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ON THE WATCH-TOWER

THE amazing victory of the Japanese arms in the Far East has been followed by a flood of literature of very varying merit. Many writers have endeavoured to appreciat the forces at work and to prognosticate the future. The unstinted admiration of the earlier days is gradually giving place to reactionary views which are more anxious to safeguard the interests of Western ideals—that is to say of "Christian civilisation"—than to learn the lessons which the outer success in arms—the only standard of value the West can really appreciate—has forced upon our attention.

Warrior and Saint

This striking victory has been traced to the spirit of national loyalty and solidarity which is summed up in the belief in divine rulership incarnated in the person of the Emperor, and to the carrying out into general practice of the moral code of the feudal warrior, the Samurai—known as Bushido or the Way of the Knight.

Undoubtedly the Way of the Knight is not the Way of the Saint. The Way of the Knight as conceived of in Japan is

concentrated on noble action in this world without hope of individual reward, the life of the individual being regarded in Bushido as the possession of the order—and, in the expansion of the Bushido spirit outside that order, as the property of the nation; whereas the Way of the Saint in the West looks towards another life of individual bliss as the reward of virtuous conduct in this life.

The whole nature of the Eastern Bushi is concentrated on what he is doing here; the attention of the Western Saint is more often turned towards the expectation of the bliss of the hereafter; and when he acts, he acts not without attachment to result, but deliberately because of the hope that is in him.

* * *

Male and Female

THE portraits of Warrior and Saint are of course here being painted in somewhat startling colours, the better to bring out the contrast. "Christian civilisation" is founded on a belief in rewards and punishments hereafter. The modern civilisation of Japan is working itself out on other lines; at present the national life is conditioned by the ideals of Bushido, and Bushido has nothing to do with individual future rewards.

Now there are two ways in which we can regard this matter. On the one hand envy and bigotry would have us consider it as the manifestation of a soulless, religionless, purely materialistic attempt at empire-building, dictated by the lust of gain and grab; on the other it may be that a most important object lesson is being given the world for its instruction.

The West claims that its civilisation is based on the teachings of Jesus; but if there is anything certain about these teachings it is that the most important and characteristic sayings were originally meant for communities of developing saints, and not for warriors and men of affairs. Had they been carried out literally in the general world, kings and rulers, warriors and officials, would long ago have disappeared, and bishops and monks would have been paramount. Against this euthanasia of saintship the native vigour of Western human nature has persistently revolted. Deep within the heart of man there abides the conviction that his destiny is not to find its consummation and fullest satisfaction in

saintship. Saintship pertains to that feminine side of man's nature which longs to find rest and peace and enjoy bliss. The expression of his masculine nature is other; he is in this a warrior, a creator, a ruler, a thinker, an organiser. And to satisfy this side of him he must express himself in these modes, or cease from acting in the world-drama.

* * *

THE end of man is not to be achieved by the divorce of his two natures. It is, however, precisely this divorce that saintship aims at; for it preaches the gospel that man should be absorbed in the womanhood of his nature, and that is in last analysis a selfish gospel, and the putting asunder of those whom God has joined together for the consummation of the complete man-mystery.

Nature's Nobleman

If, on the contrary, the religious life be abandoned for one of purely secular interests, if the spiritual be forgotten and the material alone kept in mind, there is also a divorce, and the divine feminine in man is driven into the wilderness. Now, if this is what Japan is set upon, then it needs must remain spiritually barren and so ere long perish from among the nations. But who shall venture to say that there is not a religious life in Japan because the mode of it is different from the mode of the West? Japan may have in store for us as great a surprise in this as it has already given us in the region of practical affairs. May it not be that it was necessary to give the world convincing proof that men can live nobly and die nobly for the sake of nobility; that man can find his fullest satisfaction in the very doing of the deed to which he gives himself wholly, in a spirit of natural nobility which disdains the pettifogging speculation in futures so dear to the bourgeois pious soul?

* * *

HOWEVER this may be, we think the latest writer on the subject (*The Future of Japan*, by W. Petrie Watson) is unnecessarily impatient when he writes: "Bushido is quite insufficient as a moral basis for modern Japan; it is already a moral curiosity." Bushido has won for Japan a great victory, placed her in the forefront of the nations, altered the balance of

The Coming of the Man

power in the world, and heartened the East in ways that are at present incalculable. This is the result of the blending of the spirit of Bushido with the material arts and sciences of the West; fifty short years have accomplished this world-change. A hundred years may, then, bring forth an even greater change in the domain of religion in the West, for in the West, in things religious, the Woman has been without the Man too long. Bushido might then perhaps be regarded as an outer sign of the coming of the Man.

* * *

The Samurai Press

HOWEVER satisfied the majority in the West may be with the ideals of Christian civilisation, and however content they may be that all should rest on the love of Jesus, there are no few who would gladly see the noble deeds that are generally performed for love of a personal Saviour, done naturally and automatically, without calculation. We are, therefore, glad to see that the ideal of this natural nobility (as distinguished from saintship and all its praeter-natural implications) has fired some of our younger writers and that already we have a "Samurai Press"—the address of which is Ranworth Hall, Norwich—publishing a series of booklets to propagandise this idea. For an annual payment of one guinea, the subscriber receives a monthly publication, which may be purchased separately for 2*s*. The motto of the association is: "To imagine our best and to strive for it."

By the courtesy of the Samurai Press we have received their first four issues: "Proposals for a Voluntary Nobility"; "From the Isles," by Arthur Davison Ficke; "The Dust which is God," by Ralph Straus; and "The Evolution of the Soul," by Harold Munro. After reading with attention and interest the first pamphlet, which is in the nature of a programme, we must confess somewhat to a feeling of disappointment with the contents of the succeeding issues. The best is undoubtedly the quaintly conceived story "The Dust which is God," but we feel sure Mr. Straus could make more of the idea; "The Evolution of the Soul" is an endeavour to appreciate the nature of the "Soul of Christ"; while the second volume of verses is of no merit, and seems out of place in the series.

As to its typographical workmanship, the Samurai Press is to be heartily congratulated on the excellence of its types, setting, printing and paper, and on the tasteful way in which it has produced its output.

* * *

THE founders of the Samurai Press are of those who propose eventually to found a Samurai Order. Those who may desire to become acquainted with the full proposals should procure the little volume which sets them forth; here we have only space to quote the following from the proposed Rule:

Proposals for a Voluntary Nobility

QUALIFICATION

Qualification comes under three heads — *Maturity*, *Physique* and *Occupation*.

i. *Maturity*

. . . Any man [or woman, for women may be received] seeking to become a Samurai may notify the Order of his intention at any time after his twenty-third birthday. He is then referred back to training and deliberation for one year, after which period he may become definitely under the Rule for another year as an intending Samurai, without, however, becoming a recognised member of the Order. At the end of this second year, that is to say, not before his twenty-fifth birthday, he may be fully admitted to the Order. "Any man who breaks the Rule after his adult adhesion at five-and-twenty is no more in the Samurai for ever. Before that age he may repent."[1]

ii. *Physique*

"The man must be in sound health, free from certain foul, avoidable and demoralising diseases, and in good training."[2] Men in bad training or otherwise temporarily unfit but constitutionally sound are referred back to training.

iii. *Occupation*

The intending Samurai must have an occupation or profession that necessitates regular work and is not incompatible with the Samurai ideal; he must have no occupation or profession that is incompatible with the Samurai ideal.

DISCIPLINE

1. The Samurai must be and remain healthy; he must keep his body hard and clean; he must make a practice of rising early, bathing in cold

[1] *A Modern Utopia.* [2] *Ibid.*

water, and shaving himself daily; of taking hard and regular exercise; and of dispensing as far as possible with the personal services of others.

2. He must have a practical knowledge of the elements of dietetics and the principles of diet, and he must keep certain dietary rules and certain rules of general temperance and self-control.

He is forbidden: Gluttony; rich and unhealthy food; flesh; alcohol; tobacco; the abuse of narcotic drugs.

3. He is forbidden any unchastity in act or word.

4. He is forbidden gambling in any form.

5. He must make a practice of spending not less than half an hour daily in studying the books prescribed for the Samurai, and he must read at least one new book monthly of those added to the list.

6. On seven days in the year he must spend the time between sunrise and sunset in the open air, alone, fasting, and in silence; these periods are for meditation only, and during them he may neither read nor write nor practise any occupation.

This will give the reader some idea of the proposals that are being made by men who have been fired by the ideal and practice of Bushido. It is an excellent experiment, and we wish it every success.

* * *

Abrus Plants and Earthquakes

AN extraordinary letter appeared in *The Times* of January 18th, on the subject of earthquakes and *Abrus* plants. We confess our entire ignorance of this "seismomantic" flora, but append the letter in the hopes that some of our readers may be induced to enquire further.

It is a common belief that it is impossible to predict earthquakes because of their irregularity in occurrence; but, like other things, they, too, are subject to rules. I am convinced that everything in the world is certain, and not arbitrary. It is the business of scientific men to find out the rules of Nature for the benefit of humanity. After more than twenty years' study I believe I have discovered some of the chief laws governing the occurrence of critical natural phenomena like earthquakes, fire damps, storms, floods, and especially catastrophes.

As a proof of this, it will be remembered that in 1891 I published a description of a chart on which all the critical atmospheric and seismic disturbances of the world until 1918 were shown. In May, 1892, I deposited a copy of the chart itself with one of the leading British scientific societies. Of the predictions indicated by the chart and subsequently fulfilled I need only mention the earthquakes in Japan and in India, the catastrophe of Martinique, and that of San Francisco.

A further striking proof of the truth of my system is instanced by the recent Jamaica catastrophe. That this disaster was to occur was very clearly shown in the chart which I constructed in studying the Martinique disaster. I enclose a copy of this chart, which has been published in all my lectures since 1902—on the Continent, in Vienna, etc.; in England on February 20th, 1904, at a lecture given at the Society of Arts under the auspices of the Foreign Press Association, Lord Aberdeen in the chair; and during last year on my expedition to Mexico and Cuba. In Havana my lecture was given (early in 1906) before the Academy of Science and other scientific societies, and in this town especially my forecasts caused a great sensation. I said that a catastrophe would occur in Jamaica in a few years, to be followed by one in Havana. I have recently discovered, through my practical studies of volcanoes, that Havana is situated on a submerged volcanic crater, and that it is also the crossing point of two directions (east to west and north-west to south-east) in which the island will be split.

Since 1894 I have had no *Abrus* plants available for the purposes of observation, and therefore have been unable to fix dates for any forecasts which I have arrived at by means of other parts of my system. Through lack of funds I had to give up my institute in London, being only supported by the Austrian Government and some persons interested in the matter. Two years ago, however, two Austrian nobles enabled me to re-establish my institute here. For this purpose I visited Cuba and Mexico last year, in order to obtain a supply of the *Abrus* plant. I only brought them to London in October, 1906, and it will be another three months yet before I am able to begin my regular observations.

When my system is in full working order I shall be able to predict, not only the nature and the locality of any catastrophe, but also its exact date from 24 to 28 days in advance.

Jos. Fr. Nowack.

6, De Crespigny Park, Denmark Hill, S.E.
January 17th.

* * *

Christ the Protector of Animals

The following apocryphal story of the Christ will delight all lovers of animals, for the canonical scripture is singularly deficient in such instruction. Our translation is from the French, from a cutting sent in by a colleague, who, however, does not give the name of the paper, and the paper does not give the indication of origin, stating simply that it is from an old Coptic MS. in the Bibliothèque Nationale at Paris. We have a slight recollection of having met with it before, but cannot revive a clear memory, and should be obliged if any colleague can supply the proper ndications. The story runs:

It came to pass that the Lord went forth from the city to ascend the mountain with His disciples.

And they came to a path leading upwards which was very steep.

There they met a man with a she-ass. The beast had fallen, for her load was too great, and the man smote her till she bled.

And Jesus came unto him and said: Man, why smitest thou thy beast; seest thou not that she is too weak for the load, and seest thou not that she is in pain?

But the man answered: What has that to do with thee? I can smite her as it pleases me, for she is my possession, and I bought her for a good price. Ask them who are with thee; they know me well and will tell thee.

And certain of the disciples said: Yea, Lord, it is as he hath said. We were there when he bought the ass.

But the Lord continued: Do ye not see how she bleeds, and do ye not hear how she laments and cries?

And the disciples replied: Nay, Lord, we do not hear that she laments and groans.

Then was Jesus sad and said: Woe unto you who hear not how she cries and complains to her heavenly creator, but thrice woe unto him of whom she complains in her distress.

And He came nigh unto the ass and touched her. And the beast arose and her wounds were healed.

And the Christ said to the man: Go on thy way, and smite no more thy beast, that thou mayest not thyself also be in misery.

CREDO

THE universe is eternally, omnipresently and continuously filled with the Breath of God.

Every breath of God creates a new convolution in the brain of Nature; and with every change in the brain of Nature, new lovelinesses are wrought upon the earth.

Every breath of God creates a new convolution in the brain of the Human Spirit; and with every moment of change in the brain of the Human Spirit, new hopes, aspirations, dreams, are wrought within the Souls of the Living.

And there is no Evil anywhere in the Light of this Creative Breath; but only, everywhere, a redeeming from Evil, a winning towards God.

X.

THE LXIVTH CHAPTER OF "THE BOOK OF THE DEAD"

II.

HAVING now commented at some length on the subject matter in general, a few words may be added by way of elucidating some of the details of the Chapter before giving the translation.

The Egyptian word for "Morning Star" is DWA. This is also the number 5. The word usually rendered "Underworld," if it be translated at all, is the same, but with the addition of a final T—namely DWAT—which is explained as a "mythological locality"!

The Dwat is in a mystical sense the Tomb of OSIRIS, but in its root it is the five-rayed Morning Star; it is in reality the pentagram of the mystics, without which there can be no mystical Death and no Resurrection from the Dead. It is used in this connection more than once in the *Book of the Dead*. There is a certain mystical sense in which the pentangle may be said to stand between the two Pillars previously mentioned; the enemy, therefore, stands as it were to guard it from all who cannot prove the necessary qualification. This enemy is he who in the Chapter that follows "whispers to me at the pentangle concerning the things of my mother's uncleanness." This phrase refers to the condition of hereditary separateness from God, or what is commonly called "original sin."

We understand that in this Experiment "from the beginning revelations [that is visions] take place." This also is exemplified in the LXIVth Chapter. It has, I believe, been held that the *Apocalypse* of St. John is an example of one of these preliminary visions; for the true transport rises above the stage or plane of shape, form or expressible revelation.

The crystal is the symbol of perfect contemplation, the result of which has always been spoken of as Death; and indeed there is a risk to be faced even of the permanent dissolution of the physical body if the Work be undertaken rashly.

It is the natural confusion arising in the minds of men ignorant of the mysteries that prevents them from ever being able to interpret these fragments of the mysteries. Exoteric Egyptology finds it difficult to distinguish the mystical Death from the death of the mystic, as also the mystical Tomb from the tomb of the mystic; yet to the mystic himself in all ages nothing has been more clear and distinct.

The innumerable shining forms mentioned in the text refer to the activities of the conscious mind, which, on the borderland of consciousness, manifest as separate entities and must be dealt with as such.

The words concerning the labour for the balance of the "twelve signs" carry the difficulty, first, of the true determination of the Egyptian word SAḤ, here translated as a zodiacal sign, and, second, that there is between the various texts a very fair choice of numbers other than twelve. There is, however, an ancient commentator's note following these sentences which reminds one somewhat of a passage in the *Books of the Saviour* (*Pistis Sophia*, G. R. S. Mead; 1896):

"It cometh to pass after these years, when the Sphere of the little Sabaôth, Zeus, revolveth so as to come into the First Æon of the Sphere, which is called in the world the Ram of Boubastis, that is to say Aphrodite; when, then, she shall have come into the Seventh House of the Sphere, which is the Balance, the Veils between them of the Left and them of the Right are drawn aside; and there glanceth forth from the Height, among them of the Right, the Great Sabaôth, the Good [Lord] of the whole World and of all the Sphere.

"But before he glanceth forth, he gazeth down on the regions of Paraplêx, that they may be dissolved and perish, and that all the souls which are in her torments may be brought forth and again led into the Sphere."

I have therefore selected the number twelve and translated SAḤ as a zodiacal sign.

The sycamore tree mentioned near the end of the Chapter symbolises the perfect growth and expansion of the completed universe.

I will not give the ancient heading and rubric. The splendid

promises beginning "if this Chapter be realised upon earth" are well and widely known; but, seeing that to the Egyptological world they are merely evidence of superstition, I will parallel them with a promise concerning the realisation of this self-same mystery, again from the *Pistis Sophia:*

"Amen, I say unto you, every man who shall receive that Mystery of the Ineffable, and shall accomplish it in all its types and configurations,—though he be a man in the world, yet is he higher than all angels, and shall far surpass them all. . . . Amen, I say unto you, these men are myself, and I am these men."

The traditional history of the Chapter is also interesting. We are told in the rubrics that when Prince Herndâdâf found it "written on a plate of iron," "he brought it to the King as a curiosity," but "when [the King] saw it [he saw] that it was of the Great Mystery." This King was MENKAURÂ, of whom we read (*Story of the Nations: Egypt,* Rawlinson), that although he came of the race of the hated Pyramid-builders and himself built the third pyramid, he "was not regarded as a tyrant, or an oppressor, but as a mild and religious monarch, whom the gods ill-used by giving him too short a reign." Too short it may have been for his people, but we realise that sometimes he that has walked with the Gods, is not, for the Gods have taken him, and it may be that it is yet possible even in the stress that hems in an earthly throne for a King to find success in the Grand Experiment.

I now give the Translation, together with my own interpolated rubrical notes, added to give distinctness to the stages of the Work therein symbolically set forth.

CHAPTER LXIV.

The initiate begins the contemplative process by the recitation of certain considerations dealing with the nature and mode of manifestation of the Divine Spirit:

"I am" is [He] of yesterday, [and] the Morning Star of to-morrow evolving to his birth once more.

[He is] the mystery of the soul, [and of] the making of the gods,

[And of] the giving of offerings to them [that have attained to the] pentangle.[1]

[He is] the Western one of Heaven guiding him of the East, the Lord of the dual personality beholding his own radiance.

The Lord of the *pillars*,[2] the manifestor in the darkness, [the manifestor] of his forms in the House of Death.

The initiate evokes the spiritual symbols of the pillars, he declares the nature of the contemplative act and the constitution of the place of contemplation:

" Hail! unto his twin Hawks upon their *stations*,[3] they that hearken to the thing in its utterance, guides of death to the mystery of their paths.

Lo! the followers of RÂ are in *his great place*[4] above the shrine of the *Lady of the Throne*[5] that stands in the children of earth. He is " I am," " I am " is He, and *I have constituted*[6] the crystal which PTAḤ has fashioned on his lathe.

The initiate begins the process of gathering up his personality into the crystal, saying:

Let thy heart, O RÂ, be satisfied, [for] pleasant in thy truth is the beauty of this day of entrance into the city of Thoth,[7] of manifestation in the East, and of the calling forth of the firstborn of them that dwell in the presence.

Make pleasant to me thy paths, make broad to me thy highways, let me pass through the earth by the methods of the height.

The initiate continues in contemplation until the beginning of the trance, and his condition is thus symbolically expressed:

May thy light be upon me [O!] ineffable spirit, [for] I am

[1] Lit., " them of the pentangle." [2] B.M. 10477. [3] Louvre 3079.
[4] Bib. Nat. [5] Louvre 3079, and Bib. Nat. [6] Louvre 3079, Turin, Bib. Nat.
[7] KheMeN; lit., into the Eight (8), *i.e.*, the number sacred to Thoth.

in the paths of [that] power who whispers to me at the pentangle those things of my mother's uncleanness.[1]

The contemplation is carried on until the point is reached when the initiate realises that to continue is to die, he says:

Save me! protect me! from [him that] closes his eyes in the evening, gathering to the end in darkness.

