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ON THE WATCH-TOWER

WITH its October number our old friend *The Theosophist* has added to its bulk with a number of pages, decreased its price by a half, tricked itself out in new type, amassed a "The Theosophist" galaxy of well-known contributors, and made many excellent resolutions of keeping well in the forefront of Theosophical periodical literature. We congratulate our elder colleague on his vigour, and heartily wish him every success, under the veteran but vigorous conduct of our venerable President-Founder. For upwards of a quarter of a century,—or to be exact, for twenty-six years,—*The Theosophist* has continued to do yeoman service for Theosophy, and has published many articles of the greatest value. As we regard its latest issue we cannot refrain from recalling to mind its first volumes, which, like those of our own REVIEW, are now no longer procurable except at a very high price, and even then they are almost impossible to obtain. Both of these Theosophical periodicals were founded and edited by H. P. Blavatsky, and their earlier volumes bear the impress of her marvellous and vigorous personality, and striking evidence of that catholic *flair* for all that savoured of

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magic and initiation and wisdom that so pre-eminently distinguished her. She had the all-desirable faculty of attracting to her editorial presence copy, and excellent copy, dealing with the mysteries of every clime and age. In those days everything was more fluid in our movement, our notions were not yet fixed in any direction, and the students of the Sacred Science learned to look in every direction for signs of the Hidden Wisdom. In those days there were few modern works on Theosophy; nowadays there are so many that beginners have all their time occupied in perusing even a portion of them. And so the first-hand students of the great Theosophical literatures of the past are decreasing in our ranks rather than increasing.

* * *

Now this is not precisely as it should be. It is true that we should have our faces turned to the future as well as to the past ;

it is true that we should dare to write of ourselves what we think and what we feel in our own words and in our own manner,—for Theosophy is a Living Truth and not a crystallised

tradition. But, on the other hand, we cannot break with the greatest Tradition in the world. It is our Continuum, the Sûtrâtman, or Thread-Soul, that binds us to the past as the Thence from which we have come, the most noble ancestry on earth. Therefore, what we desire to see in all Theosophical magazines, is not only a putting of the old wine into new bottles, but also a keeping green of the memory of the ancient vintages. We should like to see in every Theosophical periodical articles and papers on every tradition of Initiation, and Mystery-cult, and Gnosis, of Mathesis, and Vidyâ, and Dharma, of every clime and time, of Wisdom in all her countless forms throughout the ages. Let us have papers on the Mysteries, on Yoga and Ecstasis, on the Mystic Arts, Alchemy, Astrology, and Theurgy, on the Lives and Acts of Saints and Prophets, of Gymnosophists and Therapeuts, of Jivan-mûktas and Arhats, on ancient rituals, apocalypses, gospels, sermons, shâstras and suttas, mantrâh, and invocations and prayers; on schools and "heresies," of sacred mysteries; on Yogins and Therapeuts, Kabalists, Rosicrucians and Templars, and Masons of all ages; Chassidim and Gnostics,

Brahmavâdins and Bodhisattvas ; records of visions, and dreams, and rapt, and entrancings ; of all these and infinite other things that would require a whole number of our REVIEW even to catalogue. But, above all, each Theosophical periodical should strive to devote a department of its space to the development of the native tradition of the land in which it is founded,—for so will it bring back to the memory of the nation the knowledge of its sacred past, and of what has been wrought in its forebears by the Hands of the Most High.

* * *

FOR Theosophy is a very great thing ; indeed the greatest thing in all the world,—no more and no less. And that it is so great requires no proving for anyone acquainted with even a minute portion of the lore handed on by even the few traditions mentioned in the scanty list above ; nor does it require proving for him who knows that Theosophy means God-Gnosis, in the sense of the knowing of self as the first step on the Path of Divine At-one-ment. But there are many who know none of these things and who think that Theosophy means table-tipping, or modern necromancy, or *gobe-mouche* superstition, or Cloud-Cuckooland vapouring, or fads of divers forms and fashions suitable for children and fanatics and not for men and sages. Such vain opinion, however, is very useful ; it is the natural veil of mystery created by the opposites in which the Wisdom works, the natural protection which is ever supplied by the Good Gardener to let the young plants of a New Spring grow in strength. That, however, the true mission of Theosophy is at last being perceived by thoughtful minds even in the centres of theological instruction may be seen from the expansion of two theses, submitted at Oxford for the Degree of Bachelor of Divinity, by the Rev. Thomas Simcox Lea, and now published by Henry Frowde of the Oxford University Press Warehouse, under the title : *Essays in Logos and Gnosis : Mainly in Relation to the Neo-Buddhist Theosophy* (price 3s. 6d.). These Essays are the fairest treatment we have yet received from a theologian, and we are glad to see that Mr. Lea got his B.D.

WE may of course set aside the epithet Neo-Buddhist as part and parcel of that natural Mâyâ of which we have just spoken; for Theosophy is no more Neo-Buddhist than
 The Christian
 Nomikos the
 Opponent of the
 Gnostic
 Neo-Brâhmanical, or Neo-Taoist, or Neo-Sûfi, or Neo-Platonic, or Neo-Pagan, or Neo-Christian; it is "Neo" and "Palæo" all of these things and much more than all. It is the Eternal Wisdom in infinite and ever-changing forms; the forms invariably being mixed wisdom and folly, as all man-made forms must be. In this Mr. Lea does not yet see quite clearly; but in other respects his eyes are often open. Thus, after speaking of modern science and its facts and methods, he proceeds :

But can theology or Christian Gnosis be put on that sort of footing? The dangerous ground is now reached. From the Apostolic age onward to the present day the Church has faced the Gnostic peril by authoritative assertions on matters of fact, and by arbitrary penalties enforced against those who denied either the assertions or the competence of the authority that made them. Private judgment, liberty of prophesying, and such-like phrases, have seemed to savour of impiety. Here we have the Christian νομικός taking away the key of the Gnosis. For the sake of a semblance of unity, for the sake of uniformity of discipline, a great branch of Christian activity was remorselessly suppressed. . . .

But an age of Science demands that we should meet Gnosis with Gnosis. The Bampton Lecturer of this year has spoken of a Gnostic Revival. If we have anything to teach, the demand is that it shall be taught on scientific lines; that, while full liberty is given to frame conventions such as terms and signs for the avoiding of confusion, yet on the other hand there shall be an equal liberty to verify matters of fact, and no reproach if former errors have to be corrected.

* * *

ONE of the chief points that Mr. Lea presses home upon his readers is that while the Church has been endeavouring to discipline and to lay down the law, and uphold
 Is Reincarnation a
 Fact in Nature? its authority, other people have been teaching and explaining. It is therefore incumbent on all responsible members of that Church to enquire earnestly and impartially into the matter, and so he sets to work to examine the doctrines of a "group of modern Gnostics," and for this purpose, he says :

The choice may fall on the learned and earnest thinkers whose visible centre is the Theosophical Society, and the Gnosis they teach, which is as

strongly opposed to both materialism and all forms of black magic as even a Christian could desire, and yet has its basis in a doctrine which no Christian can accept.

This doctrine is reincarnation ; for in much else Mr. Lea is with us. Now in the first place reincarnation is not a general basic doctrine of Theosophy ; for there are not a few forms of Theosophy that ignore it. But the question that many Theosophists put to their contemporaries is : Is not reincarnation a fact in Nature ? And to this many of them answer : Yes, it is.

* * *

MR. LEA then proceeds to enquire whether or not reincarnation is a Christian doctrine ; and replies in the negative from three points of view,—from the point of view of documents, of nature and of dogma ; finally submitting the following conclusions or rather contentions :

I. That there is no evidence in history to show that any doctrine of reincarnation of men in successive lives was taught by our Lord and His Apostles, either openly or secretly.

II. That the facts made available by the study of the living things on the earth do not point to any such theory, but rather tend to show that these are mortal as units, and even as groups of units, whatever may be their ultimate purpose.

III. That any such doctrine as reincarnation is certainly in opposition to the fundamental, elementary doctrine and practice of the Forgiveness of Sins, which ushered in the preaching of the Gospel of Christ, and which can be experimentally proved to be effectual.

It would of course take a volume to deal with these contentions, and to point out the many fallacies they embody, seeing that they have been repeatedly dealt with in innumerable papers in this REVIEW alone, without mentioning the rest of our literature. We may, however, offer a few remarks.

* * *

IF Mr. Lea should insist that the writers of the New Testament alone are to be made our court of appeal as to the history of Christian Origins, we should have to dissent, and refer him for our reasons to many a year's study of Christian Origins which we have already made public. It is true that the writers of the New

What is
Christianity ?

Testament documents did not teach and had no intention of teaching reincarnation. They taught and believed with fanatic faith the immediate end of the world, and made their Master in this as unknowing as themselves. They taught a doctrine of eternal salvation and damnation, and fathered this also upon the Master of Wisdom. When the end of the world did not come, they had to "save their face" somehow, and were put to dire straits; but meantime they had indiscriminately blasphemed everything "Pagan" and could not withdraw from their position of irreconcilable hostility, which they had erected into "*the sole revelation of God to man.*" Opposed to all this were other traditions, claiming not only to be as true as that of the "General Church" but far truer and the only direct teaching of the Master to His genuine Disciples. This was the claim of the Gnostic Schools, and these schools almost without exception taught reincarnation. Therefore in the New Testament writings, in the form in which they have come down to us, we can hope to find at best some faint traces of the doctrine which have crept in *in spite of* the writers, compilers and redactors.

As to the teaching of Nature, we hold that it teaches in every department and in every nook and cranny of every department, palingenesis, metempsychosis, metemstomatosis and metangismos, and that no other theory in any way can account for the ever-becoming of the Son of God. We, however, refuse to be bound by any man's false notion of what these terms mean, or to be saddled with any man's limitation of the mysteries of our Great Mother, of which the greatest of all is the "atom" itself, much less of the mysteries of the groupings of its fellow immensities.

That the doctrine of reincarnation is not opposed to that of the Forgiveness of Sins is plain to anyone who studies the Gnostic Gospel *Pistis Sophia*, where both doctrines are set forth side by side in very great fullness and beauty.

* * *

BUT apart from dogmatic General Christianity,—a very different thing from the Gnostic Gospel of the Christ,—we would say that seeing there are day by day larger and larger numbers in the Western World (we need not refer to the East, where in so many lands it is

Of Faith in the
Wisdom of Jesus

indigenous) becoming convinced of the truth of reincarnation as a fact in nature, from not only the wealth of testimony in the past both of great minds and of experience, and from conviction born of the best reason in themselves, and of close observation of nature, but also in many cases by the direct evidence of their inner consciousness and the awakening of their greater memory,—the question for these people is simply one of fact and not of ecclesiastical authority.

Now most of these people believe that Jesus the Christ was not only a true Master of Wisdom but also, in a very special sense, the mediator whereby the Master of Masters brought to birth a New Religion in the world for the healing of nations. How then, they ask, could He have been ignorant of so important a fact in nature? It is far easier for such people to believe that the scribes and editors of a selected body of scripture should have been ignorant of this basic fact of Becoming, because they were so fascinated by the blinding light that they moved in a thought sphere divorced from time and its mysteries, and fixed their whole attention on the ever-present moment which they falsely thought to be the end of all ends (all of which was explained wisely enough by the early Gnostics),—it is far easier to believe that such writers, and the Fathers of Nicene Christianity after them, should be in error on such a point, and be in natural error as we have seen, than that the Master should be accused of ignorance and divorced from the common knowledge of His Brethren.

Nevertheless, we do not insist on the doctrine of reincarnation as being necessary to salvation for them of the Faith; it is only necessary to the salvation of them of the Gnosis, for Gnosis deals with facts and not with beliefs.

* * *

WE would not, however, part with Mr. Lea in any antagonism. If he is pleased to believe that no Christian can believe in Reincarnation, we on our side are pleased to believe that any Reincarnationist can believe in Christianity, meaning thereby the Gnosis of the Christ. And, in conclusion, in thanking him for many things, we would specially thank him for a parallel table of the elements of man's

A Useful Parallel
of "Principles"

constitution as put forward by some modern Theosophical writers, and those found in the New Testament writers. It is as follows :

THEOSOPHICAL	CHRISTIAN
<i>Rûpa</i> , Physical Body.	χοῦς (LXX.) 1 <i>Cor.</i> , xv. 47, Earth, dust of the earth.
<i>Prána</i> , Life or Vital Principle.	ψυχὴ ζῶσα, Living Soul (used also of the animals).
<i>Lîhga Sharira</i> , Astral body.	Not used, but specific forms are recognised. φάντασμα, <i>Matt.</i> xiv. 26, and ἄγγελος in <i>Acts</i> xii. 15 may represent the idea.
<i>Kâma Rûpa</i> , Animal desires and passions.	σάρξ, the flesh, that which lusteth against the Spirit.
<i>Manas</i> , Mind—Higher Intelligence: a dual principle	νοῦς or φρόνημα, Either causal mind (φρόνημα σαρκός) or spiritual mind (φρόνημα πνεύματος)*
<i>Buddhi</i> , Spiritual soul.	πνεῦμα, Spirit of man.
<i>Âtmá</i> , Spirit.	τὸ Πνεῦμα Ἅγιον, † God.

* *Rom.*, vii. 25 ; *Col.*, ii. 18.

† *Rom.*, xiii. 16.

TO A BLOCK OF IRON

O BLOCK of Iron, hard, and grey, and cold,
Less yielding than a rock, and one who throws
It in the heart of fire ! It warms, it glows,
It burns, it flames, it blazes ;—and behold !
It cometh forth a living mass of gold
And ruby light, whose every atom knows
Its source the Sun ; and on it fall the blows
Of crushing wheels, till to the type 't is rolled.
Oh ! mark it how in its dumb way it cries
In hissing shrieks, and how it writhes in pain,
As it is crushed, and stretched, and rolled again ;
Until exact a glowing bar it lies,
And quivers till the light within it dies.
All this to change the form,—the Block the same.

“ MICHÄEL.”

THE PYTHAGORÆAN SODALITY OF CROTONA

By PROF. ALBERTO GIANOLA, DOC. LITT. ET PHILOS.

(Translated by E. K. from "*Il Sodalizio Pythagorico di Crotona*")

(CONTINUED FROM p. 228)

THERE were two distinct classes of adepts in the Sodality: those who were admitted to one degree of initiation (*genuine* or *familiar* disciples), and those who were *novices* or simply hearers (*Acustici* or *Pythagoristæ*); to the first, divided into various classes, perhaps corresponding to certain degrees (*Pythagorici*, *Pythagoræi*, *Physici*, *Sebastici*), and direct disciples of the Master, was given the esoteric and secret teaching; the others could be present only at the exoteric lectures of essentially moral character,¹ and were not admitted to the presence of Pythagoras, but, so says the tradition, they might sometimes hear him speak behind a veil which shrouded him from their eyes.

Before obtaining admission, not only to the degrees of initiation but even to the novitiate, it was necessary to submit to trials and examinations of the most rigorous kind; for, said Pythagoras, "not every wood is fit to make a Mercury." First of all, relates Aulus Gellius,² was a physiognomical examination to test the moral disposition and intellectual status of the candi-

¹ Bologna; 1904.

² See Clem. *Stromat.*, v. 575 D; Hippol., *Refut.*, i. 2; Porph., 37; Iamb., 72, 80 *seq.*, 87 *seq.*; A. Gell. i. 9. Cf. also Villosin, *Anecdol.*, ii. 216. According to one writer mentioned by Photius (*Cod.*, 349), the adepts were divided into *Sebastici*, *Politici*, *Mathematici*, *Pythagorici*, *Pythagoræi* and *Pythagoristæ*; and the same writer adds that the direct disciples of Pythagoras were called *Pythagorici*, their disciples *Pythagoræi*, and the esoteric disciples or novices *Pythagoristæ*. From which Roeth infers (ii. a 455 *seq.*, 756 *seq.*, 823 *seq.*, 966; b 104) that the members of the *little* School were called *Pythagorici* and those of the greater *Pythagoræi*; for the reason that the latter should not be identified with the esoteric disciples but rather be considered as initiates of the first grade.

³ *Noct. Att.*, i. 9.

date;¹ if this was favourable, and if the information received with regard to the morality of his past life was satisfactory, he was forthwith admitted and a certain period of silence (*echemythia*) was prescribed, which varied, according to the individual, from two to five years, during which it was allowed only to listen to that which was said by others, without asking for explanations or making remarks.

In this and in long meditation and the most severe discipline of the passions and desires practised by means of extremely difficult tests, borrowed from the Egyptian initiations, consisted the novitiate (*paraskeue*) to which the *Acustici* were subjected. Then having passed, after long apprenticeship, the difficult tests of listening and remaining silent, they were admitted among the *Matematici*,² and were allowed to speak and ask questions, also to write on what they had heard, and to express their opinions freely. At the same time they learned to increase the power of their psychic faculties, their knowledge being raised step by step to wider and higher degrees, until they arrived at the apprehension of Absolute Being, immanent in the universe and in man. Whoever arrived at this, which was the highest point of philosophical speculation, and which signalled the end of all esoteric instruction, obtained the title corresponding to that epoptic initiation, that is to say, the title of *perfect* (*teleios*) and *venerable* (*sebastikos*); in short, he was called Man *par excellence*.

The essential quality required in an adept was that of silence³ and secrecy with others, without exception of relations or friends. So much so that even those already initiated, if they had allowed something to escape from them before strangers, were expelled as unworthy to belong to the Society and considered as dead to the Confraternity, who erected a cenotaph to them in the institute.⁴ It is famous and proverbial with what fortitude

¹ Origen makes Pythagoras the inventor of "Physiognomy."

² So called from the studies they professed, that is, *geometry, gnomonics, medicine, music* and others of a higher order, by means of which they were raised to the most sublime heights of human and divine science.—On medicine see Ælian, *Var. Hist.* ix. 22.

³ See Taurus, *ap. A. Gell., l.c.*; Diog., viii. 10; Apul., *Floril.*, ii. 15; Clem. *Strom.*, v. 580 A; Hippol., *Refut.*, i. 2; Iambl., 71 *seq.*, 94; *cf.* 21 *seq.*; Philop., *De An.*, D 5 b; Lucian, *Vit. Auct.*, 3; Plut., *De Curios.*, 309.

⁴ On this question we know from Clement (*Strom.*, v. 574 D), who refers to a well-known tradition, that Hipparchus, because he made known the secret doctrine

the Pythagoræans kept the secret of all that concerned the School.¹ In the same manner one was considered dead who, although having given good hopes of himself and his spiritual elevation, ended by showing himself inferior to the idea that had been formed of his capacity. Such cases, however, were rare, as the length of the probation which preceded the passing from one grade to another was designed to render impossible, or to reduce to a minimum, either disappointment or delusion.

Being received as a novice or even initiation itself did not make obligatory the cenobitic life. Many, on the contrary, on account of their social position or because they were not able to renounce the world entirely or for other reasons, continued their ordinary life, in conformity with the moral principles they had acquired, thus diffusing by word and example the good for which their teaching was designed. These were the *active* members spoken of by various eye-witnesses; the others, the *Speculativi*, lived always in the Institute, where they practised, in accordance with all the laws and ordinances of that Institute, which were designed to stamp out every form of egoism and individual pride, absolute community of goods. And it is not so strange that we should wish to deny the truth of it,² that men given to philosophic and religious speculation and to a moral life, and who live together for one aim, should share their goods in common, for the advantage of the teaching and for the diffusion of their

of the Master in his famous work in three books which is mentioned by Diogenes Laertius (viii. 15) and Iamblichus (199) was driven out of the School. Cf. Origen, *Contra Celsum*, iii., p. 142, and ii., p. 67 (Cantab.); Iambl., 17; M. Canterus, *Var. Lect.*, i. 2.

¹ See Plut., *Numa*, 22; Aristocles *ap.* Euseb. *Pr. Ev.*, xi. 3, 1; pseudo-Lysida *ap.* Iambl., 75 *seq.*, and Diog., viii. 42; Iambl., 226 *seq.*, 246 *seq.* (Villoison, *Anecd.*, ii., p. 216); *Porph.*, 58; Anon. *ap.* Menagius in Diog., viii. 50. Cf. Plato, *Ep.*, ii. 314, the affirmation of Neantes on Empedocles and Philolaus, and the account of the same writer and of Hippolytus (Iambl., 189 *seq.*), according to which Myllias and Timychas endured the most cruel torture and the latter cut out his tongue rather than reveal to Dionysius the Elder the reason of the abstinence from beans. Thus Timæus (Diog., viii. 54) affirms that Empedocles and Plato were excluded from the Pythagoræan teaching, because they were accused of "logoklopia" [*i.e.*, plagiarism or making public use of the teaching.—G.R.S.M.].

