, that the given facts must fit in a system which we already know.

Analogously, in order to systematise, or, speaking from Professor

Baldwin's standpoint, to treat the facts of experimental psychology from a genetic point of view, *i.e.*, as "a series of determinations of objects at the successive stages of cognitive development," along with "the motives in each such 'progression' from one 'psychic object' to the next," we must already have reached a *super-psychological* standpoint. This is what Hegel actually implies in one who approaches the study of his writings. Contrary to all expectation, however, we find that Professor Baldwin protests against Hegel's "antecedent view of reality."

Identifying superficially Hegel's point of view with that of metaphysics of ante-Kantian days—a point of view which Hegel is indefatigable in refuting—Professor Baldwin asserts that "since Hegel the tendency has been to minimise the logical, in the sense of dialectical, character of the method by finding empirical data of experience to give some content to the thought principle, and the discipline thus more nearly approximates 'real logic' as defined below."

Well, further below we find with amazement that, in spite of his professed acquaintance with Hegel's *Logik*, he actually looks on himself as the initiator of a truly *Real* or *Knower's Logic*. Seeing that Hegel has already accomplished, nearly one hundred years ago, the task, the import of which is only dawning on Professor Baldwin, we find it most strange to come across a remark to the effect that "there has been, so far as I know, no other attempt to do this consistently," *i.e.*, to trace genetically "the entire stretch of cognition from the simplest to the most developed modes."

Far be it from me to elevate Hegel's writings to a court of appeal *per se*. However, it so happens that a truly philosophical mind cannot but follow in his steps. And viewed from his standpoint—that of ultimate insight into the *raison d'être* of all that is—Professor Baldwin's Genetic Logic, so far from being the *Knower's* must be declared, owing to its confused character, to be only the *Rambler's* Logic. It is only another instance of the self-complacency with which intellectual consciousness keeps on proving to its own satisfaction that it knows better than the enlightened ones. F. S.

FRENCH SPENCERIANISM

La Synthèse Concrète. Par F. Warrain. (Paris: Société d'Éditions Contemporaines; 1906.)

IN naming this work French Spencerianism, it is by no means

to be understood that the author is a Spencerian. He is nothing of the kind. The sub-title of *La Synthèse Concrète* is, in fact, *Étude Métaphysique de la Vie*, from which English Spencerians, at any rate, will gather that M. Warrain is no disciple. At the same time, the method, the form, and even the language are thoroughly Spencerian. Moreover, the work is one block in a whole building, in process of construction by a group of exceedingly able and subtle-minded French students. Readers who are fond of the most careful and exact scientific nomenclature for states of consciousness and moods of mind will be happy in M. Warrain's hands. For those, however, to whom moods and states are mercifully not definable, *La Synthèse Concrète* will be a discipline.

A. R. O.

THE FOURTH DIMENSION

The Fourth Dimension. First Edition, April, 1904; Second Edition, May, 1906. By C. Howard Hinton, M.A., Author of *Scientific Romances, A New Era of Thought*, etc., etc. (London: Swan, Sonnenschein & Co. Price 4s. 6d. net.)

A SECOND edition of the *Fourth Dimension* so closely following on the first is an evidence that Mr. Hinton's message is meeting with due appreciation. Also the Appendix on "A Language of Space," which is its distinctive feature, bespeaks the untiring energy with which the author is devoting himself to the difficult task of facilitating the study of his complex subject-matter. And I have no doubt that all his students will be thankful for the ingenious device which will enable them henceforth to specify any part of the tesseract with mathematical precision.

There is no need to explain at length that the tesseract is the four-dimensional analogy of a cube. That Mr. Hinton reasons entirely by analogy ought to be generally known by this time. What, however, does not seem to have been generally realised is the dubious value of such reasoning. This is, perhaps, partly due to the high praise which Mr. Leadbeater has lavished on Mr. Hinton's work in his *Clairvoyance and Other Side of Death*.

