THE

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NAME AND FORM

IN deference to the wishes of some respected Theosophists, the name of LUCIFER is changed to that of THE THEOSOPHICAL REVIEW. It is said truly enough that the name repels in Christendom, being regarded as synonymous with devil, while outside Christendom it is meaningless; in both cases it carries with it no suggestion of the theosophical character of the magazine. My reason admits the cogency of the arguments for the change, and I therefore assent to it, but my heart rebels; for LUCIFER has become to me a living personality, and the name dear as the name of a friend. Mesmerism, when re-baptised as hypnotism, became acceptable in respectable circles, which had previously looked askance at it, and it may be that LUCIFER, re-baptised as THE THEOSOPHICAL REVIEW, will gain entry where heretofore he was unwelcome, and thus will become a light-bearer over a wider region and aid better the movement he was brought into the world to serve, and is reincarnated to serve better. H. P. Blavatsky, the founder of this magazine, ever taught us to evolve the life, but to be ready to change the form, lest the life should become cramped and paralysed. Knowing how ready she always was to change her own ways in deference to the views of those she respected and trusted in the Theosophical movement, I believe she would have assented to the alteration of the name of the magazine, if the change were likely to increase its usefulness, and to gain a hearing for Theosophy among people who would otherwise exclude it. May LUCIFER under the new name continue to

be the light-bringer, ever bringing to the homes and hearts of men more and more of the illumination of the Divine Wisdom.

A. B.

WHOEVER is acquainted with the Brâhmanical and Buddhistic theory of name and form, will require no word of explanation for the present change of appearance in the form and name of our magazine. Progress and evolution depend on the ever becoming something else in appearance, and on the fittest adaptation to the ever-changing environment in which we find ourselves. The reality behind our efforts remains the same. Nevertheless, it may be not out of place to use the occasion for a very brief retrospect and prospect.

In the summer of 1887 I received a circular from Messrs. Ward and Downey; little then did I think that I should look upon that circular with such feelings as I now do. It was the first announcement of LUCIFER. To-day there can be few who remember the contents of this document, fewer still who possess it. Let us then read it over together.

The title rested on the lofty platform: "A Theosophical Monthly, designed 'to bring to light the hidden things of darkness' on both the physical and psychic planes of life."

This was supported by the somewhat slight scaffolding of an apologia of one Yonge, whose words have since become "household" in the theosophic world.

"Lucifer is no profane or Satanic title. It is the Latin 'Luciferus,' the light-bringer, the morning star, and was a Christian name in early times, borne even by one of the Popes. It only acquired its present association from the apostrophe in Isaiah as a fallen star: 'How art thou fallen from Heaven, O Lucifer, Son of the Morning?' Hence Milton took Lucifer as the title of his demon of pride, and the name of the pure, pale herald of daylight has become hateful to Christian ears."

But the magazine itself was built on the firmest foundations, and at the bottom was founded on a rock. The courageous programme set forth in the original plan was as follows:

"This magazine is published with a dual purpose. The

first is to direct the searching light of impartial truth on the dark problems of human life, chiefly on the present psychic and spiritual state of our cultured classes throughout Europe and America. The second is to apply it fearlessly as a dissecting knife to every prejudice, whether social or religious, and as a miscroscope by which to reveal the hidden essence underlying external appearances, the accepted routine of life, forms of accustomed thought, existing institutions, sciences and creeds. The true light-bearer is at war with no man; but it is his duty to serve humanity by opposing and denouncing everything which tends to hypocrisy, egotism, and the hurt of the many for the gain of the few. LUCIFER will endeavour to carry out this duty to the full. This is the secondary task which falls to the lot of all who oppose the dark serried mass of materialists. But the primary one, and that which in this magazine will always take the first place, is that of applying theosophic thought to the problems of life. There are things which can only be scrutinised to any effectual purpose by the application of higher knowledge than that which is sufficient to deal with external facts. The editors have the courage to undertake so great an effort as the launching of this magazine because they have promise and good earnest of help from those who possess that higher knowledge, and who consider the time is ripe for truths, which have existed from all ages, to be born again in the minds of men. The best-known students of mysticism and occult philosophy will contribute to its pages, while fiction, the mirror of life, will be used to reveal some of the marvellous phases of existence. The attempt will be not merely to promote the comprehension of inner truths and mysteries connected with the spiritual progress of humanity, but to show that occult philosophy may shed a new light on the practical conduct of our destinies in their relation with the physical world."

Ten years have rolled away, and once more I read the proclamation of LUCIFER'S approaching birth; no longer now as one of the general public or even as an occasional contributor, but as one who has in varying degrees borne editorial responsibility for upwards of eight years. She who gave him birth, passed from the ken of most of us when her child was but three years and six months old; since then the babe has been mothered by two

of her many lovers and pupils, Annie Besant and the writer. LUCIFER has been born, has waxed strong and healthy, and has now reached his eleventh year and twenty-first volume. Like all children, he has at times suffered from the inevitable diseases of infancy, but his constitution is unimpaired, sound and healthy. Were our magazine dependent upon the editors alone, the making of such a statement would be an unpardonable piece of self-conceit. But this is not so; the life-fires of LUCIFER have been fed by the unremunerated contributions of many devoted students of the sacred science, and it is this labour of love which has built up his present robust constitution. LUCIFER from his heart thanks his contributors. Though he can never repay them of himself, their reward is sure; it is with those who watched over his birth, who still watch over his boyhood. "Ingratitude is not one of our vices!"—they have declared.

