

# The Theosophist



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# THE THEOSOPHICAL SOCIETY

The Theosophical Society was formed at New York, November 17, 1875, and incorporated at Madras, April 3, 1905. It is an absolutely unsectarian body of seekers after Truth, striving to serve humanity on spiritual lines, and therefore endeavouring to check materialism and revive religious tendency. Its three declared objects are:

FIRST.—To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

SECOND.—To encourage the study of comparative religion, philosophy and science.

THIRD.—To investigate the unexplained laws of nature and the powers latent in man.

THE THEOSOPHICAL SOCIETY is composed of students, belonging to any religion in the world or to none, who are united by their approval of the above objects, by their wish to remove religious antagonisms and to draw together men of good will, whatsoever their religious opinions, and by their desire to study religious truths and to share the results of their studies with others. Their bond of union is not the profession of a common belief, but a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by purity of life, by devotion to high ideals, and they regard Truth as a prize to be striven for, not as a dogma to be imposed by authority. They consider that belief should be the result of individual study or intuition, and not its antecedent, and should rest on knowledge, not on assertion. They extend tolerance to all, even to the intolerant, not as a privilege they bestow, but as a duty they perform, and they seek to remove ignorance, not to punish it. They see every religion as an expression of the Divine Wisdom, and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as Truth is their aim.

THEOSOPHY is the body of truths which forms the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible, and which demonstrates the justice and the love which guide its evolution. It puts death in its rightful place, as a recurring incident in an endless life, opening the gateway of a fuller and more radiant existence. It restores to the world the Science of the Spirit, teaching man to know the Spirit as himself, and the mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their hidden meanings, and thus justifying them at the bar of intelligence, as they are ever justified in the eyes of intuition.

Members of the Theosophical Society study these truths, and Theosophists endeavour to live them. Every one willing to study, to be tolerant, to aim high, and to work perseveringly, is welcomed as a member, and it rests with the member to become a true Theosophist.

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# THE THEOSOPHIST

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## ON THE WATCH-TOWER

**T**HE re-election to the Presidency took place so smoothly, and apparently so inevitably, that I carelessly allowed last month's issue to go out without any paying of due thanks to those who have again called me to take the helm of the Theosophical Society. There was a very great rush of work which met me on my arrival at Adyar, and, in dealing with this, I forgot the personal matter. Let me, then, though late, say to all those who have shown their love and trust by placing me again in the seat of the President of the Theosophical Society, that I will try to do my best in that office, and to serve faithfully and well the cause we all love. I ask the members to believe that if I fail in aught, it is not from lack of effort but from lack of capacity, not from wilful error but from want of insight.



I have read with some care the varying views and criticisms as to the Theosophical Society, and any special lines of work adopted by me in social and political activities. It seems that all members agree that

religious and educational work may be carried on by a President, but some think that social and political work, if carried on by a T.S. President at all, should be carried on apart from his Theosophical magazines, and general Theosophical activities. It is, of course, true that great differences of opinion exist between the views of members of the varying nationalities which enter into the world-wide organisation of the Theosophical Society. Our membership embraces persons of all political and social parties, and of none—autocrats, oligarchs, aristocrats, democrats, labour men, socialists, suffragists, suffragettes, anti-suffragites—all sorts and conditions of men and women.



There is nothing one can say on any of the points which divide, which will not give offence to those who dislike free expression of opinions from which they dissent. On the other hand, it is also true that sharp differences of opinion arise on religious questions, and yet these, surely, cannot be excluded from a Theosophical magazine; some persons objected to the late President-Founder taking the pañchasilā, and thus professing one particular religion, and others have objected to my affection for Hindūism. Probably there is no department of human thought in which the P.T.S. may exert himself, in which the fact that he holds some definite opinion may not cause annoyance to those who would prefer that he should hold their own particular views. But it is obvious from the late election that there is no wish in any appreciable part of the T.S. to curb the liberty of thought or action of its President. (I do not think the great majority necessarily agree with

my views ; but they stand for liberty of thought.) To put it somewhat bluntly :

The T.S. stands by the principle of Free Thought and Free Expression, whether in official or in simple member, and it would rather have me as I am, with my strong and strongly expressed opinions, than somebody else, who would be more colourless and less effective.



That being clear from the votes cast, we may consider the position, and see what there is in the objections raised, and if there be any way of meeting them, for the value of opinions is not decided by the counting of heads. A small minority may be right, and a big majority wrong. All reforms begin with a minority of one. I put aside the objection that the President-Founder said certain things about politics, for two reasons : first, no one contends for that which alone he barred, corporate action on the part of the T.S.; none the less, strong action on my part *does*, I think, affect the T.S. in the minds of the ordinary thoughtless person, and to some extent commits it, *in such minds*, to the line taken by myself, if I write on such matters in THE THEOSOPHIST, the *Bulletin*, or other distinctively Theosophical magazine. In the second place, Colonel Olcott's opinion on politics, or anything else, is no more binding on any member of the T.S. than is my own ; he cannot fetter the Society, any more than I can ; our objects alone are binding on us, and not the *dicta* of anybody, however much he, or she, may be held in general respect. If Colonel Olcott, as P.T.S., had any right to bar politics, I, as P.T.S., have an equal right to bar social reform, for which he

urgently pleaded, thereby annoying seriously many of our Hindū members. I do not think that either he or I have any right at all to interfere with individual activities. H. P. B. said, in so many words, that individuals were "perfectly free to follow out his or her particular line of political thought and action". Mr. Van Manen begs the question when he ignores this statement, and quotes her statement that reform of human nature is necessary to useful political reform. I have said this over and over again, and said it quite lately, but this does not mean, to me, that no political abuse may be corrected until human nature is perfect. Time and circumstances must be considered in applying this general principle. The first advance should be in the nature of some of the people; then they should work for outer improvement of conditions, and so on. For this reason, in India, I worked for the revival of Hindūism—and was much blamed for doing so—to obtain a spiritual basis for improvement; then I laboured for religious and moral education; now that those are practically safe, I go on to build on this the edifice of political and social reform. H.P.B. was an enthusiastic social reformer, and H.S.O. was enthusiastically in favour of the Congress, and obtained for me an invitation to lecture at it when it was held in Madras at the same time as our Theosophical Convention.

\* \* \*

The different attitudes of Mr. Kirby and Mr. Van Manen on the one hand and of Mr. Leadbeater and Mr. C. Jinarajadasa on the other are due to profound differences of nature. Mr. Kirby and Mr. Van Manen represent, with admirable taste and spirit, the attitude,

the rightful attitude, of men of the world in an ordinary democratic Society, such as the T.S. is, from the standpoint of the world. No one, who, like myself, is an elected officer of the Society can quarrel with that attitude. Criticism, advice, difference of opinion, all these are thoroughly in place, and I am sure that Mr. Van Manen will bear witness that I have never dreamed of objecting to these; as a matter of fact, I have always encouraged them, since I have been an official of the Society. Quite apart from any question of personal criticism, I rejoice over every expression of difference of opinion from the opinions of myself and of others, as leading to more vigorous intellectual life and to an increase of our knowledge of truth.

\* \* \*

The view taken by Mr. Leadbeater and Mr. Jinarajadasa is the view of the Occultist, of the members of a band who, knowing each other, and, realising that Wisdom is the highest authority, gladly follow the directions of a Wisdom greater than their own. The Wisest rules and teaches. But in that band, no objection to following the Wisest can ever be raised, and the world knows them not. There, no blind credulity can arise, no danger of crude superstition; there, the ignorant cannot be confused by the action of the wise, for they know nothing about it. There, utter obedience and the reason for it are understood, and there is none to challenge or to question. There, no doubt can arise as to relative Wisdom, for the rank in the Hierarchy marks it. It is little wonder that members of such a band, seeing its perfect order and the perfect working out of a Plan, served by all, should wish to see down here a similar order, a similar discipline. But the

“pattern” showed to us “in the mount” is not fitted for reproduction in the mechanism of a heterogeneous Society, in which the knowledge of each other by members is very limited, in which official rank is not necessarily according to wisdom, in which many do not recognise in any member the existence of wisdom greater than their own. We are in a democratic age, the T.S. has a democratic constitution, and democracy has not yet devised a plan for placing the wisest in the seats of power. The conditions which exist in the band of Occultists do not exist here, and there is, moreover, an ever-present danger in the outer world of an exaggerated reverence for particular personalities turning into abdication of judgment, of blind credulity taking the place of rational faith. Therefore, I think that the attitude of Mr. Kirby and of Mr. Van Manen is the better for the T.S., and protects it against the worst danger which threatens it, the abnegation of individual judgment and the consequent growth of sectarianism. But inevitably both attitudes will always be found in the T.S., since each is characteristic of a particular type. I personally profoundly disagree with Mr. Van Manen’s view of “service” and “loyalty”; to me service is the noblest function of life, and loyalty, loyalty to a friend, a cause, a principle, a superior, the finest fibre in human character.

\* \* \*

The one argument which has great weight with me, and which I have too much overlooked in my frank expression of personal opinions, is stated by Mr. Van Manen: he argues that THE THEOSOPHIST is *international*, and therefore should not contain any political allusion which may hurt the susceptibilities of

any non-English reader. In the case he gives of Mr. Kruger being regarded as a saint and Mr. Chamberlain as a fiend by the Dutch, I should personally never have dreamed of being hurt by finding either of them described in one of these characters by a Dutch Theosophical Editor; but I think that my entire willingness that anyone should think as he pleases, and speak as he pleases on all public matters, is an idiosyncrasy, and I should not assume it in others. Having THE THEOSOPHIST, and knowing that my friends liked me to chat to them on all the things that interested me, I have chatted freely. I see, however, the force of what Mr. Van Manen says, so I shall in future confine THE THEOSOPHIST and the *Bulletin* to the three defined Objects of the T.S., including, in these, articles on general political and social topics, which come under "Brotherhood," and are not essentially national—I mean subjects on which nationality will not influence the point of view taken. There is a World-Politic and a World-Sociology.

\* \* \*

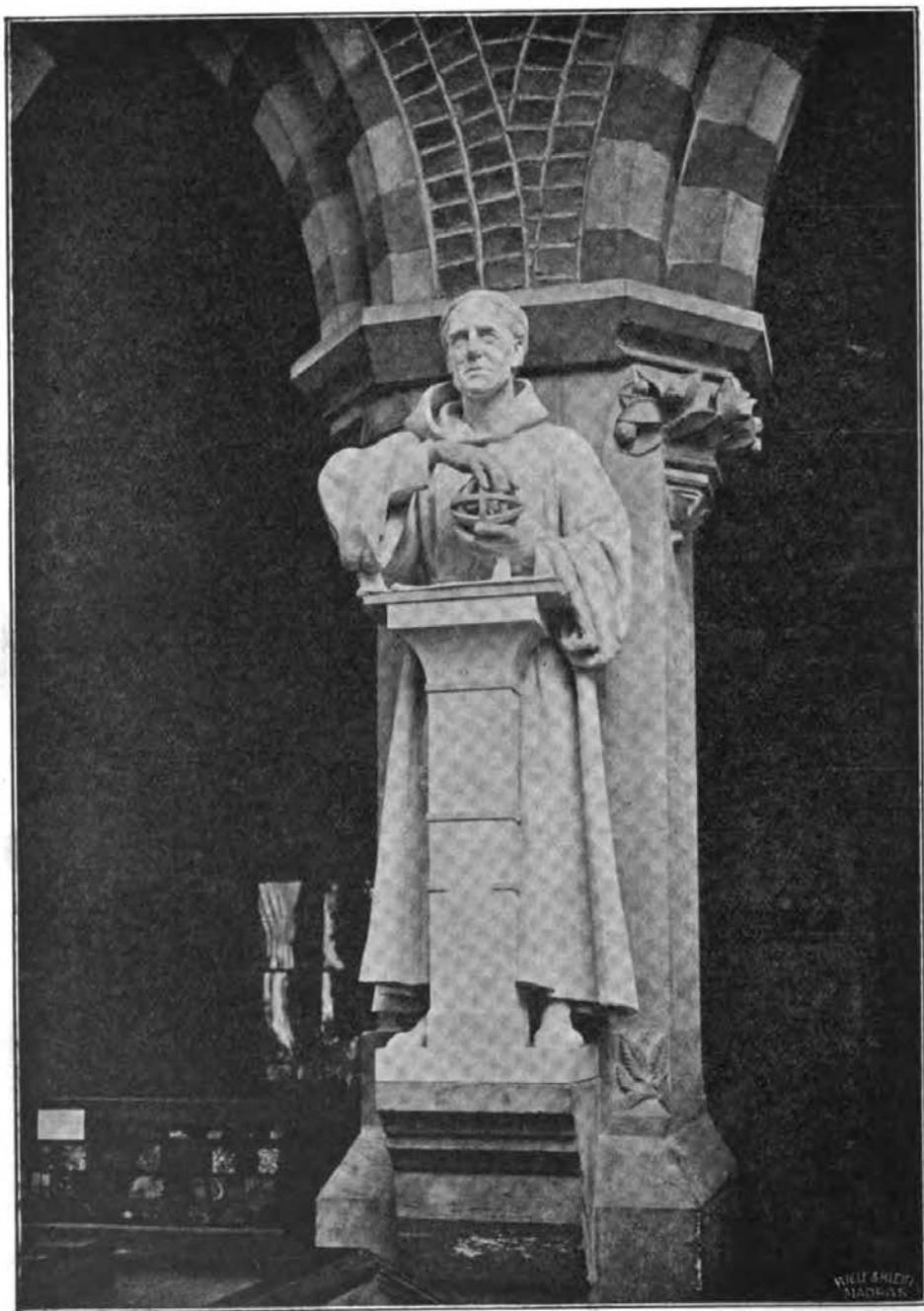
There are many interested in the question of applying Theosophy and Occultism to the solution of the political problems which arise in particular nations, and such an application sharpens insight and quickens discrimination. Yet while national prejudices are so strong, it is probably wiser not to lay stress on these in an international magazine. The public will always think that an Occultist, in pointing out the place of a nation at a particular time in the World-Plan, is trying to aggrandise that nation for a national motive, if that nation happens to be his own. It is well to avoid that misconception as much as possible, although I do not

quite think that I have been guilty of "the bad taste and sorry tact" ascribed to me by Mr. Van Manen. An intelligent interest in the trend of events is desirable for the Theosophist, and ought to be a characteristic of members of the T.S., but while nationality transcends humanity, we must walk wisely and warily. Those who desire to know about my own political and social work in India can very well read *The Commonwealth* and *New India*, which are without the Theosophical label, though, I hope, they are permeated with the Theosophical spirit, and these will show the application of Theosophy and Occultism to the solution of great public problems. From next January, *The Commonwealth* will be printed at the *New India* office, and thus will be entirely separated from all Theosophical publications.



In the terrible war now raging in Europe, and in which India, as part of the British Empire, is involved, the duty of members of the T.S. is clear: to soften national animosities, to keep unbroken the ties of personal friendship though nations may be at war, to do all we can to calm the public mind and to check fanatical violence among the ignorant. This every member can do, with tact and discretion, among his own people. And we can look forward hopefully to the time when, even by exhaustion, the warring nationalities may again turn to peace, and may realise that national morality must rise to the level recognised as binding on all good men in their individual relations, and thus substitute Law for Force, the right of Justice for the might of Strength.





ROGER BACON, 1214—1294

PHOTO BY PERMISSION OF MESSRS. GILLMAN & CO., LTD. OXFORD.



## THE SEPTINGENTENARY OF ROGER BACON

By G. L. BECKTON

### I

**B**EFORE dealing with the seventh centenary celebrations held this year in memory of that remarkable genius Roger Bacon, it would perhaps first be well to give a short sketch of his life, in so far as it can be pieced together from authentic and traditional records.

Whether it be due to the fact that great teachers are usually in advance of their time and consequently unpopular, or that they and their immediate adherents are too much engrossed with the work to be done to have time for personalities, the truth remains that very little is generally known of their lives. This is especially the case when trying to trace the history of Roger Bacon, for we cannot say with certainty the date of either his birth or his death. It is believed that he was born in the year 1214, at Ilchester in

Somerset, or within a few miles of that place, somewhere in the county of Dorset. At the early age of 12 or 13, he is said to have been studying at Oxford, at which University he seems to have spent most of his life, though he was frequently and for long intervals at the University of Paris. The earlier part of his career was spent in teaching and writing elementary treatises for students. In both Universities he earned great reputation as a teacher, and his fame spread throughout Europe as the "Doctor Mirabilis". There is some evidence to show that he was at the University of Paris before 1236, and he was certainly there before 1245. The date of his entry into the Franciscan Order is entirely unknown, and there is no certain record that he ever took Holy Orders. On account of ill-health he had to retire from active university life from 1256 to 1266, though he continued to write during this period; some authorities say that during these years he was detained in Paris under strict surveillance by the ecclesiastical authorities, but there seems to be no particular evidence for the statement.

In 1266 the great opportunity of Roger Bacon's life came to him, as his reputation attracted the attention of the Pope, Clement IV, and the Holy Father wrote, demanding copies of all his writings to be sent to him "with all secrecy and haste". Bacon, overjoyed at the notice of the Head of the Church, replied that he had as yet written nothing worthy to be read by His Holiness, but promptly set to work to formulate all his opinions on knowledge, of what it consisted, and how it should be taught and acquired, embodying them in the *Opus Majus*, *Opus Minus*, and *Opus Tertium*. The

two former, with other MSS. were sent to the Pope early in 1268, but probably the latter reached Rome too late to be seen by him, as he died in the latter part of the year. The death of Clement IV put an end to all prospect of Bacon's ideas being put into practice, as from henceforth the only effective channel for such wholesale changes in those days—authority of the Church—was closed to him.

Bacon apparently continued to write and teach more or less unmolested till 1277, but his unfailing denunciation of ignorance however highly placed, and his unqualified personal criticisms, had earned him many enemies, who but waited their chance to suppress him. Many scandalous quarrels having arisen at the University of Paris between the factions of secular masters and mendicant Orders, Pope Gregory X, in January 1277, ordered the Bishop of Paris to hold an inquiry into the causes, and suppress the errors, which led to the disturbances. This Bishop, who was a reactionary, formed a commission, and made the most of the opportunity given him to attack all progressive and independent thought; he condemned certain books, and published a list of 219 errors, the teaching of which was prohibited, on the pain of excommunication of all those who attended lectures at which they were propounded. Later in the same year the heads of the Orders of Friars Preachers and Friars Minor, met in Paris to adopt measures to prevent the continual quarrels between the members of their Orders, and one of their judgments was to condemn and reprobate "the teachings of Friar Roger Bacon of England, master of sacred theology, as containing some suspected novelties, on account of which the same Roger was

condemned to prison". This imprisonment lasted from 1277 till 1292, when it is believed that Bacon was set free. His last dated work—the *Compendium Studii Theologiae*—was written in this year, 1292, but the general tradition is that he lived till 1294. However, John Rous, the Warwick antiquary, who lived in the fifteenth century, says: "The noble doctor Roger Bacon was buried at the Grey Friars in Oxford, A. D. 1292, on the Feast of St. Barnabas." (June 11th.)

The teachings of Roger Bacon are altogether outside the scope of this paper, but it is interesting to note that nearly all writers on his works are puzzled by the extraordinary likeness, and in some cases the identity, of his outlook with that expounded by his namesake Francis Bacon, nearly four centuries later.

The following quotation from the *Opus Majus* gives too apt a definition of philosophy to be left out: "The end of all true philosophy is to arrive at a knowledge of the Creator through knowledge of the created world."

## II

Though this year of 1914 cannot definitely be stated to be the actual septingentenary of the birth of Roger Bacon, it is near enough after such a lapse of time, and admirers of his genius have been glad to take advantage of a settled date in order to get some public acknowledgment made of the debt which modern science owes to his dauntless demands for freedom of inquiry.

Last year an international committee formed itself under the chairmanship of Sir Archibald Geikie, and announced its programme to be: 1. To hold a commemoration at Oxford during the summer of 1914 and to erect a statue of Roger Bacon in the University

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Museum there ; 2. To publish a volume of *Commemoration Essays*<sup>1</sup> to be written by specialists in the various subjects ; and 3. To arrange for the editing and printing of Roger Bacon's writings, so far as funds will allow. To carry out this third project a Roger Bacon Society on a permanent basis must be formed, and reference to the need for this will be made later. The two first objects have been accomplished.

On June 10th, 1914, a small but gay looking assembly collected in the University Museum at noon for the ceremony of unveiling the statue of Roger Bacon. The proceedings took twenty-five minutes. The gaiety of the scene was due to the fact that nearly all the men present were in robes, and a large percentage seemed to be in the scarlet and grey of Doctors of Science. There was also a sprinkling of Franciscan Friars in their chocolate habits, and a good deal of red and black supplied by the robes of the other learned men ; the small number of ladies present were quite eclipsed and rendered inconspicuous (as is perhaps seemly from the traditions of Oxford) in their light-coloured summer clothes. There were delegates present from the Vatican, the Order of Friars Minor, the Capuchin Friars of St. Francis, the Collège de France, and the Universities of Paris, Cambridge and Columbia.

The proceedings began with a speech from Sir Archibald Geikie, who in the name of his committee asked Lord Curzon to accept the statue on behalf of the University of Oxford, as a tribute to one of the greatest men that had ever studied within the walls of that University. Master of all the learning of his time, this

<sup>1</sup> *Roger Bacon : Essays.* Edited and Collected by A. G. Little. Clarendon Press, Oxford.

eminent philosopher (Roger Bacon) devoted his strenuous and chequered life to combat the ignorance, prejudice, and intolerance amidst which his lot was cast, to widen the boundaries of knowledge in every branch of intellectual effort, and to make this increase of knowledge subservient to the advancement of mankind in virtue and religion. He led the way towards the modern conception of science as an inductive study of nature, based on and tested by experiment, and was one of the forerunners in the development of that new or experimental philosophy which, some four centuries later, arose into quickened activity under the inspiration of his illustrious namesake Francis Bacon. Roger Bacon's enlightened outlook on man and nature and his bold anticipations of the discoveries and inventions of the future so roused the antagonism of the theologians of his time that he was for many years of his life placed under strict ecclesiastical supervision and debarred from publishing his opinions. To this day some of his writings still extant in manuscript have never been given to the world. In addition to the erection of the statue it was proposed to publish these works.

Sir A. Geikie then unveiled the statue, which is that of a Franciscan Friar, standing behind a pedestal, holding an astrolabe in his hands. This work of Mr. Hope Pinker has a strong, clever and kindly face, with a humorous mouth capable of expressing all sorts of subtleties, but gives no hint of the enthusiast, or the seer of visions. It is, however, a pleasing conception in its very modernity.

Lord Curzon, as Chancellor, accepted the custody of the statue on behalf of the University, saying that its erection was a tardy reparation of a long neglect, and

filled a notable gap in the commemoration of a long line of distinguished men whom Oxford had produced. He said that on entering the Museum before the ceremony he had inquired what statue it was which stood beside the veiled one, and, on being told it was that of Francis Bacon, had been startled by the appropriateness of the chance which had placed these two Bacons side by side, as though separated in time by nearly four centuries—he hastened to say he was not suggesting any family relationship between them—yet in their two persons they seemed to embody the whole of modern knowledge. He went on to declare that it was no ordinary anniversary which was being celebrated that day, as Roger Bacon was one of the greatest men of genius Oxford had ever produced. He alluded to the wonderful range of Bacon's intellectual achievement, which included all that we know by science, and moral and political philosophy, in the pursuit of which he was no amateur, but a profound student. The sciences of which he was to some extent a master included theology, medicine, philosophy, mathematics, geography, astrology, astronomy, botany, physics, optics, chemistry, alchemy—the speaker talked of that with some suspicion—moral and political philosophy, and experimental science of which he was the acknowledged founder and parent. He foreshadowed, if he did not actually foresee, some of the most remarkable appliances and inventions of modern days—the steamship, the railway, the telescope, the magnifying glass, gunpowder, mesmerism, the aeroplane, and the submarine. Roger Bacon, who in his own day was looked upon as a picturesque and dangerous impostor, was in reality one of the most universal geniuses this country or race had ever

produced, and Lord Curzon expressed himself as amazed that this wide area of knowledge should have been, as it were, thrown up against the dark background of the thirteenth century.

Addresses were then presented by Professor Ward on behalf of the University of Cambridge, and by the Rev. Father Fleming, the representative of the Order of Friars. A Latin Oration by the Public Orator, Mr. A. D. Godley, brought the proceedings to a close.

A luncheon was afterwards given by the Warden and Fellows of Merton College to the delegates and distinguished visitors, at which further speeches were made. In the afternoon the members of the Society attended the Romanes lecture in the Sheldonian Theatre given by Professor Sir J. J. Thomson on 'the Atomic Theory,' and were able to view an interesting collection of Roger Bacon MSS. and other relics at the Bodleian Library. A garden party at Wadham College ended a very interesting programme.

Another commemoration is to take place shortly at Ilchester, the reputed birthplace of Roger Bacon, when a bronze memorial tablet is to be erected in the beautiful parish church. This is to be headed by a medallion of the head of Roger Bacon in profile, with a monk's hood and tonsure, copied from one preserved in the Taunton Museum. The actual date of this portrait is unknown, but it is not later than the seventeenth century. Under the medallion is to follow this inscription :

TO THE IMMORTAL MEMORY OF  
ROGER BACON •

A Franciscan Monk and also a free enquirer of the true knowledge. His wonderful powers as mathematician, mechanic, optician, astronomer, chemist,

linguist, moralist, physicist and physician gained him the title of "Doctor Mirabilis". He first made known the composition of gunpowder, and his researches laid the foundations of modern science. He prophesied the making of machines to propel vessels through the water without sails or oars; of chariots to travel on land without horses or other draught animals; of flying machines to traverse the air.