It may seem presumptuous to dispute the *raison d'être* of the genetic principle of the tesseract since it presumably is "quite a familiar figure upon the astral plane" (*Clairvoyance*, p. 39). If it is an astral "reality," Mr. Hinton's analogy would hold good. It so happens, however, that pure thinking gives one an even surer criterion of reality

than astral vision itself; and on the strength of pure thinking I am driven to the conclusion that, all testimony to its astral reality notwithstanding, Mr. Hinton's tesseract is a metaphysical monstrosity.

The true relationship between the known dimensions is not that of a simple movement of a lower spatial element along the perpendicular of the next higher order. So conceived, the genetic principle of the spatial forms opens a vista of an infinite number of dimensions which may seem conformable to the intellectual conception of an infinite progress, but at the same time conflicts with the true genetic principle of all that is, the *dialectic* movement of pure thought.

If I assert that there are only three dimensions, I base my assertion on the rational realisation that the relationship between the point, line, plane, and the volume of the body is not only quantitative but also qualitative. This is also implied in Mr. Hinton's genetic principle, which postulates the next higher dimension as *perpendicular* to the lower ones. Numbers alone do not constitute the distinctive features of dimensions; these are not merely the first, second, etc., *ad infinitum*, but are also *negatively* correlated. This being so they cannot go beyond that dimension which corresponds to the negation of the negation.

If *Point* corresponds to the simplest spatial reality, then *Line* is the first negation; *Plane* represents the dialectic process of the going over of this negation into its opposite which is now itself another line, and the *Volume* of a body is the conclusion, the *One* of Space as against its absolute indeterminateness. To go beyond spatially only means to multiply the ones on the understanding that they remain *at-one*, *i.e.*, their manifoldness does not mean an infinity of *essentially* separate ones, but is the explication of the dialectic nature of the notion of the One.

So Space is at first realisable only as an infinity of particular three-dimensional volumes—not as an infinity of dimensions; in truth, however, it is realised as the substratum of that thoughtlessness which makes out the nature of feeling. Concrete mind does not recognise its illusoriness because it seeks its criterion of reality in feeling, but *a-rîpa* thinking realises in Space, *i.e.*, the whole external world, its own Non-Being or the negative moment of the fundamental Trinity.

And it is the dawning intuition of this true view of Space that seems to me to be the background of Mr. Hinton's message.

Only, as he does not yet realise that the illusion of Space can be

transcended by pure thinking alone, he is attempting the impossible task of picturing his intuition spatially. One might just as well attempt to represent spatially the nature of consciousness or God Himself.

Seeing that every conception has its mental form, there is no reason why it should be impossible to visualise the tesseract *if it be mentally conceivable*. As time goes on, however, Mr. Hinton himself seems to be losing his former sense of positive certainty of this possibility. "I do not like to speak positively," says he, in the new chapter on the space language, "for I might occasion a loss of time on the part of others, if, as may very well be, I am mistaken." He is satisfied to continue his task only on the ground that "by the presentation of these hypothetical forms, that are the subject of our present discussion," we might "wake ourselves up to higher intuitions."

So far the study of the tesseract has its usefulness—after all, no effort is ever wasted in the Divine economy of our growth. Still, my opinion is that those who already have some slight intuition of the distinction between the real and unreal, had better put a diligent pursuit of mental self-knowledge, *i.e.*, philosophical studies, before the practice of thoughtless visualisation of metaphysical monstrosities. The "Higher" which we really care for is Truth and this is a matter of *spiritual* clairvoyance which, in turn, is developed by a steady practice of pure thinking.

Granted that an effort to visualise geometrical abstractions stimulates the development of astral consciousness, it ought to be kept in mind that astral vision is no substitute for true insight; indeed, it only makes the task of getting rid of illusions more difficult.

F. S.

DE GUSTIBUS

The Twice-Born. By a late Associate of the Society for Psychical Research. (London: Philip Wellby; 1906. Price 2s. 6d. net.)

It is difficult to translate from one language into another, but when the language to be translated is that of another plane and dimension of consciousness, the difficulty becomes an impossibility. No less than this, however, is attempted when psychic experiences are written down in the form of physical happenings. In that case, the resulting

form is largely a matter of taste ; it may be serious and suggestive, or it may be serious—and amusing.