² According to Zeller the testimony of Epicurus (or Diocles, Diog., x. 11), and of Timæus (*ibid.* viii., 10) who make Pythagoras, according to Photius (*Lex. s.v. Koiná*) introduce the community of goods among the inhabitants of Magna Græcia (see note, p. 6) are too recent. But *cf.* also *Schol. in Plat. Phædr.*, p. 312, Bekk., and the testimony in Diog., viii. 10; A. Gell., i. 9; Hippol., *Refut.*, i. 2; *Porph.*, 20; Iambl., 30, 72, 168, 257, etc.—Krische (*l.c.*, p. 27) thinks that the ground of this tradition is a false (?) interpretation of the maxim "*friends have all things in common*,"—which seems to me ill-founded when one reflects that this maxim was not special to the Pythagoræans (Aristot., *Eth. Nic.*, ix. 8, 1168 b. 6).

ideas. What should prevent these *inner* disciples, no longer bound by worldly ties, from sharing all things in common?¹

And as to the externs, is it not natural to believe that in virtue of the brotherly love acquired in their common teaching, each one would put spontaneously all his possessions, even himself, entirely at the disposition of the brethren?² And in fact we know that the Pythagoræans used particular signs of recognition³—such as the pentagon,⁴ the gnomon,⁵ engraved upon their tiles, and a characteristic form of salutation⁶—which they used either for mutual recognition and help in time of need, or that they might be received, when away from Crotona, by the adepts of other similar schools, which were as numerous in Magna Græcia as in Greece and the Orient.⁷ The life led in the Institute by the permanent disciples is sufficiently well known, from the narratives of the Neo-pythagoræans and from scanty notices here and there in the works of ancient authors. Everything was ordered by precise rules that no one ever transgressed,⁸ which is easily understood when one reflects that each rule had its rational justification, and that, except a few rigorously prescribed, it partook more of the nature of a counsel than of a command.

The cenobites rose early in the morning, after sunrise, and walked up and down some quiet and silent place among the temples and woods, without speaking to anyone, in order to prepare their souls for meditation and concentration. Then they assembled in the temple or similar place, to learn and to teach,

¹ It is to be noted that the cession was not complete; in case of one obliged or wishing to leave the Institute, everything he had brought was restored to him.

² See Diod. Siculus, *Excerpt.*, Val. Wess., p. 554; *Pythagorici, si quis sodalium facultatibus exciderat, bona sua velut cum fratre dividebant, etc.* Cf. Diog., viii. 21.

³ Iambl., 238.

⁴ See the *Schol.* on the *Clouds* of Aristophanes 611, i. 249, Dind.

⁵ Krische, *l.c.*, p. 44.

⁶ Lucian, *De Salut.*, c. 5.

⁷ This, and perhaps other analogies (*e.g.*, that of *nocturnal* meetings spoken of by Diog., viii. 15) have been compared with those of other secret societies in our own times. See on this question a fugitive remark in the *Dict. de Biogr. génér.*, Firmin Didot, Paris, 1862, t. 41, col. 243, 244: "Les souvenirs de collège formaient sans doute pour les pythagoriciens ce lieu sacré qu'on a depuis voulu assimiler à je ne sais quelle société de Rose-croix ou de Franc-maçons."

⁸ Porph., 20, 22 *seq.*, cited by Nicomachus and Diogenes; Iambl., 68 *seq.*, 96 *seq.*, 165, 256.

⁹ Respect for the liberty of the individual was one of the characteristic and perhaps most beautiful traits of the Pythagoræan pedagogic method. See on this method F. Cramer, *Pythag. quomodo educaverit atque instituerit* (1833).

for each was both master and disciple¹—and they practised continually particular exercises to acquire the mastery over the senses and passions, developing in a special manner the will and the memory and the higher spiritual faculties.

They did not teach the mortification of the flesh or of enforced renunciation of the normal pleasures of life and suchlike conventional aberrations. Pythagoras only wished that they should be able to subject the body to the spirit, that this might be free to operate and to develop interiorly. The body was to be kept sane and beautiful so that the spirit might have as perfect an instrument as possible; hence the gymnastic exercises of every kind performed in the open air and the minute prescriptions with regard to hygiene and especially to food and drinks.

In general, meals were extremely moderate, reduced to pure necessities, eliminating all that might impede the serene functioning of the spirit, or irritate the digestion. Bread and honey in the morning, vegetables cooked or raw, little flesh-meat, and only from certain animals, occasionally fish and a very little wine in the evening at the second meal, which must be finished before sunset, and was preceded by walks no longer solitary, but in groups, and by the bath.²

The dinner being finished, the brethren assembled, about ten in number or fewer, round tables and entertained themselves with pleasant discourse, or reading what the older ones prescribed, whether poetry or prose, and listening to good music, thus disposing their minds to gaiety and interior harmony. For “music, which disposes all parts of the body to vigour and unity, is also a method of intellectual and moral hygiene and had a deep effect on the perfectly disciplined soul of each Pythagoræan.”³

¹ This also was a wise and rational arrangement to accustom the disciples to *active virtues*.

² The best known tradition speaks of absolute abstinence from flesh-meat, wine and beans. Perhaps Pythagoras was a pure vegetarian, as is testified by Eudoxus (Porph., 7) and Onesicretus (see iv. a. C.) Strab., xv. 1, 65, p. 716, Cas. But we cannot affirm that this diet was obligatory for all; otherwise we cannot explain why other writers speak of certain meats being strictly forbidden. Probably abstinence from meat and wine (that from beans seems to have been prescribed in the most formal and categorical manner) was simply a *custom*, derived from the desire to keep the mind awake and the body and its exigences less tyrannical. The doctrine of the transmigration of souls did not enter into this prohibition; it had a meaning and value quite different from that usually attributed to it, according to the common belief of its derivation from Egypt.

³ Centofanti, *op. cit.*, p. 390.

Neither were there wanting during the day some simple religious ceremonies, strictly symbolical, which served to maintain ever present in each one the worship and respect of that Essence from which he had emanated and to which he was to return—according to the mystical doctrine of the Master—the animating and substantial principle of every human individual.

Others testify to abstinence from the chase, to the use of white garments¹ and of long hair.² As to the obligation to celibacy spoken of by Zeller, not only is it not mentioned by any eye-witness, but is even contrary to many who speak of Teano, the wife of Pythagoras, by whom he had several sons,³ and to the rules which determine the most appropriate times for conjugal union.⁴ And, what is more important, it is contrary to the spirit of the philosopher's doctrine, which regards the family as sacred and the duties belonging to which were laid down with great exactness and precision, especially in the instruction given to women. Lastly, the practice of celibacy was only allowed to the most fervent disciples, who dedicated themselves entirely to philosophical speculation and study, and who possibly believed that the bonds of family life would prove an obstacle to their liberty as regarded study and meditation.

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Such are, in brief, the sources of information which remain to us of the outer history of the Institute and of its inner working. So far as the teaching is concerned, we have seen that it was twofold and that to be admitted to the closed or secret part it was necessary to have proved, by long years of probation, that the candidate was fit to receive it and had the aptitude thereto. He who could not give such guarantee might continue to pasture in the common or esoteric schools, deprived of all

¹ Iambl., 100, 149, who perhaps derived the information from Nicomachus (cf. Rhode, *Rh. Mus.*, xxvi. 35 seq., 47). Aristoxenus, from whom is perhaps taken, indirectly, the notice contained in § 100, only spoke of the Pythagoræans of his time. See Apul., *De Magia*, c. 56; Philostr., *Apollon.*, i. 32, 2; Ælian, *V. Hist.*, xii. 32.

² Philostr., *l.c.*

³ Hermetianax *ap. Athenæus*, xiii. 599 a; Diog., viii. 42; Porph., 19; Iambl., 132, 146, 265; Clem., *Pædagog.*, ii. c. 10, p. 204; *Strom.* i. 309, iv. 522 D.; Plut., *Conv. Præc.*, 31, p. 142; Stob., *Ecl.*, i. 302; *Floril.*, 74, 32, 53, 55; *Floril. Monac.*, 268-270 (Stob., *Flor.*, ed. Mein., iv. 289 seq.); Theodoret, *Serm.*, 12.

⁴ Diog., viii. 9.

symbolism, but within reach of those of essentially moral character.

We have also indicated that the esoteric disciples were initiated gradually to more and more elevated forms of knowledge—theoretic and practical—hidden under the veil of symbolic formulas, shortened and easy to remember, and which had the advantage of not revealing to the profane their hidden, metaphoric sense.¹ It was intended thereby to avoid the danger of the higher order of knowledge being given into the keeping of minds unfit to understand it, who for this very reason might divulge it with certain restrictions, limitations and imperfections, imposed by their own inadequate intelligence, and thus bring discredit and ridicule on the fundamental doctrines and on the whole teaching. The form used in imparting it was: "Never say everything to everybody"; and such formula—aristocratic in the widest and best sense of the word—in proportioning the knowledge to the individual capacity can certainly not be regarded as illogical or as a sign of vain superstition and intellectual pride.

On the contrary, it befell in a time when doctrines essentially good had gradually lost, by too much diffusion, a great part of their primitive perfection, and had become subject to all sorts of travesties and degradation, so that, in fact, their substance had been lost, though their external signs and manifestation were retained. In the second place, no individual being entrusted with more than his natural faculties were capable of, and the development of those faculties progressing in the order of nature, according to the degree of superiority in the well-ordered and harmonious conformation of each person, the equilibrium was not likely to be disturbed on which the perfect harmony of those faculties depended; consequently there sprang up in each individual an undisturbed peace and a confidence in himself which left no room for discouragement. The whole life was built up on a basis of systematic continuous education and on a diligent study of individual capabilities, and was conscientiously and incessantly carried on by those who were highest in the ascent towards perfection.

¹ The *Ars Mnemonica* of Raymond Lully (sec. xiii.-xiv.), one of the precursors of Bruno and master of Gioacchino da Flora, of Cornelius Agrippa, of Paracelsus, etc., had the same character of a *universal symbolism*, intelligible only to initiates.

The relations of the adepts among themselves and with other men were governed by the supreme law of love, which truly reigned over those souls, eager only for good and desirous of realising as far as possible in this life that ideal of justice which is, in all ages, the constant aspiration of the good. In the school and in the teaching certainly *authority* was the ruling principle; a rational and just principle when it corresponds to a true degree of merit and force in the individual, and by no means insupportable when the teaching is animated by the reciprocal love of master and disciples, and when the latter have complete confidence in their teacher. He who sets out in search of wisdom and hopes to arrive at its acquisition along the byways of knowledge, has always an imperfect and inadequate notion of the truths he learns because he does not acquire them in their necessary order; and the truths themselves, though they be acquired, are never sufficient to constitute real wisdom, if not accompanied by positive experience of their reality. And since not all notions, as already said, can be understood fully by all, and yet these are necessary knowledge, before their intrinsic reason and ideals are imparted, no teaching of such is possible without the principle of authority. And, on the other hand, this same authority could not long be tolerated by the disciples, if not accompanied by sympathy and persuasion, sprung from the experimental recognition of other truths previously learned.

The principal of co-ordinating theory and practice is therefore entirely just, and hence it was willingly accepted by the adepts that the superior initiates should teach in the form of short, simple, easy, symbolical precepts, either because they rested on the supreme authority of the master, or because by degrees they were taught the method of practically verifying them. The *ipse dixit* became, as Centofanti¹ has well said "the word of *rational* authority over the class not yet in a condition for the vision of the highest truths or for participation in the sacrament of the Society," in which they *saw the face* of Pythagoras, "and which was equal to their merited initiation into the arcana of the Society and of Knowledge."

¹ *Op. cit.*, p. 405.

It now remains to tell in what consisted the teaching imparted by this severe and prudent method, what was the new "word" brought by Pythagoras to those peoples, so full of fascination as to persuade so many noble minds and charm so many hearts, and by whose spirit an educational system was built up, so that not only over youths but over men it had power to transform their moral nature and all their psychic constitution. But this exposition of the Pythagorean doctrine is the subject of another monograph in course of publication.¹ Let it suffice in the meantime to say that it took up and amplified the religious thought of Orpheus, and co-ordinated the Orphic inspirations into a vast and complete system, which, founded on experimental knowledge and accompanied by a rational ordering of the whole life, aimed at perfecting the individual by deepening and extending theoretic knowledge, and also by the essential increase step by step of the interior forces in order to develop—by long and patient practices²—the latent faculties of the hidden divine *ego*, the substantial principle of every activity in man.

¹ A good exposition may be found in the works already cited of Centofanti and of Schuré; to the latter, however, is wanting in parts the necessary adjunct of proofs and testimony.

² These were magical practices, which were in use in all mystical schools, and which did not exceed, apparently at least to the profane, the limits of nature. Whoever has any, even superficial, knowledge of these studies, knows that *magic* was distinctly an *art*, which was acquired by the knowledge of particular exercises and secrets. For testimony to the use of these practices see Plut., *Numa*, 8; Apul., *De Magia*, 31; Porph., 23 *seq.*, 34 *seq.*; Iambl., 36, 60 *seq.*, 142, where he speaks of "ancient writers worthy of belief." Cf. also Hippol., *Refut.*, i. 2; Euseb., *Pr. Ev.*, x. 3, 4; Aristot., *ap. Ælian*, ii. 26 and iv. 17, etc.

A GNOSTIC PRAYER

O CHRIST, O Saviour, may I be saviour too of all the rest, and enter thy Pleroma last,—where is my Mother and my Mother's Mother.

WANTED : LESSONS IN MAGIC

THERE must be by this time, one would think, not a few people who, whether nominated in the style of Theosophists, or designated by the appellation of Ordinary Persons, are getting heartily sick and tired of fooling about on the edge of Occultism. It is true that their time has not been utterly wasted. Formerly, regarding the world as a great tract of wilderness, "wherein the beast was ever more and more"—they have, of recent years, through the kindly intervention of a seemingly none too compassionate Providence, been introduced to (what is to them) a new school of thought and a novel order of ideas. From the midst of the densest cloud-cumulus of modern religious vapourings have emerged three distinct rays of veritable illumination, in the form of the doctrines of karma and reincarnation, and a knowledge, generally by hearsay, of the existence of planes of nature higher than the physical. Nor has the matter invariably ended here. In some few cases the above-mentioned doctrines have received concrete illustration in the experience of certain select persons, while the planes of nature higher than the physical have been more or less imperfectly explored and reported upon by a chosen band of workers, or casually alluded to by those who suppose themselves to have paid occasional, and more or less accidental, flying visits thereto.

It is magnificent, but it is not magic. The time has come when impatience may possibly, for once, be allowed to get the upper hand. And impatience may well put the time-honoured question : Whereunto will this thing grow ?

From one point of view, of course, there is no hurry, or perhaps we should rather say, there would be no hurry. There would be no hurry—if the world were simply composed, as in the minds of some people it undoubtedly is composed, of the Theosophist and the Ordinary Person.

Unfortunately, however, there is a third party mixed up in the business, for whom, unless for the sake of convenience we call him the Extraordinary Person, we shall look in vain for a name. Let us call him, then, for the sake of convenience, the Extraordinary Person.

However extraordinary this person may be, his nature is well defined, and will prove to be so, when put to the touch-stone. And, what is more, he is calculated to give much more trouble than any Theosophist, or Ordinary Person, or happy combination of them twain. And it seems probable that he will live up to his possibilities.

Let us predict, without apology of any sort, what will occur. Scrutinising, in his own peculiar way, the course of human affairs, the Extraordinary Person will not be slow to detect the importance of the Theosophical Movement. Keen-scentedly he will follow it up, and learn from its books and lectures and intellectual output of every sort, a great deal of what it (the Theosophical Movement) knows, and all of what it seems to know.

But alas ! being neither Theosophical nor Ordinary, nor a mixture of both, but something that is different from either, he will not stop there. Like Browning's Grammarian, he will want to know all, and so he will not be satisfied with the inland virtues of the Ordinary Person, nor care to sit, like the Theosophist, with his legs perpetually dangling over the cliff's edge. He will desire to descend to the cliff's base, to span the stretch of sand, to sport on the water's brink, or even to embark on the glassy surface and plumb the liquid depths that glimmer uncertainly below. All these things the Extraordinary Person will do.

In other words, the Extraordinary Person, unlike the Ordinary Persons who write for this REVIEW and the Theosophists who read it, will take lessons in Magic. He, at least, will not be content to murmur that blessed word "astral," or wonder whether he was Julius Firmicus or Licinius Sura in his last incarnation, and how long his "confounded karma" is going on. The Extraordinary Person will go down the cliff steps, and, if there are no steps, he will drop over, and all great Neptune's Ocean will not prevent him from knowing the truth of this and that and every matter. Meanwhile, the Ordinary Person will, of

course, remain where he was, clothed on, like Tennyson's Godiva, with "ordinariness," but I do not quite see what will occur to my friend the Theosophist. Will he continue to sit on the cliff, with his legs dangling over the edge? Will he continue to use that blessed word "astral," or wonder whether, in his last incarnation, he was Julius Firmicus or Licinius Sura, and how long his "confounded karma" is going to last? I do not suggest that he *will* do these things. But such an eventuality is quite on the cards. And, if so, he will have the sympathy of at least one ordinary person in

ROBERT CALIGNOC.

THE MOUNTAINS OF LEBANON

ON THE MOUNTAINS

It is so lovely here, how I wish you could see it. I have never seen such wonders of clouds; they rise off the sea here as they do off the plains in India, seen from the hills. But here it is more beautiful, one sees them rise out of the sea, wave upon wave of white fleecy clouds. The sun draws them out of the still sea, and the Mediterranean's pale blue waters are partially hidden under these exquisite cloud-billows: then they spread and grow and yet one sees no movement of these waves; they grow, as by magic, out of the sea and appear full-formed, and yet the eye has not seen that birth nor its growth.

One does not see that sun-born ocean glide towards the shore, it rises (as the flood does out of the earth) out of the waters simultaneously. Then when it has reached the low-lying land on which Beyrouth stands, its motion becomes visible to the eye.

It steals and glides up the grand mountain ridges, its whiteness is deep down in the dark ravines, it becomes ever greater. The host of small clouds has grown into one greatness; trees, houses and mountains all disappear behind that white stillness.

And through it steals now and then a sun-ray, and where it

sinks on house or trees and rocks, a filmy radiance draws forth their spiritual beauty.

Through that white silence bells call to each other.

Then the clouds linger and pause as if obedient to an inaudible voice; the order becomes gradually visible, clouds and vapours draw back and, falling ever deeper into the depths of the valley, retreat in majestic rhythm down over the plains, back over the sea.

And the sun lies close to the horizon and its light glides up and down over the cloud-waves and they are a pearl-grey tinged with a pale gold, and the sea is a faint blue-grey, and in the east, emerging over the highest peak, is the full moon. She leans on roseate-grey clouds and her white serenity is reflected by the snow on the mountains.

In the west, opposite her, she sees the glory of light glide down into clouds and water, and in the east, where she awaits the call of the night to rise into its height, she sees the day linger in tender colours and shades.

THE HEART OF LIFE

I looked out southwards over the mountains of Lebanon and I felt life, life, life,—and everywhere life.

I beheld the hard grey rocks, I saw them and they were motionless, and yet I *felt* strong, swift life throb up through them.

I beheld the mountains and they were silent; the many hills immovable and stern, and yet I felt the quick throbs of a sublime life arising in them, living in them and holding them.

I looked at the great white clouds as they hung motionless over the highest peaks, and I gazed still further into that great expanse of blue sky, and in that tranquillity I felt life's vibrations.

Ah life, life, mysterious, veiled Godhead!

Then I beheld the source of all life, it was revealed to me of a sudden, and I looked deep into mystery and it was a Heart, and out of this Heart arose all life.

Strange and great Heart who art Thou? Great and sweet life is Thy life.

And I wondered.

Then the name of Christ was written in golden letters of

life, and the name of Christ was glorious Life throughout Eternity.

Heart, Love, and Life, O ye sacred trinity!

A PSALM OF GLORY

The wind is in the pines of Lebanon and they sing.

The wind whispers to them of the sea and the glowing west, and the murmur of the pines is fragrant melody.

The wind has seen God and it sings His praise. Alleluia!

The pines of the Lebanon are green and there is a golden light within their needles, and that beauty lives in God.

O God, how sweet is the voice of Thy peace!

Then I behold above each tree, the crest of which is flat and broad, a globe of white light, and the light is mild.

There is a silence here as massive as the hills, and its grandeur is as these, God's holy mountains.

And this silence is health and harmony, and in it I feel the presence of the Almighty.

Behold, He is indeed close unto us; the trees behold Him in His strength, the earth is quiet, for He upholds her, and the red glow of her life is gentle soil amongst her grey rocks.

The light of the sun dwells yet upon the mountain tops, it is grave and mellow, it sheds forth its parting ray. . . .

Behold our Saviour!

In Him, the Creator of all, is perfect beauty, and His creation loves Him.

O bless ye the Lord, all mankind, sing to Him, unite your hearts and your voices to the melody of the pines and the wind, unite them unto the green beauty of the pines and unto the red glow of the earth.

Let the light of the westering sun be in your hearts and let them shine.

Behold each village on the mountain sides, the sun dwells upon the windows of their cottages, and glowing, golden light answers.

O ye bright sparks of day, set in the abodes of men, praise ye the Lord, shed forth the light of the day which He has created and shine forth His praises.

Be as the lamps on His altar, the mountains of Lebanon, and proclaim His presence.

See, above each tree I see the globe of mild light and I hear the angels' song within my heart. They have touched the pines with their hands of love, they have awakened that gentle flame, and in the darkness of night the trees will thus worship their Lord.

O ye mountains and pines, O ye winds and earth, join with the sky, unite your voices and sing unto God, whose Love is life.

He has conquered death.—Alleluia !

In Christ we all sing, we sing in health and beauty, for He has overcome all sickness and gloom.

Alleluia !

Light, beauty, wisdom and truth worship their God and Saviour. Alleluia !

Love lives in our Saviour and mankind is glad.

All the worlds, all life, worship and sing, worship and live the praises of God. Alleluia !

A DREAM

I dreamt that I was dying and I said to my maid, who was standing beside my bed: "Part my hair in the centre and then lift me up and turn me to the light. If you see my face transfigured into a likeness of Christ's you will know that He lives, and that my life, my search for Him, is a reality."

