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ON THE WATCH-TOWER

IT is with regret that we have to record the passing away of a tireless worker for Theosophy in the person of our friend Miss Shaw (of Harrogate), who fell asleep at Amsterdam, where she was on a visit of work among our faithful colleagues in Holland, on June 7th. Louisa Shaw was—and of course is still—one of those who form the real backbone of the Theosophical movement. For her Theosophy was not a theory; she carried it out in every detail of her life, it was her one thought and aspiration, and formed the mainspring of her every action. Trained in all the spiritual discipline of the excellent Society of Friends, for many years she has devoted herself to our movement, labouring chiefly at Harrogate, where she was the Secretary of the branch, and in the North, where she was a familiar and welcome visitor to all the branches of the Federation. Passing away at the comparatively early age of 45, it is to be regretted that we have not more from her pen, so that greater numbers might share in the help she gave so ungrudgingly to so many by voice and example, be-

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queathing to them a memory that will ever be held in deep respect and affectionate remembrance. Our friend may indeed be said to be happy in her death, for the circumstances of it which we record elsewhere, have evoked an expression of such deep sympathy and good feeling from all, and have especially knit together so closely our colleagues of Holland and the North, that our natural regret in the loss of her physical presence is more than compensated by the good she has bequeathed to us. No better memorial of her could be printed and no better indication of her character given, than the paper, "The Purpose of the Theosophical Society," which we present to our readers in this number, a paper which we received on the very eve of the day of her passing from the body, and which contains the last words she addressed by voice to her colleagues of Harrogate, and now by pen addresses to the Society at large.

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AT the International Congress for Applied Chemistry recently held at Berlin, Sir William Crookes delivered a remarkable address entitled "Modern Views on Matter: The Realisation of a Scientific Dream The Realisation of a Dream." The immense importance of Sir William's researches for students of Theosophy can be very clearly seen from the exceedingly suggestive article contributed by our colleague, Mr. Dyne, to our present issue. It therefore requires no apology for our appending the short report of our great chemist's address as given by *The Times* of June 6th.

The lecturer said that for nearly a century men of science had been dreaming of atoms, molecules, and ultramundane particles, and had been speculating as to the origin of matter. They had now got so far as to admit the possibility of resolving the chemical elements into simpler forms of matter, or even of refining them away altogether into ethereal vibrations or electrical energy.

Sir William Crookes then gave a brief account of some investigations bearing on the constitution of matter and the possibility of dissociating the chemical elements. He remarked that a number of isolated hypotheses as to the existence of matter in an ultra-gaseous state, the existence of material particles smaller than atoms, the existence of electrical atoms or electrons, the constitution of Röntgen rays and their passage through opaque bodies, the emanations from Uranium, and the dissociation of the elements were now welded into one harmonious theory by the discovery of Radium. After

paying a high tribute to the labours of M. and Mme. Curie and M. Bémont, he proceeded to describe some of the characteristics of Radium. He said that the most striking property of Radium was its power to send forth torrents of emanations. A convenient method of observing these emanations was to fit a blende screen at the end of a brass tube with a speck of Radium salt in front about a millimètre off and to have a lens at the other end. The emanations could then be observed in the form of scintillations on the screen. In conclusion, Sir William Crookes remarked with regard to this and other experiments :

“Indulging in a ‘scientific use of the imagination’ and pushing the hypothesis of the electronic constitution of matter to what I consider its logical limit, we may be in fact witnessing a spontaneous dissociation of Radium—and we begin to doubt the permanent stability of matter. The chemical atom may be actually suffering a catabolic transformation, but at so low a rate that, supposing a million atoms fly off every second, it would take a century for its weight to diminish by one milligramme.

“It must never be forgotten that theories are only useful so long as they admit of the harmonious correlation of facts into a reasonable system. Directly a fact refuses to be pigeon-holed and will not be explained on theoretic grounds, the theory must go or it must be revised to admit the new fact. The nineteenth century saw the birth of new views of atoms, electricity, and ether. Our views to-day of the constitution of matter may appear satisfactory to us, but how will it be at the close of the twentieth century? Are we not incessantly learning the lesson that our researches have only a provisional value? A hundred years hence shall we acquiesce in the resolution of the material universe into a swarm of rushing electrons?

“This fatal quality of atomic dissociation appears to be universal, and operates whenever we brush a piece of glass with silk; it works in the sunshine and raindrops, and in the lightnings and flame; it prevails in the waterfall and the stormy sea. And although the whole range of human experience is all too short to afford a parallax whereby the date of the extinction of matter can be calculated, ‘protyle,’ the ‘formless mist,’ once again may reign supreme and the hour-hand of eternity will have completed one revolution.”

* * *

EPIPHANIUS in his encyclopædia of heresy tells us (*Her.*, lii.) of a strange sect called “Adamians,” who supposed themselves to be restoring primitive innocence by calling their community Paradise and worshipping in a state of nudity. As Hort says (*Dict. of Christ.*

Modern
Adamites

Biog., s.v.):

They met for divine service in hypocausts. They stripped at the door (where chamberlains were stationed to receive the clothes), entered and sat down naked, both sexes alike, and so continued while the readings and other

parts of the service proceeded. . . . The whole sect professed absolute continence ; and excluded from communion any offender against the rule, alleging as a precedent Adam's expulsion from the Garden after eating the forbidden fruit.

These Adamites are interesting enough in themselves, and much might be said of them and their allied sects of early times, but no longer are they only a theme of curious scholarship, they now suddenly step from out of the obscurity of heresiological history and ancient legends and appear again in the twentieth century in full daylight. Under the heading "The Dukhobors on the Saskatchewan" *The Times* of June 6th prints a most instructive account of a fresh outbreak of fanaticism among these unconscious "reverts" to a primitive type of "Christianity." From this account the quotation of the following paragraphs will prove of special interest.

Most of those who had been persuaded to go on pilgrimage were collected at Tambofka, on the north of the river ; and it was determined to cross by Lovell's Ferry to that place, which was reached before sunset. The headman reported that there were about sixty pilgrims in the village, and that at dawn a number of them, after divesting themselves of all clothing, had marched down the village street, and then held a religious service in one of the houses. No notion of immorality attaches to this proceeding, their idea merely being that they must conform in such services to the condition of our first parents before the Fall—for which reason, among other things, they are vegetarians.

A meeting was called at the school-house ; and the pilgrims were told that their march must be stopped, and that they must return to their homes. Parapotkin was asked how many believed in the extreme new doctrine ; and he engaged to find out. After the meeting, while the agent and his party were watching the people from the front of the house, an elderly man suddenly ran across the yard, absolutely nude, followed by a number of girls and men and women of all ages, in the same condition, forty or more in all. They stood for a few seconds huddled together, and then as quickly disappeared. The interpreter, being asked the meaning of this, explained that he had been requested to find out the number of these people. Orders were given that such things must cease, and the law was explained to them ; but these Russians seemed merely to be filled with wonder, and were most indignant at any idea of impropriety.

Here, as in so much else of a like nature, the whole trouble is the materialisation of mystical dogmas, and the trying to get back whence we came by physical means. But how intensely

interesting it all is! We are indeed on the threshold of strange phenomena in things religious in this twentieth century, and may it be that the Theosophical Movement may keep a cool head and sane heart in the midst of these "reincarnations" of ancient notions.

* * *

IN his report on the census of the united provinces of Agra and Oudh, which was taken just before the creation of the new North-West Frontier Province, Mr. Burn makes some highly instructive remarks which deserve reproduction (see *The Times* of June 2nd):

From the Indian
Census Report

The Mahomedan increases more rapidly than the Hindu population, the followers of the Prophet being better fed, more fertile, longer lived, more prosperous, and wholly irresponsible to proselytism. Christians have increased by seventy-five per cent., but there are still only fifteen native followers of our faith in every 10,000 of the population. The increase is among the converts made from the very lowest castes by the American Methodist Episcopal Church. The chapters on religion and caste are of considerable value. Mr. Burn finds "freedom from dogma to be one of the most striking characteristics of Hinduism as a whole," and the general result of his inquiries is that the great majority of Hindus have a firm belief in one supreme God, between whom and the innumerable godlings there is no conflict, the former being too exalted to be troubled about every-day affairs, which are the proper care of the latter and lesser class. It would be an entire mistake to conclude from the absence of regular religious congregational worship that the Hindu is irreligious, and "his code of morality is much the same as that of most civilised nations," beyond the customs of which his reverence for his parents extends. The doctrine of Karma "that a man shall reap as he has sown, is an appreciable element in the average morality." The majority of orthodox Hindus profess a religion which is pantheistic as followed by the more highly educated, tending to become polytheistic as held by the illiterate masses, in whose case the use of material images is held to be necessary for worship. Of the average Mahomedan Mr. Burn says his standard is much the same as that of the average Hindu or the average Christian, and the more enlightened "are directing their efforts towards a genuine deepening of religious life." The caste prohibition of the re-marriage of widows, which, of course, British Indian law sanctions in all cases, obtains in respect of only a quarter of the population, of which among Hindus and Mahomedans less than three per cent. can read and write. "Infant marriage is characteristic of high, and widow re-marriage of low, castes." Mr. Burn agrees with M. Sénart and Mr. Risley in holding that the development of caste to its present condition is due to the fact that the

so-called Aryan invaders came in contact with inferior races from which they recoiled, an attitude which has been adopted by the peoples into whose countries they penetrated. He attributes less importance to occupation and sectarian divisions of religion in the formation of new groups, and sees that education and facilities for travel are powerful solvents of the caste restrictions on food and drink.

* * *

THE following delightful story requires no ponderous commentary or dull drawing of a moral; it has the virtue of explaining itself and its wisdom *saut aux yeux*, as they say in a country which understands these things better than our sober selves. The story-teller is Mr. Jerome K. Jerome in his recent novel *Paul Kever* (London: Hutchinson & Co.; 1902).

One girl, a dear, wholesome creature named Janet, stayed with us for months, and might have stayed years, but for her addiction to strong language. The only and well-beloved child of the captain of the barge *Nancy Jane*, trading between Purfleet and Ponder's End, her conversation was at once my terror and delight.

"Janet!" my mother would exclaim in agony, her hands going up instinctively to guard her ears, "how can you use such words?"

"What words, mum?"

"The things you have just called the gas man."

"Him! Well, did you see what he did, mum? Walked straight into my clean kitchen, without even wiping his boots, the —," and before my mother could stop her, Janet had relieved her feelings by calling him it—or rather them—again, without any idea that she had done aught else than express in a fitting phraseology a natural human emotion.

We were good friends, Janet and I, and therefore it was that I personally undertook her reformation. It was not an occasion for mincing one's words. The stake at issue was, I felt, important. I told her bluntly that if she persisted in using such language she would inevitably go to hell.

"Then where's my father going?" demanded Janet.

"Does he use language?"

I gathered from Janet that no one who had enjoyed the privilege of hearing her father could ever again take interest in the feeble efforts of herself.

"I am afraid, Janet," I explained, "that if he doesn't give it up —"

"But it's the only way he can talk," interrupted Janet. "He don't mean anything by it."

I sighed, yet set my face against weakness. "You see, Janet, people who swear do go there."

But Janet would not believe.

"God send my dear, kind father to hell just because he can't talk like the gentlefolks? Don't you believe it of Him, Master Paul. He's got more sense."

I hope I pain no one by quoting Janet's simple wisdom. For that I should be sorry. I remember her words because so often, when sinking in sloughs of childish despond, they afforded me firm foothold. More often than I can tell, when compelled to listen to the sententious voice of immeasurable Folly glibly explaining the eternal mysteries, has it comforted me to whisper to myself, "I don't believe it of Him. He's got more sense."

* * *

A MR. HOVENDEN, who has published two considerable volumes under the titles: *What is Heat and Electricity?* and *What is Life?*

has sent us a leaflet purporting to detail experiments in which the molecule of a gas or vapour is rendered visible and resolved. He begins by denouncing Scientists in general as "a body of place mongers," and then, as H. P. B. would have said, "bears on gradually." One great complaint is that he is called to order when he rises at meetings of the Physical Society to talk about "seeing gaseous molecules" and that his papers are not published by that body, though, while being a life-member, he is yet asked to subscribe to it during its financial troubles. However, while recognising that scientific orthodoxy resembles most other 'doxies we are less concerned with his personal grievances than with the experiments he describes, which he claims to be quite *new*, and to make it possible for anyone to see the molecules of matter with the naked eye. These we shall proceed to discuss.

Having heated alcohol or water in a flask, he illuminates the space above the liquid with a powerful beam of light, and he observes particles floating and swirling about in the flask, which he tells us are the molecules of the liquid rendered visible to the eye; and he goes on to remind us that the human breath from the mouth becomes visible in cold weather though invisible in hot. So far there seems nothing specially new—except his bare assertion that what is seen is the molecules of the liquid.

Next he shows us—a very old observation by the way—that when the image of a heated iron bar or the flame of a spirit lamp is thrown upon a screen, a flow of liquid is seen oozing out and

“ anti-gravitating ” from the heated body. Here again he claims that the molecules are rendered visible.

But he does not even deign to discuss the possibility that the explanation usually given of these perfectly familiar and well-known observations may be correct, *viz.*, that when air is heated by contact with a hot iron or lamp flame it expands and is relatively lighter, and consequently refracts light rays to a smaller extent than the surrounding cold air, and that hence the convection currents rising from the hot body produce, through these differences in refractive power, the observed appearance of an upward flow of liquid. He prefers to put forward what he regards as “ the only possible explanation ” of these experiments, *viz.*, that “ the minute spheres (molecules) soak in this fluid, increase in dimensions (just like a soap bubble when it takes in hydrogen and rises), and suddenly dart off the liquid and become enlarged and *lighter* molecules, and thus the invisible molecule in the liquid becomes visible in the vaporous or gaseous condition.”

All this is unadulterated non-sense, and we can only suggest that Mr. Hovenden should take a course of physics before setting any more riddles to the “ immoral ” scientists whom he denounces.

[B. K.]

THE sovereign good of man is a mind that subjects all things to itself, and is itself subject to nothing ; such a man's pleasures are modest and reserved, and it may be a question whether he goes to heaven, or heaven comes to him ; for a good man is influenced by God himself, and has a kind of divinity within him.—SENECA.

IN GOD'S VINEYARD

ONE day in Time's Annals, one of God's fair daughters awoke from dreams with a desire "to know."

What she wished to know she could not have told you, but would probably have answered, had you questioned: "Oh! something more than I see."

Some people, who ought to have known better, would have told her "not to be curious." Another might have said: "Just believe." A third might have cautioned her, with the grand truth of "fools walk in, where angels fear to tread," and so on.

But had they done so, I think their words would have carried little or no weight with my heroine. She is deservedly called a heroine; because "heroes" and "heroines" are epithets applied to those who "stand out" from the ranks of ordinary people, folks who require something like an earthquake to awaken them from their lethargy of mind.

Now my heroine, whom we will call Kweeri, because of her inquiring mind, was awake. Being awake is a very different state from being half awake. Many people are the latter. You meet with them every day. They assume a semi-contented frame of mind. They will quietly sit whilst rich gems of knowledge are poured into their laps, which they shake off the moment the weight thereof is apparent, and so they resume the apathy of contentment.

What did you say, gentle reader? Oh! no; they never dream of showing gratitude to their benefactors. Indeed, these members of what we may term a half-awake tribe, have managed to exterminate from their system both gratitude and desire. Now although we hear of a very happy state in which "desire" is so controlled that one might deem it extinct, I venture to think that it is unwise to crush so eminent a virtue, too soon; for the plant that puts forth perfection of bloom ere maturity is reached never reaches that state, but is maimed.

Kweeri was full of intense desire. It almost burnt her up at times. She questioned within herself, and rightly, "if such desire exist within the creature, there must be satisfaction for that desire."

"When I was a child," she would argue, "I wanted very much, as I want now, to pass beyond the wall that bordered the garden. The dear old garden that was my world; I knew there was something beyond that wall, though it looked to join on to the sky, and I was right. Now I know that something exists beyond the wall of my sight, which I must, and will find out."

How? What an answering that little word of three letters requires—How!

Someone has said, and personally I feel much indebted to that someone, that the answer to every question lies at the side thereof. Like many other wonderful things it makes no noise; does not sound a blast from a trumpet, saying "I am here! Behold me!" It simply lies there, awaiting the picking up.

Kweeri was toying with a book as she pondered over the "how." Presently her gaze became riveted upon the pages of the book. She became almost vacant in expression as she remained transfixed in thought. The letters on the page seemed to turn into human beings, and grew accordingly, until letters, page and book entirely disappeared from view, and Kweeri found herself sitting on a grassy mound in a very beautiful open place in a country she could not recall, having no memory of being there before. Yet at the same time she felt quite "at home," as we say, and was cognisant of all surrounding her.

She remembered asking herself questions; the book she was reading seemed to answer; and now she knew herself to be on the track of finding out.

With a sigh of content, she realised the possibility of attainment touching desire! At last she had begun. That was something to be very proud of.

To have begun! Here another saying runs through my brain, "A thing begun is half done."

True, oh! true, wise philosopher, wheresoe'er thou roamest! I would go farther in my enthusiasm and say: "It *is* done,

when begun, for eternity." For the mind conceives before the body manipulates, and that which is conceived in the consciousness is immortal; whilst the handywork of man, be it never so perfect, will return to dust in the course of ages.

At last she had begun! Now, what to do?

She was not left long in doubt, for again, if I may be pardoned the interrupting of my own story, who that is seeking diligently, with a high purpose and a single eye, is ever left in doubt for more than a brief second, during which realisation takes form?

In new and strange surroundings the eye of the mind is not at once keenly alive to the vibrations around.

Kweeri was only conscious that the brightness of this new country was very refreshing, and that the mound on which she was seated was very soft and of a very vivid green. She could not recall seeing such green grass before. It positively emitted a light from itself. Gazing around, she became conscious now that the trees were likewise of this intense colour, and indeed, all the foliage was delightfully vivid. She again drew a deep breath, feeling as though she had drunk deep of some pure water, such water as that which refreshes the weary climber of some mountain heights, drawn from a mountain lake. She observed that the heat of the sun was nicely tempered by a cooling breeze; and for awhile she did not notice that she had not the monopoly of this fair country. But presently, her gaze still travelling, for the first time she noticed some one busily employed close by. On close inspection from her seat of vantage she saw it was a man.

How strange! What could he be doing?

He was standing by a sheet of water, which to Kweeri's amazement, she had until this moment been in ignorance of; the water stretched beyond where sight could follow. Was he fishing?

No, for he had no rod, or anything approaching a rod. He was, to a casual observer, merely touching the water with his fingers.

To find out! Off bounded Kweeri, feeling light as air itself, and did not stop until she found herself just where she wished to be.

"Please can you tell me what you are doing?"

The stranger thus accosted turned on her a beautiful visage, full of the patience of one who imposes upon himself a task, however wearisome, for the ultimate good of all.

“Certainly I can tell you.”

“I mean will you?”

“Yes, indeed I will, if you really wish to know.”

“Oh! I do, I do.”

“Very well then; you see this tiny shell?”

“Yes.”

“It is quite empty.”

“Yes.”

“Now watch.”

The stranger filled it with water from the lake. (Yes, it was a lake, though so immense that to the eye it looked like a sea, and stood as an object lesson for us not to judge from appearances.) Having done this he calmly emptied the water upon the land.

Kweeri gazed in astonishment at what appeared to her such a perfectly useless waste of time and labour.

“But why are you doing this?” she asked. “No benefit can possibly accrue to lake or land from such an action.”

“Sometimes,” answered the stranger, “the greatest thought is hidden under a seemingly flippant exterior. Likewise a grand purpose may conceal itself from the casual onlooker. When I was on earth——”

“Why!” interrupted the still astonished Kweeri, “where are you now?”

It was now the stranger’s turn to look astonished. For the space of a moment he desisted from his unique employment, and faced his earnest questioner.

“I am in God’s Vineyard,” he replied; “where did you think I was?”

Kweeri looked somewhat puzzled; a silence reigned between them. Then she said, with a decided ring of I-intend-to-get-to-the-bottom-of-this in her voice, “Am I not then on earth?”

“Oh yes, you are on earth; but a difference exists between ‘being on earth,’ as you think of it, and ‘being on earth’ as I made use of the remark.

"Here, in God's Vineyard, are the Thinkers, and true Toilers of the world. You see earth, or the sphere we will call the world, it being the world to us, is really a much more wonderfully complex organisation than man, in the garb of a casualist, would deem it. It has chambers so secret that no mechanic has yet discovered the key to unlock the door leading to them. Indeed, there is no door to unlock in the ordinary way of speaking of locks and doors. Man ought to just walk in. But he cannot as yet, for these chambers defy him, with the exception of a very few indeed. And until man shall take himself in hand, saying, 'I *will* know!' he hasn't begun to dream about the first necessary steps leading to them."

"Oh!" said Kweeri, joyfully, "I have taken those first steps, for that is just what I have said."

"Of course you have taken the first steps, else you would not be here."

"Tell me more of the Thinkers," she plaintively requested.

The stranger complied.

"As I remarked a little while ago, some few beings think it worth their while to 'stand still,' and ask the silence to tell them its story; and if they are truly seeking to know, they never ask in vain. For such asking is prayer. Then these few eventually find themselves in God's Vineyard, providing they never turn back. It is very serious to turn back from either a good thought, action or desire, because for every *one* step taken backwards *two* will be required to be taken for each one ere he or she can regain the deserted position: and when you begin multiplication who shall limit the sum total! So above all things, let me advise you not to go back by so little as half a step. Many obstacles confront the beginner, but none that he cannot overcome. Besides, in God's Vineyard power can always be drawn down to help you."

"What do you mean?" asked the still puzzled Kweeri, "how can I draw down power?"

