THE THEOSOPHICAL REVIEW

VOL. XXXII MARCH 15, 1903 No. 187

ON THE WATCH-TOWER

WE have for some years abandoned any attempt at giving a monthly report of activities in this REVIEW, because of the great difficulty of obtaining the information necessary for any adequate summary that would fairly represent the multifarious doings of the branches of a Society scattered throughout the world. Our report of activities had become so partial, that we thought it advisable to leave the matter to the Sectional magazines and the President's Annual Report. We cannot, however, refrain from giving a few lines of special notice to an excellent new departure of the Harrogate Branch. Our hard-working colleagues in the North have, apart from their usual syllabus and classes for study, arranged for a series of lectures entitled "Unity with Diversity in the Christian Churches." These lectures "are specially intended to show the Unity of the Christian Life in all the various forms in which it is manifesting, and it is hoped that they will enable all who hear them to understand the function

The Churches on a Common Platform

each serves in the common life, and that they will promote toleration, comprehension and brotherly feeling."

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THIS is a most excellent idea, and we cannot but congratulate ourselves that it is a Branch of the Theosophical Society which has been able for the first time to supply the conditions whereby representatives of the various Churches can meet on a common platform to recognise the great principle of "Unity with Diversity"—the basis of all Theosophical religion. These lectures "have been arranged to show the characteristics of the Christian Religion and what each Church stands for." They are to be "expository, and not controversial; affirmative, not negative." During February and March there will thus have been given lectures setting forth the points of view of the Church of England (Rev. A. H. Lee), of the Labour Church (Mr. D. B. Fisher), of the Methodist Churches (Rev. J. Day Thompson), of the Congregational Churches (Rev. A. C. Hill), of the New Church (Rev. S. J. C. Goldsack), of the Unitarian Church (Rev. E. Ceredig Jones), and also of the Society of Friends and the Salvation Army; and the series is to be concluded by a lecture on the Relation of Theosophy to the Churches, by Mr. Hodgson Smith.

Unity with Diversity

We have had innumerable lectures on religions and their varieties in our Branches, we have had from the beginning men and women of the most diverse faiths, meeting together in harmony on our platform of mutual tolerance, but never before have we had the pleasure of extending our hospitality to the representatives of so many Churches of Christendom. If from such a beginning it might become a general practice that, in all our large towns, opportunities should be made for similar courses of addresses to be delivered, the way would be opened for a new era of ever-widening tolerance and understanding, which might in its turn lead to that "manifestation of the Sons of God" for which the whole creation travaileth in expectation.

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THE Society for Psychical Research, under the presidency of Sir Oliver Lodge, seems to be getting out of its "vivisection"

A Scholarship in Psychical Science

phase and recognising that the slaying of victims is not a scientific method of acquiring knowledge, but a reversion to the worship of the Moloch of ignorant prejudice. Having done its best in the past to discredit those who were the best scholars of things unseen, it is now endeavouring to establish a scholarship for the psychically endowed. Thus *The Times*, of January 31st, in reporting a recent meeting of the Society, tells us that:

Sir Oliver Lodge, in the course of his address, said that a few friends who desired to remain anonymous had started an endowment fund amounting at present to £2,000, in order to set the society upon a sound and permanent basis, and in order to provide the material means of attacking the problems which the future might bring before them. As soon as a capital sum of £8,000 had been attained it was proposed to offer a research scholarship in psychical science, to which a holder, irrespective of sex or nationality, might be appointed for one year and from year to year as might seem good, his or her time to be devoted to the work of psychical investigation. When practical benefits could be definitely foreseen people felt justified in spending money even on science, though as a rule that and education were things on which they were specially economical. Municipal extravagance in any such things as that was sternly checked, though in other directions it was permitted.

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And why should not psychical investigation lead to practical results? Were we satisfied with our treatment of criminals? Were we as civilised people content to grow a perennial class of habitual criminals, and to keep them in check only by methods appropriate to savages—hunting them, flogging them, locking them up and exterminating them? Any savage race in the history of the world could do as much as that; and if they knew no better they were bound to do it for their own protection Society could not let its malefactors run wild any more than it could release its lunatics. Till it understood these things it must lock them up'; but the sooner it understood them the better. Force was no remedy; intelligent treatment was. Who could doubt but that a study of obscure mental facts would lead to a theory of the habitual criminal, to the tracing of his malady as surely as malaria had been traced to the mosquito? And, once we understood the evil, the remedy would follow. Already hypnotic treatment, or treatment by suggestion, occurred to one. It was unwise and unscientific to leave prisoners merely to the discipline of warders and to the preaching of chaplains. (Cheers.) He had no full-blown treatment to suggest, but he foresaw that there would be one in the future. Society would not be content always to go on with these methods of barbarism; the resources of civilisation

The Treatment of Criminals and Lunatics

were not really exhausted, though for centuries they had appeared to be. The thing demanded careful study on the psychical side; and it would be a direct outcome of one aspect of their researches. The influence of the unconscious or subliminal self, the power of suggestion, the influence of one mind over another—these were not academic or scientific facts alone; they had a deep practical bearing, and sooner or later it must be put to the proof.

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THESE are brave words, and coming from such a man as Sir Oliver Lodge should tend somewhat to soften the adamantine wall of prejudice which still surrounds the so-called "leaders" of the medical faculty. In nervous and mental diseases almost everything can be done by means of curative mesmerism; and yet in this country the facts even of "hypnotism" have made almost as little impression on the "leaders" of the faculty as have the facts of the higher criticism on the bishops. We know of many instances where the orthodox specialists have come to the end of their resources, but instead of calling in a more progressive colleague, those fogies of the old school have preferred to let their unfortunate patient pass from bad to worse, because, forsooth, their incompetency regarded the more hopeful method of their colleague as "quackery." This prejudice might be somewhat excusable where the "mesmeriser" or "hypnotiser" was a layman, but we refer to cases where the proposed operator was not only a fully qualified physician, but also a specialist in mental diseases, who had already effected a large number of cures in cases which had been abandoned as hopeless by the rest of the faculty.

Professional Prejudice

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SIR OLIVER LODGE then proceeded very cautiously to hint at what this overstepping of the borderland of things physical might possibly mean. It may be somewhat surprising to students of Theosophy, who have been boldly declaring for twenty-seven years what it actually does mean, that there should be all this hesitation on the matter, but it should be remembered that the Society for Psychical Research moves just sufficiently ahead of the times not to get out of contact with the "things we have grown used to";

Psychic Science and Theology

"One step's enough for me" is its motto. It has no anxiety to "see" for itself, but desires only to experiment with "seers"; it is even prepared to pay for a good one to operate upon, as we have seen. That, however, this public crossing of the borderland will revolutionise the study of Theology requires no clairvoyance to perceive; it is already beginning to do so. Religion may be officially ruled out of the S.P.R. Proceedings, but it cannot be practically excluded. As Sir Oliver Lodge puts it:

> The bearing of their inquiry on religion was a large subject, and one too nearly trenching on the realm of emotion to be altogether suitable for the consideration of a scientific society. Yet every science had its practical applications. They were not part of the science, but they were its legitimate outcome; and the value of the science to humanity must be measured in the last resort by the use which humanity could make of it. To the enthusiast science for the sake of knowledge without ulterior ends might be enough, and if there were none of that spirit in the world we should be poorer than we are; but for the bulk of mankind this was too high or too arid a creed, and people must see just enough outcome to have faith that there might be yet more. That these researches would ultimately have some bearing, some meaning for the science of theology he could not doubt. What that bearing may be he could not tell. He had indicated in an article in the *Hibbert Journal* for January some of what he felt on that subject, and he had gone as far in that article as he felt entitled to go. They sought to unravel the nature and hidden powers of man; and a fuller understanding of the attributes of humanity could not but have some influence on our theory of divinity itself. If any scientific society was worthy of encouragement and support it should surely be that. If there was any object worthy the patient attention of humanity it was surely these great and pressing problems of whence, what, and whither that had occupied the attention of prophet and philosopher since time was. The discovery of a new star, or of a marking in Mars, or of a new element, or a new extinct animal or plant was interesting. Surely the discovery of a new human faculty was interesting too? Already the discovery of telepathy constituted the first fruits of that society's work, and it had laid open the way to the discovery of much more. Their aim was nothing less than the investigation and better comprehension of human faculty, human personality, and human destiny.

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The "Invention" of Names not Facts

We have no desire to under-estimate the work of any labourer in this field of endeavour, but no good can be gained by claiming "discovery" of facts already known and recorded throughout the ages. "Telepathy" is a newly invented *name*, not a newly discovered

fact, equally so the "subliminal self" is a newly invented *name*, not a new-found *truth*. "Science" to a very large extent consists of an *accurate description* of phenomena from the point of view of the *normal observer*. This is above all else the special function of the S.P.R. in the department of things psychic, a most useful function, but not the work of the real pioneer, of the discoverer who goes forth into the desert and jungle of the unmapped. The government surveyors and road-makers follow after these pioneers; they further explore the country and describe it far more accurately, but the pioneer saw it first and pointed the way out to others.

We regret that we have not space to refer to Sir Oliver's excellent article in the current number of the *Hibbert Journal*, but we cordially commend it to the notice of our readers.

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A Weather Prophet

MRS. BESANT writes: One of our members, Mr. G. E. Sutcliffe, of Bombay, has long been attempting to connect astronomy and astrology, and astronomy and chemistry, and certain weather predictions, based on a theory which he will shortly expound in the REVIEW, seem to show that he is on the right track in his studies. Mr. Sutcliffe, in 1894, predicted that until December 20th the weather would be warmer than the normal, and then there would be a marked fall; the events exactly corresponded with the prediction. Other predictions followed which were failures, resulting from a hasty generalisation which had to be abandoned. Further work in 1899 attracted the attention of Captain Field, R.N., who began investigating the subject, and has carried out some valuable experiments. Last summer (1902) the failure of the monsoon was predicted by the official meteorologists, but Mr. Sutcliffe published a prediction in *The Times of India*, of July 1st, that heavy rains would occur in August, and that until then the monsoon currents would be feeble; on July 29th, he wrote that after August 5th the forces impeding the monsoon should disappear, giving rise to stormy weather and earthquakes. This occurred on the 12th, not the 5th, and various earthquakes occurred from the 12th to the 27th. This last prediction has aroused much interest, as Mr. Sutcliffe stood alone in it, when the failure of the rains

threatened another famine. Further observations and experiments will probably enable Mr. Sutcliffe to aid considerably in building up the infant science of meteorology.

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Libraries and Theosophical Literature

IT has often been pointed out that one of the best methods of spreading a knowledge of the ideas which we believe have been the immediate cause of the lessening of our own ignorance, is to get our books and periodicals placed in the public libraries and in the catalogues of subscription libraries. The way to do this is to ask for them, and keep on asking. Subscribers to Mudie's can now get this REVIEW from their library, and also one or two standard books of Theosophical authors; but why cannot they get the rest of our large literature? Simply because they do not ask for it. For it is not to be supposed that when the books are there they are not used; on the contrary, if you go to the British Museum, for instance, and take out a copy of *The Secret Doctrine*, you will find that it is one of the best used books in that most magnificent of libraries. Again, it is no doubt easier to order the REVIEW or a new book direct from the Theosophical Publishing Society, but if it were ordered through the local bookseller, that seller of books might "see light" and stock some samples of this "something new," and learn that he has not to go to "Africa" for it, but to the T.P.S.

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The "Occult" *Motif* in Literature

ALMOST every other novel we take up has either some direct reference to Theosophy or is based on some "occult" *motif*. On the stage such subjects are far more difficult to treat, for here everything has to be objective, and stage ghosts and stage phenomena are as a rule even more tawdry than the orthodox "second floor back" spiritualistic *séance*. Nevertheless even on the stage the rich subjective element of the unseen life is beginning to make its appearance, though crudely. Thus, for instance, in *The Admirable Crichton*, by J. M. Barrie, which is now being acted in London, the hero in making love to the heroine says that a past life comes back to his memory, and that he sees himself as an Eastern monarch and he sees her as a Greek slave whom he loved.

As for the modern novel it may be said that "occultism" is its present richest stock in trade; we could month by month fill our pages with quotations even from the small quantity of "light" literature we peruse to prevent certain lobes of our brain, or whatever they may more rightly be called, from atrophying, and to give the over-busy teams of molecules harnessed to the "heavy" literature a rest. For instance, in *Cecilia*, Marion Crawford makes his hero and heroine go over again and again in dream a scene that they both believe to have taken place in a past existence. The girl seems to throw herself into a trance state in which "the past, the present and the future were around her at once unbroken, always ending, yet always beginning again. In the midst floated the soul, the self, the undying individuality, a light that shot out long rays, like a star, towards the ever-present moments in an ever-recurring life, of which she had been, and was, and was to be, most keenly conscious." In this state she "would be full of a deep desire to be free for ever from earth and body and life, joined for all eternity with something pure and high that could not be seen, but of which her soul was a part, mingled with the changing things for a time but to be withdrawn from them again." The dream state of the hero is thus described: "He had no consciousness of any sort of shape or body belonging to him, nor of motion, nor of sight, after the darkness had closed in upon him. It reminded him of the approach of a cyclone in the West Indies, which he remembered well; the dreadful stillness in the air; the long, sullen, greenish-brown swell of the oily sea; the appalling bank of solid darkness. . . An instant change from something to nothing, with consciousness preserved; complete far-reaching consciousness, that was more perfect than sight, but a being everywhere at once, a universal understanding, a part of something all-pervading, a unification with all things past, present, and to come, with no desire for them, nor vision of them, but perfect knowledge of them all."

THEOSOPHICAL RELIGION

ADAH: Where hast thou been?
What hast thou seen?
CAIN: The dead,
The immortal, the unbounded, the omnipotent,
The overpowering mysteries of space;
The innumerable worlds that were and are,
A whirlwind of such overwhelming things.

BYRON.

PROFESSOR MAX MÜLLER chose to style one of his series of Gifford Lectures "Theosophy," but it is not so long since such a writer as Charles Kingsley could use the word as a mark of contempt. Referring to the chaos of thought at the beginning of the fifth century, Kingsley speaks "of those thousand schisms, heresies, and theosophies"; and boldly adds, "it is a disgrace to the word Philosophy to call them by it."

Theosophy in our day is quite as unfashionable, taking rank in the popular mind with mesmerism or second sight, or, in the mind of a woman, with Freemasonry. And this is not to be wondered at; for its attitude of mingled rebuke and patronising encouragement towards even the most advanced of our modern philosophies has repelled rather than attracted thinking men, while its capacity for assimilating mystery has alienated any popular sympathy that might otherwise exist.

We have no intention here of defending or even expounding Theosophy. That is a task only possible to a trained Theosophist, and to such a qualification we make no pretension. We undertake a much humbler task. We simply wish to show that in our modern philosophies, and especially in the philosophy of religion, there is a growing and strongly marked tendency towards the fundamental ideas formulated in what is known as Theosophy. And by Theosophy, so far as our present purpose is concerned,

and putting the matter in the briefest form possible, we mean that system of thought which professes to attain to a direct and first-hand knowledge of the unseen world. It is not only that the inductive spirit and method are characteristic of it; it not only professes a method but claims positive results, for it teaches, as an actual fact of experience, that which all our higher philosophy is ever striving after, true contact with the unseen. And anyone who is familiar with the doctrine of the Relativity of human thought, and knows how it has been regarded as the crowning achievement of metaphysics, will appreciate what such a claim really means. That doctrine excludes man permanently and by the limitation of his own nature from any real knowledge of God. The logic of its advocates has been considered unchallengeable and, as Huxley said of a similar dilemma, "the man who tries to bite this file only succeeds in breaking his own teeth." Even Hegelianism, which makes so courageous an attempt to seize the Infinite, is apt to fail us just when we try to bring it home to our personal consciousness. At this vital point even those philosophies which base themselves, like Butler's, on the universal analogy of nature, seem somehow to be weakest just when we need them to be strongest. But here is a philosophy which boldly soars into the invisible, and claims for us direct daily kinship with all the denizens of the unseen!

Of course the doctrine of Relativity has not been allowed to go unchallenged. And, curiously enough, science has now become one of the strongest allies in the attack on it, rendering thus tardy, but none the less welcome, amends for the blazing indiscretions of its youth. The class of conceptions which modern science has been establishing is beginning to change the whole *venue* of philosophical discussion. The philosophy of religion especially, formerly so tabooed by premature aud hasty science, now finds itself in the hands of a loyal and friendly jury and not, as before, among open enemies. Such conceptions, or rather facts, as the conservation of energy, the interchangeableness of its forms, the quite imperceptible gradations seen in the scale of being everywhere, have gradually obliterated all the former landmarks, not only of species and genera, but of organic and inorganic, and given a unity to thought and to things never before dreamt of.

These landmarks are now seen to be but convenient categories having no radical basis in the true nature of things, and of no philosophical import in the final summation of ideas. This obliteration of landmarks has given rise to a much bolder thought, namely, that spirit itself is but an extremely rarefied form of matter, a doctrine which may, with equal propriety, be read in the reverse way. And as Dr. Wendell Holmes says: "Before this new manifestation of cosmic vitality which we call electricity —Force stripped stark naked, nothing but a filament to cover its nudity—we feel like taking the posture of peasants listening to the Angelus. How near the mystic effluence of mechanical energy brings us to the divine source of all power and motion!"

And such a doctrine seems to lay low the last barrier between the seen and the unseen. Matter and Force are seen to be but the modern scientist's latest substitute for those entities formerly so dear to the scientist and metaphysician alike. And whereas the seven times previously convicted metaphysician sometimes still seeks to keep us entangled in the ratiocinative jungle of these words and their logical implications, the discerning spirit begins to rise with some measure of self-reliance through these verbal fogs to the realisation of that of which they are but aliases and symbols, the Eternal Spirit "in whom we live and move and have our being." Instead of contentedly substituting for the metaphysical "entities" of former days the Unspeakable Nonentity of Mansel and the Agnostic, we are learning to bow our spirits in the felt presence of the living God.

The problem, too, has been attacked from quite an opposite side. The old idealism of Berkeley, which, as a matter of logic, seemed so irrefragable, begins to be seen through and beyond. It is seen to be an attempt to interpret the working of man's spirit by its formal, not its essential, qualities. Only a quibble can make the tortoise the standard for the hare. We have nowadays the strongest philosophical thinkers showing us, in their apparently unintentional way, that even in this circumscribed operation —which Berkeley maintained was but that of a caged bird—the mere prison of consciousness—even then we are tapping the infinite and finding ourselves in contact with the living God.

It is just here that we find ourselves in line with the Theo-

sophists. And without granting or even discussing their unwonted claim to the power of migrating temporarily into the unseen, we must not forget that so far as Theosophy takes rank as philosophical teaching, it is entitled to exactly the same consideration at our hands as any other philosophical system.

For this purpose we shall lop off entirely its claim to the possession of "other senses" than those of ordinary humanity. We shall pay no attention to that multitudinous and marvellous mass of psycho-physical details which it has evolved from its active brain, seen with its new senses, or merely borrowed from ancient lore. These are for present purposes *de trop*. As to them it is sufficient to say *Le roi s'avisera*, adding this only, that those who have once shaken themselves free from one form of authoritative religion, are little likely quickly to entangle themselves in the meshes of another.

We prefer rather to treat Theosophy as one more addition to the innumerable philosophies with which the world is burdened and confused, and ask ourselves what claim its ruling conceptions have on us on their merits. Do they throw any further light on the tangled maze of modern metaphysics and philosophy? If they do, let us frankly acknowledge it.

What then are the governing ideas of Theosophy? It professes to be absolutely scientific. It professes at least to assume nothing, but to come open-eyed to nature and simply to read what she teaches. Even the claim to the development of "other senses"—psychic senses—is not inconsistent with this scientific profession. For this claim, too, is put to the test of experience, to the test of fact, and we have no right merely to deny the possibility of "another sense," as it is called, so long as we refuse to test for ourselves the possibility of its development in the way which Theosophy assures us will establish its existence. It is by far less improbable than the "fourth dimension" of space. The one merely transcends common experience as every new discovery does. The other seems to run counter to the very laws of thought. So much for the general attitude of Theosophy.

But the fundamental ideas of Theosophy are practically the same as the latest generalisations of modern philosophy. We cannot more briefly characterise Theosophy than as the apotheosis

of Evolution. The Evolutionist will there find himself not merely at home, but at sea, in the fullest sense, in an ocean of sweeping generalisations of which only the world's wildest imaginations have now and then dreamt. The Evolutionist, indeed, lost in the wandering mazes of this theory, is apt to become frightened at the monstrous dimensions of the philosophical spectre he has himself evoked.