She lifted me and turned me to the light, and I saw a strong, white light shining between the light of the day which streamed in by the window and my bed.

The light shone on my face, and I was uplifted into Christ and knew that Christ lives.

In the moment of death my maid saw Christ living in my face, for I had been transfigured into the likeness of His life.

A PRAYER AT SUNSET

Father of all light, hear my prayer !

The vaulted firmament reveals and yet hides Thee.

Teach Thy servant, O Lord, how to see Thee, and beholding Thee live in Thy works.

For Thy works are fair.

Thy mountains of Lebanon are holy, their heads sleep in the skies. Father of all beauty, those mountains are as the honey-suckle in hue and the sky's blue is pale where they rest amongst the small rippling clouds; and far up overhead the blue is deep and gentle and in it moves a melody of clouds.

O Father of my whole being, O Father and God, teach me to hear the voices of Thy beauties.

See the clouds have arisen out of the sea, they glide up the deep ravines of Thy Lebanon.

They arise ever higher and higher out of the sea, they drift from the west unto the east of the high mountains.

They lay them down to rest high up in the pale and luminous east.

They have arrayed themselves in mother-of-pearl tints, and they lie on the glowing bosom of earth's red soil.

The vine leaves whisper to the pines. O Father of the vines and all trees, teach me to hear the voice of Thy children.

For Thou only art Father of all, for Thou only art God and Creator.

Father and God of our God Christ, Father and God of humanity, Father and God of all creation, teach us to hear Thy Spirit, and, hearing, worship Thee in love and wisdom.

THE SUN AND THE BEE

When the sun has drunk its full of the sweetness of life, when its lips of light have drawn forth the honey of Nature's life, then it flies slowly in the west.

It dips its red lips into the great, still sea, and the waters thereof are golden and bright.

Listen, I hear the small brown bee, it seeks for the yellow broom-flowers.

Its hum is in the virginal hush of the day's sweet dying; small breezes lean against small branches, and the leaves rustle lovingly against them.

The bee seeks for a fragrance and the breezes have found it.

They bring it, they carry it hence, the sweet golden fragrance,

and the bee in his anger and longing scolds them, then hums one long song of desire.

The sun also flies lower, closer to the sea, and the breezes bring to it the fragrance sweet of azure waters.

MESSAGES OF LIGHT

The hot wind blew up from the south in great, unruly gusts. It rushed over the still, calm mountains of Lebanon; it found its way into the very hearts of the trees, before my window.

Listen! the ever-green oaks are singing.

Their leaves rustle and dance the melodies of their swaying branches and stems.

There is strength and mystery in that song.

Spirit-fingers are amongst those leaves; the hearts and thoughts of angels and men meet in that medley of strange, swaying music-thought, and my heart hears them talk. My eyes see the leaves and their branches bend to and fro in the moon's pale light.

Ah, moon, she soars high above in high heavens.

She moves in silence.

See, she, the shepherdess of light, draws the small clouds around her.

They, the lambs of her fold, flock to her, and in the distances of pale blue heavens, I see dark mists arise.

Ah me! they have encircled the shepherdess of light and her spotless white lambs, and, as a strangely formed darkness, hover between the westering moon and the earth. The trees rustle and whisper, and the wind's vehemence tears at the trees and clouds.

Then I see, far up in the east, a light flow over the cloud's dark brim.

It glides down out of the heaven's gloom on to the Lebanon, and the great and holy mountains stand out, here and there, in luminous beauty. The moon is hid, but her light steals over the clouds, and the air is white, a milky radiance.

Down in the deep ravine at my feet, this translucent ray reveals the small stream's bed.

It lingers on the dark pine trees and the rugged grey rocks; and higher up, where the massive ridges stand out against the

horizon there is darkness, for the light lingers mysteriously in those depths.

In those depths, and on the holy heights of the far eastern mountains. There I behold fields of holy, white light, hedged in by the gloom of the clouds gathering on high.

The light is luminous, it speaks tenderly to my heart's deepest longing, and I hear a voice say :

“Listen unto the wind which cometh from the south.

“The wind has been in Jerusalem, where our Lord died and rose again.

“It has been in the wild, sweet country where He walked, where His feet consecrated the earth, for His pilgrimage was one of love.

“Listen to the wind, for it brings with it messages of light.

“Messages born in our Lord's presence, sparks emitted by His fire, and veiled till now in the treasury of hidden worlds.”

See the moon, wind and clouds have transfigured the Lebanon with the touch of these messages of Light.

“Holy, ineffable light, purify, beautify our hearts and lives.”

THE SPARROWS' SONG

The wind came in wild, strong gusts up out of the sea.

It rushed up a grandeur of towering ridges, up, up through green stone—pines luminous with the rain-shine's caress, up past my tower window, high, higher up where peaks are lost in a cloud-land of heaven.

Then a silence.

The wind droops, ebbing back into the sea.

The clouds float away and are lost in vast azure majesty.

'Tis then that I hear the sparrows break out into chirping gladness. Small birds, dear little birds, ye are happy.

Bright sunshine smiles and is joyous.

The sparrows sing a small, brisk song and there is a sweetness in their busy gladness.

I see their song, I see its melody, and they sing one word.

It is written, that word, in fair colours, they sing it in oft-repeated choruses :

“Jesus.”

Hush, the wind has arisen, it listens unto the name of its Maker. It carries the sparrows' humble melody on its broad wings up, up into heights of dazzling love-light.

A PRAISE-GIVING

O God, how beautiful is Thy creation. The day leans in beauty against the west.

White light is in the great, pure clouds floating rapidly across Thy sky of pure and radiant blue.

White light is in the low ridge of clouds welling out of Thy sea, in the hazy west.

White light is on the stems of the tall and stately thistles, a luminous argent down.

And lower down on the slopes of Thy hill are young pines and the breezes are in their straight young shoots.

Breezes murmuring and whispering in passionate voices, fragrant with life, strong in power and hope, soft with caresses of unspeakable tenderness.

Thy olive trees whisper to Thee and glisten in argent peace.

A vine has found its home in the arms of a strong olive tree.

The sunshine is on the bright green of its leaves.

The vine mingles its song of praise to the melody of the clouds, sea, pine-trees and olives.

It sways to and fro in the wind, it sings in hope and beauty, and in the west the sun has burnt itself a great white path in the waters of the deep.

Light, depth and height, greet Thee, O King of all creation, God of Love and Light.

Behold Thy power moves around us, Thou art close to us, faint, sweet breezes herald the coming of Thy all-powerful spirit.

Christ Jesus, the echo of Thy blessed feet is wafted to me from the south up to the north where Thy Mountains of Lebanon await Thee. Come, O Lord, and proclaim to travailing humanity the birth of New Life.

Thy Passion begot Thy Resurrection.

Oh Lord, we pray Thee for humanity: Out of their long dying beget their eternal Resurrection. Amen! AMADA.

(TO BE CONCLUDED)

THE RIDDLE OF THE SPHINX

HOMO

*Felix, et miser,
Immortalis, caducus,
Griphus ;
Viator siste pedem !*

*Hoc, quod tibi spectandum, exhibeo.
Neque Vir, neque Femina,
Sed utrumque,
Discolor, et concolor, Bipes et Quadrupes ;
Theatrum habes, ubi Protagonista unus omnia agit,
Hector et Astianates ;
Per varios Portarum transit Amfractus,
Et ubi degat nescit,
Trivius, triceps, trianimis, et unus.
Nunc Mercurium Lapidibus ne impetas, ne te ipsum cædas.
Vel moram faciat, vel properat, semper erit in Trivio ;
Cunctis quæ in Mundo sunt imperat, Cunctis obsequitur,
Idem in Sceptro et Ligone, in Purpura et Sacco.
Æque Gigas et Pygmeus
Audet cum Jove certare, qui parvo Terræ
Obruitur Tumulo.
Immensa metitur, non valens ad Staturam suam
Adjicere Cubitum unum.
Quotidie vivit, et moritur, crescit et decrescit.
Arbor, quæ Radicibus in Aera expansis, vivit, movetur.
Ponit Pedem in Luto, ut videat si forte sit Spes.
Venenato Caducitatis inficitur Telo, cui
Æternitatis Elixir medetur.
De Cælo factus, de Cæno vivit,
Ætherogeneum Monstrum, variè efformatum.
Nabuchodonosoris somnium Schema,
Ad Opus re [g] ale conflatum ;*

*Ex Auvo constructum, atque Argento, in extremo
 Æveus, ac fictilis ;
 Ab ijs, quos pascit, depascitur ;
 Minoratus paulo minus ab Angelis, Demonis
 Quandoque evadit Mancipium.
 Qui fieri nitidior debuerat Sole, Erebi
 Interdum obnubilatur Tenebris.
 Quasi Avis Efraim, cujus Sanitas in Pennis ejus,
 Errorum aliquando Compedibus irretitur,
 Justitiæ Fons, Iniquitatis Scatebra.
 Ad summam Veritatem inquirendam delatus
 Versipellis, mendax, inanis.
 Cælesti in Sede locandus, fœdioribus (heu miser !)
 Latet in Scrobibus.
 Inter Amena Paradisi figendus, degit cum Feris.
 At exadverso
 Ex Creta conflatus, ætheris decoratur Fulgoribus ;
 Sibimet unus, et plures, idem, ac diferens,
 Vel sublimi elatus Honoris in Summo,
 Vel Inscitiæ detrusus in Imo,
 Parvus in Grandia surgit, Magnus detumescit
 In Minimis.
 Non comentosam Beleferontis Chimeram si appellareris,
 Non errabis,
 Quinimo apparentibus magis distinctam Signis videbis,
 Aquilam invenies in Capite, Serpentem in Pedibus,
 Volatile, et fixum, Vultur et Bufo,
 Inijans, Poursuivant, Dominus, et Servus.
 Hæc, vel meliora, at vel peiora, uno nectuntur
 Ligamine.
 Disrumpatur Nodus hic inter Ægritudines,
 Meliori Immortalitatis restituatur ut Nexui,
 Ex Bulla evadit in Jubar.
 Tanti Ænigmatis Solutionem scire si cupis,
 Consule Sphyngem,
 At Delphicam magis quam Thessalicam,
 Quæ, una cum Vitæ Discrimine Viatoribus Dubia
 Solvenda proponit, altera solvit,
 Dum aureis cælatum Literis inspicias Lemma legendum :*

NOSCE TE IPSUM.

MAN

Happy, and wretched,
Immortal, mortal,
Riddle,—

Wayfarer stay thy foot !

This which thou hast to contemplate, do I display.
Nor man nor woman,
But both,
Of different hues, and of one hue, biped and quadruped.
Thou hast a stage on which one actor plays all parts,
Hector and Hector's wife ;
He passes through the many windings of the gates,
And where he bides he knows not,
Facing three ways, three-headed, with three souls, yet one—
Now see thou dost not Mercury assault with stones, lest thou
shouldst harm thyself !
Whether he lingers, or he speed, he ever will be in a place where
three ways meet ;
O'er all things in the world he rules, yet unto all he's subject,
The same with sceptre or with hoe, in purple or in sack.
Alike as giant or as dwarf,
He dares with Jove to strive, he who is covered with a little
mound of earth.
He measureth immensities, he who hath not the power to add a
single cubit to his stature.
Daily he lives, and dies, he waxes and he wanes,
A tree, which with its roots spread out in air, doth live and
move.
He sets his foot in mud, to see if hope perchance there be.
With death's empoisoned shaft is he infected,
He whom the draught of everlastingness doth cure.
Made of heaven, he lives on filth,
A monster, ether-born, wrought out in divers forms,
The shape seen by Nabuchodonosor in dream,
Compounded for the work of kings ;
Made, out of gold, and out of silver, and at the bottom made of
bronze and clay.
He's fed upon by those whom he doth feed ;

Made little less than angels, when he escapes the dæmon's slavery.
 He, destined to become more brilliant than the sun, is now
 beclouded with the darkness of the pit.

Like as the bird of Ephraim, whose healing's in his wings, now
 and again he's snared in error's bonds.

Source of justice, spring of injustice ;
 Brought down below to seek for highest truth,
 [Yet] crafty, lying, vain.

He to be placed on throne of heaven, lies low, poor wretch, in
 ditches fouler than the foul.

He to be set 'mid the delightsome [glades] of Paradise, [yet]
 liveth with the brutes.

Composed of clay, he is tricked out with the ethereal beams.
 One with himself, yet many, same, yet other,
 Exalted to the topmost height of honour,
 Or thrust down to the lowest depth of ignorance,
 Small he swelleth up to grandeurs, great he is contracted down
 unto the smallest.

If thou shouldst call him Bellerophon's chimæra that is no lie,
 thou wilt not err ;

Nay shalt thou see it clearer than are its apparent signs,
 An eagle shalt thou find within his head, a serpent in his feet,
 Volatile and fixed, vulture and toad,
Inijans, poursuviant, master and slave.

These, or better [still], or worse, are bound together with
 one tie.

This knot let it be loosened amid pains,
 That it may be retied into the better band of deathlessness,—
 From bubble doth he pass into the light of heaven.

Of so great riddle shouldst thou seek to know the solving, ask the
 Sphynx,

But her of Delphi rather than the one of Thessaly,
 For that the one doth put the puzzles to the wayfarers
 At hazard of their lives, the other solveth them,—

While thou shalt gaze upon the sentence graved in golden letters
 thou must read :

KNOW THOU THYSELF.

G. R. S. M.

THE DEVELOPMENT OF INTELLIGENCE IN THE CASE OF ONE DEPRIVED OF BOTH SIGHT AND HEARING

(A PAPER READ BY PROF. G. FERRERI AT THE FOURTH SECTION OF
THE CONGRESS OF PSYCHOLOGY AT ROME, APRIL, 1905.)

WE all know that what is of most interest in the researches of experimental psychology, whether in connection with philosophical sciences, or physiology, anatomy or psychotherapy, is the facts. And the recognition of the facts would seem to be sufficient when the object is to determine the efficient as well as the occasional causes. But, instead, it is in face of the facts that minds divide in the research and determination of the said causes.

This depends on the varied interpretations given to the same fact, interpretations which reflect not only the system followed by the observer in his research, but also and perhaps still more the habits of his mind, or one might say his intellectual temperament.

From this comes, I think, the difficulty of the desired reconciliation between the *à priori* philosophers and the results of modern physiological psychology. This established, I will proceed to the argument of my communication.

Of Helen Keller, deaf and dumb and blind from the tender age of nineteen months, much has been said and written, perhaps too much, for more than ten years on both sides of the Atlantic.

In the admiration, excusable to a certain point, aroused by the results obtained in her intellectual education, we have lost sight of the real importance of the phenomenon, which is, in my opinion, the great value of the experiments made with abnormal persons, from which we gain much useful knowledge for the clear and complete vision of the normal psychology of the child.

The enthusiasm excited by the novelty of the case prevented most people from drawing such a lesson from it, and the most varied and sometimes, if we may be permitted to say so, the stupid exaggerations have prevented the studious from making it a subject of serious investigation.

From that witty writer, Mark Twain, who said that "the two most interesting personalities of the nineteenth century were Napoleon I. and Helen Keller," to the most curious judgments expressed by writers in the newspapers and magazines on the poetical autobiography of Helen Keller, it has been such a series of exaggerations and misunderstandings as to divert the attention of the scientist from the case.

They have talked of a sixth sense; of reading the thought of others; of intellectual gifts almost miraculous. And all this because they have not had the patience necessary for studying the actual circumstances which explain not only the possibility of the development of the intelligence in spite of sensorial deficiencies but also the high degree to which that development can be impelled by the wise substitution of one stimulus for another, and the use of the vicarious sensations for the perception of language, which remains in substance the only means for the elaboration of thought.

As far as I was myself able to ascertain in continued conversations with Miss Keller, to whom I was able in a period of two months, or in about sixty lessons, to give a knowledge of the Italian language sufficient to render her quite capable of reading and writing that language,—a part of the blame is due to herself, because she has accustomed herself to talk of music and colour just as a normal person would do who possessed a high degree of culture and vivid phantasy.

In judging, however, of the real value of certain allusions and the many quotations which Helen is in condition to make, because her mind is well stored with a large and most varied classic reading, it was necessary to distinguish the different series of representations which one can fix in the mind from personal experience, from those—which in this case are the more numerous—acquired by information. From the lack of such a distinction has come the error of attributing to her impossibilities. Charac-

teristic among these is that of her musical knowledge. People have said nothing less than that Miss Keller was able to distinguish and appreciate the difference in style between Schumann and Beethoven. In fact they have spoken of her particular musical sense. The fable has been repeated also in regard to her, of the possible distinction of colour by touch. It has been affirmed of Helen Keller, as already of Laura Bridgman (who, it may be remembered, never rose above an elementary education), that she not only wrote good prose, which is quite true, but also poetry, and this is, I will not say a falsehood, but pure phantasy.

These, as well as other exaggerations, owe their origin to the fact that Helen Keller has learned the English language in exactly the manner in which a normal person does who is endowed with all his senses. Her teacher never selected the words she taught her in accordance with her sensorial deficiencies, but communicated to her all her own impressions as they came. Hence it is necessary in estimating the results of the literary education of Helen Keller to distinguish that which is due to her direct perception from that which she elaborated in the incessant activity of her mind by means of association, analogy, and by the combination of representations. One can understand then that her criticisms of the great musicians were only the result of information she had received about them and their compositions; one can understand then that the joy she manifested one day in hearing the sound of the organ in church, was nothing else than the reaction of the sense of touch, by which the Deaf, much better than the Hearing, can receive a certain representation of measure and rhythm, without, however, having the least idea of the specific sensation of sound and harmony. And this which is said of the representations of an acoustic origin, can be repeated with greater fulness of particulars with regard to the visual representations if one reflects that Helen Keller, in face of the most varied phenomena of nature and art, has received during her education—a period of about sixteen years—every particular information, and from the beginning the exercise of the senses of touch and smell has served to complete the verbal description sufficiently to furnish her with an idea more than approximate of persons, animals, fruits, flowers, and so on.

But even in judging of the influence of the senses of touch and smell people have not been able to keep within the strict limits of the truth. For me it is an error to speak of an instruction imparted exclusively by means of touch and smell. It is true that the child, deprived at the same time of sight and hearing, had the sense of smell highly developed, and until her seventh or eighth year she depended principally upon this sense. As, however, her intelligence gradually developed she became more independent every day of this sense. As to the sense of touch, one cannot even say that it is extraordinarily fine in Miss Keller, if one compares what she can do with that of many born blind but not deaf mutes.

People have been greatly mistaken therefore when, for example, they have attributed to the fineness of her sense of touch her power of recognising by the mere touch of the hand persons whom she had not seen for a long time; as well as her capacity for writing correctly on the typewriter and Braille machines. One has not taken into due account the muscular sensations, nor the muscular-mechanic memory. In the first case they have repeated the fable of a sixth sense which allows Helen Keller not only to recognise persons, but also to know their state of mind; and secondly of a power of sight located in her finger-tips. These errors of appreciation are without doubt due to the superficiality of observation. The truth instead is this: Helen Keller has for long years exercised her own hand in recognising on the faces and on the hands of those who approach her, that mimicry, at times almost imperceptible, at times quite visible, which accompanies the emotions and sentiments, translating them in this manner into unconscious reflected movements. Besides this, Helen's continuous reading, her conversations with authors, artists, scientists, and with persons of high culture, have awakened in her a precocious sense of beauty, not only in words and sentences, but also in the æsthetic result of lines and movements. From this comes the enjoyment she experiences in examining by touch works of art in relief,—sculpture, but not paintings,—and of all the productions of nature, such as animals, vegetables or minerals.

As to the muscular sense, adapted for the perception of the

relative distance of objects (and particularly to the keys of her typewriter), it is sufficient to think of what happens to those who study instrumental music, who reach a greater perfection in execution and in expression the more they are able to liberate themselves from following their hands with the eye. One must remember, too, the long continued, daily and never interrupted exercise in the Manual alphabet, with which Helen from the age of seven years has received language, and by means of which she thinks and studies constantly, to such an extent as to have incurred a digital innervation which might be compared to that of certain types of Hearing persons who are in the habit of thinking aloud. And this explains, in my opinion, a certain abstraction from the specific sense of touch which must be admitted in considering the intellectual activity of Helen Keller, as if really her intelligence had developed itself without the help of the real and true sensations.

But here we are in face of the conflict between materialistic psychology and spiritualistic. (1) The first admits only sensations, and reduces to these all psychic phenomena; *nihil est in intellectu quod prius non fuerit in sensu*—is now their fundamental postulate. The case of Helen Keller, however, seems to me to demand the exception already made by Leibnitz, who has observed that “intellectual ideas and the truths derived from them are more distinct than those which come directly from the senses, and neither the one nor the other have their origin in the senses, although it is true that we could never think without the senses.” Is it necessary, therefore, to return to the ancient distinction between concrete and abstract ideas? Must we except the intellect, as Leibnitz wished, as something outside the senses—as admitted implicitly in the principle quoted above, “nothing is in the intellect which has not first passed by way of the senses”? Would the senses be able of themselves to perceive and reason? It is to be hoped that the illustrious thinkers who will speak to us in the General Assembly of the ways of psychology will reply to these questions.