"By earnest desire, or prayer. You are here through that very process of 'drawing down power,' though you were not aware that you possessed this faculty. Now, however, that you see the result, you will know. And knowing brings more power

and more power brings more knowing, and so on, in this realm of eternal eternities."

"Oh!" cried Kweeri, now in an ecstasy of joy. "Oh! how glorious it all seems. I don't think I ever realised before what a splendid conception Life was."

"Realisation is one of God's early blessings. Some people, when they are given this blessing, think God has none other in His storehouse, and so they stand still, very thankful for what they have got."

"Is God disappointed then?"

"God cannot be disappointed because He knows all, and knowing all includes the 'disappointed.' He waits with infinite patience, and infinite love, until that promising soul is touched from within or without, by some power which energises it afresh. That soul then sees that the first blessing, though great, was but a crumb from the whole."

"You are a Thinker?" ventured Kweeri.

"I am. But I had a great fault, which I am now striving to overcome. When on earth I found myself often disappointed because the people I worked with gave no heed to my 'thinking.' My thoughts were valuable because I drew them from the Great Thinker. But I made the mistake of expecting the 'person' to receive some scant attention as well as the 'thoughts' of the 'person.' Now, my fault lay in not separating very definitely the 'thoughts' from the 'Thinker.' The Thinker should pour out his power in the shape of words or actions, and should then recognise his duty to be done; so lest I again should fall into this mistake I am here of my own free will, teaching myself a never-to-be-forgotten lesson."

Again Kweeri murmured "How?"

"You see I am employed in continually filling and emptying this minute shell. The drop of liquid which it holds represents my power; the shell, myself; now, although I have taken a considerable quantity of my power from this lake of power, the lake is no wise disturbed, nowhere is its quantity perceptibly diminished. Such was I to the world. Such shall I be again in a future incarnation plus the knowledge of this little truth, though 'every little helps the Whole, man must not mistake his little for the Whole.'"

In the flash of a second Kweeri saw thousands of such God-like workers all bent upon the self-inflicted task of fitting Self for the Self-less. Each and all bore the unmistakable seal of happiness.

As for my heroine, a mist seemed to have passed from her understanding. One day she, too, would be in this great Vineyard working out her special work. Some power now seemed drawing her away. She closed her eyes very tightly and held her breath, and so awoke, to find the book she had been reading lying on the floor and her own little body full of aching pains, doubtless brought on by the cramping position in which she had dreamed her dream of being in "God's Vineyard."

L. B.

THE RELATION OF THEOSOPHY TO THE CHURCHES

I HAVE to-night to give the concluding lecture of this series* and to indicate what I consider to be the relation which Theosophy bears to the Christian Churches. We have had speaking to us representatives, and I think you will acknowledge able and typical representatives, of the Church of England, the Labour Church, the Methodist Churches, the Congregational Churches, the New Church, the Society of Friends, the Salvation Army, and the Unitarians, and they have enabled us to see how much better it is to look at a belief or a Church sympathetically from within rather than antagonistically from without. When this series of lectures was contemplated it was hoped that we should have had representatives from the Roman Catholic Church and the Presbyterian Church, but we were unable to arrange this as we wished, and therefore I must be specially careful in what I say to give their own account of themselves.

* This series of lectures was delivered under the auspices of the Harrogate Branch of the Theosophical Society during February and March of the present year, under the title "Unity with Diversity in the Christian Churches,"

I speak for myself and as representing the Theosophical Society in Harrogate when I say that we are very grateful to all those who have come among us and who have so earnestly, tolerantly and kindly expounded in our Hall their own beliefs.

To all alike we tender our hearty thanks, and we hope that those of us who heard the addresses and the larger number who read the excellent reports which appeared weekly in the press, may have caught a glimpse of the unity of the life working in the many and diverse forms of the Churches.

All these Churches are called and call themselves Christian, *i.e.*, they all acknowledge Jesus Christ as their Head, and look upon their own Church as His body or instrument for work upon earth. That work is twofold : individual and general ; it relates to each individual soul and to the general well-being ; its aim is to save from sin and to hasten the Kingdom of God ; its object the overcoming evil with good, darkness with light, error with truth. This was, is, and will be the work of the Churches.

Briefly and very imperfectly I propose to indicate what each Church has done and is doing for individual and general well-being. Beginning with the Roman Catholic Church. This Church keeps before us and emphasises the fact that Christ is still with us a Living Presence, a Sounding Voice ; by setting aside a special class distinct from all others, who could not absorb political power, who had no family cares to distract their minds, and who made private and public virtue their chief concern, the Catholic Church during the Dark Ages softened the harshness and tempered the violence of those harsh and turbulent times. She was the champion of the oppressed poor, of the serf, of the captive, of the defenceless, of the downtrodden. Her influence was most widely spread, overleaping the bounds of class and nation. For many centuries she was the ark in which was preserved much of the mental and spiritual life of the time. The beautiful cathedrals and abbeys which even in their decay adorn our country, as well as the continent of Europe, are a substantial and evident proof of the devotion and ability with which her adherents were inspired. Time would fail to tell of her good works, of her missionaries from Paulinus to Damien, of her Noble Army of Martyrs, of her Calendar of Saints, of lives refined,

sweetened and purified by her teachings and ministrations, and above all of her priests, who have laboured so often and so sedulously for what they believed to be the highest good of their fellows.

The truths which the Church of Rome affirms are the heinousness of sin, and the world-wide difference between truth and error ; the incessant struggle going on between those two ; man free to choose and God's Grace assisting him in the awful struggle.

The central Catholic truth is the birth, life, death and resurrection of Jesus, and the Living Presence of Christ in His Church which is symbolised and made real by the Sacrament of the Mass. The worship of the Virgin Mother has been an almost unmixed good, and has done more to check men's proneness to brutality than all the laws which only punished crime. This Church's prayers for the dead assure us that they are not removed from our love and our help, and her teachings as to Purgatory indicate that there is no sudden transition from human error, restlessness, and faultiness to the perfect peace and holiness of the heavenly life. Briefly, the great Catholic truths seem to be the Living Voice, the Sacraments, the Church visible and invisible, the Body of Christ. These are but different aspects of the same thing, the application of the work of Christ to the needs of all humanity. In Christ all men are one ; His Church is the true Republic, where freedom is the law of duty, where all are sons of God, and whose brotherhood is the brotherhood of joyous service. Perhaps more than any other Catholic institution, the Sacrifice of the Mass is the most important and characteristic. It implies the need of prayer, the fitness of worship, the craving for Divine communion, and above all the personal realisation of the presence of God.

Next comes the Church of England with its Arminian liturgy and its Calvinistic articles, with its three fairly marked schools of High, Low, and Broad Church. According to Hooker's theory Church and State are not two societies but the nation under different aspects. Every Englishman is a potential Churchman. In idea the whole of humanity is the Church Universal, in fact those at present who are called out and live the higher life ; in idea the Church of England consists of the

whole English people, in fact of baptised Englishmen and Englishwomen. To be a true man is to be a Churchman, and the promises of the baptismal service amount to an undertaking to be a true man, *viz.*, to give up the evil, to believe the true and to do the right. The Church of England is no aristocracy of the wise and good; no common belief is insisted on from her members; she is rather a sort of Noah's ark, and admits every unconscious child brought to her fonts simply because it is a human being. The Book of Common Prayer is its most characteristic feature, and carries us back to important epochs in our history. Henry VIII. gave us our Litany; Edward VI. gave us our Communion Service, where the prayers for the King have special reference to his youthful promise and tender years; Elizabeth is the sovereign mentioned in the Morning and Evening Services; the family of James I. are the princes and princesses for whom the Prayer for the Royal Family was first drawn up. The High Court of Parliament for which we pray was the Long Parliament of Charles I. and Oliver Cromwell. The Prayer for All Sorts and Conditions of Men and the General Thanksgiving were given to us by the divines of contrary schools in the reign of Charles II. The sovereign under the law of England is the only earthly head of this Church. Neither bishop nor archbishop can change its laws, nor prevent the change of its laws, in opposition to the declared will of the nation expressed in the supreme acts of the legislature or the supreme courts of law.

What shall I say of the Established Church of Scotland, the Presbyterian Church, which also flourishes in America, in N. Ireland, in the Netherlands, in France, in Germany, Hungary, Austria, Bohemia, Moravia, Poland, and Italy? It is claimed to be the largest in numbers of the Protestant Churches, having four million communicants on its rolls and not less probably than twenty millions professing its faith and receiving its ordinances. It has a noble history. It is to Calvin that it owes its origin, and it bore the same relation to Protestantism generally that the Methodist movement did later to the Church of England. The distinction of Calvin lies in his comparative neglect of dogma. He seized the idea of reformation as a real renovation of human character. He conceived the Church of Christ as a Society of

Regenerated Men. The moral purification of humanity is the guiding idea of his system. The Communion of Saints is held together by a moral, not by a metaphysical bond. He discerned the crying need of his time to be social discipline, rather than intellectual correctness. He enforced the two cardinal laws of human society, *viz.*, self-control as the foundation of virtue, self-sacrifice as the condition of the common weal. His polity aimed to afford a positive education of the individual soul; to raise up the enfeebled will, to stir the individual conscience, to incite the soul to feel its obligations, to substitute free obedience for passive submission; this was the lofty aim of his legislation. It was self-government mutually enforced by equals on each other; and in my opinion Calvinism saved Europe. It is also to John Knox that Scotland owes its parochial system, with a house for every beneficed clergyman, and at the same time a school with a schoolmaster's residence and salary chargeable upon the land established in every parish. If until quite recently the Scotch were the best educated people in Europe, the most intelligent, the most frugal and the most religious, it is in great measure owing to the kirk and school-house in every parish.

As to the part played by the Methodist Churches, I can only emphasise what was so ably put by the Rev. J. Day Thompson in his course of lectures. Methodism is a life—a broad, practical, vital religion for every day, involving certain truths and implying certain doctrines; but these truths and doctrines must be realised and expressed in a pure, devoted, earnest, enthusiastic man-helping and God-serving life—life first and doctrine second, and always doctrine for doing. Joined with this broad practical religion is a most admirable organisation, equal if not superior to that of the Church of Rome for English-speaking peoples.

The Congregationalist Churches hold that Jesus is the Head of His Own Church, and within that Church should have supreme authority. His word should be their supreme law and there should be no appeal to the state, and no submission to the state in matters of religious belief or ceremonial observance.

The same position is held by the Baptists, with this addition, that the Baptist asserts, and acts upon the assertion, that no religious ordinance is of any worth to God or of any value to

man except as the individual has intelligence and spirituality to participate in the ordinance. Each congregation exercises perfect autonomy in the management of its own affairs, is independent of state pay or control, and is responsible only to Jesus Christ, its living Head. The influence of Independency upon the nation has been great and salutary. We owe to Independency a large share in our most necessary political reforms, and it has combined religion with liberty and liberty with religion.

The Society of Friends or the Quakers realised the authority and universality of the Inner Light, the Light that lighteth every man that cometh into the world, and emphasised the prompting of the Divine Spirit within the soul and its supremacy over both Church and Book. This principle was shown by them in silent worship, a free ministry, meditation and precise language. The application of their principles to small details such as punctuality, whispering, anonymous letter-writing, and the making of wills, may seem trivialities, but they are trivialities upon which much of our happiness depends. The effects of Quaker principles upon life seem to me to be an increased sense of personal responsibility, a profounder respect for each other's individuality, scrupulous veracity, great self-control, and much practical helpfulness. Enthusiasm and order, piety and punctuality, peace and progress, cleanliness, temperance, justice to women, the better education of the young, and the more humane treatment of criminals and insane, have been and are the effects of a partial following of that Inner Light.

The New Church emphasises the New Era of spiritual influence which has dawned upon the world, and the esoteric or symbolic meaning of the Scriptures according to the science of correspondences, which means that every outward object has a spiritual basis and is related to a spiritual condition. The key to this interpretation was supplied by Swedenborg.

The Labour Churches cannot be called specially Christian nor prominently religious. With them the order of importance is first economics, second ethics, and third religions; and they are too young at present to speak at all confidently of their further developments. Their two principles of trying to know the facts and loyalty to truth are principles which ought to unite them to

other investigators and other conscientious men, even where there is diversity of opinion.

The Salvation Army forms a strong contrast outwardly to the Quakers in its noisy methods and its love of military organisation, but both are eminently mystical and practical. The Salvation Army is conducting a Holy War against evil within and evil without. Its soldiers solemnly engage in their Articles of War to fight for God against the sinful pleasures, companionships, treasures and objects of the world ; to abstain from all intoxicating drinks or baneful drugs, to use no bad language and read no obscene books, not to speak or act falsely, deceitfully, or dishonestly, but to deal truly, fairly, honourably and kindly with all, whether employers or employed. They promise never to treat any woman or child in an oppressive, cruel, or cowardly manner, but to protect them to the utmost of their ability and promote their well-being. Besides this very comprehensive pledge the officers must be specially holy men, with a soldier's spirit, full of compassion for man, intelligent, determined to improve themselves in body, mind and soul, humble in prosperity, persevering in adversity, obedient, gracious, orderly, punctual, loyal and business-like. If you read over General Booth's *Orders and Regulations for Field Officers*, you will get an adequate idea of the aims and methods of the Salvation Army. Many of those aims have been accomplished ; sinners have been converted to saints, thieves, drunkards, and " ne'er-do-weels " to honest, sober, and industrious men. The Salvation Army has out of the roughest and most unpromising materials trained a company of officers and soldiers who are intelligent, enthusiastic, orderly, devoted, and obedient, and has grappled with human misery, incapacity, sin, and crime in a markedly successful way. The youngest of the Christian Churches, she is by far the most earnest, vigorous and disciplined. All success to her work and increased knowledge and wisdom to her workers.

Lastly the Unitarians, though they are not very numerous, are a by no means unimportant branch of the Christian Church. They stand for freedom, for veracity, for fellowship, for character, for personal, social, civic and national duty. Their great affirmations are the fatherhood of God, the brotherhood of man, and

each man's reason, conscience and heart as his ultimate authority in matters of religion—against that he is to submit to no authority of pope or priest or presbyter or General Council.

Now these Churches, the Roman, the Anglican, the Presbyterian, the Methodist, the Independent, the Baptist, the Swedenborgian, the Salvation Army, the Unitarian, and others we have not mentioned, are parts of a great whole, and that whole is the outward and visible Church of Christ. Each is a sharer of the wealth of the whole as well as a producer, a contributor and a recipient, contributing its own special view of truth, or example of devotion or organisation, and receiving as much of the common truths as it is able or willing to receive. This may be illustrated by any of the Church Hymn Books, for it is in their feelings of devotion, aspiration, praise, penitence, dedication, faith, hope and love that the Christian Churches draw closest together. For instance, if I take up the Primitive Methodist Hymnal, I find the authors of the hymns belong to almost all branches of the Christian Church. All branches of the Christian Church thus contribute to the public and private spiritual life of the devout Primitive Methodist, and the same is true, though in a lesser degree, of the other Hymnals.

In idea these Churches form the Body of Jesus Christ, that is, they are the vehicle through which and with which He works, and it is His Life which inspires and energises them. He has charge of them, He is their Master, Lord, Ruler and Guide as well as Comforter and Paraclete. Not that His Life and Spirit are limited to those who profess and call themselves Christians, nor is the Christian Church the only great Church in the world which in the past and in the present has illuminated and guided humanity. There are other great religions at present existing and there have been many which have passed away. As these religions appear to us, they seem a mixture of wisdom and folly, of light and darkness, of power and weakness, of good and evil. All alike, Egyptian, Hindu, Chinese, Chaldæan, Buddhist, Zoroastrian, Jewish, Christian, Mohammedan, have been founded in Divine Wisdom and limited by human ignorance. This ideal Theosophy or Divine Wisdom is the source of all Religions, and I hold that there have existed, exist and will exist Beings who

have charge of our evolving humanity and who from time to time incarnate as Divine Teachers. Each religion therefore proclaims the same fundamental truths in a manner fitting the time and circumstances. Each has a great Teacher, a Divine Messenger, who has charge of and inspires His own special believers. Jesus guides, helps and stimulates Christendom; Mohammed guides, helps, and watches over Islâm; Gotama guides, helps and inspires the Buddhist world; and all these, I believe, work in harmony with each other and with a Greater One who has charge of the spiritual evolution of humanity. The various Churches (meaning by Church a company of men who are "called out" from the world of unreality, darkness and death to the world of reality, light and life) in their totality, and not forgetting those, far more numerous, who are out of incarnation, constitute the Church of God—a great company ever growing greater of every people and nation and country and religion. And surely this is in accordance with our highest ideas and is confirmed by the facts. For God is no respecter of religions, and in each and all, and without them even, the sincere aspiring soul is accepted of Him.

For the love of God is broader
 Than the measure of man's mind,
 And the heart of the Eternal
 Is most wonderfully kind.

The realisation of this larger truth ought not to make us love our own religion less but should make us understand it better, and sympathise with and try to understand the faith of other men. When we have not only the Sacred Books of the Jews and the Christians but also the Sacred Books of the Nations, and the hymns and prayers of all peoples, we have a deeper reservoir to draw from than those who are supplied only from the Old and New Testaments, and we can add our contribution to that universal spirit of religion which is variously expressed in each and all. How differently the men of other religions appear when looked at from this point of view! All children of the One Father, equally objects of His care and love, and all with teachers and teaching suited to their stage of evolution.

It is true that religions in course of time become corrupt or

effete, and have to be supplemented by a new proclamation or a representation of the old truths. It is also certain that errors are contained in the sacred writings, and that allegories are mistaken for facts, mystic experiences for outward historical occurrences. But I am convinced that a deep study of religions will show beyond all possibility of doubt that they have all a common origin, and that common origin is the Theosophy to which we aspire.

The relation of Theosophy to the Churches then is to emphasise their basic truths, their common aim, and their common relation; to restore teachings which have been lost; to correct their exclusiveness; to vivify, to explain, and to purify.

In this series of lectures upon the different aspects of Christian Truth, there has been unconsciously brought out the value of their teachings, which owe their relative importance to the extent they develop the higher part of man's nature. Jesus said: "For this cause was I born and to this end came I into the world, that I might be a witness unto the Truth," and the Churches as carrying on His work are to be lights to the world by witnessing to truths not always perceived by the senses or lower mind but recognised by the soul and the higher reason. It is evident from what we see and what we hear that a certain amount of coldness—even when there is no repulsion—exists between one Church and another. Catholics, Anglicans, Presbyterians, Methodists, Quakers, Salvationists and Unitarians, live together in a town without mixing, like oil and water. Now this spirit of coldness or repulsion is quite contrary to the Spirit of Christ. The only test He ever gave, according to the Gospels, of recognised discipleship was mutual love: "By this shall all men know that ye are my disciples, if ye have love one towards another."

I am sure that nothing would so draw those outside the Churches to their Divine Master as to see the barriers of exclusiveness broken down by the fire of divine love within them. At present the attitude of Christians towards each other is the chief cause of the attitude of non-Christians to them. Surely it ought not to be too difficult for those who love and desire to serve Christ who aim at becoming His disciples and learning of and

from Him, it ought not to be too difficult to try to understand others who also in their own way love and serve Him, and to embrace every opportunity of working together, and of emphasising their agreements rather than their differences.

Why should it not be done in Harrogate and by the Christians of the several Churches? The Christ loves equally Roman Catholics, Anglicans, Presbyterians, Methodists, Swedenborgians, Quakers, Unitarians, the Salvation Army, and the still greater numbers—the multitude—who belong to none of these Churches and who have no organ of expression. He pours out His light and love upon all these, and those of us who aim at becoming His disciples should try to show forth *the* essential characteristic by which such discipleship is known. This is why our first object in the Theosophical Society is to form a nucleus of the universal brotherhood of humanity without distinction of race, creed, sex, caste, or colour. We place brotherhood first, and try to understand and sympathise with all religious beliefs. Let those of us who are Christians try to rise to the point of view of Christ, that is, see the man under the creed and the God in the man.

Mr. Charles Booth has just published the results of his researches as to the religious state of London. I have not read the book, but from a review of it in the *Yorkshire Post* I gather that one great cause of the indifference of the great majority of working men and the poor generally towards religion, is the aloofness of Christians of one Church from those of other Churches. In this matter the clergy of the Established Church have the most to answer for, and if they were so disposed might profoundly and beneficially affect the other Christian Churches. With what divine pity and godlike patience is their Divine Lord working and waiting for friendly feelings and relationships between those who profess and call themselves His ministers. I think it is Emerson who says: "Just as much love, so much power," and nothing in the Christian or any other Church can make up for the lack of it.

In comparing one great religion with another, I find that Christianity is specially distinguished by the emphasis it lays upon kindly human feeling. "Love is the fulfilling of the

law," "The greatest of these is love," "But above all put on love which is the bond of perfectness," "Let us love one another for love is of God and God is Love," "He that dwelleth in love dwelleth in God and He in him." Jesus summarised all the commandments into Love to God and Love to Man, and Theosophy enforces and emphasises this teaching. Not that Christianity neglects knowledge and wisdom; Christ is the Wisdom of God and the Power of God as well as the Love of God, only that Love predominates in the Master and should also do so in the disciples.

Again, earnest intelligent readers of the New Testament must have sometimes wondered why Jesus made so marked a distinction between what He taught His disciples and what He taught the multitude. It is said to the latter he spoke in parables but to the former it was given to know "the mysteries of the Kingdom." To the young ruler who asked him "What shall I do that I may have eternal life?" Jesus said, "Keep the commandments; do not murder, or commit adultery, or steal, or bear false witness, and honour your parents," to which the young man replied: "All these things have I kept from my youth up. What lack I yet?" Jesus said: "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me."