The writer of the book under notice has translated what was probably a psychic experience into a series of events in daily life, and with an astonishing result. The theory of psychic children is by no means new, but their physical birth later on in somebody else's family rather takes the breath away.

A. R. O.

PABULUM FOR THE MANY

The Needs of Man : A Book of Suggestions. By W. Winslow Hall, M.D. (London : Swan, Sonnenschein & Co., Ltd. ; 1905. Price 3s. 6d. net.)

LIKE the curate's egg of immortal fame, parts of this book are excellent. We should, in fact, be tempted to apply this commendation to the whole, but for certain unfortunate specimens among the illustrations of English verse which form the conclusion of every chapter. Our author needs to be reminded of the danger of some of his readers possessing a sense of humour (he himself is apparently saved from that disastrous deterrent to the would-be poet), in view of which he might be seriously advised, should the book pass into a second edition, to excise many of his poetic terminals. Such effusions as the Rondel celebrating the "Rapture it is to be clean"; that beginning "In flush of mystiered makarye"; and the Rondels of the House and the Land, are seriously below the good work contained in the chapters themselves. Lines such as "Be to me rather a dedicant dome"; "Thou that in variant vest prankest thy babes to enthral"; "Lilt through my moil thy melodied surprise"; and many others which one might cull at haphazard, are worse than doggerel, they are simple nonsense. And what, in the name of pure metaphor, is a "dappled Nirvana seed"?

We note these defects in the spirit which is cruel only to be kind, and because there appear among them lines of real beauty, fit finishes to chapters of equal merit. Such, for instance, are the Rondels on Love and Pain; the Rondels on Freedom and Society, and the Chant Royal, "I saw but shadows where I sought the Sun," which is fine both in thought and expression, in spite of several disfiguring lines.

Unfavourable criticism, however, cannot be confined to the

technique of the verses. Dr. Winslow Hall's prose style is often grotesque of set purpose. Why, for instance, refer to the Supreme as the "Almighty Medic"?

The book deals with the Needs of Man under the categories of Bodily, Mental, Moral, and Spiritual, and is written on the lines of what is called the "New Thought." One feels most in accord with the writer in his spiritual papers, which strike a note of exalted mysticism. The concluding paragraph of the Essay on Society is finely conceived and expressed. On the whole the needs of man may find much mental and spiritual pabulum in this interesting collection of essays.

C. E. W.

CONCERNING PSYCHOMETRY

Practical Psychometry; its Value and how it is Mastered. By O. Hashnu Hara. (London: L. N. Fowler & Co.; 1906. 1s. net.)

NOTICING that this author has also written *The Road to Success*, *Practical Hypnotism*, *Business Success through Mental Attraction*, etc., we wondered whether his ideas on *Practical Psychometry* might not be objectionably worldly and commercial, and whether he would perhaps be open to the charge of prostituting spiritual gifts for unworthy ends. Such does not, however, appear to be the case, so far as one can gather from this manual.

A brief explanation of the sevenfold constitution of man is first given, and emphasis is laid on the necessity for purity of body, control of thought, and moral development, as well as calmness of spirit. The rationale of psychometry is then discussed, together with the meanings of various colours seen in the aura, also the meanings of symbols and numbers as applied to the character or fortunes of persons who are the subjects of psychometrical delineations. Various hints and instructions are given to those who are anxious to develop these gifts, all of which seem harmless, if not beneficial. As to how far the ability to psychometrize will result from persevering in these methods, we are unable to say.