I must limit myself here, however, to the pedagogical point, which, in raising the mental level, refers the process to apperception by which one learns that ideas either come to us from

the senses or come by reflection. There is in us something which has the power of thinking, although this power is not always in action by itself and independently of the senses. The senses teach us what happens outside of us, but do not establish the relation which exists between the various phenomena. Induction as well as deduction are exclusive acts of the intellect. Let us admit therefore that nothing can be in the intellect which has not first been in the senses; but let us also take account of the fact that the intellect itself is outside of the senses and their functions. This seems to me clearly demonstrated by the case of Helen Keller, who has been, and is, able to elaborate such richness of thought in the simultaneous privation of the most important of the senses, the social senses, those senses which Psychology of every age has regarded as the most important for the perception of the exterior world, as well as for the education of the noblest sentiments.

But I must limit myself to the pedagogical part of the problem because I wish the scholars of pedagogy to be persuaded at least of the possibility and utility of instruction for those who are abnormal from sensorial deficiency. The period of time has been far too long in all historical civilisations when the privilege of education has been only for those who are best endowed by nature and fortune. One must seek also in this circumstance the first cause of the science of education having perpetuated a serious and injurious misunderstanding. I mean the presumed normal condition of the child. Only in late years, and only in the most cultured lands, anthropological research and experimental psychology have been able to demonstrate that the child, as an organism in formation, in its *becoming*, can rarely be considered normal. Hence one is permitted to conclude that the normal conditions, first presumed as the rule, are really nothing else than the exception.

This is the first step on the new path which now to-day the study of pedagogical discipline must follow. Physiology and Pathology must be the bases of the new science of education. Only with the help of these sciences can it be possible to investigate and to establish with certainty the limits of sensitive and intellectual deficiencies, and, what is still more interesting, ascertain the relation of causality between the one and the other, it having

been demonstrated now that as arrested intellectual development is caused by physical imperfection, so is the latter *also* attributable to psychic deficiencies. When the reciprocal and comparative influence of the various ways and means for the physical-psychic development of the child has been investigated and these have been estimated in their just and true limits, it will then be easily discovered that intellectual development depends in great measure on language.

No one can doubt the reciprocal dependence between knowledge and language, but at the same time one must admit that the idea precedes the sign which fixes it and represents it. One can think of language therefore without thinking of the ways and forms by which it can be taught in order to become an instrument for thought and a means of communication.

Helen Keller had remained until the age of seven years in the state of an automaton with the impulsiveness of an animal deprived of its liberty; but from the day when she understood, by the help of her teacher, that every thing, every person, every action had a name, her intellect was illuminated and her mind began to follow the path of learning, on which it will only be arrested when life ceases. After scarcely three months of the company of her teacher,—who confesses that she had never taught her one word from mere desire to teach, but only as the means of communicating thought,—she had learned 300 words and many ways of using familiar language. Learning language coincided therefore with the acquisition of knowledge, and very soon the child began to ask the *why* of things and actions. The word *why* began to play its *rôle*, for it is the door by which the child passes from the world of sense to that of reason and reflection.

At this point I would have much to say to the educators of children both normal and abnormal, and particularly to the educators of deaf-mutes. These should to-day resolve to take from General Pedagogy those guiding principles, with the observance of which it is alone possible to make the art of teaching progress. But I understand that this occasion is not propitious for the discussion. I cannot, however, neglect to give the following hints which I have found in the letters of Miss Sullivan, Helen

Keller's teacher, hints which are the more important for Didactics because derived from personal observation ; they correspond perfectly with the pedagogical thought of one of our most illustrious teachers, G. F. Herbart :

1st. Teach the abnormal child by the way most accessible to him, that words denominate things, actions and sentiments.

2nd. Never speak of things which do not interest the pupil, or, at least, try first to awaken his interest in what you wish to teach him.

3rd. Do not leave any question of the pupil without an answer ; this excludes absolutely the imposition of silence on his many questions, which is the greatest obstacle and the most injurious to his inquiring mind.

4th. Do not worry if the pupil does not understand a given word, sentence or explanation.

One of the difficulties which uneducated persons do not understand how to explain when one speaks of the education of deaf-mutes, and still more of blind deaf-mutes, is their intelligent use of language in regard to abstract subjects. Without taking into consideration the fact that abstraction is rendered easier by the catalepsy of the senses, it is sufficient to reflect that for every child learning a language is nothing else in the beginning than the memory of the words and sentences used by those persons who surround him, and that the language grows with him, that is, with age, with his needs and with experience. Hence the intimate connection between the words and the knowledge which little by little he acquires. One should then reflect how in the language itself of the child we often find applications of the material sense to the spiritual, sentimental, and intellectual. It is therefore easy to argue that very abstract explanations are not necessary when a child makes such applications of himself. We have to do here also with a conventionality like any other. It is in substance the practical application of the principle which Herbart expressed thus a century ago : " To learn, that is to say, to understand and to appropriate to one's self the words to which one attributes a sense extracted from the fund of one's own intellectual provision."

The practice of teaching language to abnormal children

already largely extended in civilised countries, has demonstrated that Didactics, as also Psychology and Pedagogy, can be made clear in the slow process by which one can follow step by step the differentiation of the senses, and their education as based upon the acquisition, knowledge and use of language.

The excellent results of the education of Helen Keller ought to encourage the education and instruction of all abnormal children which General Pedagogy has left neglected for so many centuries, abandoning them to their helplessness by spreading abroad a mistaken principle of material utility.

The old adage has no value, that where intelligence is lacking, no human art can create it. The question to study is this instead: How can one be sure that intelligence is lacking in part or entirely in an individual, if he has never had an opportunity of manifesting it by the ordinary ways of sensitive reaction? Or in other words: Is the criterion followed until now sufficient to condemn as imbeciles all children who are not able to follow the instruction in the public schools? To this question the modern school for deaf mutes as well as the possible education of defective and backward children replies in the negative, and also, among others, replies negatively the typical fact that until 1839,—that is when Dr. Howe of Boston found in the fingers of Laura Bridgman the way to reach her intellect,—no one had believed the education of blind deaf-mutes possible.

In conclusion I could wish that my modest communication might serve at least for this: to keep alive the agitation initiated also in Italy for a reform of the teaching of Pedagogy, both in the Normal schools and in the Universities. We cannot say that we have learned nothing by experience until we have made the science of education subordinate to the studies and researches of experimental psychology, and this, too, without compromising in the least the question of the autonomic function of psychology.*

* The conflict between the two psychological tendencies manifested itself immediately at the first general meeting of the Congress (April 27th), after the interesting paper read by Prof. Lipps of Munich: "Die Wege der Psychologie," and continued in the *statu quo ante* until the close of the Congress. One must note, however, that psychology has come forth with honour from the Congress of Rome as an independent science not to be confounded with physiology. Prof. Sarto of Florence, at the close of the Congress, thus summed up the thought of the spiritualistic psychologists: "You can (he said) study the body in its relations to the various forms of psychic activity and you will get physiological psychology: but you

A PROPOSED ENQUIRY CONCERNING “REINCARNATION IN THE CHURCH FATHERS”

SOME months ago a correspondent—a member of the Society—wrote to me from the other side of the Atlantic; he suggested that I was wasting my time publishing studies in the REVIEW on abstruse subjects which were of no interest to the vast majority of its readers, and that I could far better employ my energies in making a collection of passages from the Church Fathers to prove that the doctrine of reincarnation was a fundamental dogma of the Christian faith.

I answered him as best I could in apology for what he considered a waste of my energies. It has, however, occurred to me that it would be of great service for the better understanding of the matter in all its bearings if a sort of symposium were established in the REVIEW for the consideration of the question.

I, therefore, propose as follows :

(i.) That those of my colleagues who are sufficiently interested will be so good as to send me in all the references they may have come across, either in the writings of the Church Fathers themselves or in other books referring to the subject, which are considered or claimed to teach the doctrine of reincarnation.

(ii.) That I will then verify them in the original texts, translate them, and if necessary supply a summary of the context.

(iii.) This enquiry may be extended to include passages in the Old and New Testaments, to be treated in the same fashion, and in the case of the Old Testament, owing to my paucity of

should not presume that in such a way you can reach the explanation and interpretation of that which is most remarkable and characteristic in the life of the spirit. Besides that between physical fact and psychic fact there is an immeasurable distance, there are also many forms of spiritual activity which it is impossible to reduce to manifestations of physical energy in whatever manner conceived, and to mechanical movements more or less complicated. Without doubt in the study of the phenomena of the spirit the highest degree of exactness and precision is desirable; without doubt physical apparatus is very useful for provoking artificially psychic facts, for fixing and registering the expression and the external manifestation, but all this has nothing to do with that doctrine which considers thought as a 'product of the brain.''' (*Giornale d'Italia*, May 4th, 1905.)

knowledge of the Hebrew language, I will try to obtain the co-operation of a competent Hebraist.

(iv.) The enquiry should also include all passages in extra-canonical and apocryphal Christian literature, and also in the writings of the Christianised Gnosis where the doctrine is taught in the greatest fullness.

The departments falling under headings iii. and iv., however, may be reserved for later treatment, and attention be first of all concentrated on Patristic references.

These should include references of every kind to reincarnation, palingenesis, metempsychosis, metemstomatosis or metangismos, and also to the doctrine of pre-existence of the soul.

But care should be taken to collect *all* passages, irrespective of whether they make for a belief in the doctrine or repudiate it in any or all of its forms; for it would be building a house on the sand to select an obscure passage in a Father which seemed at first sight to support the doctrine, when the same Father is found elsewhere categorically condemning it *vi et armis*.

In sending in passages, moreover, I would ask those who propose to help me to be so good as to copy with absolute fidelity (stops, capitals, etc.) and to give the references with complete exactitude, adding the title and author of the work, place and date of publication; also, if it is so stated, the edition of the text of the Church Father to which reference is made, or of the translation; and also to write on one side of the paper only.

If this suggestion is taken up I will at once begin the publication of the passages, not waiting for the amassing of all the references, but printing them as they come in. When this is done,—if, of course, the suggestion is acted on in any serious fashion,—I shall be able afterwards to systematise the quotations, and after critical treatment to publish the result as a valuable contribution to Theosophical literature.

I therefore appeal most earnestly to all my colleagues all over the world to help in this. Nearly everyone can do a little to help; but if everybody leaves it to everyone else, then I must abandon the matter for the time being, for I have not at present the physical moments in which to attempt the task unaided.

G. R. S. M.

THE HIGHER FATALISM

WHEN we come to consider the universe in which we live we are awed into a sense of our relative insignificance as much by its mysteries as by its magnitude. It is a matter of individual temperament and psychic evolution as to which strikes us most or first. To the infant mind, who views the galaxy of starry worlds only as so many pinholes "where the glory shines through," the sidereal hosts are neither distant nor far. The finger-tips of infancy are always resting upon the ivory portals. But we, whose sense of relativity arises out of egoistic separateness, ponder these things from afar as mysteries wellnigh unfathomable. Yet with the dawn of knowledge we emerge from our chrysalis state and spread our wings in the amplitudes of space. Then what do we behold?

A marvellous interplay of suns, of planets, satellites, asteroids, and comets, and, if nothing yet more ethereal blinds our eyes to these our neighbour worlds, we settle down to a patient study of their constitution, nature, influence and complexities of motion. We conceive the principle of universal gravitation and learn that the infinity of worlds is knit together by a bond more immaterial than air, more rigid than the strongest steel. Newton has defined this attraction of gravitation as equal at equal distances on equal mass, diminishing as the square of the distance of one body from another that is affected by it.

That master mathematician Kepler has defined the motions of the bodies constituting our solar system in his famous Law of Areas, wherein it is shown that bodies at different distances from a common centre round which they revolve have proportionate velocities, so that in equal times the areas described by their vectors will be equal. So from one law to another we pass, understanding but to marvel, as gradually our minds comprehend what Plato meant when he said that "God geometrises," until,

stifled into silence and overawed, we fall back like moths from the too rare atmosphere of heaven, exclaiming: "What is man that Thou art mindful of him?"

Yet even more intimately do we come into touch with the Soul of the Stars when we essay the understanding of their influences. Looked at with the purblind eyes of material science the sun is the source of our light and heat, and of these only. But no thinking person is going to suppose that the luminiferous and calorific vibrations of the ether of space, said to be propagated from the sun, can account for all the phenomena observable as effects of solar influence, nor yet that any but the sense of sight and the phenomena of colour are related to the light rays. Sir David Brewster, an acute observer, if sometimes a not dispassionate reasoner, thus brings the point into question:

"All men have observed that the bodily constitution is sensibly affected by the modifications of the atmosphere; all men of reflection know also that the state of the body and that of the mind are intimately connected. If the heavenly bodies have an influence on the atmosphere, why not affect the human body? and why may they not, through the intervention of the body, affect the disposition and passions of the mind? Is it not generally believed that climate has great efficacy in forming the human character, and if a few degrees of the thermometer are capable of accounting for the strength or weakness of passion, for the liveliness or defect of imagination, for the activity or torpor of all the faculties, is it irrational to conclude that these varieties are to be ascribed to influences from the celestial regions?"

Here I need scarcely say I am entirely in conflict with the induction of our apologist. He begs his premises at the outset and pursues his reasoning along lines which are at least debatable when not conspicuously erroneous. Character as a by-product of environment when inferred respecting even a nation is but a bare half truth, while the great variation of character between individuals of the same nationality is sufficient to condemn it as a working hypothesis (and in any other form it is inadmissible) in relation to the problems of individual evolution. The postulate of Locke, whose philosophy had no doubt been accepted by Sir David, that there are "no innate faculties" of the human mind

but that all are the result of post-natal experience and physical environment, has been completely wiped off the slate by modern psychology. Character is a property of the evolving entity, of the Individual Soul; environment (including personality) is a kârmic adaptation. The one working within the other makes up the warp and woof of earthly destiny.

But Sir David is in happier vein when he suggests as a mere possibility that, besides the light we receive from the sun, "other modifications of the earth's atmosphere may descend from the different parts of the solar system." He admits the logical possibility that just as the sun supplies that mode of energy which enables us to see, so influences from other parts of the system may be necessary to enable us to hear, smell, taste, etc. "These influences," he says, "are not perceptible to sense nor are they deducible from any general principles, but they are not inconsistent with analogy." At this point the subject is dismissed with the remark that "we think we have observed something resembling them in the writings of some of the ancients."

It is just at this point that the student of astrology takes up the thread of argument, pursuing analogies to such conclusions as reason and experience direct him. Experience alone, as in the case of the great Kepler, may guide him to certain definite conclusions; and we find that illustrious astronomer avowing that "an unfailling experience of the course of terrestrial events in harmony with the changes occurring in the heavens had instructed and compelled his unwilling belief." But without the deft and rational use of the analogue, the true logia of the stars are not accessible. We should observe the effects and remain ignorant of the causes.

Thus it might be experimentally determined that upon every successive conjunction of the planets Mars and Mercury, acts of impulse, indiscretion and even of violence have place in the world, and simultaneously that there are violent disturbances in the earth's atmosphere. But to argue thence that the two sets of phenomena are directly related as cause and effect, or that they have a common cause in the planetary conjunction, might possibly be fallacious; while, on the other hand, to

suppose this operation of influence to be in any sense universal is readily corrected by the observation that large numbers of those within the affected area are impassive, while whole nations and vast tracts of the atmosphere remain wholly undisturbed. It is a matter, simply, of radical susceptibility to that particular order of vibration imported by the blended radiations of the two planets. What these radiations are may be considered at a later stage in the essay. But the analogy is not to be dismissed in the presence of an experience so limited and incomplete, more especially when it is found capable of supplying an answer to questions which experience alone could never furnish.

And here it should be noted that analogies, as logical comparisons, have their existence only in our consciousness and not as facts in Nature. If we seek for their basis we shall find it to rest upon a fact which is both natural and spiritual, in short, universal. That fact is the correspondence subsisting between the Macrocosm and the Microcosm, wherein we perceive Man to be an epitome of the Universe,—an atom truly, but a most potent one; a centre of force, an inconsiderable unit—potentially a god.

In comparing the man to the atom it is observable that he is subject to polarity, that he has elective affinities, chemic properties (in the sense that all mental phenomena are of the higher chemistry of Nature), and consequently that he has the power of attraction and repulsion according to his measure of force; that he has sympathies and antipathies, likes and dislikes, both mental and personal, and finally, that he differs individually from other atoms in the same manner as an atom of oxygen differs from one of hydrogen, both being yet differentiations from a common protyle. Moreover the atom has been described as “an elastic envelope infilled with electrons,” and here the “elastic envelope” corresponds to what I may call the human psychoplasm, within which all psychic and mental activity of which the man is capable may rightly be said to take place. And when we speak of “Freewill in man as Necessity in play,” to borrow the apt words of Philip Bayley, we immediately clinch the analogy by observing that both the atom and man have their respective “play-space.” In the

atom, what is called the "heat-sphere" differs according to its inherent activity and force; while the psychoplasm of the human individual has greater or less range according to the measure of his power, his intensity or his stability, according as he is electrical or magnetical, positive, or negative in his root nature. Perhaps the terms paramagnetic and diamagnetic would better convey this distinction of individual polarity.

Returning now to the fact of correspondence between man and the universe, it is important to note that a correspondence is not to be confounded with that apposition of ideas which we call an analogy. It is a veritable fact in nature, and infers a direct interaction between things so related for all time.

Looked at from this point of view it may be asked: In what then consists this planetary influence of which astrologers speak? Are the bodies of the solar system causative agents or only chronocrators; and are the zodiacal signs in the same manner causally effective or are they merely symbolical? I answer, they are both. They are causative (in time) to those who are capable of being affected by and through their environment, which physically is affected by the radiations of the celestial bodies. They are symbolical in the sense that the correspondence existing between the various parts of the heavens, and between the several planets and man, is not immediately cognisable through the senses, although it can always be inferred from experience on the basis that such a correspondence is a fact. I will give an illustration of this "correspondence as fact" being correctly inferred from experience.

It is stated in every text-book on the subject of astrology that the sign Aries (the first sign of the Zodiac) corresponds with the head of a man; Taurus (the second sign) with the neck; Gemini (the third sign) with the arms; Cancer (the fourth sign) with the breast; and so on, the sign Pisces corresponding with the feet. Now whatever may be the nature empirically determined as that of a particular planet, it should, on this doctrine of correspondences, be found to impress that nature on the part of the body which is related to the sign in which that planet is found at the moment of a person's birth. The fact that it does so is sufficient to uphold the doctrine. But inasmuch as this

doctrine held good in the days of Claudius Ptolemy, and among the Hebrews over a thousand years earlier, when it is obvious that the stars included within the several signs of the Zodiac were not those which now occupy the same signs, no direct causative influence can be ascribed to the stars or groups of stars (constellations) themselves. Hence the signs are purely *othic*,* or symbolical. It should not be overlooked, however, that although the signs of the zodiac are not causative in a purely physical sense, they are, nevertheless, correspondential. Regarding the universe, then, as a unit,—and its solidarity certainly justifies such a view—we are brought once more into touch with our atom, infinitely great while infinitely small. This Sidereal Atom will correspond then with the Hiranyagarbha, the Golden Egg or Luminous Envelope of the Âryan Philosophy, with the Brahmāṇḍam of the Advaita School, the Auric Envelope of modern Theosophy, the Psychoplasm, and finally with the elastic envelope of the atom as defined by the physicist. In the *Principia* of Newton every atom exerts a direct action upon every other atom throughout the system, and in the *Monadology* of Leibnitz each monad reflects all others. Man reflects the Universe.

This preamble will clear the way for what I have to say regarding the higher teachings of astrology. What is called the horoscope of birth is simply a glyph representing by symbols the actual state of the heavens in relation to the place of birth at the moment of that event. It comprises the signs of the zodiac, the luminaries and the planets. The circle of the heavens (representing the ambient sphere) has two primary divisions, technically known as the “angles of the figure.” One is perpendicular to the place of observation, and represents the meridian circle; the other is horizontal, and represents the visible horizon. The sphere is thus quartered, and in this respect follows the law of correspondences, for it was thus that the segmentation of the physical ovum was effected at the commencement of generation. These “angles” constitute the polarity of the individual born under them, for they are nothing less than two magnetic planes, one direct and the other transverse, upon which the influences of the planets impinge by radiation. The nearer a planet is to

* From the Heb. *oth*, a sign or index (*cf. Gen., i. 14*).

either of these "angles" at the moment of birth, the more strongly does it exert its influence upon the infant life; and this statement brings us to the consideration of planetary "signatures" or natures.

Before passing on to this point, however, it should be noted that the four quadrants of the horoscope are further sub-divided into three sections each, making twelve in all, called "houses," in correspondence with the twelve zodiacal signs. They are numbered for technical purposes from the East northwards, and experience ascribes to them such dominion or departmental rule over the various affairs of life as are imported by the signs thus related to them. But as I am not now concerned with the text-book I may spare the reader a detailed recital of all these ascriptions, remarking, however, that there is a wonderfully harmonious kabalism discoverable from a study of the "houses" in relation to the signs and their traditional influences or natures. There are, for instance, four trigons, each embracing three signs equidistant from one another and corresponding to the "elements" of fire, air, water and earth, which alchemically stand for the spirit, mind, soul and body of man. Set out according to correspondence they are as follows:

<i>Sign</i>	<i>Element</i>	<i>Principle</i>	<i>Sansk.</i>	<i>Heb.</i>	
Aries	} Fire	} Spirit	} Âtman	} Neschamah	} Arûpa
Leo					
Sagittarius					
Taurus	} Air	} Mind	} Manas	} Ruach	}
Virgo					
Capricornus					
Gemini	} Water	} Soul	} Kâma R.	} Nephesh	} Rûpa
Libra					
Aquarius					
Cancer	} Earth	} Body	} Sthûla	} Guph	}
Scorpio					
Pisces					

Beyond this it is not advisable to go in the present instance, but the reader disposed to pursue the subject will do well to trace the correspondences of each sign individually, in relation to (a) its traditional influence and (b) nomenclature of symbolism.