Now this term *perfect* was used by the early Church to denote those who were initiated into "the mysteries of Jesus." Other words very familiar to readers of the New Testament have a similar reference, such as "the Kingdom," "the Kingdom of God," "the Kingdom of Heaven," "the Narrow Path," "the Strait Gate," "the Saved," "Life Eternal," "Life," "the Second Birth," "a Little One," "a Little Child."

The term Perfect was in use among the Essenes, who had three orders in their communities, the Neophytes; the Brethren; the Perfect.

Until I read Theosophical books much of this was more or less unmeaning to me, but Theosophy throws light upon what before was obscure. Those who have read Mrs. Besant's *Ancient Wisdom*, or Mr. Leadbeater's *Invisible Helpers*, may remember that there comes a time in the upward ascent of the soul, a

growth gradually and sometimes painfully reached after many many lives upon this earth, followed by periods of purgation and bliss in the after-death states—there comes a time when the soul, having acquired discrimination between the real and the unreal, between character and possessions, gives its unreserved and entire allegiance to the Higher, dedicates and surrenders itself to the service of God, endeavours to do all things for the sake of right and love and not for the sake of reward either here or hereafter, learns self-control in thought as well as in speech and action, acquires tolerance, getting rid of bigotry, is steadfast and balanced, confident in God's willingness to teach and in its own power to learn. When souls exhibit these qualities then they are ready to enter the Path of Holiness, to enter the Strait Gate, the Narrow Way which leadeth to Life, the mind being illuminated and controlled by the spirit. Mr. Leadbeater and Mrs. Besant have both described something of this and later stages. And I hope the time will soon come when Christianity will again have men amongst her clergy who know these "mysteries of Jesus" of their own knowledge, men who are taught directly and consciously by Him and whose word therefore will be with power.

For my part, however, I have not been accustomed to look at Theosophy as a substitute for Christianity, but rather at Christianity as an expression of Theosophy. Theosophy or Divine Wisdom being the root of religions, sciences, philosophies, arts, ethics, governments, it bears a similar relation to Christianity, which is one of its expressions, that Christianity bears to Methodism or to Roman Catholicism. It is the relation of the whole to the part. Theosophy existed before Christianity, it found more or less expression in the religion of Ancient Egypt, in Hinduism, Zoroastrianism, and Buddhism. To-day it is proclaimed anew, and the light we have received from its truths we try to spread according to our ability. This Divine Wisdom, this Theosophy, may be heard of or read of, but in order to be at all effective it must be realised within ourselves. In order to *know* the doctrine we must lead the life.

And as we purify our lives, as we open our minds, as we unveil our spiritual perceptions, we shall recognise and love purity, intelligence and spirituality, wherever we see it, and ever more

and more appreciate and draw out the best in others as well as in ourselves.

We shall appreciate the excellences of the various Christian Churches, and by dwelling in thought upon them help to stimulate them. We shall appreciate the Roman Catholic Church for the religious aspect it gives to all life, and for its devout reverence to and service of the Lord Jesus, and for its recognition of a line of spiritual teachers who themselves are illuminated; we shall be grateful to the Anglican Church for its recognition of a national aspect of religion and for its wide tolerance of diversities of opinion; to the Presbyterian Churches for their assertion of God's sovereignty, of self-control, and self-sacrifice; to the Methodist Churches for reviving spiritual religion and for adapting their teaching to men of little education, and for their admirable system of organisation; to the Congregational Churches for demonstrating that where the Spirit of the Lord is there is liberty of joining freedom and religion together; we shall appreciate the Swedenborgians for their spiritual vision and loyalty to Jesus and the Bible; to the Friends for witnessing to the Christ within, the Living Christ, and the immediate teaching and inspiration of the Holy Spirit; to the Salvation Army for their intense earnestness, their rigorous discipline, their martial enthusiasm, and their entire self-surrender; and to the Unitarians for their realisation of the Love and Goodness of Our Heavenly Father, the universal brotherhood of man without any distinction, for their culture and their piety, their love of truth and mental freedom and their joyous confidence in the future welfare of all.

We recognise that all these are inspired by the Christ, and not only these who are called by His name, but others who outside the Churches are doing His work. He is a Master of Wisdom as well as of Love and Compassion, and is the inspirer of those who are oftentimes looked upon as hostile to Him.

Finally let me add, our work is the work of affirmation, of appreciation, of co-operation; our motto is Truth; our objects are human brotherhood, philosophic knowledge, and the science of the soul.

HODGSON SMITH.

GLIMPSES OF THE EIGHTH MUSE

(CONCLUDED FROM p. 336)

THOSE readers who may have found, as I have, that the planets of the solar system have a marked effect on mundane affairs, however incomplete our science of those effects may, as yet, be, and however limited our ability to predict them to a nicety, may be interested to know that my recent, more vivid, astral experiences have occurred during a transit of Uranus over the place of my Sun at birth and an application of the same planet to the trine of Neptune. I have found, further, that the positions of the planets have, perhaps not unnaturally, an influence over dreams and astral experiences generally, though I have not followed this part of the subject very closely.

Edward Maitland states in his *Life of Anna Kingsford*, though without giving, so far as I remember, minute astrological details, that his wonderful friend was thus affected on a famous occasion. In the summer of 1901, while I was staying at Margate, I had a most extraordinarily vivid clairaudient-dream during a transit of Venus over my place of Jupiter at birth, and a transit of Mars over his own place (at my birth). I dreamt I was reclining in a sort of deck-chair in a darkened room, while on my left, in a similar chair, lay, half-asleep, a friend of my private-school days, who had died in 1895. We had mutually sworn an oath, while at school together, that whoever of us died first should appear to the other, but he had never appeared, though I had had some fairly vivid dreams of him, both at the time of, and soon after, his death. This young fellow, as I say, was lying near me in a chair, apparently half-asleep, when he suddenly became disturbed and began to talk in his sleep. He first called out twice the Christian name of a lady who was well-known to me, then he ejaculated half-a-dozen short phrases which certainly

seemed to bear a considerable logical connection with each other, repeating the first three phrases twice each, the fourth three times (the words being uttered each time with an emphasis which gave the impression that the speaker was enduring an intolerable and ever-increasing agony), while the last two were spoken only once, but the very last was bawled in my ear with such fearful insistence, with such a ghastly yell of almost demonic triumph, that a cold shudder ran down my back at the horrible insinuation (that I either had taken, or was going to take, a man's life), and I lay still for some minutes, though awake, half paralysed with the grim reality of the thing. The reader may take it that, even at this distance of time, I am giving the words of my "dream" with almost absolute verbal correctness, though possibly the order of the phrases might be wrong in a single point, or a single word supplanted by its synonym. After the lady's name had been called out twice, then, the phrases ran as follows :

"In a country house, in a country house"——

"She's married a millionaire, she's married a millionaire"——

"He's ill-treating her, he's ill-treating her"——

"Kill him! KILL HIM! KILL HIM!"

The third repetition of the words "Kill him!" was followed by a tremendous sigh of relief, as if to convey the idea that the deed had been done, and that the extreme tenseness of the situation was at an end.

And then as I awoke came that ghastly yell of almost demonic triumph, of which I have spoken :

"That good stroke was YOURS!!!"

Can my feelings be imagined? No doubt I was really the victim of some over-festive elemental sprite, it will be said, and my friend had nothing to do with it. But I did not know that at the time. I was so struck with the dream, that I looked out the places of the planets immediately, and found that Venus was transiting my place of Jupiter at birth, which would account (astrologically) I suppose, for the quite unexpected announcement—"she's married a millionaire." As for the rest, I had thought when I began to write this story, that Mars was transiting my place of Saturn at the time of my dream, but I see now that when Venus was transiting my place of Jupiter that

summer, Mars was transiting his own place, a phenomenon which I undoubtedly thought at the time, and respectfully suggest now, to have been the astrological cause of all the imputations of violence and bloodshed in this undoubtedly extraordinary piece of dream-clairaudience.

Before concluding, I should like to say that there is one more topic on which I might be able to write a good deal, but which I prefer merely to hint at with a light and elusive pen. There is, I am now convinced, very near this physical earth, not in point of space, of course, but in point of psychic accessibility, a region in which dwell, or seem to dwell (much virtue in "seem," O materialist!) what I will call, for want of a better phrase, the "Spirits in Prison." While I consider this class to be infinitely higher than the demons of my opium-experience, still it is the source, no doubt, from which the cruder phenomena of the rough-and-ready *séance* are drawn, and anyone, who, like myself, has succeeded, by whatever means, in acquiring elementary psychic faculties, will probably have to suffer a good deal at the hands of the "Spirits in Prison," especially before he has attained to full and conscious control of his astral body. For myself, I sense these beings, as a rule, during the process of going to sleep at night, and during the process of waking up in the morning, and I have been half-awaked or even fully awaked on their plane by the most annoying and violent horseplay. "Storm in the night!" cries Tennyson's Lucretius, and this seems rather a favourite astral phenomenon of theirs, which they seem to be able to produce at will. I am always mistaking them for physical beings, and find it difficult to persuade myself at times that there are not physical intruders in the room. As for their mode of life, and their influence over the denizens of the physical plane, there is a good deal of what Herodotus would call "sacred story" connected with this matter, which, as the "father of history" would say, I know, but shall not tell. But I am beginning to have very little doubt that people who go in for spiritualistic mediumship run a very great risk of playing right into the hands of these "spooks." I have heard of a spiritualistic circle carrying on missions among them, and I have also heard of One who "preached" to them, with what result we are told,

but I should think it would be much better for many people if they gave them a "wide berth." I may add, for the benefit of the possible scoffer, that they are not "nightmares," though I have no doubt they are the spiritual cause of a good many, to persons whom some material cause (over-eating and the like) has detained on their plane. "Nightmares" do not as a matter of custom give you their names and addresses in an (astrally) audible tone, nor do they inform you of their nationality, nor do they become violent when their will is opposed. But all these and many other phenomena I can "sense," when drowsy, on a plane so close to our physical state that I am frequently unable to distinguish between the two planes, even after long practice. If I rummaged in the tablets of my memory, I think I could unearth some queer stories of mistakes I have made in this way. The fact is, that one begins to "sense" this lower part of the astral plane, before one has quite ceased to "sense" the physical plane. The mistakes arise, I think, because the two states simply dovetail one into another.

Some years ago a very favourite astral "illusion" of mine, especially if I had to be up at a certain hour in the morning, and I found myself still sleepy when the hour came, was that, while my body was lying calmly in bed, I would go through (astrally, of course) the process of beginning to get up, till suddenly this fool's paradise would be disturbed by some very physical person coming into the room and "routing out" my physical body. My answer always was: "Why, I thought I *had* got up." And thus, as always happened in those days, I got the utterly undeserved credit of being both lazy and a ready excuse-finder, to boot. While I take things more easily now, and do not trouble to rise astrally before I rise physically, nevertheless a curious thing happened to me the other night. Finding myself badly disturbed by the denizens of the plane I have been talking about, I struck a match and lit a candle on a table by my bed. Presently I blew it out and tried to go to sleep again. Finding myself disturbed again, I lit up again, and so things went on three or four times over. About the fourth time I had great difficulty in lighting the candle at all. It burnt very funnily and I was in great difficulties, when, suddenly waking up in my bed, I realised that



I had never even lit the candle once. I read in a London morning paper, some time back, that a witty Liberal journalist had talked of people who found a religion on the food they cannot digest. While I think the wit as well as the taste of this saying open to doubt, I may explain that I do not find any religion upon the various happenings which occur on the level of the "Spirits in Prison," though I think a science might very well be founded on this particular form of dyspepsia.

The fact is that, if I had my way (and I suppose one always does finally succeed in having one's way), I would take the "Spirits in Prison" for granted, in spite of all my psychical curiosity to the contrary, and try to develop the higher clair-audient business. It is true that this might be to fall out of the frying-pan into the fire, or at best into the hemlock, for the world, for reasons best known to itself, does not like clairaudients, as many have found who have been less gifted than Socrates or Joan of Arc. Hemlock might not be so bad, it is true, and then it would always be a pleasure to "drink to the gentle Critias." But that other's was a different fate. Says a modern historian : She "was kept for many months in prison, subjected to cruel and ribald treatment, and examined again and again by bigoted ecclesiastics who were determined to prove her a witch. She constantly withstood them with a firm piety which moved their wrath, maintaining that her visions and voices were from God, and that all her acts had been done by His aid. After much quibbling, cross-examination, and persecution, a tribunal of French clergy, headed by the Bishop of Beauvais, pronounced her a sorceress and a heretic, and handed her over to the secular arm for execution." (Oman, *Hist. of Eng.*, pp. 237-238.)

Luckily for him, however, the modern Bohemian, of clair-audient tendencies, is not called upon to fulfil any higher mission than "to go straight on as he is going." He is not even requested, in pleading tones, as he might very reasonably be, to rid London of her newspapers or Paris of her *concierges*. And so he goes placidly on his way, content with an obscurer destiny than that warrior-maid, who passed through fire to the Moloch of national and religious prejudice in the market-place at Rouen.

ROBERT CALIGNOC.

THE PROBLEM OF POST-MORTEM COMMUNICATIONS*

HITHERTO we have been mainly occupied with the study of human personality in the living subject, under normal, normally alternating, diseased, abnormal, and artificially produced conditions. In the main course of the argument we have only as it were incidentally come across facts suggestive of *post-mortem* intelligence and the survival of personality after bodily death, though the whole trend of the facts and the conclusions to which they point, have been in the direction of establishing the thesis that man is essentially a spirit manifesting through a physical organism. Only in the last chapter, in discussing *Sensory Automatism*, were we met by numerous instances giving direct proof of influence exerted by, and intelligent communications received from, persons at the moment of, or very shortly after death. And, indeed, although it would involve straining the theory to breaking point, still it might be theoretically contended that the facts observed are capable of explanation on the theory of telepathy, subliminal clairvoyance and so on.

Now, however, we are about to enter upon the consideration of several classes of cases in which the agency of spirits, no longer in the flesh, seems directly and immediately involved, and some preliminary discussion will be required before we proceed to deal with the facts, which Mr. Myers has brought together in a series of three chapters, dealing with *Phantasms of the Dead*, *Motor Automatism* and *Trance, Possession and Ecstasy*. The last chapter dealt with *Sensory Automatism*, with auditory and visual and other hallucinations, both veridical and non-veridical.

* *Human Personality and its Survival of Bodily Death*, by Frederick W. Myers. See the articles "Science and the Soul" and "Man's Deeper Self," in the last two numbers.

Naturally, therefore, the further development of these into *Phantasms of the Dead* is clearly the next step in our programme, which will fall most easily under three heads.

First, then, Mr. Myers proceeds to discuss briefly the nature of the evidence as to man's survival of death which may be *theoretically* obtainable, and its possible connection with evidence already considered. *Secondly*, he gives us a classified exposition of the main evidence to survival so far obtained—excluding *Motor Automatism*, which must be dealt with later; and *thirdly*, he considers this evidence as a whole, both in its scientific and its ethical implications.

At the outset, then, it is evident that no new evidence for human survival, or for the reality of what are popularly termed "ghosts," can be expected to carry conviction to the resolute sceptic, unless it be *continuous* with old evidence. Hence the popular view which considers a "ghost" as *a deceased person permitted by Providence to hold communication with survivors*, cannot be uncritically accepted; for such words as *permission* and *Providence* are neither more nor less applicable to the phenomena we are to study than to any others. For there is no *à priori* reason whatever for assuming that such phenomena as apparitions and the like are "permitted" in any especial sense, or that they form exceptions to law, instead of being exemplifications of law. Nor is there any *à posteriori* reason for supposing any such inference to be deducible from the study of the phenomena themselves. And further, we have no warrant for the assumption that the phantom seen, even though it be somehow *caused* by a deceased person, *is* that deceased person, in any ordinary sense of the word: For example, when—to quote only one case—a Mr. Kirk caused by an effort of will an apparition of himself to a waking percipient out of sight, he was *himself* awake and conscious in the place, where, not his phantom, but his body, stood. Whatever, then, that phantom *was*—a "thought-form" the Theosophist might call it—however generated or conditioned, we cannot say that it was Mr. Kirk *himself*. And, of course, it would be equally unjustifiable to speak of any "ghost" as though it were the deceased person himself. And yet again, just as we must give up saying that the phantom *is* the deceased, so also

must we cease to ascribe to the phantom *à priori* the *motives* by which we imagine that the deceased might be swayed.

What, therefore, we must rather look for, in our study of Phantasms of the Dead, is "a manifestation of persistent personal energy" continuing after the shock of death, and such manifestations are not specially likely to correspond with the popular notions exemplified in the current "ghost stories" of magazine literature.

We ought rather to expect to find possible analogies to such cases as we have already studied, where communication has been effected between widely different phases of the personality—as between a person awake and a somnambulist, and so forth.

Roughly speaking, we may say that our experiment and observation up to the present point have comprised five different stages of phenomena, *viz*: (i.) hypnotic suggestion; (ii.) telepathic experiments; (iii.) spontaneous telepathy during life; (iv.) phantasms at or about death; (v.) phantasms after death. And again classifying roughly we find that there are three main forms of manifestation at each stage: (1) hallucinations of the senses; (2) emotional and motor impulses; (3) definite intellectual messages.

Now the same three classes meet us when we come to analyse apparently *post-mortem* communications also. But though the analogy is in our favour, yet a close discussion is needed of the conditions which a visual or auditory phantasm must fulfil before it can be regarded as indicating *prima facie* the influence of a discarnate mind. And to this Mr. Myers devotes some pages, quoting from Edmund Gurney, after which he proceeds to a detailed analysis of a long series of cases, upon the lines thus laid down.

He gives in detail most carefully evidenced cases in which: (1) repeated apparitions have shown continuous knowledge of the affairs of earth after the spirit's departure; (2) single apparitions have indicated knowledge of some *post-mortem* fact, such as place of burial, etc.; (3) have shown knowledge of the affairs of surviving friends; (4) have shown knowledge of the impending death of a survivor; (5) cases where a dying man perceives as spirits certain persons of whose previous death he was not aware; (6) cases

where phantasms have manifested knowledge that some friend who survived them has since died ; (7) the case of Mrs. Bacchus, where the apparition of a deceased person is seen in the house where the dead body of his wife is lying ; (8) cases where the phantasm shows knowledge of facts connected with his own earth life, especially his death and events connected therewith ; (9) shows knowledge of previous relations with a survivor ; (10) cases of compacts more or less precisely fulfilled ; (11) or sometimes fulfilled in a sort of *deflected* fashion ; (12) cases showing persistence of effort on the part of the deceased ; (13) cases of phantasmal pictures truly presenting the chamber of death, the condition of the dead body, the death and subsequent arrangement of the body—and so on through many and various phases of phantasms, apparitions and visions.

Then come a series of cases suggestive rather of some persistent local residual effect, rather than direct causation on the part of the deceased. Many of these cases of "hauntings" are most difficult to understand and no scientific theory to explain them can yet be outlined. Myers inclines to regard them as local modifications *not* of the material, but of the metetherial world—a view not so very far removed from that which the study of psychometry might suggest, and which is supported to some extent at least by the investigations of trained clairvoyance.

Of course only a small selection of the available evidence is given by Mr. Myers, but more than enough, I think, to warrant his remark that we have reached a point when our study of these sensory automatisms in this and the preceding chapter, of their time coincidences and significant details, has taught us nearly all that it can, and that we must pass on to the wider range opened out to us in the phenomena of Motor Automatism. But referring, in closing this chapter, to the general ethical and scientific bearing of his results, Mr. Myers points out that the actual facts tend to efface from the mind the world-old idea that these apparitions and the like are evidence of the working of evil spirits, of malevolent powers, while they also give us ethical indications, of a lofty and at the same time evolutionary type, tending to demonstrate the profoundest cosmical thesis which we can conceive as susceptible of scientific demonstration.

The subject of *Motor Automatism*—especially in its most developed form of Possession, to be dealt with later—may be regarded as almost the most important section of our enquiry, and Mr. Myers leads us up to its consideration by first taking a backward glance over the road we have travelled, which it will be useful to quote here :

Our main theme, I repeat once more, is the analysis of human personality, undertaken with the object of showing that in its depths there lie indications of life and faculty not limited to a planetary existence, or to this material world.

In the *first* chapter this thesis was explained, and each chapter that has followed has advanced us a step towards its establishment. In the *second* chapter we found that the old-fashioned conception of human personality as a unitary consciousness known with practical completeness to the waking self, needed complete revision. We began by tracing instances in which that consciousness was disintegrated in various ways ; and even among those morbid cases we found traces of the action of a profounder self. In the *third* chapter, dealing with the phenomena of so-called *genius*, we found further indications of a deeper self possessing habitually a higher degree of faculty than the superficial self can readily employ. In the *fourth* chapter certain phenomena connected with sleep—manifestations of supernormal faculty both telæsthetic, telepathic and premonitory—led us on to the conception of a highly evolved subliminal self operating with unknown faculty in an unknown environment. Nay, we have thus been led to think that this subliminal self represents, more fully than the supraliminal self, our central and abiding being, so that, when the slumber of the supraliminal self leaves it comparatively free, it performs two functions of profound importance : in the first place restoring and rejuvenating the bodily organism by drafts upon the energy of the spiritual world, with which it is in communion, and in the second place itself entering into closer connection with that spiritual world, apart from the bodily organism.

Our *fifth* chapter on Hypnotism served as an experimental illustration of this view. We there found that we could, by empirical processes, deepen the sleeping phase of personality, and thus increase both the subliminal self's power of renovating the organism, both in familiar and unfamiliar ways, and also its power of operating in a quasi-independent manner in the spiritual world. In the hypnotic trance, moreover, that hidden self was able to come to the surface, to speak and to answer ; to present itself as an independent agent with which we could directly deal. . . .