The initiate has now so far lost contact with his material surroundings that a series of visions begins. The first vision is of Death, who appears and speaks, saying:

"I am" [is] overwhelmed; great black water is my name; [I am one] utterly covered by his shroud.

Hail! aged one without his water pool! Call to the mourning women the hour of the stretching out of the arm of God, and say: "Come unto him who is above his flowing tide; for lo! the sword is raised upon the neck, behind the head[2] of the Judge of Amentet.

The vision, having by identification with OSIRIS proclaimed the immediate realisation of dissolution to the initiate, leaves him in darkness expecting instant actual death. He therefore cries out for aid to OSIRIS, always keeping in mind the purpose for which he has dared so much:

Give unto me that which is within *thee*,[3] [O!] great one of the Twin Goddesses, lest my tears burst forth from me, [for] I cannot see, *I know the depths is thy name*,[4] and I wander from the separated one in Abydos.[5]

A voice out of the formless darkness answers him:

The bolts which fasten the four double doors, lo! their heads are in the possession of thy hands, within thy shroud, let thy face be as that of a hound whose nostril scents [his] home.

[1] Sins of separateness, ÅWYT.

[2] KhePeD DeP; *lit.*, the buttock of the head, *i.e.*, the base of the skull.

[3] B.M. 10477, short version. The text has "ye" but the plural termination is probably a mistake.

[4] B.M. 10477, short version.

[5] The symbolic shrine of the unmanifested cause

The initiate is hereby heartened to fresh effort, and Anubis also comes to his assistance. The initiate says:

My feet drive me round about; *Anubis*[1] hastens me to the chamber of those two nurses [even] the twin Lions; and I am strengthened,[2] [so that] I work against those things that pertain to the innumerable[3] shining forms in the things that are there, and I am after their affairs, labouring for the hours and the days of balance for the arms of the twelve signs,[4] by uniting and by allotting one to another among them.

Here is inserted a commentator's note explanatory of the mystic hour that draws near as the initiate succeeds in working towards the accomplishment of his task:

The sixth[5] [sign] moreover ruleth the waters [at] the hour of the overthrow of fate,[6] [one] being come hereto with truth of voice; this [sign] is that which is in the antechamber of the pentangle, and *the seven come at his manifestation*,[7] those are in the tribute of the Light.

The initiate having almost succeeded in his task, another vision comes to him; it is a vision of "him that should come with truth of voice." The vision speaks:

I rise cloudless[8] as the lord of Life, for the truth and beauty of this day, the blood and water is poured out; the mystic burial[9] blossoms, I have sentenced[10] every horned beast that is hostile to me, even the mysterious [things] created as my opposers, [to go] upon their bellies; for I come with the warrant[11] of the Lord of Lords to advocate the cause of OSIRIS here.

[1] B.M. 9900, short version.

[2] The sentence "'I am,' comes forth at the," etc., is taken out from here and inserted further on.

[3] The text has "4,601,200." B.M. 10477 has "millions and hundreds of thousands and one thousand two hundred"; and so on, all different.

[4] SAḤ.

[5] Short version.

[6] Karma.

[7] B.M. 10477, short version

[8] UBeN-Å.

[9] SAM-TO; lit., "Earth Union."

[10] WeP-NÅ.

[11] WePeT.

Let not the eye consume its tears, for I am the envoy of the house of Him that dwelleth between his pillars;[1] and I come from the Sanctuary at the City of the Sun to give the realisation of the Phœnix[2] and the possessions of the pentangle.

The vision of "him that should come" utters a prayer on behalf of the initiate:

Hail! silent place of the mysteries, which is within her sister who createth forms even as the creator.

Grant thou a coming forth [to] . . . . [initiate's name]; may he behold the disk of RÂ [when] he expands in the presence of the great God, the Light that dwelleth in Eternity.

The vision disappears and the initiate realises that it was but an illusion; and that, however encouraging and however alluring, he must turn away from such in his struggle to win the mystic centre that lies between the pillars. Again, therefore, he works to attain the requisite conditions, and again when he has almost succeeded he beholds another vision, namely, the Disk of RÂ, which passes before him, accompanied by a Voice chanting:

I journey in peace, I tread upon the sky.

I adore the radiance in the splendour of mine eye.

I fly to behold the concourse of the Shining Ones, in the presence of RÂ each day,

Giving life to all initiates as he walks above the zones[3] of the Earth.

Again he realises that this also is but another vision among the many that have passed, and again he is left alone, while from the depths of his soul there goes up a cry for help in his seemingly unending and hopeless task:

Silence! O Silence! open to me the sealed chamber.[4]

Runner![5] O Runner! who dost disperse the shadows of the shining ones in the Earth, give unto me the beautiful path to the

[1] ÂHÂW-F (plural). Note there are four pillars sometimes.

[2] *I.e.*, the Resurrection.

[3] Lit., "Zones which are in the Earth."

[4] Short version.

[5] This is the foot-runner that clears the road and at the same time shows the way to the Chariot of the King.

pentangle of the favoured ones, [that path] which is made on account of that which is here, even the inability to gather up together what [continually] dissolves.

Again the initiate hears a Voice. It says:

Who is this drunkard[1] in her hidden place?

And he gathers courage and strength to reply by a formula which gives evidence of the correctness of the knowledge and truth of the aspirations which he has, as it were, carried over with him beyond the entrance to the tomb:

"I am" is he that ruleth before the gate of paths. "Entering in his name and coming forth as the seeker of the Lord of the Æons of Earth" is his Name.[2]

This sentence should not be looked upon so much as an utterance from the mouth of the initiate as an innate realisation of a spiritual condition wherein he is examined and found worthy of attainment. For immediately following this intensely significant question and answer he finds himself within the sealed chamber, the opening of which is thus described:

The pregnant one lays down her load and he that finds is born.

Suddenly, the seal falls, the door upon the wall swings over, whence comes my consolation, [for]:

"I am" comes forth at the bursting open of the door, and the radiance is enduring which his heart has made.[3]

Yea! the Great One presents his eye. "Light of his face in the dawn" *is* [*his*] *Name.*[4]

[And lo!] I do not perish, [nay] I have become as the Lion; and the blossoming of the Light is within me, [for] "I am" is he whom [the waters do] not overwhelm; [yea], twice lovely [a thing it is] to behold death [and] the perfect day of the stillness of the heart when he makes [*its*] *tide*[5] to cease.

[1] SeNeQ; perhaps "sucking child."

[2] *I.e.*, the name of the "drunkard in her hidden place."

[3] This sentence is taken from a former part of the Chapter, where it is an evident anachronism.

[4] Short version.

[5] Short version.

Lo! then, is the manifestation of "I am," of the beautiful Lord of Life; [then] do I adore the Heavenly Abyss, then do I come forth through the Gate of the Great City[1] into the Presence of OSIRIS.

[Yet] behold! O . . . . [initiate's name], the things [that pertain to] thine [earthly being] remain each day.

The initiate realising himself no longer as man, but as one having attained to reality, chants a song of victory:

I embrace the sycamore; I am united with the sycamore tree.

I have opened a path between *the twin snakes of the pentangle.*[2]

I have embraced the Eye, I have given her rest at her place.

I have come to see RÂ in his peace, *in his coronation chamber,*[3] *face to face and eye to eye.*[4]

I join the winds when he manifests, for my hands are clean because of his worship.

I have gathered myself together, I have gathered myself up.

I fly, I alight upon earth, where my eye finds a place for my step.

"I am" is born of yesterday, and the sphinx of earth has brought me into being.

I was bound till my [appointed] time; I am in the keeping of warrior hands.

Come thou[5] after me, my firm flesh; my radiance shall protect my limbs [at] the time when my soul shall make his defence.

At [that] trial, when the circle of the gods shall listen to my speaking.

This then is what the Egyptian Initiate understood by "Coming-forth into the Day."

M. W. BLACKDEN.

[1] Short version.

[2] Short version.

[3] MeḤeN-F.

[4] B.M. 10477, short version.

[5] Lit., "ye," to agree with "flesh," which is a collective and so plural noun in Egyptian.

THE USEFULNESS OF THE UNREAL

THE first two chapters of *Ecclesiastes* illustrate not only the despondency of King Solomon, but of all other men and women whose consciousness has grown greater than that required to satisfy the needs of the physical life. The great King, in spite of his wisdom, seems to have found no relief from this soul-weariness, no sure path to any permanent peace; the best counsel he can give is that of resignation to a superior power, because it is superior, coupled with an uncertain hope that this power will grant the long-desired rest, only because it seems able to do all other things.

We have all felt the vanity of unsuccessful strivings, the vexation of cherished purposes come to nought. If it were not with us, as with the great King of old, that hope springs eternal in the human breast, many would hasten through the door of suicide to that forgetfulness for which a long-suffering Job welcomed the approach of death and the grave, or else we would, like Schiller's hero, cry aloud to the gods that our spiritual sight might be blinded, for verily he that increaseth knowledge increaseth sorrow.

It is a strange fact that, considering all the commerce between Palestine, Egypt and India in those days, when the Jews were a free nation, there seems to be amongst such glimpses of Jewish philosophy as we get in the Old Testament, no sign of any knowledge of immortality and of the evolution of the body and soul. The stern rule of Jehovah could not keep the rank and file of the Jews from worshipping strange gods, and it seems strange that those of them whose minds had grown enough to be philosophic, did not also stray into the alluring belief of life after death, and a larger divinity than that offered by the Lord of Hosts. They seem to have been in the same position as that occupied by the chief character of another Eastern kingdom and

scripture, as evidenced to us by the despondency of Arjuna in the opening chapters of the *Bhagavad Gîtâ*.

I suppose no one without an oriental training and heredity can readily grasp what the Hindu philosopher means when he uses the words Sat and Asat, which are translated as the Real and the Unreal. When one hears it said without any warning that this table, for example, is unreal, one is apt to think the statement unbalanced. But, on the other hand, when you say that all the things of sense-life are only relatively real, that they are transitory, impermanent, changeable, that in the last analysis the term Real can properly be applied only to that which is eternal, unchanging, then you bring forward an argument that is worth attention. You find, moreover, that you come within reach of the position taken by our greatest Western philosophers, such as Kant and Schopenhauer. They saw that our conceptions or beliefs as to the facts of life are, for most of us, governed entirely by our perceptions of phenomena, and that our perceptions of these phenomena are in their turn governed entirely by our capacities for observation. These last are our senses, and as our senses differ very greatly in their development, so do our perceptions register more or less clearly and accurately the reports brought to them of the state of this world around us. Consequently our opinions, and, therefore, our beliefs, must differ from those of other people; they will surely become changed with further experiences, and can never be regarded as absolutely infallible guides, because we can never reach through the senses that which lies behind all sense-forms.

Even as it is written in the *Bhagavad Gîtâ* (ii. 14-16):

"But the contacts of matter causing cold and heat, pain and pleasure, come and go, being only temporary; bear these with firmness, O son of Bharata.

"For the man whom these things afflict not, O chief of men, who is steadfast, the same in pain and pleasure, he is formed of immortality.

"That which is unreal has no proper existence, and that which is real never ceases to be, but the limit of both is seen by those who know the truth."

These contacts then form the occasions for the reports of the

senses, and the man who is indifferent to them, that is he who is not *governed* by them, has found the Real, the Supreme. For he sees that all forms of matter have only a conditional, not an absolute existence. He sees, moreover, that *matter* is simply the veil with which the Supreme has clothed His life, that it is objective and the life is subjective, that it is phenomenal and life is noumenal, or, to use a favourite oriental comparison, the relation of form to life is as the reflection of the moon in a pool of water to the moon in the heavens. If the form is agitated by the winds of passion and desire, then there will appear many moons in the ruffled surface of the water, but to him who has true sight, because he is in harmony with the Supreme, there will be but one moon, calm and radiant in the heights of heaven.

Having outlined the origin and causes of Unreality, of Illusion, the next thing to consider is its usefulness. The one satisfactory answer to all the questions seems to have been generally approximated by thinkers of many periods and nations. It is that these experiences are indispensable factors in the evolution of our consciousness as it slowly ascends that Jacob's ladder which rises from earth to heaven. King Solomon seems to have had some such thought when he said that "this sore travail hath God given to the sons of man to be exercised therewith."

One of the most descriptive definitions of evolution contained in our literature was uttered by the Hindu sage Patañjali when he said: "Evolution is the Divinity in all things striving to manifest itself." It is this Divinity in all things, from the stones to ourselves, which makes evolution possible, makes it continuous as a factor in our daily life, and finally makes it triumphant in the case of almost every soul which attains individuality.

To understand the process which is made apparent through evolution we must remember that matter starts on this tremendous journey through space and time in an absolutely unorganised condition. Matter in such a condition is named Prakṛiti, and is as far removed from the faintest veil of mist that we have ever seen as that mist is from the granite rocks supporting our public buildings, and yet even at this stage it is permeated throughout with life and consciousness.

We are told that there are definite evolutionary results to be attained by each of the great classes of forms which we find passing through the school of life along with ourselves; and while, speaking generally, the goal of animal evolution is the attainment of a great variety of physical powers such as speed, strength, keenness of sight, hearing and scent, in order to exercise all parts of their bodies to the greatest possible extent, so the work of human evolution is properly confined to bringing into use all kinds of intellectual powers. We are also taught that though these evolutionary purposes are distinct as regards their planes of operation, yet they overlap to some extent in the classes of lives and forms which they use, for we find that some kinds of animals show reasoning powers and that certain classes of human beings can become unusually sensitive to differences of colour, sound and scent. So we need not be surprised to find amongst men and women many who show evidence of yet another and higher evolutionary purpose, of a peculiar and at present indescribable method of perception, which is neither a physical power of the animal kingdom, nor an intellectual power of the human kingdom, but an intuitional power—a direct knowledge—of varying clearness, pointing to the Divine Kingdom.

Now the distinct characteristic of this evolution of consciousness is sometimes called the Awakening to the Self, and the most primitive form of this awakening is the growth of what is named the I-making principle, or Ahaṁkâra, or what we call selfishness, and, strange as it may appear, it is only through the growth of this principle that we can learn to distinguish firstly between ourselves and our experiences, and lastly between our human nature and our divine nature. It seems difficult at first to imagine a time when our consciousness was se primitive as to know no difference between the body it was using and the experiences it met in that body, but if we consider the language we use in describing our experiences and sensations, we see that even now we do not make any such distinction apparent, although when our attention is drawn to it we cannot deny its existence. We continually say: "I am cold, I am hungry, I am tired, I am unwell," or whatever it may be, and yet *we are not* any of these things. They refer *only and entirely* to conditions of the physical

or other bodies, and we must know that, as living intelligences who are simply using these bodies as our tools, *we* cannot possibly under any circumstances whatsoever be cold or hungry, tired or unwell.

So the first lesson we have to learn in the school of consciousness is to distinguish between our bodies and their circumstances, and later between ourselves and our bodies. Then, as the *Gîtâ* says, having learned "to be steadfast amidst all the contacts of matter we shall be formed for immortality." Here is the gate, herein are the steps through which only can we ever come to tread the "small, old path," as the Upaniṣhads call it, leading to Life and Power. Each step has a name—Discrimination, Cognition, Realisation. Each name hides a specific ability—to distinguish between the Real and the Unreal; to recognise the Individual who experiences these shifting surroundings and changing circumstances; to realise the Self as divine in its essence, and as the spectator of these varied scenes which come and go across the stage of manifested life.

But let us go back to the element of Ahaṁkâra and inquire what this may be which it is so important for us to realise, and why it is that without such knowledge we cannot attain to our proper place in the cosmos. This "I" is the image in man of the Spiritual Centre of the cosmos, of the Logos. This divine reflection is endowed with the threefold life-energy of its Father in Heaven. It is like a seed which contains the potentiality of all the powers and attributes of its source, but which needs suitable surroundings in order to develop them.

And, even as the seed of a tree must be dropped to earth and buried therein in order to grow, so this divine model is, we may say, cast into the waters of Prakṛiti, the great ocean of matter, that it may be developed and grow to the similitude of its parent by the aid of the nourishment and the experiences which are to be obtained only in the external worlds of forms and desires.

One of the best definitions of that which is connoted by the term Life is found in Herbert Spencer's *Principles of Biology* (i. 74). He says there that Life is "a state of continuous adjustment of internal relations to external relations"; and it is very necessary to remember this in order to see clearly the use-

fulness of the Unreal, or, as I prefer to call it, the Relatively Real. For we find that as soon as this divine image or reflection or monad is cast into the ocean of Prakṛiti, of unorganised matter, then its growth depends entirely upon the harmony or adjustment between itself and those particles of matter by which it is surrounded and to which it may become attached. Moreover, we find that the Power which sends forth these monads, acts at the same time upon this ocean of unorganised matter, coalesces it into organised matter, and builds it up into multitudes of bodies, or forms, or vehicles, to be inhabited or ensouled by the monads, so as to serve as their agencies for growth in every possible direction.

Now comes the key to the whole of this problem, as to the existence of Mâyâ, as to why the budding consciousness of the monad becomes confused in its relations to the Unreal, and mistakes the changing bodies *through* which it grows.

The monad grows to a knowledge of itself during the earlier stages of its evolution solely through these vehicles for its growth, and the result is that it identifies itself with these forms, that it regards these images of itself, which are cast upon the mirror of Prakṛiti, as being inseparable from itself, as actual parts of itself. Its inner powers being undeveloped, it can know itself only through the medium of these images, and the resulting attachment to this reflected life in and through its forms serves to develop the I-notion. Being unable to know itself directly as the I, the monad or ego learns at first to know itself indirectly through the intervention of these bodies. Hence the persistence of the body through pleasure and pain, through heat and cold, through hunger and satiety, serves to draw out and manifest the sense of its own permanence in the ego. In other words, it helps to develop self-consciousness of a kind that can work with the conditions of matter to which the body belongs.

This constant, ever-present sense of the I, of myself as an apparently permanent entity, existing in the midst of changing forms and varying powers, this dim realisation of one subject for all actions, feelings, and thoughts, is the sign of a growing consciousness in the monad.

Then again, the frequent disharmony between this reflecting

centre and its reflected images, the friction between the monad and its forms, throws the ego back upon itself, so that it dimly senses the changing and objective nature of these bodies as compared with itself. Hence the larger the number of things in which the budding "I" can be reflected, and the more the changes of circumstance, the quicker the development. That is why a chequered life, even on the physical plane, with its desires and fears, its gratifications and losses, must help to generate more and more a sense of the reality of the inner self as compared with the passing forces, than a life of smooth sailing under clear skies.

Moreover, the changes of growth occurring in any one body even, in spite of its general permanence of form and outline as it passes from infancy to maturity, and weakens again into old age, react upon the dweller in that body and stimulate his intelligence, strengthening the sense of I; for he sees that his individuality remains, that these changes do not form part of him, for they continually interfere with his will to act.

These births and deaths gradually build up a definite and complex physical body in which the monad can work with its physical surroundings; then, also, permeating it as water in a sponge, there is built up the astral body, formed from joy and fear, from desires gratified and disappointments endured; involved in these two has grown the mental body built upon the strange experiences of continued pleasure resulting in pain, of frequent defeat pointing the way to victory, the first fruits of which are memory, and the next anticipation; its powers of association, of differentiation, have been developed, and though the *process* of evolution never changes, yet the *quality* of the material gathered for its internal and external relations is constantly being refined. Always the ego associates itself with those expressions of its life which it finds pleasant and helpful, and avoids those of a contrary nature.