Coming now to the planets of the solar system as considered astrologically, it will be apparent from what has already been said as to the general significance of a horoscope, that they play chief rôle in this system of thought in accounting for the variations in individual character, faculty and disposition, as well as

in the range and sphere of influence. If the signs of the zodiac alone were the determining factors there would be only twelve types of persons in the world and all of one type would have equal measure of power for good or evil. But by the revolution of the various planets in their respective orbits, these bodies pass from one sign to another in periods proportionate to their velocities, so that from day to day the heavens are changing; and with the ephemeral rising and setting of the signs and the consequent passage of the planets through the whole circle of the apparent heavens, it follows there can be no two horoscopes exactly alike in all respects, unless they be those of twins (conovate or biovate) or of unrelated persons born at exactly the same place at exactly the same time.

Taking for granted what experience alone can prove, namely, that the several planets transmit the solar rays in different mode to this earth, or that, as is by no means improbable, they are endowed with specific properties of their own which they are able to radiate, and we have as a consequence a set of planetary influences of a distinctly physical character which are more or less powerful in effect in proportion as they strike upon any part of the earth (*e.g.*, the place of birth) directly or obliquely. Moreover, those planets which are in elevation above the horizon, and especially those in the midheaven, will have greater efficacy than those below the horizon, whose rays are impeded by the interposed earth. Add to these observations the fundamental principle that all planetary action is in terms of the individual affected, modified by heredity, and you have the elements of a system of astrology.

These latter considerations are of first importance, for it is obvious that a highly evolved entity coming within the sphere of planetary action through the medium of his physical body, will be capable of setting up a greater strain either to repel or accommodate the radiations of any particular body than would one of lower degree. Character, be it remembered, is innate. It is *expression* of character only that we are concerned with in astrological considerations, and facility of expression depends upon two things, adaptation of environment and inherent force. Given a cottage piano that is out of tune and I am as good as

a Rubinstein or Paderewski. And although kârmic affinities may, and do, play an almost universal part in bringing the evolving entity successively into suitable environments, yet it would be unwise to disregard the misfits and anomalies which obviously must have place on occasion so long as the individual soul is in any degree differentiated from the race to which he kârmically belongs. The situation is presented in the verse :

'Twas strange that a soul of such worth should have birth
 In a form so akin to the offspring of sin ;
 But there was no higher nor better than man to beget her
 And woman to bear her ; and yet she was fairer
 Than ever was daughter of man !

If a soul of high degree should have a special commission to a godforsaken world, and there was nothing of its production altogether adequate and suitable, then in the choice of vessels he might take the best and cleanest, and that is all that is to be said. To discover the power, place and purpose of the individual in the scheme of evolution appears to be the legitimate task of the progressed astrologer, and yet the task is so delicate and at the same time so ambitious that, if successfully pursued, it is so immeasurably above the professions of the ordinary student of horoscopy as to deserve a distinctive name and place in our vocabulary and thought. Yet that, to my mind, is the higher practice and the true and worthy aim of astrology. To learn the measure of one's own soul in the universe, to discern one's special aptitude and the part one can best play in the economy of life,—these are things that are well worth seeking, and they are those to which the science of astrology, intelligently followed, is capable of furnishing a reliable clue. The savage is concerned only with objects, we of the civilised world with the qualities of objects ; but they of the higher evolution will take chief note of the feelings and thoughts which the properties and qualities of things arouse in them. Possibly also the wise among them will discern that their freedom is commensurate with their submission to and intelligent co-operation with the Divine Will. For among superior things in this sublunary world of ours a place may be claimed for the Higher Fatalism

W. GORN OLD.

THE CINEMATOGRAPH

Ἐν τε λύσει ψυχῆς κρίνων, καὶ φράζεν ἕΚΑΣΤΑ.

GOLDEN VERSES.

I OFTEN go to the Cinematograph, and though most of the films have appeared as often and under as many different names as we have on the screen of physical matter, yet I always find fresh pleasure on each visit.

Once by some process—the exact how I leave those of our members suffering from astralitis to determine—I entered into relations with the figures on the screen, and found them fully convinced that they possessed freedom of choice as to what they should do or leave undone. The gardener thought himself free to sleep or not as he resisted or yielded to the sun's heat, and the small boy who enters whistling, believed that it was a mere whim, self-initiated, which caused him to put the hose down the sleeping gardener's neck,—one which he could quite as easily have resisted as yielded to.

More than this; I found that they were philosophers. The boy believed (in a dim sort of a way) that he depended somehow on the light, and in fact he said that he was one with the light.

This belief the gardener strenuously combated. He said that light was impalpable, and therefore not real, and as nothing real could be caused by the unreal, and as he himself was real, he could not be caused by the light. "What rot!" he exclaimed. "What is light?" Of course the boy could not tell him. "Now the screen is something, and to say that this hose is only a shadow! What, you say I'm a shadow too!!"—and his further expressions were too forceful to be reported.

They crossed the light and entered the darkness and recovered consciousness in the film, and in process of time the gardener succeeded in bringing through to his shadow-self some memory of that period of his existence.

The boy still smugly claimed to be the light, whilst the gardener began to assert that he depended on a film which was, according to him, something which moved in the organ of the light, and in fact by degrees began constantly to identify himself with the film state.

Somehow or other he found out (for those who are not satis-

fied with their own theories and are constantly testing them always do seem to find out) that the film was but one of many prints from another film, and accordingly he began to identify himself with the One Film, the source of his own and thousands of other shadows.

Having reached this stage the next step was easy. This One Film depended upon a real scene, that had been enacted, so that all his images were but faint colourless reproductions of a real self; in fact that his personality was but a series of shadows reflected on an inert body, which he had at first considered the reality.

Last of all he found that all these images depended on the light; his first reflection was produced by the sun, his second by exposure to a gas jet, and his ultimate, and most evanescent of all, on an electric arc lamp; and he learnt too that it was the same force which caused his image to move before the lamp that supplied light to the lamp itself.

You see that he had arrived at the same conclusion as that to which the boy had jumped; but the boy knew nothing, whilst he knew everything that a member of his evolution could *know*.

FROM PLATO'S "PHILEBUS"

17. . . . But the wise men of our time are either too quick or too slow in conceiving plurality in unity. Having no method, they make their one and many anyhow, and from unity pass at once to infinity; the intermediate steps never occur to them. And this, I repeat, is what makes the difference between the mere art of disputation and true dialectic.

vii. *Pro.* I think I understand you, Socrates, but I should like a clearer notion of what you are saying.

Soc. I may illustrate my meaning by the letters of the alphabet, Protarchus, which you were made to learn as a child.

B. *Pro.* How do they afford an illustration?

Soc. The sound which passes through the lips whether of an individual or of all men is one yet infinite.

Pro. Very true.

Soc. And yet not by knowing either that sound is one or

that sound is infinite are we perfect in the art of speech, but the knowledge of the number and nature of sounds is what makes a man a grammarian.

Pro. Very true.

Soc. And the knowledge which makes a man a musician is of the same kind.

Pro. How so ?

Soc. Sound is one in music as in grammar ?

Pro. Certainly.

c. *Soc.* And there is a higher note and a lower note and a note of equal pitch :—may we affirm so much ?

Pro. Yes.

Soc. But you would not be a real musician if this was all that you knew ; though if you did not know this you would know almost nothing of music.

Pro. Nothing.

Soc. But when you have learned what sounds are high and what low, and the number and nature of the intervals and their limits and proportions, and the systems compounded out of them, which our fathers discovered, and have handed down to us who are their descendants under the name of harmonies ; and the affections corresponding to them in the movements of the human body, which when measured by numbers ought, as they say, to be called rhythms and measures ; and they tell us that the same principle should be applied to every one and many ;—when, I say, you have learnt all this, then, my dear friend, you are perfect ; and you may be said to understand any other subject, when you have a similar grasp of it. But the infinity of kinds and the infinity of individuals, which there is in each of them, when not classified, creates in every one of us a state of infinite ignorance ; and he who never looks for number in anything, will not himself be looked for in the number of famous men.

(Jowett's Translation.)

J. R. SPENSLEY.

BROTHERHOOD—MAINLY FALSE

As a Society mainly concerned with Brotherhood there should be no wonder that in the pages of this REVIEW the idea of Brotherhood is frequently discussed. As a matter of fact, we cannot discuss the subject too much, nor criticise too often or too severely the inevitably false doctrines that are bound to arise from time to time. In fact, if the Theosophical Society were to do no more than purify the atmosphere of modern thought in regard to Brotherhood it would deserve well of its generation. For, far from being the exclusive exponent of the idea of Brotherhood, the Theosophical Society is one among dozens of societies that are so interested. One may say, indeed, that the idea of Brotherhood, in one or another form, is the predominant idea of the age, and that all men are in their degree interested either for it or against it. Thus, to be of genuine service, and to occupy a place not already filled in the world's thought, the Theosophical Society must have a distinctive and special conception of Brotherhood, either theoretically or practically.

There is no doubt in my own view what this distinctive and special conception must be. But I have also no doubt that the majority of our members are as far from realising it as they are from realising any other abstract idea—for Brotherhood, in the Theosophical sense, is an abstract idea above all. On the contrary, I find, to speak plainly, our branches and our members generally, devoted to one or other form of brotherhood, without the smallest suspicion that the form is more than a form. Far from having a distinct and special conception of Brotherhood superior to, or even differing from, the current conceptions, many of our platforms, branches and books expound, as peculiarly Theosophical, ideas which other societies are already expounding much better, or have long ago abandoned as inferior. Instead, therefore, of being in the forefront of thought in the matter of Brotherhood, the Theosophical Society is no further advanced

than the main body, and, in many cases, seems positively to straggle complacently in the rear.

* * * *

I am prepared to hear that this view is as wrong as it is certainly unusual. But it is unusual only in the public sense, for, strangely enough, the majority of us admit quite readily in private what, from all sorts of motives, we deny in public. Now I am going to venture to say in public what few will deny in private, and to open once more the question of Brotherhood, which we have too soon allowed ourselves to regard as closed. And my first example will be the branch-system of the Society. There exists, no doubt whatever, a considerable subterranean discontent with regard not only to the so-called work of the branches, but still more to the very branches themselves. The excellent idea with which they were started was, no doubt, that they should become little communities of "brethren of the Theosophical spirit." And such in some few cases they perhaps are. But there is no use in shutting our eyes to the fact that in the greater number of cases they are nothing of the kind. Quite half our members, if they had the courage, would declare that for them the branch-system is no less than a complete failure. With the best intentions in the world they cannot honestly say they like it or find themselves either doing or receiving any good. So far from being communities of brethren, the branches are for them—and also, let me add, for any spectator from without—mere assemblies of incompatible and warring units, held together either by one pertinacious personality or, at worst, by reasons which are no better than superstitions. These superstitious reasons (if they can be called reasons) have arisen from the very nature of the Theosophical Society, and its claims to a distinct and special doctrine. Those claims, I believe, are as demonstrable as they are just; but they do not justify us in claiming that our simple membership of the Society entitles us to their comprehension. We are not Theosophists because we are members of the Theosophical Society, nor high occultists because we talk about high occultism. Nor (to come back to the branches) are our branches miraculous centres of incalculable mysterious power, simply because they are branches of the Theosophical

Society. Yet if one examines one's own mind, one finds traces of just this assumption,—the assumption that because the branch is Theosophical, because its members meet punctually, because they discuss certain subjects, because harmony is maintained (at the price of how much self-suppression and monotony !) therefore the branch must be doing good work and we should support it. If there is downright unfriendliness in the branch, it is either suppressed or ignored. If the members for the most part find it hard and disciplinary to tolerate in silence the opinions expressed by the other members, the deadly effect is regarded as satisfying the conditions of Brotherhood. At any rate there is an absence of open quarrel, and that is—Brotherhood !

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Now the only remedy for such superstition, and for the evils it brings in its train, is sincerity. I am not advocating a silly self-assertiveness, nor the cultivation of the most unenviable faculty of bluntness—which is generally stupidity. But I am advocating, no less for myself than for my fellow-members, the sincerity that is neither ashamed of itself nor afraid of giving offence.

For, to begin with, there is nothing in our unbrotherliness of which we need to be ashamed. There is no more disgrace in being unbrotherly, at our stage of development, than there is in being unwise. We are, let us hope, not yet inflated enough to believe ourselves wholly wise, but on the other hand humble enough to know that we are very far from wisdom. This condition of humility, coupled with the strong desire to become wise, is in fact the only thing that will save us, and the only thing whose absence need give us any shame. But equally, let us confess, we are merely pupils in Brotherhood, very young for the most part and very inexperienced. And to pretend that we are already prepared to be perfectly brotherly with any chance collection of seven or more persons, drawn together not by personal attraction but by a common pupilage, is to assume that we know a great deal more than we have learned.

As for the fear of giving offence, it is so far from being brotherly or even friendly that, more often than not, it is the fear of giving that is the real fear, and not the fear of giving offence.

Thus neither from shame nor fear should we refrain—and particularly at this moment—from sincerely expressing our thoughts and our feelings; for if the Society is to realise even in a little degree its first and important object, the strict condition of the experiment (and, after all, the Society is an experiment) is the sincerity, the fullest and frankest sincerity, of all its members.

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And certainly the first thing on which to practise sincerity is the idea of Brotherhood, to form a clear conception of what we understand by Brotherhood, or, if that be impossible, clear conceptions of what we do not mean. Such a candid analysis of our present attitude of mind would reveal, I believe, the strange fact that the majority of our members have no conception of the meaning of Brotherhood whatever, and still less any notion of how Brotherhood actually works, in practice. What they name Brotherhood is not Brotherhood at all but something else. And the something else which they have substituted for Brotherhood, and assume to be Brotherhood, is no more than Universal Niceness. That is the ideal which is substituted for the fact; and because it is an ideal and not a fact, an effect and not a cause, a part and not the whole, the allegiance of a Society to Universal Niceness, under the mistaken notion that they are thereby honouring Brotherhood, begins in illusion and ends in self-deception.

Nothing, indeed, is more serious in our affairs at this moment than the extent to which our members have allowed themselves to be deceived. The deception has been thoroughly friendly—that is, nice,—on both sides, and the drifting into the state has been to the accompaniment of pretty music. Nevertheless, as a training school of character, there can be little doubt that the average branch of the Theosophical Society is one of the most dangerously inefficient; and what is more, tends to become more dangerously inefficient and demoralising with every step of its progress towards niceness. So that not only is the substitution of friendliness for Brotherhood a substitution of an ideal for a fact, but the following of such an ideal inevitably takes the devotee farther and farther away from the fact.

Of the present incapacity of the members generally to realise Brotherhood, or even to realise that friendliness is no more necessarily Brotherhood than unfriendliness, there are, unfortunately, plenty of examples. The most glaring, of course, was the recent discussion of the character of H. P. B.

Surely the opinions then expressed should have warned us how far the tone of thought in the Society had fallen, how lamentably low its judgment had sunk. Some of us cannot yet get over our surprise that H. P. B. should have been thought to require either apology or explanation. What if she had not the virtues as so loudly advertised? Who ever said that these virtues were necessary to Brotherhood? Examined with even a little care, the major part of the current virtues are purely negative; they begin with the avoiding of the doing of something, and end with the incapacity of doing anything. If they are anything at all they are merely possible and not even necessary conditions of the real active virtues. The real virtues begin where the current virtues leave off. But to think that many of our members have failed to realise so elementary a conception is inevitably to feel how hard it is for the mind which is saturated with popular ethics, to understand that popular ethics and Ethics are no more alike than popular philosophy and Philosophy. Save us, said Coleridge, from a popular philosophy; and save us, I say, from a popular ethic.

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But the decline of tone that has followed the usurpation of niceness is apparent in more than in the maudlin misunderstanding of H. P. B. It is, in fact, apparent, writ large and writ small, in the work of the Society from one end to the other. There are, it is true, magnificent exceptions, whose shining example alone maintains the integrity of the public Society; but in respect of the general average of our public and private work there is almost nothing good to be said. Intentions, let me repeat, are invariably admirable, and nobody will deny the importance of right intention. Owing, however, to what can only be described as fundamental unintelligence, too easily and complacently accepted, the admirable intentions have only the feeblest issue in action. If the intention could make its way through a mind illu-

minated with the idea of Brotherhood as a fact, the issue in action would necessarily be brotherly, though it might not be "nice." What actually appears to happen is this : the intention sets out on its path of descent into action, meets in the mind an ideal calling itself Brotherhood, accepts this ideal as its guide and proceeds to act under its inspiration. The result is therefore friendly, pleasant, and "nice,"—but it is not brotherly ; nor are the effects on character strengthening and tonic. As examples, I may perhaps, as an abounding sinner, refer to Theosophical lectures. Nobody would say that the Theosophical lecture, as a typical product and representative of the Society's mind, is a thing for us to be proud of. On the contrary, some of us shiver at the very thought of *Punch* discovering us one of these days. And the shiver is not at the thought of being made to appear foolish, but at the instinctive suspicion that we are already foolish. Everybody has heard at our public meetings members protesting themselves as still in the kindergarten of wisdom, and following the protestation by a synopsis of the world's cosmogonies ;—I have done it myself. Now there is no disgrace in attempting impossible tasks, when the obvious explanation is blue-eyed ignorance. Where, I will not say the disgrace, but the unbrotherliness of the thing comes in, is that the rest of the members not only tolerate the silly display, but loudly profess to admire it. Their business, of course, as devotees of niceness, is to say nothing but "nice" things, and rather than risk their swimmy feeling of "niceness," they will allow a fellow-member to cheat himself into the opinion that his ignorance is not ignorance, but a wonderful intuition from higher planes. And if our platforms are not completely occupied by people whose effort after perfection is gradually dwindling, it is, first, because the saccharine stuffiness of perpetual praise at last forces one to open other doors with a bang, and, secondly, because the tonic jeers of the Philistines at the gate are faintly heard. But for these checks upon "niceness," the members of the Theosophical Society would become completely demoralised, and, in the long run, disgusted with both themselves and the Society at large.

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If anybody thinks that the saying of such things as I am saying is a pleasure to me, let him please say such things to me. Pleasant they are not, but the satisfaction one gets in really saying what one has thought after a long period during which one has conscientiously lied, is so great that I cannot but think that sincerity is likely one day to become a prime Theosophical activity. And if I have drawn a gloomy picture of the end towards which I sincerely believe our substitution of niceness for Brotherhood is carrying us, it is by no means with pessimism that I do it. On the other hand, I am optimist enough to believe that the Society will stand not only my truth, but the truth of all its members; that, in fact, it will only live by our truth. What I have endeavoured to urge is that our first business is with Brotherhood, and not with any one of the ideals of brotherhood which other societies may find useful. Far therefore from the virtues of friendliness and niceness being necessarily our virtues, they are to be examined all the more closely because they are so easy to fall into. Anybody who has nothing particular to say and nothing particular to do, who cares neither about his own sincerity nor for the effect of his insincerity upon others, may be uniformly nice; but the man who has something to do and something to say, something also to receive from sincere people alone, cannot always be nice, he can only always be brotherly. Pity, toleration, niceness, forgiveness, amongst fellow-pupils of wisdom and brotherhood, are, as likely as not, evidences of mutual distrust and contempt. If they proceed from the clear perception of Brotherhood, they are active virtues; but if—as is generally the case—they proceed from slavery to some ideal of niceness, they are, for the said pupils, cardinal sins and vices. Of all people in the world, we should be the last to demand that each shall be the other's kind old grandmother—and nothing more! Kind old grandmothers we may each be to each other, at the right time and in the right place. But in perfect Brotherhood there is a time and place for the austerity of a father, the pitiless home-truths of a sister, the tart indignation of a maiden aunt,—in a word, for all the freedom of speech and action of a strong and self-respecting brother.

A. R. O.

EFFORT : A DIALOGUE

A. HAVE you ever thought how different our work would be if it was all accomplished without strain ?

B. Do you mean without effort ?

A. It depends upon what you mean by effort. Effort is not necessarily strain, but the difference between the two is exceedingly hard to define. Strain is generally the result of too much effort, yet we sometimes see great and continued effort without strain. Again, in most cases there is no strain in making efforts which are on the whole pleasurable, yet an exaggerated pleasure in some kind of effort often leads directly to strain. We may define strain as unbalanced effort, but this is only covering our ignorance with a form of words. Balance in effort is apparently not a question of quantity nor of accompanying pleasure. Upon what does it depend ?

B. That is beyond me. Is it perhaps a question of motive ?

A. That is a good idea. You mean that if a man is "harmonised," as the *Bhagavad Gîtâ* calls it, his efforts would necessarily be balanced.

B. Yes, or, to put it in another way, that it is anxiety about results that produces want of balance in effort.

A. I do not think that covers the whole ground. It seems to me that it would be possible for a man with very little anxiety about results, and with singularly unselfish motives, to become overstrained merely by intense interest in some aspect of the Great Work. He would simply forget to give his body and mind necessary relaxation.