Into these generalisations and revelations it is not necessary to enter here in detail, but it is of consequence to point out that these fundamental ideas have, if possible, a still stronger claim on the religious philosopher than on the merely philosophical scientist. The doctrine of the underlying unity of the Divine and human natures, if accepted, cannot fail to exert a paramount influence on both the philosophical and the practical aspects of religion. That this doctrine is not only shadowed forth, but directly suggested by much of the philosophy and psychology of our day is well known. It seems indeed, to be the true solvent of the chief difficulty of modern psychology. And partly a reverent modesty, partly a false timidity, have kept many of our best thinkers from frankly asserting it. The poets alone have never been able to shake themselves free of it; needless to say therefore, it is not new. Vague, wistful oftentimes, it is, in one form or another, as old as developed human thought. Those who have ventured more openly to profess it, have been called in philosophical circles Romanticists, Idealists and Intuitionalists, and in religious circles, Mystics and Dreamers. *E pur se muove*, even among those who cling to the best part of the popular faith.

And lo! here we have it not only full blown as religious experience and vision, like that of our own devout mystics, but expounded as a scientific fact with an acumen and consistency that challenge the attention of thinkers. In this doctrine which Theosophy postulates as a "first principle," you find Christian Apostle and unrelenting Agnostic meeting and joining hands; Peter urging us to become "partakers of the divine nature," Spencer, to all appearance removed *toto cælo* from any such ideas, compelled to admit that the power "which wells up in us as consciousness" is the same as that "Eternal Energy from which all

things proceed." How externally unlike, how fundamentally the same!

The mention of consciousness brings up a further question hitherto unanswered in a rational manner by orthodox thinking, but to which Theosophy furnishes at the lowest estimate a reasonably consistent and probable answer. How does consciousness first appear either in the individual or the race? What is a conscious soul, and how is its origin here explicable, if at all? Creation is no answer. That merely means that "at any moment when it pleases two already existing human beings to furnish certain conditions, the Divine Will is called into special action and a human soul is created!" John Fiske's mechanical attempt at explanation is little better. "An overplus or surplus of sensations remaining in the brain centres more than can pass through them in succession without, as it were, impinging on one another!" Is any rational man content with that? The final word of philosophy, by the mouth of Herbert Spencer, is just about as vague and unsatisfying. Mr. Macpherson, his lucid biographer, admits candidly: "We know no more about the starting-point of consciousness than about the starting-point of matter." In its ultimate analysis Spencer finds Intelligence to rest upon recognition of likeness and unlikeness between primary states of consciousness. "Grant to the mind," says Mr. Macpherson, "the power of recognising and distinguishing feelings, and it is plain that the entire mental life of humanity from the savage to, say, a Newton is the result of continuous differentiation and reintegration of states of consciousness"—which practically means: Grant that mind is mind, and all is plain; but if that is what is meant by bringing the subject "into the daylight of analysis," what is "a landscape in a fog" like?

Life physical shades into life psychical, we know not where or how, and the only generalisation that covers all forms of life and vitalises all phases of matter is that of the self-manifesting Presence of that Infinite and "Eternal Energy from which all things proceed," and of which in some mysterious way they form part. This is the kernel of which Evolution is but the temporary husk (for there is Involution as well as Evolution), the thought of which Evolution is but one of the "words," the spirit of which

Evolution and all creation are but the visible and intelligible body. This, name it as we may, is the truth to which all our human knowledge converges and points, and there is nothing more striking and more encouraging in an age so scientific as ours, than to find this very scientific spirit beginning to be joyfully conscious of the absolute necessity of this great spiritual background, to give meaning and point to the larger conceptions of nature which science herself has made so current amongst us.

The Theosophic explanation, which is entirely in keeping with this, is that the spiritual monads, as they call them, which ultimately appear among us as the souls of men, are part of the Eternal Spirit, and incarnate and reincarnate in all grades of material organisation which are successively suited to serve their development. And though this is an explanation that is given on the authority of professed experts, we take it simply as a philosophical suggestion, and we say that it is not only quite as feasible a theory as any of the older ones, but is essentially one with the conception of the universe now fast gaining acceptance in modern thought. It is a kind of generalised expression of the doctrine already referred to, the underlying unity of the Divine and human natures. It is the amplification in detail of the great doctrine of the self-manifestation of God, the widest generalisation of which religious philosophy seems capable.

The purpose of creation, Theosophy teaches, is "the development of individuality *in universal consciousness*. . . The earliest manifestations of matter represent the consciousness or some part of the consciousness of the spirit by which they have been engendered. . . When we advance a step and observe in the beginning of the vegetable kingdom the first pulsation we can recognise as life, we still find spiritual energy vaguely diffused through great orders of manifestation. . . The animal kingdom is an immensely higher form of consciousness than its predecessor in evolution, but it is still a collective manifestation. Monadic essence is converging towards specific foci but it has not yet converged. . . Slowly, slowly, the monadic essence gathers in the experience of consciousness that such life as it inspires can afford. At last comes the touch of a more advanced consciousness affecting it in some one of its incarnate manifestations. . . . The

effect of this first movement within the consciousness of the animal of the great love principle in its upward aspiring aspect focalises the spiritual force within its nature and engenders individuality. By the act of individualisation it has passed into a new kingdom of Nature, and belongs henceforward to a higher species."*

Or as it is put elsewhere with special reference to a newborn child: "One great comfort at once afforded by the appreciation of the nature of the Higher Self is that we escape from the embarrassment of having to think of the whole complete soul of a highly advanced human being inhabiting the highly unsuitable tenement of a young child's body. However unsatisfactory the notion of such an arrangement would appear, it would be futile to try and escape from it by the hypothesis that the child could be born first and, so to speak, ensouled afterwards. From the earliest beginning the child and the soul to which it might be destined to give incarnation, must evidently be regarded as already in union. But the conception now being dealt with harmonises with the fitness of things and with the analogies of nature. The soul on the spiritual plane and ripe for Reincarnation takes note as it were of the newly germinating human being whose physical associations and destiny render it the most appropriate physical habitation that soul can find. Of course there is no conscious deliberate selection in the matter. The kârmic affinities constitute a line of least resistance along which the soul throws out a magnetic shoot into the objective world, just as a root germinating in the earth throws out through that portion of the ground which most readily gives way before it, the first slender blade of green growth which makes its appearance at the surface. A more recondite but still more exact illustration might be drawn from the behaviour of an electric current choosing among several available channels of approach those which, though not necessarily the shortest, conduct it under circumstances best suited to its own nature to its goal the earth. Along the magnetic fibre thus established—itself no doubt growing in vigour simultaneously with the growth of the child—the psychic entity flows into the new body by degrees."

* Sinnett, *Growth of the Soul*, chap. xvii.

We may sum up this rough suggestion of Theosophic ideas by saying that Theosophy must be admitted by anyone who candidly examines it in detail to be:

(1) Intensely religious in its underlying conception of the universe. The background of all its teachings is "the Supreme Will."

(2) Intensely scientific and natural in its view both of here and hereafter.

(3) Intensely evolutionist.

(4) Intensely simple and "one" in its whole conception of God and Nature. It has no Dualism and no moral "intrusions."

(5) Intensely alive to the perfect gradation and continuity of all things and beings, physical, moral and spiritual. It knows no sharp or permanent demarcation either here or hereafter between one condition or state or character and another. All is in flux and all is also in motion towards a consummation which is union with God.

It may be said to teach a kind of automatic universe with two great functions of activity which Theosophy symbolises popularly as the Outbreathing and Inbreathing of God.

This final conception of Theosophy is identical with that of Spencer who teaches it under the twin-forms of Evolution and Involution, that is to say not only a cycle of Evolution such as that of which we are ourselves subjects, but a cycle of such cycles involving a recurring return to the starting-point, and a recurring march towards the recurring consummation. And thus it comes with both in the end to this, that the only possible foundation for the spirit of man is the Eternal I AM "Whose goings forth have been from of old, from everlasting."

It is easy to see how science and poetry, philosophical and spiritual thinking, that is to say, can find their ideals already realised in teaching such as this of Theosophy.

And indeed every great and far-seeing teacher the world has seen is claimed by Theosophy as belonging to that adept brotherhood with whom have been from the beginning "the treasures of wisdom and knowledge," and by whom these have from time to time been dealt out as the progress of man required and was able to assimilate it.

The Theosophists, as already said, give their assertions as ascertained facts of experience, and while we view them simply as philosophical suggestion and note how they seem to harmonise with the latest tendencies of modern thought, it is interesting to find a striking apparent coincidence in one of the latest attempts to apply the purely scientific method to the intangible phenomena of nature. For the Psychical Research movement which has its home among the scholars of our most ancient seats of learning is nothing if not scientific. They have set themselves to the careful impartial study of the phenomena known as clairvoyance, trances, hallucinations, dreams, visions, hypnotism, etc., and have attempted to generalise the results of their examination and experiments under some rational principle. That principle they suggest to be an *underlying self*, which does not appear or assert itself in the immediate daily consciousness. They speak of it as an *enlarged personality*, belonging to—or should we not say more correctly and cautiously, shared in by ?—each individual, and of which the body is the present temporary manifestation. The varied and apparently erratic phenomena above indicated are believed to be the phenomena of which this *underlying self* is the noumenon. And without going here into detail it seems difficult to draw any clear line of demarcation between some of the phenomena studied by the Psychical Research Society and those which Theosophists put forward as "of their own personal and systematised experience."

Now it is always a process suspect by philosophy when the supreme Deity is invoked or assumed as the direct object of our human consciousness, though there is of course a true sense in which all our knowledge is knowledge of God. The basis of all morality, to use the words of Dr. Pfleiderer, is found in our consciousness of "our union with the super-subjective Divine Will." But it seems to us that the whole circle of the phenomena of experimental psychology, external as well as internal, is only intelligible in the light of the principle we have here spoken of as the God-consciousness in man, that is to say, man's close though indefinite relationship with a Universal Consciousness, with a Personality greater than his own, and of which his own, even at its intensest, is but a more or less restricted expression—a princi-

ple which is thus seen to be the direct suggestion of scientific investigation, and the only thought that illumines the seeming mystery of our own self-consciousness and absolutely satisfies the richest human spirits.

Man in short is in contact with God. In saying so we do not presume to contend that man, a limited and defined creature, can here, or probably even hereafter, so leap, as it were, out of his natural circumscribed element as to become in the absolute sense conscious or cognisant of God. That would mean a comprehensive grasp of the Divine, which is by the nature of the case impossible. But man is larger than he looks. The glory of his life is to have an ever clearer and clearer vision of God. And that growing vision is practicable just because the medium in which God has condescended to show His glory, is a medium in which man is by his very nature at home, and which by the exercise of his higher nature he can breathe and enjoy ever more and more fully.

Astronomers tell us there is an ether which pervades the physical universe to its utmost bound, and that it is by this alone that the hosts of the starry heaven are brought to our limited apprehension. Natural philosophy reveals to us an atmospheric and etheric condition of which the vivid spark and the potent current are but localised expressions. Is it then any more wonderful to believe that there is an all-pervading consciousness of which ours, so great a mystery to ourselves, is also but a localised expression; that this all-permeating consciousness inhabits and inspires all things and all creatures; that all man's highest and purest thoughts have been but his growing realisation of this eternal presence; that it has burst into feeling and speech in all great souls from age to age, and is the only conception that binds together and makes intelligible the myriad voices of nature and the holiest aspirations of the human spirit?

As Theosophists put it: "We—the souls within us—are not as it were altogether contained in the material envelope we actuate during life. We clearly retain some rights and interests in the ocean of spirit, so to speak, from which we have been stranded on the shores of incarnation." Or as a French philosophical writer, who is no Theosophist (M. Alfred Fouillé), says: "For the old

doctrine of a consciousness absolutely one, the new psychology substitutes the formula '*Continuity of Consciousness.*'" A Gifford lecturer of to-day (Professor W. James, of Harvard), speaking of Mysticism, says that one conclusion was forced upon his mind, and the impression of its truth remained unshaken. It was that "our normal waking consciousness, as they called it, was but one special type of consciousness, whilst all about it, parted from it by the filmiest of screens, there lay potential forms of consciousness entirely different. No account of the universe in its totality could he find which left those other forms of consciousness quite disregarded."

Are these not just other modes of expressing the same idea which the Theosophists speak of as the Universal Consciousness, and which the Psychical Experimenters call elsewhere "the Subliminal Consciousness"?

The air which we breathe and which sustains our life is uniform and continuous with that which encircles the Pleiades. And if there be any truth of meaning in Paul's famous phrase that "we live and move and have our being in God" in the more material and everyday elements of our life, how intensely must it be true in those more intangible and spiritual elements of our being in which if at all we come near to the presence of God!

Or to turn to quite a different phase of human experience—a phase in which there is quite as wide a range of individual differences as in the possession of the more peculiar manifestations of human consciousness we have just referred to, and yet one which we rarely allow ourselves to call unnatural or abnormal. Let the words of a modern critic describe it: "The poet is our wisest teacher. He is usually in the forefront of his age, often indeed a little in advance of it, and so anticipates the philosopher. And that because he represents the somewhat vague emotional apprehension of truth which commonly precedes clear recognition and reasoned explanation. An age is like an individual who often feels a thing to be so, long before he can reason it out. Our emotional and intuitive perceptions usually run ahead of our logic."

Here is an admitted fact that must have some rational explanation. It is a psychological fact and it is therefore to an

analysis of, or further insight into, the nature and range of our human consciousness that we must look for any possible explanation. Does the line of suggestion we have named not throw light on it? We know that the province of the intellect proper is more or less external. It deals with the more obvious and visibly constitutive elements of human observation and experience. Moral perception again is comparatively indifferent to the relationships traced and explained by the intellect, but it is vividly conscious of a harmony that lies deeper still. And as order is heaven's first law, gradation its method, and unity its last word, so the purely intellectual aspect and relationship of things passes imperceptibly into the moral and that again into the spiritual. And what has been called the spectrum of human consciousness extends, like the solar, into relationships unperceived by the rough faculties required for everyday life. The degree of sensitiveness to these more hidden but more fundamental aspects of things varies enormously in individual men, ranging from the dull stolidity of the hardwrought clodhopper to the mystic vision and spiritual possession of a Blake or a Shelley.

What is the most penetrative seer that ever lived but a man with a richer human nature? We may call his power vision or trance or penetration or inspiration. He lives in a light that makes the universe and its mysteries more transparent and intelligible to him than to other men. He sees deeper into the great embodied reason of things. In other words he is a more God-possessed man. He has more of the God-consciousness than other men. As the Psychical students would probably say, he has a more working command over his subliminal consciousness than other men—that subliminal-consciousness which is only another name for a more vivid sense of the unseen.

It is only a more powerful mind and a larger spirit that can grasp either critically or sympathetically the smaller natures, and why, but because he stands nearer to the centre of things and there is in possession of a light which is not merely intellect but discerning love?

This is the only state and power of human faculty that can presume to "anticipate philosophy and run ahead of logic." The commonest throb of sympathy in everyday life is an illustration

of it. The grandest apocalyptic vision is but the same. The seer is not only "in tune with the infinite"; the divine music rolls through him like an oratorio, and with Handel he exclaims: "I saw heaven opened and the Great God Himself!" He sees that towards which logic and even philosophy, as commonly defined, only point afar off.

We must also bear in mind that Theosophy puts itself forward not simply as true philosophy but as vitalising truth. Our intellectual life, our artistic life, our moral life, it teaches, are rooted in God. "As the fishes in the great city of the waters, as the birds in the immensity of the air, so we live and move and have our being in Him. We borrow His light and we see and know by our intellect. We borrow His love, and we learn to love and help all we meet. We borrow His strength and our wills are made strong to serve Him and our fellows." To have this as a living and controlling conviction is to have in its fulness the God-consciousness.

Teaching of this kind may seem to be, or at least to tend towards pantheism—to be more correct, it is rather towards *panentheism*— not the identity of God and the world, but God in the world and manifesting Himself in its every expression. "God becoming conscious in man," might be adopted as its motto. Theosophy, indeed, which boasts that it has many things to say that we cannot yet bear, seems as likely as not to be in its essential ideas, the immediate *terminus ad quem* of the halting systems of the world's philosophy.

A SCOTTISH PRESBYTERIAN.

SLEEPING is waking in regard to such acts, because it is the inner light of Nature that acts during sleep on the invisible man, who, notwithstanding his invisibility, is existing as truly as the visible one. The inner man is the natural man, and knows more than the one formed of flesh.

PARACELSUS.

OVER-BELIEFS OF THE IVORY COAST

THE many and curious points of resemblance between the various great world-religions which history and tradition alike reveal, pointing as they do to one vast origin, have always been a study of the deepest interest to those conducting research upon Theosophical lines.

It is true that the common origin of the majority may now be more or less lost sight of; still no one who stops to think at all, can fail to be struck with the fact that almost all the leading truths, as we consider them, of Christianity are to be traced in more or less similar and familar guise, in the older forms of faith of ancient India, Mexico, Egypt, Babylon and many others. This is so fully recognised now, as to have almost passed into a truism. To mention only one such similarity. The idea of a Trinity is universally present, whether in India, as Brahmâ, Vishnu, and Shiva; in Egypt, as Osiris, Isis, and Horus—or as Osiris, Kneph, and Pthah, as Maurice gives them; in ancient Peru, as Apomti, Churunti, and Intiquoqui; and in Christendom as God the Father, Son, and Holy Ghost. In fact hardly any form of faith, however primitive, appears to be without the leading, and, as one may say, fundamental idea of the Trinity.

However, in the case of practically all the great instances enumerated above, one may hold that the teaching and ideas were handed on and transmitted from one to another, as communication sooner or later was established between them. Beliefs originally belonging to one race might by degrees have become incorporated with those of others, as each great civilisation in its turn sprang up on the ruins of the dying one, to flourish for longer or shorter periods of time, and then decay.

As long as the possibility even of communication between one race and another is granted, there is nothing inherently improbable in the fact of their holding similar or almost identical

beliefs. But in cases where, as far as one can see, such communication is not possible, where, so far as research can ascertain, races and tribes have been isolated from all time, the question of similarity in religious belief, and even legends, is one of far greater interest.

It seems difficult to understand how the grandiose ideals and lofty conceptions of God, which we have been accustomed to associate with high forms of civilisation, should be found to exist—if in more incomplete and primitive guise—amongst those aboriginal tribes, whose civilisation, as we understand the word, is nil. Yet that this is to a certain extent the case, would seem to be proved by the recent researches conducted by the French Government among the aboriginal tribes inhabiting the Ivory Coast and its hinterland towards the Southern portion of the Soudan.

Though various European colonists have from time to time established trade relations with the natives of the Ivory Coast, it does not appear that in any instance they succeeded in penetrating at all deeply into the interior, indeed from the passages which are quoted later from Captain D'Ollone's book, it would seem that up till quite recently even the French authority only extended a mile or so inland from the coast. In 1898, M. Hostains and Capt. D'Ollone were sent by the French Colonial Government, with a view, partly of establishing communication between the Ivory Coast and the Soudan, and partly to study the country and its inhabitants in the vicinity of the Franco-Liberian frontier. The extraordinary difficulties of exploiting and opening up the country are well described in the following extracts from travellers in French West Africa.

"It is difficult to give any idea to those who have not seen them, what paths in the Ivory Coast mean. 'The road,' says Captain Marchand, 'is narrow and thickly encumbered with the trunks of fallen trees, boughs, and thorny undergrowth, which are overgrown and closely laced together with giant creepers. The massive foliage of the trees overhead only allows a vague and deceptive light to struggle through, to make visible a soil fetid and quaking with centuries of decay. The path hardly ever allows of upright walking, and progress has often to be made on

hands and knees. Often one loses the path entirely, and hours are spent in cutting with sword and hatchet a few yards of way through dense undergrowth, vigorous creepers, and decaying tree trunks. This has to be done in a semi-obscurity, infinitely more depressing than a total absence of light.'" (*Official Report*, 1895.)

And M. Marcel Monier, a member of the second Binger Mission, says: "In this shade, imagine a massive trellis-work of roots, fallen trees, thorny undergrowth, impenetrably laced together with parasite creepers; here and there pools of stagnant water, into which one sinks to one's knees, fetid odours, rising from dying trees, decaying leaves, and every sort of vegetable growth in varying stages of decomposition, add to this the exhalation of a charnel house, and one may have some faint idea of an African jungle. In full reality it is unimaginable. Can one describe a nightmare?" (*France Noire.*)

Well may Captain D'Ollone speak of such a spot as "cette région silencieuse et oubliée." His book is one long account of such difficulties experienced in penetrating into the interior; of his meeting with various aboriginal tribes, who as far as could be judged had never touched even the hem of the robe of civilisation; of opening up everywhere the mysterious unexplored depths of swamp and jungle, over which from time immemorial "silence and forgetfulness" had brooded.