From this point our evidence has taken a fresh start. We proceeded in the *sixth* chapter to the study of automatisms, that is to say, of manifestation of submerged mental processes, which do not enter into ordinary consciousness. For convenience sake I have divided these into *sensory* and

motor : on the other hand the sights and sounds which we see and hear through some subliminal faculty rather than through the ordinary channels of sense ; on the other hand, the motions which we perform, the words which we utter, moved in like manner by some unknown impulse from the deeps within.

The *sensory automatisms* with which the *sixth* chapter dealt might be regarded then as *messages* from the subliminal to the supraliminal self. Many of those sensory messages seem plainly to have been originated in the automatist's own mind. These illustrated in a new way the co-existence of different series of thoughts, and expressions of thought in the same organism, but did not add to the evidence of supernormal operations. Other sensory messages, however, there were which the agency of a second person also was manifestly needed to explain. Such were the telepathic or coincidental hallucinations for which so much evidence has been adduced. These definitely indicate—I should rather say that they distinctly *prove*—a communication between the minds of living persons, independently of the action of the recognised organs of sense.

But this was not all. In the *seventh* chapter I went on to show that there was no valid reason to suppose that bodily death put a stop to the despatch of telepathic messages. By a long series of narratives I endeavoured to prove that departed spirits, perhaps as frequently as incarnate spirits, have communicated with incarnate spirits—with living persons—by telepathic sensory messages of the same general type. . . . And, I might fairly claim, that here the evidence for my primary thesis—namely, that the analysis of a man's personality reveals him as a spirit, surviving death—has attained an amplitude which would justify the reader in accepting that view as the provisional hypothesis which comes nearest to a comprehensive co-ordination of the actual facts.

But the phenomena of Motor Automatism will be found to add greatly to the evidence already presented. However, since abnormal or morbid vital phenomena obviously indicate lines of least resistance, change or weakness in the structure of the personality, it is highly probable that supernormal vital phenomena will manifest themselves along the *same* lines or channels, since these are already the lines of least resistance, and therefore Mr. Myers now devotes some pages to a discussion of the question as to how we shall distinguish the developmental from the degenerative phenomena. Each case, of course, must be dealt with on its own merits, but broadly speaking the class which interests us will be distinguishable by certain marked characteristics. Developmental, evolutive phenomena will be found to be characterised first by their independence, and second by their nunciative, or message-bearing characters.

Now, we have in ordinary muscle reading a simple instance of nunciative automatism ; for, in spite of conscious voluntary effort to prevent it, some unconscious bodily tremour conveys to the muscle reader both the thought and the memory of the agent. And we see this also in a rather more developed form in the automatic writing of words in obedience to post-hypnotic suggestion, while the subject, reawakened to this normal state, is actively engaged in conversation and remains totally unaware of what his hand is writing. Table-tilting takes us one step further on the same road, and the automatic character of the messages so spelt out is clearly shown in the fact that they are very often altogether different from, or even contrary to, what is consciously expected or thought about.

Before entering on the topic which comes next in natural order, that of automatic writing, Mr. Myers discusses the two great historical instances of automatism presented by Socrates and Joan of Arc—the former in the main an instance of *inhibitory*, the latter of *impulsive* automatism. For the monitions of the Dæmon of Socrates consisted mainly in wise and sagacious inhibitions—in a voice or a sign which invariably checked him when about to do or say something unwise or inexpedient ; while Joan of Arc was irresistibly impelled to the noblest doings by her voices, which, however, were not always clearly externalised.

These two great historical cases illustrate the farthest extent of the claim that can be made for the agency of the subliminal self in similar automatisms—apart from telepathy or possession. But they launch us on our subject with the consciousness of two difficulties. We have to decide for each case in particular—first, whether we are to call it sensory or motor ; then, whether we are to attribute its origination to the automatist's or to some other mind.

Now in the first place we must reflect that if the subliminal self really possesses such profound power over the organism, as has been suggested, we may expect that its "messages" will sometimes express themselves in the form of deep organic modifications—of changes in the vaso-motor, the circulatory, the respiratory systems. Such phenomena are less likely to be noted or remembered as *coincidental*, from their very indefiniteness, as

compared for instance with a phantasmal appearance; but we have records of various telepathic cases showing disturbance of this type. And in some cases—as for instance in that of a Dr. N. cited by Myers—the telepathic impression first externalises itself as an emotion, then produces a sense of locality, and finally rises to the clear identification of a particular person. Again, in the case of Mrs. Hadselle, the impact first produces marked general *malaise* and restlessness, rising into a definite motor impulse, accompanied by an auditory hallucination, conveying to Mrs. Hadselle the pressing need for her presence at the moment on the part of a dear friend.

An interesting type of cases analogous to that of Socrates, here finds a place, illustrated, for example, in Mrs. Verrall, who has more than once observed in herself the fact that an altogether *forgotten memory* (so to call it) may automatically inhibit and neutralise purposive muscular adjustments, and thus, so to say, recall itself to the normal personality; while in other cases a long-forgotten interest does the same thing, actually controlling waking action and showing evidence of what at least suggests purposive attention and observation of the surroundings by a stratum of the personality lying well below the normal waking consciousness; as when Dr. R. Hodgson—who had years before been interested in collecting extra-leaved clovers—finds himself suddenly brought to a standstill and stooping down over some specimens of the kind. Some of these cases may perhaps be explained by sub-conscious perception or interpretation, not involving telæsthesia or telepathy; but in that of Dr. Parsons, whose life was saved through such an automatic inhibition, we are confronted with facts which seem beyond explanation in any such way, and almost force upon us the suggestion of subliminal telæsthesia or else of spirit guardianship.

There are some cases in which we find almost pure massive motor impulses, practically free from any sensory element, leading to various actions, as in the case of Mr. Garrison, who, under such a motor impulse, left a religious meeting in the evening and walked eighteen miles under the strong impulse to go and see his mother, and found her dead; or in that of Mr. Skirving, who felt himself irresistibly impelled to leave his work and go home—*why*

he knew not—at the moment when his wife was in fact calling for him in the distress of a serious accident.

Speaking generally, we may arrange these various modes of subliminal motor message, according to their increasing specialisation, in somewhat the following order :

1. Massive motor impulses, like Mr. Garrison's.
2. Simple subliminal muscular impulses giving rise to table-tilting and the like.
3. Theoretically, if clear evidence could be obtained, musical execution subliminally initiated would occupy the next place in order.
4. Then come automatic drawing and painting; and
5. Automatic writing, with which we shall now proceed to deal.

In automatic writing—the rise of which Mr. Myers traces in brief—it is mainly the *contents* of the messages which are of interest for us, and accordingly Mr. Myers gives the following classification of such messages according to their apparent sources.

A. The message may come from the percipient's own mind ; its contents being supplied from the resources of his ordinary memory, or of his more extensive subliminal memory ; while the *dramatisation* of the messages—its assumption of some other mind as its source—will resemble the dramatisations of dream or of hypnotic trance.

B. Messages whose content seems to be derived from the mind of some other person still living on earth ; that person being either conscious or unconscious of transmitting the suggestion.

C. The message may emanate from some unembodied intelligence of an unknown type—other, at any rate, than the intelligence of the alleged agent.

D. Lastly the message may be derived, in a more or less direct manner, from the mind of the agent—the departed friends—from whom the communication does actually claim to come.

My main effort has naturally been thus far directed to the proof that there are messages which do *not* fall into the lowest class, A—in which class most psychologists would still place them all. And I myself—while reserving a certain small portion of the messages for my other classes—do not only admit but assert that the great majority of such communications represent the subliminal workings of the automatist's mind alone. It does not, however, follow that such messages have for us no interest or novelty. On the contrary, they form an instructive, an indispensable transition from psycho-

logical introspection of the old-fashioned kind to the bolder methods on whose validity I am anxious to insist. The mind's subliminal action as thus revealed, differs from the supraliminal in ways which no one anticipated, and which no one can explain. There seem to be subliminal tendencies setting steadily in certain obscure directions, and bearing as little relation to the individual characteristics of the person to the depths of whose being we have somehow penetrated as profound ocean currents bear to waves and winds on the surface of the sea.

Of class *A*. Mr. Myers naturally cites only a few examples, but these are well chosen: those of Mr. Smith, of "Clelia" in which *anagrams* were automatically written, and that of a friend of Prof. Sidgwick precisely parallel to it. Then he gives us some curious transition cases, notably those of Mr. Schiller, in which old French—a language *unknown* to the automatist—was written, and that of Dr. X., a physician occupying an important scientific post on the Continent. All these are typically transitional, presenting a most curious mixture of elements drawn from the automatist's mind and apparently supernormal factors also, leading up to the case of "Hélène Smith," so carefully observed and recorded by Prof. Flournoy of Geneva, which exhibits a wide and complex range of phenomena. In her communications the doctrine of reincarnation figures extensively, and she herself is in them asserted to be a reincarnation of Marie Antoinette. This case gives Mr. Myers occasion to express himself on the subject of reincarnation—to which view I incline to think he really leans. His discussion of it from the point of view of psychic science has naturally, however, a peculiar interest for us and I therefore quote it in full.

Prominent among Mdlle. Hélène's tenets is the doctrine of *reincarnation*, or of successive lives spent by each soul upon this planet. The simple fact that such was probably the opinion both of Plato and of Virgil shows that there is nothing here which is alien to the best reason or to the highest instincts of men. Nor, indeed, is it easy to realise any theory of the *direct creation* of spirits at such different stages of advancement as those which enter upon the earth in the guise of mortal man. There *must*, one feels, be some kind of continuity—some form of spiritual Past. Yet for reincarnation there is at present no valid evidence; and it must be my duty to show how its assertion in any given instance—Mdlle. Smith's included—constitutes in itself a strong argument in favour of self-suggestion rather than extraneous inspiration as the source of the messages in which it appears. Whenever civilised men have received what they have regarded as a revelation (which

has generally been somewhat fragmentary in its first delivery) they have naturally endeavoured to complete and systematise it as well as they could. In so doing they have mostly aimed at three objects : (1) to *understand* as much as possible of the secrets of the universe ; (2) to *justify* as far as possible Heaven's dealings with men ; and (3) to *appropriate* as far as possible the favour or benefit which the revelation may show as possibly accruing to believers. For all these purposes the doctrine of re-incarnation has proved useful in many countries and times. But in no case could it seem more appropriate than in this last revelation (so to term it) through automatic messages and the like. And as a matter of history, a certain vigorous preacher of the new faith, known under the name of Allan Kardec, took up re-incarnationist tenets, enforced them (as there is reason to believe) by strong suggestion upon the minds of various automatic writers, and set them forth in dogmatic works which have had much influence, especially among Latin nations, from their clarity, symmetry, and intrinsic reasonableness. Yet the data thus collected were absolutely insufficient, and the *Livre des Esprits* must simply rank as the premature formulation of a new religion—the premature systematisation of a nascent science.

I follow Professor Flourney in believing that the teaching of that work must have directly or indirectly influenced the mind of Mdlle. Smith, and is therefore responsible for her claim to these incarnations previous to that which she now undergoes or enjoys.

On the general scheme here followed, each incarnation, if the last has been used aright, ought to represent some advance in the scale of being. If one earth life has been misused, the next earth life ought to afford opportunity for expiation—or for further practice in the special virtue which has been imperfectly acquired. Thus Mdlle. Smith's present life in a humble position may be thought to atone for her over-much pride in her last incarnation—as Marie Antoinette.

But the mention of Marie Antoinette suggests the risk which this theory fosters—of assuming that one is the issue of a distinguished line of spiritual progenitors ; insomuch that, with whatever temporary sets-back, one is sure in the end to find oneself in a leading position. Pythagoras, indeed, was content with the secondary hero Euphorbus, as his bygone self. But in our days Dr. Anna Kingsford and Mr. Edward Maitland must needs have been the Virgin Mary and St. John the Divine. And Victor Hugo, who was naturally well to the front in these self-multiplications, took possession of most of the leading personages of antiquity whom he could manage to string together in chronological sequence. It is obvious that any number of re-born souls can play at this game ; but where no one adduces any evidence it hardly seems worth while to go on. Even Pythagoras does not appear to have adduced any evidence beyond his *ipse dixit* for his assertion that the alleged shield of Euphorbus had in reality been borne by that mythical hero. Meantime the question as to reincarnation has actually been put to a very few spirits who have

given some real evidence of their identity. So far as I know, no one of these has claimed to know anything personally of such an incident, although all have united in saying that their knowledge was too limited to allow them to generalise on the matter. Hélène's controls and previous incarnations—to return to our subject—do perhaps suffer from the general fault of aiming too high. She has to her credit a control from the planet Mars; one pre-incarnation as an Indian Princess; and a second (as I have said) as Marie Antoinette. In each case there are certain impressive features in the impersonation, but in each case also careful analysis negatives the idea that we can be dealing with a personality really revived from a former epoch, or from a distant planet; and leaves us inclined to explain everything by "cryptomnesia" (as Professor Flournoy calls submerged memory) and that subliminal inventiveness of which we already know so much.

Many of the phenomena which Prof. Flournoy observed in connection with Mdlle. Hélène show some indications of supernormal faculty; while in the Chessinaz instance there may have been telepathy from the dead. But the evidence is not conclusive in these cases, which are mainly transitional, and lead us on to others which are much more clearly supernormal. As a further connecting link, Mr. Myers quotes some very remarkable experiments of Prof. Richet and also of Mr. E. M. Smith in the simplest form of motor automatism, *viz.*, table-tilting, in which under the strictest experimental conditions conclusive proof of telepathy was obtained, which also makes its appearance in a long series of cases in which Planchette was used, as well as in others where the automatic writing was done by hand. The most remarkable of these is the long and very carefully conducted series of experiments carried out by Mr. and Mrs. Newnham, in which clear and unmistakable *answers* to unspoken questions in the mind of a distant operator were produced automatically by Mrs. Newnham; but, indeed, the whole series of cases given by Mr. Myers is very striking and interesting.

He next puts before us a further series of transitional cases in which information was received through automatic writing purporting to come from deceased persons, but which seems more probably to have been derived telepathically from the living. In one curious case a circumstantial message was thus received purporting to come from a deceased person, who was *subsequently found to be living* at the time.

We are thus made to realise the danger that a message purporting to come—excluding all suggestion of conscious fraud—from a deceased person, may in reality emanate from the mind either of one of the living persons present, or even from some living person at a distance. Nor is this the only risk of deception which such messages involve. For the communication may conceivably come indeed from some disembodied spirit, but not from the spirit who is claimed as its author. Can such deception be guarded against?

Mr. Myers points out that the answer to this question cannot be brief and must for the present be delayed. And as an introduction to the range of new problems thus raised, he then quotes some exceedingly interesting extracts from the record of the varied experiences of automatic writing which have been mingled with the crystal visions of the same Miss A. with whom we made acquaintance in Chapter V. These are extremely interesting, but too complex for more summary treatment than Myers devotes to them. The main point, however, that gradually emerges with ever-increasing clearness from them, as well as from the whole of the long succession of cases analysed, is the constantly growing difficulty of explaining them on the theory of forgotten memories, though the whole series of problems raised in all these cases, as well as in other very striking instances quoted by Mr. Myers, is exceedingly complex and involves many considerations which demand both minute study and a much more extensive and carefully observed series of experiments.

Passing on from these, we next come to a set of cases in the first of which the automatic writing announces (correctly) the fact of a death unknown to any of the persons present; in the second, partially correct details about the death are added; in another, correct details unknown to the automatist are given about a death, the bare fact of which was known to him; while in another the communication corresponded correctly, *not* to the knowledge of the sitters, but to what was known to the alleged communicator *before* death. We then come to a case of automatic writing by a child showing faculties superior to those she normally possessed, with also some writing in languages unknown to her. In another instance a young child of four, who had no

knowledge of her letters, wrote automatically several significant words and phrases, such as "your aunt Emma." In yet another case the precise date of a death was correctly predicted forty days beforehand by table-tilting, while in the Appendix other analogous cases are given and discussed. This long series leads us up to a very striking case in which not only is the evidence of *post-mortem* identity very strong, but continued terrene knowledge on the part of the dead is remarkably well illustrated. But even more remarkable is the next case given, which records the success of a direct experiment—a test message planned before death, and communicated after death, by a man who held that the hope of an assurance of a continued presence after death was worth at least a resolute effort, whatever the result might be. His tests indeed were two, and both were successful. One was the revealing of the place where, before death, he had hidden a piece of brick marked and broken for special recognition, and the other was the communication of the contents of a short letter which he wrote and sealed before death. And Mr. Myers asserts emphatically that the information was certainly not possessed *supraliminally* by any living person.

Glancing backwards, we see that the motor phenomena have confirmed, and have also greatly extended the results to which the allied sensory phenomena had already pointed. We had already noted, in each of the two states of sleep and waking, the variously expanding capacities of the subliminal self. We have watched an intensification of ordinary faculty, leading up to telæsthesia and to telepathy from the living and from the departed. Along with these powers, which, on the hypothesis of the soul's independent existence, are at least within our range of analogical conception, we have also noted a precognitive capacity of a type which no fact as yet known to science will help us to explain. And in motor automatisms we have found a *third* group of cases which independently confirm in each of these lines in turn the results of our analysis of sensory automatisms both in sleep and in waking. Evidence thus convergent will need no ordinary boldness of negative assumption if it is to be set aside. At once more energetic and more persistent than the sensory, motor automatisms oblige us to face certain problems which the light-

ness and fugitiveness of sensory phenomena allowed us in some measure to evade. Thus when we discussed the mechanism (so to call it) of visual and auditory phantasms, two competing conceptions presented themselves for our choice—the conception of *telepathic impact*, and the conception of *psychical invasion*.

Of these the telepathic impact seemed the less startling, the less extreme hypothesis of the two. But when we come to study motor automatisms, we find it becoming more and more difficult to distinguish a *telepathic impact* from a *psychical invasion*. For these strong, yet apparently alien, motor innervations correspond in fact as closely as possible to our idea of an *invasion*, and when sufficiently prolonged, such an *invasion* becomes a *possession*, a persistent control. And, in spite of all effort and the utmost straining of the conception, it becomes, in many of the cases presented, impossible to limit the problem to the activities of the automatist's subliminal self, and to explain the facts as they occur we find ourselves almost irresistibly driven to the hypothesis of an invading spirit external both to the waking and to the subliminal self of the automatist.

And we are thus brought face to face with the subject which occupies the next chapter of Mr. Myers' book: *Trance, Possession and Ecstasy* to the consideration of which a special article must be devoted, as these phenomena form as it were the apex, the culminating point to which our whole enquiry has in a sense been leading us up.

BERTRAM KEIGHTLEY.

Du meine Seele, du mein Herz,
 Du meine Wonn', O du mein Schmerz,
 Du meine Welt, in der ich lebe,
 Mein Himmel du, darein ich schwebe,
 O du mein Grab, in das hinab
 Ich ewig meinen Kummer gab.

Du bist die Ruh', du bist der Frieden
 Du bist von Himmel mir beschieden ;
 Dass du mich liebst, macht mich mir werth
 Dein Blick hat mich vor mir verklärt
 Du hebet mich liebend über mich,
 Mein guter Geist, mein bess'res Ich !

RÜCKERT.

WILL, DESIRE, AND EMOTION

IN studying the nature of Consciousness, we have seen that it has three fundamental expressions—Power, or Will, Wisdom and Activity.* Every religion thus symbolises forth its Trinity, when it seeks to picture the Manifested God. Christianity, the ruling religion of the West, proclaims the Father as Supreme Will, the Son as Wisdom, the Spirit as Creator. Hinduism, the oldest living religion of the East, worships Shiva as Will, Viṣṇu as Wisdom, Brahmā as Creator. Yet not Three but One, say all the world-creeds; in manifestation triple, in essence one.

This Logic Trinity is in each of us as our SELF, the root of our being, the innermost source of our life, the one Reality. Hidden, unmanifest, wrapt in silence and darkness is our Self, but our Consciousness is the limited manifestation of that Self, the manifested God in the kosmos of our bodies, which are His garments. As the Unmanifest is partially manifest in the Logos, as Divine Consciousness, and in the universe as the Body of the Logos†, so is our unmanifest Self partially manifest in our Consciousness, the Logos of our individual system, and in our kosmos, the body which clothes the Consciousness. As above, so below.

This hidden SELF is sometimes called the Monad, being verily the One. It is this which gives the subtle sense of unity that ever persists in us amid all changes; the sense of identity has here its source, for this is the Eternal in us. The three out-streaming rays which come from the Monad, and are his three

* "Power, Wisdom, and Love" is another favourite way of expressing this triplicity; but this leaves out Activity, unless Love be taken as its equivalent, since Love is essentially active. Wisdom and Love seem to me to be the same aspect of Consciousness; that which manifests above as Wisdom, the realisation of Unity, manifests in the world of forms as Love, the attractive force which brings about Unity in a world of separated beings.

† In the roaring loom of Time I ply,
And weave for God the garment thou see'st Him by.

GOETHE.

aspects or modes of being, or hypostases, these are the Will, Wisdom and Activity which are the three essential expressions of embodied Consciousness, the familiar *Ātmā-Buddhi-Manas* of the Theosophist.

This Consciousness ever works as a unit on the various planes, but shows out its triplicity on each. When we study Consciousness working on the mental plane, we see Will appearing as choice, Wisdom as discrimination, Activity as cognition. On the astral plane, we see Will appearing as desire, Wisdom as love, Activity as sensation. On the physical plane, Will has for its instruments the motor organs (*karmendriyas*), Wisdom the cerebral hemispheres, Activity the organs of sense (*jñānendriyas*).