B. That would certainly be want of balance, and I never can understand why it is the custom to speak of such cases with admiration. It is much easier to work than to stand and wait, and the man who is not willing, upon occasion, to stand and wait, is anxious about results. He finds ceaseless activity more

interesting and exciting than "the plain unadorned and unadmired path of simple duty." He is anxious, and even determined to do something, whether on the whole useful or not. The results for which he longs are the pleasures of effort, and his motive is, partly at least, the gratification which effort brings. Some of the old Quakers used the expression "creaturely activity" for work done when the worker was not "sent." It is an ugly phrase, but very expressive. Our work would be better if we could resolutely wait until we are "sent."

A. There are two sides to that question. You say it is easier to work than to "stand and wait." That sounds rather a risky proposition to put forward. It seems to seize upon the man who is just overcoming sloth, idleness, and personal ease, and to thrust him back into bondage.

B. Yes, perhaps there is that risk. There is always *some* risk in any course one takes, but I think a little idleness, and even bondage to it, would come in usefully in some cases where people are really too fond of work.

A. But where are these people who are too fond of work? I wish you would send them to do some of mine.

B. Really? Are you going to take up my suggestion, and begin to cultivate idleness at once? Perhaps you are "sent" to do your work, and they are, or will be, "sent" to do something else.

A. Perhaps. I said just now that there are two sides to this question, but it is a many-sided—not a two-sided—question. Now M. says she is always happier when she is ill, because she never, on any occasion, does anything, and when she is well, she suffers from an uneasy consciousness that she ought to be doing something.

B. Of course that is only her fun; she is always doing something, whether she is ill or well. But she does not take herself too seriously.

A. I never can understand what people mean by that. You seem to be engaged in your usual occupation of undermining all my most cherished principles.

B. A house built upon the sand, and so easily undermined? I was only just poking about in the sand, and I really did not see that you had built any house. Where is it?

A. Do be serious. Take yourself seriously, and explain why other people should not do the same.

B. Well, to begin with, I very much doubt whether the Logos takes himself seriously, and if not, why should we? The universe is a song of praise and delight, it isn't a melancholy Puritan.

A. You are evading the question. Melancholy is not the same thing as seriousness. And whether we take ourselves seriously or not, surely we should take our work seriously?

B. Now you have come to the question which has puzzled me for years, and I am apparently no nearer the solution than I was years ago. All the best things in the world, when we *do* meet them, seem to pounce down upon us gaily in a quite unexpected fashion. Not only is it useless to try by taking thought to add a cubit to our stature, but it seems also useless to try by taking thought to do the best kind of work. While we are doing some work or other, which we are "taking seriously," we suddenly find we have done something much better, which we never thought of at all, and didn't intend to do.

A. I think I know what you mean. But are not these unexpected things really the result of previous thought and effort, though we do not remember it? Surely there can be no effect without cause. "What a man soweth, that shall he also reap."

B. Yes, I think your house is built upon a rock this time, and what you say is true so far as it goes, but it does not explain why the best work is done apparently without effort.

A. In all arts, we have to perfect ourselves by striving and by effort; when we have passed our apprenticeship, the work is done with ease.

B. There is a great deal more in it than that. For instance, you know very well that we cannot train a man to be an artist. There are certain external matters which he may be taught, but, unless he is born an artist, these external matters are no use to him. What kind of effort in any given series of lives would result in an incarnation as an artist or poet?

A. I do not know of course, still it must surely be some sort of effort, and not mere chance.

B. Certainly it cannot be mere chance, but there may be a third alternative. There may be a way of making progress without what we generally call effort. Creative art seems to involve a kind of passivity.

A. I suppose the poets and artists are those who have cultivated and stimulated the imagination in past lives. That would involve effort, would it not?

B. I think it would, as you say, involve effort in one sense. But it seems to me quite a different kind of effort from that which is connected with thought-control, and the mastery of the mind. In the latter case one takes possession of something; in the former one watches a seed grow. I am not sure whether this can be called effort, and I do not quite see how anyone can deliberately learn to do it. The puzzle is, that the element of choice which generally determines human progress, seems here to be reduced to very small limits. One can choose whether or not to receive what comes, but to some people nothing seems to come, so that they get no choice. The artists appear to live on the gifts of the Gods, the philosophers and scientists on what they can scratch together for themselves. Thus the artists have the best time, and are also more useful to humanity. We might get on without philosophers, but what *should* we do without artists? They feed our very life, but they seem to be a kind of Masonry into which no new initiates can pass. The arrangement seems not quite fair, and rather hard on the philosophers.

A. Did you ever know any philosopher who wanted to be an artist?

B. No, I cannot say I ever did, but I have known—or at least heard of—philosophers who longed for the gifts of the Gods.

A. I expect the philosophers have decided, at some early stage in their career—perhaps as monads—to build their own houses in this Manvantara,—“a poor thing, but mine own”—as Touchstone said. Perhaps the Gods help them in building more than you think.

SARAH CORBETT.

SCIENCE JOTTINGS

RADIATION

THERE are few scientific topics more popularised just now than radio-activity. The interest shown is indicative of a general widening of man's horizon and an interest in those things that do not, at first, appear materially to affect him. He ultimately finds, of course, that what seemed "outside" is much closer and indeed, essential to his very life.

The main fact of radiation has of course long been recognised, but all scientists would not agree with us in saying that the discoveries they have made are just examples of a phenomenon existing throughout nature. Radium, to us, is not an exception but a sign-post.

It is inevitable that "radiation" should be, in the minds of many, inseparable from "radium" and a few other like substances (is this not how creeds start?). However, we are daily finding that there is hardly anything that cannot be radio-active. A new kind of radio-activity has been found by Dr. Tommasina, of Geneva, called by him pyroradio-activity, though there hardly seems any reason for a new name. It was found that by heating a wire charged with negative electricity it became capable of making any substance brought within its influence, radio-active. Here, then, is one means of producing now well-known phenomena without radium or other like substance. It is also found that any substance brought within the sphere of X-rays becomes radio-active. This certainly gives us many suggestions.

Another experimenter, A. S. Eve, tells us in *The Philosophical Magazine*, that an insulated wire charged with a few thousand negative volts and suspended within an empty tank became radio-active. This is attributed to the free "ions" always found in the air. Some rather hypothetical calculations have been made which suggest that ten "ons" per second per cubic centimetre are produced by the radium on the earth's surface. "Ions," of course, conduct, so the

word "insulation" in relation to electricity will probably have to be qualified. Naturally to us the word "insulation" is quite a relative term.

[Dr. Tommasina's Experiments, *Knowledge and Scientific News*, (Oct.), p. 251. A. S. Eve, of McGill University, *Electrical Review* (London ; Sept. 29th), p. 486.]

TRANSFORMATION OF STEEL

The so-called "properties" of any substance describe just that little knowledge we have of them. Such properties are usually constant, but it is probable that one day we shall find that *any* substance can have any property. This is not such an absurdity as it may seem, when we remember how we are being slowly led to one substance, and to the belief that the apparently many substances are but different manifestations of that one substance.

And from odd quarters we get faint glimmerings of this. Recently, in Paris, before the Iron and Steel Institute, a paper was read concerning the transformation of nickel-steel. A sample of this compound, containing 25 per cent. of nickel, was non-magnetic at ordinary temperatures. When the temperature was lowered to 0°C., our nickel-steel showed signs of being magnetic, and at -51°C., it was highly so. Now the curious thing is, that on returning to ordinary temperature, the nickel-steel remains magnetic and only lost this property at 588°C. And so, between ordinary temperature and 588°C. it could exist in two different states! It was found, too, that certain mechanical properties were included in this transformation. Many experiments have also been made with other substances, notably carbon and manganese, and with the same result.

[*English Mechanic and World of Science* (Oct. 6th, 1905), p. 199.]

SKIN AND CENTRES

A surgeon in the U.S.A. army has published a work on the *Effects of Tropical Light on White Men*. He has no other theory than was announced before the Anthropological Society in 1895.

The short actinic sun rays are known to destroy living protoplasm, and it was suggested that the colour of the skin was evolved for protection against these rays. This certainly gives some reason for the fairness or darkness of a man's skin, but it does not approach the question of the physiological difference between, say, an Indian and an Englishman.

One could not visit India without noticing such a difference.

Ed. Carpenter has much to say about this in his last book, *The Art of Creation*. He speaks of the different "centres" modifying and changing as we are steadily moved on, through the centuries, to a new and wider order of things.

Images that once inspired the race cease to inspire, not because the images have altered, but because they do not correspond to the newly developed centres. We actually change in the development of our different centres.

Christianity indicates the shifting of centres. Reaction was taking place around Imperial Rome, a belief in chastity and meekness, an enquiry into the meaning of death—and so a new plexus was being formed "among the nerves of humanity." With the growing sense of brotherhood such things as hospitals, asylums, etc., were started. A new type of god was demanded. The old ones had embodied certain types of manhood, but now, a new type was sought after to correspond with the new "centre." Thus, slowly, the personality of Jesus gave an outline for the new ideas, and thus, a new organism became developed. Such processes are very slow. There is a long, long preparation, though the actual transition may be even instantaneous. Are not the differences of the races indicative only of what particular "centres" are being developed?

[Pigmentation of skin in reference to book by U.S.A. surgeon, see *Scient. American* (Sept. 30th), p. 268.

Carpenter, "centres"; *Art of Creation*, p. 152.]

BIRD-MUSIC

We often try to imitate the song of birds, but the attempt must necessarily be poor, if for no other reason than because the organ of expression is not the true one. It is the same, though in a more pronounced way, that our attempts to describe physically that which is not physical are full of discrepancies. Similes of all kinds, because they are similes, give only a partial representation. If they gave a full meaning, they would cease to be similes, for they would be the thing itself.

Our music is but artificial. We know that the most perfect of instruments—the violin—is yet short of reality, and as for the humble piano, between each semitone any sensitive ear could construct an octave.

And so, when we try to put down on the musical stave the songs

of the wild birds, we get but a mere jumble. This, a Mr. F. Matthews has succeeded in doing in a recent book on the subject. There are only two birds, the song-thrush and the cuckoo, whose song can be at all adequately expressed. In other cases, we can do no better than listen to the birds, and let our true self swell in harmony with their rhythm. However, the attempt we have mentioned is interesting. It shows us how everything has a mission, and a mission that it can best do itself.

[F. Matthews, *Field Book of Wild Birds and their Music* (Putnam). Reviewed in *Nature* (Oct. 19th), p. 602.]

COPPER A PURIFIER

Copper pots have for many long years been used in India for drinking purposes and in sacred service. This use of copper has been called a "superstition," but we know the value of that word; we know it usually represents some fact that has either been lost or not yet learnt.

Over a year ago it was shown, by experiments, that copper was a great purifier of water, and recent trials have fully confirmed this. Copper is slightly soluble in water, and will cause death to bacteria. The public health authorities of Massachusetts have found that eight million parts of water will be rendered quite free from disease by the addition of just one part of a copper salt.

It is said that the Chinese, who often live in most unwholesome quarters, would all die of cholera if it were not for their use of copper water-cisterns.

Man does well to respect the "superstitions" of the races. That they sometimes seem absurd is a measure of his comprehension. He will, in time, know that there is nothing but what has a meaning, and instead of trying to explain away matter he will seek to know what it expresses, what are its purpose and meaning. It is, perhaps, by being thus receptive to the message of matter that we shall keep clear of materialism, however veiled.

A missionary in Central Africa was reproving a native chief for his faith in stones, as charms against evil forces. The chief very pertinently asked the reason for the metal strip that the missionary had had fixed on the top of his church—meaning the lightning conductor. Charms were superstitions to the missionary, and so would lightning conductors be if he had not faith in the experiments of his countrymen.

[See *The Lancet*, Oct. 29th.]

S. R.

FROM MANY LANDS

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

FROM FRANCE

IN our country the Theosophical Movement begins its autumn work rather late in the season, the headquarters being closed from July 5th to October 15th.

The first meeting at Paris was held October 15th, and was a purely social function. The first lecture of the season took place November 5th, and was given by M. Revel, on "Biblical Symbolism." It was excellent and interesting throughout.

Some of the French centres are becoming much more powerful, but, generally speaking, development is very slow; it would certainly be desirable to give more help from Paris to the country branches and centres, and we hope to be able to do this in the future.

The approaching return of our friends M. and Mme. Bernard is a happy augury for us. They have spent more than two years in India, and are expected in Paris at the end of this year.

The next Congress will be held in Paris, the 3rd, 4th and 5th of June, 1906. The French Congress Committee is already active in view of this, and hopes there will be a large attendance of foreign members.

The theosophical spiritualistic and anti-materialistic movements are progressing well outside the Society, and every day we notice a diminution of the so-called materialistic positivists. The article of Professor Ch. Richet in *The Figaro* for October 9th, entitled "Beyond Science," is a standard one, and has had considerable response. After having explained how he has personally tested the reality of spiritualistic phenomena, he concludes as follows :

“A theory will come some day, when the time is ripe, and it will be quite different from that which we, in our ignorance, could formulate to-day. Therefore, it behoves us to be both modest and bold at the same time; modest in the holding of theories, bold in the study of facts. For these facts exist; and whoever will devote himself to this study, long, difficult and painful though it be, and in which each step is taken with agonising uncertainty, will be rewarded for his trouble. He will be able to see behind the ordinary and commonplace world, behind the events of every day, a new world; to-day occult and to-morrow scientific.”

There has also been a book of immense value published lately, called *L'Evolution de la Matière*, by Dr. Gve. le Bon, the same author from whose articles in *La Revue Scientifique* we have previously quoted extracts, and we should like every scientific student in our body to read this from beginning to end. He formulates and proves the following propositions:

- “1. That matter, formerly supposed to be indestructible, vanishes slowly by the continual breaking up of the atoms of which it is composed.
- “2. That the products of the dematerialisation of atoms constitute the substances which interpenetrate by their properties ponderable bodies and the imponderable ether,—two worlds considered so far fundamentally separated.
- “3. That matter, formerly considered inert, and only able to give back energy with which it had first been provided, is, on the contrary, an enormous reservoir of energy—inter-atomic energy—which it can give out without borrowing from outside.
- “4. That the greater part of the forces of nature, notably electricity and solar heat, result from the inter-atomic energy which manifests during the breaking up of matter.”

In the chapter on “The Chemical Equilibrium of Material Elements,” he says about the work of cells of plants:

“By some means which we cannot get a glimpse of, these living cells know how to build such complicated and various compounds as albuminoids, cellulose, fat, fecula, etc., necessary for the maintenance of life. They know how to decompose the most permanent of bodies such as sodium chloride; how to extract nitrogen from ammoniacal salt, and phosphorus from phosphate. All these workings, so distinct yet so admirably adapted to one purpose, are directed by

forces which guide themselves exactly as if they possessed a clairvoyance much greater than that of reason."

Is it possible to speak more clearly of these nature spirits, these builders or constructors of the mineral and vegetable kingdoms?

In the last chapter, on "Inter-atomic Chemistry," Gve. le Bon gives many curious suggestions, useful to any student who would care to study the inside of modern chemistry. Y.

FROM BELGIUM

Theosophical activities in Belgium began this year very successfully with meetings presided over by Mrs. Ulick Burke, who was in Brussels from October 13th to 17th. On Friday evening an "At Home" was held at Mrs. Peet's and specially attended by English-speaking members. On Saturday a general meeting for questions and answers gathered a good audience of at least sixty persons belonging to the different Belgian Branches in the rooms of the "Branche Centrale." On Sunday afternoon a greater number of members still—some coming from Antwerp—met at Mme. Graeffe's, where Mrs. Burke was begged to answer another series of questions. Tea was served and very good music listened to. Mrs. Burke visited the Antwerp Branch on her way home and several members from Brussels accompanied her to Antwerp. It is hardly necessary to add that Mrs. Burke's visit was highly appreciated. M.

FROM HOLLAND

In Delft, the seat of the Dutch Technical University, many of the students have shown keen interest in Theosophy and have joined the Branch just formed there, the fourth recently added to this Section, the other three being at Zwolle, Arnhem and Leyden.

A very important item of Dutch news this month is that the translating of *The Secret Doctrine* is being resumed. Mr. Johan van Manen began this task, but as he is now engaged on other work, Mr. Terwill has undertaken to finish it. The translation is to be issued in parts.

The Branches in Amsterdam and the Hague have been visited by Mr. A. J. Faulding, whose lectures were greatly appreciated.

Mr. Johan van Manen, who has been recently doing useful work as a lecturer in England, is now in Holland giving lectures in the larger towns. Within a few weeks he has given some twenty addresses, a record in Holland up to now only beaten by Mr. Leadbeater. His lectures are greatly appreciated by the public and the members, for their clear expression and sustained thought. Q.

FLOTSAM AND JETSAM

UNDER the heading "Indian Ethnology," *The Globe*, of October 9th, had a very suggestive summary based on an article in *The Indian Daily News* apparently written by The Nágas Surgeon C. L. Oldham. No date, however, is given and one has to deduce the writer's name from the last paragraph of the summary. The summary begins by referring to what most of our readers will agree with the writer in calling "a factor of immense importance in human history,"—namely "the gradual desiccation of the plateaux of Asia, which by rendering formerly fertile areas inhospitable has necessitated migrations that often occur on a considerable scale." One of the earliest of them was that of the fair-skinned Aryans into the valley of the Indus. The writer then goes on to say :

Without question, the early stages of the partial Aryanising of India could not take place without strenuous opposition on the part of the aboriginal population, but what happened *has been narrated solely by the victors** in their epic poems. . . . We hear of the destruction of numerous strongholds, castles, and cities, and the accumulation of much wealth, from which it is probable that the conquered Asuras, Dasyus, or Nagas were in many respects more civilised than the invaders, and they were also a maritime power. The great river Indus gave them access to the sea at a very early period, and there is reason to believe in an early development of trade with the Persian Gulf. . . . Naga chiefs are frequently mentioned as ruling countries in or under the sea, whence it seems evident that at a very early period, even before any alliance with the Aryas, the Asuras were expert navigators and had founded colonies upon distant coasts.

The Asura tribes claimed descent from the sun, indeed both solar and lunar lines of Kshatriyas appear to have been of Asura origin; these people, together with the Dasyus and Serpas and other tribes, were of the Serpent race, and hence were spoken of as Nagas, but they did not call themselves by that name. All over India the Naga, or cobra, is called the good snake, and is considered as a protector and as a harbinger of success. . . . The Naga temples are not, however, dedicated to the serpent, but

* Italics mine.—G. R. S. M.

to the Naga rajas, the ancient rulers of the race. The evidence that Buddha and the Sakyas were of Naga or solar race was confirmed in a remarkable manner lately. In 1898 the stupas erected over the relics of the Sakyas who were killed when Kapilavastu was destroyed by the King of Magadha were opened, and in nearly every relic-casket was found the representation of a Naga; one which contained a golden cobra bore the name of Mahanaman, who succeeded to the throne, which would have been inherited by Gautama himself had he not renounced the world. There is thus abundant evidence that originally the Nagas were the Asuras or Serpas, and that these were of solar race.

If these data are well founded we have a most intensely interesting and novel field of historical study opened up before us. Mythology is not only story-telling and legend-weaving; one of the keys for its interpretation is the key of history. The myths must of course in the first place have been written by true mythopœists or all will be chaos; but if the myths of India are true myths, and we for our part believe they are, then history lies hidden in them, and can therefore be recovered by the unprejudiced interpreter of the records.

* * *

THE following letter has been forwarded to us for editorial comment prior to passing it on to the Theosophical Publishing Society, and as it is of interest to all Theosophical writers and publishers, we give it space herewith. It runs as follows:

Concerning
Glossaries

Would it not be a good idea to include in every Theosophic book published a short glossary covering the Theosophic terms used in it?

The increased cost would not be much comparatively and the increased value of the book would be very decided. Many books fall into the hands of those who are thoroughly unfamiliar with many of the words used, and I feel sure that if these readers had at hand an *attached* glossary a large percentage would continue Theosophic studies that otherwise pass them by, perhaps not to take them up again in this incarnation. To you who are so familiar with the terms used this may not seem an important thing, but an old Theosophic worker who has covered many fields in the States told me that if it was an invariable rule to print an explanation of terms and words in *all* Theosophical books published their value would be increased 50 to 100 per cent. Take for instance such a book as *A Study in Consciousness*, if it had a glossary attached it would be intelligible to any intellectual person who might now lay it down, unread or unstudied. It is an exact instance of this kind that has caused me to write these lines.

It would indeed be a convenience if a glossary were attached to these books by those of our writers who use Sanskrit terms either in their native meanings or in extended meanings, as developed in modern Theosophical literature. But this should be done by the writers who employ them each in their own way; for as yet there is no sure definition of most of these terms, and even on the ground of Sanskrit literature, pure and simple, the technical terms would have to be defined according to the different schools. The making of a glossary is, in our opinion, the most difficult of all tasks; for it means the competence to define clearly the root-idea lying behind the verbal expression. If the writer is not clear in his own mind, it is evidently impossible for him to give a clear definition; if he is, he can use almost any language to express that idea.

* * *

THE following very "Strange Story" has been forwarded to us by our colleague W. F. K., who says that it is possibly an exaggerated account of one of the cases alluded to in "Janus-head" in *The Encyclopædia Britannica*, xvi. 766a. The book from which it is taken (*Anomalies and Curiosities of Medicine*, by George M. Gould, A.M., M.D., and Walter M. Pyle, A.M., M.D. Popular Edition. London: W. B. Saunders & Co., 161, Strand; 1900) is professedly severely "medical." There are, however, no such names as those mentioned in the *Dict. of Nat. Biography*, and the publishers do not seem to be any longer in business.