Yet it is of tribes found here in the neighbourhood of Fort Binger (the Tabétous, and the Tépos) that he writes: "The religion of these peoples is one of the most surprising things. Instead of the grossest forms of fetishism, as one might expect, their beliefs are curiously similar to many dogmas of Christianity. They say there is One God—Nieusoi—and an evil Spirit, Hyné by name, who is, however, inferior to Him in power. Each of them possesses, so to speak, a representative in every man, who suggests to him contrary thoughts and desires. After death, good men go to Nieusoi, and the wicked to Hyné, who tortures them in fire. Nevertheless, these dogmas are unattended by any special cult, there are no priests, and no ceremonies are celebrated in honour of the God. However, each time a man drinks palm-wine—a precious beverage—he spills a few drops on the ground

saying, 'Nieusoi!' (God)—a libation such as was common among the ancient Greeks and Romans."

Captain D'Ollone goes on to add:

"I must be permitted to repeat that all this was not told me by our interpreters, who might have learnt in their journeyings some idea of our religion; the numberless questions we put to natives we met to see whether this was so, proved that the beliefs were universal. We never met with any contradictions. Whence come such beliefs? Formerly some Spanish and Portuguese missionaries were to be found on the coast; is it possible that, although they never penetrated inland, their teaching spread? Or were the principles of Christianity imported by natives who worked occasionally on the boats? These two hypotheses are however hardly admissible, as the different tribes hold absolutely no communication with each other."

Further on he says: "I discovered also a curious belief amongst these people, namely that in telepathy. Not only do they practise incantations—as did almost all ancient races—but they also lay claim to commonly observed phenomena well-known to all spiritualists; such as the apparition of spirits at the moment of the death of the body to friends at a distance. And they described to me many cases absolutely similar to those investigated by the Society for Psychical Research."

A curious legend is told of the mountain Nienokoué, remarkable chiefly for its analogy with many told amongst other aboriginal peoples. Formerly, they say, there was no mountain, and the country was flat and densely inhabited. One day, while all the people were assembled to celebrate the death of an elephant, and a vast feast was in process, an old woman, unknown to all present, uddenly appeared, and demanded a share of the meat. She was rudely refused by the revellers, with the exception of one man, Ouoro by name, who took pity on her, and gave her some. That night, after the feast was over, she drew Ouoro aside, and telling him that she was the mistress of that country, added: "Take all your family with you and escape quickly, for I am going to destroy it." Ouoro did as he was bid; collected all the various members of his family, and left early in the morning. They crossed the Dono River, and ultimately founded the tribe of the

Graoros. As soon as they had safely departed, a rain of stones and rocks fell, and destroyed all the inhabitants of the plain, and these rocks piled together formed the mountain Nienokoué.

As Captain D'Ollone says: "Told according to native fashion, the story recalls the history of the destruction of Sodom and Gomorrah, after hospitality had been refused to the angels, that of the Deluge of Deucalion, the legend of Philemon and Baucis, and countless others. The rain of fire, of water, of stones, the punishment, and the moral deduced from it, are always the same—a fact surely worthy of notice" (p. 75).

Another legend, the leading idea of which is practically the same as that of Cain and Abel, is told; indeed, many Biblical traditions seem to have their counterpart amongst the aboriginal tribes of the Ivory Coast.

Still more extraordinary, however, are the beliefs of the tribe of the Baoulé. They inhabit a large triangular piece of country, the apex of which touches Tiassalé, the base being more or less constituted by the parallel of Satama, and the sides bordered by the rivers Bandama and Nzi.

According to M. Delafosse* the Baoulé believe in One God, unique and immaterial. He is described as "an eternal Being, uncreate, who has made the heaven, the earth, and the intermediary beings between God and man, called genii, or jins."

The supreme God is called "Alouroua," or "Anangaman." He is not worshipped. "He is," say the Baoulé, "too high above us, and too different to us; He would not understand us, and we should not understand Him."

The Genii are intermediary beings between God and man. Above them all, however, is a divine trinity of beings, brought forth by the Supreme God, by the power of His Creative Breath—which is called "Gou" by the Baoulé.

Gou, represented by a mask with a human face, receives from the Creator a part of His power, and brings forth Nyamné, the Heaven, and Assyé, the Earth. From the union of the Heaven and the Earth is born Assassi-Oua, who forms the third personage of the trinity, and who is identified with the sun. After them comes

* *Sur des Traces probables de Civilisation égyptienne et d'Hommes de Race blanche à la Côte d'Ivoire.*

Sàra, or Nyamné-Ba, the Moon. Kaka Guié also, who is represented as a bull, with two or three horns, is born of the union of Nyamné with a second wife, Ago, and his principal function is to preside over funerals.

From genii the descent to fetishes is easy, though they also are believed to hold their power direct from God. M. Nébout, in his *Notes sur le Baoulé*, says that: "The fetish draws his power from God, the Master of the World, and of all evil spirits or devils. The fetish worshipper having made his image, invokes the Supreme God to endow it with the desired powers and virtues."

Surely there is a curiously marked similarity between these genii, jins, and even fetishes with the "dæmons" spoken of in Plato. Socrates, in his speech on Love, in "The Banquet," says of them:

"For the dæmonkind is of an intermediate nature, between the divine and the human; their power and virtue being to transmit and interpret to the gods what comes from men, and to men in like manner what comes from the gods; from men their petitions and their sacrifices, from the gods in return the revelation of their will. Thus these beings, standing in the middle rank between the divine and human, fill up the vacant space, and link together all intelligent nature. Through their intervention proceeds every kind of divination. . . . For divinity is not mingled with man, but by means of that middle nature is carried on all converse and communication between the gods and mortals, whether in sleeping or waking. . . . These dæmons are many and various."

It is not necessary, however, to go back as far as Plato to prove identical belief in intermediate beings. What are the angels and archangels in our Christian faith, if not a more modern conception of the "dæmon" of the Ancients? Nor can belief in the intermediary and intercessory nature of superior beings be denied to enlightened races, while countless saints are daily invoked for assistance, protection and support, and their favour and intercession with the Supreme Being is eagerly demanded by millions of devout Roman Catholics.

"One touch of nature makes the whole world kin," and it

would appear that there are many touches of the same human nature which form links between these "poor unenlightened heathen" and the conquering and highly civilised members of the Aryan race, who are now for the first time, as far as can be told, coming into touch with them.

E. S. THORNTON.

THE DIVINE ECONOMY

THE following paper has arisen out of many thoughts and suggestions helpful to the writer, whether the unconscious outcome of ideas imparted elsewhere or hints gathered up in personal study from the writings of those who teach us here. They are given with the earnest desire that they may be both helpful and suggestive to some who have not perhaps approached the matter on exactly these lines. For those who have, there may be helpfulness, in that an idea gains strength and solidarity when found to be shared with others. A feeling of sympathy and union is thus produced, for the spoken word, to a certain extent, makes manifest the ideas which, though ever so mutual on their own planes, are not so often felt as they will be when that higher speech of mind to mind exists generally among us.

Taking first of all the teaching from known sources regarding this Divine Economy—or the use of *all* things to subserve the world progress, to aid evolution along many lines—there is the use of pain and the use of evil, as dealt with in pamphlets written some years ago by Mrs. Besant. We find in them many scattered allusions to these mysterious factors and their value in human development, with which we are all more or less familiar. Then in other lectures of Mrs. Besant's, given some time back, the use of low aims at a certain stage was dealt with, and we realised how very superficial is often the view taken of people in the world, and how harshly they are condemned, because the critics

feel, we may suppose sincerely, that some valuable energy and time have been wasted in pursuing low ideals.

But in the Divine Economy, a fragment of which is unveiled to us from time to time by those who see further than ourselves, there cannot be any real waste, any ultimate loss. We must believe this, if we believe that One whose nature is Knowledge, Power, and Love, dwells at the heart of all. Each must take the concept in the limits that suit him best, for without limits it is unintelligible to those who are still bound. But even at its best, in its widest sense, it will ever fall short, for a dissipation of energy will always appear to go on as long as *we* cannot account for its distribution. Let us consider what we name the darker side of things first, as being the most difficult to understand, the most heartrending to undergo. Then, threading our way by the light of remembered teaching and personal experience, let us seek to frame, albeit roughly, some consecutive whole, some guiding plan. For the problems which meet us in connection with that darker side of nature are to some most mighty and most fascinating, though when the inquisitive human mind, rash in its speculation, seeks to travel too far into depths for the time best avoided, a merciful hand often raises an iron barrier and we are hurled back as from danger—a danger greater because of the very unconsciousness with which it is approached. Naturally, in a short article like the present only a few aspects can be selected, and these treated superficially, but any who may feel interested can work out others at their leisure. Perhaps it will be as well to note these aspects:

Selfishness.
Cruelty.
Criticism.
Form-worship.

With this darker side we shall find the opposite—the light forces—blended as we proceed in our study. And as we begin by that which has been so aptly defined as the root evil, so we shall end by a few words on the Devotion by which the man who is the seeker after God ends his human evolution. Some may prefer to call it Wisdom, but the name matters not; since at that height all aspects begin to unite.

Taking then selfishness as evidenced in one of the subtler senses in human nature, that of calculation made by the man for his own ends—which constantly takes on the appearance of solicitude for the welfare of others—we can give as the example from everyday life the attitude of master to servant. A person may treat his or her servants very well, not so much because he recognises his *duty* to them, as because he foresees a great deal of inconvenience threatening him if he neglects to do so. Another person may be naturally of a generous disposition and inclined to give largely to those not so well blessed with this world's goods as himself. Carried to excess this faculty runs into giving because of the *personal* pleasure of doing so, which easily becomes a passion in a nature built of extremes—a very subtle form of self-gratification mixed with much that is good. But it may well be that this is balanced by the fact of the existence of misers, whether of material or other possessions. These last two classes of human beings are used to counteract each other, and so we obtain equilibrium, while the *individual* evolution of each is being simultaneously carried on, "wheels within wheels," as it were.

Then the conversion into *needs* of what are merely harkings back towards the gratifying of some instinct almost outgrown will cause us perhaps to ignore claims of another nature incurred in the past.

From one side this spells imperfection, weakness we say, and deplore it as such. But the Divine Economists are already busy separating and arranging results. This calculating, foreseeing spirit will be needed for future work which is as impersonal in its degree as the other is personal and self-centred now.

Calculation is balancing and working out the fruits of some projected labour, taking many factors into account, deducing from past experiences; and this means *judgment*—the most valuable of qualities in any movement. A power of organisation is thus slowly built upon in the character, and having evolved the discriminative faculty by this power of calculating the man knows what to select for the purposes in hand. He relates parts, and welds into a *whole*. But the germ of all this lay in the planning for self in the past. It may be asked: What then becomes of the husk, the *selfishness* out of which *this* grows

the forces set in motion which have contributed ever since to the sum total of that element in the world? The man himself has advanced—but what has he left in his track? This too will have been worked up in other ways too numerous to name, even if the knowledge of detail for so doing were available; but one or two may be postulated. In the first place he will have affected *most strongly* those of *his kind* who share his own fundamental nature, and of these many are of very differing degrees of development. From out this group some are drawn to incarnate in a family and so work out kârmic ties. The quality of selfishness will then re-appear.

Now when we live with a selfish person if we are also selfish, one of two things will happen. Either we develope the defensive, antagonistic attitude in our nature, when he seeks to encroach on us for his personal benefit, or else we become imbued with a deep disgust for the attitude, and turn away from it. It is wearying to be always fighting for one's own hand, and that which we fight for does not turn out such as we think it is. I believe the supreme uses of *community* life to be the drawing to the surface of old weaknesses in order to make us *aware* of them, and then the weeding of them out in preparation for the planting of the truer, deeper social instinct, the principle of *union* which is to be born. For have we not been told that in the womb of the fifth race the sixth is even now appearing?

It is very difficult for many people of differing temperaments to live together at this period, because the growth of individuality brings a certain exclusiveness with it, manifesting as much in the members of the race or nation as in the race or nation as a whole. But, like the individual, as the nation develops the sheaths in which it has been evolving are cast aside, and younger nations grow into them or adapt what is useful to them from the common fund, and learn in their turn; for the great tendencies inherent in the different countries must act and react on each other as among individuals, bringing out what is latent in that civilisation and quickening its growth. There is not one of these national jealousies, tribe antagonisms, race hatreds, but has its purpose. Nothing can be destroyed in *essence*, although

the forms, as we are so often told, are broken up. But their materials are used anew.

Who preside over these great operations? Who stand behind the gigantic machinery of things which should not be called machinery, but one great living organism, if we could see it aright?

Who but those Divine Economists of many a grade perpetually performing the office of adjuster? It has been said of Him, the Lord behind These, Ishvara as He is named, how marvellous is His patience, the patience, the forbearance of that Mightiness in its perpetual vigil, slowly expanding the fragile forms that could be shivered by His boundless energy were it permitted to flow one iota beyond the restricted limit He has made for the area of His labour. And far beneath Him are His greatest helpers, and beneath these are others again, and still further below are the teachers of mankind. "As above so below," thus runs the old Hermetic axiom, the rule of analogy by which we have been cautiously, and let me hope on my part humbly, threading our way, for there are moments when a possibility presents itself so clearly to a student that it becomes a conviction, and he is apt to state it dogmatically, more dogmatically than he intends or realises.

Let us now pass to *cruelty* as closely allied to selfishness. But, while recognising the relationships of the vices to each other, we must not in such a study as this look too closely into them, for it is sometimes very clearly seen that from another point of view each is contained in the other, and all in one finally. Such reasoning causes a sort of paralysis, for it makes one feel there is nothing more to be said; at least that is my experience. In other words, though the phrase may sound paradoxical, the smaller the area to which we confine ourselves the more we appear to have to say about it. Cruelty is a quality which rouses many people to the extent of throwing them entirely off their balance. This unbalanced emotion brings about in others an opposite attitude—one of indifference. Of course, two such persons glare at each other from the respective spheres of their pet hobbies, but the resultant of these clashing opposites is equilibrium. It does not matter much what are the personal

opinions of either, but what is of real signification is that the force flowing out is driven against some other force, or drawn away from the point where it is not required, and used as a factor in much greater schemes. It is certain that cruelty will never be adequately checked by those under the influence of emotion without the balance and focus which reason gives. Neither on the other hand will reason unaided by the heart-force accomplish the mission.

Here comes in the hand of the Divine Economist who is gradually blending these valuable qualities of keen feeling and wise survey of conditions present, which will be altered only as their purpose is fulfilled, fortunately not an instant before.

Restricting our study to human beings alone we may all of us have known cases in which cruelty has brought out some admirable qualities in human nature. I know of a child who was treated in a way which I can but call cruel though physical violence did not enter into it, and that child is now growing up into a very unselfish, generous character with no trace of resentment. It is true that in that case the evolution does not seem on some lines at all far advanced; nevertheless, the cruelty seems to have been put to use by Those who know more then we do, and it at least seems clear that that particular karma is definitely ended between the aggressor and the victim, for the relations between them appear those of true affection.

In other instances it is possible to conceive of sterner qualities being thus evolved, of a case where suffering—also karma, of course—was wrought into the very fibres in order that the sufferer in later days should stand morally unshaken in some great crisis, steeled to endurance long before. Not, let it be added, that this excuses the cruelty of the perpetrator, *that* is another sphere of action, though temporarily interwoven with this, and made use of.

Consider a further use of cruelty, that cruelty which is a strange combination of weakness and strength, weakness because it is often the result of a fear which is that of a low-developed nature which has by some means gained dominance after a long period of being tyrannised over itself. Now extreme cruelty implies an amount of force in the perpetrator of it—a low mani-

festation of force it is true, but the force is there. In later days, when the man has learnt by repeated infliction of cruelty and by repeated suffering generated through it, not to be cruel, the force *remains*, but it has to be turned to other uses. That man may well become one who has to direct the forces of evolution, according to his capacity, and he will then have to take many courses of action which may seem hard and painful to those who know less and see less than he does. In the far-off days he inflicted pain by brute strength. From that stage, let us suppose, he passed on and inflicted emotional pain—mental torture. Then, when he reached the point where man must choose which side of evolution he will serve, if he pass into the ranks of its helpers, he no longer inflicts pain from ignorance, or for personal revenge, resentment and self-gratification. He becomes the agent of the great cosmic forces, and is used by them to break up forms of evil, or to train individual souls by means which are painful, passing them through the fire, burning away the fetters as the Buddhists books term them. To be able to do this how strong a man must be. He must not shrink from inflicting pain for the sake of the wider good to be reached thereby, just as a father corrects his child. True he may suffer, but Arjuna likewise suffered, and yet he acted. The good and evil must be mixed but the aspect containing the preponderance of good must be striven towards. He must take the larger view, and not be swamped emotionally by the suffering of the one who has become able to be tried by such suffering, able to pay such a debt. Out of the cruelty, the unmeasured blind strength which, rushing out unrestrained in the past, inflicted pain, the true strength has been born. And the man also learns to be hard on himself, though the term "hard" seems scarcely accurate. He becomes courageous enough to put the torch himself to many of his old faults, or to whatever of them remain incongruous with the new life on which he has entered. But there is purpose now in the burning. There is no wild remorse, self-mortification, severe penance; these belong to undisciplined souls. He is not unrestrained, he will not do more than is needed, and thus check progress in the minor sense possible. It must not be forgotten, however, that the tendency to carry asceticism to an extreme

when the necessity has passed exists at a high stage, as may be seen in so many cases of saints and devotees. It is then that we realise the truth, that in a sense we never really change, and the old tendencies keep on re-appearing under subtler and finer forms at every stage of the ascent.

Thus may we not catch a hint, the hint of another great truth —that man himself is that Changeless One in the midst of change. And so the Divine Economist in him works and works, and gathers up the fruits of his long evolution here as elsewhere—the swaying from one extreme to the other being in itself needed to stir him from indifference, and to prevent crystallisation and stagnation, though these in their proper place and right measure are closely related to equilibrium.

Next take criticism in a low aspect, that of the backbiting order, closely related to contempt, as in the higher aspect it is related to judgment, and to the work of the Regenerator.

There is no doubt that it stirs up unlovely qualities and great hostility. It appears to belong to the destructive side, but it must not be forgotten that the old edifices have to be pulled down from time to time by some agency ere the new can be erected; and of the two tasks of destroying and constructing the former is as a rule the more thankless. It forms part of the work of the pioneer, and may easily be performed with an excess of zeal. Against that the hard mould of the dogmatist—the worshipper of form—is brought to bear. Two purposes present themselves to our notice here, and both have to be served.

At certain periods in the world's history truth has to be guarded—kept inviolate during the dark age. Some of us, no doubt, have at different times revolted against dogmas, crude forms in which great truths were hidden that we learn to appreciate when it is seen that form is not all. Now we may suppose that Those who watched over religion when the dark ages were setting in knew well the blind clinging to form that would ensue as the nations plunged deeper and deeper into materialism, the materialism necessary to evolve some latent side of the present humanity. They also knew the active repulsion to form which would be the reaction of the swing downwards. Seeing these two eventualities Their mission was to

steer between them, and They permitted, it would seem, the dogmas to become gradually more unyielding, more and more limiting; the first in order to preserve the truth enshrined there through the stormy days to come, the second in order that man, restricted to a narrower area, might develop the balance required by the very evolution of the materialistic aspect which will be found to give it, or, at any rate, to contribute towards it.

Looking round us here for a moment, and remembering what we are taught, it seems as if this balance were a most essential factor to be established, and one closely in touch with that union principle which is the keynote of the next race. In our own times what do we find happening among many other signs of the New Era? We find these adamantine forms to which the Churches have clung for so long being attacked on all sides by Criticism and Research, modern weapons which ever increase in keenness with the keenness of the modern mind, the type of mind which characterises the leaders of thought to-day. Criticism is being taken up and used to break down those prisons which once were temples, but which threatened to become prisons when guarded by those who are opponents of the evolution as represented by the White Lodge and its disciples. The duty devolves on some of us, as we become fit for it, of reconstructing the temples so that they may serve as shrines for those who cannot yet bear the light of the Divinity that hath no form. A duty will devolve on some of going forth into a veritable desert, of breaking the clinging to forms which have become fetishes, so that we may behold somewhat of the Glory whose greater temples they may yet be called upon to build. For such temples will be fairer, more splendid, more proportioned to the Mightiness they enshrine, when the vision is fresh in the memory of the builders. Thus we become in our turn the Divine Economists who construct from the old materials the newer shrines—for such materials are enduring with the strength of the old builders of other ages, the Layers of the Foundation itself, the Law-makers of old. By the (to us) crude forms, grotesque as they now seem, how many souls have beheld their God?

We have studied in the above passages the wider uses of criticism; we must not leave out the aspect of it to be found in

our everyday lives. To what purpose is the fault-finding element applied in the hands of the Wise who see beyond the "hurt" feeling which is the answer of personality to fault-finding and depreciation. Leave aside the fact of the critic being capable or incapable. That has to do with one line of action—to be worked out also in its due time. Such criticism brings about in the person criticised, the one who is sincere in his endeavour to reform himself, an examination of the points of attack. He asks himself: "Have I done anything to deserve this?" If he be wise he does not become angry, for he knows that means the association of himself with any want of charity that may accompany, and does so often accompany, criticism. Antagonistic relations are set up which will not forward such work, for example, as may be found in our movement.