He was imprisoned, starved and persecuted by the suspicious ignorance of his contemporaries, but a fuller knowledge now acclaims and honours him as one of the greatest of mankind.

Born at Ilchester 1214.

Died at Oxford in 1294.

This tablet is erected to commemorate the seventh centenary of Roger Bacon's birth by a few admirers of his genius.

A.D. 1914

### III

The last subject to be dealt with is the need for the formation of a Roger Bacon Society on a permanent basis.

Of the 77 works of Roger Bacon, given in the bibliography appended to the volume of commemoration essays (mentioned on a previous page), 36 are said to be undoubtedly genuine; 25 to be doubtful; and 13 to be spurious. The remaining three have not yet been identified. At present all these works are out of reach of the ordinary scholar, as only 14 of the 36 authentic writings, and 10 of those said to be doubtful or spurious, have ever been printed, and copies are fairly difficult to obtain. The rest remain in MSS., scattered in libraries

all over Europe, and quite a number of these MSS. have not yet even been examined by competent authorities.

The Roger Bacon Commemoration Committee wishes to change itself into the Roger Bacon Society, but is at present sadly hampered by the want of funds and the lack of public interest. So far it has published a book of essays, a copy of which is sent to every subscriber of £1-1-0 and upwards, and the first volume of Roger Bacon's works—his treatise and commentary on the pseudo-Aristotelian *Secretum Secretorum*, edited by Mr. Robert Steele—is already in the press. The second volume will probably contain the medical treatises, an edition of which is being prepared by Dr. E. T. Withington and Mr. A. G. Little. The following volumes are to contain a complete edition of the *Opus Tertium*; the *Quaestiones* on Aristotle's Physics and Metaphysics; the *De Plantis*; the *Communia Mathematicae*; the *Computus Naturalium*; the *Opus Majus*; the *Opus Minus*; the *De Naturis Metallorum*; and the *Tractatus Trium Verborum*.

Anybody desiring to subscribe or wishing to obtain further information should write to Lt.-Col. H. W. L. Hime, 20 West Park Road, Kew, London, S. W.

G. L. Beckton

## S. BERNARD OF CLAIRVAUX

By E. A. WODEHOUSE, M.A.

**T**HERE are a few characters in history who seem to sum up in their own persons the whole drama of their age, who embody its essential idiom, who stand at the very centre of its manifold movement, and whose biography becomes therefore, in a literal sense, the story of their times. One of these is assuredly the celebrated Bernard of Clairvaux. The man who saw everything, knew everyone, and had a controlling hand in every important transaction of his age; who, in the course of his astonishing career, rose from a humble monk to be the confidant and adviser of Emperors and Kings, the spiritual preceptor of Sovereign Pontiffs, the "universal legate" upon whom seemed to fall, as a natural and inevitable burden, the care of all the churches; the one individual to whom all alike, in that time, turned instinctively for help and counsel, whenever, in the worlds political or ecclesiastical, trouble or difficulty arose;—such was this remarkable personage. To his contemporaries he appeared as one who prevailed by mere presence; and his personal prestige was such that, where others knew that they must fail, or had already failed, his success was taken for granted. The consequence was that the world of his time allowed him no rest. For more than thirty years he passed from labour to labour, and the conclusion of one task was but the signal

for the commencement of the next. Even when advanced in years, and frail and broken in body, he was still looked upon as the one man in Europe capable of coping with a heresy, of bringing a refractory potentate to reason, and of combating abuses and mismanagement in church affairs; and it was as an old man that he was called upon to take up the wellnigh superhuman task of preaching the Second Crusade. Not surprising is it, therefore, that, to the historian, he appears as a veritable Atlas, bearing upon his shoulders the whole burden of his age; nor that one of his biographers<sup>1</sup> has written of him that "the twelfth century would have had another aspect if he had never lived".

Seeing that the question is sometimes discussed, whether the life of the spirit and the life of outward, secular activities are truly compatible, it may be of interest just to glance at the career of a man who combined, in outstanding fashion, the highest saintliness with the utmost practical efficiency and worldly wisdom. The more so, since S. Bernard has suffered the fate, which has befallen so many famous personages, of being so familiar a name that the Man in the Street probably knows very little about him.

Let us, then, run rapidly through the events of this remarkable life.

---

Bernard was born in the year A.D. 1091 of a knightly family of Fontaine, near Dijon, in Burgundy. His father, Tesselin, was a noble knight, renowned no less for gentleness and piety than for valour; his mother, Alith, the true type of a saintly matron. Seven

<sup>1</sup> The late Mr. J. Cotter Morrison, from whose ample *Life of S. Bernard* the materials of this sketch are almost entirely derived. The passages quoted within inverted commas are from that work.

children in all she bore to her husband, six boys and one girl; and of these Bernard was the fourth son.

His earliest years were passed amid stirring times, for he was four years old when the great upheaval of the First Crusade shook Europe to its foundations. At about ten he was sent to school at Chatillon, where he showed himself quick and eager in learning and "marvellously given to thoughtfulness"; and from school he passed on later to the University of Paris. On reaching manhood, he hesitated for a while as to the choice of a career. Strongly drawn though he was by natural inclination towards the religious life, yet there was a space when he was half-tempted by the attractions of a new career—that of dialectician, or professional disputant—which was at that time beginning to hold out dazzling possibilities to the quick brain and the ready tongue. But the attraction was not for long. One day, as he prayed in a wayside church, of a sudden illumination came to him, and he knew himself to be destined wholly for God.

It was characteristic of Bernard that, having realised, with all the intensity of an inward conviction, his own vocation in life, he should have been filled with a burning zeal to induce as many others as possible to share it with him: and it speaks much for his magnetic personality, even at that early age, that when, some time later, the hour had come definitely to enter the cloister, it was a party of no less than thirty—including his father, his uncle, his five brothers, and many friends of high position—which, headed by the youthful Bernard, sought admission to the neighbouring monastery of Citeaux. This was in 1113, when Bernard was twenty-two.

Citeaux was the parent monastery which has given its name to the Cistercian Order. Founded fifteen years earlier, it had, under the strong and able rule of an English abbot, Stephen Harding, acquired a reputation for sanctity and for the severity of its discipline. But the insatiable zeal of Bernard soon left the normal austerities of the house behind. He gave up receiving visitors from the outside world, a privilege permitted at intervals to the other monks; he only ate to save himself from fainting; sleep he abhorred as a waste of time, a very death in life; and the solitary pleasure he allowed himself lay in the enjoyment of the beauties of Nature. So rapidly, indeed, did he mark himself off from his fellows by his devotion and earnestness that, a year later, on the conclusion of his novitiate, he was selected by the abbot to be the leader of one of those colonising ventures which the growth of the monastery of Citeaux had rendered necessary. And thus it was that one day, in the early summer of the year 1115, Bernard, with a party of twelve companions, passed out of the gates of Citeaux to seek a new home for the Order. After some wanderings a spot was chosen some ninety miles to the northward, in a deeply wooded valley, known as the *Vallee d' Absinthe*, situated in the diocese of Langres; and here the little party began to build, with their own hands, the first abbey of *Clara Vallis* or Clairvaux.

Many were the hardships endured by the adventurous band during that first autumn and winter. The monastery was a bare wooden structure, hastily erected; a kind of barn. The roof leaked; the windows were so tiny that they hardly admitted any light; the abbot's cell was a cupboard; the monks slept in wooden boxes,

like coffins, with rough logs for pillows. Nor was the fare more sumptuous than the lodging; for we read that for the first few months the brethren lived chiefly on roots and nuts. Their clothes and shoes, too, were soon worn out; no help came, or seemed likely to come, from the outer world; and there seemed nothing before them but to perish of starvation. It was small wonder that, in spite of the intrepid spirit and the repeated exhortations of Bernard, his followers began to lose heart. At length, however, a happy vision, vouchsafed to the leader, and a prediction of help miraculously fulfilled, inaugurated a better period. The outside world awoke to the existence of the little struggling community, and wealth sufficient for all its needs came to Clairvaux. Before long, the holiness of its life, the simplicity and devotion of its monks, and the growing fame of its abbot, began to make it a centre of pilgrimage; and many were the travellers who turned aside to the little valley by the Aube, to see the spot where the life of God was so truly led.

Except for a brief visit to Chalons, to be duly consecrated abbot by the bishop of that diocese, the ten years or so after the foundation of Clairvaux were spent by Bernard in the peace of monastic seclusion. They were happy years; for Bernard, in spite of the multitudinous activities amid which his life was destined to be spent, was ever a recluse at heart and, to the end of his days, loved nothing better than to escape from the world and to seek refuge with his flock in the little community of which he was both the founder and the lifelong head. They were also busy years; for they saw the commencement of that noble series of homilies and sermons which, partly on account of their excellence

and partly by reason of the peculiar method of exposition employed in them, have earned for Bernard the title of "the last of the Fathers"; and they witnessed also the beginnings of that vast correspondence which, continuing up to within a few days of his death, is one of the prodigies of Bernard's career. "He was," says his biographer, "the most indefatigable of letter-writers. He writes to persons of all classes, on all subjects—from kings and princesses down to poor virgins—on subjects ranging from the most exalted spiritual raptures on the welfare of the soul down to the stealing of pigs."

It was through this enormous correspondence, mainly, that he began, even during those early secluded years at Clairvaux, to be drawn into contact with the many-sided life of his time. More and more, as his reputation grew, it became the habit to consult him in matters of difficulty, and by scarcely perceptible degrees the foundations were laid of that position—which he was afterwards to fill as a kind of natural prerogative—of the father confessor, the censor, and the oracle of his age. Soon, where the prestige of the Church was at stake, where justice was denied to the weak, where the standard of ecclesiastical morals was in peril of being lowered, it came to be some weighty epistle, or treatise, from the pen of the abbot of Clairvaux which, appropriately, sounded the note of protest or warning. Thus in 1125 we find him writing to his friend, Theobald, Count of Champagne, to rebuke him for an act of injustice done to a vassal. In 1127, in association with a brother abbot, Hugh of Pontigny, he indites a terse and dignified letter of protest to no less a potentate than Pope Honorius himself, who has betrayed the honour of the Church by siding with Louis VI of France against his

bishops. And it is in the same year that we hear the great ascetic, champion and exemplar of all that is strictest in the monastic ideal, raising his voice in bold and authoritative disapproval of the luxury and magnificence of Cluny, then the first in point of wealth, and the second in prestige, of the religious houses of Christendom. The signal honour paid to Bernard in the following year, when, on the occasion of the inauguration of the great Order of the Knights Templars at the Council of Troyes in 1128, he was requested by the first Grand Master, Hugh de Paganis, to draw up the statutes of that Order, was only a recognition of the place which he had, by that time, come to fill in the estimation of his contemporaries. The life of the age was, in point of fact, silently grouping itself round the personality of the Abbot of Clairvaux for some time before the occasion arose for the emergence of that personality into the full blaze of publicity. When at length Bernard stepped forward, it was with an authority and an influence already, to a large extent, won.

The crisis, which marks the definite beginning of Bernard's public life, was that celebrated Schism which, for eight years (1130—1137) tore the spiritual world of Europe in twain between the claims of rival Popes.

When Pope Honorius II died in February 1130, a small committee, selected from the Sacred College, at once proceeded—according to an arrangement agreed upon before his death—to choose his successor, whom they duly elevated to the Papal Chair under the title of Innocent II. This, however, by no means suited an ambitious rival candidate, Peter Leonis by name, who, disappointed of his expectations and backed by money and influence, succeeded in getting Innocent's election

declared invalid and himself elected Pope, under the title of Anacletus II. More than this, he was able to drive Innocent from Rome; and the latter, escaping from Italy by way of Pisa, and thence to France, set out on a general tour to secure the allegiance of the northern countries of Europe.

Although Innocent was received with profound respect at the great French Abbey of Cluny, the French episcopacy had not yet finally decided which of the two Popes should be recognised, and Louis VI, anxious to avoid an intolerable situation (what a dual papacy meant in those days of turbulence and faction, can well be imagined!) wisely determined to convoke, without delay, a great Council at Etampes, to pronounce upon the matter. To this Council Bernard was summoned; and it is significant of the reverence in which the Abbot of Clairvaux had come to be held, that it was unanimously agreed to leave the whole matter to the decision of the one man who might, on so weighty a matter, be expected to speak as the mouthpiece of God.

Bernard spoke, and declared for Innocent. Thereupon the Pope, who had been anxiously awaiting the decision of the Council, proceeded to Saint-Benoit-sur-Loire, where he was received, with all the respect due to his sacred office, by the King and royal family of France. He next moved on to Chartres whither had come Henry I of England with a great company of nobles and prelates; and there it was Bernard's task once more to set forth the arguments for Innocent. For a space the monarch hesitated, while Innocent trembled. Suddenly the Abbot of Clairvaux turned upon the King. "What do you fear?" he demanded. "Is it that you may incur sin, if you acknowledge Innocent? Bethink you how to

answer for your other sins to God ; that one I will take and account for." And Henry yielded.

The allegiance of France and England thus secured, there remained that of the Emperor to be won ; and Innocent accordingly sought out Lotharius at Liège. Once more, as events turned out, the victory was to be due entirely to the courage and eloquence of the Saint of Clairvaux. For when Lotharius, whose ready acquiescence had been counted upon, astounded everybody by showing a disposition to bargain, Bernard stepped boldly forward and, confronting the representative of the Cæsars, bore him down by sheer moral force and energy of speech. Thoroughly humbled, Lotharius, we read, "on foot, went through the crowd towards the Pope on his white palfrey. With one hand he took the rein, in the other he held a wand—a symbol of protection to his acknowledged lord. When Innocent got down from his horse the Emperor was there to assist him, and thus, before all men, in that age of forms and ceremonies, proclaimed his submission."

Thus triumphantly successful in his mission, Innocent returned to Paris, whence, after a brief sojourn, he set out for Italy, in order to establish his claim in the land of the Popes. He did not, however, permit himself to depart, before he had found occasion to pay a visit to Clairvaux—where all that he saw impressed him enormously—and had lavished upon the Cistercian Order, as a whole, privileges so notable as to excite the jealousy and alarm of sister Orders.

With Innocent into Italy went Bernard, now the indispensable champion of the papal office and authority. But the Italian journey was not, for the moment, destined to be effective. Bernard, it is true, succeeded by his

eloquence, in winning over for Innocent the important city of Milan ; but Rome itself was found to be rendered so perilous by the recent alliance, or rather bargain, between Anacletus and the neighbouring potentate, King Roger of Sicily, that Innocent found it prudent not to remain there, and withdrew to Pisa. Bernard, for his part—on the understanding that nothing more could, for the present, be done—was permitted to return to Clairvaux.

It was with touching manifestations of joy that the brethren of the little monastery welcomed back their beloved abbot, now recognised and acclaimed over a large part of Europe as the foremost man of his day. And perhaps their joy was enhanced by the consciousness that, during his absence, they had maintained, with devoted loyalty, the ideals which he had established for the house. Sober, contemplative, and utterly untouched by the world, they had seemed to Innocent, when he visited them, the very pattern of what monks should be. Among his faithful comrades Bernard now enjoyed a well-earned spell of rest and retirement, building himself a little hut apart from the main building, in which he sat and mused and wrote all day ; and it was during this period that he was approached by the brethren on the important question of the rebuilding of the abbey. The original wooden structure had been replaced, some years before, by a stone one : but since then the number of monks had increased so considerably that a larger building was required. A suitable site had already been chosen, during the absence of the abbot, some two miles further down the valley, near the banks of the river Aube ; and now, as soon as Bernard had given a somewhat hesitating permission,

for he regretted the old simplicity, there began to rise on this site, a stately building, more worthy of the dignity of the Order and of the fame of its chief. This was in 1135, when Bernard was forty-four years of age.

Twice more, before the matter was finally settled, was Bernard destined to be called forth from his retreat, in connection with the Schism. Once was when he set forth, with only one companion, to tackle the fierce William, Count of Aquitaine, who had been persuaded to side with Anacletus. The second occasion was when there suddenly arrived from Italy the shocking news that the first monastery in all Christendom, the Monte Casino at Rome, had expelled its abbot and declared for Anacletus. As soon as he heard this, Bernard started for Italy, taking with him his brother Gerard; and, finding Innocent at Viterbo, proceeded with the Pontiff to Rome. Here it was found that Anacletus' party was gradually losing strength. The only real obstacle was Roger of Sicily; and Roger soon facilitated matters by himself suggesting a compromise, according to which it was agreed that each side should set forth its arguments in public debate, and that the final decision should rest upon these pleadings. Bernard was nominated as the spokesman for Innocent, while the cause of Anacletus was to be defended by the famous rhetorician, Peter of Pisa. It was half expected that Peter's well-known dialectical skill would give him the best of the encounter; but, as things turned out, no sooner had Bernard spoken a few simple sentences in reply to Peter's elaborate oration, then the whole assembly was won over, and even Peter himself was induced to acknowledge Innocent.

The death of Anacletus shortly afterwards and the voluntary abdication of his successor, Victor, after only a few day's reign, brought the great Schism to an end; and thus in the year 1137, weary with his labours, Bernard found himself free to return once more to the peace and solitude of Clairvaux.

Two incidents of note only—the nomination to the bishopric of Langres of a man whom Bernard had heard of as unworthy, and whose election he managed, after incredible exertions, to get cancelled, although already consented to by Cardinals, prelates, and the Pope himself; and the death of his dearly loved elder brother, Gerard, who had fallen ill on the journey to Italy and had died soon after his return to Clairvaux—mark the period which elapsed between the ending of the Schism and the year 1139. In the latter year, however, we come to one of the most notable passages in Bernard's career; and that is his encounter with the famous dialectician and theologian, Peter Abelard.

The encounter was notable, not for any great achievement on the part of Bernard—indeed, Bernard's part all through is hardly sympathetic—but simply because it brought together the two men who were indisputably the most eminent in the intellectual world of that age.

Trained in dialectic by the celebrated logician, William of Champeaux, and later in theology by the still more celebrated Anselm, (then Abbot of Le Bec in Normandy, and afterwards Archbishop of Canterbury), Abelard had successively vanquished both of his teachers, and had, at the early age of twenty, established himself as a lecturer on theology at Melun, and afterwards at Paris. So masterly were his lectures that he soon

attracted disciples from all over Europe and became the preceptor of many of the leading men of his time. The French historian, Guizot, writing of his Paris school, says, "In this celebrated school were trained one pope (Celestine II), nineteen cardinals, more than fifty bishops and archbishops, French, English and German, and a much larger number of those men with whom popes, bishops, and cardinals, had often to contend, such as Arnold of Brescia, and many others. The number of the pupils who used at that time to assemble round Abelard has been estimated at upwards of 5000." Into the tragic and romantic story of Abelard's personal life (his ill-starred passion for Heloise, will be familiar to most readers) it is not possible to enter here, suffice it that, towards middle life, the great dialectician embodied the essence of his philosophy in a deeply learned treatise, entitled the *Introductio ad Theologiam*; and that it was to the boldly heterodox character of some of the opinions expressed in this work that Bernard's attention was drawn, one day in the year of which we are speaking, by an alarmed letter from his friend, William, Abbot of St. Thierry.

Bernard at once hastened to take action: for, to him, Abelard and his book were something more than an isolated case. They were symptomatic of a rapidly spreading pestilence. The first few decades of the twelfth century had been marked by the growth of a great deal of what must, in that age, have seemed perilously free thought. They had witnessed the rise of the Henricians, of the Petrobrusians, and of the School of Arnold of Brescia; while, even among the prelates of the Church herself, the critical and inquiring spirit of the times had become manifest in Gilbert de la Poirée,

Bishop of Poitiers. Thus the most eminent of these innovators, the great Abelard, with his stupendous plea that Reason had a right to be heard in matters of faith, was only the arch-heretic among many heretics, the most dangerous embodiment of a dangerous and subversive movement of thought.

Consequently it was with all the fierce energy of his nature that Bernard, apprised of the peril, threw himself into the defence of the faith. Loud were his appeals for determined action on the part of the authorities of the Church. The Pope, the Sacred College, the Bishops—all the machinery of Christendom—were called upon to co-operate in crushing this enemy of Christ, “this Arius, Pelagius, and Nestorius in one”.

Abelard's reply to these resonant appeals was a demand to be heard in public debate; and this, with the assistance of the Archbishop of Sens, was what was eventually settled. For the Archbishop had recently been the victim of one of Bernard's epistolary chastisements, and was not unwilling to hand over his stern critic to the tender mercies of the greatest debater of the age. A Council was shortly to be held at Sens, and this was fixed as the occasion of the encounter. Bernard received a summons to attend the Council, and soon the whole world was agog with the excitement of the coming contest. Abelard himself was in the highest spirits. He had an old grudge against his opponent for certain criticisms which the purist of Clairvaux had passed on the forms of prayer in use at Heloise's convent of Argenteuil. Moreover there was the glory to be won, and the keen relish, dear to the heart of the debater, of a conflict with a foeman worthy of his steel.

Bernard, on the contrary, when the Archbishop's summons arrived at Clairvaux, was very differently affected. For some reason or another he seems to have been overwhelmed with a sudden sense of incapacity. To the dismay of his friends, he declined the invitation. It was only after the strongest persuasion that he could be prevailed upon to change his mind. At length, writes his biographer, "Bernard yielded, but in tears and heaviness. Not that he dreaded aught for himself; but how was that Church, that Faith, for which he was ready to die, to be defended before such an adversary? Ill, as he always was, worn and weary, as he at this moment was, he girded up his loins to the trial, to his duty. Probably never Crusader marched against overpowering infidels, never Knight entered on a single combat, with more trust in God and less in himself than Bernard when he left Clairvaux to be present at Sens."

In view of all this apprehension (which is, perhaps, a little difficult to understand) what actually happened at Sens comes rather as an anticlimax. For Bernard, to whom it fell to speak first, had barely commenced to read out the passages in Abelard's works with which he proposed to deal, than his opponent, to the stupefaction of all, sprang to his feet, refused to plead, announced his intention of appealing to Rome, and walked out!

The probable explanation of this startling exit was that Abelard had begun to suspect the impartiality of the tribunal, and that it was only when he found himself actually in the presence of the assembly that he sensed what must be the outcome of the debate. If this were so, then his prognostications were rapidly verified; for, after his departure, the Council continued to have the peccant passages read out to it and, one by one, as they

were read, condemned them with mechanical unanimity as heretical. These decisions were conveyed in a letter to the Pope, who probably about the same time received Abelard's appeal. The Pope was not only Pope, but he was the Innocent who owed his throne to Bernard's assistance. Needless to say, he accepted the views of the Council and ignored the appeal. A papal rescript was issued, by which the unfortunate Abelard was prohibited from ever teaching again and was ordered to be confined in a monastery for life.

The story does not end here, however, but has a sequel. Poor Abelard, crushed and broken in spirit, as he was journeying to Rome to plead his cause in person, happened to rest at Cluny ; and there he fell under the spell of its abbot, Peter the Venerable, one of the sweetest and saintliest characters of that age. Peter's kindness and gentleness seem to have been just what the inner soul of Abelard was crying out for ; for they broke the hard and brilliant " shell " which shut in the proud intellectual, and of a sudden he became meek and humble like a little child. Not only did he willingly consent to expunge from his works, with his own hand, the passages which had given offence, but he was induced to go over to Clairvaux and seek a reconciliation with his late opponent. This was done, and the long antagonism was dissolved in love and amity.

Returning to Cluny, Abelard entered that monastery as a simple monk, and a year later (1141), at Chalons—in the sixty-third year of his age—the tragic and tempestuous career of the great warrior of the intellect came peacefully to a close.

Meanwhile Bernard was back at Clairvaux, leading once more the quiet monastic life that he loved—

praying, meditating, writing letters, and preaching every evening to his monks. But, as usual, this rest was not destined to be long enduring; for in 1142 the Abbot of Clairvaux was hastily called from his seclusion to act the part of general intermediary and peripatetic diplomatist in a great quarrel which had suddenly sprung up between the French King, Louis VII, and the Pope. Into the details of this quarrel there is hardly time to enter; but, as a specimen of the kind of problem which Bernard was sometimes called upon to solve, it may be mentioned that it arose, originally, out of the rejection by Innocent of Louis' nominee for the Archbishopric of Bourges, and that it had been further complicated by the intervention, in support of the Pope's own candidate, of Bernard's friend Theobald, Count of Champagne. Into this cauldron of dissension had been thrown another ingredient, in the shape of a love-affair between Louis' brother, Ralph of Vermandois, and the sister of Louis, Queen Eleanor—Ralph being already married to Theobald's niece, whom he now divorced in order to marry the other lady. Add to this the fact that this divorce and marriage were promptly declared null and void by the Pope, who proceeded to lay Louis' kingdom under an interdict, which interdict Louis on his part, decided to defy; that Louis then invaded the territories of Count Theobald and sacked and burned his chief city of Vitry, but that afterwards he repented of his conduct and began to grow weary of being under sentence of excommunication;—and we can see that it was a pretty affair, worthy of those boisterous times, and calculated to test the utmost resources of diplomacy. Into this imbroglio Bernard, through his relation with Innocent and Theobald, was

inevitably drawn, and all through the years 1142 and 1143 we find him hurrying from one to another of the chief personages of the quarrel in the endeavour to put things straight. In the end, but not without the more or less supernatural aid of a prophetic promise made to Queen Eleanor (she was barren, and Bernard promised her a son if she would relax her opposition to his diplomatic efforts)—the affair was satisfactorily settled; and once again we come to a quiet period which was to last until, two years later, in 1145, the curtain rings up on the last and most strenuous act of this strenuous life.