Always the three bodies tend to become more and more specialised as regards certain qualities and aptitudes until they rigidly confine the Divine Self to those lines of action which cause the least friction. Again and again the Divine Self must

put forth its strength, break up this temporary harmony, and then through the pain of conflicting relations, the ego seeks and finds a greater harmony, a deeper foundation for its being, a more constant factor in its evolution.

Now comes the crowning marvel of its growth; to this end are all the struggles of the Self caught in the net of the Unreal. As is apparently the method in all its preceding experiences, so now it makes the greatest gain when it seems to suffer the greatest loss. For, even as when passing through the gate of death to the freedom of non-physical life the price of admission is the loss of all physical possessions, so in raising the centre of life through the astral and mental planes to that of the Divine Self, the only method possible is the giving up of all these things which are coincident with life upon them.

As the Master of Nazareth said: "Whosoever shall lose his life for My sake shall find it"; or as the *Gîtâ* has it: "That man who having abandoned all desires goes onward without attachment, free from selfishness, he attains to peace."

Hitherto the whole tenor of monadic evolution has been the growth of Ahaṁkâra, of the I-principle, of selfishness, no matter how exalted it may seem to have been. Now there comes a change, absolute and tremendous, an entire change from the search for and accentuation of separateness, to a search for and a realisation of unity. By no other method of growth is it possible to get satisfaction or peace. For uncounted centuries the monad has followed the path of its pilgrimage through the three worlds. It has been filled with all the joys of battle in its physical body, it has ridden on the foaming waves of passion in its astral body, it has met and conquered its fellows with the keen thrust and parry of intellectual life in its mental body. Even in the supreme field of action provided by its causal body its methods have been separative in character, for the gods of all the heavens have their likes and dislikes.

What then is left to satisfy the inherent Divinity which unceasingly cries out: "Not this, not this," at all attempts to please It?

The desire to know the Real can no longer be kept back by the veils of Mâyâ, nor be put aside by the illusions of the

Unreal; this final desire for Union and only Union, marks the last stage on the Path.

Now one of the marvels of the cosmos, one of the methods of jointing which mark the workmanship of the great Architect of the Universe, is that every desire which expresses the Divine carries within it the possibility of its fulfilment, and herein lies the answer to this last great passion for Unity. For its presence in the consciousness of the ego is not felt, and *cannot be recognised*, until there has also awakened in the ego a knowledge of a higher agent for expression than its causal body; for the principle of separation cannot be killed out by any force native to even that exalted plane of life. Strength, virtue, intelligence, will not serve, for they are native to lower planes; the only power by whose help the ego can transcend that which has so far been his normal mode of living comes from within, from that same source whence emanated the desire for Unity, and it is that very power which makes this desire so irresistibly compelling.

As the *Gîtâ* puts it: "I am every object of worship, and by whatsoever path a man would approach me, it is I who inspire him with constancy therein." Henceforward, therefore, growth is accomplished by a conscious and intelligent worship of the Supreme. The long nourished I-notion, the love of the divided self, has to be replaced by a love of the Undivided Self, through the knowledge that It is mirrored in all forms, that It is the Source of all forms, that It is the Real. Henceforward expansion into Unity takes the place of concentration into Diversity, and the sense of separation which was used to build up the I-notion by the aid of the numberless forms of the Unreal, is transmuted by a spiritual alchemy into that sense of Cosmic Consciousness which sees all in One, and One in all.

N. W. J. HAYDON.

EVERY way of a man is right in his own eyes; but the Lord pondereth the hearts.

To do justice and judgment is more acceptable to the Lord than sacrifice.

PROVERBS.

A MODERN FRAGMENT

PERSONÆ

GERISIM, surnamed AMRITA.
JOHN, surnamed AEROLITE.
VIRGIN MOTHER OF THE WORLD.
STUDENT.
OCCULT MASTER OF HIGHER DEGREE.
OCCULT MASTER OF LESSER DEGREE.
ADVOCATE OF ANOTHER TRADITION.
MAN.
WOMAN.
INVISIBLES.
APPEARANCES.

STUDENT *to* VIRGIN MOTHER

STUDENT

Mother, these days are great.
Thou bringest into birth a glory unconceived of men.

VIRGIN MOTHER

My child, how shall we tell it ?
Few can know.
The Greatest of the Great Ones for this race
Shall presently send forth the clarion note of His Great Lyric.
Then, perhaps, shall men, now dandling with their intellects and souls,
As if through form the Bosom of the Father were made known,
Turn round indeed, awakened once for all.
Then shall they see Him in Whom patience lives,

Him, Whose great Light lets gently fall their scorns,
Stand there declared. What shame their souls will fill;
What life-long, dire calamity not to have known, not understood!
My child, pray with thy mind that elements combine
To bring this realisation to their hearts.
Yet hurry does not come into *His* world;
If one will persevere in the grey light, the loss is his.

CHORUS OF INVISIBLES

The footsteps of the Gods,
In time and space,
Shall truly once be known,
And in their place,
When unperceiving ones
Shall know by Grace.

AEROLITE

These fools and blind!
must go tell them somehow,
Knock the doors open of their illusions,
Stand on my head,
So they shall see the Sun!
I could not have foretold
Our great town here could hold
So many wiseacres, who yet are idiots.
They must stay in their own place, they say,
Cursing me gently for my mad career!
By Heav'ns! I'll pull their 'ologies about their ears.
To make them see the Chariot of the Sun,
They *must* look. Brother snails!
These satisfactions are complete, yet without satisfaction.
I'll ply with paradox, day in day out,
Till, in the whirlpool their own concepts make,
Like drowning men they must perforce look up.
They have forgotten all His attributes,

And fail to know Him when He passes by.
When giants come about how are they met ?
'Tis the virtuous and hardworking that are praised.
How has Làotze ? When man's lost the Light
He then turns to his duty ;
Fills up the time till the Supreme inhabits with him more.
Alas ! 'tis powerful contrary. That's so.

MAN *and* WOMAN *with Others*

MAN, *to Other*

Polemics !
It is the nadir of thought !
Why should we be haranguèd by this man !
He evidently does not know his p's and q's,
Much less our knowledges !

WOMAN, *aside*

I hear them say he breaks them from their faiths.
What if the pruning of the vine were good ?
What if such emptiness should hold a God ?
When growths have gone astray and cling to straws
'Twere God-like to dissever,—though the cut 'twere keen.
'Tis making way for unknown glorious things
That, sure, our inmost hearts do ache for, all !
But valiant he, I say, who, 'gainst their wills,
Shows men their snares ; twice valiant !

VIRGIN MOTHER *and* STUDENT

STUDENT

O Mother, had I but the speech of ecstasy,
I then might symbol forth mysterious things.
Do other students know the Master so ?

What saw we on those days of days? A bird
Descend, and free a spirit bound in night?
A straight-brow'd Mind, alone and welcoming,
An Eye of Brahm, refulgent with pure Light?

What is this Presence which descends? Immense
It hovers momently above the herd,
As if to find an unblurred Image there,
A Sound of Its own intimate great Word.

An arch grew, radiant with triumphant shades,
Its corner-stone, prismatic, there set high.
What was it girt us round and made us live,
A Lesser or a Greater Mystery?

It was as if through man came Man to us,
Transfigured, golden, in the inter-space,
Through and about us—in each mode of life.
God give that we may one day see His Face!

(*A hand comes from* VIRGIN MOTHER *and rests gently a moment on* STUDENT'S *arm.*)

OCCULT MASTER OF HIGHER DEGREE
OCCULT MASTER OF LESSER DEGREE

OCCULT MASTER OF LESSER DEGREE

Times are beyond my powers;
How steer this ship? The crowd
Have various opinions.
And there's one who does not rule as you rule;
And around whom men are gathering apace.

OCCULT MASTER OF HIGHER DEGREE

I shall be coming to your aid;
Work on with steadfastness.
Though fellow-workers fail and fall,
On the dim planes there's power of recall.
The hierarchies I trust in will prevail.

OCCULT MASTER OF LESSER DEGREE

Well, come anon, dear Master,
Till then may my gate open stand with equanimity.

GERISIM *and* PRIESTESS

GERISIM

Little by little, by all ways and means,
Shall they find Truth.
Till, holding all straight,
They shall look up,
And shall conceive
A likeness of Myself,
And hear an echo
Of the Great Melodies
By which they've lived,
Unwittingly,
Ever since We began.

PRIESTESS

Ah, then shall a faint consummation dawn,
And the Tree cover Itself with Blossom infinite,
When they can touch the Source, and number Heavenly Days,
And can remember the Great Path Thou trod'st before.

INVISIBLES

The Way, the Truth, the Life,
Resurrection and pure Life!
Ashen gloom to dissipate,
Lenten void regenerate,
Such shall be the boons to man,
Holy Glory let him scan!

ADVOCATE OF ANOTHER TRADITION

The people here indeed must never fancy
That any vessel but our own can hold them!

I will go beautify it by my magic
And wrest their following from this soft-toned Builder.
The towers of this citadel are older,
The trees of a great forest show to sprouting.
'Tis false, and I will have it false! and shake them
To all the winds of heaven—so help me Shiva.

Later—PRIESTESS, *with curled lip*

Aha! 'twas magnificent.
Your Gods might hear it;
Time is our only point of difference!

(*Holds high the Keys of the Sacred Mount.*)

INVISIBLES

In vain, in vain, ah, Marsyas!
Apollo conquers still!
Illusion holds thee in its maze,
That of a subtle will.
Viṣhṇu is all awake
And knows how to fulfill.

VIRGIN MOTHER *and* STUDENT

STUDENT

Mother, I thought I saw Him as I read,
A Figure of Great Spring in ecstasy. To all His Limbs
Seemed joined th' Eternal; Streams of Life
Flowed to Him; and the Joy of Complete Knowledge
Was around Him, in immeasurable haloes of pure Light.
Through His Being did it generate,
Into the iridescent mist;
Till the vision of such Atonement
Did permeate my being;
As it must surely all others
In their long travels to this Central Self.

Is this vicarious Love?
To wait until the Light doth dawn for all?

VIRGIN MOTHER

Child, there He stands, has stood, will stand,
His Pleasure to unfold;
Giving the Kingdom unto conquering souls
Whom He has sought of old—
A Royal Fisher this,
With nets of gold.

(*A pause.*)

STUDENT

And Mother, other Great Ones' treads
Are regular, and rhythmic, but so different;
As 'twere a lion, or a bull,
With legs and arms complete, but without wings!

VIRGIN MOTHER

My son, The Lord of Cosmos
Only can be lion or bull, eagle or ram,
And each and all, but His Great Self the most;
They all His living attributes.
So that, as Master of the Ladder,
He dispenses through the Rungs,
Not beating drum on any one of them.

STUDENT

And, Mother, the great Priestess,
She with the antlers branching into Heaven,
A rose was on her mouth!

VIRGIN MOTHER

My child, she guards and cares and tends;
A Warrior she, who has indeed been Queen.

STUDENT

Dear Mother, was it one of His Great Seven,
Who baskèd luminous in the White Light?
An aperture was opened and I saw.

(VIRGIN MOTHER *moves her peacock-feather wings.*)

And in that dome of blue the hierarchies shone;
With movement immanent they sped, fulfilling.
And of these other things, Mother, I cannot speak—
That Great White Band—solemn, on clouds.

VIRGIN MOTHER

Hush, child! make mention with thy breath.

STUDENT

Up in the sky are great games gathering;
Meseems, this day, a mustering is held.

INVISIBLES

Through Thee, to Thee, and only Thee. Amen!

(APPEARANCES *contemplate each other, and vie with one another in luscious, ascetic and other forms and subtleties of body and intellect.*)

INVISIBLES

Through Thee, to Thee, and only Thee. Amen!

(APPEARANCES *become dismayed, use distended powers, and vanish.*)

INVISIBLES

Through Thee, to Thee, and only Thee. Amen!

Joy perfected is Lord,
Arisen with the Word,
The great World-mystery solved.

Softness ineffable,
Strength inexhaustible,
Balance made stable.

Body regenerate,
Soul incarnate,
Spirit to actuate,
Eight, Eight, Eight!

M. E. WORTH.

THE WORDS OF HERACLITUS[1]

I.

Introductory

It is remarkable that in the Trismegistic sermon entitled "About the Common Mind," in which Thrice-greatest Hermes quotes three times from an ancient collection of Words, or Sayings, of the Good Daimōn, or Good Spirit (the Great Mind, Good Mind, the Logos), two of these sayings are found in the extant fragments of Heraclitus.[2]

It is further to be remarked that Heraclitus calls the Principle of all things Fire—the creator, destroyer and restorer.

Now Hippolytus, in treating of the Simonian Gnosis, tells us that Simon Magus called the Boundless Power Fire.

This "Fire is not a simple thing . . . but . . . has a two-fold nature; and of this two-fold nature (Simon) calls the one side the Hidden and the other the Manifested, [stating] that the hidden [aspects] of the Fire are concealed in the manifest, and the manifest produced by the hidden. . . .

"And the manifested side of the Fire has all things in itself which a man can perceive of things visible, or which he unconsciously fails to perceive. Whereas the hidden side is everything which one can conceive as intelligible, or which a man fails to conceive. . . .

"To be brief, then, the Fire, according to Simon, being of such a nature—both all things that are visible and invisible, and in like manner, those that sound within and those that sound aloud, those that can be numbered and those which are un-

[1] See Zeller (E.), *A History of Greek Philosophy* (Eng. Trans.; London; 1881), ii. 1 ff.; Fairbanks (A.), *The First Philosophers of Greece* (London; 1898), pp. 23 ff.; Gomperz (T.), *Greek Thinkers* (Eng. Trans.; London; 1901), i. 59 ff.

[2] See *T.G.H.*, ii. 213.

numbered—in *The Great Announcement* he calls it the Perfect Understanding, as being everything that can be understood an infinite number of times, in an infinite number of ways, both as to speech, thought and action."[1]

It is generally held that Heraclitus was an entirely independent thinker, hewing out a new path in philosophy; that he thought his system out for himself unaided.[2]

I cheerfully admit his independence of thought, and the novelty of his views as compared with those of his predecessors in Ionia; I admit the claim of originality for his philosophy, for his pioneer work in setting forth his intuitions in the terms of formal thought. But at the same time I am persuaded that he did no otherwise than all the first philosophers of Greece who translated mythology, theology and mystagogy into the terms of formal reason.

They were in contact with the wisdom-traditions of the time, and their philosophising was an exteriorisation of the mystery-teachings.

Heraclitus, I hold, was in contact, on the one hand, with the Egyptian mystery-tradition, that is, with the same body of conceptions and revelations to which the Trismegistic tradition can be traced; and, on the other, he was in contact with the wisdom-tradition of Chaldæa and Persia, just as Simon surnamed the Magus, or Magian, of the Babylonian settlement Samaria, was in contact with Persian theosophy, four hundred years later.

In the time of Heraclitus the Persian yoke had oppressed the Greek cities of Asia Minor for half a century or more, and Chaldæa had influenced the syncretistic cults of what was then called simply "Asia," for many centuries previously.

Heraclitus (Hērakleitos) of Ephesus lived somewhere about 525-475 B.C., though the precise termini are difficult to ascertain. Of his life we know little beyond the fact that he was a member of the reigning family, and surrendered the dignity of "king" to his younger brother. After a contemplative youth and a stormy political life he withdrew to the mountains, depositing in the

[1] Hippolytus, *Philos.*, vi. 9-11.

[2] Gomperz writes: "Solitude and the beauty of nature were the muses of Heraclitus. He was a man of abounding pride and self-confidence, and he sat at no master's feet."

temple of Artemis a roll of manuscript which contained the result of his life's work.

This, as far as we know, was the only work he wrote, and is undoubtedly the only work from which the ancients quote. It was entitled *Concerning Nature*, and is said by Diogenes Laertius to have been divided into three Logoi: "The Logos concerning the Universe"; "The Political Logos," and the "Theological Logos." These sub-titles refer presumably to three sections into which the work was divided, but we may doubt whether these were the original headings.

The work of Heraclitus has unfortunately not been preserved, and from the existing fragments it is impossible to reconstruct it, or even to place the fragments in any order.

Heraclitus was known to the ancients as the "Obscure," or the "Dark," because of the enigmatic and paradoxical nature of his sayings. He nevertheless stands out in many ways as a giant of thought, and in his leading conceptions with regard to physics is the nearest in thought of the ancients to the concepts of modern physicists.

As to his influence on posterity we may quote with advantage from Gomperz:

"Heraclitus exerted on posterity a curiously two-edged influence, and as an historical factor he reveals the same double aspect which is shown by natural objects in his theory. He became the head and fount, not merely of religious and conservative tendencies, but also of scepticism and revolution. If we may echo his own cry, he was and he was not a bulwark of conservatism, he was and he was not the champion of revolt. Still it was in accordance with his idiosyncrasy that the weight of his influence should have leaned to the side of defence. Within the school of the Stoics, his tendency was precisely opposed to the radical tendency of the Cynics. His views on the subordination of all occurrences to fixed laws were responsible for the strict and implacable determinism of the Stoics, which was liable in all but the clearest brains to pass into fatalism. From these views were derived the quality of resignation, not to say of quietism, which we meet as early as Cleanthes, and the willing submission to the dispensations of destiny of which Epictetus and Marcus

Aurelius were the apostles. Heraclitus, too, is the first to introduce us to the Stoic manner of moulding and adapting philosophy to the requirements of popular belief. Similarly we may recall Hegel, his disciple in modern times, the author of the 'philosophy of restoration,' of the metaphysical glorification of tradition in church and state, and of the famous dictum, 'the real is reasonable, and the reasonable is real.' Yet the Neo-Hegelian radicalism, too, as is shown by the example of Lasalle, is also closely akin to Heraclitus. And for the most striking parallel, the exactest counterpart to the Ephesian which modern philosophy has produced, we must refer to the great revolutionary spirit of Proudhon. In separate and highly characteristic doctrines they are as alike as two peas, and Proudhon's mental habits and his consequent love of paradox remind us most vividly of Heraclitus."

Heraclitus is of the greatest interest to all lovers of theosophy; his was a mind that had been touched with the Âtmic Breath, if we may so phrase it, so that he became master of the opposites. To himself he was more than a formal philosopher; he was a prophet, speaking with "inspired mouth," and it is from this point of view that I propose to treat his "words" in the present study.

As it is very difficult to sort out the fragments satisfactorily, I shall follow to some extent Zeller, who appears to me to keep to a fairly satisfactory logical order of treatment. I, however, use the numbering and the text of Fairbanks.

The Ignorance of Mankind

Nowhere can Heraclitus find Truth among men; what he seeks is Wisdom, not knowledge.

18 "Of all whose words (*logoi*) I have heard, not one reaches so far as to know that Wisdom is apart from all [words]."

That is to say, "It cannot be said"—the old old formula of Wisdom. There is here a play on *logoi*, words, sayings, and reasonings, and the *Logos*, the Reason, Wisdom itself.

2 "Of this Reason (*Logos*), though it be for everlasting,

men are without understanding, both before they hear of it and when they hear of it for the first time.

"For although all things happen according to this Reason (*Logos*), they seem to be without any experience [of it, even] when they make experience of such words and deeds as I narrate, when I discriminate each thing according to [its] nature and tell [them] how it is.

"As for the rest of them they are as unconscious of what they do when awake, as they are forgetful of what they do when asleep."

And he continued apparently:

111 "For who of them has mind or understanding? They follow the poets of the peoples, and have a crowd for teacher, not knowing that many are bad and few good. For [even] with the best [of them], the one thing they prefer before all else, is lasting fame among mortals; while as for the many, they fill themselves like beasts."

Heraclitus seems to mean that no one thinks for himself; people follow the poets or the crowd of philosophers blindly. Wisdom must be sought by self-effort. Wisdom is not much learning—polymathy.