In other words, the Divine Economists are urging him to discover the use of this disagreeable experience, which, among other things, will bring endurance. For truly if the attack be unjust and the man knows he is not to blame, he need not be affected, and he who realises that the discipline was needed might be honest enough to admit it. It is only fair to say, however, that much of the trouble arises from the incompetence of most critics to decide the question, and their own imperfection into the bargain, which, although purely their own kârmic area, is not recognised as such but seen confusedly by the person aggrieved. A man will undergo much from someone who is really superior, and who is realised as such, the one to whom he gives the right to rebuke his methods. Where such rights are claimed but not granted, friction arises, although the criticism is useful in giving an idea of the attitude others take up towards the position adopted, a factor inducing wide-mindedness and just estimate of powers and surrounding circumstances.

It is here when studying human nature that the problems of life become so intricate, and such a veritable labyrinth that the field seems to our purblind vision a hopeless chaos.

Take the earnest but critical nature warring against something repellent to it. Surely devotion is there, surely the deep instinct reaching out to the Formless, the Perfect, is only militating against the forms which must ever spell imperfection because

they imply limitation. But it is easy for such to become blinded by the very forms it fights against and dissects, and to lose sight of that something beyond criticism which is present everywhere, moulding these very forms to lines perfect for the time. And that which is most apparent to us is the past of the person criticised, now worked out in the concrete. How seldom do we see that which he really is. It is not yet form, and thus is not visible to us. The Divine Economy alone blends these multiform factors and brings at last, out of the over-zealous criticism, the wise understanding of complex human nature, out of the resentment of those judged a gratitude towards others who have enabled them to work off the old faults because the attention has been called to their persistence.

Power, Wisdom, and Love—such are the three great treasures into which the fruits of the long evolution are gradually gathered both by these means we have discussed as well as by countless others unknown to us. But as all this forms but second-hand evidence, so to speak, and as the fair sides of human nature at any rate have been so ably sketched over and over again, it is unnecessary to detain the reader with quotations which must be familiar to members of the Theosophical Society. There remains but one final survey to be taken. We have seen the fragmentary glimpse of the conditions around us in the world life through which each soul ever passes and learns. But these souls show us the evolving Godhead, bound and crucified on all sides and in all ways. We do not know the secret of the darkness, the pain, the binding, but we can believe that the Guardians of that Life know one in possession of the knowledge. We can picture them taking the fragments of that Great Web of Shadow and Light, "Mâyâ, mightiest of mysteries," as it has been named, and we can dimly picture them causing the Light to be seen, because of the darkness which by very contrast makes it visible. We cannot answer the question as to why this Web was primordially spun, that is the knowledge of One only who has woven other Webs.

In the silence of reverently brooding over some of the mysteries which encircle us on all hands, it may be that, as time passes and the eyes of the heart open wider, we shall catch a glimpse of that which has been so beautifully imaged

for us in the closing page of *Esoteric Christianity*. We seem indeed to read the record of a vision beheld in the heavenly places, a memory of the things that are, that Divine Child in the arms of the Parent, that Christhood at the heart of the Life around us, the signs of whose glory are waking on many sides to-day. For the Divine Economists have an end to achieve in this age-long balancing of the impulses they guide to a foreseen end. Every teacher is employed by Them to this end. Every such book as the above brings nearer the Birth-hour for which the nations wait and which they prophesy in their sacred books. And we can but repeat the lesson so far taught, of the necessity of those two warring forces in the production of all manifestation and the use of that manifestation for training and perfecting. But the reason for all this, its final solution, this is the Great Secret —answered in part, let us trust, when the Gates of Illumination swing open before the Seeker after God, and the Divine Economists are seen as Those under whom we have served and worked from the dawn of human existence to its close.

EVELINE LAUDER.

QUISQUE SUOS PATIMUR MANES

Of a strange nature is the corse we bear,
Of many lives compact, in wondrous wise
Thro' all experience built. In it we read,
Tho' eyes as yet be dim, the storied page,
And pick the tangled threads from myriad years.
Yet, when these pages be together bound,
What glorious sight shall burst upon our eyes!
The many volumes all etherealised
In one fair series, many and yet one;
The covers golden, holding countless tales
Of rise and fall, blind force and glorious love,
Of ignorance and knowledge, reaching up
To that great "Finis" stamped upon the end,
Itself the mere beginning, sign and token
Of more to be fulfilled—whose virgin page
Lies yet unscored within the Master's hands.

F. L. WOODWARD.

THE SINNER'S SAINT

LAWRENCE—or, as he was commonly called, Larry—Strickland was the son of a country clergyman. His father died when he was a baby, and his mother married again; she married a remarkably prosaic solicitor, who practised in a small country town. The boy was reared in conventional and unintellectual social surroundings. It was a respectable circle; a society of excellent people who knew no excesses either of virtue or of vice. Larry's stepfather was a strict disciplinarian, but the boy gave him little occasion to exercise his powers of repression.

He had the reputation of being a quiet, dull child, rather easily led, and very good tempered. This was partly due to the fact that he was one of those people who mature slowly, partly because little in his surroundings appealed to or interested him, but chiefly because there was much, which he did not understand, working within him. A great mysterious power was pressing slowly outwards; he felt the pressure vaguely, and, puzzled thereby, heeded external matters very little. Later in his career people spoke of the sly secretiveness which must have been his from youth, and asserted that he was a dangerous hypocrite from the cradle.

From his father he inherited a small income, and he went to Oxford with the idea of entering the Church. He had been reared in a narrow school of religious thought; religion was to him rather an inevitable and decent appendage to the life of respectable people, than a vital and compelling force. At college his orthodoxy dropped from him, and he felt no pang; he was glad to find it was not necessary to believe in a form of religion which meant nothing to him save a set of rather wearisome forms.

He experienced his first thrill of religious enthusiasm when he made a friend—an Agnostic—who was going to be a doctor,

urged thereto by a strong desire to alleviate human pain. Larry Strickland, also Agnostic in his views, but for the first time in his life definitely religious in his mental attitude, determined to adopt the same profession. He was swept into the vortex of London life; his moral standards, which till then had been mainly artificial, failed somewhat; and his enthusiasm for his work waned, it ceased to attract him. He had artistic leanings; he felt a desire to create, to express what he felt to be within him. He thought he should do this on the stage.

To the scandal of his mother he left the hospital and went to Paris with the intention of studying, and eventually becoming an actor. He had no genius, but some talent; he had also great physical advantages. He was tall, well-made, fair-haired, grey-eyed, with a good voice, an expressive face, and that invaluable quality which we call "personal magnetism." At this time his sole ideal was to become a great actor; to understand, and portray truly, human emotions and passions. He had an artistic conscience which was most scrupulous; he was in other respects rather lax.

Thus it came about that, chiefly because he was greatly absorbed in something else, and reflecting very little upon questions of right and wrong, he was led into the commission of a great sin, in which were some elements of treachery and cruelty; faults which, had he thought of the matter, he would have pronounced alien to his nature. Through this episode of his life he became directly responsible for two deaths; the one a murder, the other the suicide of the murderer—a man who was his friend, to whom he owed much. There was a legal inquiry into the tragedy; Strickland was a witness, as he left the court he was hooted by the crowd. He went back to England, half mad with shame and remorse. He wandered during a night and a day in the streets, in the evening he entered a Roman Catholic Church to rest there.

Now whether it was a mere hallucination, a delusion bred of weariness and a great shock, or whether it was a true vision, the man, broken-hearted and full of shame as he was, believed that between him and the altar, with its ever-burning lamps, its flowers, and its great crucifix, there stood the living Christ,

pardoning and blessing him. Whether he was right or wrong, he firmly believed it; and it revolutionised his whole nature. He went out of the Church filled with the abiding desire to pour out his life in the service of that Compassionate One, Who, as he thought, had mercy on him in the hour of his deepest shame and penitence.

Some days later fate threw him across the path of Father Grenfell, an energetic Anglican priest. Father Grenfell had organised a Community of laymen in a very poor district; they were called "The Lay-Brothers of Pity," and to this Community Larry Strickland went, and threw himself into the work body and soul. There was a club for young men and boys—"Hooligans" of the most apparently hopeless character. Over these youths Strickland exercised an influence which suggested unholy arts of sorcery. Father Grenfell, who thought very highly of his new worker, spoke of it as a proof of the power of the Spirit, and the effect of the "beauty of holiness." There must have been some part of Larry Strickland's complex soul that was holy, so perhaps Father Grenfell was right.

Strickland showed his spirit of devotion more demonstratively than the other members of the Community, who were, like most young Englishmen, rather shy of proclaiming their religious fervour; the rough lads of the Club regarded this trait in Strickland's character with reverent awe rather than with scoffing. Father Grenfell felt persuaded he harboured a saint in the Community of the "Lay Brothers of Pity."

When Larry Strickland had worked in the Community during four years, and his name was one with which to conjure every boy—respectable or otherwise—in the whole parish, Father Grenfell received a letter which led him to call on his "lay-brother" within an hour of its receipt.

"Larry," he said, "I want to beg your pardon in advance for what I am going to say. Did you ever live in Paris?"

Strickland paused. It was a short dazed pause, as though he was trying to reinstate a mental condition which lay far behind him on the road of life.

"Y—yes," he said slowly, "I did."

"How long ago?"

"Four years. I trained there for the stage. I was going to be an actor. When I left college I thought of being a doctor; before that I intended to be a clergyman. I have been through a good many phases."

Father Grenfell's face grew shocked and stern.

"Again I apologise if I am wrong," he said. "Will you be good enough to read this, and tell me whether it is a true report of one of these phases?"

Larry Strickland read; his eyes looked bewildered and startled. He handed the letter back, sat down, and put his hands confusedly to his temples.

"You are shocked at such a suggestion. There is some mistake. I knew it."

"N—no. It is all right. It is true. I find it hard to realise it, but I know when I think of it, it must be true."

"Do you mean to tell me," said Father Grenfell severely, "that fresh from an episode which would make it difficult, if you were candid, for you to obtain employment from any man of high moral standards, you had the audacity to devote your life publicly to the service of God, and to pose as a guide to the young. I can hardly believe you to be guilty of such hypocrisy."

"I didn't mean to pose," said Larry. "I—I don't think I am a hypocrite really. I—perhaps I am—do you think there is no other conclusion but that I am a hypocrite, adopting a pose? You see, I feel perfectly genuine and honest."

"Genuine! Honest! Can you not see your life here has been a lie?"

Larry knitted his brows, leaned forward and drew vague lines on the table with a trembling hand.

"A liar and a hypocrite," he said in a whisper. "Father Grenfell, I can only say this: There was never a truth that felt more real than my lie to me; there was never an honest man who felt in more deadly earnest than I, in my hypocrisy."

Father Grenfell did not speak for a few minutes, personal affection and righteous wrath did battle within him. At last he said:

"It's really my duty to make this public, Larry; but if you will give up your work here at once, and pledge me your word never to undertake like work in the future, I will—"

"Neglect your duty? I would not let you do that. If it is really your duty to disgrace me publicly, you must do it as completely as possible. Would you like to do it at the Club to-morrow. I shall be there, and everyone else."

Father Grenfell winced.

"*Like* to do it, Larry! I don't think I need do it. I don't want to give you needless pain."

"I think perhaps you had better give me as much pain as possible. It may be better for me in the long run."

"I do not know; and therefore I will spare us both. Don't go to the Club; I will announce your resignation, giving no reason for it."

"Thank you, no. I will come to the Club. You shall read that letter aloud; and I will admit its truth."

"Before the lads! That will never do. We do not want to weaken your influence over them."

"We'd better speak the truth. I shall perhaps serve as a 'warning.'"

"How could you come here, Larry? How could you, with *this* in your memory, work as you have worked?"

"It was not in my memory. It was a ghost. I had to do with life."

"A ghost laid but four years ago."

"And yet a ghost. A phase so utterly done with, that now when it has risen up and is clinging to me, and shaming me in your eyes, I cannot think of it as part of myself. Dick Marsden's sins seem much more mine than this does."

"Larry Strickland, I don't understand you. I see I have never done so. God forgive me, if I'm too hard on you."

"Amen. But I don't suppose you are."

"Are you not ashamed of yourself?"

"Not yet. I shall be to-morrow at the Club. I can't realise my sins. I shall realise them when you turn me out."

Therein he spoke the truth. Father Grenfell read the letter. Strickland admitted the truth of the accusation, apologised for having given his services to the Community, and asked quietly whether he should resign, or whether the committee would rather

expel him. The accusers felt nearly as guilty as the accused. They asked for his resignation. Strickland wrote it at once, and walked out. He had tears in his eyes, and his face was greyish white.

It was a hot summer night; in the years to come when Strickland had outgrown his sensations of that moment, the smell of sunbaked streets, and the odour of stale vegetables and naphtha from a street stall, had the power, by association, of re-instating the sense of dreary isolation with which he stood outside the Club that night; only in the days to come it was felt by him as though it were a purely bodily sensation, whereas now it gripped all that he knew of himself, body, emotions, and mind. Everything that made life tolerable was gone; he seemed to hang, a point of agony, in the void of space. He walked up the street and mechanically counted the number of steps he took from lamp to lamp; why he did this, unless it were to keep himself from going mad, he did not know. At the corner of the street was a little group of people, standing round a street preacher; near the preacher stood a young woman holding a paper lamp, by the light of which she read the hymn-book in her hand; her eyes were lit by the fire of passionate enthusiasm; the preacher's face was hot and twisted by the energy with which he proclaimed his faith; his voice was rough and raucous.

"Gawd is a sperrit," he shouted in stentorian tones. "Them 'as worships 'im must worship 'im in sperrit and in teruth."

Strickland wondered whether his own knowledge of spiritual things was really as blind and inadequate as that of the preacher seemed to be to him; the whole thing appeared to be a question of degree. He passed the group with a sense of reverence for the man's halting attempt to realise the truth he dimly felt, but could not understand; after all, was not the philosopher in much the same case? He heard a rush of feet behind him; an arm was thrust through his; a panting voice, expressing the owner's views in an excruciating cockney twang, said:

"Mr. Strickland, you ain't goin'! Us chaps don't care what you done. If you go, we'll go too—to the devil."

It was one of the Club boys who had followed him.

"If being with me is all that keeps you fellows from going to

the devil, you'd better go. He won't keep you for ever; and he'll teach you more than I can."

Directly his unguarded tongue had spoken he knew he was wrong; wrong whether his words were true or false. They were a truth for him; the only truth which stood just then between him and despair, if not madness. But for the boy they were a lie which tempted and bewildered him. Strickland had reached a point when his only help lay in the thought of a strong Power that fashioned evil as well as good, and was untouched by either; a Power that lay within his whirling soul, and was at rest, through all the turmoil of pain, confusion and shame. If it were not there—there, and his very self—then he was, as Father Grenfell said, a hypocrite. But to the boy there was no third factor in the moral law.

"I didn't mean to say that, of course," said Strickland. "You musn't go to the devil, Dick, for two common-sense reasons. Firstly, because you'll be a long way more comfortable if you don't. Secondly, because if you do, I shall have to bear part of the blame, and I've enough to answer for already."

He shook hands with the boy, who wept and howled in the public streets till people turned to look at him; silent suffering was a thing Dick Marsden did not understand; he was exceedingly noisy both in his woe and his glee. Strickland went to his room half laughing, half touched and comforted. Dick Marsden as a ministering angel in an hour of anguish presented a comical idea to the mind; yet the boy's distress, and the need of comforting him, called forth a saving instinct in the other whereby he succoured not only Dick, but his own nervous system.

Next morning Father Grenfell sought Strickland with the intention of begging him to remain in touch with him as a friend, if not as a co-worker. He felt not only affection, but an irrational respect for the man whom he had rightly expelled from the Community. When he found the room empty save for the scanty furniture (Strickland's rooms were severely plain as an anchorite's cell), he felt anxious and disturbed. There was no letter, no word of farewell; but three weeks later Father Grenfell received a letter from a firm of lawyers saying that their client, Mr. Lawence Strickland, had directed them to pay into Father Grenfell's

account the sum of £6,000 for the use of the Community of the Lay Brothers of Pity, and the maintenance of their work.

Father Grenfell knew this was the whole amount of Larry Strickland's capital; by his action he had left himself penniless. Father Grenfell tried to trace him, and failed. Larry was tramping towards Hampshire. He was footsore, tired, rather hungry, and possessed of the sum of three shillings, when he reached a little thatched house in the New Forest. Before it lay a stretch of open ground, with here and there a pine tree. To the right could be seen a low line of distant hills, and a little fenced-in field of grass ripe for cutting; a small garden and an orchard lay at the back.

In the house lived an old man, a keeper of bees and grower of herbs and simples. He was a naturalist, and he wrote pamphlets and articles on matters of moment to lovers of nature, and to people versed in forestry and kindred lore. He was sitting at his gate, smoking, and watching the bees droning in the blossoms of a lime tree that stood like a sentinel by the gateway, when Strickland came by, and asked for some water. The old man gave him the water and also some bread and cheese. Strickland sat down on the bench at the naturalist's invitation, and the couple talked.

The sun was beginning to set; the shadows lay long and cool on the ripe waving grass, and on the turf roads running through the surrounding forest of pines and oak trees. The old naturalist observed not only nature and her wild children, but also those of her sons who have wandered from her paths of peace and joyous unreflecting strife into the human habitations of sophisticated warfare and painfully elaborated philanthropy. He saw this young man was tired, lonely, and unhappy. When Strickland rose and thanked him, the naturalist offered him a night's lodging.

"In your barn? I shall be very grateful, for I think it's going to rain before morning."

"It is, I believe. There's a storm coming up against the wind. I shall be glad to offer you a bed."

"Do you lodge stray tramps in your house, sir?" said Strickland smiling.

"Not as a rule. I've lodged a good many in the barn. But you are hardly to be classed as a tramp, are you?"

"I don't know what else I am. I have tramped from town, and slept under the sky every night. I possess three shillings, the clothes I wear, a change or so of linen in this knapsack, two books, and a pipe. Shall it not, under these circumstances, be the barn?"

"Not if you will stay in the house."

So Strickland slept in the house, and breakfasted there the next morning; after which he washed up the breakfast things, and set the place in order for the old man, who, when he said good-bye, held his hand and looked at him intently.

"I am an impertinent old fellow," he said," but I mean kindly, and you will forgive an old man's curiosity. I think you are not of the class from which tramps are generally drawn; I think you are in trouble. If you can tell me anything of your circumstances—I am old enough, I think, to be your father's father—"

"You would help me, if I needed help, whether I deserved it or not, would you?"

"I would, willingly, if I could."

Larry hesitated; then he said with an almost imperceptible quiver of the lip:

"I have sold all that I had and given unto the poor; but I have not kept the commandments from my youth up."

"I question whether anyone has, if one could trace his youth back far enough. One has to learn first what the commandments are. If you have burnt your boats, as I gather you have, what are you looking for?"

"God—if haply a sinner may find Him! That is my first need; to find the root and cause of things. Secondly, I want work whereby I may keep body and soul together, without hurting other people."

"If you will accept such very humble work as I can offer, I can satisfy your second need. I do not think I can direct your quest for the first."

"I don't expect you or any other to do it. I would rather stand alone. What work can you give me?

Then the old man told him he could sometimes employ him in the felling and barking of trees, and in other labours about the land, digging, planting, cutting grass, and peats; he was a bee-keeper and sold honey, and he had an orchard and a patch of garden ground.

Larry Strickland accepted this work for a slender weekly wage and lodging in a little lonely hut a mile from the old man's house. As the naturalist grew more infirm, Larry came to live beneath his roof, but for the first two years of his service he was alone; he would rise before dawn, and go into the woods before the day's work began, there he would sit on the earth, and think.

During his first year in the Community the man developed certain "psychic gifts," as they are called, of sight and hearing; in his prayer and meditation he heard sweet sounds and saw light and colour that others did not see. They left him after the first year, and he worked on patiently without them. Now a passionate longing for their restoration seized him, but chiefly he craved for the vision he saw in his darkest hour, standing in the dusky Church, between him and the altar. He prayed for this daily; his whole soul cried out for the sight that once blessed his eyes.

One day when he mused in the wood there rose within him a great pity for the boys whom, by reason of his past sin, he could help no more. This pity shaped itself into a definite desire that somehow, somewhere, that better part of him which once had power to help them might help them still, whether he had the satisfaction of knowing it or not. From this desire rose a prayer: namely, that the vision he longed for might be denied him, that the power which once manifested the God-Man to his despairing eyes might rather be spent on helping those on their way, whom he was not fit to help.