The full manifestation of these three aspects of Consciousness in their highest forms takes place in man in the same order as the manifestation of the triple Logos in the universe. The third aspect, Activity, revealed as the creative mind, as the gatherer of knowledge, is the first to perfect its vehicles, and show forth its full energies. The second aspect, Wisdom, revealed as the Pure and Compassionate Reason, is the second to shine forth, the *Kṛiṣṇa*, the Buddha, the Christ, in man. The third aspect, Will, is the last to reveal itself, the divine Power of the Self, that which in its impregnable fulness is Beatitude, is Peace.

It is this aspect of the Self—the aspect of Power, Will in its pure form, Desire in its impure—that is to be the subject of our study in these pages.

WHY ARE WE HERE ?

Perhaps no question is more often asked than this, and none more seldom answered. Why should the Perfect become the imperfect, All-Power become the powerless, God become the mineral, the brute, the man? In this form the question is unanswerable, for it is founded on false premisses. The Perfect is the all, the Totality, the Sum of Being. Within its infinity is everything contained, every potentiality, as well as actuality, of existence. All that has been, is, will be, can be, ever is in that Fulness, that Eternal. Only Itself knows Itself in its infinite unimaginable wealth of Being. Because It contains all pairs of opposites, and each pair, in affirming itself, to the eye of reason annihilates itself

and vanishes, It seems a Void. But endless universes arising in It proclaim It a Plenum. This Perfect never becomes the imperfect ; it *becomes* nothing ; It *is* all Spirit and Matter, Strength and Weakness, Knowledge and Ignorance, Peace and Strife, Bliss and Pain, Power and Impotence, the innumerable opposites of manifestation emerge into each other and vanish in non-manifestation. The All includes manifestation and non-manifestation, the diastole and systole of the Heart which is Being. The one no more requires explanation than the other ; the one cannot be without the other. The puzzle arises because men assert separately one of the inseparable pair of opposites—Spirit, Strength, Knowledge, Peace, Bliss, Power—and then ask, “ Why should these become their opposites ? ” *They do not.* No attribute exists without its opposite ; a pair only can manifest ; every front has a back, Spirit and Matter arise together ; it is not that Spirit exists, and then miraculously produces Matter to limit and blind itself, but that Spirit and Matter arise in the Eternal simultaneously as a mode of Its Being a form of Self-expression of the All.

The Logos of a universe contains within Himself all that is necessary for the evolution of His universe ; spiritual Intelligences evolved in a past universe who are to aid in the building of the new Jīvâtmas at all stages of evolution ready to incarnate afresh, down to what may be called the germ-cells of His body, the cells that are to be individualised in the coming universe. In the two highest planes previously spoken of, the Âdi and Anupâdaka, all these form the celestial Body of the Logos, and His pervading Consciousness informs them all, down to the very germ-cells, which thrill with longing for the fuller, richer life pulsing in the more mighty organs of that glorious Body. His Will to manifest is also their Will to manifest, the mighty Will to Live, to live Self-consciously ; He, who is Self-conscious, knows His object and His path ; They, not yet Self-conscious, yet have in them, as parts of His Body, the moving energy of His Will, which makes their own inherent Will to Live, and impels them into the conditions wherein Self-conscious life is possible. These are the Monads of the new universe, and it is this Will to Live, present in all parts of His Body, as the very energy of life itself, which im-

pels them to go forth into denser matter. In the truest, deepest sense, we are here because we Will to Live : " none else compels."

Everywhere in Nature we see this same striving after fuller life which has its spring in the Will to Live. The seed, buried in the ground, pushes its growing point upwards to the light. The bud within its sheathing calyx bursts its prison and expands in the sunshine. The chick within the egg breaks its confining shell in twain. Everywhere life seeks expression, powers press to exercise themselves. See the painter, the sculptor, the poet, with creative genius struggling within him ; to create yields the subtlest pleasure, the keenest savour of exquisite delight. There-in is but another instance of the omnipresent nature of life, whether in the Logos, in the genius, or in the ephemeral creature of a day ; all joy in the bliss of living, and feel most alive when they multiply themselves in creation. To feel life expressing itself, flowing forth, expanding, increasing, this is at once the result of the Will to Live and its fruition in the Bliss of Living.

The Monad is separated, a " divine fragment," a Seed from the Tree Immortal, to become a developed God, a Tree of Life, another Fount of Being. The agent of his forth-coming is his inherent Will to Live ; the motive his will to experience. We are under the great law of rhythm—activity and rest, day and night, going forth and returning. The shaping of a new universe is the Day of Forth-going, the dawn of the period of activity. The living is the becoming ; life knows itself by change.

THE INNER RULER

Yet the phrase that the Monads go forth is somewhat inaccurate ; that they shine forth, send out their rays of life would be truer. For they remain ever " in the bosom of the Father," while their life-rays stream out into the ocean of matter, and therein appropriate the materials needed for their energising in the universe. The matter must be appropriated, rendered plastic, shaped into fitting vehicles. At first the Consciousness will be blinded, fettered, helpless ; slowly it will conquer the matter that at first enslaves it ; slowly, surely, it will mould it for Self-expression. We have already studied how through matter Consciousness evolves.

Now the Will is the energy which stands behind Thought ; Thought is the creative activity, but Will the motive power. Our bodies are as they are, because the Self has for countless ages been pouring forth his Will to shape matter into forms whereby he may know and energise on all outside himself. It is written in an ancient Scripture : " Of a truth this body is mortal, O Maghavan, it is subject to death. Yet is it a resting-place of the immortal and bodiless Âtmâ. . . The eyes are intended as organs of observation for the Being who dwelleth within the eyes. He who willeth, ' I shall smell,' is the Âtmâ, wishing to experience fragrance. He who willeth ' I shall speak,' is the Âtmâ wishing to utter words. He who willeth, ' I shall hear,' is the Âtmâ, wishing to listen to sounds. He who willeth, ' I shall think,' is the Âtmâ. The mind is the celestial eye, observing all desirable objects. By means of the mental celestial eye, Âtmâ enjoyeth all."*

This is the secret, the motive power, of evolution. True, the great Will traces the high road of evolution. True spiritual Intelligences of many grades guide the evolving entities along that highroad. But too little attention has been paid to the countless experiments, failures, successes, the little bye-ways and twists and curls, due to the gropings of the separate Wills, each Will to Live trying to find Self-expression. The contacts from the outer world arouse in each Âtmâ the Will to know what touches. He knows but little in the jelly-fish, but the Will to know shapes, in form after form, an ever-improving eye, that hinders less his power of perception. As we study evolution, we become more and more conscious of Wills which shape matter, but shape it by groping experiments, not by clear vision. The presence of these many Wills make the constant branching of the evolutionary tree. There is a real truth in Professor Clifford's playful story to the children about the great Saurians of an early age : " Some chose to fly and became birds ; others chose to crawl, and became reptiles." Often we see an attempt foiled, and then the attempt is made in another direction. Often we see the most clumsy contrivances side by side with the most exquisite adaptations. The latter are the results of Intelligences

* *Chhândogyaopanishat*, viii., xii., 1, 4, 5.

knowing their aims and consciously chiselling the matter into appropriate forms ; the others are the outcome of the strivings from within, still blind and groping, but steadfastly set to Self-expression. If there were only outside designers, seeing the end from the beginning, Nature would present us with insoluble puzzles in her building. But when we realise the presence of the Will to Live in each, seeking Self-expression, shaping his vehicles for his own purposes, then we can see alike the creative plan which underlies all, the plan of the Logos ; the admirable adaptations which work out His plan, the labour of the building Intelligences ; and the blunders due to the efforts of the Selves that will, but have not yet the knowledge or the power to perform perfectly.

It is this groping, striving, struggling divine Self, which, as evolution goes on, becomes in ever-increasing measure the true Ruler, the inner Ruler, the Immortal. Anyone who grasps that he is himself that Immortal Ruler, seated within his Self-created vehicles of expression, gains a sense of dignity and power which grows ever stronger, and more compelling on the lower nature. The knowledge of the truth makes us inly free. The inner Ruler may still be hampered by the very forms he has shaped for self-expression, but knowing himself as the Ruler, he can work steadfastly to bring his realm into complete subjection. He knows that he has come into the world for a certain purpose, to make himself fit to be a co-worker with the Supreme Will, and he can do and suffer all which is necessary to that end. He knows himself divine, and that his Self-realisation is only a question of time. Inwardly the divinity is felt, though outwardly it is not yet expressed, and there remains to become in manifestation what he is in essence. He is king *de jure*, not yet *de facto*.

As a Prince, born to a crown, patiently submits to the discipline which is fitting him to wear it, so the sovereign Will in us is evolving to the age when royal powers will pass into its grasp, and may patiently submit to the necessary discipline of life.

ANNIE BESANT.

(TO BE CONTINUED)

A CHEMICAL CADUCEUS

IN the issue of the REVIEW of November last Mendelejeff's periodic table of the chemical elements was considered in conjunction with Lothar Meyer's curves, which represent the order of the atomic volumes, the valencies, the electrical signs, the atomic weights of the elements. These many converging particulars yield a general plan which indicates seven types of elements reappearing in modified guise in a septenary time-cycle; and this general plan must almost necessarily figure, in some form or other, in any scheme designed to represent the gradual evolution of these elements as the basis of the physical nature about us. In the succeeding December number of the REVIEW reference was made to the bearing of spectroscopic evidence upon this point, this evidence tending to show that each type of element is derived from a corresponding type of ions as its direct precursor. The relation of the elemental essence of the astral plane to its corresponding groups of chemical elements is therein shown in a manner which makes apparent the nature of the interest which attaches to the following facts.

(1) In *The Astral Plane** it is pointed out that within each type of the elemental essence (vertical divisions in the diagram of December number) seven sub-types are found to exist, and that these may be distinguished by the colour predominating in each. This would apply to any type, and therefore to, let us say, type III.

(2) Sir William Crookes, questioning the "elementariness" of these chemical substances, turned his attention to Yttrium in group III. of Mendelejeff's table and succeeded in dividing his supposedly homogeneous material into several varieties of Yttrium—several sub-types, as one might regard them—whose

* Ed. i., p. 50; Ed. ii., p. 70.

spectra fall into a marked colour-order. Keeping to essential points, this colour-order may be indicated thus:—The original Yttrium gave a spectrum in which the following lines were equally bright and definite.

Deep red : Red : Citron : Green-blue (2) : Deep blue.

Each of the “sub-types” of Yttrium yielded a spectrum in which all these different lines appeared ; but in the spectrum of

Sub-type 1 the Deep red alone was bright ; other colours dull

„	2	„	Red	„	„	„	„
„	3	„	Citron	„	„	„	„
„	4	„	Green-blue	„	„	„	„
„	5	„	Deep blue	„	„	„	„

The spectra of still other constituents or sub-types of Yttrium but further confirm the actuality of this interesting colour-order. Hence it would appear that the rule of the astral plane, in this matter, is also the rule “here,” for chemical sub-types may also be distinguished by the colour predominating in each.

Mendeleeff’s entire table falls under some comprehensive colour-scheme which must also, necessarily, be numerical. The sub-types (as indicated above) transit the spectrum from the Red—where lower frequency of the light-waves suggests units of greater mass, to Blue or Violet—where higher frequency suggests units of smaller mass. Mendeleeff’s table, *as a whole*, shows the same movement again ; for, as we pass from group I. to group VII., the general mean of the lines of the spectra tends to move from the Red to the Violet end, as is the case within the type. Human evolution appears to be a movement of much the same kind. We have to transit our own spectra by eliminating the coarser matter of the Red and moving into the finer Blue-violet. There must be immense economy of effort in being able to effect this within the simpler field of our own type ; for the spiritual, wherever achieved, must be the same for all and must link us in the blessedness of some common estate wherein earlier “differences” will be forgotten. Beyond these conditioned worlds one may surmise that we become as continuous spectra, viewing past cavilling as needless advertisement of our own personal absorption-bands.

The purpose of the present paper is to consider a somewhat

different aspect of this inorganic evolution, based upon Sir William Crookes' well-known "Genesis of the Elements," which is treated of at some length in vol. i. of *The Secret Doctrine*. Space only permits of a very brief description of the points essential to this view, but these particulars will explain the curious parallel to be observed between the ancient symbol, the Asvattha Tree (or its modification the Greek Caduceus) and the three-dimensional figure which results from expressing the order of Mendelejeff's table on the lines of the figure-of-eight curve proposed by Sir William Crookes.

We know that this has long ago been worked out by the originator of the idea, but upon the basis of a view of the chemical grouping which is somewhat different from that put forward in the REVIEW. The November issue stated the factors embodied in the grouping there shown, and suggested that Meyer's curves are probably a more fundamental indication of the natural order of the elements than any to be adduced from purely chemical considerations. In dealing, therefore, with the question of *positiveness* and *negativeness*, as to which different classifications may legitimately be employed, I adopt that which accords with Meyer's curves in the manner already explained. It is this classification of $+$ and $-$ which throws the lemniscate—the figure-of-eight curve—into the form which so curiously reproduces the ancient Caduceus.

As a guide to any attempt at tracing a figure or devising a model to represent the genesis of these chemical elements, one has first to consider what kind of force or energy is likely to have been operative in the process. Many indications point to the probability that the guiding influence was of the nature of electric and magnetic action—possibly in some more intimate alliance even than that in which we find them practically inseparable, though different, in ordinary experience. We find, however, that these two forces play in what may somewhat loosely be termed a right-angled relationship one to the other. For instance, if an electric current flows along a spiral coil of wire the plane of whose helices lies, say, east and west, this current will induce a magnetic field within the channel of the coil; thrust an iron bar within the coil and the bar at once becomes magnetic, but the

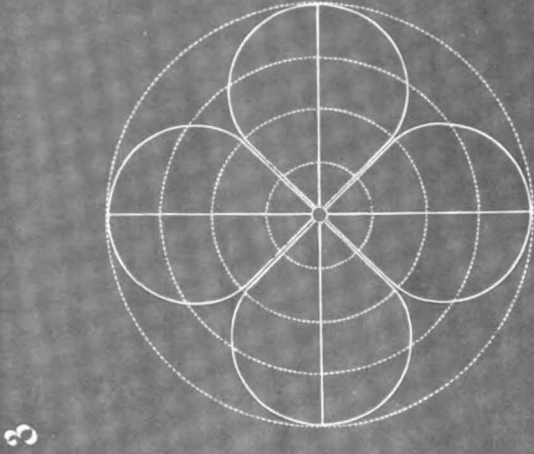
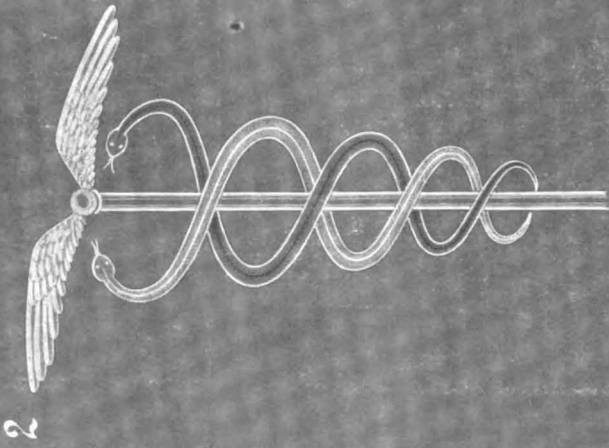
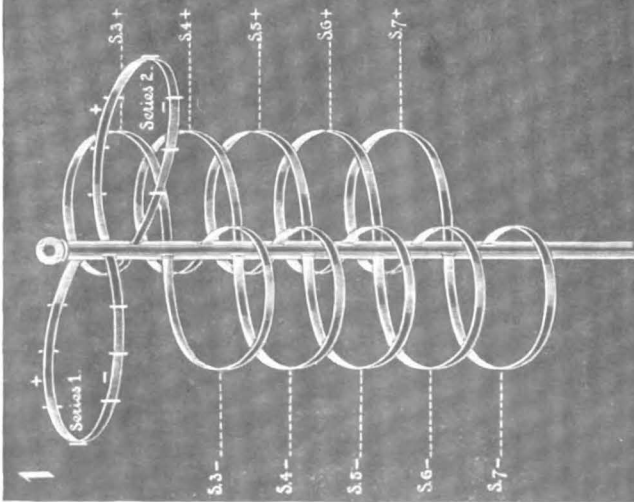
magnetic axis of the bar will lie north and south, *i.e.*, at right-angles to the plane of the whorls of the wire. The play of a galvanometer depends upon this right-angled relation of the electric to the magnetic axis.

As we wish to represent the operation of this electro-magnetic energy *as movement* we must suitably combine motion in *both* these directions, say north and south and east and west. Let a rod be swung to and fro from the hand, *one* beat each second, and let that line represent movement along the one axis; one must now continue with that swing another similar swing at right angles to the first, but this second swing should have double the frequency, *i.e.*, *two* beats each second, and this second line may represent movement along the other axis. The combination of the two oscillations will result in the point of the rod tracing a curve shaped like a figure 8—a lemniscate—but this curve is still a two-dimensional, plane figure as flat (theoretically) as the “eight” here printed. To this combined movement one must now add movement in a third direction, say, downwards, and this may represent the gradually falling temperature which, as Sir Norman Lockyer has shown, accompanies the evolution of our chemical atoms from the “*proto*” forms of matter, or “proto-metals,” etc., etc., which are their precursors in the hotter stars.

We have now formulated a movement which expresses the conditions assumed to be necessary. It is a cyclical movement about a point which lies mid-way between the opposite electric and magnetic polarities—the centre of the 8—and which is thus neutral to both. Further the successive coils repeat the cycle in a time-succession wherein modifications ensue from the altered temperature-conditions.

All this must be figured as representing the sweeping activities of those early forces of nature which sowed primordial space with the seeds of future “elements,” thus providing the foundation upon which new world-systems were to be built. The first cycle sees the creative force, in its mighty journey through space, scatter along its track the seeds which are presently to coalesce and develop into the elements included in Mendelejeff’s first and second series.* In the following cycles of the vast creative pro-

* See quotations given in *The Secret Doctrine* vol. 1., p. 601.



cess the seeds of the following chemical series are successively thrown forth, till space is filled with the primitive fire-mist in which physical matter—physical nature as we know it—had its genesis.

The diagram depicts the curve described, and we recognise that its successive coils correspond with the successive chemical series of the table. On precisely adapting these coils to the respective series we shall account for the apparently involved shape here shown; but as the diagram is not of such size as to permit of the names of the elements being made legible in their respective positions on the curves we must have recourse to description. The series of coils begins at the top of the central rod with the loop which is on our left and which starts from the further side of the rod, rejoining it on this. Along this loop we dispose the seven elements of Mendelejeff's first series, Lithium at the first mark, Beryllium at the second, Boron at the third. Carbon has its place at the centre of the curve. Then follow Nitrogen, Oxygen and Fluorine at the points marked on the nearer side of the curve. These seven elements are thus disposed along this curve much as we usually depict the seven worlds of a planetary chain, with the fourth member as "turning-point." The curve now passes through the upright rod, emerging from its further side to form the loop seen on our right. Along this we dispose the elements of series 2 at the points marked: Sodium, Magnesium and Aluminium on the further side; Silicon at the turning-point; Phosphorus, Sulphur and Chlorine on the nearer side. A complete figure-of-eight has now been traced and the two "short" series are disposed of; but before proceeding to deal with the later series it is important to notice the disposition of affairs at the completion of this first cycle of movement. We find the positive elements all disposed on the *further* sides of the curves and the negative elements all placed on the *nearer* sides. Viewing the figure from above we should see "space" dualised in the sense that it is now divided into a positive field on the one hand and a negative field on the other—positive elements in one field and negative elements in the other. This is but another expression of the basic difference noticed in the downward and upward movement of Meyer's curves—an expression which we

cannot disregard when disposing the remaining positive and negative elements of the series still to be dealt with.

Series 3 comprises 7 positive and 7 negative members ; and the 7 positive, from Potassium to Manganese, have to be placed upon the next loop, with Titanium at the turning-point, just as the first and second loops were filled. But as these 7 are all positive elements their loop must be thrown into the positive field at the *further* side of the rod, for it would seem a violation of all electrical propriety to dispose any of them in a negative area. The positive loop of series 3 is thus wholly on the further side of the rod ; and the negative loop, carrying the negative elements (Copper to Bromine) is wholly on the nearer side. The lemniscate carrying series 3 thus has its long axis at right-angles to that of the first lemniscate which carried series 1 and 2. The curves of series 4 will fall precisely under those of series 3, for in series 4 we have again 7 positive elements (Rubidium to the unknown body whose place would be under Bromine) to be thrown into the positive field and 7 negative elements (Silver to Iodine) to be placed on the loop which follows in the negative field. Series 5, 6, and 7, being similarly constituted of 7 + and 7 - elements, take their respective places on the following coils, blanks being left on the curves in correspondence with the blanks (unknown, undiscovered elements) in Mendelejeff's table. When all seven series are thus placed our set of curves will be completed in the disposition shown in the diagram, with all the positive elements on one side of the central rod, and all the negative on the opposite side.

It will be noticed that the central rod, if seen from above, lies in the *neutral* line in which the long axes of the superposed lemniscates, 8 and ∞ , cross. And according to this arrangement the members of Mendelejeff's eighth group get bunched at their respective places, in threes, *in* this neutral line—*within* the rod itself. So placed they are as much excluded from the septenary order as they are in Mendelejeff's table, and this also conforms with their position at the neutral points of Meyer's curves. In this method of representing the natural order of the chemical elements and the evolution of their seven series in succession we again trace the correspondence with the ancient teaching. Aditi,

the virgin mother—space, and her eight sons—seven accredited and the eighth disowned, are again represented under a symbolism drawn from the field of modern scientific thought.