16 "Much learning does not teach us to have mind (true understanding); else it would have taught Hesiod, and Pythagoras, and again Xenophanes, and Hecatæus."

Even Pythagoras he will not except, for he adds:

17 "Pythagoras son of Mnēsarchus practised enquiry (*historia*) most of men, and made a wisdom of his own—much learning, bad art."

The only exception he seems to have made was in favour of Bias, one of the "seven wise."

112 "In Priēnē was born Bias, son of Teutamas, of whom more can be said than of the rest."

As for Homer, as a teacher of Wisdom, he will have none of him.

119 "Homer (he said) deserved to be banished from the lists [that is the public recitations] and cudgelled,[1] and Archilochus likewise."

He especially blamed Homer for wishing that Strife might perish from among gods and men, for he says: If that went

43 "All things would go."

For Strife or Struggle is the great principle of existence, and the means of producing the good, according to our philosopher; in this foreshadowing the "struggle for existence" and the "survival of the fittest."

Again referring to Homer, he characterises him as:

118 "The most esteemed of those who in estimation know how to make things up; nevertheless, Justice shall overtake artists of lies."

And again he speaks of:

14 "Bringing forward untrustworthy witnesses of disputed points."

This is a "word" that Polybius introduces as follows:

> "For this is characteristic of the present age, when, inasmuch as all lands and seas may be crossed by man, it would no longer be fitting to depend on the witness of poets and mythographers, as our ancestors generally did."[2]

Of Hesiod, again, the popular theological poet of the Greeks, he says:

35 "Hesiod is the teacher of most people; they think he knew most things, whereas he did not know [even] day and night; for they are one."

That is to say, he spoke about appearances, and was under the naïve delusion of the opposites.

If, then, he treated the philosophers and poets with such scant courtesy, it is not surprising to find him supremely contemptuous of the multitude; and so he declares:

[1] In Greek ῥαπίζεσθαι. This is probably a pun on ῥαψῳδεῖν, the technical term for reciting the poems of Homer.

[2] Fairbanks' translation. This is perhaps based on the lost context of Heraclitus.

113 "One is ten thousand for me, if he be of the best."

As for their opinions and their criticisms, he tells us:

115 "Dogs, too, bark at one they do not know."

And again:

51 "Asses prefer sweepings to gold."

And yet again:

53 "Swine [like] to wash in mud; barn-yard fowls in dust."

Men are asleep and must be awakened, for:

94 "Men should not act and speak as those that sleep."

And yet they must not be disturbed too suddenly, for:

117 "The dolt gets into a flutter at every word [of Wisdom]."

And again:

3 "Those without understanding when they hear are like the deaf; the proverb bears witness against them, 'Present they are absent.'"

4 "Eyes and ears are bad witnesses for men if their souls be rude."

5 "Most are not conscious of the things they come across; nor even when they have been taught do they know them, though they think they do."

6 "They know not how to hear nor how to speak."

From this unconsciousness and sleep in waking he would rouse men to attend to Wisdom; but it is a difficult and hazardous experiment. Above all things rash conjectures should be avoided.

48 "Let us not conjecture probabilities about the greatest things."

The true lover of Wisdom, though avoiding the slavery of polymathy, should nevertheless be well equipped, for:

49 "Philosophers should be experienced in very many things."

But the way of the philosopher is that of self-knowledge, for he writes:

80 "I sought after myself."

And this in a mystic sense, for:

96 "The human habit has no [true] principles, but the Divine has."

The things of Wisdom are too good to be believed, they transcend all knowledge.

116 "It is because they so transcend belief that they escape being known."

Flux and Unity

Perhaps the chief of all the doctrines of our philosopher from a popular point of view is the theory of the impermanence of existence, of the constant change of all things, the ever-becoming of phenomena. This dogma was summed up in the pregnant sentence: "All flow" or "All things are in flux."

In the fascinating pursuit of this idea most writers on Heraclitus forget the equally potent complementary dogma of our philosopher: "All are one." The eternal mutability of things exists because of the eternal unity or sameness.

Both Plato and Aristotle[1] repeatedly refer to this first great generalisation of Heraclitus, when they tell us:

"Like rivers all things are in motion."

"All things existing go and nothing stops."

"All things depart and nothing stays."

"Likening all things to the stream of a river, he says: 'Thou canst not step twice into the same river.'"

"The all is on the march; most of it resembles nothing so much as departure."

"All sensibles are ever in flux, and precise knowledge concerning them does not exist."

The original text of the saying about "never twice in the same stream" seems to be:

[1] For the texts see Zeller *op. cit.*, ii. 11.

41 "Thou couldst not step twice into the same rivers; for other and other waters flow on."

That is to say, new waters are continually displacing their predecessors. There is also a refinement of this "word" which runs:

"We both enter and do not enter the same rivers; we both are and are not."

This seems to mean: "We only seem to enter the same river, for even while we are entering it it is changing. Equally so is it from the standpoint of ourselves; for we too change in the very act of entering the river. Neither is the river the same from one moment to another, nor are we the same. Its waters change; our waters (or the flow of our substance) are also ever changing."

Plutarch[1] glosses this saying about the river with the words: "Nor touch twice the mortal essence in the same state; but by the rapidity and speed of change

40 "It scatters and collects, it comes toward and goes away."

In illustration of this master-idea we may quote a passage from Pseudo-Hippocrates, which is strongly Heraclitean, and is thought by some scholars to be based directly on the work of Heraclitus. We shall, however, omit the glosses and additions of "Hippocrates."[2]

"Thus is it: being born and dying is the same; being blended and being separated the same. . . .

"Each to all and all to each the same. . . .

"All things, both divine and human, move up and down reciprocally.

"Day and night [change] to longest and shortest.

"The onrush of fire [is] also [the onrush] of water.

"The sun [goes] to very long and very short. . . .

"Light for Zēn (Zeus), darkness for Hadēs; light for Hadēs, darkness for Zēn.

"Things there come and go and alternate hither,

[1] *De Ei ap. D.*, xviii. [2] For text see Zeller, *op. cit.*, ii. 15.

and things here thither, every moment;[1] both those destroying the things of these, and these again destroying the things of those.

"And by those coming hither and these mingling thither with one another, each fulfills its appointed fate both as to greater and less.

"And there is destruction for all at the hands of one another, to the greater from the less, and to the less from the greater.

"The greater increases from the less, [the less diminishes from the greater].

"Parts of parts, wholes of wholes, come into a man, . . . some to take and some to give. Those that take do more; those that give, less.

"Men saw wood: one draws, the other pushes; but both do the same thing. The less they make, the more they make.[2]

"The same, too, is the nature of man: one thing pushes, the other pulls; one gives, the other takes; one thing gives to one thing but takes from another; and that to which it gives becomes so much more, and that from which it takes so much less."

And so in the authentic fragments we find our philosopher enunciating the paradoxes:

24 "Want and satiety [are one]."

The context in which this saying is found is connected with the idea of Fire as the intelligent and governing cause of all things. This Heraclitus calls Want and Satiety, in connection with the processes of arrangement and destruction or conflagration.

39 "The cold gets warm, the warm cold; the wet gets dry, the dry wet."

69 "The way up and down is one and the same."

70 "Beginning and end are common."

[1] Lit., hour.

[2] That is, apparently, the smaller they make the log by sawing pieces off, the more pieces they make.

78 "Living and dying, and waking and sleeping, and youth and old age, are the same; for these will change and be those, and those change and be these."

83 "Changing it rests."

120 "One day is equal to every other."

And in this great generalisation he did not hesitate to include the bold dictum:

57 "Good and bad are the same."

Again he says:

52 "Sea-water is purest and foulest; drinkable and salutary for fish, undrinkable and harmful for men."

50 "For the wool-carder straight and crooked are one and the same. Above and below are one and the same."

Upper and under, above and below, are the same essentially. The latter is supposed by Zeller to refer to the revolution of the heavens and the transition of the elements into one another.

104 "'Tis not better for men to have what they want. Disease makes health sweet and good; hunger, satiety; toil, rest."

36 "God is day and night, winter summer, war peace, hunger satiety. He changes just as incense blends with incense. He is named according to each man's pleasure."

G. R. S. MEAD.

PEACE.

PEACE on the broken, troubled mind,
Like moonlight on the sea,
Peace on the heart, peace on each nerve,
That acheth wearily.

Peace—peace—from sheltering wings of Peace
Wide-brooding as a Dove—
The Peace that is the pulse that beats
Within the Heart of Love.

FIONA MACLEOD.

THE TREE OF LIFE

AMONG all the nations of antiquity there are traditions of the Tree of Life. Among the Akkadians it was called "Tin-tir," or Life-tree. One of the earliest names of Babylon was "Tin-tir-ki," or Life-tree-place. The Tree of Life is represented as guarded by griffins, cherubs, or by the eagle-headed deities. It was apparently called "Sakh" (=Holy), which in Assyrian is "Asher"—the "Ashêrah" of the Amorites, sometimes translated "Groves," in the Bible. "The conventional form of tree so often found on the Assyrian tablets was that of a vine growing on a trellis. The vine was called in Akkadian "Iztin," or Wood of Life. The Jewelled Tree of Life is found aiso among the Chinese, Hindus, and many other nations. The Chaldæan Hercules ("Irgalla"=Akkadian for the Sun) failed to gather the fruit of this Tree which was guarded by a serpent.

All these traditions point back to the Garden of Eden, which, in the Septuagint and Vulgate versions, means: "Paradise of Pleasure."[1] In the garden God planted the "Tree of lives" (*Ets-khayyim*) and the "Tree of knowledge of good and evil," or, as it might be translated by hendiadys, "the knowledge of pleasant evil."

While we may believe the story of the literal Adam, we see a far deeper esoteric meaning when we take the Garden as representing the body of flesh, into which the male-female Psyche descended, and from which the female or mother portion—the Eve or "living mother"—was afterwards separated.

We learn from *Genesis* iv. 1, that the Tree of knowledge symbolised carnal knowledge, for by the Fall they first discovered their nakedness, and it would seem that by continuing in the blindness engendered by carnal knowledge that the way to the Tree of life was barred.

[1] *Gen.*, ii. 8, Vulg., and LXX. ("*tēs truphēs*").

Christ promises to the overcomer that "to him will I give to eat of the Tree of life which *is* in the Garden of Eden of God" (*Rev.*, ii. 7). To continue under the law of generation is to eat of the Tree of knowledge; to escape from the seduction of the serpent and to come under the law of regeneration is to eat of a Tree of life.[1]

If the power of life is poured out in generation or wasted in lustful passions,[2] it is evident that the body must suffer; must be on the road to destruction. Even our scientific men begin to teach this fact very positively. In a great work on *Evolution in Sex*, it is said that: "The temporary exhausting effect of even moderate intercourse is well known, as well as the increased liability to all forms of disease, while the individual energies are lowered."

But higher than every other consideration do we place the teachings of the Master on this point in *Matt.*, xix. 10-12: "All men cannot receive this saying *but they to whom it is given. He that is able to receive it*, let him receive it."

"It is good for a man," says the greatest of the Apostles, "not to touch a woman." It is only those who are thus "eunuchs for the kingdom of heaven's sake" who can possibly realise what it means to "follow the Lamb *whithersoever* he goeth." "These are they who are not defiled with women; for they are virgins"[3]—purchased from *among men;* first fruits unto God and the Lamb (*Rev.*, xiv. 4).

In the "age to come" the "nations of the saved" on the earth will have access to the Tree of life, by eating of the fruit of which they will be enabled to "live for ever" (*Gen.*, iii. 22), as Adam would have done had he continued to eat of it. But during the present age it is only to the overcomer that the promise is made that he should "eat of the Tree of life" (*Rev.*, ii. 7).

The Septuagint makes it very clear, in *Isaiah*, lxv. 22, that a continuance of life in the body is ensured by eating of the Tree of life, for it reads thus: "They shall not build and another inhabit; they shall not plant and others eat; for as the days of the *Tree*

[1] Compare *Proverbs*, xxi. 20, *Rev.*, ii. 7 and xxii. 2, 11.
[2] Punished with death in *Genesis*, xxxviii. 9. [3] Masculine.

of life shall the days of my people be." "The period of youth shall be a hundred years." Only the sinners shall be cut off at a hundred years old.

So that it is clear that disease and death are the direct result of the fall into carnal generation, but those who "follow the Lamb whithersoever he goeth" are "virgins" "not defiled with women," "eunuchs for the kingdom of heaven's sake."

We are taught in the Sermon on the Mount (*Matt.*, v. 8) that carnal lust is equivalent to the *act* of adultery. This being so, it shews that without perfect purity of thought it is impossible to keep the Law of Christ; which holds us responsible for our desires. What force this gives to the injunction:

> "Guard well thy thoughts;
> Thy thoughts are heard in heaven."

And how it illustrates the fact that "as a man thinketh in his heart so is he."

Everyone who is willing may have mastery over the body if he will give attention to diet, as the Apostle Paul says: "Every man that striveth for the mastery is temperate in *all* things," so "I keep under my body and bring it into subjection."[1] By following this course we are kept free from evil desires during our waking consciousness, and we find by experience that by retaining all the power of life, a much less quantity of food will serve all the needs of the body. So that instead of eating of the Tree of knowledge, we are eating of a "Tree of life"—forsaking the way which from the beginning has always led eventually to the death of the body, by preserving all the life in the body.

There is every indication in the Bible that sins against the body were the curse which ruined the Antediluvian World (*Gen.*, vi. 2-8). But, on the other hand, Noah was said to be "perfect in his generations" (*tamim be-doroth-aiv*).

It is evident from *I. Cor.*, vii. ff., that the Apostle Paul advised Christians to abstain from marriage: "I say to the unmarried and to widows that it is good for them to remain even as I." Only to those who could not gain the mastery and take control of the body he advises marriage (*vv.* 8, 9).

He, no doubt, practised what he taught, and *Philippians*, iii.

[1] *I. Cor.*, ix. 25, 27.

10-16, seems to indicate that he longed with intense longing for the immortality of the body. "That I may know Him and the fellowship of His suffering, becoming conformed to His death, *if by any means* I might attain to the *exanastasis*" or out-resurrection, that is from among the rest of the dead.[1] This cannot mean the first resurrection, in which all the "blessed and holy" take part, of *Rev.*, xx. 5; but must denote a special or extra resurrection; as he says also in *II. Cor.*, v. 2: "Not that we would be *unclothed*, but that we would be *clothed upon* with our habitation which is from heaven. Not that we wish to die, but to be clothed upon now with our spiritual bodies, so that what is mortal may be swallowed up of life."

Of course the mere abstinence from carnal intercourse, and even the perfect conservation of all the life forces, is not sufficient to secure eternal life in the body, although the duration of life might be greatly extended by this means. But at present immortality such as the Apostle Paul longed for, can only be secured by the highest spiritual attainment and perfection, for he himself declares that he had not then attained it. "Not as though I had already attained, or were already perfected, but I press on toward the goal unto the prize of the high calling of God in Christ Jesus." "They which run in a race, run all, but *one* receiveth the prize. So run that ye may obtain."

HENRY PROCTOR.

[1] *Exanastasis ek tōn nekrōn.* The only occurrence of the word ἐξανάστασις in the N.T.

IT is just as difficult to distinguish a genuine inspiration of the Unconscious in the waking state in a mystical mood from mere freaks of fancy, as a clairvoyant dream from an ordinary one; as in the latter case only the result, so in the former only the purity and inner worth of the result can decide this question. But as true inspirations are always rare conditions, it is easy to see that among all who ardently long for such mystic suggestions, very many self-deceptions must occur for one true inspiration.

VON HARTMANN, *Philosophy of the Unconscious*, Vol. I.

"THE BASIS OF THE THEOSOPHICAL SOCIETY"

In esoteric matters I would rather seek conciliation than quarrel over mistakes made, whether real or imaginary; because the CAUSE and the triumph of truth ought to be dearer to a true Occultist and Theosophist than petty successes over disputants. . . . We students of the sacred science ought to help each other, encourage research, and profit by our mutual knowledge, instead of unprofitably criticising it to satisfy personal pride. This is how I look at it; for otherwise our enemies, who started by calling us humbugs on the sole strength of their sectarian and materialistic prejudices and bigotry, will be justified in reiterating their accusation on the ground of our mutual denunciations.—H. P. B. in *Theosophist*, Nov., 1887.

Now that the turmoil of the presidential election is over, it will, I trust, be possible to return to the position of last Christmas, and discuss, apart from personalities, the important question: What is the "fitness and propriety" necessary for membership in the Theosophical Society?

On this question of principle but little light has been thrown, the object of the article written under the above title having been lost sight of in the side-issues raised.

If my critics had understood my object they would have discovered that most of my statements were axioms, and that they only became dangerous when ideas—as far from my mind as from theirs—were read into them. For no member seriously believes that I have turned my back on all my teachings and am more indifferent to morality than he is himself. Members know that I uphold a lofty moral ideal, and that I believe the life of the Society to depend upon its morality. The only difference between us—if difference there be—is that I think that the Society lives by a spirit rather than by a law-code, and that I think our ideals protect us more surely than a penal article in our constitution.

I recall the positions I laid down:

(i.) *That the Theosophical Society has the right to expel a member who is not a "fit and proper person" for membership.*

All agree on this, though most of the criticisms are made on the supposition that I said the reverse.

(ii.) *That the first, and perhaps the only, fitness and propriety demanded is the recognition of Brotherhood and the effort to help in its realisation.*

The word "recognition" is further said to be "not merely a lip but a life-recognition"—the man must live the brotherhood he professes. This at once shuts out all who are legally condemned for crime, unless they can show that the "crime" was technical, not moral; this was the ground taken in our earlier rules, where a member was to be expelled if legally convicted, unless he could prove that he was not morally criminal. As Mr. Mead says: "We take this (the criminal codes of all countries) for granted as a foundation on which to base our movement." Unless I had seen it used as an argument against my position, I should never have supposed that murderers, thieves, etc., would be regarded as coming under those who recognise Brotherhood in their lives, and as helping in its realisation.[1] A life-recognition of Brotherhood is a very high demand, and claims a morality distinctly above the average. If it were really *enforced*, very few members would remain to the Theosophical Society; because we cannot fully meet it, it must be urged as an ideal rather than be made into a rule; we can only grow towards it in our present lives, and that we are trying to grow towards it justifies our membership. How lightly this life-recognition of Brotherhood is considered, as a qualification for the Theosophical Society, is clear from the fact that in the criticisms of my article it is ignored.

(iii.) *Some members would not allow a member to hold opinions leading to murder, theft, adultery, any sexual irregularity, or other evil ways.*

This is, obviously, a mere statement of fact, not an "express reprobation" of these members, as one critic has it. There is no word of reprobation. There are opinions held by highly regarded men which "lead to" these crimes, as a matter of fact. Anarchy,

[1] This refers to an article by Mr. Fullerton, printed in the *Theosophist*, and sent to me in proof from the REVIEW.

as a philosophy, is held by some very noble thinkers; this opinion leads the starving to the assassination of kings, and the assassin would rightly be excluded from our nucleus; but would Theosophists exclude, say, Prince Kropotkin? Socialism, declaring property to be robbery, advocating the collective ownership of land and capital, leads ignorant and reckless people to riot and theft; the rioters and thieves would rightly be excluded from our nucleus; but would Theosophists exclude Proudhon, Fourier and Karl Marx? These were the cases I had in mind when I wrote of "opinions leading to," and I wanted members to realise the difficulty of making a rigid rule. I did not suppose that anyone, knowing me and my opinions, would come to the conclusion that I wanted to induce murderers and thieves to become members of the Theosophical Society. The trend of my thought was shown in the cases I cited "on matters connected with the relation of the sexes"—Socrates, Plato, Moses, Vyâsa. As Mr. Mead has asked for "the historical facts on which this startling statement is made," I give them, but as they are as well known to Mr. Mead as to myself, it is evident that he had in his mind something very different from what I wrote. I had been speaking of polygamy, polyandry, and prostitution, and said that on "the *relation of the sexes* some very great Initiates have taught most peculiar and, to our minds, outrageous doctrines . . . Socrates, Plato, Moses, Vyâsa."

