

the mind, from the very beginning of *Euclid* to the end of *Laplace* is assisted with visible symbols, with safe *implementations* for thinking; nay, at least in what is called the higher mathematics, has little more than a mechanical superintendence to exercise over these.

"This power of abstract meditation when it is so sure and clear as we sometimes find it in *Novalis*, is a much higher and rarer one. Its element is not mathematics, but that *mathesis*, of which it has been said many a great calculist has not even a notion. In this power, truly, so far as logical and not moral power is concerned, lies the summary of all philosophic talent."

Now, in trying to decide which of these aspects of thought is the highest, it is only rational to conclude that the type of character which contains both is greater than the type which possesses but one of them, and that "that *mathesis* of which it has been said many a great calculist has not even a notion. . . . that power of abstract meditation, when it is so sure and clear, as we often find it in *Novalis*, is a much higher and rarer one" than the mathematical.

In theosophical terminology these two aspects of thought are known as intellectuality and spirituality. But the term spirituality is apt to convey a very different idea to the American mind than that which is attached to it by the theosophist. Here we are accustomed to associate spiritually-mindedness with the goody-goody holy man with extended face and upturned eyes, who with supreme egotism he presumes to instruct an hypothetical deity how to run the universe, and which instruction he endeavors to make palatable with superlative doses of flattery. Such spirituality has less in common with the theosophical idea than *Buchner's* materialistic philosophy.

To the theosophist, spirituality is simply the power of recalling past experience, and the power to cognize the soul of things, and cannot be achieved by cajoling a celestial potentate. It can only be developed by persistent concentration and a steady desire to understand the cosmos, and an earnest disposition to effect the adjustment of internal to external relations, in short to know the truth and do the right.

The power to recall past experience is

more or less potent in all sentient beings. This is so evident that all schools of philosophy take it for granted. In "Principles of Psychology" *Spencer* says that "memory may be regarded as incipient instinct, and instinct may be regarded as organized memory." In the *Metaphysical Magazine* for February last, *Tyndall* is quoted as saying that "Besides the phenomena which address the senses there are laws, principles and processes which do not address the senses at all, but which can be spiritually discerned."

It is these phenomena which the cellular transmission hypothesis fails utterly to explain. This is admitted by the ablest exponent of evolution. *Spencer* has recently expressed his disappointment with the results of his synthetic philosophy; and *Huxley* in his *Romanes* lecture of 1893 says: "Cosmic evolution does not explain everything, and in particular it tells us nothing about the human soul." But here theosophy comes to the rescue. The idea of re-incarnation which it advances solves the problem. It explains that spirit and matter in all the kingdoms of nature are inseparable, and that the spirit latent in matter before it can become man must be awakened to life and consciousness gradually. The monad has to pass through its mineral, vegetable and animal forms before the universal mind can become a rational potency in the animal man. Till then he cannot be referred to as man, but has to be regarded as a monad imprisoned in ever-changing forms.

Embryologists have concluded that the forms of the fœtus, in its various stages of development, are a record of the forms which it had in the past as a mature animal, each form marking an epoch in its evolution. Theosophy not only observes that the physical structure repeats the objective forms of prior existence, but it also declares that the ego itself contains a record of all its subjective experiences of the past.

This is the only rational hypothesis that can adequately account for the fact that the forms are repeated, and that past experiences are remembered. To account for these phenomena upon the cellular transmission hypothesis taxes our faith in the potency of cells to a degree far beyond the breaking strain.

Although Theosophy places spirituality