Having followed the building of the figure stage by stage we see that it represents the evolution of the basic material of physical nature. With this in mind it is interesting to turn to *The Secret Doctrine** and to read the explanation there given of the meaning of the Caduceus, and of its derivation from the still more ancient symbol, the Asvattha Tree. The Caduceus is sufficiently represented by our second illustration, which depicts it from the same point of view—somewhat aslant—as the first. *The Secret Doctrine* says: “The trunk of the Asvattha (the Tree of Life and Being) grows from and descends at every Beginning (every new Manvantara) from the two dark wings of the Swan (Hamsa) of Life. The two Serpents, the ever-living and its illusion (spirit and matter), whose two heads grow from the one head between the wings, descend along the trunk interlaced in close embrace. The two tails join on earth (the manifested universe) into one, and this is the great illusion, O Lanoo!”

We are here, evidently, also viewing a figure intended to represent the formation, at a new Manvantara, of physical matter, “the manifested universe,” and the correspondence of this with our first figure is somewhat remarkable. The Caduceus exhibits two wings, evidently in line; and below these the two serpents—light and dark, spirit and matter, positive and negative—intertwine in *five* dual loops whose curves sweep outwards at right angles to the line of the wings. In our chemical figure we have precisely the same features, *i.e.*, two “wings” whose axis is in one direction; and below these the two coils—positive and negative—intertwined in *five* dual loops whose axes are at right angles to that of the “wings.” The model before me, viewed from different positions, illustrates this correspondence strikingly, showing the central rod itself at right angles to the axes both of the “wings” and of the lower coils, as though typical of the three-dimensional conditions of our material state. In the *Evolution of Life and Form* the great creative process is described from the *Vishṇu Purāna*. Mount Mandara stands for our neutral axis; the serpent

* Vol. i., p. 600 (3rd ed.)

Vāsuki anticipates our lemniscate; and the opposing hosts of Suras and Asuras represent our later terms of opposites, "positive" and "negative."

On careful examination we are bound to see that the ancient symbol and the modern, both devised to represent the process which culminated in the production of physical matter, are actually of the same shape. Although different appearances arise from the particular methods of symbolism employed, the essential structural features and disposition are identical.

But the living wings and serpents, figured by the ancient scientist, taught infinitely more than is implied by the wood and wire and chemical symbols of the modern method. Yet such is the operation of universal law, that the modern symbol appears to indicate many things which would scarcely be suggested by its electro-magnetic and chemical origin. For instance, we understand that of the seven great planes the highest two are represented typically, and five only are fully manifested—that is, definitely dualised under terms of opposites. And in our chemical Caduceus the highest *two* coils carry Mendelejeff's "typical series," whilst only the lower *five* lemniscates are definitely dualised and show the formal seven positive and seven negative items in each. The coils of our figure thus show a strange correspondence with the planes of our system—a correspondence observable, of course, in Mendelejeff's table. Then again, those wings imply a movement of some kind, a carrying of something. If they came to establish *this* Manvantara they probably flew over from the *last*, carrying the life-product of its evolution as the basis from which our present septenary order was to be developed. We learn that the evolution of the last, the Lunar Manvantara, was actually *four*-fold, whilst three further stages or degrees were "possible" but were not there realised or manifested. Referring to the wings of our chemical model we find that they *do* carry a *four*-fold burden. The first wing presents Mendelejeff's "typical series" as a charge of positive and negative elements—two primary types; the second wing carries another delivery, a separate and later development of the same two positive and negative types. Each wing shows seven degrees of this fundamental positiveness and negativeness; but, together, they bring

two separate positive and two separate negative groups—*four* in all—and dispose them in a *typical* but *not manifested or dualised*, septenary order. After that fourfold foundation¹ is provided by the wings then follows the formal manifestation or dualising of the five lower lemniscates into seven positive and seven negative elements in each.

But there also came over from the Lunar Manvantara the further *three-fold* “possibility” which had not been manifested there; and, definitely excluded from our present septenary order, we find in the neutral axis of our Caduceus the *three* groups, each of *three* elements, of Mendelejeff’s eighth division.

Many curious facts of occult science thus seem to be evidenced by this symbol, built as it is upon lines which harmonise strictly with the principles of modern chemistry. Whether these signs carry the precise implications suggested above is, of course, open to question. It would be interesting to know more on the subject; for, rightly understood, the philosophy of chemistry must at some point merge in the stream of that profounder and wider philosophy which regards the One Life as the central fount from which all sciences are co-ordinated derivatives.

For further evidence of the curious suggestiveness of our Caduceus one needs but to view the model from above, in line with the central rod. Marking-in the axis of the wings, and, at right angles to this, the axis of the lower coils, the model presents the appearance shown in our third illustration—the Rosicrucian symbol. The dotted lines are added to show that, viewed from above, the various elements are disposed upon the loops in a series of circles having the neutral rod as their common centre. All the Monad elements of Mendelejeff’s groups I. and VII. are in the smaller circle; all the Dyad elements (groups II. and VI.) are in the next; all the Triad elements (groups III. and V.) are in the next larger circle; and the Tetrad elements of group IV. are in the outer circle which touches the extremities of the crossed axes. And here one sees again the *fourfold* basis of the *septenary* order. The Rosicrucian symbol is thus but another view of the ancient Caduceus, and this must account for the fact that the interpretation of the one closely corresponds in many

particulars with that of the other—that is, they have a common significance. If we bear in mind that diagram 3 represents our chemical symbol as seen *from above*, with the lower coils in line with and behind those actually depicted, we shall notice that the position of the elements on the different coils brings them into a succession which accords with some of the marked gradations of properties referred to in the November number of the REVIEW, and which made possible Mendelejeff's remarkable predictions noticed in the December article. If we could read the perspective of diagram 3 then, we should be in possession of well nigh all chemical law, known or unknown. But, from considerations already noted, this perspective also has an application to our different planes. Any true statement of the basic order of chemical matter should thus apply to the order of the matter of the different planes, and this appears to be the fact as regards Mendelejeff's great law, which states the chemical order as follows :

“ The properties of the elements, as well as the properties of their compounds, form a periodic function of the atomic weights of the elements.”

The properties of atoms, and of aggregations of atoms or compounds, are declared to follow a certain rhythm arising from the order of atomic weights, and this is precisely what we learn of the properties of the matter of our planes and sub-planes. In speaking of mental atoms, astral atoms, physical atoms, we recognise that these represent steps of a movement into greater density,* and that from each set of atoms there follows a series of compounds constituting the dependent sub-planes, whose properties are as “ periodic ” as Mendelejeff himself could have wished. It is this perfectly rhythmic periodicity which establishes the synchronism of “ corresponding sub-planes,” so often referred to, and which bases devotion and magic and chemistry alike on that common law the knowledge of which was the mystic secret of ancient Alchemy. The evolution of consciousness on higher planes may thus be discussed in terms of chemical “transmuta-

* The “ steps ” of the atomic weights noted on p. 205, THEOSOPHICAL REVIEW, vol. xxxi., where the 16 and 48 are taken as the powers of *one* and of *three*, are remarkable in that the two highest series and the upper line of the third are all included in the *one* as is the case with the planes.

tion" without necessarily confusing even the chemist, for chemistry is a most wondrous symbol whose perspective reveals many a forgotten truth. Mendelejeff's law of periodicity laid down a principle applicable not only to chemical matter but to different planes, and it would be difficult to refer to any other generalisation of modern science which has this measure of universality. Correspondences with occult teaching meet one at every point. The third race saw humanity dualised as male and female. The third chemical series is dualised as seven + and seven —. The third race developed a bony frame; and the third series provided Calcium, whereof bones are made, etc., etc. Anyone versed in the meaning of these ancient symbols might follow the matter up indefinitely; for my own part, ignorant of such things, I can only wonder at the parallels drifted into. The Asvattha Tree, the Caduceus of Mercury, the Rosicrucian symbol and our chemical model all appear to be but different presentations of the familiar \oplus , which contains them all as being the sign of Manifested Life itself.

Interpreting the latter symbol aright, we should read therein all details conveyed by the others and should know that harmony which the One Life breathes into all its works. Prayer and aspiration would be the flowering rose upon our cross, and all incompatibles be reconciled in the circle of a truer sight. Symbols we are, at symbols ever looking, yet neither understanding them nor ourselves. It is written, there needs but our assenting that we should see *through* these many signs to the unity they all proclaim, passing from distraction at the things without to the wisdom that knows in the Light within.

G. DYNE.

THE strength of all sciences, which consisteth in their harmony, each supporting the other, is as the strength of the old man's fagot in the band; for were it not better for a man in a fair room to set up one great light, or branching candlestick of lights, than to go about with a small watch-candle into every corner.—BACON,

ART AND LITERATURE IN THEOSOPHY

THE article in a recent number of the REVIEW on Art and Literature in the Theosophical Society* seemed to point out what has hitherto been an almost un-noted want. One has only to mix very casually with the members of our country branches to find out that there is little appreciation of great literature *per se* and little demand for art. It is quite usual to hear members say they have no time for any reading except Theosophical, or even that other literature has lost all interest for them. Art, for its own sake, the sheer love of beauty, appeals to them not at all, and Shakespeare has ceased to interest them, because he is not a teacher of reincarnation. That such a condition of mind is one greatly to be regretted I think many of us will agree. The Theosophist, of all people, should be the last to plead want of time. The Scientist, with his one short life before him, may be hurried into a narrow specialism in his desire to accomplish something "definite," but the Theosophist, who has gleaned some notion of the ages before him, may surely realise that there is time for the attainment of all-round culture, and that the way to reach perfection is not specialism, but growth. But is not specialism one way of growing? No doubt it is. As Theosophists we believe that all evil is "but good in the making," and that some day "we shall arrive"; but to turn the whole bent of one's life into one small channel, as is the tendency in the present day, seems such a poor, one-sided kind of growth compared with the broad culture and large sympathies of, say, the great Greek age. One wonders what karma the man whose whole work in life is the study (for instance) of the brain of the whale, is laying up, what reaction will take place in his next incarnation, and where the reverse swing of the pendulum will go that has been so pulled out of rhythm in this life. But are Theosophists tending to be-

* "The Mystic Value of Literature," by A. J. O., in the January number,

come specialists? I think the answer to this question must be that there is grave danger of it.

Physical Science dwelt on the body, until the 19th century was not quite sure whether or no the soul existed at all. Is there not a danger that our branches may fall into the same error, and dwell on the bodies or vehicles of men (even though it be on the more spiritual planes) until they miss the actual communion with the great spirit of the universe, that perhaps the more ignorant devotee, of religion or beauty, may attain to?

The larger conception of life that the outlines of Theosophy give to the average person who is anxious to find a solid footing for his intuitions and embryo beliefs, is a wonderful stimulus and joy; but when a branch settles down to study the text-books, the danger begins. Knowledge acquired by hearsay, whether it be a science of this or of other planes, is to some extent the same in its results on life. Does it make any practical difference to the life of the soul, after its initiatory enlargement, whether we study facts of life on the astral plane, or of life on the physical plane? The first to us is of more interest certainly, but once we are convinced of its existence (which after all is the important thing) the facts about it range themselves in the same category as physical facts, and are more useful only so far as they further illuminate and enlarge the life of the soul.

If we look down the centuries, those who have been the great wisdom teachers have neither been the great specialists nor the great gatherers of knowledge, they have been the lovers of beauty, those who, as A. J. O. puts it, have felt and expressed the "ecstasy" which is the "withdrawal of the consciousness from the ordinary" (or the outer) "into the inner and more real." Do our branches help us to withdraw into this inner and more real world, of which even the youngest of us gets a glimpse now and then through art, which is the medium of those who are in touch with it continually. A "good working hypothesis" and a knowledge, even at second hand, of the systematisation of lives after death, to be acquired, and if possible passed on, is part of the work of a branch member, but it is not all, it is not enough to take the place of the love of beauty which is the "ecstasy" of a Plato, and the inspiration of all great living. The love of beauty, in the Platonic sense of the

term beauty, is the love of the Divine which inspires alike the saint, the philosopher and the artist. To be imbued with a true sense of the holiness of beauty is to know (and to live) the beauty of holiness. There is indeed need for us, "to strive," as A. J. O. says, to keep alive the sacred fire which "burns so low in us." It is true that the study of comparative religions will bring us into touch with some of the great lovers of beauty and wisdom, but in answer to a question in *The Vâhan*, touching on some conception in Buddhist literature, the questioner was told rather shortly that he would do better to keep to Theosophical interpretations. This seemed to be a most unfortunate blunder, and one that need not be dwelt upon; but the tendency of all people banding themselves together is to narrow, and it is a tendency our Society should guard against, even though it be without creed and without dogma.

A. J. O. tells us that "all great literature is symbolic," and adds that he does not find fault with text-books that represent our greatest and most abstract ideas in the terms of colour and light, but are we not also in want of the ideas in symbolic language, so that they may not impress the mind alone, but may lift the soul into the inner world which exists even behind the most subtle body that is expressed in matter? Accuracy in the text-books is, of course, of enormous and inestimable value, but it is not enough for the food of the whole man, and while therefore it is interesting to read that our highest emotions look like a *feu d'artifice* on some other plane, we may wish also for the touch of genius that transmutes knowledge into literature. It is not knowledge but experience that is power, in any but the most worldly reading of the idiom, and great literature may be said (by its sympathetic and creative power) to give this experience, and thus, in a sense, be the short cut, or help, to the growth of which actual experience is the more lengthy route.

That growth in the branches is to be gained largely also by the meditation which is concentration of mind cannot, I think, be too strongly or too often insisted upon; and the mind that is strengthened most by thought-power, and by thought-control can come into closest touch with the higher self, will find (one cannot help thinking) that true literature and true art are both an inspira-

tion and a necessary expression. But this "meditation" is much harder to the ordinary Westerner than thinking along the lines of induction and deduction to which he is more accustomed. If we either cannot or do not give more than a few minutes a day to meditation which is neither drowsiness nor dreaming, where can we look for the growth of mind that attended the old metaphysical digging out of truth, or the concentration that came from prayer; and where shall we get the growth of the soul that came from the touch with the unseen, unless it be from literature and art?

I hope I do not minimise the importance of science, physical or superphysical, but it seems to me there are things more important for us to learn than the workings of nature on other planes. Surely we shall feel there, as we do here, when a soul loves us without waiting to see whether it turns red. And the thing of interest to all time is to learn to love; not to learn how even the causal body looks when it loves. Great literature and great art should help us—who do not get help from the churches—to love.

"Art is merely the *expression* of beauty, and therefore must be left behind as one of the transitory things," a branch member said to me the other day—adding that the greatest art seemed to him poor and unimportant in the light of the new wisdom philosophy. But surely art is the expression of the highest beauty reached by us, and until we are one with that beauty, until "the One" has ceased to manifest at all, must not the reaching up to, and the expression of, that beauty be our highest ideal as well as our highest happiness? If art seem a transient thing to the Theosophical student, it is either because his development is one-sided, and he cannot perceive the permanent beauty that the art expresses, or because the expression or the insight of the artist is too faulty or immature. Plato tells us of "the beauty which meets the sense like a breeze, and imperceptibly draws the soul into harmony with the beauty of reason"; and Jowett continues: "There might be a poetry which would be the hymn of divine perfection, the harmony of goodness and truth among men; a strain which should renew the youth of the world and elicit the essential forms of truth and justice out of the complexity of modern society, which should be based not on vain longings or faint imaginings, but on a clear insight into the nature

of man." Great literature and great art put the spirit of man (which is something quite other I take it than any vehicle however spiritual or "rarefied") in touch with that "beauty" which is the Spirit of the universe, and though the form in which this permanent beauty must be expressed may vary with different planes, or even with different nations and centuries, the need for expression is surely, short of omniscience, as permanent as the beauty itself. Short of omniscience? But what are the "out-pourings" of the Logos but the expression of the beauty behind, and what is the meaning of the "sacrifice" that runs through Theosophy and all religions? "It is more blessed to give than to receive" is but a glimpse of the truth that as we approach nearer in likeness to the Great Ones, our great joy will be, as the artist's joy is now, to create, to give, to express the beauty within us. Poor indeed is the vicarious suffering one hears of sometimes from the pulpit, or the selfdenial from a sense of duty, often with a quite inadequate gain to someone else, as the child is quick to see. They are, no doubt, steps, and as steps we would not wish to minimise their value, but how different from the artist nature that gives because it longs to give and finds its happiness in giving, and how different the goal. But no—the goal is the same, and the adherent of duty—with duty turned into love and joyousness—will some day understand the follower of art, whose joy in expression will be purged from all vanity and hope of outside reward (which are, after all, but the spur for immaturity), and together they will find that in the Logos love and beauty are one; and the joy of the uplifted man will be—as the joy of the gods—in the pouring out of the beauty and love that he is able to delight in and express.

May we not pray with Plato: "Grant me beauty of the inner soul, and that the inner and the outer be at one"?

H. D. WEBB.

THE PURPOSE OF THE THEOSOPHICAL SOCIETY.

SPEAKING in the most general terms as to the real purpose of the Theosophical Society, I would suggest that it is: To lead men, each on his own path of development, to a knowledge of Divine Wisdom.

1. That Divine Wisdom, a knowledge of which is to be had, sooner or later, by every man who follows the path thereto, is the root-basis of all religions and philosophies, arts and sciences.

2. The Divine Wisdom is the very fount and source of each man's innermost being—welling up in him variously as life, as conscience, as intellect, as intuition, as genius, as inspiration, and sooner or later as self-conscious divinity.

3. The Divine Wisdom is a philosophy of life, which those who have attained a full knowledge of it, Great Souls connected with our humanity, spoken of as the Masters of Wisdom, have been making special efforts, during the last quarter of a century, to re-proclaim.

The Theosophical Society represents one of the efforts. Whether or not this Their effort is brought to a successful issue depends largely on the intelligent willingness of each individual member, on whom the Light of the Wisdom has dawned as a possibility to be attained, to rise to the privilege offered of co-operating with Their purpose, by himself treading steadfastly the path which leads him to Wisdom, proclaiming the Light to others, which a faithful treading of the path, even at its lowliest stages brings him, while at the same time recognising that his fellow pilgrims have each their own path, and refraining from an insistence that they ought to be treading his.

The methods by means of which the Theosophical Society is aiming to accomplish the purpose for which it was founded—

of leading man to the Wisdom—to a knowledge of (not only faith in) his own immortal nature—are indicated in our three objects.

Let us consider these a short time as they have relation to the main purpose of the Theosophical Society, affecting :

- i. Members of the Society itself.
- ii. The influence of the Society in the world at large.

Our three objects are :

1. To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.
2. To promote the study of comparative religion, philosophy and science. (To promote also [some of our members would add, and may it not be rightly added ?] the study of art, music, etc., as their theosophical contribution.)
3. To investigate the hidden laws of Nature, and the powers latent in man.

Or, shortly put: i. Brotherhood ; ii. Religious, philosophic and artistic study ; iii. Scientific investigation by self-culture.

These, be it remembered, for the purpose of leading man to a knowledge of Theosophy, or Divine Wisdom.

The only binding object of the three, for any who would join the Theosophical Society, is the first, Brotherhood; the other two—religious and philosophic study, and scientific investigation by self-culture—are optional, and subservient to the first. Some members follow the religious line, some the philosophic, some the scientific, some few the artistic, and these in all variety of combinations, and the problem we have to solve, if we would attain to the Wisdom we seek, is not an easy one, viz.: How each to follow our own line and be mutually tolerant of fellow members following other lines than ours, and so promote the harmonious working of the nucleus of Brotherhood, which entrance into the Society assumes we are resolved to further.

If we fail to aim for the Brotherhood ideal, however successful we may be in our literary research and study of occultism or Nature's inner workings—if we fail to work towards the recognition and realisation of Brotherhood, our nominal membership of the Society will bring us not one whit nearer reaching the Divine Wisdom. For that Divine Wisdom, which it is the purpose of the Theosophical Society to foster in man, is not

in itself to be gained from a study of books—though books there are in abundance which describe the methods of its workings; that Divine Wisdom is not to be gained by mere head knowledge (however deep and profound that knowledge may be) of the facts of Nature, whether occult or otherwise. That Divine Wisdom is the working of a Divine Life, a spiritual Life, brought into being in the inmost recesses of a man's soul, a Life which, when brought forth in him, so floods his whole being with its illuminating Light, that that moment he clearly perceives and knows, what erstwhile he only believed or dimly sensed, that he and his fellows are one with the Eternal. And henceforth, the life that he *now* lives in the flesh, he lives no longer as a separated unit, but as an embodiment, a focus of that larger Life of which he knows, and it becomes literally true of him that he lives—yes!—yet not he, but the Christ liveth in him; for lo! a new creation has been born!

It was this event in the future evolution of every human soul, this birth of the Christ Child in man, that every great religion was founded to proclaim, and to urge man to aspire towards. "Ye must be born again!"—said the Christ.

It is the possibility of this event, this second birth, this taking up of the manhood into God on the one side, this manifesting of the Godhead in human form on the other, that Theosophy is afresh proclaiming to-day, and urging us to strive towards. This, if ye will receive it, this at-one-ment, is the Divine Wisdom which forms the root-basis of all religions.

Now this new creation, this awakening of the Divine Life in man, bringing the light of Divine Wisdom, cannot come into being without a long previous evolving and developing in the reincarnating human soul of soul-qualities—soul-qualities, paramount among which is love of the brethren—for this is the law.