With regard to Plato and Socrates, I had in mind the works under the name of the former. In the *Republic*, the guardians of the ideal city are to be its noblest men; the women of the same rank must be "the very best"; these "must be unclothed, since they are to put on virtue for clothes." "These women must be common to all these men [the guardians], and that no one woman dwell with any man privately, and that their children likewise be common; that neither the parent know his own children, nor the children their parents." (*The Works of Plato*. Trans. Thomas Taylor. *Republic*, Bk. v.)

The citizens were to be chosen and mated so as to produce the best children. "Those of the youth who distinguish themselves, whether in war or anywhere else, ought to have rewards and prizes given them, and the most ample liberty in embracing

women, that so, under this pretext likewise, the greatest number of children may be generated of such persons." (*Ibid.*)

The women were allowed to be mothers from 20 to 40 years of age; the men to be fathers from 30 to 55. Outside these years they might please themselves in sex relations, provided that the birth of a child should be prevented, or that a child born should be exposed, so that it might die.

Promiscuity, the giving of women as prizes for distinction, the procuring of premature birth and infanticide, were not, I think, too strongly described as "most peculiar" and "outrageous." Though nothing more than this was in my mind, I might have gone much further, as I found in glancing over Plato after many years. For the worst excesses of vice were winked at; in the *Laws*, viii., doubt is expressed if laws forbidding the most degrading acts could be made and enforced, and in the *Republic*, Bk. iv., it is said that it is better if such acts are avoided, but if not, appearances should be kept up. In the *Symposium* the conversation of Socrates and the young men cannot be reproduced with decency, and Prof. Jowett, Regius Professor of Greek in the University of Oxford, in his introduction to the *Symposium*, in his translation of the *Dialogues* of Plato, remarks that the view of one of the speakers in favour of certain vices "is greatly at variance with modern and Christian notions, but is in accordance with Hellenic sentiment. For it is impossible to deny that some of the best and greatest of the Greeks indulged in attachments which Plato in the *Laws*, no less than the universal opinion of Christendom, has stigmatised as unnatural. Pausanias is very earnest in insisting on the innocence of such loves, when pursued in a right spirit; and he speaks of them as generally approved of among the Hellenes, and disapproved of by the Barbarians. . . . Thus wide is the gulf which separates a portion of Hellenic sentiment in the age of Plato (for about the opinion of Plato himself, as of Socrates, respecting these male loves, we are in the same perplexity as he attributes to his countrymen, 182 A,B; cp. *Laws*, viii. 841 foll.) not only from Christian, but from Homeric feeling."

As regards Moses, let anyone read *Deut.*, xxi. 10-14, and say if such rape and subsequent desertion are not "outrageous."

As to Vyâsa, the following translation of a Samskṛit shloka may suffice :

"Subtle is the way of Dharma! Merit accrues and sin is washed away by praisefully reciting the history of the Pâṇḍavas, five husbands of one common wife, themselves born to Kunti, the wife of Pâṇḍu, from five different deities, and grandsons of Vyâsa, himself the son of an unmarried woman, and violator of the widowhood of his stepbrothers' wives."

My object in drawing attention to the divergencies of thought and practice in morality was not to defend vice, but to suggest to members of the Theosophical Society that they should realise how widely varied were opinions on many fundamental questions of morals, and that they should not hastily lay down a rule of expulsion which might commit the Society to an absurd position. No one supposes that when I say a member "cannot be excluded for teaching . . . the predestined damnation of souls presently to be created," I myself assert that doctrine to be true; why then suppose that when I discuss exclusion for immoral opinions, I am defending the opinions?

(iv.) *I do not consider that the Theosophical Society has any moral code.*

One of the charges on which Mr. Jînarâjadâsa was expelled was that he said the Society had no moral code. I repeated his words in order to see if I should be similarly treated. Mrs. Mead and Mr. Fullerton both say the same: are they, therefore, to be supposed to be indifferent to morality? The Theosophical Society used to have rules for expulsion for certain offences, but it has erased them. Has it, therefore, become indifferent to morality? Or has it recognised that a code is not needed, because only those striving to lead a noble life are attracted to it? Did it think that if, on a rare occasion, some one below the normal standard entered it, he would become purified by the spirit of the Brotherhood into which he had come?

The Theosophical Society puts forward the highest moral standard, and seeks in every way to encourage members to strive towards it. On this we are all at one, and none of us is indifferent to the maintenance of a high moral tone in the Theosophical Society. Can we not differ as to the most efficacious means of

preserving this tone, without charging each other with holding immoral views? And may we not discuss the best method of preserving it, without insinuating that anyone who does not agree with us on methods is indifferent to morality? "Law" and "Gospel" in Christian theology have connoted different methods; when S. Paul said that the law was "a schoolmaster to bring us to Christ," and declared that Christians "were not under the law but under grace," he did not mean that the Christian standard of morality was lower than the legal, and that the Christian might freely sin. But he believed that the compelling power of the Spirit was more reliable than the compulsion of the law.

It may be that I have erred in regarding the Theosophical Society as a spiritual Society, and that I trust too much to the "law of the Spirit of life" for the maintenance of its purity. But I do not think so. I believe that it *is* a spiritual Society, and that it will become more and more spiritual as it trusts itself to the current of spiritual life rather than binds itself by the letter of a law. Of all that I have said in days gone by of noble living, of the necessity for high morality, I have nothing to unsay. Occultism is more exacting in its morality than are the people of the world in theirs, but it is "concerned with realities rather than with conventions," and hence the occultist is sometimes misunderstood. Its demands are higher, its penalties more terrible.

One other thing I may add: while I would have the Theosophical Society without a rigid law of expulsion, without a code enforced by penalties, I think that it has the right and the duty to demand from its authorised, or generally recognised, exponents conformity to a higher moral standard than the ordinary one of their time and country. Their position is not the position of the simple member: the credit of the Society is in their hands, and in proportion to the range of their work is the rightful claim of the Society on them to set a high example alike in theory and practice. If they are not prepared to meet this demand, they must not claim any endorsement from the Theosophical Society. The leaders of the Society must accept the responsibility of their position, and live the teachings they proclaim.

ANNIE BESANT.

CONCERNING "THE BASIS OF THE THEOSOPHICAL SOCIETY"

Two, and only two, are the momentous questions discussed in Mrs. Besant's article, and every veteran F.T.S. ought to help in their solution. Since Mrs. Besant says, and rightly so, "We are concerned with the Society as it is," to me the question appears to be far more historical than metaphysical, and, therefore, in their elucidation chapter and verse should have much greater weight than debate and argument. Mrs. Besant has, however, assumed at the outset that "the Theosophical Society has no moral code binding on its members," and so has launched on an elaborate speculation. If then it can be shown that on questions of conduct the rules of the Theosophical Society have never allowed unbounded latitude, but on the contrary laid down definite lines, deviation from which has always rendered one liable to exclusion, all theorising becomes unnecessary, and we can base our stand on solid ground. I therefore propose here to make a brief survey of the Constitution of the Theosophical Society from the earliest period to which it is traceable up to the present date, and see whether it supports or overthrows Mrs. Besant's contention.

The questions as framed by Mrs. Besant are:

(1) "What constitutes fitness and propriety for membership in the nucleus called the Theosophical Society?"

(2) "Does the Theosophical Society enforce on its members a moral code, the transgression of which is punishable with expulsion?"

The Constitution and Rules of the Theosophical Society ought to answer both these questions with no uncertain voice; still, a *prima facie* examination of the verdict given by Mrs. Besant on the first of these may be useful, and before passing on to the rules I may just delay a moment on this. Mrs. Besant

says: "The first, and perhaps we may find the only, fitness and propriety necessary to membership is a recognition of the truth of Brotherhood, the wish to help it to emerge from latency into activity." If we were in search of a purely philosophical definition of the terms "fitness" and "propriety" as said to be used in the bye-laws of the Theosophical Society, perhaps Mrs. Besant's might hold the field as well as any other. But since their construction has a distinct practical bearing, inasmuch as two members of the Society have to testify to the "fitness" and "propriety" of every candidate for admission within its fold, our first duty in determining their meaning is obviously to enquire into the sense in which they have been used by the vast majority of our Members who have been active in recruiting our ranks. Intimately connected with it is also the psychological problem whether it is possible for the ordinary human being of the present-day world to certify conscientiously that his fellow-creature is animated by the subtle fire and illumined by the still subtler light which the above definition indicates, of course taking it for granted that the "wish" and the "recognition" mentioned therein are purely mental states, not inferable from general demeanour. I say not inferable from demeanour, because if behaviour were made the test of the "wish" and the "recognition," it is difficult to see how morality can be steered clear of; for I can conceive of few ethical rules whose infringement is not also a violation of the true conception of Universal Brotherhood There is no moral law which has not its foundations in Truth and Brotherhood—the corner-stones and root-ideas of the Theosophical Society.

It is true Mrs. Besant also admits "that the guarantee demanded from two members that the candidate is a 'fit and proper person to become a member of the Theosophical Society,' implies that the recognition is believed to be not merely a lip- but also a life-recognition." The compound "life-recognition," as distinguished from "lip-recognition," would at first sight naturally suggest the notion of character and conduct; but the whole article is directed against such an interpretation, and the following sentence purports to explain its meaning.

"And I think this desire to help, evidenced by *work which*

does help others towards the realisation of Brotherhood, is the only fitness and propriety that our Society can rightly demand." The italics are ours. But even with this further explanation the riddle remains unread. For if by "work which does help," neither mere platform oratory, boudoir sermon and printed brochures on the one hand, nor necessarily the exercise of such virtues as charity to the poor, nursing the sick, comforting the afflicted, protecting the weak, instructing the ignorant, and participation of the joys and sorrows of fellow-men generally—all of which are undoubtedly moral acts—on the other, is intended, what may be the real import of the phrase, and how else could the "desire" manifest itself to others? Perhaps it would be urged, "a combination of the two." But could a moral code be avoided thereby? And should we disqualify a candidate because his record is more or less a blank in respect of vocal or literary activity, though excelling in benevolence and self-sacrifice?

We should also remember that when a legislative or other body-politic passes laws they have their eye mainly, if not almost exclusively, on the *normal* condition of things prevailing in their particular age. They do not, and I suppose cannot very well, take into account and make provision for monstrosities or anachronisms. Plato, Socrates, Aristotle, however great in their own times and amid their own surroundings, would surely be out of place and season in the present century; and the Constitution of the Theosophical Society, which aims at curing the moral and mental diseases of modern folk, can only make room for their reincarnated souls. And if they have actually taken their birth among us, they must have left far behind their antiquarian oddities.

Let us now turn to the Rules and Regulations of the Theosophical Society, and leave these to meet the apparently formidable objections to the Society having any moral code, in view of ethical ideas being different in different countries, as well as prove beyond dispute the existence of such a code in it.

Extracts from the Rules as originally framed in 1879—*the earliest traceable in India*

VI.—It is not lawful for any officer of the Parent Society to

express, by word or act, any hostility to, or preference for, any one Section more than another. All must be regarded and treated as equally the objects of the Society's solicitude and exertions. All have an equal right to have the essential features of their religious belief laid before the tribunal of an impartial world. After due warnings, violations of this rule shall be punished by suspension or expulsion, at the discretion of the President and the General Council.

VIII.—. . . Active Fellows are divided into three Sections. . . .

The third is the Section of probationers. All new Fellows are on probation, until their purpose to remain in the Society has become fixed, their usefulness shown, and their ability to conquer evil habits and unwarrantable prejudices demonstrated. Advancement from Section to Section depends upon merit only. . .

XIII.—Any Fellow proved to have participated, after his initiation, in any political conspiracy, or rebellion, or incitement by word or deed to disloyalty to the Government of the country which he inhabits, or to have been guilty of acts subversive of social order or *good morals*, is liable to immediate expulsion, and the public announcement of his disgrace.

As revised December 17th, 1879

Rule VI.—It is not lawful for any officer of the Parent Society to express, by word or act, any hostility to, or preference for, any one Section, whether religious or philosophical, more than another. All must be regarded and treated as equally the objects of the Society's solicitude and exertions. All have an equal right to have the essential features of their religious belief laid before the tribunal of an impartial world. And no officer of the Society, in his capacity as an officer, has the right to preach his own sectarian views and beliefs to members assembled, except when the meeting consists of his co-religionists. After due warnings, violation of this rule shall be punished by suspension or expulsion, at the discretion of the President and General Council.

Rule VIII.—The plans of the Society are as follows:

. . . . .

(*g*) Finally, and chiefly, to encourage and assist individual Fellows in self-improvement, intellectual, moral, and spiritual. But no Fellow shall put to his selfish use any knowledge communicated to him by any member of the First Section; violation of this rule being punished by expulsion. And before any such knowledge can be imparted, the person shall bind himself by a solemn oath not to use it for selfish purposes, nor to reveal it, except with the permission of the teacher.

Rule X.—The Parent Society, through the President-Founder, has the right to nullify any Charter, for cause, and to decree the expulsion of any Fellow, of whatever Branch, *for disgraceful conduct* or the contumacious violation of the bye-laws or rules. The name of the expelled person and the circumstances of his offence being reported to all the Branches, fellowship with him as to Society matters shall cease, upon penalty of expulsion for disobedience. Provided, nevertheless, that no Fellow shall be expelled without an opportunity having been given him for an explanation and defence.

Rule XV.—Any Fellow, convicted of an offence against the Penal Code of the country he inhabits, shall be expelled from the Society after due investigation into the facts has been made on behalf of the Society.

(Taken from the "Principles, Rules, and Bye-Laws, as revised in General Council . . . Benares, 17th December, 1879." *Theosophist*, April, 1880, pp. 179, 180. These appear to have remained in force till 1884.)

From Revised Rules, 1887

26.—The Society being formed upon the basis of a Universal Brotherhood of Humanity, it inculcates and encourages perfect tolerance, especially in matters of religious opinion, and no member shall enforce any hostile sectarian views or hurt the feelings of other members by depreciating their religion.

27.—No Fellow shall slander any other Theosophist or write or utter any words calculated to individually injure such.

28.—Any Fellow violating Rule 25[1] or 26 or 27, or convicted of an offence against the penal laws of the country he inhabits, involving moral turpitude, shall be expelled from the Society, after opportunity of defence has been given and due investigation made into the facts on behalf of the Society, and the accused found guilty. Notice of such expulsion shall be given to the Branches.

Extract from Revised Rules to come into force January 1st, 1889

Section R. 3.—Any Fellow of the Society accused of slandering another Fellow; or of wilfully offending the religious feelings of any other Fellow at any meeting of any Branch or Section; or of being guilty of gross misconduct; or any Fellow convicted of any offence under the Penal laws of the country he inhabits, involving moral turpitude, shall be given an opportunity to defend himself, at a special meeting of such Branch or Section; and on being found guilty, or failing to make valid defence, the accusation and proof shall be sent to the President in Council, who shall, if deemed expedient, expel such Fellow; and pending the President's decision the diploma of such Fellow shall be considered suspended. (*Theosophist*, vol. x. Report of Convention, 1888, p. 62.)

Extract from Constitution and Rules of the Theosophical Society, as revised . . . at Adyar, December, 1890

Article XIII.—1. Any Fellow who shall in any way attempt to involve the Society in political disputes shall be immediately expelled.[2]

. . . . .

[1] *Rule 25.* The Society having to deal only with scientific and philosophical subjects, and having Branches in different parts of the world under various forms of government, does not permit its members *as such* to interfere with politics, and repudiates any attempt on the part of any one to commit it in favour of or against any political party or measure. (*Theosophist*, Supplement to January, 1887, p. lx., and Supplement to January, 1888, p. xlviii.) These seem to have been in force from 1885.

[2] In 1893 this was altered by putting in the words "or who shall violate Secs. 4 or 5 of Art. I." These are as follows: (*Report*, p. 40.) Art. I.—4. The Theosophical Society is absolutely unsectarian, and no assent to any formula of belief, faith or creed shall be required as a qualification of membership; but every applicant and member must be in sympathy with the effort to create the nucleus of a Universal Brotherhood of Humanity.

5. The Society does not interfere with caste rules, nor other social observances, nor with politics, and any such interference in its name is a breach of the constitution. The Society, as such, is not responsible for the personal opinions of its Fellows, nor for any expression thereof. (*Report*, p. 34.)

3. Any Fellow of the Society accused of slandering another Fellow; or of wilfully offending the religious feelings of any other Fellow at any meeting of any Branch or Section; or of being guilty of gross misconduct; or any Fellow convicted of any offence under the Penal laws of the country he inhabits, involving moral turpitude, shall be given an opportunity to defend himself, at a special meeting of such Branch or Section; and on being found guilty, or failing to make valid defence, the Executive of the Section may, if deemed expedient, expel such Fellow, notifying the President of the fact, that his name may be removed from the register of Fellows; provided, however, that the accused shall have the right of appeal to the President, whose decision shall be final, and pending the President's decision, his rights of membership shall be suspended. (*Report*, p. 15 and p. 31. Confirmed 1893. *Report*, p. 40.)

(In the draft of rules proposed by Indian Convention, 1895, and submitted to the Convention of the European Section, 1896, the following appears; but I cannot find it mentioned in later copies of the Rules.)

14. If a member be convicted of felony he shall, *ipso facto*, cease to be a member of the Society. (*Report*, p. 17.)

From Rules revised in July, 1896

18. All Charters of Sections or Branches, and all certificates of membership, derive their authority from the President, and may be cancelled by the same authority. (*Report*, p. 61.)

From Rules at the Incorporation of the Society, April 3rd, 1905

Paragraph 35.—All Charters of Sections or Branches, and all certificates of membership, derive their authority from the President, acting as Executive Officer of the General Council of the Society, and may be cancelled by the same authority. (*Report of Convention*, 1906, p. 87.)

Let it be further observed that the first and most important object of the Society has been uniform throughout its whole life. and has been enunciated in the following words:

"To form the nucleus of a Universal Brotherhood of

Humanity, without distinction of race, creed, sex, caste, or colour."

And there has been but little variation in the other two objects.

Now the first point to which I shall draw your attention is that while distinction of "race, creed, sex, caste, or colour," has always been prohibited, that of character and conduct has been left untouched, showing that the Society has never been indifferent to these.

The next point to note is that from the year 1879, when first the Society appears to have been placed on a constitutional footing, to the year 1895, we have had the clearest definition of offences punishable with expulsion. There can be no doubt, therefore, that the Society had a "certain moral code" during the whole of that period—Mrs. Besant, too, has in a manner admitted this in her paper called "The Testing of the Theosophical Society." But can it be seriously contended that this "code" was suddenly abolished in the year 1896, when the rules were revised and simplified, and that the old and firmly established basis of the movement was shifted without any warning to its numerous members the world over? We have seen that the objects remained unchanged. How then could such a grave reversal of such fundamental principles be made? We notice, also, somewhat to our surprise, the omission from the present Constitution of the Society of one of those few clauses which have always been recognised as most essential, *viz.*:

"The Theosophical Society has no concern with politics, caste rules and social observances. It is unsectarian, and demands no assent to any formula of belief as qualification for membership."

But are we to infer from this omission that the platform of the Theosophical Society is no longer unsectarian, and dogmas may now be imposed on its members, and politics fall quite legitimately within its scope?