Now it came to pass that at this point in his prayer (it was now a definite petition rather than musing), his words and thoughts were struck dead by a force that seemed to fall upon him from without, though he felt it glow in his heart like an actual and living flame; there came to him great peace, and exceeding calmness and steadfastness of mind. Throughout the

day stillness endured about him; it was an actual, not a metaphorical, stillness, as though it radiated from his heart, and spread about him a circle of serenity. It was as though he walked within a Shrine, wherein was the Hidden God. All sounds, all voices from without, were muffled; the very air and water, the woods and hills, were strange and half unreal, yet full of life.

The stillness lifted at last, the world became as it had been; but he thought his prayer was answered, and was at rest. He asked no more for visions; he grieved no longer for his lost work, for his sins, or for those of the lads. He lived for five years doing the work of a farm labourer and gardener, his soul waxed mightily and grew steadfast and serene; he read a little, and thought much; he faced the problems of his own soul, undismayed. Between him and the old naturalist there grew up a great love. When he saw the old man loved and clung to him as to a son, he told him the tale Father Grenfell knew. He was sick at heart when he told it, lest it should cost him the old man's friendship; but when the link between them remained unbroken, he rejoiced because he saw there were bonds of the soul which neither death nor sin can break, and he reflected that such a link may bind a sinful soul to God.

At this time there appeared in a London paper some articles not unlike those by which Richard Jefferies charmed town dwellers with the magic of wild nature, the music of the woods and fields; but they had a characteristic touch of their own, a touch which made them more than a clever copy of another man's methods. Father Grenfell read them to the lads of the Club; he heard the writer was a wood cutter and farm labourer, and he desired to see him; therefore when he took his holiday early in October he started in search of him, having obtained from the editor his address and a letter of introduction.

It was late in the afternoon when he reached the house; it was a stormy showery day, but it was beginning to clear; great heavy clouds moved slowly across the sky. Father Grenfell saw an old man leaning on the gatepost, watching a herd of pigs rooting in search of acorns.

"I beg your pardon," said Father Grenfell. "Does Mr. Lawrence live here?"

The old man smiled.

"Fortunately for me—yes. I am not growing younger, and should often be in sad case without him. By the by, Lawrence is a *nom de plume*, his name is Strickland."

"Strickland! Not Larry Strickland?"

"Larry Strickland. Do you know him?"

"I used to do so. My name is Grenfell."

"He told me of you once"—the old man hesitated—"I am very fond of Larry Strickland," he said. "If he were my son I could not love him more. Nor do I respect any man more highly."

Father Grenfell did not reply.

"I see you wonder whether I know all you know about him. I think I do—and more."

"I think you do. I hope you do. I see he has kept nothing from you."

"Because he kept much from you, you thought him a hypocrite. Do you mind my saying I think you were mistaken. I do not think he was; I know he was not. Has it not been said: 'It makes a great difference to a man whether one set of his ideas or another be the centre of his personal energy.' It is a question of 'the hot place' in his consciousness, his 'habitual centre.'"

"You are quoting James, are you not?"

"Yes. You remember that, speaking of rapid changes in the mental attitude of a man, he says: 'Religious ideas, previously peripheral in his unconsciousness, now take a central place.' I sometimes think, with regard to actions like the early behaviour of our friend, that there may be an automatic region even of emotional and mental activity, in which forces, deliberately and wilfully initiated in the past, must run themselves down, so to speak, and finally emerge into the field of wellnigh involuntary action, when the man is 'off guard.' In such a case the action would not be representative of the man, but only of his past."

"I should be glad to think that. I am very glad I know what has become of him. He was doing splendid work; I miss him still."

"Because of his past he has been debarred—I think rightly

debarred—from following his bent. But the checking of that outward zeal has turned its force inwards; to work, who knows in what subtle regions of nature? A weak man would have 'cursed God and died,' though he, not God, was to blame. This man, who is strong, accepted the results of his actions, and ceased to identify himself with either actions or results. Therefore he was purged of pride, and uncrushed by shame, therefore he grew to be as willing to see his own sins, and furthermore to have them seen, as he is those of other people; therefore he grew to be what he is—'the sinner's saint'; a silent saint who poses not as such; who speaks no precepts, who warns of no dangers, but by the sheer force of steadfast will, by the power of knowing, and living, and possessing his mind and soul in humble peace, and unswerving patience and steadfastness, is able, unknown to himself, to help those who are—what he was. It is the inner attitude that makes the man; it has made this man a warrior of God, though he does not know it, and by his actions he is rightly dishonoured in the eyes of those who know of them."

"After such praise as *this*, you can say 'rightly dishonoured'?"

"Rightly. For such actions are shame. How are men to know that, in this case, the man of whom such actions were the fit expression is dead and gone for ever. So long as a healthy moral sense exists, a man will rightly suffer scorn who does as this man did. Such people will be punished by their fellows; if they are wise they will thank God, for the world's sake, that this is so."

"There ought to be a period to their punishment, even in this present life."

"There is such a period. But if it comes in this present life, it is when all who have punished them are dead, and no one remembers their sins save God, Who haply reckons each man's sin or virtue as His own, since He is Author and Source of all, and yet beyond and above them."

Father Grenfell looked slightly startled and shocked. While he sought words in which to reply, the man who five years ago had walked silently out of the Community of the Lay Brothers of Pity, came down the road, and saw his visitor. Father Grenfell held out his hand, and Strickland took it.

"You have come to see me," he said. "How did you find me out?"

"To tell the truth, I came to see 'Frank Lawrence.'"

"Are you sorry to see Larry Strickland?"

"No. I am very glad to see him."

The old man turned, and went quietly into the house.

"Is this also hypocrisy, Father Grenfell?" said Strickland.

"I had five years' less experience than I have now, when I said that, Larry. Moreover, why should I assume that evil must be real, and good hypocrisy? Why not say the good is the reality, and the evil phase a false mask."

"I say neither. Each of my senses, each of my moods, is external to me. If I am ashamed of 'myself,' I must equally be ashamed in every drunkard who reels out of a London gin palace."

"Then you are not ashamed of anything?"

"Yes, I am. But why should my shame oppress me more than that of any other man."

"It should not oppress you less."

"It does not. But it does not oppress me to the point of humiliation and despair, any more than the sin of the world does you."

"I have faith in Christ."

Larry leaned on the gate. His eyes were brilliant, as though he saw the world of the immortals. It was growing dusk. The sky was gleaming with pale flame and greenish lilac, there were heavy violet clouds lit by the lurid light; against the sky a single dusky green fir tree, wind-twisted, stood out clearly; faint pearl-grey mists drifted about the low far-distant hills; in the foreground, between them and the tree, was a field, so vividly and delicately green in the fading light that it seemed to shine with a light of its own. Strickland looked as though he merely watched the perfection of this picture. At last he spoke.

"Faith in Christ," he said. "So have I. And not in 'this life only' but in all the hidden regions of my being."

"What do you mean by 'this life only'?"

"I mean the narrow selves we know. In the wider life that

exists—*exists*, rather than is to be—that hope is working, that Power shaping and subduing all things to itself. It is not external to us, it is ourselves; we feel it pulse upon the walls of our prison. If in this life only, wherein we know ourselves as fools and knaves, we have hope in Christ, then we have been, and are, most miserable. But the Power seems to be a living force, veiled by our outer selves; behind the veil it works silently till one day it asserts itself as a power shaping externals."

"Larry," said Father Grenfell, abruptly, "will you come back to us?"

Strickland started.

"I was not making a bid for that. I didn't mean to preach and 'talk good.' Those thoughts forced themselves out."

"You will not come then?"

"No."

"I expect you are right. But I am sorry. Good-bye. It is getting dark."

He held out his hand, and the other took it.

"I am glad we have met again," said Father Grenfell slowly. "You have taught me something, I believe. I don't quite know what it is. I am going away to think. Good-bye. God bless you, Larry."

MICHAEL WOOD.

AN EGYPTIAN HYMN TO THE "SUN"

HAIL to thee, Harmachis, Kheper the self-created one!
Twice beautiful art thou when thou ariseat on the horizon, and thou makest bright the two lands, with thy rays.
The Gods are in ecstasy when they behold thee in thy heaven.
I am come to look upon thy divine form, which is beautiful.
I am come to thee, for I would be with thee, to gaze upon thy disk each day.
Let me not be repulsed or restrained.
Let my members be renewed at the sight of thy beauties,
For I was one of those who worshipped thee upon earth.
Let it be that I pass to the Land of Eternity and attain to the Home of Everlastingness.
Guide thou me, O Ra, even thou, and give to me the sweet breath of life!

THE TALMUD BEN STADA JESUS STORIES*

As we have seen already from the evidence of the early Church Fathers, one of the most persistent charges of the Jews against Jesus was that he had learned magic in Egypt. In the Toldoth Jeschu, while we still hear of Jeschu's learning magic in Egypt, the main feature in the story of his acquirement of miraculous power is the robbing of the Shem (the Tetragrammaton or Ineffable Name) from the Temple at Jerusalem by a strange device. The Talmud, however, knows nothing of this robbing of the Shem from the Temple; but in recording the tradition of the bringing of magic out of Egypt it adds details of the means whereby this magic is fabled to have been conveyed out of the country, and in the variants of the story we can trace the evolution of the strange device whereby Jeschu is said in the Toldoth to have outwitted the magic guardians of the Shem.

Thus in the Palestinian Gemara we read:

"He who scratches on the skin in the fashion of writing, is guilty; but he who makes marks on the skin in the fashion of writing, is exempt from punishment. Rabbi Eliezer said to them: But has not Ben Stada brought (magic) spells out of Egypt just in this way? They answered him: On account of one fool we do not ruin a multitude of reasonable men."†

The same story is also handed on in the Babylonian Gemara, but with a very striking variant:

"There is a tradition; Rabbi Eliezer said to the wise men, Has not Ben Stada brought magic spells from Egypt in an incision in his body? They answered him, He was a fool, and we do not take proofs from fools."‡

The Tosephta adds yet another variant of the tradition:

* This series of articles began in the June number, 1902.

† *Pal. Shabbath*, 13*d*.

‡ *Bab. Shabbath*, 104*b*.

"He who upon the Sabbath cuts letters upon his body, is according to the view of R. Eliezer guilty, according to the view of the wise not guilty. R. Eliezer said to the wise: Ben Stada surely learned sorcery by such writing. They replied to him: Should we in any wise on account of a fool destroy all reasonable men?"*

The mention of R. Eliezer and the name Ben Stada indicate that we have here to do with a Lud tradition; the story, however, must be regarded as one of the oldest of this tradition, for it cites R. Eliezer ben Hyrcanus, the teacher of Akiba, and the founder of the Lud school. The Palestinian Gemara evidently preserves the oldest and more detailed account. In it the academical discussion has to do with a very nice point of Sabbath breaking. Writing of any kind on the Sabbath was strictly forbidden. The question then arises: But what if it be on one's skin and not on parchment? Further is there not a difference between scratching in the form of writing,† and making marks (that is in some way other than scratching) in the form of writing (that is presumably resembling writing in some way)?

R. Eliezer meets the decision of his colleagues with the objection that Ben Stada brought his spells out of Egypt by "marks" on the skin and not by "scratching." These marks on the skin were presumably not letters proper, that is the writing of words in Hebrew, for the discussion is not as to writing, but as to "marks in the fashion of writing." Does it then refer to diagrams, or sigils, or drawings of some kind, or to hieroglyphics?

The Tosephta it will be noticed makes havoc of this elaborate argument of the Palestinian Gemara, and ascribes to the "wise" a judgment the very reverse of what they had given according to the Gemara; moreover the "scratching" has become "cutting letters upon the body."

While as for the Babylonian Gemara the whole account is still further altered; no longer is it a question with Eliezer of refuting the opinion of his colleagues with regard to the main point, "marks on the skin in the fashion of writing," no longer is it a

* *Tosephta Shabbath*, xi. (xii.) towards the end (ed. Zuckermandel, p. 126).

† Laible (*op. cit.*, p. 46), speaks of this "scratching" as tattooing; but there seems no reason why we should give technical precision to such vague indications.

question even of "cutting letters upon the body," but we have a totally new and startling gloss, namely the bringing out of Egypt by Ben Stada of spells (presumably written on parchment) in an incision in his body.

This writing on parchment and hiding the parchment in an incision in the body is precisely the account adopted by the Toldoth Jeschu, and when we come to discuss this second highly complex line of tradition we shall refer again to the subject. All that need be said here is that the Palestinian Gemara seems plainly to have preserved the earlier account, namely the inscribing of some figures, or more probably hieroglyphs, on the skin. The idea in the mind of the Palestinian Rabbis was presumably that the Egyptians were known to be very jealous of their magic lore and did all they could to prevent books of magic being taken out of the country; Jeschu, then, according to the oldest Rabbinic tradition, was said to have circumvented their vigilance by some such subterfuge as that which has been handed on in the story in the Palestinian Gemara.

The rank growth from the original nucleus of the legend is plainly shown in the Talmud and the Tosephta. What the real inwardness or nucleole of the nucleus may have been we shall perhaps never know, but it may possibly have been derived from some such mystical expression as the "circumcision of the heart," or the hiding of wisdom in the heart. Meanwhile the story under discussion provides a text in the Babylonian Gemara for a commentary in the Gemara itself which runs as follows:

"Ben Stada was Ben Pandera. Rab Chisda said: The husband was Stada, the lover Pandera. (Another said): The husband was Paphos ben Jehudah; Stada was his mother; (or) his mother was Miriam the women's hairdresser; as they would say at Pumbeditha, *S'ṭath da* (*i.e.*, she was unfaithful) to her husband."*

It is exceedingly difficult to make out from the stopping of this translation who said what, but the sentence "(or) his mother was Miriam the women's hairdresser," seems to be a gloss or interpolation, and the words "as they would say" seem to follow naturally after "Stada was his mother." Be this as it may be, this interesting passage makes it quite clear that by this time

* *Bab. Shabbath*, 104*b*; repeated in almost identical words in *Bab. Sanhedrin*, 67*a*.

legend had reached so rank a growth that even the Rabbis themselves in many places had lost all trace of its origin, of its earliest authentic form. At any rate they were all at sixes and sevens on the subject in Babylonia. All they were quite certain of was that Ben Stada and Ben Pandera were intended for one and the same person, but as to who Stada or Pandera may have been they had no definite information.

Rab Chisda was one of the most famous Rabbis of the school at Sura (one of the greatest centres of Talmudic activity in Babylonia) and died 309 A.D.; he evidently was greatly puzzled to account for the apparently contradictory *aliases* bestowed on Jeschu by Rabbinical tradition. The Rabbis of Pumbeditha (another of the great centres of Talmudic learning in Eastern Jewry) on the contrary, seem to have preserved a correct tradition of the origin of the nickname Ben Stada, though they appear to have taken Ben Pandera as a proper form. Whether or not the Pumbeditha derivation is correct in the letter, is a question for specialists to decide; it is in my opinion, however, certainly correct in spirit, for, as I have already argued, "Ben Pandera" came into existence as an offset to the "virgin's son" of Christian popular theology, and I am further persuaded that Ben Stada had also a similar genesis, whatever may have been the precise philological details of their birth.

That the later Babylonian Rabbis were puzzled and at loggerheads on the subject is quite evident from the record of their Gemara; but that there was elsewhere a certain tradition of the Ben Perachiah date is shown by the additional information contained in the mediæval Tosaphoth to this passage.

"'Ben Stada.' Rabbenu Tam says that this is not Jeschu ha-Notzri (Jesus the Nazarene), for as to Ben Stada we say here that he was in the days of Pappos ben Jehudah, who lived in the days of Rabbi Akiba, as is proved in the last chapter of Berachoth [61*b*], but Jeschu lived in the days of Jehoshua ben Perachiah, as is proved in the last chapter of Sota [47*a*]: 'And not like Rabbi Jehoshua ben Perachiah who pushed away Jeschu ha-Notzri with both hands,' and Rabbi Jehoshua was long before Rabbi Akiba. 'His mother was Miriam, the women's hairdresser,' and what is related in the first chapter of Chagiga

[4*b*]: 'Rab Bibi—the angel of death was found with him, etc., he said to his messenger: Go and fetch me Miriam the women's hair-dresser'—that means that there lived in the days of Rab Bibi a Miriam, a women's hair-dresser. It was another (Miriam), or the angel of death was also relating to Rab Bibi a story which happened a long time before."*

"Our Rabbi Tam" is presumably R. Jacob of Troyes (France), who flourished in the twelfth century,† but I cannot discover to what school he belonged, and therefore to whom "we say here" refers. Rab Tam, however, categorically denies that Ben Stada was the Jeschu of history, and that, too, in face of the wide-spread Lud tradition which had so strongly imposed itself upon the Babylonian Rabbis. We have ourselves seen how "Ben Stada" came into existence only somewhere about the end of the first century, when he was born of controversy. Rabbenu Tam, therefore, is quite right when he says that "Ben Stada" lived in the days of Paphos ben Jehuda, who lived in the days of Akiba. The truth of the matter, according to Rab Tam, was that the historical Jeschu lived in the days of Jehoshua ben Perachiah; as to the Rab Bibi story, he adds, it too is a gross anachronism, the Miriam referred to was either some totally different person, or the story has been handed on incorrectly.

Rabbi Tam and his school, therefore, held solely to the Jehoshua ben Perachiah date; and they apparently rejected all the Ben Stada stories, but whether or no they also rejected the Jehoshua ben Perachiah story and simply held to the date, we have no means of ascertaining. If the translation given above is correct, they also held to some ancient categorical statement that Jeschu's mother was a certain Miriam whose occupation was that of hair-dressing; but in doing so we believe they unconsciously became entagled in the meshes of the Ben Stada net.

Miriam "the women's hair-dresser" seems to be simply another name-play of the Ben Stada and Ben Pandera genus. Miriam "the women's hair-dresser" is in the original Miriam

* *Tosaphoth Shabbath*, 104*b*.

† See Krauss (S.), *Das Leben Jesu* (Berlin; 1902), pp. 227, 274. But Tam has all the appearance of being a by-name, and we cannot be certain of the identification.

"*megaddela nesaiia*"; and Miriam Megaddela is the twin of Mary Magdalene for all practical purposes in such word-play. But for a Jew the combination "Miriam of Magdala" was equivalent to saying Miriam the harlot, for Magdala had an unenviable notoriety for the looseness of the lives of its women.* As far as Rabbinical tradition, then, is concerned, it seems exceedingly probable that we have here the origin of the otherwise strange combination Miriam the women's hair-dresser, and we should therefore ascribe the time and place of its birth to the same period as the Ben Stada invention and the same circle which produced the Lud legends.

But the origin of the glyph of the Magdalene, out of whom the Christ cast seven devils in the historicised Christian tradition, is, in my opinion, to be traced to a mystic Gnostic source and not to controversial word-play. In Gnostic tradition we find the Sophia in her various aspects possessed of many names. Among them may be mentioned: the Mother or All-Mother; Mother of the Living, or Shining Mother; the Power Above; the Holy Spirit; again She of the Left-hand, as opposed to Christos, Him of the Right-hand; the Man-woman; Prouneikos or Lustful-one, the Harlot; the Matrix; Eden; Achamōth; the Virgin; Barbēlo; Daughter of Light; Merciful Mother; Consort of the Masculine One; Revelant of the Perfect Mysteries; Perfect Mercy; Revelant of the Mysteries of the whole Magnitude; Hidden Mother; She who knows the Mysteries of the Elect; the Holy Dove which has given birth to Twins; Ennœa; and the Lost or Wandering Sheep, Helena (who the Church Fathers said was a *harlot* whom Simon Magus had picked up at Tyre) and many other names.

All these terms refer to Sophia or the "Soul"—using the term in its most general sense—in her cosmic or individual aspects, according as she is above in her perfect purity; or in the midst, as intermediary, or below as fallen into matter.†

By help of the above apparently unrelated *data* the thoughtful reader may now be able to sift out some of the elements

* *Threni Rabba*, c. 2 f. 106 (ed. Wilna); see Krauss, *op. cit.*, pp. 274, 275, 286, 303; see also Laible, *op. cit.*, 16 and 17.

† See my *Fragments of a Faith Forgotten* (London; 1900), pp. 334, 335.

from the chaos of myth and legend with which we are dealing. Personally we should prefer to continue with the mystical side of early Christianity and take ourselves out of the hurly-burly of vulgar controversy, but the necessities of the task upon which we are engaged compel us to return to the Talmud Lud stories, and the account they give of the condemnation and death of Jesus. Both Talmuds contain a short statement referring to this, which in both cases is appended to the following passage from the Mishna:

"In the case of all the transgressors indicated in the Torah as deserving of death no witnesses are placed in concealment except in case of the sin of leading astray to idolatry. If the enticer has made his enticing speech to two, these are witnesses against him, and lead him to the court of justice, and he is stoned. But if he have used the expression not before two but before one, *he* shall say to him: 'I have friends, who have a liking for that.' But if he is cunning, and wishes to say nothing before the others, witnesses are placed in concealment behind the wall, and he says himself to the seducer: 'Now tell me once again what thou wast saying to me, for we are alone.' If he now repeats it, the other says to him: 'How should we forsake our heavenly Father, and go and worship wood and stone?' If then the enticer is converted, well and good; but if he replies: 'This is our duty; it is for our good,' then those who are standing behind the wall bring him before the court of justice, and he is stoned."*

The Mishna apparently approves of lying to the enticer to compass his legal condemnation, "For we are alone" says the enticed, when there are others behind the wall. It is also to be noticed that the legal punishment twice referred to for the offence of seducing to idolatry is stoning.