Let us cultivate love, then, if in ourselves we would help towards fulfilling the purpose for which the Theosophical Society has been founded—let us cultivate love of the brethren! By which I mean not the love which boasts itself as such—not a weak smiling sentimentality, not a mere meek, mild, amiable affability, which pale shadow of the genuine article would sometimes fain deceive us into imagining we were in possession

of the real thing. Let us cultivate love as a *positive* quality of the soul—a love, which never sees suffering, without a yearning to soothe—a love, which never sees sin, without pity for the sinner—a love, moreover, which never sees the joy or success or happiness of another, without rejoicing—a love which prompts us ever to be on the watch for the virtues of our fellow-men, that these we may stimulate, and so help to disperse the weaknesses and vices. Let us cultivate that love, which ever causes us to long to share what we have, whether of power, or of happiness, or of truth, with our fellow-men. Let us cultivate that love, which is the root of a wide, generous tolerance of those who differ from us in their views of life and religion, differ from us in their standard of morality, in their tastes and proclivities and capacities. Let us cultivate that love which never rests until it finds the germ of truth in a view honestly held by an opponent.

By cultivation of such love, we shall prepare the way for that Great Event to take place in our own souls, when we shall know, of a truth, that they (our differing fellows) and we are all parts of one glorious Divine Life, working to become self-conscious in us, love evolving us each into a different, though perfect image of Himself;—and then, when the Christ is born, we shall know Theosophy, the Divine Wisdom, within our own souls and need not that any from outside shall teach us of its truth.

And just here let me indicate some of the difficulties liable to crop up in a fellowship like ours, on the part of members, who join the Society in order to get more “knowledge of Theosophy,” or to acquire for themselves occult arts.

At this point, I hear some one say :

“What are you doing soaring right away up there above the clouds?—We, and you probably, are incarnations away from that consummation yet. Here are we, members of the Theosophical Society or not, very ordinary men and women indeed—and frightfully busy—some of us too with hum-drum, common-place duties to perform, in business, in home, in study—deadly dull and wearisome at times, and with very provoking, irritating people to deal with, whom, really and truly, we don’t care to love. Here are we perpetually making blunders—we can’t begin to imagine we are within measurable distance of the time you are

talking about, when the Light of the True is to shine within us; and frankly we venture to think that some of our fellow members are a little previous in their imaginings. We prefer too, to keep ourselves to ourselves, or to choose our own companions for study of Theosophy—the members of the Society in our particular branch are so dull, or stupid, or cantankerous, or dominating. Moreover the ‘Love everybody all alike’ sort of ideal doesn’t appeal to us.”

To this, may I be permitted to reply? All that you say may be perfectly true, and if so, it is well to express it, that we may look at it and see what it all means;—for truth must ever be our watchword, as well as brotherhood, else will our brotherhood become but a very flabby counterfeit of the real article. But what did you say? “Love everybody all alike!”—at this our human stage!—nobody surely of any clear judgment, or authority (that we should recognise as such) seriously suggested that we should! Even Jesus had his John, and Buddha his Ânanda. The cultivation of the *positive* aspect of love, such as I have indicated, has not, as a matter of fact, this effect, and if any of us have been aiming at love, in the negative way, of merely “not hating” other fragments of the Divine Life, the sooner we amend our ways the better; for this, it would seem, would of itself lead no whither, without a living realisation of the Divine Life behind going on *pari passu* with our “separated” life—which (Divine Life) is ever pouring itself out in loving service. Negative virtues, as such, lead nowhere, or at least nowhere in the direction Theosophists are presumably aiming for. But the cultivation of the positive aspect of love has the effect, as Mrs. Besant once put it, of “levelling our loves up, not down”; it has the effect of causing not that those we love dearly now become less dear, but always and ever more dear, until we realise them indeed as our very self. For always our loved ones become more dear, as we cease to be concerned with the love of our own separated selves, and learn to find out also *how* to love those other souls, who, as yet perpetually irritate and annoy with their exasperating habits, or colourlessness of character.

For the rest, let us now, just for a moment, look again at the purpose of the Society for its members, in the light of its

first and only binding object, to form a nucleus of human brotherhood.

The other two objects, neither of which members are asked to bind themselves to—*viz.*, religious and philosophic study, and occult or scientific investigation by self-culture—may be well done alone. Membership of the Society is neither necessary nor specially helpful for these. The only object essential to the attainment of the purpose of the Theosophical Society—the one attitude of mind required on the part of those who wish to enter the Society—is response to the keynote of Brotherhood in our search after Truth.

That Divine Wisdom, which the Society points to as heritage for its members and for the world at large, is that Wisdom which cannot be obtained without co-operation—that Wisdom which ever eludes the grasp of those who would seek it for themselves alone, that Wisdom which sheds its light quite early on the pathway of those who genuinely and truly love their fellow-men, and who join the Theosophical Society primarily with the object that thereby they may learn the better how to serve.

An intellectual understanding of Theosophy, a mental apprehension of the great philosophy of life, which our Theosophical movement has brought to light, may of course be obtained quite well by a study of the vast literature on the subject; membership of the Society is not at all necessary for this—lectures, literature, classes, At Homes, are open to all, whether members of the Theosophical Society or not.

Moreover, if it is the occult arts or psychic powers that we want—clairvoyance, clairaudience, ability to leave the body and return to it at will—membership of the Society will again help us not at all in this direction, but only inasmuch as these powers arise *after* the Divine Wisdom has been awakened in the soul—*after* the Christ has been born in us—and then, we shall need not that any man shall teach us *how* to develop them, for they will as naturally unfold themselves as opens the kitten its eyes. It is the *old* story: "Seek ye *first* the Kingdom of God, and these things shall be added."

What membership of the Theosophical Society however will

help to do for us, if in our heart of hearts the promotion of Brotherhood has been our primary object for joining, or if, after joining, it has come to be that primary object—what membership of the Theosophical Society, combined with harmonious cooperation with our fellow students, and the cultivation of loving service to and harmonious relations with human beings generally among whom our lot is cast—what membership, with steadfast determination to forward this condition of things will do, is to quicken the Life of the Christ, the self-conscious Divinity, in us, sooner or later to be brought to the birth.

There is still another difficulty, in quite another direction from those mentioned, which, if we are not on our guard against it, threatens the healthy growth and well-being of a Society with ideals so lofty as ours, and mars its purpose—the tendency, I mean, on the part of some loving natures, figuratively speaking to fall down at the feet and worship the human instrument, who presumably nearer to the attainment of the Wisdom than themselves (though by no means necessarily so) has been used as agent of the Divine Law to unveil for them a glimpse of the Light, to awaken in them by his words or writings a recognition of the real meaning and purpose of life. “Little tin gods on wheels,” as H. P. Blavatsky used to speak of these objects of worship, herself included, not infrequently are being set up in our branches, in our unions, in our Society at large. Alas! alas! poor frail human nature! Every chance word uttered by the unfortunate object of worship, becomes regarded by the devotee as divinely inspired,—the idiosyncrasies of his personality become foolishly paraded and exaggerated, his judgment on matters of mere opinion is allowed to dominate what should be the free, independent judgment of any sane mind, let alone such as are seeking to make conditions for the Divine Wisdom from within to illumine and flood their souls with its light. And if perchance the object of worship fall, as fall he may, remember, the disaster to our nucleus of brotherhood is proportionate largely to the blind folly of his worshippers. “See thou do it not,” said the angel to John the Divine, who, when he had heard and seen the glories of heaven unveiled for him, fell down to worship before the feet of the angel who showed him these things—“See thou do

it not, for I am thy fellow servant and of thy brethren the prophets, and them which keep the sayings of this book: worship God!" Again and again, by those who are helping by their knowledge and insight to unveil the mysteries to us in our Theosophical Movement to-day, the same warning note has been struck. H. P. Blavatsky, Annie Besant, C. W. Leadbeater shrink back at the approach of blind credulity and worship with a similar: "See thou do it not. Worship the Divine—accept nothing from us which goes counter to your reason and conscience is that which you sense as likest God within the soul." Devotion and love and loyalty to the teachers and helpers for whose persevering work and devotion for our helping we cannot but feel the deepest gratitude, earnest and steadfast co-operation with them in carrying out the great purpose for which the Theosophical Society was founded—all this is perfectly compatible with vigorous, manly independent judgment. It is of such sterling stuff as this—strong, true, loving and loyal, that a healthy nucleus of brotherhood should now be forming, if the Theosophical Society is to fulfil its purpose of leading men, not only its own members, but those outside its ranks, each on his own path of development, to a knowledge of Theosophy or Divine Wisdom.

And now as regards the purpose of the Theosophical Society towards those outside its ranks. Still that purpose remains the same, *viz.*, "to lead men each on his own path of development to a knowledge of Divine Wisdom." Note the phrase "*each on his own path of development.*" If this be the case it will readily be seen that it is foreign to the purpose of the Theosophical Society to *induce* men to become members, though gladly do we welcome to our ranks any attracted thereto, who responding to the keynote of Brotherhood have a real wish to share our privileges and responsibilities. For the rest the purpose of the Society is to restore to the religious world, whether Hindu, Buddhist, Christian, or of other faiths, the real inner mystic meaning of their creeds and ceremonies, the key to which has by the religious teachers themselves so largely been lost—to restore to them the knowledge of the scientific possibility, and in some few pioneers of the human race, the scientific actuality, of the birth, growth and development into Divine Manhood of the Christ within the human soul—

that thus, knowing towards what goal their human evolution is tending, they may intelligently follow out the instructions of their Divine Master, whether Christ, or Buddha, or some other great Saviour, as means leading towards that goal.

The purpose of the Theosophical Society is as regards the scientific world to induce men to look deeper for the causes of the phenomenal universe than the material form perceptible to their five physical senses, to lead them to an understanding that the true perception of external facts of life and being depends primarily on the faculties evolved by the perceiver, and that as man evolves into Divine man almost infinitely fuller and clearer perceptive powers will develop in him, which shall change for him the face of the universe, and which will give him a clue whereby he may by knowledge more practically help his fellows.

The purpose of the Theosophical Society is to make accessible to the philosophic world, as it evolves responsiveness to receive it, knowledge in the keeping of the great Guardians of Humanity—knowledge as to God, the universe, and man's relation to God and the universe—that knowledge spoken of variously as the Esoteric Philosophy, the Ancient Wisdom, the Secret Doctrine, which forms the basis of all the great philosophies and religions of the world, and parts of which, from time to time, as the world has need for further stimulus, or has evolved capacity for readier response, the Divine Guardians send their messengers to proclaim. The Theosophical Society may be thought of, as a whole, as having in itself the potentiality of becoming, if one may say so, one such messenger—a link, a channel as it were between humanity and its Divine Guardians—but it can only be this in actuality in proportion as we keep our nucleus of brotherhood sound and strong and healthy and pure, on the lines previously indicated.

Further the purpose of the Theosophical Society amongst all men everywhere, who come under the sway of its influence, is to militate against the twin foes of man, materialism on the one hand, superstition on the other, by awakening him to the fact of his own inherently divine, immortal nature—by arousing in him a knowledge based on intuitional certainty, that he is not the

creature of a moment, of a few days, or a few short years, who came into existence at the birth of this bodily form which he holds and will be snuffed out of existence at its death, that neither is he a being created by a capricious Deity, whose eternal future of weal or woe is to depend on the success or failure of this one earth life, but that he is an immortal pilgrim, evolving his powers in time and space, that he has held many mortal forms before the one he now holds, and will continue to hold many more, until the purpose of his long pilgrimage is accomplished and he becomes of "the measure of the stature of the fulness of Christ."

The purpose of the Theosophical Society is to stimulate, at whatever stage of evolution a man may be, his energies in that direction, to arouse into activity the Christlike elements in his nature and to help him to subdue the brute.

So that wherever, in any town, a living branch of the Theosophical Society is established, however feeble the intellectual powers of its members, however lowly their social position, if only they are genuinely working to establish a nucleus of the Brotherhood, they become a focus for the uplifting, life-giving, spiritual energies to their town and neighbourhood. And whether or no men are attracted in great numbers to the philosophy of life we are studying, it should be easier for men to be nobler, because our branch is there, easier for women to be purer, because our nucleus of the Brotherhood is being established.

If the Theosophical Society will but rise to the privilege of its high calling to establish a nucleus of the Brotherhood, it will increasingly become a bringer of peace to a world of strife. Holding as it does, in its illuminating philosophy of life, a key to the understanding of the differences between the various religious churches and communities, it should serve to help the adherents of warring creeds to understand each other, by emphasising and demonstrating the Unity which lies at the back of the infinite Diversity, and if we can only first realise ourselves and then show to our brother men, how that though the goal of all religions is one (*viz.*, union with that Divine Life of which we have spoken) the paths to reach that goal are as various as the pilgrims treading them, sooner or later we shall evoke in ourselves and others, not a *negative* tolerance, begotten of indifference to the religious beliefs

of our fellows, but a *positive* tolerance born of understanding and sympathy with those beliefs.

If the Theosophical Society will but rise to the privilege of its high calling to establish the nucleus of Brotherhood, it may become too a bringer of peace to a world of strife, not only in matters religious, but in matters social, political, ethical and philosophic for on these problems too, our illuminating system of philosophy has much light to throw—and what is chiefly needed that that light may shed its fuller effulgence on a darkened puzzled world, is a focus for its outshining, a living channel formed by the co-operation of true earnest souls, for its outpouring.

Can we who are members of the Theosophical Society now yield ourselves to take our part in becoming that channel ?

All that is needed is an intelligent understanding and effort to carry out our motto Truth, our first object Brotherhood.

All that is asked of us is that we each, from the most learned to the most ignorant of our members—and all are needed, learned and ignorant alike who in their hearts are capable of responding to the call—all that is asked of us is that we each strive earnestly to *seek the Truth*, to seek the Truth not alone but as a Brotherhood in harmonious co-operation with our fellow students.

This on the one side, and on the other that we all co-operate earnestly to establish our nucleus of Brotherhood on the basis of Truth.

The Gods need many noble men
To do Their work on earth—
They look to me and you.

Can we respond to their call ?

LOUISA SHAW.

It is difficult to persuade men that the love of virtue is the love of themselves.—CICERO.

IN MEMORIAM

It is with much regret that we have to record the sudden death of one of our most devoted colleagues—Miss Louisa Shaw. On Thursday, June 4th, she left Harrogate, accompanied by Mr. Hodgson Smith, on a visit to our Dutch friends at Amsterdam. On Saturday evening, after a very full day, our hard-working colleague retired to rest, it being arranged that she and Mr. Hodgson Smith should go over to Haarlem on the following morning to hear the organ. Early on Sunday morning, the 7th, the inmates of our Dutch headquarters were roused from their sleep by the startling news that Miss Shaw had fallen from her bedroom window; had been picked up unconscious and carried to the Hospital across the Amstel. Though never fully conscious she could answer questions, and appeared as one in a half-dream. She seems to have not had the slightest idea of how she fell, and the only conclusion is that she must have been asleep at the time. Our colleague bore her sufferings with exemplary fortitude, and was most grateful to anyone who in any way could soothe her pain. But the spine was broken, and she passed away at 5 p.m., just as the Angelus rang out. The friends gathered round her bed and the good Sisters did all they could, and the peaceful atmosphere of the place was very appropriate and helpful to the devotional nature of our colleague in passing from the body.

Miss Louisa Shaw, who was 45 years of age, was a daughter of the late Mr. E. Shaw, of Harrogate, and was formerly a member of the Society of Friends, being educated at Ackworth School, where she afterwards officiated as teacher. For many years she has been deeply interested in Theosophy and for seven years past has been secretary of the Harrogate Branch, and one of our most valuable workers of the North. As the editor of the *Harrogate Times* says in an editorial notice:

The lamented death of Miss Louisa Shaw has been the regretful topic of conversation during the week. Miss Shaw was a remarkable woman in every respect. A fluent speaker, clear-headed, highly intellectual, yet withal a nervous, sensitive temperament, her enthusiasm in the cause of Theosophy

was mainly responsible for its attaining the popularity in Harrogate which it has already reached.

When our colleague was asked by her old friend and fellow-worker, Mr. Hodgson Smith, whether she had any instructions about her body, she almost smiled and answered: "My body, oh! that is a very small matter; do whatever is the least trouble." The interment accordingly took place at Amsterdam on Wednesday, June 10th, at noon, and was attended by some 200 members of the Dutch Section. Mr. Hodgson Smith writes: "I cannot express how I was moved by the affection of the Dutch members; one and all were as true brothers and sisters. Fricke, I, Mrs. Windust, Van Manen, Mr. Orage (of Leeds), Miss Dijkgraaf, Mr. Zossenheim and Dr. Hallo spoke round her grave, and there was nothing morbid and sorrowful, only a solemn joy. We felt her presence with us—at least I did—during the few minutes of silence after Mrs. Windust's address, and we heard when we got back that she was heard by some, and seen by others."

At the same time a memorial service was held at Harrogate, of which the following report has been sent us for publication.

On Wednesday, June 10th, a Memorial Service for Miss Louisa Shaw was held in the Theosophical Hall, in Harrogate, at noon.

About 200 people were present, including many of our own members; representatives from the Bradford, Middlesbrough, Leeds, Hull, and Didsbury Lodges and from the York Centre, and also many of those who had known and loved her in the town. On the platform facing every one was placed a large portrait of Miss Shaw, and round it were grouped masses of white flowers and plants, while on a table on the right were rose-coloured flowers, all of which were gifts from members of the Harrogate Lodge and other Lodges.

Soon after the clock had struck twelve, Beethoven's Funeral March, played by Mr. H. E. Nichol, Mus. Bac., broke the silence. Then followed a short address from Mr. W. H. Thomas, in which he said that all had met together that day to spend a little while in communion for one who had passed away from this plane. She had gone because her work here was finished, because there was other work needing her, and no one would be more ready and willing to respond to that call than she. He then read a message which had just come from our Dutch brethren who were holding the funeral service at about the same time in Amsterdam, the message ran:

"We are with you in loving thought and sympathy. This common pain only draws us nearer to each other, all Dutch and English friends."

Mr. Thomas then dwelt on the importance which Theosophists attached to thought, and as there could be no separation between friends on the

thought-plane, it was fitting that we should spend some few minutes in silent thought and meditation. When this had been carried out Mr. Thomas read an inspiring passage from Epictetus on the nature of the Divine Life in man.

Mr. Nichol then played Wagner's Pilgrims' Chorus from "Tannhäuser," and as the notes grew louder and louder in a song of triumph it seemed as though there stole over the room an indefinable atmosphere of peace and joy and calm. Following this came the playing of Handel's Largo by Mr. Dunn on his 'cello.

In the silence which ensued, Miss Eliza Pickard, a cousin of Miss Shaw, spoke, saying that she had frequently been brought into consciousness of Miss Shaw's thought in her freed condition, and the impression which came to her from sources in which they were both in harmony, was, that there were some present who were preparing for a further spiritual unfoldment, a deeper and fuller first-hand knowledge of spiritual reality, and the startling event which had just happened would be used as a help towards this. There were certain soul-conditions necessary for such experience, an elasticity of mind and yet firmness, combined with a condition of yielding, with the yieldingness of the willow, as well as the strength of the oak. Those who were found in such a soul-condition might be used by the Spirit of God for wider and fuller usefulness, and those who were conscious of a very strong link with their dear one who had gone would find from time to time a sense of her nearness when they were at their best.

After a few minutes' pause Miss Head read some lines from Sir Edwin Arnold's "Song Celestial," and again there was silence, broken by the playing of Chopin's "Funeral March," by Miss Whitehead. When the last notes had died away, Miss Hilda Smith read "Crossing the Bar," and then Mr. Thomas closed the meeting, which had lasted just an hour.

We also have to announce the peaceful passing from the body of Countess Gertrude Schack at Surbiton, on June 20th, after a lingering and painful illness. Our kind-hearted and self-sacrificing colleague spent her life in trying to alleviate suffering and to better the conditions of her toiling brethren; she was identified both in her native land and in England with many progressive and humanitarian movements, and finally found in Theosophy confidence and contentment. Her kindly presence and comforting words will be sadly missed by many friends, and her memory will be that of a woman who adorned her nobility of birth with a higher nobility of character. The body of our colleague was cremated at Woking.

REVIEWS AND NOTICES

A SHORT SKETCH OF MYSTICISM

Les Mystiques devant la Science ou Essai sur le Mysticisme Universel. By L. Revel. (Paris: Lucien Bodin; 1903. Price 2frs.)

WE are pleased to welcome this useful little sketch of 155 pages from the pen of our colleague, M. L. Revel. The ground he manages to cover in his brightly written pages is more than enormous; nevertheless it is not without a definite purpose which emerges clearly in the drawing of the deduction that mysticism wherever found deals with certain fundamental facts of human experience. M. Revel has produced a readable little volume very useful for propagandist purposes, treating as he does of: scientific investigations into mysticism; the mystics at the bar of modern philosophy; eclectic philosophy and theology; relations between Catholic mysticism, the Alexandrian school and the esoteric tradition of antiquity; Islâmic and Hindu mysticism; the permanent basis of mystic beliefs; unity, reincarnation, deification, mystic ethics; *débris* of tradition—Gnostic mysteries, and the mysteries of the Gallic Bards; the esoteric credo.

Above all we are pleased to see that the number of original French works on Theosophy is being steadily added to, for there are few languages so suited to clothe beautifully the thoughts of idealism as the clear and graceful tongue of our French brethren. *Félicitations!*

G. R. S. M.

A THEOSOPHICAL NOVEL

The Living Buddha. By Roy Horniman. (London: T. Fisher Unwin; 1903. Price 6s.)

The Living Buddha is a somewhat difficult book to classify; for while the author deals with his subject in a truly Theosophic spirit, he avoids the pitfalls into which writers of the "Theosophical novel" usually fall, and there is nothing in it of the pseudo-occultism to which the reading public is treated *ad nauseam* to-day.