Those who are familiar with the history of the modifications made in the Rules of the Society in July, 1896, know that no radical change in the Constitution was either contemplated or carried out. The reason why the penal clauses with their some-

what complicated procedure were withdrawn, was not at all because the principles involved were in any way abandoned, but simply because it had been found by practical experience in the Judge Trial that they could not be enforced under certain circumstances, and were wholly impotent without resort to the Courts of Law under others. It was, however, highly desirable that a world-wide Society like ours should effectually deal with its own members, and have power of its own to purge away all offensive elements from it without being dragged into legal action, and mature deliberation on the subject resulted in the amendments then made and afterwards confirmed. The absence of the penal clauses from the revised rules of the Theosophical Society, like that of the clause relative to the unsectarian and non-political character of the movement, if it means anything, can only signify that the principle underlying them had already come to be so thoroughly recognised as forming an integral part of the very end and purpose of the Society that their separate formulation was deemed superfluous.

It is, therefore, abundantly clear, I think, that the Society *has* a "moral code" now, as much as it had from 1879 to 1896, and that the old rules are a sufficient guide concerning the transgressions for which members may be expelled from it. As to whether the power of such expulsion should be in the hands of the President or the General Council is quite a different and a subsidiary question. This should be settled by considerations of practicability, expediency, and the like; but it should not in any way affect the substantive proposition of morality in the Theosophical Society.

In conclusion, allow me to point out that in the authorised form the certificate which two persons have to endorse does not contain the words "fit and proper," the interpretation of which has cost so much labour and nerve-energy. It runs as under:

"We, the undersigned Fellows of the Theosophical Society, hereby certify that . . . . . , a candidate for admission to the said Society, is a person who, to the best of our belief, will be a worthy Fellow of the Cause."

Does the word "worthy" denote or connote something more than "fit and proper," or does it not? UPENDRANÂTH BASU.

THE PURPOSE OF ART

I.

ART, in a wide sense, may be defined as a modification of the productions of nature by the creative faculty of man. Accepting the customary distinction of the useful and the fine arts, we find that by the former are meant those arts which subserve primarily the requirements of the body, by the latter, those which subserve primarily the requirements of the soul. The subject of this paper, however, will be those forms of art which affect primarily the soul, and I shall use the word art hereafter, as, indeed, it is most commonly used, in the exclusive sense of fine art.

Art, then, is the exercise of the creative faculty of the human soul, contemplating intelligible beauty, and suggesting what it contemplates through the medium of sensible form, whether visible or audible. The motive power which sets this faculty in action is love, and the product of its activity is the work of art. Therefore the artist is, characteristically, a lover of beauty, and the artist's work is, characteristically, a work of creation and not of imitation. In certain forms of art, it is true, the imitation of external objects becomes an inevitable condition, but it is a condition or mode of existence merely, and in no wise the true purpose of art.

What that true purpose is, it will be my endeavour presently to demonstrate; and the demonstration will be the clearer if we begin by considering the import of two terms which I have just used in the definition of art: *viz.*, creation and intelligible beauty.

In the first place, I would define creation as the manifestation of an idea where it was before unmanifest. The creative energy is in all things one and the same, whether it be employed in the fashioning of a universe or of a simple work of art. It is the self-manifesting energy of soul, giving outward expression, upon a lower plane of existence, to the ideas which it contains.

But whereas the universal soul has not to seek without itself for the materials of this manifestation, but produces the universe wholly from its own essence, as an outward expression of all that is within it; the human soul, though potentially one with this, as emanating from the same source, can yet, in this world of time and space, unfold its powers only piecemeal, and requires, for the exhibition of its creative faculty, the materials supplied by nature, which is the generative power of the universal soul.

Creation, then, originates in the very essence of the soul; it is the energising of that essence on a lower plane. Thus with the work of art, that which constitutes it a creation is not what the artist has borrowed from external sources, but what he has imparted to it from his own being, the expression of himself in his work. And this expression does not arise from the temporary personality, though it is necessarily modified by it, but from the immortal soul itself, which assumes the personality as a garment, while in its essence it transcends all that is temporary and phenomenal. What we value in a work of art as the sure sign of creative genius, is something which is discovered not so much *in* as *through* the sensible beauties of the work; some suggestion, however remote, of the eternal truth of ideas, the essential life of the soul.

But it is not every manifestation of the soul's essence on the plane of sense that produces art. We defined art as the exercise of the creative faculty of the human soul, *contemplating intelligible beauty;* and we are now to inquire what is meant by intelligible beauty.

All natural phenomena are produced by the creative energy of the soul, which expresses in them its own beauty, so far as this can be expressed in material manifestation. "But," says Plotinus, "the nature which produces such beautiful things is itself far more beautiful; only we, being unaccustomed to look within, ignorantly pursue external objects, not knowing that it is the inner which moves the outer; as one who, beholding his own shadow, follows it, not knowing whence it comes." Thus is the world but as a shadow of the soul which produces it, and its manifold beauties, however real to our senses, are but as the reflection of a beauty which far transcends them, and of which

the substance is not phenomenal and material, but real and immaterial.

As with the universal, so, in its degree, with the individual. The ability to select, to combine, the beauties of external nature, to make use of the phenomena of sight or sound in the creation of a new work of beauty, implies the presence in the artist's soul of a more excellent beauty, to which these sensible beauties are referred, and in accordance with which they are judged. It is the artist's office, as Bacon said of the poet, "to suit the shows of things to the desires of the mind." The desire of the mind is for truth, and truth and beauty are at last identical. It is the recognition of beauty in any form, in thought or in action, in art or in nature, which awakens in us the intuition of our true being, forgotten in the pressure of phenomenal existence. Such intuitions are the source of the artist's delight in creating new forms of beauty. The beauties of nature are as shadowy symbols of the unseen truth, symbols of inexhaustible significance. These symbols the artist intuitively selects and arranges, in order to bring out of their endless meanings such significance as is nearest to the desire of his own mind; and though the intuition often fails to reach, or only vaguely stirs, the consciousness, so that the artist is yet ignorant of the true cause of his emotion, nevertheless in the secrecy of his soul the cause is active, while his consciousness is narrowed in its scope by the conditions of this life on earth.

With the work of art, as with the world itself, the idea in external manifestation is less perfect, less real, than the same idea prior to manifestation, abiding within the soul. The creator is greater than his creation. The artist expresses himself not as he would, but as he can, with the materials at his command. Moreover, the ideas, as they exist in the soul of the artist, are modified and obstructed in their energy by the temporary personality. They are thus less perfect and less real than in their prior subsistence on the plane of universal soul, from which the individual emanates.

Even here the pure form of intelligible beauty is not reached. All things lead, in ultimate analysis, to unity. This is the centre from which all proceed, and upon which all depend. It is not

being, but the cause of being; not mind, but the cause of mind; the principle of principles. From this centre emanates, as the immediate and most perfect expression of its infinite power, that principle which by the old philosophers was designated the Divine Mind or Intellect, or the Intelligible World. This is the plane of absolute reality; of being, which is characterised by the fullest unity, and of knowledge, which is one with being. For it is clear that perfect knowledge is attained only when that which knows is identical with that which it knows; the knowledge which is external to the thing known is a knowledge rather of appearances than of reality. But in the intelligible world there is nothing external. There energy is one with essence; the Intellect which perceives, and the Intelligible which is perceived, are identical.

On this plane subsist, as unchanging essences, the ideas, or inmost realities, of all things. These ideas are distinct in their natures, but not separate; for separation implies diminution—something taken away—and Being were less than absolute if in every part the whole were not present. Therefore every idea, on this plane, includes every other; as, for example, anyone, looking first to the idea of beauty, may consider all other ideas from the point of view of the beautiful.

From this principle emanates the soul, which leads forth and separates in manifestation all the ideas which in Intellect abide in eternal union. As an emanation of Intellect the soul is also essentially real and eternal, but that which goes forth from the soul, all external manifestation, since in going forth it departs from this eternal reality, is no longer real in itself, but illusory; an imperfect and conditioned expression of the perfect and unconditioned. When we regard the objects of sense as real in themselves, we are deceived; their true value is in the hints which they afford us of an underlying reality.

By intelligible beauty, then, is meant beauty subsisting as an essential idea in that world of reality. This is the true beauty, the eternal source of all that is called beauty in lower and less real planes of existence. It is Being itself, the very emanation of Deity, the cause of all love. But love is the motive power in creation. From love of the beauty which it contemplates in

ideas, the soul desires to bring them into manifestation. The individual also, as well as the universal soul, belongs essentially to that world of real being, and in him likewise subsist the ideas of divine Intellect. So the artist, looking to the idea of beauty in his own soul, is impelled by the love which it excites to seek such outward expression for it as the conditions of his life permit, although, as we said before, he is frequently but little conscious of the true source of his emotion, "not knowing that it is the inner which moves the outer."

Beauty is one, though its manifestations are infinitely various from the development of other ideas in connection with it. In the light of this beauty the true artist beholds all his conceptions transfigured and harmonised. Even conceptions in themselves apparently averse from beauty—conceptions, for example, of grief, of terror, or of pain—become beautiful in their presentation in the work of art, and this without losing anything of their distinctive character; as in the intelligible world it was said that in each idea all the others consubsist. Beauty gives union to the parts, so that each, though distinct in itself, contributes to the unity of the total impression.

As beauty is one in all its manifestations, so art, its handmaid, is one, though expressed in many forms. The painter suggests musical harmony in lines and colours. The musician paints. Every artist is a poet—a maker or creator; or, in the strictest sense of the word, a musician—a servant of the Muses. In so far as he fails of the poetic intuition, he fails of being an artist. Training and study are indispensable to him, but no artist was ever yet made by training and study. By these he may acquire facility in the use of his materials, but all is in vain if the intuition be wanting. In technique itself the highest part, that which gives value to the work, though it must be developed by study, can never be produced by it. The sensitiveness of the painter's hand, of the musician's touch upon his instrument, cannot be taught, but is instinct with the feeling to which it gives expression.

The soul is essentially beautiful. In the intuition, in the love of that beauty which is his own being, we discern the source of the artist's delight in creating. From a similar source

arises our own delight in his creations. True art appeals expressly to the imagination. Ideas which lie beyond the imagination, deep in the essence of every soul, shape themselves, so to speak, in the imagination of the artist, and stir him, with love of their beauty, to seek for them such outward presentment as may suggest to others something of the truth which he has seen. If in our imagination no corresponding stir has yet taken place, his work is as a sealed book to us. Here the understanding can help us little, or not at all. The same ideas may be active in us also, in other ways; but unless they stir us by way of the imagination, we cannot recognise them in their imaginative presentment. Thus one may be keenly alive to beauty in a noble action, and quite incapable of perceiving it in a noble picture.

But if our imagination be correspondingly stirred, and to that degree in which it is thus stirred, we shall be moved by the beauty of the artist's symbolism, and shall recognise that that which appeals to us in his work is in ourselves also. His own delight in the work arose from the intuition of his real being, far beyond imagination, but making itself felt through the imagination. Our delight in what he has produced arises similarly from the intuition of our real being, which is one with his. His work of art becomes to us as a mirror, in which we may behold our own nature reflected. The reflection is doubtless distorted, a suggestion rather than a resemblance; but the intuition is true, though we may not yet realise its significance. Our present consciousness of the beauty is an earnest of our future consciousness of the source from which that beauty proceeds.

To the soul involved in the illusions of sense, such intuitions of its real being, whencesoever they may proceed, are the source of purest joy, for the perfection of the soul is in knowing itself, and in this only true knowledge all other knowledge is comprised. To teach us to know ourselves is the true purpose of art. To know ourselves, in no superficial sense of the words, but in the full sense of the all-wise Delphic maxim. The self which we are bidden to know is not the temporary personality wherewith we commonly identify ourselves. It is the true self which underlies and sustains the personality; the immortal part to which our

personal selves are but as a succession of garments; the part which never descends, but is ever united with God its source. For were there not something in us for ever united with God, by what means should we ascend thither? Art, then, is one of the means by which we may learn to know ourselves, to realise what we so continually forget, our own essential kinship with the beauty which is Being.

WM. C. WARD.

WISDOM AND DUTY

"BY the performance of Duty, Wisdom is acquired."

FOR the purposes of this sketch I shall adopt the classification of psychical processes usually accepted in England to-day: Willing, Thinking, and Feeling. I shall make use of a second classification, based on that of Myers, whose contribution to the psychology of the "Subliminal" has been found by many to be illuminative.

The consciousness as a whole will be regarded as presenting three fields of activity.

1. The field of psychical processes *above* the waking consciousness, which we shall call the *Superior Subliminal*, including all processes which are above the threshold of the upper door of the waking consciousness.

2. The *Waking Consciousness*, itself a small fraction of the total consciousness.

3. The *Inferior Subliminal*, or that part of the consciousness which is occupied with automatic processes and with sensations which have not yet risen to become perceptions.

Of course "above" and "below" are merely used figuratively, seeing that the potentiality for localisation is only a property (as it is also the sole property) of matter theoretically abstracted from energy. I may say in passing that it is a quality that it is necessary to retain in considering matter essentially

seeing that even should we accept the most purely energic theory of atoms, regarding them merely as vortices, the necessity still remains of a potential centre around which such vortical movement could manifest. In this sketch, however, I intend to dwell on the consciousness side of energy, so that the terms "above" and "below" must be taken merely to represent relationships in which various aspects of consciousness mutually stand.

I regard Willing, Thinking and Feeling as having each a dual aspect, one initiated in the above and the other in the below, and that these pairs meet in the field of struggle, the waking consciousness. The "above" is the world of unity, the "below" the world of the many, and the waking consciousness possesses a double function: (1) analytic, or dividing impulses entering from the above into their various applications to the world of the many; (2) the synthesis or reduction to unity of the result of contacts with the below. Thus it is the world of science of Bacon, or of seeing "differences" and similitudes.

To the above belongs primarily that unity of self-consciousness upon which the validity and coherence of temporal and spatial, and indeed all other experiences, depend: the sense of I-am-I, which is the ultimate and irreducible factor; which mystics describe as the ever-receding that which is ever beyond as the *within* progressively becomes the *without*.

Such is the Subject which presents the triple manifestations.

Will is one and belongs to the above, desire is multiform and is the aspect of will which belongs to the below. *Thinking* is specially a characteristic of the waking consciousness, but *Wisdom* is the unity aspect of the above and *Knowledge* the "many" aspect rooted in the "below." *Feeling* is most obvious in contact with the phenomenal world, and the organic sensations which accompany such contacts with the physical world are many. The aspect related to the above is hard to describe. Hegel thus distinguishes these two classes of feelings (*The Philosophy of Mind*, Eng. Trans., p. 22):

"One, where what is first a corporeal affection (*e.g.*, of the eye or of any other corporeal organ) is made feeling (sensation) by being driven inward in the soul's self-centred part. Another, where the affections originating in the mind and belonging to it,

are, in order to be felt, and to be as it were found, invested with corporeity."

In this paper I use the term feeling in a more restricted sense, merely intending thereby that sense of expansion or contraction, pleasure or pain, which is an invariable accompaniment to all psychic processes—such as the entrance of sensations rising to perceptions, or the emergence of impulses from the above, into the waking consciousness.

The senses are the portals through which the lower aspects of desire and knowledge enter the waking consciousness. Attention is the porter. When the attention is aroused by a stimulus from the below and given admittance, knowledge is increased through a blending of the new stimulus with all the previously existent contents of the mind, and both new and old are transformed. Such reception is invariably accompanied by a sense of pleasure or pain, and this leads to the manifestation of a desire.

By what channel do impressions from the Superior Subliminal enter the waking consciousness? Some occultists tell us that the door is connected with the pineal gland and the pituitary body, but I need hardly say that such function is as yet undemonstrated. Maybe it is one of those things which, as Heraclitus says, is "not to be known, and so escapes observation by its incredibility."

The porter concerns us more nearly; we have seen that attention is the guardian of the lower portal, and that until attention responds impulses fail to enter the waking consciousness. We may suppose that attention is also the watcher of the upper ingress, an attention closely akin to imagination or to aspirational intuition.

Interest seems to be the predisposing cause for his awakening in both cases. We see what interests us, we learn easily what interests us; our desires go out to the interesting, and feelings arise most strongly towards that with which we are interested. It would seem accordingly that by turning the centre of interest towards the above, the guardian of the higher portal can be aroused.

I now approach more nearly my theme—Wisdom and Duty. The pair to Wisdom is Knowledge. "Wisdom is one," said

Heraclitus, "and the Knowledge of many things does not teach it," although "needful is it for a lover of Wisdom to be a student of many things." What then is Wisdom? According to Schopenhauer *within us* is the Thing-in-itself, which renders true intuitions of *wholes* possible, such intuitions must be brought down and translated as concept. Höffding points out (*Hist. of Phil.*, Eng. Trans., vol. ii. 221) that this idea was no novelty, for all "metaphysical idealism—especially with Leibnitz, Herder and Schelling—is based on a conception of the whole which illuminates the deepest depths of the world by means of the analogy with that which lies hid in the depths of the man himself."

According to the system here expounded, Wisdom is a unity which is united to the innermost reality of the nature above the waking consciousness, which, when there manifesting, unites with the elaborated results of sense-contacts to produce concepts. Such concepts form practical guides in life and Rauh (*L'Experience Morale*, p. 96) expresses a partial truth in regard to another form of blending in the words: "*Notre vrai guide n'est ni l'instinct, ni une pensée transcendante, c'est la réflexion sur l'instinct.*"

Perhaps William Wallace's definition of knowledge in the Platonic sense, is as good a one of Wisdom as could be found: "It is—absolutely taken—a mere form of unity which has no value except in uniting; it is—taken concretely—the matter, we may say, in complete unity."

Knowledge then is a thing apart from Wisdom, and increase of Knowledge does not necessarily imply the attainment of Wisdom. A learned man is not always a wise man. "A mere scholar a mere ass."

"Common Sense" seems to be more nearly related, but the word "Common" evidently refers rather to its potential distribution than to the universality of its manifestation. The term "Common Sense" might well be substituted for "Justice" and "Modesty" towards the end of Plato's Protagoras myth. Hermes having inquired of Zeus how Justice and Modesty should be distributed to men, whether as the arts discriminately or to all equally, is met by the reply: "Unto all," said Zeus, "and let all be partakers of them."

If then Wisdom cannot be taught, but is potentially distributed to all, how then can it be acquired? "By the performance of Duty," answers the logos that we have under consideration. "Sympathetic magic" is an action connected with the below intended to evoke a reaction in the above; let us then attempt to obtain a clear idea of Duty and see if in its nature it stands in a sufficiently close relationship to Wisdom that a mutual interaction may be regarded as possible.

First let us seek a definition of Duty which will help us. William Wallace in his criticism of Kant's system of ethics in the introduction to the translation of Hegel's *Philosophy of Mind*, thus describes the source of Duty:

"The voice of Duty seems to speak from a region outside and beyond the individual conscience. In a sense this must be so; but it comes from a consciousness which is, and yet which is more than the individual."

This "which is, and yet which is more than the individual," seems to connect duty with the Superior Subliminal, for that, as we have seen, is the region of the most direct and highest activity of the I, of which we can form an intuitional concept. If we can show this to be true we shall connect Duty very closely with Wisdom and also show that the paradox is true (and I believe that in paradoxes we have the nearest approach to truth), that "a man is most free when he is most the slave of duty," and that one who is such a slave of duty may be crowned and invested with the mitre of self-rule:

Per ch'io te sopra te corono e mitrio.
(Dante, *Purgat.*, xxvii. 142.)

I believe that we may regard "Duty" as a line of conduct prompted by the sense of "ought," an idea largely covered by the Kantian expression the "categoric imperative." "*I ought*" (to quote Professor Rashdall's admirable application of this idea) "*to aim at the greatest . . Perfection for myself and*" [I substitute "and" for "or"] "*others.*"

In what does "Perfection" consist?

I am inclined to accept a teleological view of the universe and to regard the end of evolution as the attainment of Perfection.