For it was in that year that, quite suddenly, the affairs of the East began to reclaim the attention of Europe.

E. A. Wodehouse

*(To be concluded)*

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## A PLEA FOR PANTHEISM

By F. HADLAND DAVIS

**I**T is generally affirmed that a love of Nature is one of the first of the human instincts to be awakened, and one of the last to fade away from the memory of man. It usually precedes the desire for human relationship and the coming into being of a reverence for the Master-Mind behind it all. But the human and religious elements are far from being totally eliminated. They exist, and are, indeed, part of man's love of Nature; but at that early stage they are fantastic, primitive, and fail to stand out separately from the awakening of love for colour and form, for the music and movement of seas and forests, and all the wonders of the world spread before him. It is only in the final development we find a great unification taking place, the realisation that man is at one with Nature.

Whether we go to the folk-lore of Japan, India, or Greece, we find precisely the same personification of Nature, the nomenclature alone being the only difference. In Old Japan the willow was often synonymous with that of a ghostly woman. In the *Ramayana* there is mention of a forest suddenly turning into a company of beautiful Asparas. Then in Greece, the process in this instance being reversed, we have Pan giving chase to the terrified Syrinx, who, praying to Gæa for protection, is suddenly transformed into a clump of reeds. Still following the same theme we trace in Gothic architecture a stone imitation of the trunks and tapering foliage of trees. Here we are called upon to forget

Pan and his music; to forget also the wild dances he had with nymphs and dryads in the sunny glades of Arcadia. Only when we sing certain psalms steeped in a splendid love of Nature do we almost unconsciously go back to a time when the world was young, before the Cross stood out high in the East, lengthening its great arms till it shadowed the whole world, and we were taught to realise the beauty of sorrow rather than the beauty of primitive and innocent joy—taught to realise that a tree might make music on a summer's day as well as fulfil the sacred task of bearing the Crucified One.

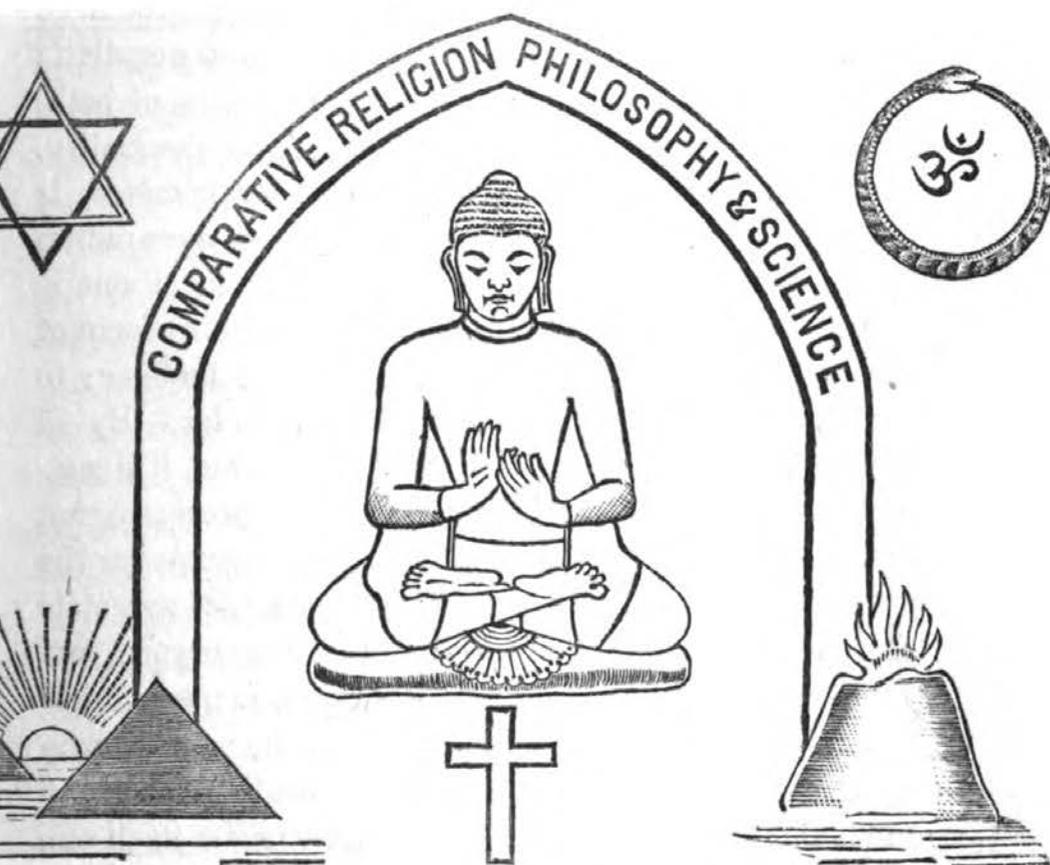
There are, in my opinion, only two types of the Nature lover. There is the man who loves Nature as Wordsworth loved it, more or less from an objective point of view, and certainly in no way linked up with a human touch. Then there is the man whose love of Nature is half mystical, half pagan—pagan in secretly holding the belief that Pan is not dead, and mystical in being aware that his love of Nature is in reality a case of subtle affinity, the knowledge that he is one with the laughing stream, with the nodding flowers, and with the inrush of the sea upon the shore. This is the man who can go into the deeps of Nature, and come forth refreshed and full of a great peace. There is a type that violates the sanctuaries of Nature. He is a heated little man who runs round with a butterfly-net, or plunges a fat hand into a nest and takes therefrom the eggs, potential songs for years to come. He may be well-versed in blowing exquisitely coloured shells, or in the vile pinning down of bright-winged insects; but he is quite incapable of looking upon Nature other than as a store-house from which he can make a specialised collection.

Some will ask if it is possible to get back to the old Greek Pantheism again, and if so, how? Others will gravely shake their heads and repeat with parrot alacrity the half-dozen names of our leading English Nature writers, and assert that these men, not even Richard Jefferies, ever taught such a theory. Not a few regard the whole affair as unspeakably wicked, a pitiful retrogression in direct opposition to the dull but respectable ideas of the man in the street. Some day, perhaps, when people get utterly sick of the very mention of the man in the street, we shall be able to refer to the man in the lane, the man who is wise enough to run down that lane as soon as he leaves his office, and to come in touch with Nature. Will he find Pan laughing and singing and dancing? Or will he find him quietly weeping under a tree bearing the sign: "Trespassers will be prosecuted. By order." In the days of the Greek gods there were no trespassers and very little order, so that Pan could dance without catching his hoof in barbed wire, or have the vexation of seeing a fair nymph suddenly caught in a rabbit trap!

Pan is no more dead than Barrie's Peter Pan. Neither of them quite grew up, and that is the secret of not quite dying. Barrie's creation remained a boy because children could only love him so, and the Greek god never grew up because he was half beast, half divine. The beast in him gave rise to our word 'panic,' the divine in the wistful playing upon a reed that was once Pan's love. Who can explain the mystery of this dual form? Only the man who has learnt, after long search, that Nature can be cruel as well as gentle, send a fierce, wild shriek through the tree-tops as well as make a bed of the brown earth for the weary wayfarer.

This year we have been favoured with a perfect spring. The old miracle of blossom and perfume has been ours again. The May trees have been touched with pink or white clouds. The chestnuts have fashioned their great candles, and on clear nights, the stars have lit them. In the morning the fan-shaped leaves have been a-quiver. Quick is the eye that can see those lamps blown out. Months ago Flora's fair hands have been gathering the gold together under the green fields. Beneath the hedgerows she has been silently at work. Now we see her gold—not for the mad markets of the world, not for mere trafficking, but for her buttercups and kingcups, her cowslips and modest celandines. The blue of the sky and the sea seem to have crept over the land and fashioned the forget-me-not and wild hyacinth growing in the woods. We have seen her magic over and over again. We cannot see it too often for all the unvarying constancy of her workings. We know not why the dog violet is scentless, or why the lilac should be rich in perfume. We are well content with the coming of blossom, with the red glow in the hedges when Nature leads her pageantry, so splendid at the last, into winter's sleep. Nature is still in tune with Arcady. She has never forgotten to smile into fruit and grain, never lost for one moment the wind songs and the haunting perfumes of long ago. It is we who forget, we who have grown old with hoary science, old with the ways of a restless world. Izaak Walton's maxim was: "Study to be quiet." If we would learn to be quiet for a long, long time we should hear the gods sing, and by and by, maybe, join hands with Pan and dance a joyous Arcadian measure.

F. Hadland Davis



## THE ELEMENTS OF MIND

By W. D. S. BROWN

**I**N any attempt to correlate the various faculties and functions of the human consciousness, there is need for a word to express the entire field of activity. Psychology is content to use the word "mind" as the basis of sensation, instinct, emotion, and will, as well as the purely mental function of reason; and there is much to be said for this nomenclature from the metaphysical standpoint. In the first place, it recognises that all

phenomena of consciousness display a certain measure of intelligence or coherence, however limited. In the second place it is about the only word that can be used alike for energy and substance, positive and negative ; and therefore it suggests the common origin of both. Finally it has the merit of simplicity and universality.

It may be objected that emotion, for instance, is something altogether apart from the mind, even when the word mind is used in this wider sense ; but, if one is prepared to accept the axiom that behind every form of consciousness there is a unity, surely this tendency to hard and fast divisions can be carried too far. By all means use the word "heart" instead of mind, if it suggests as extensive a field of experience, and processes that can truly be called creative ; if not, let us assume for the sake of synthesis that emotion may be regarded as a state of mind—a conception already familiar to everyone, and "will" as the making up of one's mind, to use another familiar phrase. It may be urged that the word consciousness is preferable, as being still more inclusive and fundamental. But is not even consciousness itself one of a pair of opposites, of which the other one is unconsciousness ? For consciousness implies at least a duality, the sense of something other than oneself. On the other hand it seems equally erroneous to suppose that the state of unity is merely the opposite extreme of the same phenomenon, namely unconsciousness. Apparently it is at present inconceivable to the western mind that there can be such a state as that referred to by eastern writers as being neither consciousness nor unconsciousness ; but at least there should be no difficulty in assuming the possibility of existence in which personal consciousness is in abeyance, for, as far as the

physical plane is concerned, we are all familiar with the withdrawal of personal consciousness that occurs in dreamless sleep. It is the recognition of the existence of latent elements in the total field of consciousness that has given such a stimulus to recent investigation of the mysterious regions covered by the term "sub-conscious mind". This very term implies that mind can function without recognition by the personal consciousness on the physical plane, but one can easily carry the conception to its logical conclusion and ask whether mind would cease to be mind if all the activities of consciousness were to cease. One might just as well ask whether a lake ceases to be a lake when its surface is motionless as glass. May not a state of perfect rest be the one condition, or rather freedom from all conditions, in which the mind attains to pure self-consciousness?

Incidentally we find in mental experience a reflection of the trinity; namely, (1) the mental unit at rest, a state which might be called "essence of mind" or the "master-mind"; (2) the element of consciousness, the basis of reflex action between the two mental poles of subject and object, the eternal link between the noumenal and the phenomenal; (3) the action and reaction between these two poles which results in the creation of forms, appearing as evolution when viewed from the phenomenal pole and self-realisation when viewed from the noumenal pole.

We can trace these three fundamental elements in the phenomenon of auto-suggestion. A child enjoys pretending to be some one or something else, for instance let us say a lion. He promptly goes about on all fours and roars, explaining to his audience: "I am a lion." Now the vividness of his impersonation depends on his

believing to a certain extent that he is actually a lion. But if this belief was carried too far, there would be a danger of its gaining too strong a hold, and producing more or less permanent leonine manifestations. Fortunately there is a preponderance of original mental suggestion in favour of his own personality that enables him to control the subsidiary suggestion in favour of the lion and withdraw from it at will. But probably the result will be that the child will have reached a closer understanding of the actual lion-consciousness than if he had merely looked at a picture of a lion. This power of conjuring up the illusion (or *māyā*) of lion, that we call suggestion, might be likened to the third aspect of the mind; the power of identification with the illusion, or the influence of suggestion, to the second; and the power of remaining outside the illusion, and unaffected by it, to the first.

In endeavouring to analyse the threefold process of form-building, -ensouling, and -mastering, that constitutes the third or creative aspect, we not only find reflections of the other two aspects as above, but a septenary of functions, on which Subba Row's famous article on 'The Twelve Signs of the Zodiac' (*Five Years of Theosophy*) throws much light. There he enumerates and describes six primary forces in Nature synthesised by the seventh, which is referred to as Shakti or Mahāmāyā, and is symbolised by the sixth sign of the Zodiac—Kanyā or Virgo. In commenting on her quotation from this article, to be found in *The Secret Doctrine*, Vol. I, p. 312, H. P. B. writes: "The six names of the six Forces mentioned are those of the six Hierarchies of Dhyān Chohans, synthesised by their Primary, the seventh—who personify the Fifth Principle of Cosmic

Nature, or of the 'Mother' in its mystical sense. . . .  
 .. Each of these Forces has a living Conscious Entity at its head, of which Entity it is an emanation." In Vol. III, p. 508, she writes: "The seven Shaktis respectively called Parāshakti, Jñānashakti, etc., are synonymous with the 'Sons of Fohat,' for they are their female aspects."

The descriptions of some of the "Forces" bear so closely on problems of modern psychology, and yet, like all other occult writings, leave so much untold, that the writer hopes to be excused for this necessarily inconclusive attempt to probe into their meaning.

These "Forces" are given as follows :

"(1) Pārashakti—Literally the great or supreme force or power. It means and includes the powers of light and heat."

We cannot gather much from this first category beyond a general conception of an outgoing undifferentiated energy, possibly the vague "desire to create" that manifests on lower levels as Kāma, and is associated in *S. D.* Vol. III, with Mars.

"(2) Jñānashakti—Literally the power of intellect, of real wisdom or knowledge." It has two aspects :

i. The following are some of its manifestations when placed under the influence or control of material conditions. (a) The power of the mind in interpreting our sensations. (b) Its power in recalling past ideas (memory) and raising future expectation. (c) Its power as exhibited in what are called by modern psychologists "the laws of association," which enables it to form persisting connections between various groups of sensations and possibilities of sensations, and thus generate the notion or idea of an external object. (d) Its power

in connecting our ideas together by the mysterious link of memory, and thus generating the notion of self or individuality.

ii. The following are some of its manifestations when liberated from the bonds of matter :

(a) Clairvoyance. (b) Psychometry.

Here we have what appears at first sight to be a complete summary of all the characteristics of purely mental activity, stretching from the power of interpreting sensations to the "notion" of self or individuality.

This shakti seems to be essentially one of concretion and order. Saturn, or Kronos (time), which H.P.B. associates with the concrete mind, is naturally suggested by the above description. It is instructive to note that "clairvoyance" is given as a manifestation of the power of intellect "when liberated from the bonds of matter," a definition that many might do well to remember in dealing with psychic phenomena.

"(3) Ichchhāshakti—Literally the power of the will. Its most ordinary manifestation is the generation of certain nerve currents, which set in motion such muscles as are required for the accomplishment of the desired object."

This shakti seems to correspond with the source of physical vitality, the Sun. We are told elsewhere that the physical body is the reflection of Ātmā, the will in man; and the movement of a muscle certainly demands a minimum of mental activity. But it is none the less produced *through* the mind in its direct and extreme relation of spirit and matter.

"(4) Kriyāshakti—The mysterious power of thought which enables it to produce external, perceptible, phenomenal results by its own inherent energy. The

Ancients held that any idea will manifest itself externally if one's attention is deeply concentrated upon it. Similarly an intense volition will be followed by the desired result. A Yogī generally performs his wonders by means of Ichchhāshakti and Kriyāshakti."

Probably most readers of Theosophical literature have already come across references to this power in connection with the future possibility of creating physical bodies by the direct action of thought, but it is still more familiar to every one in the simple act of visualisation. Imagination is literally the power to create images in mental matter, and on the correspondence between such images and the realities they are intended to represent, depends the capacity and value of the imagination. This is apparently the most direct manifestation of the third or creative aspect, and presents the least difficulty in recognition. We read that the higher mind is under Venus, and here we see how the beauty of form expressed by the creative mind of the artist has become associated in popular mythology with the emotional reaction to the form in the consciousness of the beholder. Evidently the passive capacity of appreciation is necessary as a stimulus to the active function of creation. Not only must the artist have the power of visualisation strongly developed, but also the true engineer, who can see his mechanism working in his mind's eye and judge of its results before he puts pencil to paper.

"(5) Kuṇḍalinī Shakti.—The power or force which moves in a serpentine or curved path. It is the universal life-principle which everywhere manifests in Nature. This force includes the two great forces of attraction and repulsion. Electricity and magnetism are but manifestations of it. This is the power that

brings about that "continuous adjustment of internal relations to external relations," which is the essence of life according to Herbert Spencer, and that "continuous adjustment of external relations to internal relations," which is the basis of transmigration of souls, Punarjanman (Re-birth), in the doctrines of the ancient Hindū philosophers. A Yogī must thoroughly subjugate this power or force, before he can attain Mokṣha. This force is probably the most mysterious of all at our present stage of knowledge, as the only examples which we have any means of examining are the twin forces of electricity and magnetism. The fact of their relative directions being at right angles to one another bears out the statement as to the spiral form of its motion, for the passage of an electric current through a coil produces a magnetic flux parallel to the axis of the coil. The electro-magnetic theory of light suggests inquiry as to the correlation of (5) with (1) which is stated to include the power of light. It is interesting to note that the form of the oxygen atom as given in *Occult Chemistry* is also a coil or spiral. The symbol of the Caduceus naturally leads us to infer the influence of Mercury, which is given as being related to the principle of Buddhi. The phrase "continuous adjustment of internal relations to external relations" is in agreement with the capacity for adaptability ascribed by astrologers to this influence, while the converse manifestation justifies the ancient title of "Messenger of the Gods". The expression "universal life-principle" is also used in reference to the second aspect of the Logos, of which Buddhi is the manifestation. In a footnote on page 23 of *The Voice of the Silence* it is said of Kuṇḍalinī (also called the "World-Mother")—"It is Buddhi

considered as an active instead of a passive principle (which it is generally, when regarded only as the vehicle, casket of the supreme spirit *Ātmā*). It is an electro-spiritual force, a creative power which when aroused into action can as easily kill as it can create." Is not this force the producer of what is commonly known as polarity, the source of all attraction and repulsion, and basis of sensation, instinct, feeling, apperception, and intuition? The subjugation of this force may well confer on a Yogī the power to project his consciousness into any form at will, and obtain experience of its content. Thus may the tree of knowledge of good and evil become the tree of life. Truly a magic wand *par excellence* in its subtlety and elusiveness!

"(6) *Manṭrikāshakti*—Literally the force or power of letters, speech or music. The whole of the ancient *Manṭra Shāstra* has this force or power in all its manifestations for its subject matter. The influence of music is one of its ordinary manifestations. The power of the mirific ineffable name is the crown of this *Shakti*."

We are here plainly given the place of music or rhythm in the mind, as the potency of sound in numerical sequence. We know that sound-waves travel in concentric spheres. Has this property any connection with the "auric egg," which is given as the province of Jupiter? We are further told that "Modern Science has but partly investigated the first, second, and fifth of the forces or powers above named, but is altogether in the dark as regards the remaining powers".

(7) Finally we find the synthesis described as follows: "The six forces are in their unity represented by the Astral Light (*Ḍaivīprakṛti*, the seventh, the Light of the Logos)."

It is difficult to arrive at any other conclusion than that suggested by the name *Virgo*, namely the capacity of fecundity inherent in primordial substance, whereby it provides the medium for the activities of the six primary forces. Such a passive or negative function appears to be symbolised by the moon, and is illustrated by the complementary nature of the violet rays of the spectrum.

Here then we have a complete analysis from the occult standpoint of our mental equipment; for it is evident that all of these seven shaktis contribute in regular order and varying proportion to every mental cycle, however simple, just as they include every variety of mental activity, however complex. Any attempt to speculate on their origin is obviously futile at our present stage of development, but we can accept them as the tools provided for our work; for, just as a workman cannot learn to use his tools to the best advantage without a certain acquaintance with their nature and purpose, so it seems idle for us to expect to produce the best results from the raw material of the mind without some idea of what is going on and what forces we are handling.

The complete cycle would appear to be somewhat as follows: (1) An impulse of out-going energy in (7) mind-stuff, awakening; (2) the memory of past intellection into definite concrete association; (3) concentration on the particular idea selected, by the action of the will; (4) the projection of the idea into objective form; (5) the ensouling of the thought-form, enabling it to be used as a vehicle of expression and experience; (6) the building in of the idea into the character by its assimilation with the prevailing tone or key-note of the auric envelope.

What then, it may be asked, is the practical value of such theorising? In the first place I believe that a conscious and correct direction of the mind on its own primal functions in the creation and redemption of Māyā produces an intensification of, and a control over, those functions. In the second place it reveals those in which we are individually proficient and deficient. In the third place it provides a scale for the computation of faculty in others. For apparently each individual has learnt to use one of these faculties in preference to the rest, so that it constitutes his own line of least resistance and direct method of appeal. It is of course necessary that he should eventually learn to use all and gain a true balance between them; but even then the prevailing method will colour the rest, and a teacher should be able to take on the colour of his pupil.

We can already recognise the first type of mind; impulsive, brimming over with energy, and restrained with difficulty. Mistakes do not seem to count for one of this type; his superabundance of energy carries him through all difficulties, and his errors are forgotten in the popular tribute paid to forcefulness. Apparently he culminates in the pioneer. The second type is equally recognisable; cautious, accurate, and reliable, but apt to seem hard and cold. From the practical man of the world he becomes the scientific thinker, the ascetic, and finally, perhaps, an agent in the distribution of the world's karma. The third type is less clearly marked, being more synthetic. Skill in action, success without apparent effort, and unflinching tenacity of purpose seem to be the outward signs of his inborn self-control. I should imagine that his power as a ruler or healer would be that of inspiring confidence in others.

The fourth type is unmistakable, and has already been referred to as the designer, whether artistic or mechanical. He is the precipitator of ideas on to the denser planes in all their spiritual clarity, and nature makes obeisance to him as one of her creators—which is more than our sordid civilisation does. The fifth type is most difficult to trace either by character or profession, as its genius seems to be in versatility and the power to sense and stimulate all other types. The son of Hermes may often appear weak and vacillating, but the source of his strength lies in true independence; at one time the court jester was the only man who dared to tell the truth in high places. He is the *enfant prodige* of nature, the showman ever present behind the scenes of life. The sixth type might be called the “solid man”. Harmonious and expansive, he is generally popular and successful by his innate tact and *savoir-faire*. He seems to fill the place of the chairman of our board, summing up with well-rounded eulogies, and sending us home in a good humour. The seventh type is perhaps the rarest of all, for the man who can serve God “for naught” is not made in a day. All the more indispensable is he when found, especially if free from the earlier emotional “anæmia” which seems to drive mystics of this type to glory in renunciation, and even suffering, for its own sake.

In conclusion the writer ventures to hope that the third object of the T.S. is neither under a ban nor a psychic monopoly, and that a sufficient number of fairly reasonable knockings on the door of the temple of knowledge may finally induce its guardians to open it a little wider.

W. D. S. Brown

## AN OUTLINE OF ESSENISM

By DR. RAIMOND VAN MARLE

(Continued from p. 672)

### II. HISTORY

**A**MONGST the debated questions on the sect of the Essenes we find one regarding the origin of their name. Some theories are offered to solve this problem. At the same time there are arguments about the origin, and the first leading principle of the community. The supposition that the name is derived from the Hebrew word for "physician" is not probable, as the principal occupation of the Essenes seems not to have been along that line. Scaliger and Frankel think it more probable that the name comes from the Syrian word for "pious" but Tideman sees linguistic difficulties for that. Hilgenfeld is one of the few who believe that the name of the Essenes was taken from the town Essa. Weinstein thinks there is a possibility that a connection exists between their name and the Hebrew expression for the fertile place which they looked for in order to settle.

Josephus makes use of both the name "Essenos" and "Essaios". Tideman argues that Essenoi might mean the oracle-speaking priests, but notices himself that that would not explain the other name, and besides that it is highly improbable that Jewish priests would be called by a Greek expression. Every one admits that

Epiphanius' explanation that Joshua or Jesus should have something to do with "Essenes" looks impossible, as also the theories which make the name derived from the words: to work, salvation, reliance on God, strong, or strength. Jost and Réville suggest "to keep silence," as there were secrets to be concealed. Ewald's explanation "watcher," has linguistic difficulties. Graetz explains how the two ways in which the name is written by Josephus may be connected with "bathing" which formed an important part of the religion as we shall presently see.

As to the date of their foundation, again, no reliable information has come to us. Plinius pretends that they existed for thousands of centuries. In Philo's *Apology* it is told that Moses founded the sect, but nothing in his account which looks like an historical fact is given. Josephus does not seem to be better informed than Philo; he refers to the Essenes at the time of the Maccabean Jonathan (160-143 B. C). Then the Essenes appear in Josephus at the time of Aristobulus<sup>1</sup> which means 109-103 B. C. Zeller<sup>2</sup> thinks it possible to identify the Essenes more or less with the description in the *Koheloth*<sup>3</sup> of the Ecclesiasts which dates from the third century B. C. where three of their qualities are already spoken of, the rejection of blood-shedding sacrifices, of the oath, and the importance of cleanness, wherein was also the question of the exaltation of the soul without the body.<sup>4</sup> Philo believed that the origin of the Essenean sect was very old; Josephus' opinion on this subject is not known. Zeller and Leipsius are both of opinion that the form of

<sup>1</sup> *Antiq.*, xiii, 5,9.