To the above quoted passage from the Mishna the Palestinian Gemara adds:

"The enticer is the idiot, etc.—Lo, is he a wise man? No: as an enticer he is not a wise man; as he is enticed he is not a wise man. How do they treat him so as to come upon him by surprise? Thus; for the enticer two witnesses are placed in

* *Pal, Sanhedrin, 25c; Bab. Sanhedrin, 67a.*

concealment in the innermost part of the house; but he is made himself to remain in the exterior part of the house, wherein a lamp is lighted over him, in order that the witnesses may see him and distinguish his voice. Thus, for instance, they managed with Ben Sot'da [a variant of Stada or Satda] at Lud. Against him two disciples of learned men were placed in concealment and he was brought before the Court of Justice, and stoned."*

The Babylonian Gemara is somewhat different, and runs as follows:

"'And for all capital criminals who are mentioned in the Torah they do not lay an ambush but (they do) for this criminal.'

"How do they act towards him? They light the lamp for him in the innermost part of the house, and they place witnesses for him in the exterior part of the house, that they may see him and hear his voice, though he cannot see them. And that man says to him: Tell me what you have told me when we were alone. And when he repeats (those words) to him, that man says to him: How can we abandon our God in Heaven and practise idolatry? If he returns it is well; but when he says: Such is our duty, and so we like to have it, then the witnesses who are listening without, bring him to the tribunal and stone him. And thus they have done to Ben Stada at Lud, and they hanged him on the day before Passover."†

Both these accounts are part and parcel of the Lud tradition. The accusation in both cases is the sin of leading away into idolatry; the death in both cases is by stoning, clearly stated in the Palestinian Gemara, and clearly inferred from the Babylonian, which, however, adds that Jeschu was hanged on the day before the Passover, that is to say apparently that after stoning his body was hanged or exposed for a warning; at any rate this would be the only meaning attached to the statement by a Jew who had never heard the Christian tradition (and the Talmud Jews evidently refused to listen to a word of it), for the Jewish custom was to expose the body of an offender who had suffered the penalty of death by stoning, on a post as a warning to all.

* *Pal. Sanhedrin*, vii., 25*d*; also *Pal. Jabamoth*, xvi., 15*d*.

† *Sanhedrin*, 67*a*; the passage is continued in almost the same words as *Bab. Shabbath*, 104*b*. "Ben Stada was Ben Pandera," etc., on which we have already commented at length.

The name "Lud," however, warns us against seeking for any historical basis in the details of the story, and we should, therefore, dismiss it with the rest of the Lud legends were it not that there exists still another Talmud tradition referring to the subject, and in this the name Lud does not appear. This tradition runs as follows:

"But there is a tradition; On the Sabbath of the Passover festival Jeschu was hung [*sic*, ? hanged]. But the herald went forth before him for the space of forty days, while he cried: 'Jeschu goeth forth to be executed, because he has practised sorcery and seduced Israel and estranged them from God.* Let any one who can bring forward any justifying plea for him come and give information concerning it.' But no justifying plea was found for him, and so he was hung on the Sabbath of the Passover festival. Ulla has said, But dost thou think that he belongs to those for whom a justifying plea is sought? He was a very seducer, and the Allmerciful has said [Deut. xiii. 8]: 'Thou shalt not spare him, nor conceal him.' However, in Jeschu's case it was somewhat different, for his place was near those in power."†

Here there is no mention of Lud, but on the contrary there is no mention of stoning but only of hanging. Laible‡ supposes that *Sanhedrin*, 43*a*, was originally a continuation of *Sanhedrin*, 67*a*, and that therefore the omission of "Lud" is quite understandable, seeing that it had occurred immediately before. It is, however, exceedingly difficult to believe in such a slicing up of an originally consecutive account, and therefore I am inclined to think that in the passage just quoted we have, if not the original form of the later Lud legend, at any rate an entirely independent account. The story seems to be in the nature of an apology for the execution of Jeschu. The hanging is admitted, but not the crucifixion (of which both Talmud and Toldoth know nothing), and it is interesting in this connection to remember that "hanging" is also preserved in Christian tradition as an equivalent of

* This formal charge is repeated twice in the Babylonian Gemara, *Sankehrin*, 107*b*, and *Sota*, 47*a*.

† *Bab. Sanhedrin*, 43*a*.

‡ *Op. cit.*, p. 85.

crucifixion. Whether or not this "hanging" in the minds of the Rabbis was at this time thought of as the immediate method of death, and they intended further to admit this infringement of the canonical penalty of stoning, is difficult to decide. The formal charge, however, brought against Jeschu is given as that of "having practised sorcery and seduced Israel and estranged them from God." These words can only refer to leading away to "idolatry," and the penalty for this was, as we have seen, stoning.

But Ulla, a Palestinian Rabbi of the beginning of the fourth century, objects: Why all this precaution when Jeschu was plainly guilty of the charge? We have nothing to apologise for. On this the compiler of the Gemara remarks that Ulla is mistaken in taking this old tradition for an apology or a plea that every possible precaution was taken that Jeschu should have the fullest possible chance given him of proving his innocence. The real reason for all those precautions was that Jeschu was a person of great distinction and importance, and "near those in power"* at the time, that is to say presumably, connected by blood with the Jewish rulers—a trait preserved in the Toldoth Jeschu, as we shall see later on. So much, then, for the Lud Jesus stories. We shall next treat of some stories with a name transformation stranger even than Ben Stada.

G. R. S. MEAD.

PROTÈ, thou hast not died, but thou art fled
Into some better land of joy and rest;
Thou dwellest in the islands of the blest,
Where flowery plains elysian thou dost tread
In the glad dance; where never tear is shed,
Nor wintry chill doth strike, nor heat infest,
Nor pain disturb the quiet of thy breast,
Nor raging thirst, nor hunger dost thou dread.
The life of men on earth thou enviest not;
Thou art supremely happy, nor hast cause
To blame the pure enjoyment of thy lot:
Whose life its daily sweet contentment draws
From the effulgence, uncreate and clear,
Of heaven's high firmament that shineth near.

AN UNKNOWN POET OF GREECE.

* Laible (*op. cit.*, p. 87) interprets this as referring to the "Roman authorities," and so tries to drag in Pilate by the hair; but in this, as in so much else, Laible seems incapable of taking a purely unbiassed standpoint, for he naïvely pre-supposes throughout the absolute historicity of every detail found in the canonical Gospel stories.

GLIMPSES OF THE EIGHTH MUSE

> URANIA speaks with darkened brow:
> "Thou pratest here where thou art least;
> This faith has many a purer priest,
> And many an abler voice than thou."
>
> TENNYSON, *In Mem.*, XXXVII.

IN complying with the Editor's request that I should give an account of some of my psychical experiences in THE THEOSOPHICAL REVIEW, I feel that I must preface anything I have to say with an apology to those readers whose lives on this plane are passed so closely in touch with other planes of Nature, that the scattered observations here recorded will sound to them like the babblings of a new-born babe. Such persons will, I am sure, after glancing at these pages, feel prompted to cry disdainfully in words the exact source of which I cannot at this moment recall: "You are a beetle, and I am the opposite pole of the Universe!"

But it is not to these great lords in psychical science and practice that I seek to address myself. It is rather to that (at the present day) large class of persons who hover about, in a somewhat tantalised and tantalising fashion, sometimes deeply attracted by the psychical world with which they half believe themselves to be surrounded, more frequently, perhaps, repelled or even disgusted by it, but never, in any case, entirely losing interest in it, though that interest may, for reasons into which I need not at present enter, occasionally descend to a flickering-point, and at other times arise and shine with the dazzling whiteness and radiance of a Southern sun.

In the most crude, ordinary, common-place sense of the word, I think I may say with truth that I have never seen a "ghost," that is to say, I have never at any time, except possibly once, perceived with my physical eyes in my full waking condition what is vulgarly regarded as an intruder from another world

visiting this one under special circumstances. People who are sceptical, therefore, of the reality (whatever they mean by "reality") of any, or all, of the tales here set down, may draw what comfort and support they like from the admission. For my own part, I do not think it will benefit them much.

Accordingly, I have no rumours of a "moated grange" or fearsome hints of the nocturnal habits of a "grey lady," with which to chill the public marrow, on each returning Xmas Eve, when the winter wind is sweeping across the land, and the circle of chairs is drawn ever closer and closer round the ebbing fire. I have never even slept in a "blue chamber" and waked with a start at the stroke of one, to engage in a futile controversy with a headless man standing at the foot of my bed, requesting him rather unreasonably to "Speak! Speak!" Nor when I last stayed with the present tenants of that immortal house in Berkeley Square, did my bedroom door slowly open, far enough to admit of the insertion, one by one, of three long, white, clammy fingers, whose owner (according to the final explanation of the Rationalistic School), was mad, and spent his days on the roof.

I often used to wonder why this was so; why I, of all people in the world, should have been deprived of a privilege which has been accorded so widely, and should have been left to take, on excellent second-hand, or on only moderately good third-hand evidence, those proofs of the existence of conscious life apart from the physical body, which are arbitrarily and spasmodically flung at the head, so to speak, of less curious persons.

Had I known it, the explanation lay, all the time, near to my hand. Let me speak, for a moment, by means of a parable, which, however imperfect, may yet suffice for its purpose. Let us suppose a merchant wishes to have dealings with the inhabitants of a foreign country, with a view, in the first place, to finding out the nature and requirements of that country. Let us suppose, further, that he is unable to go abroad himself, that he is ignorant of the language required and consequently cannot send a letter. Again, he has not been fortunate enough to be put in communication with citizens of that country when they have, very occasionally, paid flying visits to his own. What is he to do? He can, at

least, do one thing. He can send a more or less well-qualified representative to interpret his thoughts and wishes in the strange land.

To avoid carrying the simile further, for the moment, we may ask how it is to be applied. The foreign country is obviously the psychical world around us, or perhaps I should rather say, within us. Then, if the merchant, who cannot travel, is the man in his ordinary waking state in the physical body, who is the more or less well-qualified representative? That is the question we have to answer, and the parable is interpreted.

In the course of reading the works of Homer wholesale some years ago, both as a pleasure and as a duty, I came across, if I remember rightly, a passage in which a psychical hint was dropped, which means a good deal more to me now than it did at the time I read it. I cannot verify the passage off-hand, but I have very little doubt that it is Homeric, and many readers will probably recall it. It was there hinted that every man has a "double," down in Hades, even while he is alive in this world. So if old Homer does not "nod" on this occasion, we have caught our representative without much trouble, and even supposing he is not well-qualified to serve us at present, we may be able in time to make him so; besides, he has the special advantage of being on the spot, so we shall not have to pay his travelling expenses, and all he has to do is to fit himself in course of time for his work.

This representative, this "'double' down in Hades," known to Theosophists by the term "astral body," can doubtless, for aught I know, be trained in different ways. I have only here to recount what my personal experiences in the matter have been. In my own case, in early childhood, the representative in the foreign country, as far as I can now recall, must have been fairly active, and if the merchant's business at that time was not very large, he must have occasionally felt inclined to give up his position at home and join his representative abroad. But the representative informed him that the inhabitants of the foreign country were not very pleasant people to deal with, and were rather erratic and unaccountable, and sometimes even terrifying, in their behaviour, and so he decided to wait awhile. It was a wise

decision. The merchant's business at home grew and flourished, and if he ceased to hear so often, as formerly, from the foreign representative, it perhaps did not much matter, as he had only too much to do at home, and it was very important that the home business should be properly attended to, while it was in the act of expanding.

As time went on, however, he began to receive spasmodic cables from the foreign representative of a very important nature, which not only gave him hope that the representative would again exhibit some of the activity he had shown when the business was first founded, but also spoke of two new lands which the representative had discovered, one of which was inhabited by people of remarkable intelligence, while the other (which he was unable actually to visit himself, but of the existence of which he had been informed by a very successful business friend of his), offered such unheard-of opportunities to the would-be trader as almost to take away his breath. These cables, occasionally, also contained something that astonished the merchant very much, to which, however, he at first paid very little attention, regarding them with some reason, merely as examples of impertinence or uncalled-for interference. In other words, the foreign representative began to offer observations about the conduct of the home business.

On one famous occasion, in particular, the merchant acted flatly in contradiction to his advice, and the result was that he met with misfortune. Then the representative followed this up by casually predicting the rise and fall, but especially the fall, of home prices. Here again, the merchant found himself bound to confess that his representative in the foreign country had shown a greater insight into the secret workings of home affairs than was possessed, in spite of all the apparent advantages of his position, by himself.

While the merchant was casting about for an explanation of the matter, he woke up one morning to find that his business was on the high road to ruin, and that his health, which for a long time had been very precarious, was breaking down entirely. In a few days he became seriously ill, and his life was for a short time despaired of; while months and months passed before he

really recovered. Then came the turn of the foreign representative. All the business that could be conveniently thrown on his shoulders, was thus disposed of. He had to be here, there and everywhere. At first he seems to have been so upset and made so nervous by the merchant's condition, that, in spite of his cleverness, he showed very little tact, sending messages to the merchant, as I shall presently show, which had, perhaps, better been kept from a sick man. But, after a few months of considerable activity, his powers of work not only increased, but he began to evince the utmost judgment in the kind of messages he communicated to the merchant.

As the merchant grew stronger and began to be ready for work again, he found his representative so considerably in possession of the field, with faculties so much developed and strengthened, that he readily listened to the cabled messages of comfort and sometimes of advice, which were from time to time transmitted to him. The merchant himself had to continue, for a long period, the struggle against ill-health and misfortune, and at intervals many cruel blows fell upon him. But whatever happened to him, the messages he continually received from the foreign representative, and the accounts that reached him from the same source of those wonderful lands beyond the sea, were of considerable comfort and help to him, for he felt that he possessed in his representative a right-hand man of remarkable strength and activity, even if this enterprising young adjutant had many lessons of wisdom and self-control left to learn.

And now, often when the merchant is leaving his office for the day, and his thoughts for a moment are at peace, he looks forward with pleasure to the time when he will retire altogether from business, and setting out on his travels to join his representative beyond the sea, live entirely for the future in the company of one who began by being his apprentice and *employé* and has ended by outstripping him in the race, much in the same way as Merlin, in old British legend, outstripped his master Bleys:

> The scholar ran
> Before the master, and so far, that Bleys
> Laid magic by, and sat him down, and wrote
> All things and whatsoever Merlin did
> In one great annal-book.

Such, depicted in tedious and inadequate allegory, have been my life-relations with my "'double' down in Hades." It now behoves me to pass on to the more concrete part of the story, and give a few examples of the sort of experiences I have been "favoured with," as the phrase goes, asking the reader to remember once more that my psychical faculties are still only just in the earliest stage of their development, and are, consequently, sharply limited in every direction.

In a previous article in THE THEOSOPHICAL REVIEW I have described a presumably astral incident which occurred to me in early childhood. I may add to this that a very common feature of the night-life of that period was that I used to find myself "wandering loose" about the house in which we then lived, or rather what I suppose now, in view of my later experiences, to have been the astral counterpart of that house. There I met the various members of my family—grandmother, father, mother, brother, nurse, etc. We always "took sides" about something or other, the chief characteristic of the "dream" being that my relatives ran in or out of the rooms at random, acting to a very irritating extent with great vagueness and an utter lack of responsibility. One or two of them showed some hostility towards me; another, whom I might have succeeded in gaining over to my side, evinced a weakness and a flimsiness of character almost amounting to treachery; and I think there was only one out of them all who appeared at all rational or even quite conscious and capable of assisting me in the Sisyphean labour of trying to reduce the others to sense. After giving them a thorough talking to, coaxing, imploring, threatening, I would sometimes succeed in extracting from them a vague promise of more law-abiding conduct for the future. But directly my will was relaxed, they almost invariably slipped back into a mental condition which resembled primeval chaos, a relapse which reminds one of the well-known simile of the rower who relaxes his arms, when immediately his boat is carried down-stream, or of the famous picture of Eurydice slipping back into Hades—

Ibi omnis
Effusus labor.

Perhaps it will be said that these experiences were merely

dreams. The explanation is, no doubt, possible, if not exactly original, but for two reasons I hardly think it to be the correct one. In the first place, I have, at the present day, quite frequently to do with people, some of whom, at least, are apparently in a similar condition. I have recently "sensed" these vague, wandering, murmuring figures, at the rate of two or three a week, perhaps, when, though physically asleep, I have been, nevertheless, conscious to a greater or less degree, of my room and its contents. On this subject I shall have a word to say later. For the moment, while I do not venture to "suggest," as the lawyers say, that these sleepy, irresponsible, family figures were really the "astral bodies" of my relatives in a more or less somnolent condition, it seems to me that they may very well have been some beings, "elemental" or otherwise constituted, which either assumed of themselves, or received from me, the necessary colouring to make them appear to be my relatives.

And secondly, be it remembered, I was frequently quite aware that I was in the sleep-world, though I knew of no name to give it. It was not an uncommon thing for me, even at that early period, either from disgust at the sickening conduct of these dream-puppets, or for any other reason, to say: "Well, now I am going to wake myself up"—and approaching what, for want of better terms, I will call my astral bed in my astral nursery, to get into it, and plunging my head into my pillow, stick my fingers into my eyes, till sometimes, almost immediately, sometimes with more prolonged and desperate efforts, I woke up, to find myself lying, of course, in my physical bed.

I might add, while speaking of this subject of the night-life of children, that I was very much interested in the remarks of a small sister of mine on one of the few occasions I have ever seen her. We are separated in age by more than twenty years, so that I do not have any opportunity of hearing more. At lunch, one day, she volunteered the observation that she had recently asked her nurse in a dream whether she was asleep or not. This was, of course, a case of that stage of dream-consciousness in which the dreamer does not take things any longer for granted, a stage which marks, needless to state, the true beginnings of self-consciousness and of separate life in the dream-

world; just as the "not taking things for granted" is the beginning of self-consciousness and of philosophy in the physical world. But the argument which she based on this fact was more interesting still. She at once jumped to the conclusion that the physical life might also be a dream, and that, consequently, she was dreaming there while sitting at lunch. Of course, in one sense she was right, she had accidentally hit on the important truth that the physical world is only relatively real. But that is not the most interesting point. The most interesting point is that the dream-world must have been very real to her, that she should have argued from a belief in its *un*reality (a belief which had probably been duly impressed on her in the nursery), to a suggestion of the unreality of the physical world; in fact, it looks as if, in her eyes, both worlds were equally real or unreal, whichever one likes to call it.

I am afraid she was told not to be silly and to go on with her lunch. And her small brother and sister wanted (forsooth!) to pinch her, to prove that the physical world was real, which reminds one of Samuel Johnson's characteristic reply to Bishop Berkeley's idealistic philosophy, a reply which has been the laughing-stock of metaphysicians ever since. The regrettable thing is that her early philosophising may thus be squashed, but I do not think it is very likely to be so, as she was born when the Sun was in the middle of the sign Sagittarius, and, consequently, is an almost too "unsquashable" little person. Perhaps she will some day give THE THEOSOPHICAL REVIEW the benefit of her views on the astral world, and on things in general.

ROBERT CALIGNOC.

(TO BE CONTINUED)

VERBUM Dei est Christus qui non solum sonis sed etiam factis loquitur hominibus. God's Word is Christ, who speaks to men by deeds not words

AUGUSTINE.

THE EVOLUTION OF CONSCIOUSNESS

(CONTINUED FROM VOL. XXXI., p. 542)

THE SUPER-PHYSICAL CONSCIOUSNESS

WE have already seen that irruptions from what is called the "sub-conscious" may appear in the waking Consciousness, and that these may be caused by impacts on the astral and mental vehicles of forces playing on their respective planes. We have now to consider these manifestations a little more in detail. Any sound psychological system must take these into account, and find a place for them within itself, since they are too numerous and too persistent to be ignored.

In the artificially induced trance state, wherein the brain is cut off from the normal action and reaction between itself and its environment, it becomes an instrument, however inadequate, of the super-physical Consciousness. Isolated from its physical environment, rendered incapable of responding to its accustomed stimuli from outside, cut off from its lower attachments while remaining united to its higher, it continues to answer to the impacts from above, and can do this the more effectively since none of its energies are running outwards. This is the essence of the trance state. In the forcible closure of the avenues of the senses, through which its forces pour out into the external world, these forces remain available as servants of the super-physical Consciousness. In the silence thus imposed on the physical plane, the voices of the other planes can make themselves heard.