Now evolution seems to be most satisfactorily regarded

from two standpoints, as Mrs. Besant has most ably demonstrated. 1. The evolution of Form, from the simple to the complex; 2. The progress of Life towards an ever-increasing potentiality for entering into relationships through its consciousness aspect (using "consciousness" in its widest possible sense) with other entities, apparently or really, other than itself, and of an ever-increasing faculty of intelligising upon such contacts.

Now all psychical processes in so far as they concern the below are synthetic and consist of the reduction of the many of the objective world to subjective unity. Accordingly this "Perfection" aimed at by the performance of Duty, or line of conduct initiated by the sense of "oughtness," is a line of activity which tends to the unification of entities, both objectively for mutual interaction, and is subjectively unifying in its nature.

Where are the roots of "Duty"? A slight practice of the observational psychological method upon ourselves will convince us that the sense of "ought" starts almost invariably *without* the waking consciousness; for far more frequently do we seek to analyse by the formal reason a conviction of "oughtness," and to give a logical explanation of a present categorical imperative to ourselves and incidentally to others, than we fabricate such motive by the reason.

Nor does the sense of "*ought*" start in the "below," for from thence comes the "*must*," or an externally imposed motive for conduct. I grant that sometimes the "ought" may originate by a transformation of the "must" after it has been recognised to be conceptionally true, but such true concept, as we have seen, is formed by a union of Knowledge and Wisdom, and Wisdom is of the above.

By exclusion then we find that Wallace was right in affirming that "the Voice of Duty . . . comes from a region which is, and yet is more than the individual," or as I should term it, the Superior Subliminal. Duty is a line of conduct initiated by the two active aspects of the I and its manifestation is accompanied by the higher feeling. As Aristotle pointed out, moral choice involves a volition as well as an intellectual intuition, and Duty is an action depending upon moral choice.

Now we have seen that all psychical processes from perception upwards are accompanied by "*feeling*"; the performance of duty must invariably be accompanied by the feeling which belongs to the Higher Subliminal. This universality of feeling has led to Hedonistic schools of thought which *hysteron proteron*—the cart-before-the-horse viewpoint—regard pleasure as the invariable motive for action. I believe that it is equally logical, if not more so, to regard pleasure as a more or less passive phenomenon accompanying an activity initiated by Will.

Duty is a manifestation of the energy of the world of unity, and is subjectively as well as objectively uniting in its nature, a guiding rule for life as a whole, rendering its slave one-pointed. This aspect connects it with any ruling passion, such as avarice, but from such passions Duty may still be distinguished.

But the resemblance is to the useful side of such passions, for the utility of any powerful passion consists in this very reduction of the whole life to a unity. We are compelled to admit from observation that by the following of a line of conduct impelled by such a passion, the will as opposed to desire is strengthened, and Will belongs to the Superior Subliminal.

The evil side of such passions is their separative action, so that whilst the avaricious man, for example, is united in himself and his life becomes a logically consistent whole, he is by his avarice separated from his fellows. But Duty is not only subjectively coherent, but tends to aggregate objectively and to unite him who follows it to other entities.

Now Wisdom is, as we have seen, a unity both in itself and in its application, and is comparatively worthless except applied, for, as Jacobi well says: "Our finest Knowledge only serves us in the end for idle reflection, our most exalted feeling for solitary, unfruitful delight," that is when they "do not proceed from action and are not directed towards action."

Thus we find that there is a strict and close relationship existing between Wisdom and Duty. The law of inertia is operative in things psychical as well as in things physical. An action repeated acquires facility on each repetition of its performance. Accordingly, on each repetition of the performance of Duty, not only does such performance become easier, but

also, seeing that the impulse starts in the world which is above the waking consciousness and enters through the higher portal, the repetition tends to render easier the passage from one field of consciousness to the other.

Now the process of the attainment of Wisdom is just such a transmission from one state to another. Wisdom cannot be taught, but is, in the Platonic phraseology, brought to remembrance. Now the Higher Subliminal is the storehouse of essential memory, and the bringing to remembrance is a process of transfer from the above to the waking state, hence the simile is a good one—and such bringing down is facilitated by Duty.

It accordingly follows that the logos that we have had under consideration is true and we must concede that:

"By the performance of Duty, Wisdom is acquired."

J. R. SPENSLEY.

INTERNATIONAL CONGRESS OF THE THEOSOPHICAL SOCIETY IN EUROPE

THE fourth meeting of the Federated European Sections of the Theosophical Society was held this year at Munich (Bavaria) from the 18th to the 22nd of May, at the invitation of the German Section. Previous meetings have been held in London, Amsterdam, and Paris, all most successful in every way, and thanks to the admirable arrangements of our German brethren, the Munich Conference fully maintained the high level of excellence reached by its predecessors.

The general programme was, of course, in the hands of Dr. Rudolf Steiner, the learned and able General Secretary of the Section, assisted by a small Committee, and it will not surprise those who know anything of Dr. Steiner when we say that the proceedings took place without a hitch. It is also very gratifying to record that the most complete harmony prevailed during the whole of the Congress. Indeed the warm friendliness of our hosts could not fail to give the meetings the character of a family reunion, and nothing was left undone which could in any way contribute to the comfort and pleasure of the foreign visitors coming from all parts of the world.

A large Hall—the Tonhalle—had been secured for the occasion, tastefully draped with red cloth and adorned with many mystic emblems which were the subject of a special lecture by Dr. Steiner at the request of the audience. Side rooms were reserved for refreshments, while an ante-room, in which sculptures and paintings by members of the Society were displayed—afforded the members an opportunity for quiet talk before and after the meetings.

At 10 a.m. on Saturday morning, the 18th, the Congress opened, as on subsequent days, with an excellent selection of music. Then followed a warm welcome from Dr. Steiner to the assembled members of the Theosophical Society, inviting the official delegates to take their seats on the platform. He referred to the death of Colonel Olcott as a very great loss to the Society, but expressed the great confidence of the German Section in the leadership of the Hon. President of the Congress—Mrs. Annie Besant—a statement received with loud and continued applause. After briefly outlining the methods of work adopted in Germany to promote the interests of Theosophy, Dr. Steiner called upon the representatives of the Federated Sections to address the Congress. Then followed Mrs. Besant's address, a report of which will appear in the *Transactions*. This concluded the morning's proceedings. In the afternoon of the same day were a series of papers by Alan Leo, Michael Bauer and James Wedgwood, all of which were listened to with the deepest attention and interest, while in the evening a charming programme of music was provided by members of the Society. Needless to say—in the home of music—the selections were admirably performed.

On Sunday morning Mrs. Besant addressed the members on "The Place of Phenomena in the Theosophical Society," and Madame Kamensky gave a most interesting account of "Theosophy in Russia." Then followed Dr. Steiner, with a most learned account of the Initiation of the Rosicrucian, a lecture of all the greater importance inasmuch as Dr. Steiner is a well-known authority on Masonic subjects.

In the afternoon at 5 p.m., the members gathered in very large numbers to listen to an excellent performance of "The Sacred Drama of Eleusis," a mystery play by E. Schuré, with incidental music by Bernhard Stavenhagen. All the parts were taken by members of the Society, and the general stage management was in charge of Dr. Steiner. The production was very creditable and the scenery left nothing to be desired. A special word of praise is due to Fräulein

von Sievers and to Herr Jürgas, for their excellent interpretation of very difficult parts.

On Monday morning Herr Jürgas entertained the members with some powerful recitations, after which there came a lecture by Mrs. Besant on "The Place of the Masters in the Theosophical Society."

In the afternoon Herr Arvid Knös, the Scandinavian General Secretary, contributed an important paper on "Absolute and Relative Truths," and this was followed by "The Means for Theosophical World Conception," by Dr. C. Unger, and "The Occult Basis of the Myth of Siegfried," by Elise Wolfram.

The afternoon concluded with a lecture from Dr. Steiner, and in the evening there was another concert.

The last day of the Congress (Tuesday) was set apart for mutual interchange of ideas on Theosophical subjects, with (i.) the necessity of supporting occultism within the Society, and (ii.) education, as bases for discussion. A most interesting day was spent in this way, and in the evening, after a short programme of music, Dr. Steiner, in a most eloquent speech, bade farewell to the guests of his Section. Mrs. Besant thanked him, and through him the German Section, for their brotherly hospitality, and congratulated our German fellow workers on the great progress they had been able to make under the guidance of Dr. Steiner, whose great ability, eloquence and sympathetic kindliness had produced a deep impression on members who had come from foreign countries—Germany being, of course, well acquainted with his powers of leadership.

Thus ended a most successful Congress, and the members parted hoping to meet again in two years' time at Budapest, Hungary, the newly formed Hungarian Section having invited the Congress to that place.

G. S. A.

MAY not the Way (or Tâo) of Heaven be compared to the (method of) bending a bow? The (part of the bow) which was high is brought low, and what was low is raised up. (So Heaven) diminishes where there is superabundance, and supplements where there is deficiency.

It is the Way of Heaven to diminish superabundance, and to supplement deficiency. It is not so with the way of man. He takes away from those who have not enough to add to his own superabundance.

Who can take his own superabundance, and therewith serve all under Heaven? Only he who is in possession of the Tâo!

TÂO-TEH-KING.

A HYMN FOR 1907

SING Alleluia, Alleluia, Lord!
Thou little Babe, the secret Fatherhood!
Sing, for the earth rings with the song of spring;
Sing, little brooks, and golden mary-buds,
Alleluia!
Sing, buds upon the russet lilac boughs,
Sing, sing, ye wonders wrought of pearl and gold,
That gleam upon the Easter palm branches,
Alleluia!
Sing, meadow-grass o'er which the plover cries,
Sing, blue-wing'd swallow skimming from the south,
Alleluia!
Sing, happy "little peoples" of the earth,
Sing, cowslips on the sheep-trimm'd curvëd downs,
Alleluia!
Sing, flow'rs and birds, sing beasts and forest trees,
Sing, sing, ye elves, and sing, ye lonely ones,
Alleluia!
Sing, for Christ's Life is rising thro' the worlds;
Sing, for He riseth, and bears sin away,
Alleluia!
Sing, for He was or e'er the worlds were wrought;
Sing, for He sank into the depths of Hell;
Sing, for He knows the terror of the Dark;
Sing, for He entered the dread Orb of Gloom!
Yea, sing and praise. He filleth all the earth!
Sing, sing and shout! He riseth from the dead!
Sing, holy maidens! Sing, ye sober wives!
Sing ye, the harlot outcasts of the earth!
The Lord is One; He riseth from the grave;
He bringeth unto all the Second Birth.

Sing, kings and heroes, mighty men of God!
Sing also ye, ye sinners and ye slaves!
Sing, for He holds all creatures in His Heart;
Sing, for He bears them to the Throne of God;
Sing, for He bears the pain of every man;
Sing, for His Name is Joy and He doth reign!
He is the Son; and He the Fatherhood;
He is the Sacred Mother of the soul;
He is the shining of the Spirit's might.
Sing! He is One, the Shepherd of the sheep;
He, the young Shepherd of the Land of Power;
He, the most Ancient of the Home of Joy;
He the Eternal Virgin of the worlds!
Sing, all ye saints; and sing, ye souls in pain!
Your pain shall pass; your fetters be unbound.
Sing, for His rising Life doth sweep to-day
Through every sphere where men and angels be,
Alleluia!
Sing, all ye Angels, sing and praise His Name!
Sing, thou great Michael of the Sword of Flame;
Sing, thou great Gabriel, the White Eagle's might;
Sing, holy Healer, who art Raphael hight;
Sing, sacred Uriel of the teeming earth,
Strength of the hills and of the silent plains;
Praise thou the Risen Lord with mighty voice!
Alleluia!
Sing, for in Him dwell all the Faiths of old;
Sing, for in Him's the knowledge of the sage;
Yea, and in Him the wisdom of the child!
His is the ancient and the dawning age;
Home of all peoples; Home of gods and men;
Source of all worship—of the forest fane,
As of the temple wherein incense rolls.
Sing! He accepts the chanting of His priests,
And the faint lisping of the little child.
Sing! Sing! He riseth in the light of Dawn;
One with His Father; Refuge of the worlds.
Sing, for He is the Silence and the Sound!

Sing to the Word, and to the Hidden Thought;
Christ has arisen, has arisen to-day!
Shout, Sons of God, and praise Him as ye ought!
Alleluia!

MICHAEL WOOD.

CORRESPONDENCE

"INCORRUPTIBLE BODIES" FOR "ETERNAL TORMENT"

To the Editor, THE THEOSOPHICAL REVIEW

ON page 323 of the June number of the REVIEW, in an article on "Reincarnation and Resurrection," by Hector Pryor, the following occurs: "For no one will go so far as to assert that the wicked will be raised in power and glory, although some have said that they will be raised in incorruptible bodies, in order that they may be capable of eternal torment, and this is the view which is considered orthodox. There is another class, however, more mercifully inclined, who say that the wicked will be raised into corruptible bodies in order that the fire may consume them and their punishment end after a period of torture in their destruction."

Surely Hector Pryor is hardly accurate in stating that the opinion that "the wicked will be raised in incorruptible bodies in order that they may be capable of eternal torment" is "the view which is considered orthodox"? Can an opinion be considered orthodox which would be repudiated more or less formally by nearly all the thoughtful members of the different religious bodies, Episcopalians, Congregationalists, Unitarians, Baptists, Quakers, and perhaps also by many among the Methodists. Even the Salvation Army, the energetic stirrer-up of those in a not very advanced stage of development, would, if tested as to their orthodoxy on this point, be found to have many heretics in their midst. I do not wish to quibble about the meaning of the word "orthodox," and each man's experience is terribly limited, so that it is perhaps natural to think that all the world has stood still, with the exception of a few; but any misrepresentation of others—however unintentional—is alien to the spirit of the Theosophical Society, creates a prejudice against it, and so makes it less powerful as a spiritual factor. This is my apology for the criticism.

SOPHIA B. WILSON.

REVIEWS AND NOTICES

An Unnecessary Book

A History of Ritualism. By Vox Clamantis. (London: Open Road Publishing Co.; 1907. Price 3s. 6d. net.)

The judicial balance, historical knowledge and open-mindedness of "Vox Clamantis" may be judged by his dictum that "the Church of England was founded in the sixteenth century for the purpose of denying the Real Presence in the Sacrament of the Altar." It might be as justly and pertinently observed that because Irenæus, Hippolytus and Epiphanius are "typical representatives" of the Catholic Church, therefore that Church was founded for the purpose of denying the Gnosis.

In the same judicial spirit the writer sees in the present Education wrangle nothing more than resistance to an attempt on the part of High Churchmen to put their hands into the pockets of Protestants, and to force them to pay for Romanising teaching.

So, too, the writer sees nothing in the motives of the Founders of the Tractarian movement but such as were pecuniary. In similar fashion Newman is said to have "concocted his theory of the Via Media"; the High Church clergy remain in the Church of England because they are married; "Phillpotts," as Henry of Exeter is called with as much manners as accuracy, was a "furious and intolerant bigot"; the phrase "the foolish idol of bread" is worthy of Buckingham Street; for a clergyman to pray with his back to the people is an act of irreverence. There is no place in Lincolnshire called Sansthorpe.

No good reason appears for the publication of a book of this sort. The Church of England, no doubt, like all ancient corporations, wants reforming, but the Reformer, when he comes, must possess knowledge, some sympathy with his subject, accurate information and a wide knowledge of men and their motives. "Vox Clamantis" does not display these qualities, and he is likely, therefore, to remain "*vox*" —"*et prætervea nihil.*"

W. F. C.

Soul Survival

Future Life—in the Light of Ancient Wisdom and Modern Science. By Louis Elbé. (London: Chatto & Windus; 1907.)

This is a translation of M. Elbé's work *La Vie Future devant la Sagesse antique et la Science moderne*, and is a very convenient and carefully written volume to place in the hands of a thoughtful enquirer. It is divided into two parts according to the title. The first part deals with the Idea of Survival in the various civilisations of antiquity, and devotes single chapters to the consideration of the subject as found in pre-historic traditions and remains, and among savage tribes, and also among the Chinese, Egyptians, Hindus, Chaldæans, Gauls, Jews, Greeks and Romans. Chapters are also given to Christianity and to a consideration of the idea of Conditional Immortality in the Protestant churches. A concluding chapter deals with Spiritism and Theosophy. There are some queer mistranslations, such as the "Buddhistic Body," and Saints Methodus and Epiphanes are new to the calendar. They should, of course, be Methodius and Epiphanius. On the whole the summaries are very readable, but this is clearly not the side of the subject on which M. Elbé is strongest. His best work is done in the second part, where he summarises very ably the latest discoveries in modern science, and the most recent labours of psychical research. M. Elbé is throughout undogmatic, impartial, and judicious, and has therefore turned out an introduction that we can recommend to our readers as a useful contribution to the general literature of a subject of profound interest to all Theosophists.

G. R. S. M.

A Persian Mystic of the Thirteenth Century

The Persian Mystics: Jalalu'd-Din-Rumi. By F. Hadland Davis. The Wisdom of the East Series. (London: John Murray; 1907, pp. 105. Price 2s.)

This little book is Mr. Davis' last contribution to the study of Sufiism, and consists of a lengthy Introduction dealing with the origin, nature and influence of Sufiism, a short biographical sketch of Jalalu'd-Din-Rumi, and numerous selections from the "Dîvâni Shamsi Tabriz" and the "Masnâvi" of that Poet. Usually the "Introduction" in such cases rather damages the Poet, but that is not so in the present instance; for Mr. Davis' remarks are full of interest and exhibit a mind well-versed in the principles of Persian

Mysticism and keenly alive to the beauties of Oriental poetry. The Sufis were a small sect of Mystics that broke off from the main body of Mohamedanism about the eighth century, and Mr. Davis rightly considers that their ideas were to a large extent moulded by the influence of Neo-Platonism; but whereas these philosophers expressed themselves in prose the Sufis turned the same belief into poetry. That belief was, briefly, that man is but a lantern through which the Divine Radiance shines, and that by contemplation of the "Eternal Darling" (to use a typical Sufi phrase) he can rise to ever higher ecstasies of Love until, all sense of self being lost, he shall merge into that Source from whence he came. A beautiful poem of Jâmi is quoted in illustration of this point, the burden of which is:

> Where'er thou seest a veil,
> Beneath that veil He hides. Whatever heart
> Doth yield to love, He charms it. In His love
> The heart hath life. Longing for Him, the soul
> Hath victory.

But it is to be doubted whether, as Mr. Davis supposes, Sufiism influenced such writers as Eckhart and Tauler; for it must not be forgotten that the doctrines of Sufiism are not peculiar to itself. Essential Mysticism is the same all the world over and at all times, the particular form, only, in which it is cast, differing with time and place. It is more probable that the German Mystics were influenced by the more Western Neo-Platonism. But what is of value and interest, to students of theosophy in particular, is to note that Sufiism is but another garb of the Ancient Wisdom Religion; a very poetic and withal most worthy embodiment of theosophy. This Religion of Love is well summarised by Mr. Davis as follows:

"Love is God's light in men and women, and not the lanterns through which It shines, for human bodies must turn to dust; human memories, human desires, fade away. But the love of the All-Good, All-Beautiful, remains, and when such is found in earthly love it is God finding Himself in you, and you in Him. That is the supreme teaching of Sufiism, the Religion of Love."