<sup>2</sup> *Antiq.*, xiii, 11.2. *Bel. Jud.*: I,3.5. \*

<sup>3</sup> *Philo. der Griechen.*, III, p. 537.

<sup>4</sup> g.2.

<sup>5</sup> *Koheloth*, 3.21.

Essenism which we know must be of a later period, the disagreements between the Essenes and the Temple not being great enough to produce at once the great division which seemed to have existed in the time from which the description dates. It seems also impossible to find when the gate at Jerusalem was built which was called the Essenes-Gate; it must have been after one of the destructions: 320 B.C., 143 B.C. or 63 B.C. Tideman thinks that the first date brings us to a time when free development would have been impossible, so it must have been after one of the later destructions, which offer no special interest to us, as we have another date concerning the Essenes as old as that. Besides I do not see how we can be sure that the Essenes-Gate had this name from its foundation.

Weinstein tries to show how the foundation of the Essene sect might date from the foundation of the second Temple, when the Levites formed a group of learned people, and as such composed the opposition against the Jewish state in which only the priests might be teachers. So directly after the downfall of the first Temple, the Essenes might have objected to priests as teachers. The question has been raised whether the origin of the Essenes is to be looked for in Palestine or in Egypt. Regarding the latter country, there the Jewish civilisation may have adopted the Greek philosophical elements and therefore it seems possible that the community should have been found originally in Egypt and come from there to Palestine. They could not have originated in Alexandria, as the philosophy of the Alexandrian Jews had not yet gone far enough by that time to form a sect.<sup>1</sup> In the beginning of the third

<sup>1</sup> Zeller. *Phil. der Griechen*, p. 375.

century there was a vivid Hellenic influence in Palestine coming forward from their philosophy and the Mysteries; Pythagorean asceticism may have been successful at that time. According to Zeller, it seems even possible that the Essenes should be the Hasidæans<sup>1</sup>, who were a striking contrast to all those who were religiously indifferent: the government of the Pharisees which began after Alexander Jaimaus was perhaps the cause of their formation into a sect. The development of the neo-Pythagorean philosophy amongst the Ebionites might have come through the Essenes. Weinstein shows how the origin of the Essenes can be traced to the flight from Egypt. At that time there existed in the Jewish race a sect called the Kenites, supposed to be descended from Moses' father-in-law. Their enormous zeal may have communicated itself to the inhabitants of Judæa and found there its climax in the prophet Elias who fled from the Phœnician Queen to Palestine; and to this land fled in later years all religious and political refugees. Later on another religious zealot called Jonadab went to the same region and grouped around him all the fanatics of the Jewish religions.<sup>2</sup> When, after the foundation of the second Temple the priests were chiefly incapable men, it was this group of people which produced the scholars for the new learned race of Israel. Through them comes the Halacha (law), which had been orally transmitted and a fanaticism which reacted on the more prosaic Jews till the cruel religious persecution of Antiochus Epiphanius, the consequence of which was the hatred of the zealots towards the written law. The old prophetic

<sup>1</sup> Maccabæans, 713.

<sup>2</sup> 2 Kings, x, 15-17.

spirit found its way again amongst the Jews and religious freedom came to greater development. Together with this the ordinary social life began to flourish, the study of Mosaic law took the place of fanaticism. Other troubles arose from a tendency to observe this law very strictly; some people were banished, and some went to the south where the uncorrupted transmitted Halacha was followed. Shammai represented this section, which wanted the strict observance of the law; Hillel, on the contrary, pleaded for the Halacha. All the zealots of the Jewish religion centred round Shammai. Their idea was that the more strictly the laws were observed the more they pleased God. Hillel's party was much less fanatic and it was he who won the struggle. The patriarchs who came after him all followed the same tendency and the religious enthusiasm of the other party was only felt in the South of Palestine. They lived near the south shore of the Dead Sea, which was rich in salubrious sources; from the Hebrew name for such a region the name of the Essenes might be deduced.

Besides some hypotheses on the origin of the sect, not much of its history can be told. We find them taking part in the great revolt against Rome<sup>1</sup> with the inevitable result of ruin to the sect. In the year 70 we come to a new era in the history of the Jews but—as Lucius says—the Essenes had then ceased to exist, and their convictions changed into the more speculative Theosophy known in the later history of the Jews.

Raumer pretends<sup>2</sup>—referring to the authority of Vitriæus, that during the Crusades Essenes were still

<sup>1</sup> Josephus, *Bel. Jud.*, II, 8, 7; II, 20, 4; III, 2, 1.

<sup>2</sup> *Geschichte der Hohenstaufen*, I, p. 473.

found in Palestine, whose characteristic was the belief in the immortality of the soul.

### III. RELIGION

The little that we know about the religion of the Essenes gives us but very incomplete information on their metaphysical conceptions. By a certain passage in Philo's *Quod omnis probus liber*, we see that he considers the value of the Essenean doctrine to be bound up in its practical side but not in its speculations. Piety seem to have been considered as the chief quality, and everything which was not developing that virtue was of little value; but it is very likely that at the root of the spiritual life lay a strong religious conviction, although little of it is stated in the documents which deal with the sect. Also in Philo we see that the Essenes spoke about the existence of God, and the creation of the world. From Josephus we receive some more information on this subject which is partly in contradiction to Philo. Josephus says that the Essenes believed in fate, everything depended on the will of God, and that by this theory they explained prophesying as being the knowledge of God's plans. Philo says that their doctrine was that only the good came from God, but that evil had another origin. God had to take account of the existence of evil. Here we come then to a dualistic theory which claims the existence of a power other than God. These two principles are visible when we come to the description of the origin of man, where it is stated that the soul comes from heaven, but is by irresistible forces brought to earth and into the body, which is as a prison for the soul. After death—which is a liberation of the soul—it goes

back to its higher regions. The same duality is represented by the male and female principles good and bad, right and left, light and dark. By some authorities it is said that there is no dualism in the Essenean religion<sup>1</sup> but in any case soul and body are two separate items, and the soul existed before descending into the body. After death the soul goes to the other side of the ocean—which reminds us of the Greek theory<sup>2</sup> that the souls of the righteous will live in a place where is neither rain nor snow, nor heat. The souls of the evil will go to a cold place full of punishments without end. These ideas are again irreconcilable with a theory that the souls are made of the finest ether which descends from above, and seems to be an entirely spiritual manifestation, consequently incapable of suffering any of the material sufferings, such as cold, wet or heat.

Another point which has been much discussed by the students of the Essenean religion, is whether the members of this sect addressed their prayers to the Sun, or only regulated the times of their religious duties by sunrise and sunset. We find it stated by Josephus that the Essenes did not speak about profane subjects before sunrise (the Hasidæans prepared themselves also by silence for their prayers). The fact that the Essenes said their prayer at sunrise may also have some connection with the statement which is found twice in the *Talmud*, that it is agreeable to God to say prayers at this moment.<sup>3</sup> Philo also says that they prayed for a favourable day at sunrise, but he does not say that they addressed their prayers to the Sun.

<sup>1</sup> Zeller, III, 329-30, is much in favour of this theory.

<sup>2</sup> The same idea also in *Enoch*, 22 ; 1.

<sup>3</sup> *Lucius*, p. 61. See also Psalm xix, and lxxii, 5.

Josephus however seems to have thought that the Essenes worshipped the Sun.<sup>1</sup> One of the reasons for this might have been the way in which they spoke of the Sun in their morning prayers<sup>2</sup> and also the fact that they turned towards the East when saying them. In the morning at sunrise a hymn of praise was to be addressed to God: "Praised be Thou, who hast made the light and created the darkness."<sup>3</sup> This praise might also be said a little after sunrise, but this was perhaps an indulgence.

Another fact which might encourage the opinion that the Essenes venerated the Sun, is that they hid carefully their excrement from the Sun-rays. They had to dig a hole for it in the ground one foot deep with a spade which was given to each member of the sect on their entry in it. Besides that, this regulation may have been made for hygienic reasons, for we find again the same rule in *Deuteronomy* and there again in the next verse it is explained that this observance is done out of respect for God. During the action the Essenes were also obliged to surround themselves with their mantle.<sup>4</sup> Prayers were important in the religion of the Essenes; they were said before and after meals, as we shall see when speaking of these later. Another feature which played a great part in their daily practice was purity, which showed itself in taking baths and in wearing white cloths. They ascribed to water not only a purifying effect but also attributes of power. After five hours' work the members of the sect took a

<sup>1</sup> On his authority also Hilgenfeld and Zeller.

<sup>2</sup> Josephus, *Bel. Jud.*, II, viii, 5.

<sup>3</sup> The same idea expressed in *Isaiah*, xlv, 7.

<sup>4</sup> *Deuteronomy*, XXIII: 12-13.

bath in common<sup>1</sup> and on many other occasions baths were taken, *e.g.*, when a member of the sect touched a novice.

One rule concerning the life of the Essenes, which we find mentioned without any explanation, is the prohibition of spitting straight before one or to one's right hand side.<sup>2</sup>

Meals were taken by the Essenes in common, and seem to have had a liturgical importance. Those partaking dressed in white—probably linen<sup>3</sup>—garments. Priests had to assist at the meals by saying the grace and prayers which began and finished them. During the meal itself a complete silence was observed. No one might take it unless he had bathed,<sup>4</sup> and no stranger had entrance to the dining-room. It has struck several students that the Essenean meals had the character of offerings, especially as the sect did not take part in other sacrifices and were opposed to animal sacrifice. After they had assembled quietly in the hall in which the meals were taken, they sat down, the baker handed the bread round, and the cook put the food before them, which consisted of not more than one dish. Before the priest had pronounced the prayer no one was allowed to touch the food. At grace-saying, God was praised as the giver of food. The food itself should be extremely pure; special officials had to prepare it together with the priest and, as Josephus relates,

<sup>1</sup> This made some of the savants think that the Essenes were the same as the Hemero-baptists. Graez p. 468. Frankel *Monatschrift*, II, p. 67. Herzfeld, III, p. 397.

<sup>2</sup> Herzfeld, III, p. 389, finds analysis thereof in the *Talmud*.

<sup>3</sup> White linen garments were worn by the Essenes at their common baths and at other sacred functions. The aprons worn at bath, were given to the members when joining the sect.

<sup>4</sup> In *Levit.* VII, 12, there is also the question of purity of him who will eat from the sacrifice-offerings.

even the members of the sect who were for some reason put out of the community kept so much to this rule that they would eat raw plants, and sometimes died from want, rather than eat food prepared by people other than the appointed Essenean officials. In all probability the Essenes took neither meat nor wine, and in this they followed the example of the Therapeutæ, the neo-Pythagoreans and Ebionites. In favour of this hypothesis is the fact that they rejected animal sacrifices and the statement of Porphyrius in his *De abstinentia ab esu animalium*<sup>1</sup>, who quotes the Essenes amongst those who did not take animal food; but, as we said already, Porphyrius' information on the Essenes merits perhaps not much confidence. In opposition to this idea it is urged that the Essenes kept cattle; we find that they were richly provided with food, and that they were so abstemious that they never took more of food and drink than they just wanted (which statement would only have some importance if they took wine). It seems to me that those objections are not of much importance: cattle might have been kept for milk and for agricultural work, as was originally the case in India. As to the richness of their food, I do not see why this should imply the facts of eating meat or drinking wine<sup>2</sup>; besides it is in contradiction to the text which tells us that each meal consisted in bread and one dish; as to the third argument it is clearly seen in the text itself that the object of the whole passage is only to praise the moderateness of the Essenes and not at all to let it be known that they are never drunk. Lucius, who advances these three arguments, admits himself that nothing is proved by them.

<sup>1</sup> IV, 11.

<sup>2</sup> This argument is a typical one for a non-vegetarian and non-teetotaler.

Philo,<sup>1</sup> Josephus,<sup>2</sup> and Plinius<sup>3</sup> seem to agree that the Essenes were not married, or at least should not be. Of course it happened that members joined the sect who were already married, but from what Josephus says it is obvious that the married Essenes formed only a little branch of the community. He speaks of them only in a few words at the end of his description of the Essenes.<sup>4</sup> Those married Essenes may have had children also and it is possible that members joined the sect who had children before they entered, but it seems that the number of children was not sufficient because we find that the Essenes adopted children and took care of their education. Zeller, Rituhl and Hilgenfeld are of opinion that the texts prove that marriage was more frequent and that about half the sect was married, but also they agree that the married and the non-married Essenes formed two separate groups. For the married, however, existed also rules to prevent them giving way to sensuality. Marriage was only allowed in order to enable the propagation of the race. Laws were made about the way in which this principle was to be observed. Amongst these married Essenes—who seem to have been regarded as the less devoted members—women took part in the daily life.<sup>5</sup> The relation of the less strict part of the sect to the more strict one, is not known to us, but if Philo gives the real opinion of the strict Essenes on woman, when he refers to the

<sup>1</sup> Eusebius, *Præp. Ev.* viii, 11, 8.

<sup>2</sup> *Bel. Jud.*, ii. viii, 2 *Antiq.* xviii, 1, 5 and 6.

<sup>3</sup> 314, 1.

<sup>4</sup> Josephus *Bel. Jud.*, II, 8, 11, opens his short description of this part of the sect about as follows: "Then there existed still another order of Essenes which agree with this one in their manner of life, their habits and laws, but differ in their conception of marriage. They think that marriage is the most important part of life," etc., etc. This shows clearly that Josephus found the two Branches of Essenism very divided.

<sup>5</sup> At the common bath women wore long white garments.

question of marriage there must have been a great difference between the two parties. The influence of the society of women on man is here described as most degrading, and women themselves as loathsome beings<sup>1</sup>; amongst other evils a man becomes by marriage a slave instead of remaining free. After Philo's description one might think that contempt for woman was one of the chief characteristics of the real Essenes. Hilgenfeld<sup>2</sup> thinks that the final aim of the members of the sect was to become prophets and that their asceticism was a preparation for that, but is also of opinion that there is no trace of Messianic expectation amongst the Essenes, or that would have been the object of apocalyptic prophecies; instead of that we see instances of their prophesying which we know have to do with quite different matters—but then we have only very few examples. Several instances are known to us where Jewish prophets refrained from taking animal food or wine, or having sexual intercourse *e.g.*, Daniel,<sup>3</sup> Enoch,<sup>4</sup> Ezra,<sup>5</sup> but, as Zeller noticed, Daniel and Ezra refer to particular cases, and Enoch had also visions after his marriage; so he finds that it is not proved that asceticism was considered to be a preparation for prophecy, or still less that the author of the book of Enoch was an Essene as has been suggested by some students.

<sup>1</sup> As we said already this passage is not at all according to Philo's opinion on woman which we know from other parts of his writings.

<sup>2</sup> *Jud. Apocal.* p. 245.

<sup>3</sup> *Daniel*, I, 7; X, 2, is against meat and wine.

<sup>4</sup> *Enoch*, LXXXIII, 2 and LXXXV, 3, against sexual intercourse. VII, 4, 5. II, 11, against meat.

<sup>5</sup> *Ezra*, IX, 24, 26. XII, 51, against meat. *Vita Mosis*, III, §2. No sexual intercourse because Moses was already a prophet. Philo, III, *Mos.* 10; 9. *De Justitia* II, §8, declares that the priest must be at the same time prophet and must not use wine or strong drinks.

The religious teaching was given on the Sabbath in the Temple and the principal sources were old and venerable writings which seem to have been the sacred books of the people of Israel. These writings were explained as having a symbolical meaning.<sup>1</sup> This shows us that the Essenes found a hidden meaning in the books of Moses and that they had a special way of explaining this meaning, but nothing about their explanations on these matters is known to us.

It has been said—for instance by Lucius—that the Essenes had no special form of worship—but as we find it stated in the *Talmud* that they had certain sort of sacrifices which were called expiatory sacrifices, it is all the same likely that these were Essenean ceremonies.<sup>2</sup>

One fact that we know still about the Essenes—of which the religious reason is not further explained—is the prohibition of swearing. In the oath they saw an accusation against the person himself, because they considered that he who had to refer to the name of God in order to be believed was already untrustworthy. However, a terrible oath was asked of them when definitely entering the sect, as we shall see later on. We do not know much about the religious principles which inspired the Essenes towards the ascetic<sup>3</sup>, pious and virtuous life which they led and on which all authorities agree. In their ethical ideals we are again reminded of their Jewish origin; these are clearly expressed in the first part of the oath we just referred to and which

<sup>1</sup> Zeller, p. 329, has shown that symbolical means here allegorical. Rituhl Hilgenfeld, and Mangold—who were first of another opinion—agreed later on with Zeller that it was the way in which this passage was to be understood.

<sup>2</sup> Weinstein, p. 59-60.

<sup>3</sup> The prohibition of the use of oil and of bathing in warm water may also be a consequence of their ascetic principles. As a result of this simple life we find that many Essenes reached to over 100 years of age.

is given by Josephus<sup>1</sup> and Philo<sup>2</sup>; it is almost a repetition of Psalm XV; in both we find praise of virtue, love, lawfulness, withholding from lies, encouraging kindness towards humanity, and contempt of money.

“The ethical and moral teaching goes out from the standpoint that virtue is hard to attain. The Essenes were full of zeal for virtue and love for mankind, and made such strong efforts for morality that only a religious conviction can account for it. Their ethical rule of life was threefold: love towards God, zeal for virtue and love for humanity”<sup>3</sup>.

This last quality seemed to have been manifested by an unlimited charity.

#### IV. MYSTICAL TEACHING AND PROPHECY

Weinstein is very much in favour of the hypothesis of looking for a connection between the secret teachings of the Essenes in the number-mysticism of the Jews, and I think that his arguments merit serious consideration. One of the principal points in his arguments is to identify the Essenes with some of the persons who figure in the *Talmud*, where he discovers a group which are mentioned when there arose the question of the blessing of peace. To those alone miracles happened, to them appeared also the prophet Elijah, and they it

<sup>1</sup> Josephus *Bel. Jud.*, II, 8; 7. In the oath it was promised to observe piety towards God, justice towards man, to refrain from harm to man, either on one's own responsibility or on command. To hate the evil and to help the righteous. To be faithful towards all men especially towards those who have authority, because no one receives power without the help of God. In the event that he who gives this pledge ever receives power, he will never abuse it by overshadowing his subordinates, even in clothes. He must love truth and intend to punish the liar, refrain from stealing, from dishonest gain, from hiding anything from his co-religionists, from betraying the doctrine to those who are not entitled to know it, even if threatened with death, and from robbery. They were engaged to keep the books which belong to the sect, and to keep secret the names of the angels.

<sup>2</sup> Philo *Quod. omn. prob. lib.*, xii., says in short the same as Josephus.

<sup>3</sup> Tideman, p. 20.

was who introduced the symbolical numbers in the *Talmud* and *Midrashim*. Weinstein discovers Essenic characteristics in Rabbi Eliezer ben Hyrkanus, who distributed his goods, who was reserved in marriage, prophesied his own death as well as that of Akiba, and was in favour of white garments as a sign of innocence. Very characteristic for an Essene is the fact that he only taught the traditional Halacha<sup>1</sup> which he held to be recognised in heaven as the right one. Weinstein pretends to know that he introduced the doctrines about the numbers 300 and 70—product of the mystical numbers 7 and 10 in Essenism. To him is also attributed the Cosmogony and the doctrine of the angelic hierarchy, at the head of which stands the angel Metatron, and it is even supposed that the Philonian Logos-conception was known to him and introduced by him into the *Talmud*. About Rabbi Joshua ben Levi so many marvellous stories are told that they form quite a collection. One of them—related by Weinstein—is quite worth mentioning. Elijah appeared usually to the Rabbi, but once remained away because the Rabbi had delivered over a Jew to the Romans, who otherwise would have destroyed the whole town. By long fasts Rabbi Joshua induced Elijah to reappear, and told him he had acted according to Midrash. But Elijah asked him: Is this Mishnah the Mishnah of the Essenes? It is to be noticed here that Elijah is supposed to have appeared to the Essenes, that fasting had an influence on his appearing, that the Essenes had a Mishnah of their own and that the destruction of a town is not taken into consideration, as long as no action is done against the Mishnah of the Essenes. The Essenes seem to have directed themselves to the

<sup>1</sup> About this we will speak when dealing with Judaism and Essenism.

prophet Elijah to ask him the answers of their questions. another mystic Essene was—according to Weinstein—Rabbi Pinchas ben Jair of whom the *Talmud* relates many marvels and prophecies. He was a very learned man of the south of Palestine. No Halacha has been transmitted to us through him, but many fantastic symbolical numbers were introduced by him. Through him we know of a gradation of the Essene sect. Of the highest degree there of the revelation, which only the perfect Essene receives, Pinchas said: “To haste to follow the commandments of God leads to purification, purification leads to purity, purity leads to isolation, isolation leads to sanctity, sanctity to ear of sin, fear of sin to Essenism, Essenism to prophecy, and prophecy leads to resurrection which will take place through the prophet Eliah.”

The numbers eight and fourteen were the basis from which Rabbi Joshua took the material for his wonderful number-mysticism, which led to the *Kabalah* and whence the book *Sepher Jesira* (Ten Spheres) took its origin. This again was the source of all the later mystical speculation on numbers in which figures the number 12 as the moving force in humanity, the number 3, and the glorified number 7, just as in Pinchas' writings, a fact that might make us believe that number mysticism was one of the Essenean characteristics. The patriarch Jacob, and Moses were venerated in their quality of Essenes. The Rechabites and inhabitants of Jobir made a special study of number-mysticism; they were called Sopher=(counters) and later they were the Doctors of the Scriptures. By the system by which each letter had a numerical value, the whole Scriptures had at the end been divided in numbers

and ciphers. In North Palestine this system seems not to have been as much studied as in the South where the priests learned these numbers by heart and formed in this way a sort of mnemonical system of remembering the sacred books. It seems that these students of numbers counted the letters of the 24 books of the Holy Scriptures and that they had a way of dividing the whole text into numbers which Weinstein considers to have been specially done not to forget or to loose the smallest part of them. Nevertheless I think that the mystical meaning of numbers may have been still more important and was most probably the chief part of the secret teaching which was given to the real members only.

In connection with this is certainly the secret name of God numbering 42 letters which was told to the members of the sect at the moment of their entry after three years of probation. This name they were bound, under a most terrible oath—the only one they ever uttered—to keep secret from non-Essenes at the same time engaging themselves to transmit the Halacha without any alteration.<sup>1</sup> No Halacha ever expressed this name. And Weinstein<sup>2</sup> finds that it belonged to the occult Jewish Theosophy. Already the Pharisees were reserved in their utterances concerning the name of God, and in the *Talmud* we find that Rabbi Pinchas bar Chama refused to hear this secret name of God which some one offered to tell him. Almost as secret as the name of God were the names of Angels. The reason for this was not only the sanctity of the Angels but also the fact that a magical power goes out by reason of

<sup>1</sup> Weinstein identifies Zenuim and Keshurim with Essenism as he finds that a secret name of God, consisting of 42 letters existed also for them. Though this fact is interesting, the conclusion seems to me to be hastily drawn.

<sup>2</sup> XIV, 6.

the pronunciation of their names. Magic was not uncommon in these days amongst the Jewish sects, and there existed books with magical formulæ. Josephus<sup>1</sup> speaks of such formulæ, which had been given by King Solomon for curing diseases and chasing demons.

Josephus gives us even a phrase which points also towards the study of some occult sciences. He says<sup>2</sup> that they searched for medicinal roots, and studied the qualities of stones. Does this mean that the Essenes were physicians<sup>3</sup> or were they students of the forces of Nature? Weinstein has found a connection between these two subjects of study and *Leviticus*. There mention is made of medical plants<sup>4</sup> which cure from plague, and a science of stones<sup>5</sup> by which one might see from the stones of a house whether the house was infected with plague. Weinstein advances an explanation of this coincidence by supposing that the Essenes studied especially this passage of the sacred books, which deals with the symptoms by which one might see whether sores were pure or impure. The description we find in *Leviticus* of the healing ceremonies which were prescribed make us think of magical rites, also the way, by which it was possible to see by the stones of a house whether it was infected or not, requires more than ordinary knowledge of nature. Only priests after the law of Moses were capable of judging whether a sore was pure or impure, and Weinstein finds in the *Talmud* that it is stated that the Essenes knew more about sores than the priests did, and that they showed great zeal in studying

<sup>1</sup> Josephus, *Antiq.*, VIII, 25.

<sup>2</sup> Josephus, *Bel. Jud.*, II, 8, 6.

<sup>3</sup> Hilgenfeld, Zeller and Gfoerer see in this a proof that the Essenes studied magic.

<sup>4</sup> *Leviticus*, XIV, 4.