In the hypnotic trance, a quickening of the mental faculties is observed: memory is found to embrace a far larger area, for the faint pulsings left by far-off events become audible when the stronger pulsings from the recent are temporarily stilled; people forgotten in the waking state are remembered in the trance; languages known in childhood, but since lost, reappear; trivial events re-arise. Sometimes the perceptive powers range over a

larger area; distant occurrences are seen, vision pierces through physical barriers, far-off speech becomes audible. Fragments of other planes are also occasionally glimpsed, much mixed up with the thought-forms of waking hours. A whole literature exists on this subject, and can be studied by the investigator.

It has also been found that the results of deeper trance are not identical with those of the more superficial. As the trance deepens, higher strata of the super-physical Consciousness manifest themselves in the brain. The famous case of Léonie I., II. and III. is well-known; and it should be observed that Léonie I. knew nothing of Léonie II. and III.; that Léonie II. knew Léonie I. but did not know Léonie III.; that Léonie III. knew both Léonie I. and II. That is, the higher knows the lower, while the lower does not know the higher—a most pregnant fact.

In the mesmeric trance, the higher phenomena are more easily obtained than in the hypnotic, and in this very clear statements may be had of the phenomena of the astral and even of the mental plane—where the "subject" is well-developed—and sometimes glimpses are gained of past lives.

When we see that the exclusion of the physical plane is the condition for these manifestations of the super-physical Consciousness, we begin to understand the rationale of the methods of Yoga, practised in the East. When the methods are physical, as in Hâṭha Yoga, the ordinary hypnotic trance is most often obtained, and the subject, on reawakening, remembers nothing of his experiences. The method of the Râja Yoga, in which the Consciousness is withdrawn from the brain by intense concentration, leads the student to continuity of Consciousness on the successive planes, and he remembers his super-physical experiences on his return to the waking state. Both in the West and in the East, the same cessation of waking Consciousness is aimed at, in order to obtain traces of the super-physical Consciousness, or as the western psychologist would say, from the unconscious in man. The eastern method, however, with thousands of years of experience behind it, yields results incomparably greater in the realms of the super-physical Consciousness, and establishes, on the sure basis of reiterated experiences, the independence of Consciousness as regards its physical vehicle.

The ecstasy and the visions of saints, in all ages and in all creeds, afford another example of the irruptions from the "unconscious." In these, prolonged and absorbing prayer, or contemplation, is the means for producing the necessary brain-condition. The avenues of the senses become closed by the intensity of the inner concentration, and the same state is reached spasmodically and involuntarily which the practiser of Râja Yoga seeks deliberately to attain. Hence we find that devotees of all faiths ascribe their visions to the favour of the Deity worshipped, and not to the fact that they have produced in themselves a passive brain-condition, which enables the super-physical Consciousness to imprint on that brain the sights and sounds of the higher worlds.

Dr. Henry James, in his *Varieties of Religious Experience*, points out that some of the most striking of these irruptions from the "unconscious" are cases of "sudden conversions," in which a sudden thought, or vision, or voice, has changed at once and completely the whole course of a man's waking life. He rightly argues that a force, sufficiently powerful to produce such effects, cannot be lightly waved aside, or contemptuously ignored, by any serious student of human Consciousness. This whole class of psychical phenomena demands careful and scientific study, and promises a rich harvest of results, as to the super-physical Consciousness, to repay the serious investigator.

As against this view, however, it is urged that these facts are observed in connection with morbid nervous states, and that the subjects are hysterical, over-excited persons, whose experiences are vitiated by their condition. In the first place, this is not always true; the eastern Râja Yogîs are persons distinguished for their calmness and serenity, and some of the cases of conversion have been those of worldly and capable men. Let it be granted, however, that in the majority of cases the nervous condition is morbid, and the brain over-strained, what then? The normal brain is admittedly evolved to the point of responding to the vibrations of the physical world, and of transmitting these upwards, and of transmitting downwards mental and astral vibrations connected with these, from the higher vehicles. It is not yet evolved to the point of receiving without disturbance very

violent vibrations from the higher planes, nor of responding at all to the vibrations set up in the subtler vehicles by the external phenomena of their own planes. Very violent emotions of joy, pain, grief, terror, often prove too much for the normal brain, causing severe headache, hysteria, and even nervous collapse. It is therefore no wonder that the very violent emotion which causes what is called a conversion should often be accompanied by similar nervous distress. The important point is, that when the nervous upset has passed, the effect—the changed attitude towards life—remains. The nervous disturbance is due to the inadequacy of the physical brain to bear the violent and rapid vibrations dashing down upon it; the permanently changed attitude is due to the steady pressure of the super-physical Consciousness, continuously exerted. Where the super-physical Consciousness is not sufficiently developed to exert this pressure, the converted person "falls from grace" as the surge of emotion ebbs away.

In cases of visions, and like phenomena, we have already seen that they may occur when a form of trance has been produced. But without this, such phenomena may occur, in cases where the brain is in a state of tension, either from some temporary cause, or from the fact that its evolution has gone beyond the normal. Strong emotion may increase the nervous tension to the point where response to direct astral vibrations becomes possible, and thus an astral happening becomes visible or audible. The reaction from the strain will probably show itself as nervous disturbance. When the brain is more highly evolved than the ordinary brain, has become more complicated and more sensitive, astral happenings may be felt constantly, and this strain may well be somewhat greater than the nervous system is quite fitted to bear, in addition to bearing the ordinary wear and tear of modern civilisation. Hence, again, hysteria and other forms of nervous distress are likely to accompany the visions.

But these facts do not take away from the importance of the experiences, as facts in Consciousness. Rather, perhaps, do they increase their importance, as showing the way in which evolution works in the action of the environment on an organism. The

reiterated impacts of external forces stimulate the growing organism, and very often temporarily overstrain it; but the very strain forces forward its evolution. The crest of the evolutionary wave must always consist of abnormal organisms; the steady, normal, safe, average organisms follow on behind; they are most respectable, but perhaps not so interesting as the pioneers, and most certainly not so instructive as regards the future. As a matter of fact, the forces of the astral plane are constantly playing vigorously on the human brain, in order that it may develope as a fuller vehicle of Consciousness, and a sensitive brain, in the transitional state, is apt to be thereby thrown a little out of gear with the world of its past. It is probable that a good many activities to which thought is at present directed will, in the future, be carried on automatically, and will gradually sink below the threshold of the waking Consciousness, as have done various functions, once performed purposively.

As these changes go on, the subtler vibrations must inevitably show themselves in an increasing number in the most delicately equilibrated brains, those which are *not* normal, inasmuch as these—on the crest of evolution—will be those most capable of responding. Dr. Maudsley writes: "What right have we to believe Nature under any obligation to do her work by means of complete minds only? She may find an incomplete mind a more suitable instrument for a particular purpose."* And Prof. James himself remarks: "If there were such a thing as inspiration from a higher realm, it might well be that the neurotic temperament would furnish the chief condition of the requisite receptivity."†

When we once recognise that forces subtler than the physical must necessitate for their expression a more refined vehicle than the brain organised for the reception of the physical, we shall cease to be troubled or distressed when we find that the super-physical forces often find their readiest expression through brains that are more or less out of gear with the physical plane. And we shall understand that the abnormal physical symptoms accompanying their manifestations in no way derogate from the value of these energies, nor from the importance of the part they will

* Quoted in Prof. James' book, mentioned above, p. 19.

† *Ibid.*, p. 25.

play in the future of humanity. At the same time the wish must naturally arise to find out some method whereby these forces may be enabled to manifest themselves without risking the destruction of their physical instrument.

This way has been found in the East in the practice of Râja Yoga, whereby the exercise of the higher Consciousness is sought by intense concentration. This concentration, in itself, developes the brain as an instrument for the subtler forces, working on the brain-cells in the manner already described in connection with thought (November, 1902). Moreover, it slowly opens up the set of spirillæ of the atom, next in order to those now in activity, and thus adds a new organ for the higher functioning. This process is necessarily a slow one, but it is the only safe way of development; and, if its slowness be resented, it may be suggested as a reason for patience that the student is endeavouring to antedate the atomic development of the next Round, and he can hardly expect to accomplish this with rapidity. It is, however, this slowness of the Râja Yogic practices which renders them somewhat unacceptable to the hurrying West; and yet, there is no other way to secure a balanced development. The choice lies between this and the morbid nervous disturbances which accompany the irruptions of the super-physical Consciousness into an unprepared vehicle. We cannot transcend the laws of Nature; we can only try to understand, and then utilise them.

The Work of the Monad in Building his Vehicles

Let us now consider the work of the Monad in the shaping of his vehicles, when he has, as his representative—as himself on the fifth, fourth, and third planes—Âtmâ-Buddhi-Manas, with the causal body as the receptacle, the treasure-house, of the experiences of each incarnation.

At the close of each period of life, that is to say at the end of each devachanic existence, he must stimulate into renewed activity the three successive nuclei of the bodies he is to wear during his next life-period. First, he arouses the mental nucleus, and as this vibrates according to the vibratory powers, the results of past experiences, stored up therein, it acts as a magnet, drawing towards and arranging round itself appropriate matter from

the mental plane. Just as a bar of soft iron becomes a magnet when a current is sent through a wire encircling it, and as matter within its magnetic field will at once arrange itself round that magnet, so is it with the permanent mental unit. When the life-current encircles it, it becomes a magnet, and matter within the field of its forces arranges itself round it and forms a new mental body. The matter attracted will be according to the complexity of the permanent unit. Not only will finer or coarser matter be attracted, but the matter must also vary in the development of the atoms which enter into the formation of its aggregations. The molecules attracted will be composed of atoms the vibratory energies of which are identical with, or approach nearly to, those of the attracting unit. Hence, according to the stage of evolution reached by the man, will be the development of the matter of his new mental vehicle. In this way, incarnation after incarnation, a suitable mental body is built up.

Exactly the same process is repeated on the astral plane in the building of the new astral body. The astral nucleus—the astral permanent atom—is similarly vivified, and acts in a similar way.

The man is thus clothed with new mental and astral bodies which express his stage of evolution, and enable whatever powers and faculties he possesses to express themselves duly in their own worlds.

But when we come to the shaping of the body on the physical plane, a new element appears. So far as the Monad is concerned, the work is the same. He vivifies the physical nucleus—the physical permanent atom—and it acts as a magnet like its fellows. But now it is as though a man interfered with the attraction and arrangement of matter within a magnetic field; the Elemental, charged with the duty of shaping the etheric double after the model given by the Lords of Karma, steps in and takes control of the work. The materials, indeed, may be gathered together, as a workman might carry bricks for the building of a house, but the builder takes the bricks, accepts or rejects, and sets them according to the plan of the architect.

The question arises: Why this difference? Why, on reaching the physical plane, where we might expect a repetition of

the previous processes, should an alien power take the control of the building out of the hands of the owner of the house? The answer lies in the working of the law of karma. On the higher planes, the sheaths express as much of the man as is developed, and he is not there working out the results of his past relations with others. Each centre of Consciousness, on those planes, is working within its own circle; its energies are directed towards its own vehicles, and only so much of them as is finally expressed through the physical vehicle acts directly upon others. These relations with others complicate his karma on the physical plane, and the particular physical form that he wears during a particular life-period must be suitable for the working out of this complicated karma. Hence the need for the adjusting interference of the Lords of Karma. Were he at a point of evolution at which he entered into similarly direct relations with others on other planes, similar limitations of his power to shape his vehicles on those planes would appear. In the sphere of his external activities, whatever it may be, these limitations must present themselves.

Hence the shaping of the physical body is done by an authority higher than his own; he must accept the conditions of race, nation, family, circumstances, demanded by his past activities. This limiting action of karma necessitates the building of a vehicle which is but a partial expression of the working Consciousness—partial, not only because of the shutting off of power by the coarseness of the material itself, but also because of the external limitations above referred to. Much of his Consciousness, even though ready for expression on the physical plane, may thus be excluded, and only a small part of it may appear on the physical plane as "waking Consciousness."

ANNIE BESANT.

(TO BE CONCLUDED)

AN idea, like a ghost (according to the common notion of ghosts), must be spoken to a little before it will explain itself.—DICKENS.

THE RECORD OF THE YEAR

THE Theosophical Society is before all else an international movement, and any tendency to parochialism in a section or a branch means that that section or branch is shutting itself off from sharing in the life of greater things which the privilege of belonging to our world-wise organisation offers it. We often hear of the difficulties of branches with regard to filling their lecture lists, we hear of many suggestions for furthering the "work of a lodge," for increasing its utility and adding to its experience, but we have never seen it suggested that one of the best means of making the members realise their corporate unity with the greater movement, and of developing their interest in the work of their colleagues throughout the world, is that one meeting a year should be devoted to reading and discussing our President-Founder's General Report on the doings of the past twelve months; and if in addition to this an occasional evening were given to the reports of the several sections as well, we doubt not that the time would often be more profitably employed than is now the case.

Many members do not know so much even as that there is a General Report; they have never seen a list of the branches of the Society throughout the world; they take no interest in anything but their own local branch and its activities, and often not even in that; in this section many do not so much as glance at their own sectional journal, and as for the many journals and periodicals of the movement they do not even know their covers by sight. We suggest to our venerable President that perhaps he might think out some plan for a better distribution of his yearly bird's-eye view of the movement; doubtless the General Secretaries would be only too pleased to carry out any feasible method of assuring him a wider hearing than the present limited audience who listen to his words.

What then has Colonel Olcott to tell us of special interest in his recent yearly survey, which was read at Benares last Christmas Day? The Theosophical Society completed the first twenty-seven years of its existence in November last, and among those who listened to the reports of the sections and the President's general address, there was but one opinion, namely, that the Society had not lived

in vain, and that "the wave of prosperity is still bearing our movement on its crest"; we hope that wave will never cease until it reaches the further shore of our endeavour, the universal recognition of the Wisdom of the ages and the assurance of its continued realisability in our own day.

Some three years ago our President chartered a branch at Boden in the far north of Sweden, within the Arctic Circle, this year he reports the chartering of another branch still nearer the Pole, at a mining camp called Kiruna. "Can you," he says, "members of the Society who inhabit tropical or temperate countries, figure to yourselves those Swedish miners sitting in their snow-proof huts, begrimed with the stains of toil, and gathered together about a lamp to listen . . . while, outside, Nature is hidden by the black veil of a night six months long? Did any pandit, even of the last quarter of the nineteenth century, even *dream* that this Society . . . would ever carry the golden teachings of the Sages, not only to that North Polar region, but also to Dunedin, at the southern end of New Zealand?"

The past twelve months have witnessed the formation of a new section in Italy, which has now twelve branches; the movement in that fair and famous land is full of vigour and promise. The German branches also have at last formed themselves into a section under the secretaryship of a scholar of high literary abilities and deep philosophical convictions; this section now has ten branches. The old European Section, having finished the term of its usefulness under that form of organisation, and given birth to the Scandinavian, Netherlands, French, Italian and German Sections, has now resumed its ancient title of the British Section. Our President's most immediate hope is that a South American Section will be chartered within the coming year, as there are already six branches in existence, and the new branch in Cuba is to be added to them.

In India, we read that 194 branches have been visited, 23 new branches and 3 new centres formed, 522 new members have joined; some branches have acquired land and erected buildings for themselves. "At the Sectional headquarters extensive building operations have been carried on for the Section and the Central Hindu College, which seems to have entered upon a full tide of prosperity and usefulness. Very rapidly Benares is becoming the centre of Indian religious activity on progressive lines, and, possibly, will become what it was in the past, a centre of spiritual illumination for the world"—where we suppose "the world" must be taken in a Patristic sense.

In the United States of America 11 new branches have been

added, and it is reported that the last sectional gathering "was remarkable for its number of delegates, for the far-distant points represented, and for the peculiar harmony, geniality and earnestness which pervaded all present." The American Section is slowly recovering from the effects of the Judge secession and its subsequent follies, and no praise is too great for the brave and devoted workers who have never ceased in their endeavours to rebuild from the ruins, and who are now, with the steady help of our colleague, C. W. Leadbeater, putting the finishing touches on their reconstruction. They have had far greater difficulties to contend with than any other section, and have indeed borne the burden and heat of the day.

As for the reports of the other sections, our President does not summarise them, but a glance at them will show that there is activity everywhere, and not the least important in the British Section, which is still the main centre for the production of general theosophical literature, and the sending out of helpers to other sections.

It has always been a matter of difficulty to form any precise idea of the statistics of membership in the Society; but lately an endeavour has been made at Adyar, under the supervision of Miss Weeks, to bring some order into the chaos of the records; a new register is being compiled from a careful inspection of the application forms, old address books, diaries, letter-files, etc., and a comparison of them with the old registers; so far the new register has been brought up to 1885. Colonel Olcott calculates that up to 1901 some 20,000 names have to be dealt with, and that we now increase at the rate of some 2,000 a year. But the records are very imperfect, some of the most important members of the Society cannot be traced at all in the pages, and many, like ourselves, are without any record of our original membership.

The buildings of the Society at Adyar are still growing. A new building has been added which will serve ultimately as an extension of the Adyar Library. Part of the terrace of the main building, which is over the Western Library, has been converted into an additional spacious hall, which can be used as a reception room. The Colonel's office has also been enlarged on the plan originally designed by Madame Blavatsky.

During the year 58 branch charters have been issued, bringing the total of the charters issued from the beginning of the year 1878 until the present time up to 714. Besides the additions to the sections already mentioned, the British has added 14, Australia 3, Italy 4, Sweden 1, Holland 1, France 3 branches.

With regard to the Adyar Library it is pleasant to learn that our

valuable collection of palm-leaf MSS. and Oriental printed books is growing apace, and that preparations are being made for a new classified catalogue. A number of rare and valuable works have been acquired during the past year. But above all we are glad to see that at last there are definite hopes of utilising this in some respects unique collection, for Colonel Olcott tells us: "I have begun a correspondence with Europe with a view to finding, if possible, a young and competent Sanskrit scholar who may be ultimately employed for the responsible office of Director. We have, as you know, a good prospect of realising in the near future a large sum bequeathed to us in the will of the late Mr. White, of Seattle, and other funds are coming in."

There are now 3,219 MSS. and 4,209 printed books in the Eastern Section, and 6,124 printed works in the Western Section of the Library. The head Paṇḍit, Mr. T. Krishna Shastri, writes "We can say without any fear of contradiction that our Library is [of its kind] already one of the best in the world. Our collection of Buddhist literature is one of the richest. We have already many MSS. that are not found in the 'Catalogus Catalogorum.'"

The yearly record of new literature shows the addition of some thirty works in English, some twenty original works and translations in Danish, Swedish, Spanish, French, German, Italian and Dutch, and some ten translations into the Indian vernaculars. There are also no less than thirty magazines and periodicals, most of which appear monthly, but there is one weekly and one quarterly.

Our venerable President concludes his report with the following affectionate and courageous words:

"A very pleasant incident of my twenty-seventh official year was the notice taken of my seventieth birthday, on the 2nd of August last. The letters and telegrams which came to me from all parts of the world were full of expressions of confidence and brotherly love, together with the hope that I might be spared many many years more to continue the labour of love to which I have devoted myself since the year 1875. I enjoy the too rare privilege of witnessing the complete success of the movement which I helped to inaugurate, together with that great soul, H. P. Blavatsky, and a few others; I have seen it extend itself to forty-two countries and take into its membership some twenty-five thousand men and women of many races and nearly all the great religions; I have seen them working along with me in perfect love and sympathy on the broad platform of eclectic reciprocity, each drawing out of the well of Theosophy the

pure waters of truth to quench their spiritual thirst; I am enabled to look forward to the future of the movement from the vantage-ground of the present, with the conviction that success, full, complete and triumphant, will crown our labours, I have a deep sense of the obligation under which I have been placed by the loyal ungrudging help and sympathy given me by colleagues whose number is too great for me to specify their names without seeming to make invidious comparisons. Feeling my strength undiminished and my vitality as exuberant as it was when I first enlisted in the ranks of this altruistic army, and realising, as no one can better than myself, the unspeakable honour which it is to serve those Masters whom I know to be overlooking and helping on this movement, I leave behind me the Past, with its record of struggles and triumphs, of failures and successes, and, holding out my hands to all those who will gather around and help me, I face the Future without dismay and without the shadow of a fear or doubt."

But the power of the movement is not to be measured by the fact that twenty-five thousand men and women have come into the ranks of the Society, it is rather to be estimated by the fact of their eclectic and independent nature in that they are found scattered throughout the world among all races and creeds; nay, of these twenty-five thousand but twenty-five hundred at best have ever been more than passive spectators, and of these twenty-five hundred not more than two hundred and fifty have really given themselves entirely to it. If then the devotion of even so few can bring it about that the thought of the great things which we love is permeating the thinking world of to-day, and often more deeply the minds of those without our organisation than of those within it, how marvellous must be the conscious knowledge of the Source from which this power is outpoured, and how joyous will be the state in which we can work entirely with this Wisdom instead of as now so often delaying its perfect ministry.