The Selections themselves are carefully chosen and the whole book may be warmly recommended to students of comparative religion, particularly to that ever-growing number of men and women who are beginning to find the real value of a religion in its mysticism and not in its dogma, for Sufiism is essentially non-dogmatic; indeed at the death of Jalalu'd-Din his mourners were of all creeds, and a

Christian present, being asked why he wept over a Muslîm grave, replied: "We esteem him as the Moses, the David, the Jesus of our time; and we are his disciples, his adherents." Suflism, indeed, was splendidly tolerant. "The ways of God are as the number of the souls of men," remarks the Sufi. Space forbids me to quote more than one of the many beautiful extracts from the writings of Jalal, of which the larger part of this little book consists; but this one is typical of Suflism, indeed of all true Mysticism:

> I am silent. Speak Thou, O Soul of Soul of Soul,
> From desire of whose Face every atom grew articulate.

J. R. A.

Four Studies in the Upanishads[1]

The Wisdom of the Upaniṣhaṭs. Four Lectures delivered at the Thirty-first Anniversary Meeting of the Theosophical Society, at Adyar, December, 1906. By Annie Besant. (Benares and London: Theosophical Publishing Society; 1907. Price 2s. net.)

Mrs. Besant's "Adyar Lectures" have become an annual institution. They include some of her very best work, and generally require to be closely followed. In the last volume of the series which we reviewed our colleague gave an excellent summary of the religio-philosophy, psychology and ethics of the *Bhagavad Gîtâ;* in the present volume we have before us a similar treatment of the greater Upaniṣhads based on their master-sayings or great utterances.

Under the four headings: "Brahman is All," "Îshvara," "Jîvâtmâs" and "The Wheel of Births and Deaths"—Mrs. Besant has gathered together a number of these sacred *logoi*, which have every claim to being classed as words of wisdom. These she has woven together with the art of exposition for which she is famous and endeavoured to make them plain to all her audience and readers. But, as she well recognises herself, the "words of power" of the Upaniṣhads are of such a nature that they refuse to be made plain by even the greatest art of formal intellect; they are the means of carrying life and light not only to the mind but to the basic nature of man; or, to phrase it otherwise, they are designed as means of Self-realisation.

[1] Reviewed from an advanced copy. The sheets are being forwarded from India for binding and the date of publication of the English edition will be announced in due course.

It is difficult for so great a lover of the Upaniṣḥads as myself to praise excessively the work of another great lover of the same mystery-writings; for, no matter how good it may be, the "jealous" feeling arises: "It is not good enough"—and that is precisely, I am sure, what Mrs. Besant herself would say, in fact does say, of her lectures. That is the transcendent virtue, the priceless value, of the "great utterances": no exposition can equal their natural power and efficacy.

Mrs. Besant is good in her adumbration of the Mystery of all Mysteries—the Ineffable, Brahman; she wrestles valiantly with the First Mystery which is also the Last Mystery, the Logos or Îshvara; she pursues into the hidden depths the nature of the Living Soul, as separate yet not separate; and she revolves round the "Wheel of Births and Deaths"—the Necessity of Saṁsâra.

We fear, however, that as these lectures were addressed to an audience almost exclusively composed of educated Hindus, the reader in the West who does not know Sanskrit will miss the drift of no few sentences. We admit the difficulty of translating a number of Sanskrit technical terms. But what if Hebraists should persist in keeping the technical terms of the "Torah" in the original. Torah is the "Doctrine," the first five books of the Old Testament. What if the Egyptologist should insist on keeping a number of technical terms in Egyptian (say in the diabolical transliteration of the Berlin school). And so on and so forth with all the ancient tongues in which scripture is written. For instance, instead of "In the Beginning was the Word, and the Word was with God, and the Word was God"—what if we insisted on "In Archē was Logos, and Logos was with Theos and Logos was Theos"? And yet this is precisely what most of our Hindu colleagues treat us to in their translations.

Mrs. Besant is not so bad as this; but there are still too many technical terms left in their original Sanskrit form. Indeed, our colleague would acclimatise yet another technical Sanskrit term into the modern Theosophical garden of speech—namely, Tapas. This she defines as "a sustained strenuous physical activity, sternly controlled and directed by the will to a given end, and dominated by concentrated thought." It certainly would be an economy of speech, if our only choice were to employ such a periphrasis in translation every time we came across it in the original. But we must be quite sure first of all that this is the meaning; and to be sure it is necessary to collect a very large number of passages and their contexts and treat them analytically. Indeed it would be a great service if

some Indian colleague would devote a treatise to the subject, and see whether Mrs. Besant's brilliant definition can stand the test.

Setting aside the question of the system of transliteration of Sanskrit adopted by the Central Hindu College authorities, which has the disadvantage of being in its main features the antithesis of all other systems, we would enter a plea for retaining the crude form Upaniṣhad, instead of the nominative singular Upaniṣhat, and purely on the ground of euphony. It sounds better and is equally correct. English, German and French Orientalists all prefer it.

Another and a final remark. Mrs. Besant is, in public speech, a great lover of beautiful sounds, and keenly appreciative of the right choice of words. We submit that "Homer has nodded" in adding to her vocabulary "intuit" and "pronouncal."

G. R. S. M.

Flatland

An Episode of Flatland, or How a Plane Folk discovered the Third Dimension. By C. H. Hinton. (London: Swan, Sonnenschein & Co., Ltd.; 1907. Price 3s. 6d.)

In this little book the author is not concerned with attempting to describe in detail and connectedly the conditions which might prevail in a plane world, but rather with using the imaginary flat world, in which the scene of his story is laid, for purposes of a kind of satire on certain narrow points of view to be found in our own world, as well as for suggesting to us ideas of space as the "tool of thought; only as we think of things as in space do we get hold of them with our minds." Thus by widening our faculty of space-apprehension we may be able to realise a higher being, our widened consciousness dealing with a fourfold mode of externality, so that four-dimensional hypersolids would be at any rate as real to us then as ordinary solids are to us now.

As to the story, it is not very easy to see how all the situations could have taken place in a flat world, but that is not the point; the facts of character are independent of geometrical conditions, and Mr. Hinton's characters, though they have only two-dimensional bodies to function in, or "flats," as Mr. Hinton amusingly tells us, "to use the word by which they spoke of one another, not with any notion of disparagement but to express the utmost fulness of being," play their parts manfully. The representatives of the different points of view

put their cases well; we like the description of the teachers who "had been so long in the habit of explaining things which no one can understand, that they had lost the feeling of what understanding is"; also that of the priests who "if anyone were to tell them of how what they talked about were possibly real, they would like to burn him alive. . . . Their idea of thought is to try to make out exactly what is written in old books, and find out whether this man or another really lived when he is reported to have lived."

We say nothing of the plot except that the heroes and heroines go through many dangers and adventures, and the course of true love in flatland does not apparently run any more smoothly than in our ordinary world. The book is short, only 181 pages, and it is entertaining; we recommend it to readers who like a simple, straightforward view of things without too much respect for popular delusions.

W. L.

Religious and Non-Religious Conceptions of Man and His Destiny

Naturalism and Religion. By Dr. Rudolf Otto, Professor of Theology in the University of Göttingen. (London: Williams & Norgate; 1907. Price 5s.)

We are glad to welcome this excellent translation of Prof. Otto's work, well known in Germany, and deserving of being well known in England. Dr. Otto's equipment is remarkable, for not only does he possess high philosophic gifts but also an accurate and extensive knowledge of the science of organic nature.

For ourselves the main utility of his work lies in his admirable history and criticism of the leading ideas of modern science, especially of the doctrine of evolution and the theory of descent; and we can most thoroughly recommend its study to those of our readers who desire to acquaint themselves with the latest developments and fundamental changes that have occurred in the one-time all powerful materialistic and mechanical camp.

Prof. Otto describes what he calls the distinctive naturalistic outlook as follows:

> At first tentative, but becoming ever more distinctly conscious of its real motive, Naturalism has always arisen in opposition to what we may call "supernatural" propositions, whether these be the naïve mythological explanation of world-phenomena found in primitive religions, or the super-

natural popular metaphysics which usually accompanies the higher forms. It is actuated at the same time by one of the most admirable impulses in human nature—the impulse to explain and understand—and to explain, if possible, through simple, familiar, and ordinary causes. The same human understanding sees all about it the domain of everyday and familiar phenomena. It is quite at home in this domain; everything seems to it well-known, clear, transparent, and easily understood; it finds in it intelligible causes and certain laws which govern phenomena, as well as a constant association of cause and effect. Here everything can be individually controlled and examined, and everything "happens naturally." Things govern themselves. Nothing unexpected, nothing that has not its obvious causes, nothing mysterious or miraculous happens here. Sharply contrasted with this stands the region of the apparently inexplicable, the supernatural, with all its influences and operations and results.

It is these two opposites that theosophy strives to merge into a unity; or, let us say, it regards them as the two sides of one and the same shield, or the convex and concave of one and the same curve. In separation they are nullities. The search of the naïve naturalist seems to the theosophist to be foredoomed to failure, the faith of the naïve supernaturalist appears equally to be predestined to disillusionment. Theosophy is the *tertium quid* that mediates and synthesises them.

Strangely enough it is when Professor Otto comes to deal with religion, with his special faculty of theology, that the theosophist feels he is weakest. True he puts forth views of sound common sense, and is animated with a spirit of deep reverence; but somehow or other it is all very unsatisfactory; he has not a sympathetic mind; one feels he has not immediate experience.

Nevertheless he has much to teach us, not only in the facts he sets forth, but also in his careful and judicious treatment of such facts. His is an admirably equipped mind and disciplined spirit. And as we learn to know the man from his books we ask in astonishment: Why does he not take to theosophy, not our theosophy or anyone else's, but his own theosophy, for every one has it in him? It's the only solution. G. R. S. M.

A Hen and a Duckling

Lettres de Direction du Père L. de la Cie de Jésus, 1869-1890. (Paris: L. Bodin; 1907.)

These letters form an interesting study of the relationship between a Catholic director and the soul who has, in her youth, chosen him for

her guide, but finds him, as she grows up, a little behind the times. Their interest is, however, hardly sufficient to justify their publication; nor do we see in them any warrant for the suggestion in the preface that it would have been better if F. L. had been free to marry his penitent. What they *do* strongly suggest is the anxious fussiness of an old hen who has brought up a family of ducklings, and is in despair at seeing them taking to the water, where (thinks she) they must assuredly be drowned. It is the position into which every minister of religion tends more and more to fall, as time goes on, if he seriously tries to control his flock. Theological morality (founded on texts of Scripture) is, in truth, hopelessly out of date at the present time, when even the ordinary men and women of the period know too much of the world in which they live—of its good as well as of its evil. Spite of all prognostications of evil, the ducklings get into the water and find they can swim, and are *not* drowned. For a time the old resource may avail: "If you are not drowned you will be damned!" —but as a motive of conduct the fires of hell have already (thank God!) lost their virtue; and we find, as in the present case, the letters of the director grow more despairing and their frequency diminishing, till they cease altogether as the penitent has learned her new lesson, that she herself is her sole judge, her only hell, and her only heaven. To us Theosophists the history of a soul old enough and strong enough in one life to gain its freedom, even starting from so unpromising a position as that of a devout Catholic, must always be of interest. The question is now: "What will she do with it?" And to this question we give a much more hopeful answer than our poor dear fussy Jesuit Father can do. The Power which has brought her so far on her way may be trusted for the rest of her journey.

A. A. W.

The Road to Ruin

Practical Yoga: a Series of thoroughly Practical Lessons upon the Philosophy and Practice of Yoga. By O. Hashnu Hara. (London: L. N. Fowler & Co.; 1906. Price 1s.)

Yoga Methods: How to Prosper in Mind, Body, and Estate. By R. Dimsdale Stocker. (Publishers as above. Price 1s.)

The time is fast approaching when a Censorship of the (so-called) Occult press will be demanded *pro bono publico*, in order to prevent untrained enthusiasts from absorbing and propagating the "thoroughly

practical lessons" in mental and physical ruin which treatises such as the foregoing put forth under the sacred name of Yoga.

O. Hashnu Hara is the worst of the two offenders under notice, speaking cheaply and jocularly of centres which the class of person who studies occultism in paper covers is unfitted to know anything about. Mr. Dimsdale Stocker redeems certain unwise allusions to Haṭha Yoga by his concluding chapter on the Path of Devotion, which, if trite, is yet of the right tone.

C. E. W.

Thinking or Fancy?

The Law of Thought. By Arthur Silva White. (Privately printed. Author's Address: Royal Societies' Club, St. James's Street, London, S.W.)

This is a booklet of thirty-three pages—"a very incomplete synopsis of a cosmology of unity on which the author is engaged." That his avowed object deserves all sympathy is apparent from his substantive proposition: "The Ultimate Reality of the Sum of Things cannot—so far as man is concerned—have existential import except in terms of Thought: and therefore Thought itself is the Ultimate Reality. The Ultimate Reality, by identity of contact, implies the Absolute Reality, and correlates the Law of Thought." However, immediately after we read that: "Thought, as the highest product of Force, persists under various modes, not only in ponderable matter (with which it is temporarily combined in quantitative states of energy) and in organic bodies (in quantitative degrees of consciousness), but also dynamically in the infinitely attenuated condition of substance known as ether. . . . . Indeed, one may say that the Ether-sphere is the 'thing-in-itself,' and the Cosmos is a process or mode of its eternal motion." And a few pages before we read: "By Thought, then, we mean that casual attribute of matter, which builds up a connected and sub-sensible whole in the Sum of Things." There also arises the question: "Whether an infinite whole can consist otherwise than of infinite parts?" In short, the way in which the author proposes to establish the Law of Thought is conspicuous by absence of *thinking* quâ *thinking*. This standpoint is that of fancy. But as he also refers to Hegel's dictum: "Subjective logic is identical with objective reality," we should advise him to study *thoroughly* the *Wissenschaft der Logik*, seeing that this is an already extant exposition

of the cosmic thinking which the author would fain, but certainly does not, embody in his Law of Thought.

F. S.

Magazines and Pamphlets

Theosophist, May, opens with a continuation of Mrs. Besant's "Brotherhood of Religions." N. F. Bilimoria speaks of "The Aura of Zarathustra"; and the "Great Pyramid," by Van Ginkel, Rama Prasad's "Self Culture," and "Illustrative Stories" are continued. Of the articles in relation to the Presidential Election the weighty pronouncement under the honoured name of N. D. Khandalvala is the only one whose interest goes beyond the contest which is now decided.

Theosophy in India, May. In this number we have an eloquent tribute from Mrs. Besant to the memory of H. P. B. delivered at Benares in preparation for White Lotus Day. Miss Edger's "Studies in the Pedigree of Man" are continued, this time dealing with the work of the Pitṛis; Manjeri S. Ram Aier defends the accuracy of the late T. Subba Rao's use of the word Daiviprakṛiti; and "Seeker" opens a series entitled "The Yogî and his Tat."

Central Hindu College Magazine, May, is well up to its standard, and gives an encouraging account of the various activities connected with the College.

Theosophy and New Thought, May. Here the articles are "Plato," by Prof. E. A. Wodehouse, M.A.; "Nomenclature of the Days of the Week," by P. Ramanathan; and "Theosophy in Everyday Life," by the "Harvest-Reaper."

The Vâhan, June, contains a full account of the recently published Transactions of the Second European Congress. The "Enquirer" is this time crowded out by Correspondence.

Lotus Journal, June, continues H. W.'s life of H. P. B., reproducing two of her younger portraits; and Miss E. M. Mallet's "Outlines of Theosophy" for this month speak of "The Second Object of the Theosophical Society." Miss Severs furnishes the story. We are glad to see from the financial statement that the *Journal* has this year almost paid its way; we hope that next year's balance sheet may show the profit it deserves.

Bulletin Théosophique, June. Here, besides business matters, we have the report of the White Lotus celebration, with a summary of the General Secretary's address.

Revue Théosophique, May. L. Revel's lecture "Morality, Ordinary and Transcendent, and Theosophy" is valuable, as well as well-timed. Dr. Pascal continues his study of Consciousness; and F. Hara contributes a short paper on "H. P. B. and her Work." The "Echoes of the Theosophic World" naturally take up more space than usual, and we have this time no translations.

Théosophie, June, is almost filled by Mrs. Besant's circular, printed in our last number; and has only in addition a paraphrase of the Golden Verses and a short fragment from Mrs. Besant's "Some Problems of Karma."

Theosofische Beweging, June, gives a full and interesting report of the Munich Congress.

Theosophia, May, opens with a brief but valuable "In Memoriam" of Colonel Olcott, signed E. W., laying special emphasis on the "spiritual, uplifting power" which worked through him, as through H. P. B., on those who were capable of receiving it. "Old Diary Leaves" are continued; Mrs. Besant's "Basis of the Theosophical Society," and Mr. Mead's "Reincarnation in the Church Fathers," are translated; and Johanna Brandt speaks encouragingly of the "Dawn" of the coming day when Science and Religion shall once more be one.

Also received: *Bolletino della S. Italiana; Ultra*, an exceedingly good number, chiefly supplied by Sr. and Sra. Calvari and A. Agabiti; *Teosofisk Tidskrift*, with translations from Mrs. Besant and I. Pagan; *Omatunto;* a neatly got up Russian magazine, which we presume to be Theosophical, as we can pick out the names of M. Collins, A. Besant, and C. W. Leadbeater from the table of contents, but of which (writing, as we are, far from books) we are, alas, unable even to transliterate the title. That Theosophy should have an organ in the Russian language is a great step, and gives good hope for the future. *Theosophy in Australasia*, with the report of a very successful Thirteenth Congress of the Section, which now boasts nearly six hundred members; *New Zealand Theosophical Magazine*, with a study of "Regeneration and the New Birth," by W. A. Mayers, and a valuable lecture by C. W. Christie on "The Training of our Children," the keynote of which is thus given: "The children come *to us* because they have earned the right to be taught Theosophy; and we, and we only, are suitable teachers for them. Your child is an Ego who needs the broader teachings of Theosophy. You have earned the right to give him these; are you going to do it?" The

"Strangers' Page" thus piquantly expresses the view of the O. P.: "We are quite satisfied that all 'right thinking persons' are upon our side. This refractoriness in other persons is exceedingly annoying; and in religious matters we begin to think that compulsion might well be used to save the fool from his folly"! *La Verdad; Theosofisch Maandblad;* and No. 10 of *Revista Teosofica*, described as the Organ of the Cuban Section, and this time naturally occupied exclusively with the Election.

Broad Views, June, has an article by the Editor on the benighted condition of English Judges as to Spiritualism, in his most vigorous, not to say slashing, editorial style. Miss Hardcastle's "The Guild Fools of Mediæval France" is too good to be passed over without mention. In *Modern Astrology*, June, Mrs. Leo's purely Theosophical paper under the title of "Liberation" appeals specially to us. We are sorry to find from the Editorial that this useful and respectable serial is far from paying its expenses, and is threatened with modification, if not extinction. We hope this will be averted.

Occult Review; Siddhanta Deepika; The Dawn; Notes and Queries; Rosicrucian; Lux Astral; El Masen Moderno (Madrid); *New International Review; Grail; Les Nouveaux Horizons; Humanitarian; Herald of the Cross; Health Record.*

Karma and its Solvent, a lecture delivered at the Chicago Branch of the Theosophical Society, by Edward H. Alling, D.C.L. (Barnard & Miller, Chicago).

China and Europe, by M. E. Izard (Monaco, Institut International de la Paix, 1fr.).

A Tale of Shame and Cruelty (Jos. Oldfield); *The True Significance of Food Reform* (Francis S. Blizard); *Natural and Humane Diet* (Sidney H. Beard), three penny pamphlets published by the Order of the Golden Age, Paignton.

Proceedings of the Anglo-Russian Literary Society, No. 48 (Imperial Institute). The object of this Society is stated to be the promotion of the study of the Russian Language and Literature and of friendly relations between Great Britain and Russia. This most worthy object is certainly put in way of success by such papers and discussions as are recorded here; and we heartily recommend the little book and the Society to all who take an enlightened interest in the movements of the world about us.

W.

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