<sup>5</sup> *Leviticus*, XIV, 39, etc.

these matters. We see then how the Essenes enter here into questions the knowledge of which was only reserved to priests, and even then only to the most learned ones amongst them. Thus the question arises; did the Essenes not consider themselves priests? They could do so without committing any heresy as it is ordered by Moses himself that all the Children of Israel should be encouraged to be a priestly kingdom.<sup>1</sup> It is true that in many matters they differed, and held opinions contrary to the rules laid down for the priests—for instance by rejecting oil-unctions, sacrifices, etc.; also if they observed the laws of Moses very strictly they could not desire that any one but a descendant of Abraham should become a priest. It is more likely therefore that in certain matters they considered themselves to be equal to priests, in that they were possessors of the same hidden doctrines which were not given to the ordinary Israelites. The Essenes were very strict about blasphemy. In this they included not only irreverent sayings against God but also those uttered against the lawgiver Moses; both offences were punished by death.<sup>2</sup> They abhorred idol worship, and Hippolytus—whose information is not entirely trustworthy—said that they pushed this feeling so far that they would not possess coins because of the image stamped on them, and did not enter towns because they would have to pass under statues, which were placed on the gates.

The Sabbath was observed with great strictness by the Essenes and no action was done by them on that day. After the meeting in the Synagogue no work whatever was done by them, no food was to be prepared,

<sup>1</sup> *Exodus*, XIX, 6.

<sup>2</sup> Hippolytus says that he who spoke against the law was punished in the same way. Even threatening with death would not induce the members of the sect to call any one but God their Lord.

no fire lit and no objects moved from their place. This strict observation of the Sabbath was already a duty of the novices.

It is likely that prophecy was taught in the sect. As I have said already it has been supposed that it was the only object, and final goal of the ethical and ascetic training through which the Essenes had to go. Hilgenfeld, as we said already, was very much in favour of this hypothesis and declared that Essenism was a form of the Apocalyptic School<sup>1</sup> and he saw, especially in the ascetic way of living, the preparation for the prophet. Therefore also the Essenes lived outside the towns. Enoch, particularly in the beginning of his book, is very ascetic and also Ezra speaks of the corrupting influence of the world and both books are supposed to be connected with the Essene doctrines. Hilgenfeld remarks rightly that the Essenes turned their attention from the present to the past and future; he also finds that they renovated the old prophetic schools and considered Elijah as fore-runner of the Messianic times; their deep knowledge of the Scriptures can only have connection with prophecies concerning the future. As Josephus says: the prophetic gift is a power of many. Those who try to know the future exercise themselves in the sacred Scriptures and the books of the prophets. They fail rarely in their prophecies.<sup>2</sup> Different from the Pharisees (who say that some events are consequences of fate, and some in our power, influenceable by fate but not produced by it); different from the Sadducees (who say that fate does not exist, that everything is in our hands and that we produce good and bad) are the Essenes whose opinion is

<sup>1</sup> Hilgenfeld. *Judische Apocalypstick*, p. 257.

<sup>2</sup> Josephus, *Bel. Jud.*, II, 8, 12.

that fate governs everything and nothing can happen to us save that which must happen. Fate<sup>1</sup> is the will of God, and Hilgenfeld supposes that the chief aim of the ascetic way of living was to come into nearer contact with the divinity; but the ethical element must have much to do with it and Josephus surely echoes the tendencies of the Essenes themselves when he says that many Essenes were worthy to have knowledge of the divine wisdom on account of their great virtue.<sup>2</sup> We have still to mention how popular were the Essenean prophets and how much consideration was given to them. First of all we see by the examples known to us that they were consulted in very grave matters, and that King Antigonus asked their advice. Also Herod had an experience of their knowledge: An Essenean had predicted to him that he would be King of the Jews long before he came to his high position. The same had also informed him that his reign would endure longer than 30 years. Herod had great respect for the Essenes and, most probably in order not to bring them into conflict with their principles, did not ask from them the pledge of fidelity which he demanded from all his subjects.

I do not know whether the explanation of dreams was also a science generally studied by the Essenes; we find one instance mentioned in which Archelaus had his dreams explained by a member of this sect, called Simon.<sup>3</sup>

<sup>1</sup> Josephus, *Antiq.*, XIII, 5, 9.

<sup>2</sup> *Idem*, XV, 10, 5. Examples of prophecies given by Joseph. in *Bel. Jud.* I, 3, 5; II, 7, 3, 8; 12, *Ant.* XIII, 11, 2; XV, 10, 4-5; XVII, 13, 3; XVIII; 1, 5, 13, 3. Lucius, p. 14, remarks that prophetic gifts were rather common in a time when there was a general longing for the greatest prophet. Hyrcanus and Josephus attribute prophetic faculties to themselves. I Maccab., IV, 41. Joseph. *Ant.*, XIII, 10, 7. *Bell. Jud.*, II, 8, 9. VI; 5, 2.

<sup>3</sup> Josephus, *Bel. Jud.*, II, 7, 13. *Ant.* XVII, 13, 3. This happened in the year 6 of our era.

Raimond van Marle

(To be continued)

## ELUSION

Whose is that Voice whose far sweet sound  
Within the Soul moves strangely near,  
Calling and calling ; yet is drowned  
In silence when I turn an ear ?

Whose is that Face whose instant sight  
Pales the moist evening's crimson sky  
With something clearer than the light ;  
And yet eludes the swiftest eye ?

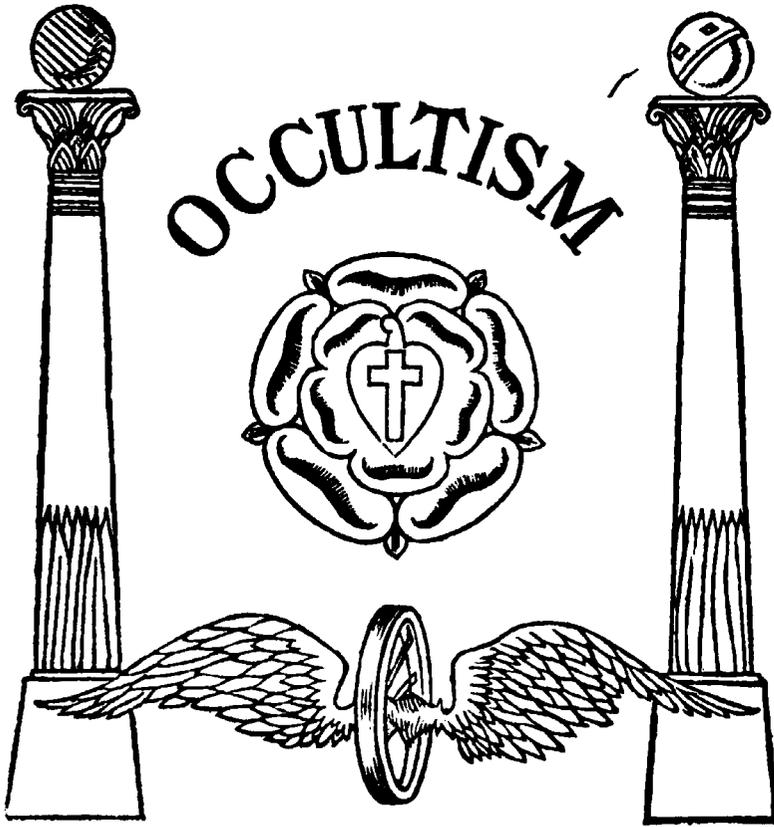
Whose is that Hand whose white cool fire  
Shakes the rapt body overmuch  
With pangs of infinite desire ;  
Yet slips beyond the keenest touch ?

Spirit of utter Loveliness !  
Thine is the Voice, the Face, the Hand ;  
Thine is the all-compelling stress,  
And Thine the swift shape-changing wand.

I know not which would nearer bring  
Thyself : to still these senses quite,  
Or out of this world's darkening  
To build for Thee a House of Light.

But this I know : let my heart's strife  
Yield Thy great joy, or empty breath ;  
Thou art glad death in midst of life,  
And Life that smiles in face of death !

James H. Cousins



**SOME RECENT RESEARCHES ON THE  
BORDERLAND OF SCIENCE AND OCCULTISM**

**By G. E. SUTCLIFFE**

**T**HOSE few amongst us who have been carefully watching the progress of scientific thought, and its gradual approximation to the occult teachings, are already aware how very narrow the borderland between has now become. It may be of interest therefore to the general reader to give a brief sketch of the present position, especially as some recent researches of the writer seem to be able to stretch across the remaining borderland, as far as some of the physical sciences are concerned, and link together the two worlds of thought.

The connecting link can best be shown by means of a drawing, which the occult student may look upon as an attempt to sketch one of the operations of Fohat, whilst the man of science may take it as an illustration of the production of light-waves, by means of an atomic mechanism.

First conceive a tubular channel bored through the ether of space in a straight line by an operation of Fohat. Along this channel let there pass a fluid of small density, with a velocity equal to that of light. Surrounding the fluid of small density, between it and the general ether of space, let there be another fluid of greater density, flowing in the opposite direction with a velocity equal to the greatest velocity that gravity can give to a body, the so-called velocity from infinity, which in the case of the earth is about six miles a second. This denser stream will then form the fluid casing of a tube through which the finer fluid is passing.

It may help the reader to form the concept if he first pictures in his mind a straight metal tube, say of iron, with water flowing along it. This water-flow will correspond to the flow of finer fluid with the velocity of light. Then let him replace in imagination the solid iron casing of the tube by liquid mercury, which, while retaining the form of the solid metal casing, is able to flow in the opposite direction to the water which it surrounds and encloses.

It would require a special distribution of forces to enable the fluid mercury to retain the tubular form, but it is just such a distribution of forces that is given by Fohat, and which is required to explain the operations of a light-ray. In the first place let us try to conceive the most natural and simple way in which the two

streams could move in opposite directions along the axis of the tube. Such a concept is given by the well-known mechanism of a male and female screw. When a nut is made to revolve around the thread of a bolt, the nut and bolt move in opposite directions to each other, and one inside, the other outside, just as we have supposed our two fluids to move; the main difference being that in the case of the nut and bolt we have a screw motion in solids whilst in the other case we must have a screw motion in fluids. This screw motion, or rotation around the axis of the tube has the further advantage that it gives to our fluid tube the same stability as one which is solid, for the centrifugal force due to the axial rotation will drive the denser fluid to the casing of the tube and keep it there, while the finer fluid will be forcibly held within the core of the tube.

This screw motion of the two fluids serves to explain an important feature of light-waves, the vibrations of which, as is well known, are at right angles to the line of propagation, for this screw motion is equivalent to a circular vibration at right angles to the axis of the tube, which axis marks the direction in which the light travels. With this tube of Fohat as a preliminary concept, let us further picture the atoms of matter strung upon these tubes like beads upon a string. The student of the *Gīṭā* will be here reminded of the words of Shrī Kṛṣṇa, (*Gīṭā*, VII, 7) "All this is strung on Me as pearls on a thread." For Fohat is the first life-wave, the work of the third Logos, and strings together all the atoms of the universe (*Occult Chemistry*, p. 6), and an illustration of such linkings of the atoms will be found on page 8, of the same work. It is in the interactions of the atoms of matter, and the light-rays, or strings of Fohat, on which

the atoms are threaded, that there will be found some of the most important connections between the physical sciences and occult teaching, and these interactions are illustrated in our coloured drawing. (Plate I.)

This drawing is intended to illustrate a light-ray passing through the body of a gaseous molecule, such molecules being strung upon the light-rays, or filaments of Fohat, like beads upon a string. A part of the body of the molecule is shown at C C, but this represents only a small portion of the molecule, since its diameter is about one hundred thousand times the diameter of a light-ray. The part in red represents the stream of fluid of small density which moves in the direction indicated by the red arrows with a velocity equal to that of light. The part in blue represents the opposite stream of denser fluid, moving as indicated by the blue arrows with the maximum gravitational velocity. The small circles in red and blue at A A, B B, with the curved arrows of similar colour are sections of vortex rings, similar in form to the well-known smoke ring. These vortex rings surround the streams of fluid like bracelets, and the motions of the two fluids ensure the continuous rotation of the vortices as indicated by the curved arrows. The red stream passing upwards through the inside of the red ring causes the inside to move upwards with it as shown by the curved arrows, whilst the blue stream moving downwards, passes on the outside of the red ring, so that the two streams moving in opposite directions co-operate with each other in ensuring continuous rotation in the same direction as shown by the arrows. In the case of the blue vortex ring shown at B B, the blue downward stream passes through the inside, whilst the red upward stream passes around the outside. Hence

the blue ring revolves in the opposite direction to the red ring. In addition to the two rotations of the vortex rings indicated by the curved arrows, they also rotate in a plane perpendicular to the plane of the paper, around an axis within the plane of the paper. This second rotation corresponds to the two screw rotations of the red and blue streams, and is caused by them. The blue ring rotating in the same direction as the screw motion of the blue stream, and the red ring in the direction of the red stream.

Having thus given a provisional sketch of our atomic mechanism, it behoves us to determine the conditions that will make it stable. It is evident in the first place that the upward stream will impart an upward momentum to the rings, whilst the downward stream will impart to them a downward momentum. Now unless these two momenta are equal and opposite the rings will not remain in position, but will be driven away either in one direction or the other. As in this article too much mathematical reasoning would be objectionable, we may state without proof, what to the mathematician will be obvious, that to impart to the rings equal and opposite momenta, it is necessary that the density of the blue stream multiplied by the square of its velocity, should be equal to the density of the red stream multiplied by the square of its velocity. So far the velocity of each stream is known, the red stream having the velocity of light, and the blue stream the maximum velocity of gravity, but the densities are at present unknown. If, however, one of the densities can be determined, the other can be also ascertained.

Now the density of the blue stream can be found, since it is this stream that produces the force of gravity

the value of which is known, and the method of finding it may be briefly indicated. Since the velocity with which the blue stream enters the earth's surface is known, and the extent of the earth's surface is also known, the volume which enters the earth in unit time can be calculated. Then from the earth's mass the volume of the blue stream absorbed by unit mass of matter can be found. Now this volume absorbed by unit mass in unit time imparts to it a known amount of energy, and the energy imparted must be equal to the energy of the quantity of the blue stream absorbed by unit mass. Hence we have ascertained three things about the quantity of the blue stream absorbed by unit mass of matter in unit time. First its velocity, second its volume, and third its energy, and from these three things can be obtained both its mass and its density. The density thus ascertained in terms of water taken as unity is 0.001725, and is nearly the same as the density of the atmosphere at normal pressure. By means of the relationship required for the condition of equilibrium, that the densities of the two streams multiplied by the square of their velocities must be equal, the density of the red stream can now be found. This second density is exceedingly small, being 2.4 divided by a million millions, or  $2.4/10^{13}$ .

The above two densities must not be confused with the density of the general etheric medium, for the density of this is much higher as will be seen later. These two streams are the same as the streams of force referred to in *Occult Chemistry*, (pp. 5-6), the red stream being that which is there described as pouring into the physical world from "outside," from fourth-dimensional space, or the astral plane, whilst the blue stream is that

which pours in from the physical world and out into the astral. The two streams taken together constitute the first life-wave, which forms the atoms, the work of Fohat, or the third Logos (*ib.* p. 6).

It would not be suitable here to give the course of reasoning by means of which the density of the general etheric medium has been ascertained. But by a process involving many years of research, this density has been found to be equal to three times the density of water. We have thus three densities with which to work, the density of the general medium, 3; the density of the blue stream, 0.001725; and the density of the red stream, 0.000,000,000,0024. In the regions near to the earth's surface, these three fluids occupy equal volumes of space, hence the mean density of the medium taking all three together is  $\frac{1}{3} (3 + 0.001725 + 0.000,000,000,0024) = 1.000575$ . The mean density of the medium therefore differs only very slightly from the density of water.

Taking these four densities in descending order we find they have the following suggestive characteristics. The density of the general medium, 3, is identical with the density of basalt, of which a great part of the earth's crust is composed, it may therefore be called **EARTH** density; the mean density taking all three together is the same as that of water, it may therefore be called **WATER** density; the density of the blue stream is practically the same as that of air, it may therefore be called **AIR** density; the red stream is that which causes heat and flame when the tubes containing it are disrupted by friction or chemical combustion, hence it may be called **FIRE** density.

These four media are, I think, what the ancients meant by the four elements out of which all matter

was composed. They are the earth, water, air, and fire of the alchemist and the science of astrology.

Now whilst the forces of physics, and the elements of chemistry, may serve very well for the ordinary sciences, for the occult sciences such as alchemy and astrology, we shall find that it is absolutely essential for us to return to the four elements of the ancients, to which they gave the names of earth, water, air, and fire. And we shall also find that these elements are not only the key to the occult sciences, but to much that is at present incomprehensible in the sciences of the day.

It will be desirable in the first instance to use these elements for the explanation of known scientific phenomena, because scientific facts are given in the textbooks with quantitative exactness, and can thus serve to test the correctness of the theory.

Each of these four elements has associated with it a particular velocity. With the fire element, the red fluid, is associated the velocity of light; with the air-element, the blue fluid, is associated the velocity of gravity; with the water-element is associated the mean molecular velocity of the atmosphere, at the mean temperature of the earth; with the earth-element is associated the velocity of sound. I give below a tabular list of these four elements with their densities and associated velocities for future reference. The velocities are given in centimetres per second, and the densities in terms of water as unity, as these are the units most used in the sciences.

Element	Density	Velocity	
Fire-element	$2\cdot4/10^{13}$	$3 \times 10^{10}$	Light
Air-element	0\cdot001725	$1\cdot12 \times 10^9$	Gravity
Water-element	1\cdot00	$4\cdot64 \times 10^8$	Molecule
Earth-element	3\cdot00	$2\cdot68 \times 10^8$	Sound

The above list of densities and velocities are not mere disconnected facts, but are all interlinked with a property of the tubes, through which the red and blue fluids flow; in other words they are linked with a property of Fohat, the occult agent *par excellence*. This relationship is shown as follows: Multiply the number representing the density, by the square of the number representing the velocity, and it will be found that this product is the same for each element. The resulting number in each case is  $2.16 \times 10^9$ .

Now it is a well-known scientific fact that when the density of a medium is multiplied by the square of the velocity with which vibrations are propagated in the medium, the resulting product is the pressure of the medium. Hence since  $2.16 \times 10^9$  is the product of the density of the red fluid by the square of the velocity of light; it represents the pressure of the fluids within the tubes along which light is propagated. In other words it is the pressure of Fohat, or the first life-wave. Fohat therefore is the link which connects together the four elements of the ancients, and the forces of modern science, sound, light, heat, gravity, and molecular motion. We shall also shortly show that it links these also with the forces of electricity, magnetism, and chemical affinity. Fohat, or the first life-wave, is therefore the missing link, which science has not yet found, but to which attention has lately been drawn by occult writers, and especially by H. P. Blavatsky in *The Secret Doctrine*. The above pressure within the Fohatic tubes is the reciprocal of what is called by electricians, the specific inductive capacity, which is a factor in all electrostatic measurements, whilst the density of the red fluid is equally a factor in all electro-magnetic

measurements. This density of the red fluid is also the measure of what is called the magnetic permeability of a body. The density above given is the density of the red fluid in air, and is a measure of the magnetic permeability of air. In iron the density is sometimes two or three thousand times greater than this, so that this metal can exhibit powerful magnetism.

The blue vortex ring at B B, (Plate I) is the positive charge of the atom, whilst the red ring at A A, is the neutralising negative charge. As under certain conditions the blue stream can be made to carry the positive charge downwards towards the red ring, and the red stream made to carry the red ring upwards towards the blue ring the attraction between the two is great. This happens when the two charges are not contained in the same molecule; when in the same molecule, as shown in the drawing, the equal and opposite momenta which cause their rotations cancel this attractive force. In the case of gravity, the attractive force is caused solely by the downward movement of the blue stream, whilst the upward red stream acts as a repulsive resistance, which makes the force of gravity small. But when two molecules come under the attraction of chemical affinity, then both the blue and red streams co-operate in pushing the two molecules together. Hence the force of chemical affinity is much more powerful than the force of gravity, just as in the case of electrical attraction. The mechanism which causes chemical affinity is the same as that which causes electrical attraction, as men of science have long suspected, and I have found that the force of chemical affinity is numerically equal to the force of gravity at the earth's surface multiplied by

the velocity of light. The mathematical proof of this has been lying in my notebooks for many years.

It will thus be seen that the whole of the physical sciences both exoteric and occult, can be defined under one head as the science of the operations of Fohat, and the modes of motion of the four despised elements of the ancients, earth, air, fire, and water.

When the great physicist, Lord Kelvin, was engaged in devising a suitable form for the atom, he selected as the most suitable a vortex ring such as that shown at AA, B B, of Plate I, but there were two difficulties in his way which he was not able to get over. He required in the first place a frictionless ether, in order to make his vortex rings permanent, and in the second place his vortex rings would not gravitate. In the case of the vortex rings shown in the above drawing however, these two difficulties do not occur, for the rings are kept in rotation by the friction of the two moving streams against their surfaces, and the rings will also gravitate since they are the medium by means of which the force of gravity is conveyed to the molecules. The difficulty of Lord Kelvin arose from his hypothesis of a stationary ether, and this same stationary ether is the principal stumbling block of those modern physicists who still hold to it. Another difference between Lord Kelvin's theory and the present, is that Lord Kelvin made the vortex ring identical with the atom, whereas in this case it is not the atom but the electric charge upon the atom.

The molecular velocity will be dealt with in detail later as it is intimately connected with the formation of light-waves, but a few important facts in connection with it may be referred to here. Since it is linked with the Fohatic pressure by means of the water-element whose

density is unity, its value is the square root of that pressure, and another feature in connection with it is that it is the same as the velocity of the rotation of the earth at the equator. The earth's rotation also, therefore, is the work of Fohat. It is further connected with the velocity of steam jets as used in the steam turbine, which is at present the most powerful of prime movers, thus bringing its action into the practical affairs of daily life. If two steam pipes are connected with two boilers at different pressures, one say at 100 lb. pressure and the other at 200 lb., and if a hole is perforated through each pipe, so that a jet of steam issues from each; then if the casual reader were asked which of these two steam pipes would give a jet of steam of the highest velocity, he would probably reply that the steam pipe at 200 lb. pressure would give a jet of double the velocity of that from the pipe at 100 lb. pressure. But this would not be the case, for the velocity of both jets would be the same. The jet from the higher pressure would be denser, but its velocity would not be greater. There is a maximum velocity at which a steam jet will issue from a steam pipe into the atmosphere, and this velocity is the same as the molecular velocity of the air at the earth's mean temperature, and the earth's equatorial rotation, and each are equal to the square root of the Fohatic pressure. We see therefore that this Fohatic pressure is at the foundation of the velocities of nature. It is the basis of our time measure, the rotation of the earth, and of many other standard physical velocities. The velocity of sound, given in the table of the four elements, is somewhat smaller than the velocity observed. It agrees closely with the velocity derived from Newton's formula which does not allow for what is called

the adiabatic compression. This adiabatic compression by developing heat increases the tension of the atmosphere and thus increases the velocity. I did not give the actual velocity in the table because this would obscure the connection between the pressure in the Fohatic tubes, and the earth-element. The velocity of sound as observed is derived mainly from the action of the Fohatic pressure on the earth-element, with a little addition from the molecular velocity through the water-element. The connection of sound with the Fohatic pressure is of special interest to the occult student, because by this means it is linked with the velocity of light, and the forces acting within the atom. In former days there seems to have been a science of Mantra Vidya, by means of which we were enabled to form a connection with the forces working within the atom, and this connection was made by means of sound. A modern investigator, J. W. Keeley, appears to have got upon the track of this ancient science, and was able to get into partial touch for a time with these forces. This was however before modern science had become aware of the enormous forces locked up within the atom, and his investigations were therefore declared a fraud. But H. P. Blavatsky, who wrote about them in *The Secret Doctrine*, knew perfectly well that they were based on a true fact in nature, and hence declared their genuineness. It is possible that in the near future some other investigator will be more successful in exploring this fruitful branch of science, and the above shown connection between sound and the forces of Fohat may be some guide to him.

It has been shown that all the densities and velocities of the four elements are related in the same way to

the pressure of the fluids within the tubes, the pressure of the first life-wave. This pressure is  $2.16 \times 10^9$  dynes, per square centimetre, or 14 tons per square inch. This is a very great pressure, being more than two thousand times the pressure of the atmosphere, but it pales into insignificance in comparison with the pressure of the general etheric medium. Since vibrations in the general medium of space travel with the velocity of light, and the density of the medium is three, the pressure must be  $2.7 \times 10^{21}$  dynes, or about 17 millions of millions of tons per square inch. This enormous pressure, great as it is, is much less than the current estimate of many scientific men, for Sir Oliver Lodge estimates the pressure at many millions of times more than the above. (*Modern Views of Electricity*, p. 328.)

At the earth's surface the density and pressure of the general medium are reduced to about one-third of the above, owing to the fact that, near the earth's surface, the red and blue fluids and the general medium occupy equal volumes of space, thus reducing the mean density and pressure to one-third. Matter may be regarded as a kind of doorway through which physical ether enters the astral plane ; it thus tends to produce a partial etheric vacuum. At the surface of a large body like the sun the pressure and density is still lower than at the surface of the earth. As pointed out by Prof. Osborne Renolds, matter implies the absence of substance, not its presence, it is the Great Illusion. In contemplating these two pressures, the Fohatic pressure inside the tubes and the general pressure outside, which differ so greatly in amount, the question naturally arises, how is it possible to have such widely different pressures acting close together in the same medium ?