The authors say (pp. 188, 189):

The following story of Edward Mordake, though taken from lay sources, is of sufficient notoriety and interest to be mentioned here:

One of the weirdest and most melancholy stories of human deformity is that of Edward Mordake, said to have been heir to one of the noblest peerages in England. He never claimed the title, however, and committed suicide in his twenty-third year. He lived in complete seclusion, refusing the visits even of the members of his own family. He was a young man of fair attainments, a profound scholar, and a musician of rare ability. His figure was remarkable for its grace, and his face—that is to say his natural face—was that of an Antinous. But upon the back of his head was another face, that of a beautiful girl, lovely as a dream, hideous as a devil! The female face was a mere mask, "occupying only a small portion of the posterior part of the skull, yet exhibiting every sign of intelligence, of a

malignant sort, however. It would be seen to smile and sneer while Mordake was weeping. The eyes would follow the movements of the spectator, and the lips would gibber without ceasing." No voice was audible, but Mordake avers that he was kept from his rest at night by the hateful whispers of his "devil twin," as he called it, "which never sleeps, but talks to me for ever of such things as they only speak of in hell. No imagination can conceive the dreadful temptations it sets before me. For some unforgiven wickedness of my forefathers I am knit to this fiend—for a fiend it surely is. I beg and beseech of you to crush it out of human semblance, even if I die for it." Such were the words of the hapless Mordake to Manvers and Treadwell, his physicians. In spite of careful watching he managed to procure poison, of which he died, leaving a letter requesting that the "demon face" might be destroyed before his burial, "lest it continues its dreadful whispering in my grave." At his own request he was interred in a waste place, without stone or legend to mark his grave.

* * *

IN the past month of October there has been much discussion in the Italian newspapers over a question which may have importance from the point of view of Experimental Psychology.

The Human Eye
and its Revelation
of Crime

The question, however, is not new. It arose some time since, when the studies of the organic constitution of the human eye took the direction, under the impulse of the Positive Penal School, which led to the examination of the eyes of criminals to complete their somatic, psychic description.

It is a twofold problem: (1) As the retina of the eye works according to the physical rules of photography, is it possible in observing the eye of the victim to discover the photograph of his murderer? (2) Is it possible to discover in the eye of the murderer the photograph of his victim?

The researches in a matter so new and so interesting suffered a check, however, not only because of the spirit of misoneism, but also because of the systematic opposition of the advocates of juridical science, who are jealous of their old systems, and so the question was abandoned.

Now it happens that Prof. C. Martini, a celebrated oculist of Rome, in some recent observations made by him, is able to affirm that this scientific effort constitutes a real truth. He believes that in the eye of the victim may be discovered the

photograph of his murderer, and in the eye of the assassin that of his victim. But this does not occur in every case. To make this possible, a struggle must have occurred between the victim and his assassin ; personal conditions are also necessary, such as the temperament of the individual, which must be excitable and perhaps neuropathic. These conditions ought not to be rare if Lombroso's doctrine be true of the physical abnormalities of criminals.

Professor Martini says that if it is possible to arrive in time, the physician can, in many cases, *see*, in the retina of the two actors in the drama, their faces photographed reciprocally. Professor Martini reached this conclusion by the help of the ophthalmoscope, on the occasion of the recent assassination of the lawyer Bianchi in Perugia. The act had just occurred when he hastened to Perugia to observe the eyes of Casale, arrested as the presumed author of the crime. By permission of the authorities he was able to examine his eyes, and discovered in his right eye the profile of a face. Not having known Bianchi when living, he described to those present some particularities which corresponded exactly with the reality.

The observation of the eyes of the victim was not possible, as too long a time had elapsed. It seems ascertained that the observation of the eyes of the victim is only possible in case he lives a few hours after. In immediate death the clouding of the eyes renders examination impossible. In the eye of the murderer, if he is a nervous person and if the emotion had been violent, the photograph of his victim will remain even for two or three days. We do not yet possess suitable instruments for taking from the eye the image reflected there ; but we can obtain an approximate reproduction with the perimetre.

Professor Martini draws another conclusion also. It is well known that the assassin after the crime sees his victim constantly before him. Until now this fact has been interpreted as a psychic phenomenon. Professor Martini holds that it is instead a simple physical phenomenon. The photograph of the victim remaining on the retina of the assassin's eye, he *really sees* his victim. The murderer Casale has confessed that he sees constantly the face of Bianchi. This is a brief *résumé* of a communication made

by Professor Martini to a reporter of the *Tribuna*, and it has aroused a lively discussion, in which many scientists have taken part. The general impression is that the affirmations of Professor Martini have no scientific foundation but are based upon an hallucination. Professor Martini has replied at length to these criticisms, declaring in conclusion that the fact deserves observation and study. As it is in the line of modern science it should interest oculists, and be given renewed observation. It seems to us that the question cannot and must not limit itself to a physical phenomenon, but that here, as in every effect of sensation, one must take into serious account the fact of perception, which is first of all and above all a psychic phenomenon.

G. FERRERI.

REVIEWS AND NOTICES

A GREAT STORY-TELLER

The Rose Garden of Sa'di. (The Wisdom of the East Series.) Selected and rendered by L. Cranmer-Byng. (London: Murray; 1905. Price 1s. net.)

SOMEDAY there will arise a man, wide-minded, learned, enthusiastic, who will write for us the history of those adventurous souls the world's great story-tellers. Then we shall be able to appreciate much more fully than is now possible, the way in which the ideals and ideas associated with the teachings and traditions of the old Wisdom Religion were kept alive and were spread from land to land by devout wanderers who embodied in themselves the Poet, the Priest, and the Soldier.

In the meanwhile we thank Mr. L. Cranmer-Byng for his delightfully rendered and admirably chosen selection from *The Rose Garden of Sa'di*, which forms the latest addition to the excellent and popular "Wisdom of the East" series.

Mr. Cranmer-Byng is to be congratulated upon having performed a difficult task exceedingly well. In beauty and charm of language his rendering of Sa'di far exceeds that of earlier writers who have translated the *Gulistān*, and we trust that in the near future he will put into English the whole of that masterpiece, or at least so much of it

as may be safely rendered without offence to the unduly pious, for Sa'dī loved a jest, and in other times were other manners, but not less of wisdom, virtue and self-sacrifice.

Shaikh Muslihud-d-dēn Sa'dī of Shīrāz was a many-sided man, and, with the single exception of Ibn Batuta, was probably the greatest of Oriental travellers; he visited Asia Minor, Abyssinia, Egypt, Syria, Palestine, Armenia, Arabia, India (at least four times), Kish, and being a good Sūfi, it need hardly be said that we hear of his journeying to far Kashghar, hard by the ever-mysterious Desert of Gobi. All this in the thirteenth century A.D. be it noted.

If his biographers report truly, Sa'dī's personal appearance will be best described as "homely." He was born at Shīrāz about 1193 A.D.

From his earliest youth Sa'dī appears to have been deeply religious and an ardent student. He entered the Nizāmaya College of Baghdād, having as one of his tutors Shihābu'ddīn Sahrawardi, a famous Sūfi and founder of one of the twelve original Dervish Orders, under whose tutorage Sa'dī's attention was first directed towards Sūfism. Later he became a disciple of the venerable Abdul Kādir Gīlānī, founder of the Kādirīs, the famous Musalmān Order of the Rose. Thirty years of Sa'dī's life were passed in study, to be followed by thirty years of travel, during which period he made the pilgrimage to Mecca fourteen times. His first journey was to Syria. At Damascus he earned his livelihood as a water-carrier. Next he passed on to Jerusalem, where, as he says, he lived with the animals. He joined in the Holy War against the Christians, fighting with the Saracens against the Crusaders and slaying or wounding perchance some unknown brother mystic fighting in the ranks of the Knight Templars. The pity of it, that Names and Forms should so blind and divide us! During the war Sa'dī was captured, made a slave and sent to Tripoli to work with a gang of Jews. Whilst so engaged he was recognised by an old acquaintance from Aleppo, who, ashamed to see him in such a pitiable condition, purchased his liberty for ten dinārs, and gave him his daughter in marriage. The marriage was most unhappy, the lady was a veritable Xantippe, and at length even Sa'dī's patience was exhausted and he turned from her. The story is told that once, when rebuking him, she said: "Art thou not the man whom my father purchased from the Franks for ten dinārs?" "Yes!" he replied, "I am he who was ransomed for ten dinārs and enslaved to thee for a hundred." Sa'dī married again, but of his second wife little is known except that she bore him an only son, who died young.

The last sixty years of Sa'di's life were spent as a recluse at Shīrāz, where he died about 1291 A.D., aged some 120 years.

The best-known works of Sa'di are the *Gulistān* and the *Būstān*. The former is written in Persian, a language which Sa'di had not learned until he was forty years of age. The book was finished when he had passed sixty.

It is full of stories and the morals drawn therefrom and is written both in prose and verse. We might glean from this work a collection of precepts adapted to every condition of human life, and to every circumstances of human affairs. Apart from the eloquence and beauty of the language in which it is written, the *Gulistān* is remarkable for its practical, sound common-sense. In this respect Sa'di reminds us more of the Chinese mystics than of any others with which we are acquainted, he displays also their brilliancy of wit and aptness of repartee. Sa'di's renown as a poet and as a Sūfi has overshadowed his claim to fame as a distinguished moralist and a practical man of affairs. He was no idle dreamer, but a man strongly imbued with the sense of human duty, and his *Gulistān* displays a deep insight into the hearts of men and a profound knowledge of the world.

He pandered to no popular prejudices and his sympathies were not always with his fellow Dervishes. He was strong enough to extend the hand of fellowship to Dives and to rebuke Lazarus for his intolerant importunity. On one occasion some of the Brethren of Poverty reproached Sa'di for associating with the well-clothed and the well-fed. Such conduct, they said, was not befitting a Dervish. In scathing terms Sa'di pointed out to them that to have dirty faces and holes in their patched and threadbare cloaks did not necessarily imply that they were adepts in spirituality. In this instance, he urged, his time and attention were better given to Dives than wasted upon the "poor men."

Upon one other person gentle, kindly Sa'di pours out his wrath—upon the tale-bearer. In the *Būstān* he relates: "A certain one said to a pure Sūfi,—Dost thou not know what such a one said of thee? He said: Silence, O brother, go to sleep; it is better not to know what the enemy said. Those who carry the news of an enemy are worse than the real foes. Thou art worse than an enemy; for thou bringest on thy mouth what the enemy has said in private. A tale-bearer makes an old strife new; he provokes a mild good man. Fly from a companion who awakens a dormant quarrel."

We refrain from quoting the stories selected by Mr. Cranmer-Byng. Take with you to the nearest bookseller a single shilling and have in exchange thereof both the honour and the pleasure of an introduction to Sa'di the Wise, Sa'di the Witty, Sa'di the Well-beloved.

J. M. W.

A NEW VERSION OF THE OLD PHILOSOPHER

The Tao Teh King (Lao Tzu). By C. Spurgeon Medhurst.
(Chicago: The Theosophical Book Concern; 1905. Price \$2.)

AFTER twenty years of close companionship one should know a friend, and unless the nature be entirely devoid of soul-sensibility that friend should be known thoroughly. To one therefore, who has made of Lao Tzu, the Old Philosopher, both friend and mentor for so long a period, the writing of such a book as I have before me should come as naturally and spontaneously as the expression of one's own intimate thought. Mr. C. Spurgeon Medhurst has travelled in China, has enjoyed the converse of men in all grades of Chinese society, and has availed himself of the experience of its representatives of learning. Consequently these advantages are reflected in the version of Lao Tzu's *Tao Teh King* which has come from his pen. To say that it adds one more to the already large number of versions which have appeared in several European languages during the past two hundred and forty years would not, in this case, be the same as saying that one more has been added to a peck of peas. The addition is made conspicuous more by the spirit of it than by its form. It is, if I may say so, the little yeast leavening the whole lump. There is no weight of scholarship, no dialectic pedantry, no controversy. It is a straightforward, painstaking attempt faithfully to render the true inwardness of the great Philosopher's teachings, and will be esteemed as such by all who read it.

The work may be considered in three sections, the Introduction, the Translation, and the Commentary. In the Foreword, the author acknowledges the usefulness of former renderings of the *Tao Teh* classic, but finds himself unable to agree with any of them, finding that "it requires a mystic to understand a mystic," and without claiming the title he rightly claims the privilege of intimacy. Aptly enough Dr. Legge is quoted to show that anything in the nature of a literal translation of the Chinese Text would be meaningless to the

European reader, for "in the study of a Chinese Classical book there is not so much an interpretation of the characters employed by the writer, as a participation of his thoughts—there is a seeing of mind to mind." Rightly, too, Mr. Medhurst sweeps aside the criticisms of Professor Giles, who held the inconsistent theory that Lao Tzu was probably a creation of Chwang Tzu, invented as a peg on which to hang his own anti-Confucian and mystical philosophy, while Chwang Tzu in fact takes the existence of his Master as a matter of common knowledge. It has even been suggested that the record of a visit of Confucius to the Old Philosopher was the figment of some overzealous advocate of the Mystical Philosophy; but there are no more valid grounds for rejecting Lao Tzu than Buddha or even Plato.

The position of the present author is best defined in his own introductory words: "God has spoken to man in many languages, and the translator of the present work was supported throughout what was often an arduous task by the belief that the *Tao Teh King* is a message from above."

What would he say if it could be shown that time after time Lao Tzu quotes literally, though in the form of an independent utterance the choicest phrases of Classics which were known to exist in his day and of which he was for many years the reputed custodian? Probably he would say that philosophers who look at the same universe from the same point of view are only too apt to become spiritual if not literal plagiarists. Nevertheless it is so, and because of it this book of the *Tao Teh*, as reverting to these anciently received truths, is the more estimable, by whom or under whatsoever conditions it may have been written. Let us pass to the text of this work.

From what has already been said in regard to the impossibility of rendering the Chinese literally, it will not be surprising that many of Mr. Medhurst's translations are widely different from all renderings which have hitherto appeared. Perhaps the lamest and most devoid of soul is that by Prof. Parker, which he calls "The Providential Grace" Classic. But what Lao Tzu "appears to wish to say" as it affects the mind of a dictionarian, and what the Philosopher actually does say to anyone who can see eye to eye with him from the mystical, religious and political points of view, are two widely sundered things. I have been carefully through Mr. Medhurst's renderings and one and all are amply justified if at times too literal. But what the Translation lacks is more than amply compensated for in the Commentary and Notes upon the text, for it is there that our author informs us of what

the Philosopher "appears to wish to say" from the point of view of Lao Tzu the mystic, Lao Tzu the logician, Lao Tzu the economist, Lao Tzu the reformer and spiritual master, and not from the point of view of Prof. Parker or another, as derived from the use of similar words in *other Classics* or in dictionaries. That is what I call translating. It is so done here, and it is well done. When a man, especially a great thinker, is disposed to write a book, it is to be inferred that he has something to say that is worth saying, and it is our duty to try to understand him. Now this book of Lao Tzu's, whether written by him, as related, in the shadows of the Han-su Pass of Kwan Yin, or compiled by him in the seclusion of the royal library of Kao, is one that immediately appealed to his contemporaries and ranked so highly in the esteem of succeeding generations as to receive the place and title of a Classic's position, which it stills holds among scholars and thinkers the world over. Consequently, every attempt to interpret this book aright is so much gained towards the net result of our study.

I have already said that in places Mr. Medhurst is too literal in his translation. One or two instances will suffice.

"Nature is non-benevolent. It regards all things as straw dogs." This needs a commentary, and our author does not fail us in this, but because "straw dogs" have no meaning apart from the sacrificial rites of Chinese worshippers, the expression "sacrificial images," while less literal, is more catholic in its application and therefore to be preferred. I think it was John Shorthouse who said in the chief of his works "all Nature is sacrificial,"—or was it "sacramental"? The corollary is rather disconcerting:

"The Holy Man is non-benevolent. He regards the masses as straw dogs." Straw dogs! To be wrapped about in delicate fabrics and elevated to positions of honour and distinction, only to be trodden under foot when their uses are exhausted! But let us say that Nature "has no predilections," that the Sage beholds all men as "made for sacred uses," and we are, I think, more in touch with the spirit of Tao-Teh and with the great exponent of the doctrine of Simplicity.

But if I have said that Mr. Medhurst takes his author too literally at times and has not sufficiently dispensed with local colourings and other accidentals of phraseology, and if here and there defective knowledge of the idiom of Chinese is betrayed—and no written language is so replete with and dependent on the idiom as the ideographic literature

of the Chinese—I should also expressly say that he has faithfully endeavoured to follow the text, that all his translations are permissible even when not general, and that his Commentary and Notes amply explain most of his literalisms. A glance at these latter will enable one to appreciate better the work.

Mr. Medhurst has thought fit to omit the headings of the chapters usually existing in commentated editions of this work, and here, perhaps, he shows discretion, for the choice of editors is a matter of some bewilderment on account of the great number of them. Parallel passages in the writings of other Chinese writers, such as Mencius and Su Cheh, Wang Pi and others, support the sense and add to the significance of the various chapters. Here and there English authors are quoted to the same effect, and scripture passages of equal import are brought into line to bear witness to Lao Tzu's catholicity and the universality of the doctrines he taught. Occasionally we are favoured with some views of the author's own presenting, as in the commentary on the XXIXth Chapter, which opens with the words: "I perceive that no desire can succeed which has as its objective the moulding of the State. The State possesses a divine capacity which cannot be moulded." On this Mr. Medhurst says:

"This chapter has a special message for the present time, when the European and American races are yearly bringing the peoples of Africa and of Asia more under their control, and when the Church is aggressively spreading its faith among the nations of the earth. All power exercised over those who are weaker, whether it be secular or spiritual, is an evil when it subverts natural growth or denationalises any either in thought or in act. We can only influence and work no mischief when we recognise the mysterious subtlety which lies at the root of things, and which cannot be moulded."

To these features of the book under review and among its abounding merits a very complete bibliography on the subjects of Lao Tzu and his philosophy, which forms an appendix to the main body of the work, deserves particular mention. In this the author has striven to be as complete and exact as possible, and to such as are disposed to pursue the study of the Tao-Teh philosophy, this citation of works by various European exponents and translators will open up a wide and fruitful field of research, which otherwise might have been restricted to the study of the author's own version. In this embellishment of his work he shows the fidelity of the true student and faithful disciple. From certain cryptic pencillings on the fly-leaf

of the copy before me I gather that the price of the book is \$2.00, and at that price, or any other, it is a good investment. Lao Tzu and the Simple Life have dawned upon the West. When the spirit of Simplicity itself shall come this doctrine of the Tao-Teh will be sought after. Meanwhile, Mr. Medhurst's work will not go unrecognised among a certain predisposed circle of spiritual ahungereds.

W. GORN OLD.

“THE ANCIENT OF ETERNITY IS A BOY”

The Secret of the Child. By Michael Wood. (Bushey: The St. Māhel Workshop; 1905. Price 6*d.* net.)

UNDER the above title Michael Wood presents to us the mystery of the Great Potential: the God who is becoming in all things, and therefore is ever young. The poem opens with an invocation to God the Father, whom the writer addresses as a Babe—which idea may be not a little startling to many. But on consideration one sees that the coming of God the Father on earth, as the poem describes it, must be in accordance with all laws of becoming, and that the parallel is true and fitting. This is the first mystery of the child; the further secret is illustrated by the development of Brother Ambrose, one of a band of “Lay Brothers of the sad,” whose history is told by one who calls himself a sinner, and who, bent on getting experience at all costs, had broken with his family, and cast in his lot with the law-breakers, whom he regards as comrades. On his release from prison he finds Brother Ambrose, and relates to him his experiences, but the Brother takes it quite indifferently, for Brother Ambrose has reached that critical point of knowledge which has lost all feeling, and is purely intellectual; a state that is the antipodes of the intuitive and sympathetic knowledge of the child. But Brother Ambrose's eyes are opened through the medium of the sinner, who points out to him that the deepest truths are beyond criticism, and Brother Ambrose shakes himself free from his habit of analysis, and goes out, as a child, to find God the Child all about him. The sinner goes with him, for the sinner is an egoist, and feels that the “I” in him waxes much stronger in Brother Ambrose's society. Like an egoist he is also proud, too proud for penitence. He ceases to sin because he is too proud to let another bear his burden, when the possibility of such vicarious suffering is made apparent to him as he finds Brother Ambrose in his cell, in an ecstasy before the Crucifix. In this manner the question

of vicarious suffering is introduced, and one is made to feel a profound truth in this doctrine, which "is the secret of the Sinner's Saint." It is emphatically pointed out that the Christ bears the sins on the Cross, and when He rises He takes them away; that it is by living through anguish that salvation is obtained, and that true love reveals itself, and attains at last to rest on the "Breast of God." Out of the struggle with sin, power is made which rises and takes sin away. Man transcends humanity and returns to the simplicity of the child, with this difference, that the child has not begun to differentiate life, but the Christ has learnt, through differentiating it, that it resolves into Oneness. He has attained to the knowledge of Childlikeness, which even in its innocence is wisdom, but which in its wisdom is salvation and joy.

In the middle stanzas of the opening hymn the verse sounds out well, and there are also very musical lines in the rest of the poem, which is written in blank verse, such as: "A land of witchcraft where strange glammers dwell"; "A willow shivered silver in the wind; And in the hedgerows, the wild briar-rose trails Were starr'd with rosy golden-hearted light"; and "Violet and blue the mist weaves round the trees; Silver and green and glowing red they stand As sentinels about a holy place."