The book opens with an account of an incident in the Indian Mutiny of 1857, in which the officers at the station of Benaputta are all killed, and only the wife of one of them, with her little son of a year old, escapes. She is compelled by his need of food to seek help at a native village; the child having had a finger of his right hand shot away, she fears to take him with her lest his wound should excite suspicion; she leaves him therefore in a cave while she goes to buy milk. During her absence the child is found by two Brinjaris who take him with them on their journey towards Tibet, and by the way they met a party of Buddhist monks. These having a prophetic saying among them that they shall recognise the Buddha of their Lamasery in his next incarnation by the fact of his having only four fingers on his right hand, acclaim the fair golden-haired infant as the "Living Buddha" and carry him to the Buddhist Lamasery of Tsang-Lo in China. There he grows up believing himself to be indeed the Buddha, and speedily gains a reputation for great holiness and purity of life. His mother meanwhile, after years of fruitless searching for him, marries a Christian Missionary who is going to work in China; and twenty-eight years after the tragedy of Benaputta, she accompanies her husband and her step-daughter Ruth to Tsang-Lo with the object of starting a Christian Mission House and School at the very gates of the Lamasery.

So much for the outline of this story at its opening; those who would follow it to its ending must do so from the book itself; and even if they get no further than the mere story, they will not regret having read it. But for those who look deeper than the surface, there is more in *The Living Buddha* than a story that whiles away an idle hour. Mr. Horniman knows how to handle his theme, and he depicts in the character of his "Living Buddha" that true occultism which may be known by its fruits as seen in the life and character—the restraint of the lower by the Higher Self is the hall-mark of Great Souls.

The missionary Hairland is a strong and finely drawn character, and we can only wish that there were more of his calling like him in tolerance and wideness of view. To quote: "His examination and analysis of the great religions by which he was surrounded had gradually undermined his faith in the sole inspiration of Christianity." His position with regard to his wife and the hopelessness of making her understand "the attitude that could at once accept and reject Christianity," will strike a responsive note in the heart of many a Theo-

sophist who labours vainly to make his attitude towards orthodoxy comprehensible in his own little world.

“He could not go about preaching that he believed in the Trinity, but denied the Church’s interpretation.” There are many other good things in the book; and we think it likely to do good by its entirely fair presentment of the best in both Buddhist and Christian faiths as evinced by the lives of their followers. Of theology in the abstract there is none. But of all the lessons it has to teach none is better than that true occultism consists, not in the power to do conjuring tricks and call them miracles, but in a self-mastery that can be trusted to bear the strain of desire and yet not fail; the self-mastery of which we read in the *Gita* that whosoever shall attain to it goeth to peace. It is rare to get this aspect of occultism put forward in a novel, and we can congratulate Mr. Horniman on the middle course which he has steered between the Scylla of sensationalism and the Charybdis of cant, where much of the lighter literature of a Theosophic nature is so often shipwrecked. We shall look forward to more from his pen.

E. M. G.

CHRISTIANITY AS MYSTIC FACT

Das Christentum als mystische Thatsache. Von Dr. Rudolf Steiner.
(Berlin: C. A. Schwetschke und Sohn; 1902. Price 2m.
50pf.)

It is by no means easy to sum up in clear and precise words exactly the line of thought which our colleague Dr. Steiner has aimed to suggest to the readers of the small volume in which he has published the series of lectures given during the past winter in the Theosophical Library at Berlin. Still less easy is it to feel sure that one has rightly understood its significance. The best plan, therefore, will probably be to endeavour to give our readers an outline of its contents and leave the author himself to point the moral more precisely in subsequent works.

The Preface points out that many, if not most, of the thinking men of our time live in the state of “a house divided against itself”; with the understanding they cleave to the knowledge which science brings, while with their hearts they cling—often without realising how strongly—to what the Churches have handed down to us. And thus they resemble creatures which in point of bodily structure have

long ago evolved far beyond the level of the fishes, while yet they still long, and go on longing, to live in the water.

Next it is shown that this is by no means necessarily the case, and that the remedy for it lies in approaching the study of man's *inner* life in the same open-minded spirit as the study of the sense world. For the student of the spirit can only *learn* from science, not be hindered by her. Only in studying the life and evolution of spirit—say as presented in the Pentateuch or the traditions of the Greek mystics—we are concerned with the ideas they contain, not with their historicity or their authorship; for in the life of the soul, it is the soul that concerns us, not the external documents in which it finds expression.

We are then shown the vital importance of the Mysteries in the life of antiquity and made eloquently to understand *why* the seal of silence was placed on the lips of the initiated, and something too is made clear of what kind and nature that initiation itself was, the need for long preparation and the relation of the illumination to which it led to the ordinary popular religion of the time.

This theme is further developed and elucidated in chapters dealing with the Grecian sages before Plato and with Plato himself as a mystic, which lead up to a discussion of the relation between the mystery-wisdom and popular myths in which some of the leading types of myth, *e.g.*, those of Herakles, Prometheus, the Argonauts, the journeys of Odysseus, etc., are analysed and their mystic signification laid clear.

We then pass on to study the mystery-wisdom of Egypt, in the course of which we are made to understand how the mystery drama, under whatever difference of details, must always by its own inner necessity conform to a perfectly definite and distinct typical form, which is illustrated in the striking parallelism, for instance, between the accounts of the life of Buddha and those of the Christ, which show clearly that in both accounts we have to do not with a biography but with a mystery-myth—the inevitable, essential, eternal type of the “God-in-Man,” in its successive stages. But Dr. Steiner points out—though here I think he is in error—that Buddha at the instant of his illumination dissolves into the blissful life of the All-Soul; Jesus awakens the All-Soul once more into present existence in human form; and he adds that this “great” initiation was in the case of Jesus added to the Buddha initiation.

This view seems to me erroneous—and I emphasise the point

because Dr. Steiner draws some important inferences from it—for two main reasons. In the first place Buddha is *not* stated to “have dissolved into Nirvāṇa” at the moment of illumination. On the contrary, *after* attaining *full* illumination and Nirvāṇa under the Bodhi tree, he returned among men and taught the Law for over half a century. In the second place, I regard it as erroneous, because in the sequence of the *true, real initiations*, the initiation of the “crucifixion, death, burial and resurrection” forms the *first*, not the *last* of the series. It stands at the entrance to the Path, not at its goal, and the true “Buddha-initiation” lies far, far beyond it. And because this is so, the interpretation of certain features in the history of Christianity which Dr. Steiner bases thereupon, seems at least doubtful. Indeed this initial mistake may perhaps account for what seems to me the confusion that reigns in later chapters, which stands in such marked contrast to the clearness and light of the exposition up to this point.

We thus find him saying that *Jesus* is the Logos Himself, become a personality. In him the Word was made flesh; and then further: “The Mysteries handed on by tradition the *means* of coming to the truth; the Christian communion bears along with it the very truth itself. . . . The mystics strove to become divine; they sought to *experience* it. Jesus became divine, we must hold to him; then we are ourselves within the communion he founded, sharers in his divinity—this came to be the Christian conviction.”

Passing on to consider the Gospels, Dr. Steiner shows that they are one and all cast essentially in the mould of the mystery-myth, and that only in this light can they be understood. They tell of Jesus, as a mystic tells of an initiate. Only they hand on the initiation as if it were a unique peculiarity of a single person, and they make all salvation dependent upon man's holding fast to this one uniquely initiated person. From being the affair of an individual, it became a matter of the community, and as the Jewish religion was essentially a religion of the people, with its deeper mysteries resembling those of other lands, it was inevitable that such an initiate should be regarded as the Messiah, when he took the step of giving forth to all what had hitherto been the mysteries preserved for the few in the temple shrines, in the effort that salvation should no longer be the affair of a few chosen ones. It followed that he must will to take upon himself to be in spirit, through his personality, to his church that which the mystery cult had formerly been to those who shared therein. True, Jesus could not give all at once to his church the *experiences* of the

mysteries, nor did he aim to do so. But he could and did aim to give to all the conviction of that which in the mysteries was perceived as truth ; and thus he aimed to raise them to a higher level : " Blessed are they that have *not seen* and yet have *believed*."

A long and very instructive study then follows of the Johannine Gospel in general and the miracle of the raising of Lazarus in particular ; the conclusion to which we are led being that it represents the accomplishment of a great initiation undertaken by Jesus in order that he might establish himself in the minds of his disciples as truly the " Word made flesh." And then we are taken on to the Apocalypse—that book of seals and visions which possesses so strong a fascination for many. Into Dr. Steiner's interpretation we cannot go for lack of space, and it must suffice to say that it is both thoughtful and suggestive, though whether *that* is what it really means is quite another matter.

Suggestive and instructive as such interpretations may be, one feels oneself on surer and more solid ground in the next chapter, which deals with the historical background of the Gospel story, and shows most convincingly how the *spirit* of Christianity sprang directly and immediately from the soil of the ancient Mysteries, but aimed to reach a wider range of humanity through Faith. The consequences implied in this attempt and what it has led to are very clearly and strikingly brought out in this and the following chapters ; but we must needs forego any attempt to indicate them here. But they are well worthy of most careful study and thought ; and whether or not one fully agrees with Dr. Steiner in his conclusions, I feel sure that every reader of his book will feel deeply indebted to him in many ways for the light he has thrown upon the broad aspects of the problem of " Christianity considered as a mystical Reality."

B. K.

GITĀ-DREAMING

Studies in the Bhagavad Gītā. Second Series: The Yoga of Action and the Yoga of Occultism. By the Dreamer. (London : The Theosophical Publishing Society ; 1903. Price 1s. 6d.)

THOSE who have enjoyed the reading of the first set of the " Dreamer's " studies—and they are many—will be glad to have some more of them from the same pen. Perhaps no higher praise can be awarded them than to say that they are " suggestive," for it is a great virtue to possess such a faculty. It must, however, be

confessed that the "second series" of the "Dreamer's" meditations require more careful reading than the first; nevertheless the pains are worth the while, and we are persuaded that the writer has thought more than he has dreamed, and the highest point of his thought is reached in the pregnant sentence, "evolution is re-finding."

On the other hand, being incorrigible in our desire to verify quotations, we have gone through the passages cited by the "Dreamer" from the Gîtâ and Upanishads, and found that these sentences for the most part ought to have been cited in the form "*compare*" such and such a passage, for they are only in the rarest instances, translations; in the majority of cases they are paraphrases or even exegetical commentaries. We congratulate the "Dreamer" on the great facility with which he writes English, and if we take objection to two words, it is not with any intention of fault-finding, but in the spirit of a friendly suggestion. "Logoiç" and "egoic" are neologisms which must be asked to reconsider themselves. The first cannot stand; "Logic" may stand if we can possibly avoid pronouncing it like the substantive, and remember always to sound the *g* hard, but even so it as yet conveys no familiar idea of dignity to our ear. And "ego-ic"? Why not also "i-ic," "self-ic"? We belong to a Society that rejoices in neologisms, and useful and even necessary though they may be, they rarely add to the beauty of our diction. But all this, some will say, is "words, words, words"! Quite so; but the "word" is after all something, nay in a certain sense everything. Be this, however, as it may be, we are glad to see that the "Dreamer" has other studies on the Gîtâ in hand, for he is decidedly interesting.

G. R. S. M.

AN ATTEMPT TO RECOVER THE HISTORY OF THE APOSTOLIC AGE;

The First Christian Generation: Its Recorded Traditions. By James Thomas. (London: Swan Sonnenschein & Co., Ltd. 1903. Price 6s.)

WE have already made our readers acquainted with the good work done by Mr. Thomas in *Our Records of the Nativity*, when he submitted Prof. Ramsay's conservative theories to a drastic analysis and showed the weakness of the arguments of this out-and-out defender of the genuineness and historicity of the "Lukan" document. Mr. Thomas now follows this up with an examination of the Acts document and of the traditions concerning the deaths and trials of Peter and Paul at

Rome, and attempts "to appreciate from an independent point of view the position as to creed and organisation of the primitive Christian Churches in Judæa and in the exterior world, as influenced by the political and social movements of the time."

It is hardly necessary to say that Mr. Thomas finds himself compelled to pronounce an unfavourable verdict on the historicity and genuineness of Acts, and that his analysis of the Peter tradition and legends does not support the traditional view. Mr. Thomas is transparently honest and fair, moderate in his conclusions, and courteous and attentive to the views of those from whom he finds himself compelled to dissent. In our opinion, however, the weakest part of the book is his attempt to appreciate the complex problem of the earliest Christian Churches. This is the main *crux* of the Origins, and no writer who places "Gnosticism" later than Paul, as does Mr. Thomas, has in our opinion the faintest chance of solving the riddle.

For the rest, *The First Christian Generation* is written in a clear and easy style, to be easily understood of the layman; it is decidedly interesting and most useful to those who are persuaded that without a proper appreciation of the historical difficulties disclosed by the comparative study of the early Christian documents, our conception of Christianity must slumber in the regions of fancy far from the "madding crowd" of fact and actuality.

G. R. S. M.

MAGAZINES AND PAMPHLETS

Theosophist, May. In "Old Diary Leaves" Col. Olcott, after concluding the matter of the abortive Judge trial, speaks of the fourth Convention of the European Section. In repeating some of Mr. Mead's remarks on what was then the new experiment of Federation, he informs us that "some of our earnest Indian members are just now (1903) beginning to organise federations of branches speaking a common language and included within a certain geographical area." We are exceedingly glad to hear this, there could nothing better happen than that the Indian Section, covering as it does so enormous an extent of country and including so many different races and languages, should organise itself into separate Sections, as the European Society has done with so much advantage. Accounts of lectures and meetings in England fill up the rest of the Colonel's space. The remaining contents of the number are the conclusion of

A. Schwarz's study on "Freewill and Necessity"; Mr. Leadbeater's lecture on "Purgatory," since reprinted in his new volume; a learned defence of Mrs. Besant's *Avatâras* by C. Sutariya; a notice of Prof. Chandra Roy's work on the *History of Hindu Chemistry* and the very favourable review of it by Prof. Berthelot in the *Journal des Savants*; a very useful morality on "The Kingdom of God" by W. A. Mayers; and two short papers, "Is Life worth Living?" by E. C. Pye, and "The Theory of Chance or Accident" by Hari Hara Iyer.

Prasnottara, May, continues Miss Edger's "Thoughts on the Zoroastrian Gathas" and the translation of the Kâthopanishad; and a summary of "Reviews and Magazines" is added.

Central Hindu College Magazine, May, gives an account of Mrs. Besant's tour. We are glad to see that most of the articles, which are well up to the mark, are signed by Hindu names; and also that the funds of the College seem in very satisfactory condition. Mr. Arundale will be quite in his element as the President of the Lawn-tennis Club, and of the Debating Society, and of the Union Club, in addition to his educational duties.

Theosophic Gleaner, May, has an interesting collection of papers, original and selected. A quaint "Study in Colours" undertakes to explain "why our priests are robed in yellow"; a short dialogue, "What is Theosophy," written for distribution during Mrs. Besant's visit to Bombay, must have left a good impression on its readers; and even the truly Indian magniloquence of "An Humble Tribute of Words to Mrs. Annie Besant" is noticeable as being written with a correctness of metaphor and general good taste which such panegyrics do not often display.

The Dawn, April. This magazine is always worth reading, but we could wish that the articles were not so much cut up with sensation headings in big black type, like an American newspaper. These surely cannot be necessary for the *Dawn's* readers.

The main feature of the *Ârya*, for March, is a valuable address on the principles of dealing with children delivered by Mrs. Courtright to the Madras Primary Teachers' Association.

East and West, May. Here amongst more technically business matter we have a highly poetical study of "The Eastern Mother" by Sister Nivedita. The Rev. N. Macnicol, in a paper on the "Inspiration of the Bible" (which seems not quite appropriate in an Indian Magazine), gives us an example of the way in which preachers are now

learning to climb down from an untenable position so as to "fall with grace," as the French put it; and "Eastern and Western Ideals," as discussed from one side by Kanoo Mal and on the other by J. S. Martyn, can never lose their interest for us.

Of European magazines the *Vâham* for June announces the meeting of the Convention for July 4th and 5th under the presidency of our President-Founder. The brief space left for the "Enquirer" is mainly devoted to further answers on the question of free-will.

Lotus Journal, June, presents its readers with a reproduction of a photograph of Mrs. Besant, seated writing, with Mr. Leadbeater standing beside her. Both are life-like, but the "pose" does not bring out Mr. Leadbeater's face very well. Mrs. Besant's face is interesting to the student of physiognomy, as being an obviously "untouched" print. C. J.'s brief sketch of Mr. Leadbeater's life will have an interest to those who only know him by his writings, and the remaining contents form good reading for old as well as young.

Bulletin Théosophique, June, contains a brief account of the White Lotus Day celebration, and the remaining space is given to replies to questions. In answer to the question whether a member of the Society should continue to attend the services of his religion, Th. P., while admitting that they may be needful for some, prefers to look forward to the time when they shall no longer be needful for any. It is interesting to us English to find that he treats the argument as to giving bad example almost with contempt. It could not be treated so cavalierly on this side of the Channel; but doubtless in Paris the rule is *not* to attend, and abstinence not the noticeable thing which it still is here.

Revue Théosophique, May, also gives some pages to questions. Dr. Pascal continues his "Law of Destiny," and L. Revel concludes "The Mystic Silence." The "Echoes of the Theosophical World" contain a report of a lecture given by Mr. Mead in Paris on his return from Italy.

Théosophie, June, has a short study on the relative nature of Good and Evil by J. C. Chatterji, who gives the capital illustration that not the most determined vegetarian could object to persuade cannibals to eat sheep and oxen—instead of human beings!

Luxifer. Under this well-known title we have to welcome the new magazine edited by the General Secretary of the new German Section, Dr. Rudolf Steiner; a nicely printed and got-up number in a convenient octavo size, avoiding at once poverty of appearance and

also the needless luxury of print and paper which is the besetting sin of new publications. In his editorial Dr. Steiner takes to himself the example of Faust, who, according to the old folk-tale, "laid aside the Scriptures for awhile behind the door and under the bench, and would no longer be a theologian, but a citizen of the world and a Doctor of Medicine." It is hardly safe to remind him of Faust's expressed opinion as to the value of his and his father's labours in the latter capacity; now the rule of priest and lawyer is at an end, we are for the present under the infallible rule of the doctors and must "lie low." But we must all agree, as he goes on to show, that the future of the world is with those who are willing to do this; reminding us that in all time, from that of the Egyptian priests onward, "the ladder of knowledge led a student up from the crawling worm to his God, and that his 'faith' was only his 'knowledge' of the higher rounds of this ladder."

To restore this relationship between Science and Religion—the only one which can answer to the world's present needs—is the task of the Theosophical Society; and the new *Lucifer* promises thus by its learned Editor: "Lucifer will be no Devil to drag the struggling Faust down to Hell; he will be the awakener of those who believe in the wisdom of the world and who would bask in the golden light of the Divine Wisdom. Lucifer will look boldly into the eyes of Copernicus, Galileo, Darwin and Haeckel; but also its gaze shall not falter and sink when the Sages speak together of the Home of the Spirit." A study of Mrs. Besant, by Mlle. von Sivers, follows; next her lecture "On the Utility of the Theosophical Society"; Dr. Huebbe Schleiden speaks wisely of "Ideals of Life"; and L. Deinhard gives a sketch of the use of the Divining Rod. A general review of Literature under the heading "Present-day Culture in the Mirror of Theosophy" is to form a regular feature of the Magazine, to which we heartily wish success and long life. The subscription is 6 marks for the year, and the publishers, C. A. Schwetscke und Sohn, Berlin, W.

Sophia announces with much regret the departure of one of its best workers, D. José Melián, the part-translator of *The Secret Doctrine*, for South America. His arrival will however be welcomed by the energetic brothers who have charge of the Society's interests there. The original matter of the number embraces the first of a series of lectures by R. Urbano on "The Mysterious," and the continuation of E. González Blanco's very serious study of "Hylozoism,"

Teosofisk Tidskrift, for May, has translations from Miss Edger and Mrs. Besant.

South African Theosophist, May; contains "Hints on Study" by W. Wybergh, and the continuation of the Editor's "Easter." An "Enquirer" also finds place in its pages.

Theosophy in Australia, for April, is mainly occupied with the Report of the Convention. The Section now contains 13 Branches with 374 members. The keeping up of the Sectional Magazine seems a difficulty, as is so often the case. Would it not be possible to provide a general magazine which could be "localised" by each user printing the local matter on the outside of the sheet, as is so largely done for local newspapers and religious magazines in England?

New Zealand Theosophical Magazine, New Series, Nos. 1 and 2, April and May. Our friends inform us that hitherto the magazine has been kept going solely by the unselfish zeal of a few Auckland members, but now becomes the property of the Section, and that: "The Section is to expand, the magazine is to grow!" Amen, with all our hearts. The report of the Convention gives a net roll of 225 members, and a satisfactory balance sheet, though of curiously tiny proportions—the sum dealt with being £34 8s. 1d. and the balance in hand £2 7s. 8d. Envidable Section!

Sophia (Santiago) with this number completes a very satisfactory first volume.

Also received: *Modern Astrology*; *Light*; *Mind* (the June number has an important paper by A. E. Gibson on "Karma, the Mystery of Justice"). *La Nuova Parola* (with a very favourable review of Mr. Mead's *Fragments of a Faith Forgotten*, and a portrait of the author); *Dharma*; *Theosophischer Wegweiser* (from which we obtain the remarkable information that the secretary of "The Theosophical Society in England" is a gentleman hitherto unknown, residing at Wandsworth Common); *The Light of Reason*; *Psycho-Therapeutic Journal*; *Animal's Guardian*.

From the Theosophical Publishing Committee, Harrogate, we have four nicely printed and attractive 2d. pamphlets, of which three are reprints of Mr. Leadbeater's Chicago Lectures on "The Law of Cause and Effect," "Life after Death (Purgatory)" and "Life after Death (the Heaven World)," which need no recommendation from us. The fourth is an admirable study of "Theosophy and Home Life," by Mrs. E. W. Bell, which will recommend itself.

W.