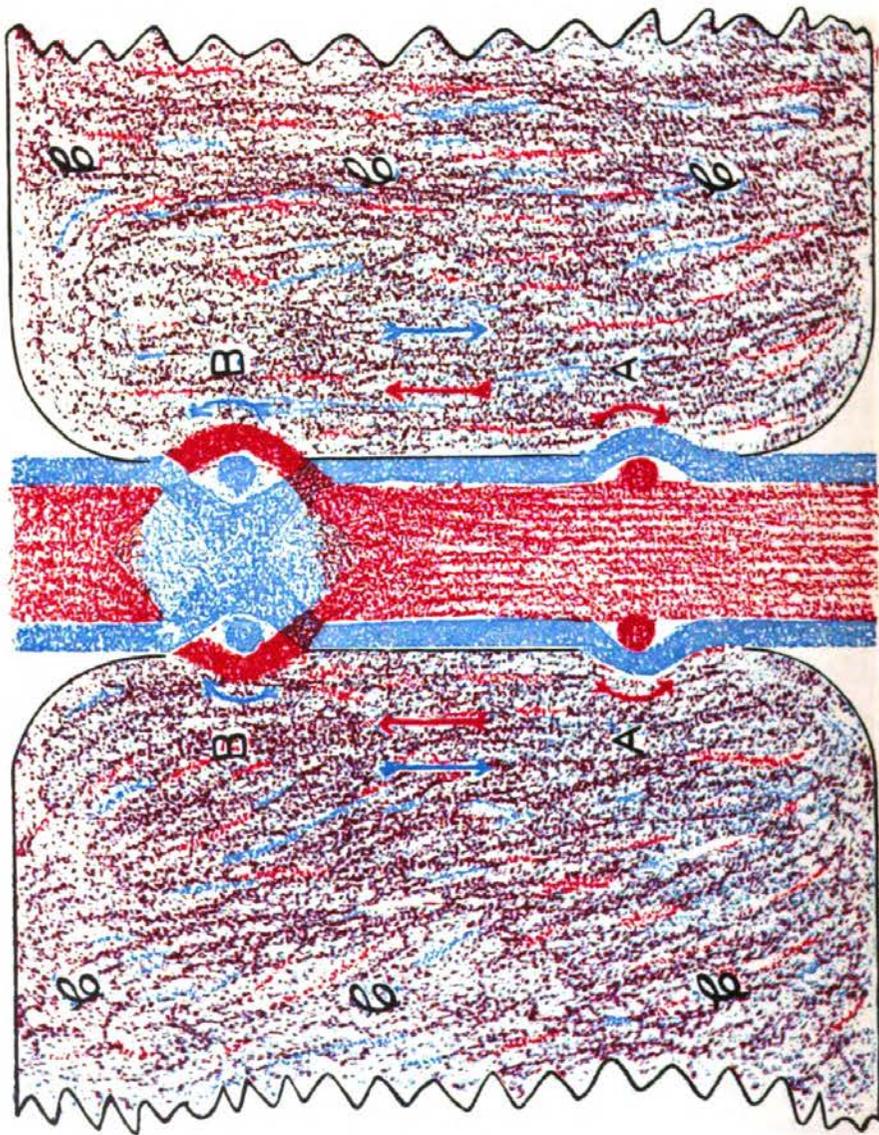


PLATE I

The answer is that the difference of pressure is sustained by the revolution of the body of the molecule around the tube as an axis. This develops a centrifugal force which diminishes the pressure inside the tube. In Plate I, the body of the molecule is partly shown at C C. This part of the molecule is revolving with great velocity around the tube as an axis, just as a pulley revolves around a central shaft, and in doing so the centrifugal force counteracts the general pressure within the medium, and causes a reduced pressure within the tube of the force. The body of the molecule C C, should not be regarded as merely a grouping together of atoms as shown in *Occult Chemistry*, but rather as the etheric vortex in which these atomic groups are embedded. In the same way we may look upon a solar system, not only as a sun with planets revolving around it, but as an enormous etheric vortex with the sun and planets acting as centres of force within it, and carried around in their orbits by the motion of the vortex. This was the view of a solar system taken by Descartes, and there is much to be said in favour of it. Modern science is gradually returning to the theory of vortices, just as it is again advocating the corpuscular theory of light. The centrifugal force which maintains the difference of pressure between the tube and the general medium, must of course be equal to this difference. Hence its magnitude is known. Now centrifugal force depends upon three factors, from which it can be calculated; these factors are the density of the fluid in rotation, the velocity of rotation, and the radius of the circle in which the fluid rotates, which is the radius of the tube containing the fluids.

The density of the revolving fluid is known, and the velocity of rotation is known, but we do not yet know the radius of the tube; but since we know the value of the centrifugal force we have a simple equation with only one unknown quantity, the radius of the tube, hence this radius can be calculated. Its value in centimetres is  $2.4/10^{13}$ . A molecule has a radius about ten thousand times greater than this, so that these tubes of force are very minute in relation to the size of a molecule. The relationship of the molecules to the tubes passing through them is something like that of large beads on a string of the finest silk, or even of a spider's web. Lord Kelvin has pointed out that when we can measure a thing and are able to express it in terms of number, we then begin to know something about it. Hence now that we know the size of our tubes, our knowledge of them is greatly increased. For instance, having the size of the tube, the velocity of the fluid flowing through it, and the density of the fluid, we can find the mass of the red fluid passing upwards through the red vortex ring at A A, (Plate I). Moreover when we calculate this we stumble upon a very interesting and also a very important fact, for it turns out that the mass of the red fluid passing through the vortex in unit time, *is Equal to the Mass of the Hydrogen Atom*. This is really a very startling fact, and every Occultist, and every Physicist should ponder over it, for it may be the key to that most mysterious property of matter known as INERTIA. When the Physicist measures the mass of an atom, what he really measures is the resistance it offers to change of velocity; in other words he measures its inertia.

What is this inertia? We do not know. Science is trying hard at present to find out, but has not yet succeeded. It is thought that it is somehow due to the ether. In the opinion of Sir Oliver Lodge, all inertia is electrical. (*Electrons*, p. 15.) According to *The Secret Doctrine*, (Vol. I, p. 557) inertia is the greatest of the occult forces. Is it possible then that in this red fluid flowing along a light-ray we have stumbled upon the real cause of inertia? If so, it is extremely important. It indicates that inertia is something like the action of water in a hose pipe. When the water is not flowing the nozzle of the hose pipe can be moved about with ease, but with water flowing with high velocity, any motion of the nozzle is resisted, and requires an effort to bring it about. This is not due to the weight of the nozzle but to the flow of water through it, and in the same way the inertia of an atom of hydrogen may not be due to the amount of substance which composes it, but to the amount of the red fluid that is pouring through it. This fundamental property of matter, therefore, would be thus traced back to the flow of fluid in the Fohatic tubes, the action of the first life-wave which builds the atoms, the primary action of the Third Logos, at the beginning of a universe. It would naturally follow from this that inertia would necessarily be the most occult and fundamental of all forces, both on the physical and on higher planes.

The question now arises: Can we get any experimental proof that the mass of an atom, or the amount of its inertia, is really due to this flow along the tubes? It is evident that if the orifice in the red vortex ring, through which the red fluid flows, could be reduced in size, the flow would be diminished, and the inertia

would become less in proportion. If there were any means of driving the vortex ring outside the molecule, the size of the orifice would be at once reduced, because it would then be under higher pressure. In the position shown in the drawing, it is surrounded with a pressure of only 14 tons to the square inch, because the rotation of the molecule protects it from the higher pressure of the medium. But once outside the molecule it would need to support a pressure of billions of tons to the square inch. This would cause the vortex to collapse until its centrifugal force was equal to the higher pressure. It is possible to calculate what would be the size of the orifice under these new conditions. Its radius would be  $5\cdot7/10^{\text{u}}$ , or about 42 times less than before, whilst the capacity of the orifice would be reduced 1740 times. This would cause a corresponding reduction in the mass, so that we should have a body that would have a mass only  $1/1740^{\text{th}}$  of the mass of hydrogen, which is the lightest chemical element known. But this small mass is identical with that of the mass of an electron as shown by scientific experiments. Moreover the size of this collapsed vortex ring agrees very closely with the size of an electron, for if we estimate the diameter of the collapsed ring at three times the radius of the reduced orifice, we have for the diameter of the collapsed ring  $1\cdot7/10^{\text{u}}$ , and the ordinarily accepted value of the diameter of the electron is  $2/16^{\text{u}}$  (*Philosophical Magazine*, March 1914, p. 494.) Thus the above surmise that the amount of red fluid flowing through the orifice of the vortex ring was the measure of the mass or inertia of an atom, receives important confirmation, and the scientific consequences of this fact, if finally demonstrated, will be astonishing,

for it will revolutionise some of our fundamental physical concepts.

When the electron was first discovered, the favourite theory current for a time was that an atom of hydrogen was composed of 1,700 electrons, the combined masses of which made up the mass of the atom, with a proportionally greater number for the heavier elements. This theory was elaborated by J. J. Thomson in the *Philosophical Magazine* for December 1903, and March 1904, and again in his two published works, *Electricity and Matter*, and *The Corpuscular Theory of Matter*. For a time it was found to be a theory of great promise, and it was with a feeling almost akin to anguish and despair when it had to be given up owing to a further discovery of J. J. Thomson. (*Electrons*, O. Lodge, p. 151.) The new facts that upset the above theory were first given by Thomson in the *Philosophical Magazine*, for June 1906, where he showed that hydrogen instead of containing 1,700 electrons in each atom contained only one electron, and that oxygen instead of containing  $16 \times 1,700$  electrons per atom could not have more than about 16 electrons. In other words the number of electrons in any chemical element was a number of about the same magnitude as its atomic weight in terms of hydrogen as unity.

The above paradox, which paralysed for a time the minds of men of science, receives an easy explanation in the light of the effect produced on the mass, or inertia measure, of a vortex ring, when expanded within a molecule and contracted outside it. For inside the molecule it has a mass equal to that of hydrogen, and outside the molecule the mass, or inertia measure, is that of an electron; but this is not due to any change

in the substance of the ring, but only to the change in the quantity of red fluid flowing through its central orifice. In this way therefore one of nature's most puzzling riddles receives a solution.

This brings us to another property of the electron which is of equal importance—the electric charge it carries. This is known to be the same as the charge on an atom of hydrogen, and when an electron is driven out of an atom of hydrogen, it loses the whole of its negative charge. It is clear from this that the charge on an electron does not change, whether in the expanded state within the molecule, or in the collapsed state without it. The charge therefore must be something that does not change. This at once suggests that the charge is identical with the substance of which the vortex ring is composed, since this is the same both inside and outside the molecule.

The substance of the vortex rings has a density which is the same as that of the blue stream of fluid flowing through or around it, and its dimensions are known, hence its mass can be found. It has also a surface velocity around its annular axis which is equal to the velocity of the blue stream. When we multiply the mass of the ring by this surface velocity we obtain a number which is nearly the same as that representing the electro-magnetic charge on an atom of hydrogen and on an electron. This number is 10,500 times greater than the mass of the hydrogen atom, whilst the charge on an atom of hydrogen as measured in the laboratory is 9,700 times greater than its mass.

The small difference of about 10 per cent between the two figures can be accounted for in various ways which would be too technical to refer to here; suffice

it to say that the electric charge on an atom and an electron is intimately connected with the mass of the vortex ring and the velocity of the blue stream, when measured in electro-magnetic units. When measured in electrostatic units it is the product of the mass of the ring, the velocity of the blue stream, and the velocity of the red stream. Hence the charge does not change whether it is within the molecule as a vortex ring, or outside it as an electron.

In addition to the rotation around its annular axis, the vortex ring has a rotation around the axis of the tube. The velocity of this rotation is the same as the velocity of the molecule around the axis of the tube. This velocity is the Newtonian velocity of sound, or the velocity which sound would have if there were no adiabatic compression. When the mass of the ring is multiplied by its radius and the geometrical mean of this velocity and the velocity of the blue stream, the product is a constant whose value is  $6.5/10^{27}$ . This constant is of great importance in connection with the production of light-waves. It is known as Planck's constant, and is regarded as a natural unit of a moment of momentum. (*Philosophical Magazine*, October 1913, p. 792, also p. 300.) Nearly all the most recent investigations into the method by which molecules of matter give rise to light-waves, are based upon this remarkable constant. "The essential point in Planck's theory of radiation is that the energy radiation from an atomic system does not take place in the continuous way assumed in the ordinary electro-dynamics, but that it, on the contrary, takes place in distinctly separated emissions." (*Philosophical Magazine* July 1913, p. 4.) The amount of energy radiated out from an atom is Planck's

constant multiplied by the number of vibrations per second, or this amount multiplied by an integer. Hence the atom delivers its energy to the light-ray in measured parcels, which are technically termed 'quanta'. Scientific men do not know how to account for this, though with the above drawing the explanation is easy. This explanation however will be deferred at present. It is merely mentioned here to show the great scientific value of the mechanism illustrated in our coloured drawing.

So far this article has been largely concerned with forming links with investigations of modern science. It remains in conclusion to link it further with the results of occult investigations. When the red and blue vortex rings are driven out from the molecule they collapse into a different form as explained above, owing to the higher pressure of the medium. The core of the ring becomes very minute whilst the ring itself retains nearly the same dimensions. What then will be the forms of the rings under these new conditions? The answer is that *The Forms will be Those of the Positive and Negative Atoms of Occult Chemistry*. If we look at Plate II, in the above work, we shall see the exact forms which the blue and red rings assume in their collapsed state, the curved lines on the male and female atoms, there shown, representing the two opposite rotations of the red and blue rings. These lines of motion being a combination of a rotation around the annular axis, and a rotation around the core of the rings.

#### SUMMARY

The principal results of this article can be thus summarised :

(1) A tube of Fohat consists of two fluids of different densities moving in opposite directions with different velocities.

(2) The denser fluid forms the shell of the tube and moves with the maximum velocity of gravity. The fluid of least density occupies the core of the tube, and moves with the velocity of light.

(3) The mode in which these two fluids interlink with each other is that of a male and female screw, the rotation of which causes light-waves to be at right angles to the line of propagation.

(4) There are two fundamental pressures in the ether of space, the pressure of the general medium, and the pressure within the tubes of Fohat. The pressure in the general medium is  $2.7 \times 10^{21}$ , and in the tubes  $2.16 \times 10^9$ . Near the earth's surface the general pressure is reduced to one-third the usual amount, *vis.*,  $6 \times 10$  .

(5) A molecule is an etheric vortex revolving around the axis of the tube, in which are floating the atoms of *Occult Chemistry*. The centrifugal force of this rotation maintains the difference of pressure between the general medium and the tube. The velocity of this rotation is the Newtonian velocity of sound.

(6) Around the tubes immersed within the two opposite streams of fluid are vortex rings, which have two rotations, one around their annular axis and another around the axis of the tube. The velocity around the annular axis is the gravitational velocity, and that around the tube, the velocity of sound; these rotations being maintained by the flow of the two fluids.

(7) There are four fundamental densities of the medium of space associated with four fundamental

velocities. The density of the general medium being three, the density of basalt, or earth density, associated with the velocity of sound (Newtonian). The density one, being a mixture of all the fluids in equal volumes, the water-density, associated with molecular velocity, and the equatorial velocity of the earth's rotation. The density of the blue fluid, the air-density, associated with the maximum velocity of gravity. The density of the red fluid, the fire-density, associated with the velocity of light. These four substances are, I think, identical with the four elements of the ancients.

(8) The product of any of the above densities by the square of the associated velocity is equal to the pressure inside the tubes, so that this pressure is the link between them. This pressure is further linked with the science of electricity, since it is the reciprocal of the specific inductive capacity of space, whilst the density of the red fluid is the measure of magnetic permeability.

(9) The blue stream is the cause of gravity whilst the red stream opposes gravity, and the force of gravity is proportionate to the mass and velocity of the blue stream absorbed by the body. Matter transforms the fluid of the blue stream into that of the red stream, so that the blue stream moves towards the attracting body and the red stream away from it.

(10) When the blue and red streams act in co-operation instead of opposition, then the force of gravity is replaced by the force of chemical affinity, or electrical attraction.

(11) Of the electrical charges on the molecule the positive charge is due to the blue ring, and the negative charge is due to the red ring. The measure of the

charge in electro-magnetic units is the mass of the substance of the ring multiplied by the velocity of the blue stream, whilst in electrostatic measure it is the mass of the ring multiplied by the velocities of both the red and blue streams. The values of these charges do not change, whether the rings are inside or outside the molecules.

(12) The inertia of the rings is not identical with the masses of the rings, but is measured by the quantity of red fluid passing through or around them. When the rings are inside the molecules the inertia is numerically equal to the mass.

(13) When inside the molecule, the inertia of the rings is equal to the mass of an atom of hydrogen. When outside the molecule, the inertia of the red ring is reduced to 1/1742th of its value inside the molecule, and is equal to that of the negative electron. The inertia of the blue ring, or positive charge, does not change, whether inside or outside the molecule, because the red fluid passes it on the outside, and not through its internal orifice as in the case of the red ring; hence its inertia is not affected when driven outside the molecule, but retains a value equal to the mass of hydrogen.

(14) The moment of momentum of the rings is  $6.5/10^{27}$ , in C.G.S. units and is identical with Planck's constant.

(15) When the blue and red rings are driven out of the molecules, they collapse under the higher pressure of the general etheric medium. They are then identical with the positive and negative electrons of modern science, and the male and female atoms of *Occult Chemistry*.

(16) The red and blue streams are, I think, a manifestation of Fohat on the physical plane, and their action is that of the first life-wave of the Theosophist.

(17) For the further study of the above the reader is referred to *The Secret Doctrine and Occult Chemistry*, and for the most recent results of scientific investigation in connection with it, to the three articles of Dr. Bohr on the "Constitution of Atoms and Molecules," (*Philosophical Magazine*, Vol. XXVI, pp. 1, 476, 857.) The theory of the atom as developed by Sir Ernest Rutherford is the same in some respects as that of these articles, and Rutherford's theory is now replacing in scientific favour that of Sir J. J. Thomson. It will be found described in Dr. Bohr's articles, and in Rutherford's. (*Philosophical Magazine*, Vols. XXI, p. 669; XXVII, p. 488).

Sir J. J. Thomson read a paper on the structure of the atom at the British Association, September 11th, 1913, which advocates tubes of force as described in these articles, and this paper is printed in the *Philosophical Magazine* for October 1913, and in the same number of the magazine is "A Theory of Gravity" by S. B. McLaren which coincides in principle with the theory of these articles.

The positive nucleus of Rutherford's theory is identical with the blue vortex ring of Plate I.

Thus the door, hitherto closed between the investigations of modern science and those of Occultists, has at last begun to open, and will doubtless rapidly open wider in the next few years. When antagonism between the two schools of thought is replaced by cooperation and mutual respect, how rapid will be the progress which is destined to bring the present civilisation to its zenith.

G. E. Sutcliffe

## THE MYSTIC PATH <sup>1</sup>

By D. N. DUNLOP

**WE** find that in all the great religious systems or spiritual movements in the world, there has been one general method of presenting the ideas which are associated with Mysticism. They generally begin by using a symbol of some kind to suggest boundlessness in every direction. The Christian uses the word ' God '. In the eastern religions we have the same idea though the terms vary, other words being associated with the conception of God. Therefore in thinking out what the path is, and what the goal is towards which man is travelling, it is necessary to begin by postulating God. Some of us, in our ignorance, try to define God ; but we soon find that is impossible. The only blasphemy to the true Mystic is a grotesque definition of that which cannot be defined. Men may speak disrespectfully of personal Gods, because they know the frailties to which they themselves are subject. There is always, to the Mystic, that fundamental principle which is behind what he is able to sense or see or express. In the eastern systems we have this idea expressed in terms of boundless duration, limitless space, essence of being. Out of this boundless duration, we have manifested time, and out of the limitless space, objective space.

<sup>1</sup> Notes of a lecture.

Out of undifferentiated essence of being come manifested forms and shapes. We come out of the undefined condition into something more defined, which we speak of as Logos; out of the God idea we come to the Christ idea.

We have time manifesting in cycles, year following year, and the year divided into seasons, and so on through centuries and through kalpas innumerable. In all mystical systems the periodical manifestations of the first, second, and third Logos may be found in some form.

When we come to ourselves, we find that we have somehow or other gathered up within us all conditions of the past in a synthesis. We have in our physical make-up the synthesis of the whole material universe; in our psychic make-up the synthesis of the world soul, and in our spiritual make-up the synthesis of all the abstract perfections we associate with the Logos and the God idea. Although divine in essence, we speak of returning to divinity. We talk of following a path, while that very path is within each of us. Only that which comes down from heaven, only that which is of the nature of perfection *per se*, can go back to heaven or return to perfection, and all our symbolism, interpreted with true mystical understanding, carries out that idea. The imperfect elements are put in the crucible, and the fire applied to them, so that in the burning of imperfect elements the perfect substance can finally be made manifest.

In this broad Earth of ours,  
Amid the measureless grossness and the slag,  
Enclosed and safe within its central heart,  
Nestles the seed Perfection.

It is because there is within us this seed of Perfection that it is possible to walk along that pathway which

leads back again to God. The paradox is reconciled. "From God to God our journey lies." Out of a garden of innocence too blessed for our rebel spirits, we have proceeded by circuitous and devious ways; and the civilisations of to-day represent the result. Few of us can feel satisfied with it except as presenting numberless opportunities for effort.

What is this mystic path? There is a very good symbol given in the Caduceus, the Staff of Mercury. A rod, with wings at the top going out on both sides, and two serpents winding round the rod on each side; the one serpent is generally shown white and the other black. The two are intertwined along this path which leads to the winged God. We find many suggestive meanings here, and an indication of the possibility of reaching perfection much more quickly by going straight up the centre of the staff than is possible by going round the winding path represented by the serpents. If you follow the course of the black serpent, you can trace it down through the first, second, third and fourth periods of evolution. The fourth is the turning point. It now seems possible, when you reach this point, having differentiated sufficiently to be a "centre of consciousness," to follow the example of the Saviours of the world, and go up the straight line to God instead of taking the winding path. In order to do this, you have to sacrifice all selfish interests and very few are ready to do this. When we see the Christs, prototypes of the future man, we see what is possible to be accomplished by individual effort. They are the first fruits, the first-born of many brethren. These great ones are always upon the earth, for the earth contains all. It is necessary to have upon the planet

representations of the highest perfection, in order that in the darkest hour, the lamp may be kept alight upon the human altar.

The general idea then seems to be that as we have so many selfish interests, we will take the long tour, we will do it gently and easily and enjoy ourselves as we journey, and for the majority of mankind this appears to be the most sensible thing to do. For story after story in the literature of the ages shows the failure which follows the attempt to take the "short cut" without adequate preparation. After a little while the traveller looks back and says: "How much more developed I am than those others taking the long path"; or he thinks: "I am an Initiate"; and down he comes. He has now to begin the work over again. You are far more likely to be successfully tempted if you take the straight path; but you may still think it worth trying knowing that he who endures to the end, the same shall be saved, and the burden made lighter for all humanity.

We all have to embark on the great ocean of life. Sects and religions are arks or boats in which we travel. The ocean is covered with little boats, all going to the same port—the port of the divine. We invariably get on some kind of an ark in which we think there is a chance of salvation. But very few sail straight. All the boats make long detours. The first cabin passengers quarrel with the second class passengers; sometimes some of the boats get on the rocks and break up altogether and the crew and passengers have to look out for safe accommodation on other boats.

In one of the Upaniṣhats it is stated that he who worships the created image will be carried safely through the gates of death, asleep; but he who worships the

uncreate will enjoy immortality. The word *enjoy* is important here. It is an active condition of consciousness. Though in essence you are immortal, you may not *enjoy* immortality while you cling to images in which the soul sleeps. The sincere soul, however, under any image, in the end does find peace. Those who seem to be occupying themselves with foolish things are provided for; there is a safe and sound seed at the heart of all. We build images and shall have to destroy them some day; but they serve their purpose, and help us along the initial stages of our pilgrimage.

We pass through the gates of death, and cannot take anything with us but the results in character; only that which stands the final test which the Angel of Death puts upon us all. Death says: "Loosen your hold, this is not everything, these attachments which appear so real to you are only temporary." We carry all the personal baggage we can right up to the last gate and have then to drop it all; but it is all taken care of by the elemental powers of nature, and so we need not mind dropping it and passing onwards in peace. We save out of all these things what is worth saving. We should be too utterly weary to go forward if the Angel of Death did not come and say: "Up, up, up into the great house of God, where the Spirit, free from all these cares, is perfect, and sweet and holy in the presence of God, about whose pavilion is the mystery of darkness." Not for ever do we thus go, however. No, because we have ties, interests that we have left behind which attract us. So, after resting for a while, we return again through the gates of birth into waking life; again we take up the burden and toil, possibly returning to work

which others have been carrying forward in the interval to carry it still nearer to perfection, not perhaps this time with entire forgetfulness. The aim of the Mystic is to come back without forgetfulness, that he may retain the memory of essentials and not waste years of life looking for those who are likewise engaged with him in the joyous toil. We meet the comrades and lovers of former days and recognise them and renew the tasks of that divine enterprise in which we are partners with all the principles of life.

We have no doubt registered vows to serve humanity; and the children of the soul are not limited to the usual methods of communication. A common interest brings you near to all your comrades and the discipline of comradeship is renewed. We are told that there is a way of avoiding the necessity of coming back; but I prefer to come back, though the struggle may be great and the way a stony one. There have been moments of sadness, but it has been wonderfully sweet in the heart to meet men and women and children and rejoice in and with them, and to see the look of immortality shining out of their eyes, perhaps when they least knew it. We are going, dear ones, to plough the fields of humanity until the flowers of human glory grow from the seeds which now lie deep in the ground.