The descriptive power of the author is vivid and minute, and as all the seasons are introduced this is one of the chief features of the poem; moreover one perceives a significance in the descriptions given that makes one feel the depths below the surface of Nature.

X.

HAECKEL ANNIHILATED

Root-Principles in Rational and Spiritual Things—including an Examination of Haeckel's "Riddle." By Thomas Child. (London: H. R. Allenson; 1905. Price 6d.)

As an answer to, and a critical analysis of, Haeckel's *Riddle of the Universe*, this work by Mr. Thomas Child could not be better, or more thoroughly done. We have seldom come across a more relentless exposure of materialistic fallacies (for, his own assertion to the contrary notwithstanding, Haeckel is a materialist of the deepest dye) or a more rational substitution of spiritual facts for pseudo-scientific fancies, than in this handy little volume, the perusal of which we can confidently recommend to all who may have found the *Riddle of the Universe* a riddle indeed. Before an engagement with this clear-headed opponent, an adversary would do well to test the joints of his armour.

The author is not content with mere destruction. He has his own contributions to positive and constructive thought, which are in many instances so closely allied to those with which Theosophy is meeting the inadequacy of materialistic science that we are more than half inclined to suspect him of a close acquaintance with our literature. His excellent chapter on the nature and origin of Force, for example, supports Mrs. Besant's *Study in Consciousness* by the suggestion of descending spheres of spiritual Substance and Force, each sphere or plane being formed by recombination of the elements constituting the sphere above. Mr. Child is no Monist in the sense in which Haeckel is one, *viz.*, in an absolute identification of God with Matter, and he relentlessly presses home the great difficulty connected with all forms of Monism—that of having to identify, in the first resort, principles so elementally opposed as Substance and Energy. Such principles must be fundamentally and essentially two, and Mr. Child seeks to reconcile this duality by making one the cause of the other. Substance, he truly points out, does not beget Energy, for although Energy is the result of moving Substance, it is also the power that moves. Therefore Energy must beget Substance, and Substance being the Root-principle of the material Universe, Energy, as the Root of that root, is but another name for an aspect of God. We are not in complete accord with our author on this point. Energy cannot be the cause of Substance, for Energy is unthinkable apart from a vehicle in which to energise. Both, we must therefore assume, arise coincidentally from a Source which is neither Substance alone, nor Energy alone, but of which both Substance and Energy are the manifestations. Mr. Child is perhaps a little too much inclined to treat these terms in their material, rather than in their philosophic sense, and we are occasionally in doubt as to whether, when he is speaking of Substance, he is not rather thinking of Matter. That which “stands under,” the one *ὑπόστασις* of all things, is not Matter as opposed to Spirit, or Spirit as opposed to Matter: “it is each—it is both—it is neither.”

Again, Mr. Child would vastly increase the usefulness of his work by a more careful definition of terms. When he speaks of the Universe and of Matter, does he confine himself to the Universe and the Matter of our physical world? Presumably so, since, in answering Haeckel, he has to keep within Haeckel's limitations. We more than suspect, however, that personally he knows better. But his chapter on Force would gain immensely by an open recognition of other states

of matter than the physical. These slight defects, however, do not seriously mar the value of his clearly reasoned, spiritually based arguments, and we wish *Root-Principles* the success it so well deserves.

C. E. W.

SAN JUAN DE LA CRUZ

The Dark Night of the Soul. By the Blessed Father San Juan de la Cruz. Done into English by Gabriela Cunninghame Graham. (London: John M. Watkins; 1905. Price 3s. 6d.)

WE must congratulate Mrs. Cunninghame Graham on an excellent rendering of this famous manual of monkish discipline. Translating from the old Spanish with a perfect knowledge of her mother-tongue, she has rendered the original of St. John of the Cross into terse, vigorous and dignified English. To this Mrs. Graham has supplied a Prologue which shows her intense sympathy with and love for her subject, our only regret being that she has not made it somewhat more biographical. Our old friend Mr. J. M. Watkins has also done his part by seeing to it that the type is excellent and good for sore eyes.

It is hardly to be expected that there can be anything new to say in a general way about one of the most famous classics of mediæval Christian mysticism. *The Dark Night of the Soul* is a manual of devotion, of instruction and direction for those who set forth to tread the Way of the Saint towards union with the Divine as Love. It is specially intended for those who love the "Path of Woe," as it has been called, and who delight in self-introspection and the intensification of the opposites.

All of this, however, is preparatory to the Great Reward of those who pass the Night courageously, when Joy unfeigned cometh in the morning. It is a case of "In due time ye shall reap—if ye faint not." It is the way of the ascetic, of the soul humbling and abasing and purifying herself to win the favours of her Beloved. There are other Paths and other ways of regarding this Path, but it is a Path, and many souls delight in intensifying their own natural crucifixion therein, that so they may shorten the times to reach the Desirable of their Love. As S. Juan tells us, in Mrs. Graham's excellent version :

"This night, whereby we mean contemplation, produces in the spiritually minded two sorts of darkness, or purgations, answering to

the two parts of man, that is to say, the sensitive and spiritual. And this, the first night of purgation, is that wherein the soul purges and strips herself naked of all things of sense, by conforming the senses to the spirit; and the next is, the spiritual night or purgation, wherein the soul purges and denudes herself of all mental activity, by conforming and disposing the intellect for the union of love with God."

Of the steps, or rather stages, on the Path there are four main degrees:

"Souls begin to enter this dark night when God proceeds to lead them from the state of *beginners*, proper to those who meditate on the spiritual road, and begins to set them in that of the *progressives*, which is, at length, that of the *contemplatives*, to the end, that passing through this state, they may reach that of the *perfect*, which is the Divine union of the Soul with God."

Of the dangers of psychics and illusions of the "astral," very wisely does S. Juan write out of the fullness of his experience and the tradition of directorship of souls in which he was so deeply trained:

"As to actual imperfections, all do not incur them after the like fashion; but certain of these, as they carry their spiritual gifts so much on the surface, and so amenable to the influence of the senses, fall into various difficulties and perils, whereof we spoke at the beginning. For, as they find so many communications and perceptions showered upon the sense and spirit, wherein they often see imaginary and spiritual visions (for all this, together with other pleasurable sensations, happens to many of them in this stage, wherein the Devil and their own fancy, most generally, play fantastic tricks upon the soul), and as the Devil is wont with such delight to imprint upon, and suggest to, the soul, the said perceptions and sensations, he dazzles and deceives her with the utmost ease, as she is not sufficiently cautious to resign herself to God and make a determined fight against all these visions and sensations. For, now the Devil makes them give credence to many vain visions and false prophecies, and does his best to make them think that God and the Saints hold converse with them, and oftentimes they believe in the wild vagaries of their fancy."

Excellent, again, is what San Juan says of the Secret Wisdom, and why it must naturally be Secret.

"First she (the soul) calls this darksome contemplation secret; forasmuch, as we have above hinted, it is the mystical theology, which

the theologians style Secret Wisdom, and is, as saith Santo Tomàs, communicated to us and infused into the soul more particularly by love. And this takes place secretly in the darkness of the natural workings of the mind and of the other faculties. Whence, in so far as the said faculties attain not thereto, unless the Holy Spirit infuses it into the soul, which knows not how or whence it comes and is ignorant of its nature, as saith the Bride in the Songs, it is called secret. And, in good sooth, not only doth the Soul not understand it, but no one does, not even the devil himself. Forasmuch as the Master who teaches it dwells substantially within her. And not on this account alone may it be called secret, but also by reason of the effects it works upon the soul. For not only is the Secret Wisdom secret when it purges the soul in the darkness and affliction of the purgation, because she herself is utterly at a loss as to how to describe it; but, likewise, after she has been illuminated, when the Wisdom is communicated to her more clearly and with greater distinctness, does it remain so hidden from her discernment and capacity to refer to it by any name, that, apart from the invincible repugnance the soul feels to speak of it, she finds no way or mode, nor adequate simile, capable of expressing or in any way shadowing forth a Knowledge [*i.e.*, Gnosis] so transcendent and a spiritual sensation so delicate and infused."

With these few selections to show those of our readers who are not acquainted with this wise manual of devotion, the style and temper of San Juan, we may close with an expression of hearty thanks to Mrs. Cunninghame Graham for the loving care which she has bestowed upon her admirable translation. G. R. S. M.

"THE STILL SMALL VOICE"

Whispers from Within: Or, Epigrams of Experience. Written by R. Dimsdale Stocker. (London: Glaiser; 1905. Price 6*d.* net.)

IN this neat little brochure Mr. R. Dimsdale Stocker whispers many a word of wisdom which readers would do well to recollect, and, recollecting, to follow. To select for quotation any of the numerous epigrams where all are so pithy, and so wise, would be invidious; on every page one meets with thoughts which one wishes one had been able to express just so. Mr. Dimsdale Stocker's many friends will welcome this choice epitome of his wide and optimistic philosophy.

C. E. W.

LOTUS STORIES

A Golden Afternoon and Other Stories. (London: *The Lotus Journal*, or Percy Lund, Humphries & Co.; 1905.)

IN this book we find a collection of seven fairy stories which are written with much sympathy and understanding of the child's mind. "A Golden Afternoon" is full of tenderness and should greatly appeal to any child, but the method of relating it places it rather above the heads of the very little ones. It is the story of a child sent home from India to austere relatives, and one only sympathetic auntie, who is an invalid and shortly dies. She afterwards appears to the child and they have a Golden Afternoon in the forbidden woods, and the child is thus saved from a fatal accident. It is not allegorical but full of gentleness and pathos, and it would be well if children were left to believe in the possibility of such occurrences. "The Maid of the Cherry Tree" is a simple direct story that argues in favour of Nature rather than of so-called "civilisation," by which children and grown-ups poke and pry about and so destroy the building of Nature, and prevent her methods. The two stories that deal with the power of thought will perhaps be the most interesting from the child's point of view, for they are allegorical, and small folks are ever interested in something to find out. "Thyrza's Adventures in Fairyland" is a charmingly told story, and is what one would like to call "original" if one did not know that that word contradicts itself flatly when we look into it. But for want of another one must use it to indicate something out of the common, either in the idea expressed or in the method of expressing it. "The Weaver of the Web," "Bilberry," "The Story of the Silver Fairies," and "The Fortunes of Queen Silver Star" are the remaining titles. X.

PUB. NIGIDIUS FIGULUS

Publio Nigidio Figulo, Astrologo e Mago. By Dr. Alberto Gianola. (Roma: Tipografia Agostiniana; 1905. Prezzo L1.)

PROFESSOR ALBERTO GIANOLA has revived in this little tract the history of one whom he considers as a link between the present time and the first century B.C. in regard to matters occult; the same decay of faith and official worship, the same interest in esoteric and psychical studies, seeming to herald the approach of a new era in religion. Astrology, the belief in cycles of hundreds of years after which men were to return to earth in new bodies, and to inaugurate another

Golden Age, were being taught by certain philosophers and men of science. Among these was Nigidius Figulus, a learned Pythagorean and friend of Cicero. He became praetor and senator, and was finally sent by Julius Cæsar into exile, where he died 45 B.C. Many of his writings, which were said to be second only to those of Varro, were lost, but Prof. Gianola accounts for this by the fact that the subjects taught by Figulus were looked on askance by those in authority. Among these were his enquiries into the nature of the gods, his predictions of evil times for the State, his revival of the Pythagorean doctrines, to which we may add his hypnotic and other psychical powers, based on an intimate knowledge of the nature of man. K.

MAGAZINES AND PAMPHLETS

Theosophist, October. With this, No. 1 of the XXVIIth volume, the magazine comes out with the promised improvements of type, paper, etc., on which it has our heartiest congratulations. The most noticeable change is the wider spacing of the lines, which diminishes the content of the page, but makes it much more pleasant to read; the loss of space being made up by an increase of the number of pages from sixty-four to eighty. To make this first number of the new series more striking the aid of many of our best writers has been invoked. After Col. Olcott's "Old Diary Leaves," this time occupied mainly with a visit to Ceylon to rescue the Buddhists from the seductions of the Salvation Army, Mrs. Besant gives a short paper entitled "The Spread of Theosophy"; Mr. Leadbeater's "Successive Life Waves" is illustrated by a large coloured diagram; Mr. Fullerton treats his favourite subject, "Religion and Sectarianism"; whilst Mr. B. Keightley's fervent exhortation "The Theosophist, Old and New," is worthy of being reprinted in all our magazines. He says: "It is not 'powers,' whether psychic or other, nor knowledge, whether phenomenal, of the astral, scientific, of the physical, or even intellectual apprehension of spiritual truth alone which I mean. For the aspiration which is the essential life, the living fire within our movement is the desire, the ardent unquenchable longing, to awaken and vivify the Divine Spark within ourselves, to feel its quickening thrill, to live in and for and through it alone. I am the last to undervalue or depreciate the usefulness of the many lines of work, effort, and interest which have grown up within our movement, the floods of information which have been found out since *Isis Unveiled* with regard to the nature, the evolution, the past and the future of man and the

universe he lives in ; but all seem to me to derive their most intense and deepest significance, to have real and lasting value for us, solely from their bearing upon that Path which man must tread if he would realise and bring to expression the Divinity within himself." Dr. Hübbe Schleiden discourses of the "Coming Period of our Movement" and the new attitude he is of opinion we should take to science ; which we may perhaps venture to sum up as "less apologetics and more scientific investigation." Rama Prasad gives us a really interesting—what shall we say?—*rationalisation* of "The God Ganesha" ; Michael Wood a story whose moral is contained in its motto, "Who is there who will serve God for naught?"—that is to say, remain steadfast and in peace though what he thought his life's work should crumble to pieces about him ; and the number is concluded by three short papers, "Buddha as an Atheist," by Dr. F. Otto Schrader, "The Awful Karma of Russia," by the Editor, and Miss Edith A. Houston's "The True Theosophist."

Theosophy in India, October, opens with a valuable paper by Seeker, whose somewhat unfortunate title, "Devotion, the Safety-valve of Evil in Evolution," does not express the author's meaning, which he thus sums up : "He who has once realised the *necessity* of evil in evolution, and has at the same time arrived at the determination that he himself, as part and parcel of God—the good—must expunge it from within *himself*, has veritably entered the Temple of Wisdom." Mrs. Judson continues "Christian and Theosophic Conceptions of Christ," and K. Venkatara Ra. his "Râmâyana Unveiled" ; some curious extracts are printed under the heading of "The Simple Life," and J. M. D. concludes his study of "Group Souls."

Central Hindu College Magazine, October, after an interesting Editorial, gives us the "Life of Manikkya Vachakar," one of those curious bits of wrong-headed asceticism found in all religions. The hero, being entrusted by the king with a large sum of money to buy horses, met a guru on the road and was converted, and gave the money to build a temple. The king naturally put him in prison, and the guru, to get his disciple's freedom, changed a sufficient number of jackals into horses. But at night they all changed back into jackals again and did much mischief in the town. The king being naturally still more indignant, the guru, instead of paying him, turned a river through the town streets, so that the king was frightened, and let them go. Now, a precisely similar story of a Catholic saint was some time ago quoted in our own pages, with deserved condemnation ;

and we don't see any reason to refrain from saying that for a guru to use his power to cheat and bully a king out of his money (for "pious uses," of course!) is neither good morals nor good sanctity, and a bad example for the students of the C.H.C.! The number contains other stories less unedifying, and a noticeable Appeal for support, sent out by the Association of the College, giving a very useful summary of the work so far accomplished. The portrait is of Pandit Chheda Lal, Hon. Superintendent of the College—a curiously European face, and that of a kindly, intelligent, and experienced man, under whom one would expect it to be good ourselves to live—a St. Philip Neri of the East, if looks go for anything.

Theosophic Gleaner, November. Here the Editor remarks on the very important studies of Mr. Sutcliffe on the Geological and Yuga periods, and reprints the correspondence as to the "Racial Isolation of the Parsis." On this point we are inclined to agree with the Editor of *The Gleaner*; the admission of real *converts* is a question which has not yet been raised by events, and does not come into practical politics; whilst the going abroad for French and English wives cannot but tend strongly to break up the customs and modes of thought which have made and kept the Parsis what they are—a serious mischief, not in the least diminished by their nominal admission to the sacred rites. The number is a very good one, and "The Wave of Dissent among the Parsees," in which the movement is characterised as one of *awakening*, very thoughtful and outspoken. We entirely agree that "all our dissensions and misunderstandings will have to be settled and adjusted, not in polemics and newspaper panegyrics, but on the battlefield of our higher consciousness, where the opposing elements will gradually decide wherein lies truth, where delusion."

The Vâhan, November, has much interesting matter in the "Stray Notes." The "Enquirer" continues the elucidation of Subba Row's remark that the universe is bounded by pentagons, and that of senile decay; whilst D. is assured that the records of the past seen in the astral light are not to be treated as infallible revelations; an answer which would not have been needed twenty years ago; we forget as well as learn as time goes on.

Lotus Journal, November. Mr. Leadbeater's second paper on the Yellowstone Park has a very effective coloured illustration of a geyser, and we have also notes of a lecture by Mrs. Besant on "The Great Brotherhood."

Revue Théosophique, October. In this number we have, in addition to translation from Mrs. Besant, the conclusion of Mme. Hervy's paper on Freewill and a review by Dr. Pascal of what seems a very important book by Dr. Geley on the Sub-conscious Self.

Theosophische Bewegung, November, amongst other news of the movement, informs us that the work is not entirely at a standstill in Russia, and that *Light on the Path* and *Karma* have been translated into Russian.

Theosophia, October, announces that Dr. J. W. Boissevain takes over the editorship, assisted by Mr. S. van West. We wish it every success under its new head. The new editor furnishes a valuable paper, "Theosophical Leaders and Followers." M. van Ginkel continues his studies with "The Egyptian Conception of God," and amongst a good list of contributions we may notice L. C. de Beer's long and interesting summary of the contents of our foreign periodicals.

Théosophie, November, continues Mrs. Besant's "The Destiny of Nations," and gives some very curious experiences of one who can sometimes come into contact with the astral "shades" of the dead.

Der Vâhan, October. This number is mainly occupied by a Theosophical romance by Dr. Hensolt, with photographic illustrations. The rest is filled up with polemics, into which we do not propose to enter. The editor seems (like his nation in general) to find himself just now in a condition of electrical excitement in which no one can come near without an explosion; and the bystanders can only keep out of the way and wait until it subsides.

Sophia, October and November. These are two excellent numbers, the most important contents of which are two studies of the relation of Judaism to Christianity, by E. J. Blanco.

Also: *Teosofisk Tidskrift*; *Omatunto*; *Theosophic Messenger*, with Report of the Nineteenth Convention; *Theosophy in Australasia*; *New Zealand Theosophical Magazine*; *Fragments* (Seattle); *Theosofisch Maandblad*; *La Cruz Astral* (Monterrey, Mexico); and two numbers of "*O Mundo Occulto*" from Campino, Brazil.

Of other Magazines: *Indian Review*; *Broad Views*, November, to which the editor furnishes a criticism on "Occultism in Fiction," showing that it, naturally, does not come up to his standard; *Occult Review*, November, containing a paper by M. C. pleading for careful record of what the doctors call the "deliriums" of dying people, as giving not infrequently valuable hints of super-physical facts; *Modern Astrology*; *Annals of Psychological Science*, October, with some so-called

“spirit photographs” furnished by Col. A. de Rochas, who expresses himself as fully convinced of their genuineness; *Mind*; *Notes and Queries*; *Psycho-Therapeutic Journal*; *Indian Opinion*; *Humanitarian*.

The Shadow of a Child (Sydney C. Mayle, 70, High Street, Hampstead, price 4d.) is a pleasant Christmas story by Michael Wood, well adapted for the suggested use of a Christmas card. Blake's drawing of the Nativity, which forms the frontispiece, is faulty in thought. The mother of the Mystery Child, who floats, haloed with light, into the embrace of His worshippers, should not lean back in the attendant's arms, faint and exhausted with the pangs of a *physical* nativity. The old Italian painters knew better;—and so does Michael Wood!

Christian Theosophy (Theosophical Publishing Society, price 2d.) by Elizabeth W. Bell, is an admirable statement of our case, adapted to the feelings of an ordinary Christian, and likely to do much good. We doubt, however, whether the true relationship of Theosophy to Christianity has yet been formulated by anyone. Jesus came to teach that the Father loves us; but for his ignorant followers this was too high a lesson, and all they could make of it was the “love of Jesus”—a sad fall. To magnify *this*, the character of the loving Father was blackened as a cruel tyrant, whose wrath must be appeased by an atonement—of blood; and the only way Theosophy can find to enable Christians to “make the most of their religion” is to tell them frankly where they have gone wrong, and to recall to them Christ's own teaching, lost and forgotten (before a word of the New Testament was written) by those who had the making of what is *now* called Christianity.

A Sketch of Theosophy and Occultism, by A. P. Warrington, reprinted from the *Encyclopædia Americana*, we have already noticed more than once—the separate reprint makes a handy little tract.

Theosophy and Modern Science is a reprint of one of Mr. G. E. Sutcliffe's most important articles on Hindu chronology, which we shall be much disappointed if no one qualified to criticise takes up for examination here or elsewhere.

Poesia e Filosofia Primitiva, by Balbino Giuliano, is a reprint from the *Nuova Parola*, and to Italian reading students will be found exceedingly interesting. W.

WITH regard to the review of “Boëthius,” in our last issue, it should be added that there is an excellent version by H. R. James. (London: Elliot Stock. 1897)