G. R. S. M.

THE wise man is but a clever infant spelling letters from a hierographical prophetic book, the lexicon of which lies in eternity.

REVIEWS AND NOTICES

Ancient Footprints of the Wisdom

The Temples of the Orient and their Message in the Light of Holy Scripture, Dante's Vision, and Bunyan's Allegory. By the author of "Clear Round." (London: Kegan Paul; 1902. Price 15s.)

Concerning this volume a reviewer in *The Christian World* writes: "This is a very remarkable book—one which should appeal with equal force to widely separated minds. The author, whose name is not on the title-page, but is well known as the Hon. Mrs. Gordon, takes the position substantially of Mr. Andrew Lang, that the ancient religions, investigated up to their source, reveal a common origin in a primitive revelation of the highest spiritual truth, from which, as their after history shows, there has been a general degeneration. Her special fields of illustration are the latest discoveries in Egyptian and Sumerian antiquity."

This is of course our own position, and accordingly when the book itself came in for review we opened it with great expectations, for the warm praises of the review above referred to culminated in the following sentences: "It should also be an excellent book for doubters, for it shows that in the acceptance of religion's main thesis we are following that safe rule of reasoning, *securus judicat orbis terrarum*. Christianity can never henceforth be studied or proclaimed as an isolated faith."

It must, however, be confessed that our expectations have not been realised by a perusal of Mrs. Gordon's book. It shows, it is true, great industry, but from the first to the last page it is little else than a string of quotations, often indeed very interesting, but the substance of which has not been digested, or any attempt made by the writer to show what she definitely intends to prove in each chapter. There is, moreover, no introduction or conclusion.

In her preface, however, Mrs. Gordon writes: "It is felt that, in face of the facts now disclosed, it should be impossible to make the unblushing mis-statement still alas! to be found in certain 'missionary'

magazines, *viz.*: that non-Christians 'pray to a God who never heard or answered a single prayer that was offered to Him.'"

If anything helps to make it clear that such a conception of God appears to the intelligent among mankind as a very fair representation of the Devil, we wish it every success. Mrs. Gordon then goes on to say:

"To the intending Missionary, therefore, these pages are affectionately inscribed with the reminder that Our Lord interpreted to His Friends, 'in *all* the Scriptures the Things concerning Himself.' He probably took from the Teachings of Egypt under the shadow of whose pyramids, as 'the Young Child,' He spent His most tender and impressionable years, as well as from the Hebrew Scriptures which, as 'the Boy Jesus,' He learned from the Doctors in His Father's House through 'hearing them and asking *them* questions,' when, 'according to the Custom,' He became 'a Son of the Law'; and also, from the wisdom of the sages of Persia and the initiates of India with whom (in accordance with a not disproved tradition) He passed the silent years of His early manhood.

"Certain it is that the writings of His most beloved Apostle (to whose authorship the Church ascribes the Fourth Gospel) are steeped in allusions to and breathe the spirit of Divine Wisdom as set forth in the Temple-lore of Egypt, Sumêr and Israel."

These are very bold statements, and though we may quite well believe that intimate connections existed *subjectively* between the teaching of the Christ and the various traditions of the ancient wisdom doctrines, the points of external contact in the person of the historic Jesus require a far more delicate treatment. For instance, the "not disproved tradition" can only refer to the notorious Notovich legend of the Pali text of an Arabic tradition said to have been verbally translated to that sensational journalist at the Himis monastery! There is not an atom of truth in this, as one of our colleagues discovered for himself on a recent visit to Himis.

But what surprises us most, or rather delights us, is that the reviewer in *The Christian World* should have spoken so highly of a book with such a Preface. That is indeed a vast step forwards, and we hope that many other Church and Chapel papers will be bold enough to stride forward into line with their liberal-minded colleague.

G. R. S. M.

MAGAZINES AND PAMPHLETS

Theosophist, January. In "Old Diary Leaves" the Colonel continues his account of his lecturing tour with Mrs. Besant in the year 1894. This forms interesting reading, but does not lend itself to abbreviation for our purposes. Mr. Stuart concludes his paper on the "Forces of Nature, Manifest and Occult," after speaking of H. P. B.'s wonders, with these wise words: "No one is bound to accept any of the instances here referred to without personal experience and observation; but, nevertheless, upon occult hypotheses, they are just what ought to occur. Whether they may be thought of any value or of no value, credible witnesses and eminent men have staked their reputations upon their veracity; and if those witnesses have met with little else but insult and contumely in return, the future will amply justify their impartiality. As more becomes known about the obscure side of things we are now dealing with, the shams and imitations of such phenomena will all gradually be eliminated, the genuine instances will all be confirmed, and will themselves become the proof of the existence of what are yet to figure amongst the greatest powers, formerly known and manifested, but which are now only to be called the Occult Forces of Nature." W. G. John gives a thoughtful paper on the "Control of the Emotions," the main thought of which is the very useful lesson that "there is no environment of life, however easy and full of mere personal pleasure, which does not produce *some* harvest of effort in wrestling with the lower inclinations," and that we have no right to look down from our heights of Pharisaism even upon "people of fashion and pleasure" as if they were learning nothing from lives often truer to *their* ideals than our own have been to ours. The articles on "Siva, His Names and Emblems," and "Why should a Vedantin join the T.S." are concluded, and one of Mr. Leadbeater's Chicago lectures on "The Gospel of Wisdom" is reproduced. The Report of the Twenty-seventh Anniversary Meeting is treated of elsewhere.

Central Hindu College Magazine, for January, comes out in much improved form, of quarto size, and with a very pretty picture of the College on its cover, in which the handsome palace which was the original groundwork is made the most of, with its pavilions, colonnade and broad stone terrace, and the new buildings judiciously disposed with the art of Longfellow's lady who "knew how much it was best to show!" The contents are also above the old average; and the magazine, on the whole, one which no College need be ashamed of.

There is an interesting account of the S. Bernard dog, illustrated by a separate plate not sewn in. The Hospice is thus explained for the Hindu benefit: "A Monastery is a house in which monks live; and monks are Sannyâsîs, men who have given up the world, and who live hard simple lives, and pray and meditate and work." Miss Edith Ward commences a series of descriptive articles upon London, also illustrated. M. S. Shama Sundara Das laments that the art workmen of India are being steadily driven to agricultural labour for want of employment. It is sorrowful enough, but we fear the lament is useless; all over the world, as the tyrannous Teutonic "civilisation" touches an older nation, its arts, its religion, its self-respect, all that makes it a nation, are poisoned at the root. The destruction is no less complete for being unintentional, or even (as in India) against every wish and desire of the conquering race. Our London lecturer, Mr. George Dyne, puts his talent of clear exposition at the service of the College in a very lucid exposition of the Röntgen rays; and Mrs. Lloyd's "Science Jottings" are eminently readable.

Theosophic Gleaner, December, 1902, opens with a good summary of Zoroastrianism from a new contributor, J. Bowlker, Christchurch, New Zealand. Next we have a paper by A. Fullerton, from the *Theosophist*, and (from the same source) G. Krishna Shastri's criticism on Max Müller's denial of Esotericism in the Eastern Religions; and a curious "Open Letter to Christian Ministers, by one of them," pleading eloquently for a spiritual life; which, however, he seems in the latter part of his letter to identify with Vegetarianism, as is the manner of the sect.

The Dawn, November, 1902. What is, to us, a very curious characteristic of the Indian mind is well illustrated by the first paper in this clever magazine, wherein Brajendra Nath Seal, M.A., Principal Victoria College, Cooch Behar, lays down in impassioned language that the secret of the resurrection of India is to be found in the worship of the late Raja Rammohun Roy. There is to be set up a Rammohun Mela, an Indian Fair, with *tableaux vivants*. Busts, statues, and portraits of the Raja are to be multiplied. A Bengali epic already commemorates him as its hero. "No future Indian artist in colours or marble, but will dedicate his talent to the historic or emblematical representation of the scenes and labours of the Raja's earthly life." Nor are relics wanting for veneration. "Many of us have had the privilege of seeing and touching the Raja's *pugree* and *upabita*. We have casts of the Raja's skull, with measurements and a phrenological chart. There are several of his personal effects

. . . human exhibits with talismanic power—charged with human magnetism." Finally, "and we Hindus, in our national way—could we not set up a new Tirtha, a new Pithasthana, a new Maha-mela in the name of our patriarch and lawgiver, the Manu or Prajapati of our Modern Manvantara?"

It would be a serious mistake to make this a matter of vulgar jest. The point is that here you have a Hindu who has passed through the complete course of English education and taken his degree—you have done all that can be done to make an Englishman of him,—and the result of the whole is simply to add a cast and a phrenological chart of his chosen god's skull to his other relics. And then our good Indian friends wonder—and our better friends of our Indian friends wonder—why the English don't take more pains to understand the workings of the Hindu mind! It cannot be; do what we will their answer can only be that of Miss Steel's Tara: "Of a truth I shall be glad to go back. The life of the *Hurroors* is not my life, their death not my death."

Siddhanta Deepika has a good paper on the story of Adam and Eve. Our Indian brother says: "God permitted them to be tempted. Nay, He willed them to taste the fruit, as a father would let a child touch lightly the candle flame. The misery and suffering that flow from our tasting of the fruit of good and evil acts is merely for our chastening and purification; and this can only be done in this existence and no other; and the whole purpose and scheme of creation becomes there evident." What improvement can the missionaries make on that?

Yathartha Bhaskaran is a Tamil magazine from Madras, which has nothing of English but the title-page.

Indian Review, December, 1902. In an interesting account of Delhi a curious misprint raises the well-known Iron Pillar from 22 to 422 feet high, so that the remark that *the* question is: How are there no signs of rust on it? becomes a decided bathos. The papers of interest to us are a very good criticism of a missionary's account of Islam by S. Khuda Bukoh and a solemn denunciation of Mr. Benjamin Kidd's fall from the orthodox materialism of Darwin and Haeckel by G. Venkata Ranga Rao, M.A., who has not found out that the world has moved since he took his degree.

East and West, January, has a valuable paper on Universities in India, by Sir William Ramsay. It is an indictment against our Universities at home also. He says: "It is difficult to get a German, a Swiss, a Russian, or an American, to realise that there is a country

where the teacher cannot be trusted to gauge the capacity—I do not say the knowledge, for that is not the function of any real University —of candidates for degrees. The question with which I have been met has always been :—' How is it possible for one who has not been the teacher of the student to find out *what his powers are.*' . . 'It is of indifference to us *what* a man knows, provided he is able to think, and *make use* of what he knows.' " And Sir William adds : " In all our dealings of commerce we pay a price for what a thing will *do ;* not for its size or weight, but for its *energy.*" The papers are all of more or less interest. Professor Ross is instructive, though decidedly unsympathetic, upon Persian Mysticism.

The Vâhan, February. The " Enquirer " has not much of general interest this month ; a series of answers by some of our best writers to the question " Ought not an Ego awaiting reincarnation on the astral plane to be visible to the ordinary clairvoyant, and, if so, why do not all clairvoyants teach reincarnation ? " has best claim on the ordinary reader.

In the *Bulletin Théosophique*, February, Dr. Pascal makes an eloquent appeal to the unattached members to assist the work of the Society by joining a Lodge ; an appeal which might well be addressed to our British members also.

Revue Théosophique Française, January, besides translations, contains an important answer by Dr. Pascal to questions by the Director of the *Independent Catholic Review*, as to whether Theosophists agree with him in denouncing an eternal hell and advocating the final happiness of all mankind.

Théosophie, February. The *pièce de resistance* in this little periodical is an answer from *The Vâhan* as to the value of " Confession and Absolution." There is also one by G. R. S. M., on Revelation.

Theosophia, for January. Our Dutch friends have apparently been too much overcome by Mme. Meuleman's death to think of literature ; and there is nothing original in this number but a short New Year's Editorial.

Der Vâhan, January, gives a long and appreciative notice of Mr. Leadbeater's *Outline of Theosophy*. After the summary of THE THEOSOPHICAL REVIEW, the Editor gives a selection from old numbers of *The Vâhan*, " finding nothing suitable to his readers in the January number " ; then Miss Edger's *Theosophical Christianity*, and further extracts from Mrs. Besant's *Dharma* and Mr. Leadbeater's *Clairvoyance*. The " Activities " announce a new magazine to be edited by the General Secretary, Dr. Steiner, under the familiar title *Lucifer*.

Teosofia, for January, after a brief New Year's sermonette by the Editor, gives one of Mrs. Besant's Roman Conferences entitled "Theosophy and some Problems of Modern Life." In addition to other original matter we have a few carefully selected questions and answers, which will probably add to the interest of its readers.

Sophia, January, continues Mrs. Besant's *Esoteric Christianity*, and her lecture *Theosophy and Imperialism*, as also one of Mr. Mead's papers on the Talmud from our own pages.

Theosophy in Australasia, December. More interesting to us than all the original matter (good though that is) is the notice in the "Outlook" of the steady decadence of the Maori people. It quotes a passage which corresponds to what I was saying a page or so back about the Indian art workers; "As old Tikitu of Ngati-Awa left me yesterday he said—Friend, I see before me the day when the Maori shall be no more. And it is because we, the Maori people of New Zealand, have lost the *mana* of our ancestors that we are disappearing so fast. There is no hope for us now, for that *mana* has gone from us for ever, and we shall pass away like the *moa*." That is it,—we bring the "blessings of civilisation," but our breath poisons the *mana*, the soul of the people, and nothing—I repeat it, nothing—can bring it back.

New Zealand Theosophical Magazine, January. This hitherto lively little magazine has suffered a sea-change, and now comes out in the most intense respectability as the Official Organ of the New Zealand Theosophical Society; all such frivolities as stories, poetry, and children's talk, being strictly excluded. Well, our New Zealand friends know best what they like in a magazine; but for our own part, we shall miss the relief we felt when we had worked our way down to it through the pile of issues estimable in every respect, only (as a rule) *not* lively. Taking it according to its new ideal, however, we may fairly congratulate the Editors on the result. S. Studd gives a serious study entitled "Chance or Accident"; M. Judson, "Notes on Atlantis." There is also a paper on Karma, and a short essay on the Passions signed with a Hindoo name, which has an amusing but most natural misapprehension of terms. He speaks of "Cupidity, or carnal appetite." How could a foreigner imagine that cupidity had nothing to do with Cupid?

Also received: *Theosophic Messenger*, for December, 1902; *Revista Teosofica*, November, 1902; a second *Sophia*, the neatly and prettily got up magazine of our Santiago friends; *Teosofisk Tidskrift*; *Theosofisch Maandblad*; *Light of Reason*; *Logos Magazine*; *La Nuova Parola*,

this number containing a translation of the well-known dialogue "What is Theosophy?" *Modern Astrology*, with a defence by Mrs. Leo of the Wisdom Religion; *Mind; Metaphysical Magazine*, containing a characteristic paper by Alex. Wilder on "Philosophic Morality"; *Dharma; Light; New York Magazine of Mysteries; Philistine; Theosophischer Wegweiser*; and the *Psycho-Therapeutic Journal*.

A.

FLOTSAM AND JETSAM

THOSE of our readers who are not of a scientific turn of mind have doubtless been somewhat confused by the very frequent references to the latest views on the nature of matter which have appeared in our pages. It is, therefore, with great pleasure that we append the clearest summary of the present state of affairs with which we have yet met, and again we have to thank Sir Oliver Lodge for a brilliantly lucid exposition of which even the most profane in the outermost court will be able to comprehend the far-reaching import. In a recent lecture on "Electricity and Matter," reported in *The Times* of February 6th, the President of Birmingham University, referring to the three fundamental properties of matter—gravitation, cohesion and inertia—said:

The Ultra-atomic

> That as to the first we still remained very much in the dark; as to the second the same might have been said ten years ago, but now there were signs that its secret was being given up; while inertia we were beginning to understand. In self-inductance electricity had a property resembling inertia. Twenty-five years ago he would have called it a mechanical analogue; to-day he would say that electricity had real inertia—indeed, that there was no inertia except electrical. In other words, we were now arriving at an electrical theory of matter and explaining it in terms of electrical action, of which, in fact, we knew far more than of matter. A body charged with electricity, if at rest, presented the phenomena of electrostatics; if in motion, those of electricity and magnetism; if in acceleration or change of motion, those of light and radiation generally. Inertia existed all the time. The idea of inertia as due to a moving charge took form in 1881 in a

paper read by Professor J. J. Thomson, of Cambridge, in which he showed that a charge sphere possessed inertia by virtue of the fact of being charged. No great attention was paid to this statement at the time because of the difficulty of detecting any change of inertia due to the electric charge in the case of a sphere of appreciable size. The smaller the radius, the bigger the inertia due to the charge, but no one then thought of anything smaller than the atom. Yet in 1870 Sir William Crookes had suggested that in highly exhausted vacuum tubes, through which an electric discharge was being passed, matter existed in a "fourth state"—neither gas, liquid, nor solid. This idea was rather jeered at at the time, but it had since been shown that Crookes was perfectly right; the cathode rays did not consist of atoms propelled along the tube, but of something much smaller than atoms—ultra-atomic corpuscles that appeared to be the foundation-stones of atoms. It had also been found that, no matter what gas was contained in the tube, it was broken up into particles which were identical; this suggested the hypothesis that matter was composed of these corpuscles, or electrons, as Dr. Johnstone Stoney had called them. In the case of a liquid, the electron charge and the substance were combined and travelled together; in a gas it was as if the charges were dissociated from matter and became disembodied charges or electric ghosts. The speed with which these travelled was comparable to that of light, and hence, small as was their mass, they had a great amount of energy. That they were charged bodies was shown by the fact that they were affected by a magnet, behaving like electric currents. In what they saw going on in a vacuum tube they had the nearest approach to seeing electricity that was likely to be attained.

* * *

ALL electric phenomena seemed to depend on electrons. Conduction, for example, took place through substances in three ways, according as the substance was solid, liquid, or gas. In the last the electron played the part of a particle flying free; it might be called the bullet method. Conduction through liquids was the slow travelling of charges loaded with atoms of matter; it might be called the bird-seed method, since the electron was dropped at the electrode, as a bird dropped a seed. In metallic conduction, since the atoms could only vibrate, not move along, the electrons were handed on from one to another. This he called the fire-bucket method. Radiation again till recently was a puzzle. It consisted of waves in the ether, hence it was supposed that a vibrating atom generated waves in the ether, as a bell did sound-waves in air. But after he himself had shown the disconnection of ether and matter, it became necessary to suppose that radiation was caused not by the atom as a whole, but by the electrons it carried, and that only during the period of acceleration. The electrons might not merely be vibrating, but might be revolving round the atom; in that case this orbital motion of a charged body would act as an electric

Electrons and Electricity

current and be affected by a magnet. On this assumption Lorentz predicted the influence of magnetism on light which was sought by Faraday as the magnetisation of light and found by Zeeman recently. The electrons had to travel at an enormous speed round the atom, and in consequence some of them were occasionally thrown off tangently—a process which was facilitated by ultra-violet light. Some substances emitted these particles without stimulus—*e.g.*, uranium, polonium, and radium. The last gave very intense and penetrating rays, and appeared to give rise to a kind of electrical evaporation; the emanation included masses of matter which, as Rutherford had just shown, were moving with a speed of the same order as that of light. This property of radio-activity was found in numbers of bodies, even in the leaves of trees and in newly fallen raindrops, and soon the difficulty would be to find something that did not possess it in some degree. On the hypothesis that matter was composed of electrons, their size was known —they were about the one hundred-thousandth part of the diameter of the atom. If the electrons were magnified up to something like the size of a full stop, an atom would be a church 200ft. long, 80ft. broad, and 40ft. high. In an atom of hydrogen there were nearly 1,000 electrons; that number would occupy the church in the same way that soldiers occupied a country, they would keep everything else out. The atom was thus a scene of great activity. In the mercury atom there were 1,000,000 electrons; still, these did not fill all the space, and if the distances between them were calculated, they seemed to be about as far apart in proportion to their size as the planets in the solar system. By their force the atoms came to be impenetrable; chemical affinity also appeared to be electrical in nature, cohesion was turning out to be the same, while, as already said, there was good reason to believe that electric inertia was the only inertia in existence.

THE FUTURE

THE future—the last evangel, which has included all others. *Its* Cathedral the dome of immensity—hast thou seen it? Coped with the star-galaxies; paved with the green mosaic of land and ocean; and for altar, verily, the star-throne of the Eternal! Its litany and psalmody the noble arts, the heroic work and suffering, and true heart-utterance of all the valiant of the sons of men. Its choir-music, the ancient winds and oceans, and deep-toned, inarticulate, but most speaking voices of destiny and history, supernal ever as of old, between two great Silences:

"Stars silent rest o'er us,
Graves under us silent."

CARLYLE.

Women's Printing Society, Limited, 66 & 68, Whitcomb Street, W.C.