The path lies through the three worlds. You ask: "What steps am I to take to travel this path safely through these three continents of my being?" Well, many instructions have been given, many wise things have been said for our guidance. There has been so much written and so much instruction given that we take little notice of it. We are more interested in a recent

novel or one of the latest books on psychology, anything new, rather than the old things. But you will say: "Cannot you give us a hint?" Yes, I think I can. It is not a new one, it is quite old. If you believe that you are a Spirit and a soul and a body—a Monad, then you have to act up to that belief, not to forget it. And in order that you may not forget it, it has been suggested that you should meditate upon this truth as often as you can. This does not mean that you have to go into a small room and cross your legs in a particular way. That may help you, and sometimes it is a considerable help. But when you walk the street, travel in trains and omnibuses, or at any time when you find the opportunity, let the undercurrent of your thought always be flowing towards these spiritual realities. Then there will arise a knowledge of the truth which before only came to you in fitful gleams, or when you said your prayers or were engaged in devotional exercises. This knowledge will begin to grow up tenderly at first, and eventually colour your whole consciousness. Meditation upon this truth will begin to awaken in you that memory of paradise which is hidden away in your heart. The veils of the material world will grow thin, you will see the real atoms instead of the chemical atoms, ensouled and infilled with the image of Love, for every atom carries the image of Love. Choose the highest thought you know for the car of your meditation upon which you will go to the other worlds. You have around you guardians who are watching and taking care of you. You need not fear. Every part of nature makes quick response to the man or woman who is spiritually awake and unafraid. The whole circulation of the blood is different, the uric acid has little effect.

Nature knows her master and makes courteous recognition.

“Should I be a vegetarian, and bathe twice a day?” Certainly try all these things, anything, everything; but remember: “Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.” It is a matter of consciousness. Because we think materially and sensually and turn our eyes to images of material life, our spiritual consciousness gets clogged up. The gateways do not show the lights of God; they are all out. It is far more important what you think than what you eat. Start where you think. Open the gateways of thought to the world of divine adventure. Select fundamental principles in all your wanderings and you will be on safe ground.

D. N. Dunlop

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## SANTA CLARA

By GEORGINA WALTON

“GIVE him a sou and he will bless you in the name of all the Saints in the calendar.”

“But Clara dear, this must be at least the fifteenth old and wretched one that we have encountered since leaving the hotel. The minute I hand him a coin, at least twenty more like him will arise on all sides and besiege us.”

“I can't help it if they do. You know that the proprietor told us that the conditions around Assisi are terrible. The poor peasants are so overtaxed that most of them are starving. Now, Ralph, I insist! There! That's a good boy! I told you he would bless you.”

“And I told you we would be besieged. Ye Gods! See them come! Every woman with a bambino and every man with a crutch. We'll give them the slip. Here—this way—up this side street.”

“Wait a minute! You big, long-legged thing; I'm all out of breath and the cobbles hurt my feet.”

He paused while she stumbled up to him, cheeks flushed, eyes smiling and a perfect halo of golden wind-tossed curls around her pretty face.

Then, beneath those brown and crumbling walls, something very sweet occurred. The yellow wall flowers nodded their inquisitive little heads as much as

to say: "Surely love is alive in the world to-day and lovers the same as they were a thousand years ago."

"You old beggar!" softly exclaimed the girl as she drew away from him. "Just look at what you have done to my hat." It was a choking little laugh that she gave and the tears came to her eyes from very excess of happiness.

"But I'm not a beggar," he insisted, "I never asked you for a thing, I just took—what is mine. Furthermore we have added another memory to the thousand-year old memories that haunt Assisi. Who knows how long the ghost of that kiss may cling around these stones."

They started up the hill again but this time his arm was around her almost lifting her from the ground.

"I know a better way than that!" he suddenly exclaimed, and the next minute a dark-skinned, bare-footed peasant woman who sat spinning before her door, sent a laughing glance up the street and remarked to a man lounging against the wall:

"Mother of God! If there isn't that big Signor *forestiere* carrying the pretty Signora. Is she too weak, then, to walk?"

"But thou art very stupid, I fear, Nina," responded the man. "Canst thou not see that the Signor loves so much the Signora that he would rather carry her up a steep hill than ride up himself. He waits on her and does for her in a way that would shame an honest Italian."

"If that be the case, thou hast no need to feel shame, Pietro; it would be a pretty day when thou wouldst carry more than thy lazy hulk, let alone anything for thy wife."

“The road is rough and the Signora’s feet are small like those of a bambino, not large and strong like thine, Nina, that were made to carry thee.”

“I see well what thou seest: that the Signora is as beautiful as the Madonna; but say what thou wilt, I understand not the ways of these Americanos.”

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Alessandro Benvenuto, otherwise known as “Brother Francisco” stood before a window of the monastery of S. Damien, gazing thoughtfully down into the Umbrian Valley that stretched below him. Warm it was and golden as yellow wine, under the afternoon sun, which, though belonging to the world, surely showered Italy with a special glory.

Everywhere were trees and vines clambering up the hill at his feet in green confusion. As they diminished in the distance they ranged themselves into symmetrical squares and patterns, cut here and there by a winding white ribbon of road. The tall unbending cypresses followed the lines of these roads for the most part, and seemed to proclaim eternally: “This is Italy, Italy, Italy!”

Far, far over, a low range of violet-tinted hills formed the horizon. Midway between them and Assisi rose the white dome of Santa Maria degli Angeli, small in the distance and almost lost in the tender silvery haze that hung low over the plain like the spirit of its dreams and the soul of its mystery. Beyond, far beyond, was Rome.

In Alessandro’s eyes the outer sight was lost in the inner vision. His thoughts had carried him far afield, beyond Rome, beyond the stir of his boyhood years—to the outer land of dreams, the land of his religious yearnings.

His strong, finely wrought hand lay idly on the window ledge; his firmly moulded face which showed the possibility rather than the result of spiritual contest, for the moment revealed his secret feelings; his mind was as a calm, untroubled lake on which there was no ripple of disturbing thought.

Sincerely he felt that one moment of the sweet peace of the present was worth all the turmoil and glamour of his past. Yet, as he stood there in an aura of afternoon sunlight, straight and strong, quivering with the promise of life, the wine of existence rising hot in his veins as the juice in the grapes, this scorner of the world was the very incarnation of magnificent hopeful youth, shrouded in the brown Franciscan robe that typified renunciation.

He turned from his dreams with a sigh as the monastery bell tinkled imperatively. Flinging back the heavy brown hood from his head and with the beads clicking at his side, he went down to admit the visitors. "More loud voiced tourists, driblets from the outer world," he thought, and then rebuked himself, for had not S. Francis mingled gladly and lovingly with his fellows?

What actually met him at the outer gate was two young people, a man and a girl, still breathless from walking, very smiling and happy, with a look in their eyes, which while it gave welcome to the entire world, implied a precious little secret, strictly their own, which an outsider might guess but not share.

"Is this the monastery of S. Damien, that used to be Santa Clara's convent?" asked the girl in her soft voice and pretty broken Italian.

"Si Signora."

“Then may we come in, or is it too late for visitors?”

Alessandro caught himself wondering if he would have had the heart to refuse her if it had been too late, but he merely threw the door a little wider open and stood aside to admit them.

As the girl crossed the court the sunlight lost itself in her hair and she seemed to carry sunlight and breezes along with her into the dark little chapel. In fact both she and the man at her side exhaled freshness and cleanliness of mind and body.

It took Alessandro a few minutes to become readjusted. He was accustomed to giving his information to a crowd of weary or blasé people who followed him listlessly, exclaimed at the proper point like animated punctuation marks, and looked where he told them to look, with due and proper facial expressions of wonder and interest which he knew were only face-deep. When they left, they perfunctorily dropped some money into his hand “for the church” and went off, striking S. Damien from their list of sight-seeing duties.

With these two it was different. The man had a mind as well as a brain, and a fearless independent view point. He never asked stupid questions or made dull comments and he was possessed of laughter so merry that it would have brought a smile to the face of a martyred saint.

The girl was unconsciously natural. There was a sparkle to her face, a depth to her eyes. She smiled at odd little unexpected things, and often, what might have made her laugh in the incidents Alessandro related concerning S. Francis or Santa Clara, would bring a sudden gravity to her face as though she had caught a glimpse of another and sadder side.

She investigated with the eagerness of a child, and with the desire that love has to share fully all things with the beloved, she turned ever to her companion to catch the answering look in his eyes, a look that never failed her.

For the present, sight-seeing and all such things were to Ralph and Clara, in spite of their genuine interest, merely an attractive excuse for mutual sympathy of understanding. There were frequent touches of the hand and heart, which Alessandro felt even when he was studiously studying the ground at his feet. They had the penetrating quality of lightning and entered his inner consciousness, making him feel a lonely spectator to some very sweet human comradeship.

Life was calling him with the voice of love and nature. His response was pain. The breath of spring had entered the monastery and his heart at the same time, and he dared not own, even to himself, that it was soft and pleasant.

Stoutly he resisted the return wave of enthusiasm which rose within him. Outwardly, no ascetic could have been more apparently indifferent, no paid guide more perfunctory in his explanations, than was he. But a suggestion was all his two followers needed ; out of a single stone their imaginations could construct a fairy palace.

He pattered on ahead of them in his sandals and waited for them at the head of the stairs. How long it took them to mount ! How suddenly silent they were on the steps below him.

When they finally appeared the girl's cheeks were extra rosy. She had paused to rest a minute, she

explained. The monk made no reply, but led them on to a tiny loggia where a little window garden, brimming over with leaves, stretched between two brown stone walls, fast falling into decay, which rose high on each side with no roof but the eternal blue.

"Santa Clara's garden," said Alessandro simply.

"What do you mean?" questioned the girl. "Of course they are not actually the flowers she planted?"

"Si, Signora! With her own hands. They have never been allowed to die."

He spoke quietly but something akin to gratitude leaped from him towards the girl as he saw his own tender reverence reflected on her sensitive face. She passed very near him, so near that he felt the spirit of her presence and caught a faint perfume like that borne on some truant breeze.

She laid the tip of her finger on a blue gentian, peeping shyly forth, and beckoned to Ralph with a backward reaching hand: "Isn't it wonderful, dear! This flower is the great- great- great- great- great-grand-child of the one Santa Clara watered and cared for and loved. You see, she was only a woman, after all, and like every other woman had to cherish something. With her it was flowers."

"And what is it with you, oh, wise one?"

"A great, big, overgrown boy who needs twice as much attention as twenty gardens."

For a moment she forgot the flowers but the gentian again drew her attention. She tapped it with her finger as she spoke.

"I truly think that Santa Clara's flowers have lived so long because of all the repressed love that she poured into them. Don't you think so, dear?"

“Possibly! will it have that effect on me?”

“What? Mine? Wait and see; I refuse to prophesy.” She turned to Alessandro:

“Mio Frate,” the words as she uttered them were musical with their inner meaning, “did Santa Clara always live here? Tell me about her.”

“Always, Signora, after she founded her Order.”

“Was she—was she—pretty?” It was a guilty little voice.

“Shame on you, you sinner, to ask a monk such a question,” murmured Ralph. Alessandro looked up, smiling in spite of himself:

“It is so recorded, Signora—beautiful and gentle. Her hair was very long and golden (like the Signora’s) but S. Francis cut it off with his own hands as she knelt at his feet, and she laid it on the altar along with the jewels from her neck and arms. That was after she had fled in secret from her father’s house and made her way at dead of night with one or two attendants, to the blessed Porziuncula where S. Francis and his monks were assembled—but the Signora knows the story of course.”

“Not as you tell it,” she replied. “You see I am particularly interested in Santa Clara because my name is Clara, though I fear that that is the only way in which I resemble her.”

“She was Clara the Saint, you are Clara the Sinner,” laughed the big man at her side.

“No doubt from association!” she fired back.

“It is a good name,” commented Alessandro, “and signifies light. They used to say of Santa Clara: ‘her name is bright, her life is brighter, and her character most bright of all.’” He paused—annoyed at his enthusiasm which was betraying itself.

The girl looked up curiously, for the first time realising in heart as well as in mind, that this somberly robed guide of theirs was a man of natural feelings, a very human creature, and not merely an automatic part of a great religious machine.

He stood silent, gazing before him; his finely proportioned head, heavy with a mass of hair that defied the tonsure, bent slightly forward; his strong throat rising firmly from the brown hood thrown loosely back; the clear, well cut features, delicately outlined against the blue Italian sky.

Ralph measured him mentally.

“How long have you been here?” he questioned.

“Two years, Signor.”

“And you expect to be here always—all the rest of your life?”

“Si, Signor, unless I’m removed to another monastery.”

“Good Heavens, what a prospect!”

The words were to Clara and in English, but the tone of the voice though low, bore their meaning to Alessandro. Why did they wake such lonely echoes in his soul and dull the beating of his heart? Why had this man and this girl with the bond of human sympathy between them, stepped into his life and in one instant changed his religious aspirations into empty, lifeless dreams, his future that once seemed so fair, into one long, dreary waste. He raised his eyes in dumb misery, and at the same time the girl with quick feminine perception and awakened interest, again looked towards him while a wondering pity crept into her eyes.

Their glances met for one fleeting irrevocable instant; then Alessandro turned aside, busying himself

with the flowers, and she looked quickly and thoughtfully away. She hoped he had not seen the pity. He had seen it and found it hard to bear, for in that desolate moment, her intuitive woman's sympathy was more like fire to him than balm.

Ralph, all unconscious of the psychological flash, stepped through the narrow stone doorway.

"Is Clara the sinner coming?" he called, and she responded rather quietly. He straightened her hat for her, which the wind had disarranged, and she smoothed her hair with that fluttering almost psychic touch that woman's hands possess when they are feeling for lost hair-pins or are putting stray locks in place.

"Would the Signora like a few of Santa Clara's flowers to take away with her?" It was Alessandro's voice. He had approached them noiselessly and was holding out a bunch of red and yellow blossoms which Clara took with a simple word of thanks.

She stood with her head tipped prettily to one side while Ralph pinned them under her chin, just where they would reflect their colour on the soft curve of her cheek.

As he helped her down the stairs, she slipped her hand more closely into his and sighed: "I'm glad I'm Clara the Sinner!" she said.

They lingered here and tarried there till, when they finally hurried through the dim chapel out into the court, the sunlight had given place to the shadow of the dusk. It was time to say good-bye and leave S. Damien to its monks and its memories.

The last glimpse they had of their guide was as he stood, a solitary figure in the gloom, his brown robe melting into the soft tones of the old, old wall.

“That’s a strange fellow!” Ralph commented, as the monastery gate closed behind them. “Handsome as the deuce, built like an athlete, apparently intelligent and yet utterly content to mumble prayers all day and live that useless buried life. When I think what he has missed—!” The completed thought burned in his eyes and was expressed in his gesture.

“Utterly content?” mused the girl. “Do you think so? I thought I saw something in his look which meant otherwise.”

Alessandro listened wistfully to the receding voices, borne to him clearly in the hush of the twilight; then he turned with an effort and almost fearfully re-entered the monastery, suddenly grown so dark and silent—like his heart.

Solitude is the key-note of the cloister and blessed is the brother to whom it never wears the face of loneliness—that essence of all human griefs.

It was night. Vespers were over; the evening meal finished; the simple duties done. Evening bell had called to evening bell and had trembled into silence. Over to the right twinkled the lights of the small hotel Subasio—little beacon lights of cheer while beyond, the great Church of S. Francis rose, arch upon arch, in noble harmony of line.

But all Alessandro could see from his stand at the entrance to the loggia, was one tall cypress pointing upward to the evening star.

He had been strangely impatient for this hour of quiet when he could struggle in the loneliness, alone. His eyes were closed and he stood quite motionless, but there was no repose on the face, and no peace. The mouth was set as in pain, the whole figure of the man, tense.

Within him, warm humanity, too long suppressed, rose in its might, demanding recognition. Deny it as he would, cling as he would to what had once been the light of his spirit, this primitive human feeling still tingled through every nerve and fibre of his being.

If to rebel against the lonely ecstasy of prayer, if to feel in the heart only one great need—a need for the simple, homely joys of life, the gentle word, the caressing touch and the nearness of a kindred soul, is mortal sin, then indeed was Alessandro sinning.

One by one the lights were extinguished in the monastery. Once or twice a brother monk looked out on him and then withdrew not wishing to disturb one in meditation. A great stillness brooded over the country side—the stillness of a thousand years. Now indeed might the ghosts of the past speak and be heard.

“Santa Clara!” moaned the man, and again, “Santa Clara!” In his extreme peril he felt that she could save, that she alone could heal the wound and bring him rest, leading him back into the old-time path of holy peace and bliss. With spiritual hands outstretched, he yearned towards her through the gloom. With all the concentrated force of his powerful will, he drew her to him, bridging the centuries till time was no more and the past was now.

From the heart of the night, a breeze, cold as though from the moon, blew across his face, bringing with it the scent of dead flowers—like a breath from an inner world.

The consciousness of a presence, actual and near, suddenly thrilled through him.

He shivered slightly and unclosed his eyes. At first he could discern nothing but the purple black sky,

studded with stars, and the lone cypress, dimly visible against the sombre background. But that feeling that he was not alone, that some body or something was near him, increased vividly. His flesh quivered in anticipation of the touch of an unseen hand, so close it seemed, and he shrank with a sudden fear of the supernatural.

His eyes were fast conquering the darkness. The window garden took shape, at first, as a formless mass, but as Alessandro watched it, it gradually grew more distinct and he became aware of a faint light that appeared above it, emanating from the blackness, and cold as the wind that had touched his cheek. As he gazed at it breathlessly, it expanded into a phosphorescent cloud which moved in a luminous spiral like the nebula of a star. Glowing mistily, it formed and reformed as if with a will of its own, till it finally settled and solidified into the shape of a woman.

She floated above the ground near the garden, exquisite, unearthly. From the heavy folds of a brown robe her frail hands gleamed white among the leaves and blossoms. The light around her grew warmer and more brilliant, concentrating in her hair which seemed to emit sparks of gold above a face he felt was delicate as a flower.

She had come, the blessed lady, in her exalted purity, responding to the call of his tortured heart. The woman in her would comfort, the saint in her would redeem and bless.

Absolutely without sound she moved towards him. The earth seemed to slip from under his feet; waves of ice and fire engulfed his brain, sweeping over him like a mighty unconsciousness; the odour of dead flowers became a sea in which he floated.

Her face, veiled in a filmy haze, wavered before his dazzled eyes, then the veil parted, and—he saw!

He took a quick step backward, throwing up his arm as if to ward off some dreadful evil.

“Saints in Heaven protect me!” he cried in a terrible voice that cut the night with its agony and sent his good brothers tumbling from their beds or from their prayers and brought them to him where he had fallen face downward on the loggia floor.

When he came to himself again, he told them that he had been overcome by a vision of Santa Clara.

In their eyes he was sanctified, for rarely had this experience been granted to one of their Order. It marked him for high things.

Poor Alessandro! in his own eyes all but lost! What he could never tell them, what he locked as a burning secret within his heart through weary days and age-long nights, was that in that dreadful hour there had floated to him out of the star-mist that veiled the vision, not the pale ascetic face of Clara the Saint, but the hair and eyes and smile of that other Clara—Clara the Sinner.

Georgina Walton

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## OUR CORPORATE SELF

By FRITZ KUNZ

**T**HERE is no more interesting subject to Us than Ourselves! We are like a sick man who enjoys poor health and we glory in discussing our symptoms. It is probably a vulgar thing to do, but it seems to be a source of great satisfaction. This is a very natural activity, for it is merely the innate desire that all men have to speculate about the Unknown. Naturally, being Ourselves, we are a mystery to ourselves. We do not seem to know what we are, and when we discover a part hitherto unknown we gaze upon it in wonder, like a baby upon its own toes, and speculate whether that has anything to do with us. We, speaking corporately, find an organ whose function we do not understand, and we promptly want to have it removed; and then we boast about it, like a man who has recently been separated from his appendix!

As an example of our complete, childlike innocence as to ourselves we might observe the question of the difference between spirituality and psychism.

About the relation in which spirituality and psychism are to each other there is the profoundest and most colossal ignorance. Stronger language would be more suitable even though less polite, but at the risk of being improper (which is the worst sort of immorality)

this introduction to my subject must go on to say that the utter ignorance of spiritual things in which we live is only approached by the criminal way in which psychism and psychic things are confused with spirituality and spiritual things. We have the supreme travesty of the right attitude toward these matters brought home to us in the persons of those feeble folk who think that the spiritual is something negative and weak. But this sad sight is quite overtowered by the danger from those other people who, seeing the snares in psychism, sink back into materiality and materialism, and turn like tigers upon the spiritual. Such people, blind spiritually, because they are bewildered by the delusions of psychism, would ruin the source of the world's light. Because a silly world gabbles of things of which it knows only by hearsay—of goodness, virtue, obedience and loyalty—is there any reason to oppose these? Much brass has been sold for gold, but the unwary buyer who scouts the idea that real gold exists makes only himself ridiculous.

It is not necessary to know very much at first hand about the spiritual worlds in order to recognise manifestations from them. There is a purely intellectual way in which one may approach the subject at first, though unfortunate is he who knows and does not act. The pitiful thing is rather that one who has no spiritual vision, seeing nothing spiritual, may delude himself into the belief that it does not exist. The world, in general, is in the same attitude towards psychic things. It sees the phenomena of the psychic worlds (etheric, emotional, and lower, or critical mental) and lays it all to physical forms of life-and-matter; it prides itself upon

the superior knowledge it exhibits, and lays at our door, if we know of psychic things and testify thereunto, a charge of utter imbecility or charlatanism. This is bad, for it sets back the progress of humanity through possible lines of intellectual advancement. But far more evil is the work of one who knows about the psychic worlds, sees the phenomena of the spiritual worlds (upper or constructive mental, intuitional and lower spiritual) and thinks them but psychic manifestations, or, more hideous error still, lays them down to purely physical causes. Because of this spiritual blindness in men, those who know greater things seem also to know that they must not speak. And so they work on steadily and quietly, and we of the world, storming about them in impotent madness, shout into their physical ears, tear away their garments and strike them, as we say, dead—but they little care, and never explain, for in their ears rings

. . . the triumphant choral They sing,  
As, with streamers unfurled, the myriad Men of the King  
Wheel in the pulsing light.

They care naught for the cry of the frenzied human animal. What matters it that their garments are torn to shreds, when they are clothed with the sun? Why should they weep that we strike from them in our rage the form of the beast, when they can at any moment slip away into the torrent of light that streams about them? It is we who lose, not they.

It is curious and strange to watch the unutterable sureness with which man in certain definite cycles turns with apparent loathing from the spiritual chalice, like a sick man from the cup that will cure him. Like one who has drunk the poison which he intended for

another, he thinks in his ill-formed mind that this, which the Healer hands to him, is the poison he himself has prepared. His cosmos is all ego, as it were. He is the victim of his own petty self.

There is a very good and harmless example of this in the way we receive the dictum of all religious Teachers, against gossip and criticism. With what loathing the highly developed critical mind turns to rend this idea. Of course the critical mind thinks this dictum against gossip a delusion and a snare, *for it means the death of the independence of the critical lower mind*, and it were foolish to suppose that the critical mind wishes to invite a greater ruler into the kingdom of man's consciousness. The man with wild and full-fledged undesirable emotions like hate or suspicion or jealousy finds that he cannot develop his intuitions easily because such development means that his hate and his jealousy must vanish, and even his affection and his devotion must await the orders of a greater than they; and so in their death struggle they fill him with bewilderment, and, through the clouds of psychic dust they raise, the man who would go forward sees the Star shine but dimly in the super-spiritual worlds above him.

The same phenomenon which goes on within each man and in the world (albeit less often in the world, for it knows so little of things spiritual)—this same reaction constantly comes upon the Theosophical Society, and its certainty and violence are greater for a number of reasons. The first of these is that the Society gets stronger draughts from the hands of the Healers. The second is that the Society, as a body, contains many elements as weak as any in the world, and weaker here by contrast

because of the fact that they are associated with the stronger. The third and last to be here mentioned is that it is good for this re-action to appear, and that it is a necessary, an inevitable and a cyclic thing. The only unpleasant aspect of it is that the patient sometimes loses his head!

I am not sure that we may not some day find out just when this periodical weariness comes over the Society, and so learn to take it philosophically. And I am sure that there are two ways of completely eradicating the difficulties. The first is by keeping so busy in good works that we shall not recognise these seeming troubles when they come; the second is by bringing about a certain more clear understanding as to the nature of the relationship between psychism and spirituality, or, what amounts to the same thing, a state where people will not bother themselves about things that do not concern them, or that they do not understand.

The Theosophical Society has four realms in which it functions, and it would be far better for our career as a Society if we were to grasp this.

1. It is our business to do things for the betterment of the world. I do not think that this means, let us say, slum work, but it does mean *action*. We should vitalise, not with theories, but by doing the work better than the world at large does it, the great channels of human organisation, and especially government and teaching. The day is past when Lodges meet only to let the members assure one another that we have a grand theory of life and then let them disperse quietly homewards. In brief, we must live the best conceivable life in the physical world.

2. It is our business to proclaim to a comparatively ignorant world the great facts of the psychic realm. We must point out the dangers of rage and of criticism when these are uncontrolled and irresponsible. We must ourselves experiment in these worlds, so that we may keep ahead of the public we are teaching, by trying to decline to lose our temper and to criticise destructively when we do not know how to build where we tear down. In brief, we must live the best conceivable life in the psychic worlds, and teach the world about that realm.

3. It is our business to teach such few people in the world and in the Society, who can understand, what spirituality means and is. This cannot be done through theorising alone, for the reason that few of us have much will power or intuition, although some few are possessed of a little philosophy and constructive reason. We must point out the danger of confusing the higher or spiritual things with the lower, or psychic things. For the most part, as far as the world at large is concerned, we shall, for a time, be able only to indicate this difference to a few.