B. G. T.

MAGAZINES AND PAMPHLETS

Theosophist, July. In "Old Diary Leaves" the Colonel concludes his account of his lecturing tour with Miss Edger with the statement that during the sixty-five days it lasted it was "an unqualified success. It gave (he says) our new recruit a comprehensive view of Northern India from Madras to Rawalpindi, brought her into contact with its various races, and enabled her to realise, as she never could have done in her New Zealand home, the reality of the network of influence which our movement has woven throughout Bharata-varsha." Under the title of "The Eternal Problem" P. D. Khandalavala writes eloquently of Goethe's "Faust." C. R. Srinivasayangar ends his series on "The Unification of the Three Schools of Indian Philosophy," stating his agreement with H. P. B. that the "real secret commentaries which alone make the Vedas intelligible," have been withdrawn from profane eyes, and expressing his "innate conviction that if these are ever given out to the world the teachings of Shankara will be found to agree fundamentally with that of the other Founders; that they will be the quintessence of clear common-sense, irrefutable logic, and primæval esotericism, and that the weak and filmy theories attributed to him will have no place in them." Q. E. D. ! "Selected Muhammadan Traditions" are curious and interesting—mainly as a psychic study. The episode of "The Two Liars" (one of whom subjected Arabia to his power, and "in order to punish his rascality, the Prophet contrived to send two persons, the near relatives of the deceased, to his country, who made their entrance secretly into his palace, and at the dead of the night slew him in bed"; whilst as to the other, Muslima the Liar, we are told that "Under the pressure of other affairs he carried on his usurpation unchecked. His punishment was reserved for a future day") is characteristic, but hardly suggestive of Divine inspiration. The other papers are: "The Mohammedan Fire Bath," by S. Pieters; "Theosophy, the Bible, and Science anent Death," by H. Hotchner; "Duty as explained by H. P. B.," by W. A. English; "Self-Culture," by Rama Prasad, in which he speaks very plainly as to the Brahmins' dereliction of duty as a class; Dr. Schrader's "Who are the Pitris invoked in the Shrâddha," and "Shri Madhvacharya and the Gîtâ"; and the continuation of "Bâlâbodhini."

Theosophy in India, June and July. In these two numbers the

more important articles are the continuation of Mrs. Besant's lecture on Sir Oliver Lodge's *Life and Matter*; S. S. Mehta's "A Critical Examination of the Dasopanishat and the Svetasvara"; and the second part of the "Dreamer's" "Thoughts on Theosophy," this time treating of its relations to Ethics. His point of view is thus stated: "The very watchword of Ethics is *duty*, and it presupposes something which can better satisfy the cravings for existence, consciousness and bliss than the pleasures which we get through the exercise of our senses and desires. . . Thus Ethics is a protest of the Higher Man against the transitoriness of the pleasures and pains of the lower centre."

This month I am forced, with many apologies, to limit myself to a simple enumeration of the other magazines received.

Central Hindu College Magazine, July; *Theosophic Gleaner*, July; *The Vâhan*, August; *Lotus Journal*, August; *Bulletin Théosophique*; *Revue Théosophique*; *Theosophia*; *Lucifer-Gnosis*; *Sophia*; *Omatunto*; *Theosofickà Revue*, *Lotus*, which must have special mention as an exceedingly well-printed and got-up magazine in Bohemian, the contents of which the Editor, J. Chlumský, kindly informs us are—Discipleship, Akasha Chronicle, Apollonius of Tyana, the Drama of the Mysteries, Friendship, and Cremation, with a supplement of running translations from Mrs. Besant; *Theosophic Messenger*; *Fragments*; *Theosophy in Australasia*; *New Zealand Theosophic Magazine*; *La Verdad*; and *Theosofisch Maandblad*.

Also received with thanks: *Modern Astrology*, August; *Occult Review*; *Notes and Queries*; *O Mundo Occulto*; *Humanitarian*; *Burial Reformer*; *Psycho-Therapeutic Journal*.

We have received from the Oriental Publishing Co., Mylapore, Madras, the first portion of *Tattvasarâyana*, described as a rare and hitherto unpublished Vedantic Itihasa, edited by a competent staff of Pandits under the superintendence of Dr. Otto Schrader, Director of the Adyar Library; to be completed in sixty-five monthly parts; and from the Anglo-Russian Literary Society a report of *Proceedings*, which deserve the full summary which we regret that our space does not permit us to give in this number.

W.