4. It is our business to provide opportunity for a very small number of people, numerically most unimportant but actually exceedingly important, to learn that there is a super-spiritual realm, where hangs what Madame Blavatsky calls, in *The Voice of the Silence*, "the Star whose ray we are". At present there are a few members of the T.S. scattered here and there who recognise the existence of this Monad as an actuality and different from a speculation. As long as the Society contains a few of these its function continues to be important. There is a purely

intellectual way of understanding this, and, so far as I know, it has never been put forward, though some day it must be, for it is the key to our existence. It is curious that after these nearly forty years of life we have not yet discovered why we have lived. Perhaps we have sometimes half guessed, but the secret has been carefully guarded by our Parents; for who would have the courage, as a child when he looks into the golden world, to live on if he knew that before him lies years of tribulation?

These four functions of the Society hold our attention in couples at various times. In the first days it was the physical and super-spiritual matters that absorbed us. Then we had a few years of intense interest in psychic and spiritual things. We seem once again ready to face the original issue, and the activity of *members* of the T. S. seems to me to promise another time when we shall find more and more of those who will catch the radiance of that Star.

This contribution has been an attempt to make more clear the nature of the spiritual. It may not be recognised as such. No printed authorities have here been quoted, but that is a very small matter, for no really great fact is put into books. For the danger which every Occultist seems to recognise is not from the people who think that psychism is spirituality, but from those who think that spiritual things are psychic! That, I take it, is why the really important things are not in books.

Fritz Kunz

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## CORRESPONDENCE

TO THE EDITOR OF "THE THEOSOPHIST"

With reference to Mr. W. H. Kirby's article on "Reasoning 'Rolf'"—any one who has studied F. W. H. Myer's investigations of mediumistic phenomena cannot fail to be convinced that the dog is a medium, and not an animal evolving human intelligence. He is either controlled unconsciously or subconsciously by the lady herself, or by some entity from another plane. The similarity to mediumship is most marked—the dog's extreme nervousness when answering questions and the subsequent fatigue shown by sighs and yawns and shortness of breath, the necessity for long periods of rest—all are exactly the same effects experienced by mediums after a seance. The use of phonetic spelling which, Mr. Kirby thinks, shows "that a thought phase has taken place," on the contrary points most decidedly to mediumistic phenomena—phonetic spelling being used *often* by automatic and planchette writing mediums. Incidentally I may remark that they start the dog off like a medium and ask if he will work—there evidently being a chance that he would not, as in planchette writing.

I venture to suggest that a dog developing intelligence should be more original than Rolf whose remarks are identical in style with those of ordinary mediums; and why should this remarkable dog with an entirely *new* intellect hit on the precise style of letter writing in vogue in Europe—his new intellect would surely be original at *least*. The art of letter writing is not a law of nature, nor is it universal to begin "Dear So-and-so," and end "Yours, etc."

The rapidity of his answers in mental Arithmetic is yet another mediumistic feat. Finally from my knowledge of animals in general and dogs in particular I am convinced that they do not possess the finer shades of intelligence and feeling in a human way. As a student of Theosophy I am under the impression that a dog who had evolved as Rolf is supposed to have done would take a new form. Forms are the expression of the soul, and when the soul outgrows a certain form it enters a higher; otherwise everything would be in a state of chaos.

GLADYS

## REVIEWS

*Chitra*, by Rabindranath Tagore. (Macmillan & Co., Ltd. London. Price 2s. 6d. net.)

*Chitra*, a charming one-act play by Rabindranath Tagore, was written about a quarter of a century ago. After many vicissitudes in publishers' land it was eventually issued by the Indian Society and met with considerable success.

The action of the play centres around the efforts of Chitra to win the love of the austere Arjuna who is engaged with one of his many penances, in the land of Manipur, which is ruled by Chitravahana the father of Chitra.

The story of Chitra's efforts and success, and the price exacted by the gods is told in charming language.

The King has willed that Chitra shall be reared and trained in warlike arts as a boy but all glamour of manly privileges fall off at her first sight of Arjuna. Her woman's heart is torn with love of him. She lays aside man's trappings, dons bracelets, anklets, waistchain, and "a gown of purple red silk," and finding Arjuna, tells him of her love for him. Manlike, he places his vow above the love of woman and answers "I have taken the vow of celibacy." This reply pricks her "ears like red-hot needles," and she calls on the god of Love to help her saying :

Oh how, god Love, thou hast laid low in the dust the vain pride of my manlike strength; all my man's training lies crushed under thy feet. Now teach me thy lessons; give me the power of the weak and the weapon of the unarmed hand . . . . I am not a woman who nourishes despair in lonely silence, fading it with nightly tears . . . . The flower of my desire shall never drop into the dust before it has ripened into fruit . . . . Give me but one brief day of perfect beauty, and I will answer for the days that follow.

The play has been performed in India without scenery, and the stage directions were provided by the author. It is a great pity that these have been omitted from the book at the author's request, considering the assistance they would have been to those desirous of producing this most pleasing of India's love lyrics.

The book is published in a very attractive form.

H. R. G.

*Letters from a Living Dead Man*, written down by Elsa Barker. (William Rider & Son, Ltd., London. Price 3s. 6d. net.)

This is a quite interesting book, and may probably bring a good deal of help and illumination to many who are anxious to know something about the after-death life.

It is a series of fifty-four letters, written down by Elsa Barker automatically, the alleged communicant being a well-known lawyer, who was also a student of philosophy, and a writer of books, and who signs himself "X".

The first letter was written almost immediately after he passed out of the body, and it, and those that follow, give a faithful account of his first impressions, and of his subsequent life on the astral plane. Letters 11 and 12 are of special interest to Theosophists as in the former, "X" speaks of a large organisation of souls who call themselves The League and who are banded together to help others in need especially those who have just come out from physical life. In the latter, he writes of the various sub-planes and strata in which he finds himself and describes how one night in exploring he got into a "world of patterns" where he saw the forms of things not yet come down to the physical plane or materialised.

Letter 43 'The Cloud of Witnesses' explains how human beings, losing control of themselves in any way, may become obsessed by evil spirits who enjoy the excitement of violent emotion through the man.

All these things are of course known to the Theosophist, but to the ordinary reader the book will probably present many new ideas and give food for thought. Perhaps the chief good that it may do is to give to the ordinary man a fairly reasonable working hypothesis whereon to base his considerations of what may be the nature of the life led by the soul after it has left this earth, and chiefly it may be calculated to do away with the fear of death that lurks at the back of the mind of most people. The letters are so natural, and a sincerity, a frankness and simplicity runs through them that is convincing.

It is possible that opinions may be divided as to the authenticity of the letters. The author herself was undoubtedly convinced that her hand was being used by the spirit

“X” and that the letters are genuine communication from the invisible world. She says:

The effect of these letters on me personally has been to remove entirely any fear of death which I may ever have had, to strengthen my belief in immortality, to make the life beyond the grave as real and vital as the life here in the sunshine. If they can give even to one other person the sense of exultant immortality which they have given to me, I shall feel repaid for my labour.

M. D. G.

*West Indian Fairy Tales*, by Gertrude Shaw. (Francis Griffiths, London. Price 2s. 6d.)

These fairy tales are very disappointing, at least to the present reviewer. They impress one as extraordinarily unconvincing. Not one of them lingers in the memory as a delightful something to be passed on to small friends on the first suitable occasion. Yet presumably they were written for children. Certainly the book is not one for serious students of folk-lore. One feels however that in the nursery they would leave a dissatisfied feeling as of second-hand news brought by some one who had never been really and truly in fairyland.

A. de L.

*The Kabala of Numbers*, by Sepharial. Part II. (William Rider & Son, Ltd., London. Price 2s. 6d. net.)

Sepharial is a well-known name for the student of the occult arts and a new book by him on numerology will be gladly received by his admirers. His sole intention in writing this book is to stimulate the public interest in the symbolism of numbers. In the veiled language of symbology he suggests a necessary connection between our apprehension of things as facts of experience and the cosmic laws which underlie those facts. He gives us some very good axioms:

Adaptability to environment is the secret of progress, success, happiness and longevity. Sympathy, the power of feeling and thinking with others, is the sign of the most perfect sanity. As cause is to effect, so sympathy moves us to adaptability. To be wisely sympathetic is most desirable. In harmony, symmetry, and fitness, we attain the standards of goodness, beauty, and truth, the trilogy of Plato's most desirable things. The perfect man is symmetrical. By the study of our Greater Environment, of the laws that govern the universe in which we live, and of ourselves in relation thereto, we may attain that symmetry of being which is competent for all occasion—sympathetic, flexible, versatile, adaptable, fit. Only the truly wise can regulate their actions and desires so as to be wholly in accord with Nature and the will of Heaven as expressed in natural laws.

And so he comes to the conclusion that the study of the quantitative relations of things and persons, as expressed in sound, number, form, and colour, will greatly aid in the process of adaptation, by which alone security is assured to us. He tells us in 'The Numerical Idea' that Kabalism seeks to define the Universe as Symbol in terms of fixed values which have direct relation to the nature and constitution of man. The Kabala regards man as a fixed centre of consciousness, to which all phenomena are related by a law of correspondence; himself embodied universe in a universe that is himself, with numbers as the only key to the understanding of the mysteries.

In 'Geometry of Nature' he indicates that the geometry of Nature finds expression in the individual solely because he is compounded of the cosmic elements and himself a reflex of all that he beholds. Chapter III, 'Number as expressing Thought' is specially interesting. He says:

If we regard thinking man individually as a centre of consciousness in the Divine Mind we shall logically proceed to argue his physical existence as corresponding with a cosmic brain-cell and of his consequent subjugation to a Law of Mind imposed upon him by reason of his relativity. A man cannot think as he will. If he thinks at all, he thinks as he must. He is bridled and directed by the laws of his being.

And so he goes on through the whole gamut of numbers; Numbers in relation to Feeling; Numbers and Individuals, etc., to conclude with 'Science and Superstition,' in which chapter he defends with sound arguments the right of existence of astrology. He says that there is a subtle connection between numerology and the various branches of Kabalism and astrology which renders the development of the one almost impossible without the introduction of the other. Certainly without a knowledge of astrology one cannot go very far in Kabalism. Symbolism of any sort whether it be religious, Masonic, Rosicrucian or pure Art, cannot go far without coming into direct relation with astrology. In the opinion of Newton, astrology was a science committed to primeval man by direct revelation, since by no other means could he account for its great antiquity and the universality of its principles. No doubt the astrology of Newton was of that rational kind to which modern science is steadily approaching, but what he knew of it was grounded in the traditions, incorporated in the *Tetrabiblos* of Ptolemy and confirmed from experience by Kepler.

*Suum Cuique* (to every man what he likes) may be the motto of this book. Kabalism encompasses all human science thought and feeling; the greatest scientist and the simplest child will find there the thing he wants if he only knows the way to find it. We recommend this book to all lovers of occult lore.

M. C. V. G.

*Spiritual Consciousness*, by the Ven. Basil Wilberforce, D.D. (Elliot Stock, London.)

The Ven. Archdeacon Wilberforce is known throughout the world as a preacher and writer. Well would it be for the Church of England if she had a few more such true spiritual teachers. With his broad-minded outlook on life and fearless outspokenness he has done much to widen the narrow doors of dogmatism and let in the sunlight of the Life of the Spirit. There is in this volume help, inspiration, uplift for all, whether the writer calls his religion by a particular name or not. His sermon 'Tri-unity of Function,' all Christians could study with advantage.

Whatever, therefore, the word Trinity may imply to some minds, it need not mean to us that there are three Gods, neither are we sinning against orthodoxy if we reject the idea of three Persons, in the conventional, colloquial signification of the word "Person". The Latin word *persona* means "a mask," not a "Person" . . . . What is the Eternal Principle underlying the dogma of the Trinity? It is that the Infinite originating mind is one and indivisible; that in His perfect unity there is elementally included a Trinity—a Threeness, not of separate individualities, but of essentially separate functionings of the same individuality. . . . . The conception is as old as Human Thought . . . . It underlies Zoroastrianism, it is enshrined in Hinduism, it is discoverable in the oldest Eastern Scriptures, where it is said of Brahm that "of him thou canst predicate nothing but his threeness." . . . . Sat, Chit, Ananda; God in essence, God in manifestation, God in outflowing life; and these three are one.

That Archdeacon Wilberforce does not accept reincarnation as Theosophists know it, is a fact he makes quite clear; he seems to dislike the very idea of it. Yet he shares in the grand optimistic belief in the essential divinity of man and his growth to perfection. It seems to us the essentials are the same, not brought down perhaps into such concrete or materialised form.

Man is complex, he has within him three functioning centres, one of which is wholly and irrevocably omnipotent. Man is spirit, soul, and body. Spirit is the seat of his God-consciousness. Soul is the seat of his Self-consciousness. Body is the seat of his sense-consciousness . . . . .

A man may so wreck his life here as to be practically derelict, he may have to go to school after school, but wherever he goes spirit goes with him . . . . . for the fulfilment of each man's destiny is implicit in our Lord's words, which are not a command, but a prophecy. "Ye shall be perfect, as your Father in heaven is perfect."

The following sentence seems to us pure Theosophy "As all things that are, are vibrations, modes of motion, of His Spirit, we can know Him by observing the qualities of His Self-manifestations."

Space does not permit of more quotations but to all those who are seeking to tread the Path this book is full of inspiration and help.

G. J.

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*Knowledge is the Door*, by C. F. S. (A. C. Fifield, London. Price 1s. net.)

This book is a condensed adaptation by C. S. F. as an introduction to the science of self-conscious existence as presented in the book of Dr. James Porter Mills. It may be regarded as a system for eliminating the ills of life through self-education and knowledge, regarding the higher realms of consciousness. All faculties and functions of the human consciousness are expressed by the word "mind," and the curative process depends on learning how to turn the mind to the constructive realm of the Principle within (being). Ignorance is regarded as the first enemy of mankind, and the cause of all troubles, due to the habit of living in the concrete world of the senses only. The ideal and aim of existence should be to become conscious of living in, and knowing the world of Knowledge and Spirit as well, as life becomes really worth living when we can touch Infinite Life in practice.

Familiar ideas are expressed in the following:

Our parents are not our original Life. They are agents of the Original Intelligence of the universe, to bring us to the first stage of self-consciousness. If we would know the ultimate potentiality of man, we must look to his origin—to his deep origin—and see what he brings with him from that source as his inheritance.

The book is well worth some study, and is one of the many along this line of thought that makes for enlightenment and better living.

G. G.

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*Of Spiritism: i.e., Hypnotic Telepathy and Phantasms—Their Danger*, by The Hon. J. W. Harris. (Francis Griffiths, London. Price 2s. 6d. net.)

But the character of the hypnotist scoundrels is such that all the sins mentioned with sorcery in the last chapter of *Revelation* seems concentrated in them; they have worked so much evil and their speech is congruous thereto. It is impossible to believe the heresy which states that spirits of the dead speak through mediums; and I shall go on to show how this lying business is conducted.

And this Mr. J. W. Harris proceeds to do for 127 pages, of rambling, incoherent, unconnected experiences. Apparently the poor man had been made to suffer through some unscrupulous user of hypnotic power and "by a fortunate though painful fate" he "survived and kept his reason and some courage".

Several pages of the book are filled up with private family history. His married life was evidently not happy—his brother having told his wife that he was insane, she left him and refused to return. At the end of the book one cannot but feel a decided sympathy with her, for "methinks" the gentleman "doth protest too much" as to his perfect and absolute sanity.

There are many things to be said both for and against hypnotism—but this book cannot be regarded as a serious contribution to the literature on the subject. There is a lack of balance, clearness, reasoning and connection throughout that leaves us at the end rather in doubt as to why it was written except to give vent to the author's pent-up indignation.

M. D. G.

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*Stepping Stones to Spiritual Health* (Price 2s.); *Spiritual Therapeutics or Divine Science* (Price 6s.); *Students Questions on Spiritual Science* (Price 3s. 6d.) by W. J. Colville. (The Power Book Co., London.)

We have before us three books all by the above author. The earliest of these *Stepping Stones* was evidently written some time ago, and is, judging by the method of handling, an early and not very happy attempt at writing!

The second, *Spiritual Therapeutics*, is a fat and imposing volume which the preface says is written "as an aid to study, both in the class-room, the home circle and the private study,"

As it has run into twenty editions it has presumably met the requirements of a section of the public in presenting this teaching in a popular form. We would venture to suggest that the author should remember that Truth, like a cut diamond, has many facets and that there may be sides to Truth not in the present vision of the author.

The third volume *Students Questions* is written in the form of Question and Answer. There are 90 questions in all answered by Mr. Colville. All these books are on the subject of spiritual or mental healing; there is undoubtedly much that is helpful in them, but there is also an ignorant point of view that has, we think, done more (and rightly so) to discredit all mental or Spiritual Healers or Christian Scientists than anything else. In the last named book the question is asked "Do you disapprove of the study of Anatomy and Physiology?" Part of the answer runs:

The study of anatomy is legitimate because the natural body is merely a reflection of the spiritual body; in disease it is not a reflection, but a deflection. This deflection *need not be studied* (italics mine); if you get it in your mind you become contaminated by the deflection. . . . The more you study the science of the body in health the better; but never will we sanction pathology, the science of disease, never advise the study of anything antithetical to divine power that sees through your disease, tells you why you are ill, and pours in the oil and wine of spiritual strength and understanding of truth. We should not teach the science of disease, or treat it.

Is this bad proof-reading or printer's error, or does the author really mean what the above quotation seems in our understanding of English to infer?

But certainly he leaves no doubt that he considers any knowledge of conditions and their physical cause quite superfluous to the would-be "healer," for the following query and answer is quite clear:

Q.—Is it necessary in treating to call a disease by name?

A.—No; you can treat without knowing what ails your patient. . . . You can deny that there is any disorder at all, unless your patient has given it a name; then rebuke it by name. [!] . . . . but in all cases where no name is given to the disease, treat without questioning. . . .

Then quaintly ends the answer with, "The power of truth can destroy every error."

Well may we ask what is Truth!

It is a pity that so many followers of this school take first this stand—no wonder the Doctors who have patiently studied so long and carefully, view them with distrust, for to this idea is due the all too frequent failure, where the patient withers and dies, while the "healer" sublimely unconscious of the

condition is treating the patient's mind. We do not deny mental or spiritual healing, far from it ; we believe more and more that it will be the method of the future, not practised in ignorance but wedded to knowledge—the knowledge of the Doctor added to the knowledge of the Divine nature of man and the power of his creative thought. This, truly applied, can heal the sick body and mind and awaken the individual to his true nature—that of a Divine Spirit on the road to perfection.

G. J.

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*Mystic Immanence*, by The Ven Basil Wilberforce, D.D.  
(Elliot Stock, London. Price 1s. 6d.)

For all its platitudes and crudeness of expression one has to admit that New-Thought literature is doing a great deal for the community at large. It encourages a cheerful outlook on life and a healthy self-dependence ; it fosters in the reader a sense of his own inherent power as an individual while at the same time emphasising his responsibility towards others. These same tendencies are found in the present volume, but here they are embodied in a far more attractive form. The book will be read and pondered by many whom the New-Thought writers repel. The burden of its story is twofold : "Stamped with the image of the King," each man has in himself the potentiality of divinity, of omnipotent Love and Wisdom ; "he who knows the 'Mystery of Christ' will always see the 'Stars' and not the 'mud' in others". "Do not always keep harping upon the worst side of yourself," says the author. "We are bound to become what we see ourselves ideally to be." And further on : "To manifest love and help to make others happy is the highest credential for the future life beyond, 'Heaven is not Heaven to one alone'." Finally : "I ask that you will be spiritually self-supporting, and independent of external aid."

A. de L.

*Saved from Siberia*, by Katie Malecka. (Everett & Co., Ltd., London. Price 1s. net.)

The imprisonment and trial of Miss Katie Malecka in Russian Poland, which created such widespread interest in 1912, has been graphically and attractively recorded by her in this book. Her frank and humorous description of the Russian Police System gives additional and startling insight into the injustice, cruelty and horrors of the tactics practised there, which may be mildly described as, at the least, peculiar.

The generous part England played in agitating the case, and her timely intercession in securing Miss Malecka's release from prison, and prevention from exile to Siberia, marks the contrast between the just and unjust methods of extending protection to a country's subjects, and Miss Malecka's gratitude for that noble act, is strongly indicated, and woven into the theme of her story.

Her love and sympathy for Poland record an interesting description of the life there, and the final chapter is an outline of the history of that country. Now that the present conditions of disturbance are liable to settle the question of freedom for Poland, one would do well to read this little book, and gain a ready insight into the character and history of that remarkable and romantic little country.

G. G.

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*Psycho Therapy: Its Doctrine and Practice*, by Elizabeth Severn. (William Rider & Son, London. Price 3s. 6d. net.)

This book is distinctly a contribution worth reading on this subject. It is refreshing because as one reads one feels, here is one who knows—and knowing acts. So much is written on this subject by

well-meaning people of idealistic tendencies who have a desire for, or feel within themselves some aptitude for, the practice of mental healing, and who, therefore, act upon these admirable impulses, with very little in the way of preparation or equipment for so arduous a calling. They are usually fired by their enthusiasms without much respect to facts; . . . and are apt to neglect both scientific method and explanations.

There is no arbitrary laying down of law—this little treatise is presented to us as a “working hypothesis”. In the first chapter under the heading ‘The Science and Art of Healing’ is sketched the author's definition of healing “the making

whole not only of body but of mind"; pointing out the one-sidedness of medical science which "is pre-eminently a study of disease and not of health". Not that the medical profession is belittled; Dr. Severn makes abundantly clear the value of a medical training previous to taking up the calling of the Psycho-therapist.

Students of Theosophy will be interested in her allusions as to the effects of emotions and thought on the physical body, making us suspect she is a student of our literature on this subject.

One other point brought out very clearly in these early chapters is the necessity not only to heal the body but to educate the mind.

The treatment deals, or should deal with causes, and includes, to be in any way permanent, a re-education of the will and often of the whole mode of thought . . . What a pity that our young people, among all the things they are taught, cannot be taught the one thing needful, *i.e.*, *how to think*.

Under the heading 'Specific Mental Causes' is traced the power of mind over body, not the usual dry platitudes we are all familiar with, but original ideas—with an amusing account of the author's own experiment in gaining the mastery of her own digestive system—using as her weapon her *bete noire*—pancakes!

But in case the earnest student should think this too frivolous for such as they, let me quote from the chapter called Rationale of Treatment:

If however, one wishes uniform results, there must be not only an exact and scientific use of a single truth, but all the various elements, as exemplified in different methods, must be synthesised and organised into a comprehensive whole.

In this chapter the author alludes to the "law of mental correspondences" and gives a number of concussions she has come to as a result of a long series of diagnoses, which should be of invaluable help to the amateur healer whose name is legion. We would recommend all healers who wish for permanent cures to read the chapter on the Educational Aspect of Healing. The last chapter, Spiritual Significance of Healing, brings the reader up to the ideal aspect of this subject which the author suggests might be called a "rational religion," tracing its inspiration from the great thinker and philosopher, Ralph Waldo Emerson, up to that great American poet, Walt

Whitman. Then follow a long list of cases treated by Dr. Severn during five years of practice, giving ample proof that her method is eminently a practical one and of benefit to humanity.

G. J.

*Indian Music*, by Mr. Lakshmidas Aditram Vyas. (Privately printed.)

In this booklet, reprinted from *The Oriental Review*, the author who is the Music Master at the P. R. T. College, Ahmedabad, makes a strong claim for the cultivation of music in India. All that he says on the refining influence of music is undoubtedly quite true, and were there a few more enlivened by the same spirit India would ring from end to end with the melodies of her children. There is however too much tendency to seek the assistance of Government. Let there first come into existence numerous bodies of singers who will form choral societies and practice for pure love of the art of music and there will be no need to rely on the State.

The West does so, and India would do well to follow her lead in this.

H. R. G.

#### NOTES

*Keeping Young and Well*, compiled by G. W. Bacon. (L. N. Fowler. Price 1s. net), gives much useful simple medical information; *How to be Happy though all goes Wrong*, by J. C. P. Bode. (Fowler, Price 1s. net), preaches the gospel of happiness, and explains how it may be cultivated; *A Magical Potpourri* (Dharma Press. Price 1s.), by Leonard Bosman, claims that whenever the seeker opens the book he will find the message for which he is seeking. In *Free Will and Necessity*, the same author offers a solution to this much vexed problem. Mr. George Seaver in *The Dionysus Cult* (T. P. S. Price 6d.), traces the relation of this cult to that of Christianity, as seen in the *Bacchae* of Euripides. *Things that have Happened*, by Reginald B. Span (T. P. S., Price 6d. net), relate personal experiences in the Borderland which will prove interesting to many. *The Barefoot League*, by J. L. Macbeth Bain. (T. P. S. Price 6d.), is an exhortation "to follow Nature as your guide in all the ways of her life as far as that is possible to your present circumstances".

# SUPPLEMENT TO THE THEOSOPHIST

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## FINANCIAL STATEMENT

### THE THEOSOPHICAL SOCIETY

The following receipts from 11th July 1914, to 10th August 1914, are acknowledged with thanks :

#### ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
Hon'ble Edward Drayton, Annual dues for 1914 ...	15	0	0
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ADYAR, 10th August 1914.

A. SCHWARZ,  
*Hon. Treasurer, T.S.*

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**FINANCIAL STATEMENT**

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