My readers are well aware that I seldom mention those beloved teachers whose strong hands uphold the theosophical movement; there are some natures who shrink from speaking of their real loves, who do not wear their hearts on their sleeves. But this much I will now say, that to-day the words are as abundantly true as when H. P. Blavatsky wrote them: "The editors have the courage to undertake so great an effort as the launching of this magazine because they have promise and good earnest of help from those who possess that higher knowledge, and who consider the time is ripe for truths, which have existed from all ages, to be born again in the minds of men." I say as abundantly true to-day, I would add more abundantly true.

That "promise and good earnest" has been plainly fulfilled. It was so in H. P. B.'s time, it has been so most unquestionably during the last two years. This is the rock upon which our magazine is founded—the help of those who know far more than we as yet dream of. No miraculous assistance, but very real natural help. A growing body of students, not only in the Theosophical Society, but also outside its ranks, know this now definitely, certainly and surely. The old, old Path is now wide open for the world, and for us the pioneer was H. P. Blavatsky, the founder of our review.

Though the name and form change, the principles on which

our magazine is founded remain unaltered. True it is that LUCIFER of late years has laid more stress on the first than on the secondary object of his programme. He has used more freely his right hand in giving instruction, than the club of criticism in his left. But this is not to be regretted; it marks not only an improvement in LUCIFER, but also an improvement in his environment.

But some conservative reader may say: "The changes in this respect and in form generally are improvements; but why change the name?" If such a reader will kindly peruse the first number of the first volume of LUCIFER, he will there find all the arguments he requires for *not* adopting the title "Lucifer," and no sufficient reason for the retention of it. The marvellous energy bestowed by H. P. B. on "white-washing mythology," as she expressed it through the mouth of one of her imaginary critics, is confined in its proper bounds when used for an article or pamphlet or essay, but out of all proportion when spread over every page of a long-lived magazine. As well call our magazine "The Demon," because that divine monitor which ever prevented Socrates when he was about to do any thing not rightly—that voice of conscience—was named in Greek his "daimôn."

Even the learned few who know far more about the history and philology of the term "Lucifer" than any member of the Theosophical Society, ask: Is the matter really of such importance? As for the general public, as well try to turn back a river as change their common tongue. For years this necessary and sensible step of altering our title has been contemplated, but somehow or other fond sentiment, aided by a variety of minor circumstances, has held the field. It is unwise any longer to put a stumbling-block in the way of the great majority, especially when we are convinced that no question of principle is involved. We therefore make this most desirable change. We are well aware that the term "theosophical," in our new title THE THEOSOPHICAL REVIEW, will still be a stumbling-block to many; but this *is* a question of principle.

So much for our retrospect, and now for our prospect. It cannot be too much impressed upon the minds of our readers that things have changed very considerably since the early years of

LUCIFER. Not only has the theosophical movement spread enormously, but the changes which are being effected in the thought of the times are simply amazing. The breadth of view displayed by what is best in almost every church and sect of Christendom, is most encouraging. The days of pure materialism in science are not only numbered, but all but ended; gross materialism flourishes almost exclusively among the uneducated. The public mind is hungry to believe. What is now most needed is that the mystics and those who have some knowledge of the inward way, should be trained and educated so as to come into direct contact with the trained thought and research of the day in things external.

In this connection I can do no better than quote from a recent article of my colleague, Annie Besant; what I have been hammering at for years, she puts in a few paragraphs. In Mercury and The Theosophist, she writes on "The Work of the Theosophical Society" as follows:

"Those who can read the signs of the times will understand the vital importance to the future of Theosophy, of the direction now given to the work of the Theosophical Society. We are treading a cycle similar to that trodden by Christianity in its early centuries, and thousands of the souls that then engaged in conflict are re-born at the present time. There was then a struggle between the educated and the ignorant; the comparatively few who possessed the Gnosis and strove to preserve it in Christianity were overwhelmed by the ill-regulated enthusiasm and fanaticism of the ignorant masses. The Eastern teachings were then thrown into Christian forms, and the learned Gnostics within Christianity, and the learned Neo-Platonists outside it, both endeavoured to keep alive the Ancient Wisdom and to hand it on, so that it might pass through the flood of social revolution and barbarian invasion, and succeed in moulding the new Western civilisation which was to follow. The wild fanaticism of the Egyptian monks played on the unthinking masses of the ignorant populace; ignorance was regarded as a sign of religion, knowledge was jeered at, decried, trampled under foot, learning and education were considered as carnal, while wild emotion was extolled as a sign of spiritual enlightenment. Nothing could be

more agreeable to the unlearned and the idle than to regard their own disadvantages and vices as a mark of heavenly greatness, and to look upon the learning and dignified culture which they could not rival as signs of unillumined intellect and mere wisdom of this world. Every ignorant lad could set himself up as a teacher when mere emotional platitudes passed as inspiration, and the repetition of moral axioms passed as teaching. Volleys of abuse served for arguments, and insults served for reasons. The better types of Christians were attracted by professions of brotherly love and charity and forgiveness of wrong-doers; the poor were allured by alms and by showy rites and ceremonies. Long the battle raged, and at length victory declared itself on the side of ignorance and numbers; Christianity passed into its Dark Ages, and the treasures of the Gnosis disappeared.

"Now the time has come, in the slow revolution of the centuries, when the renewed effort of the great White Lodge to spread the Ancient Wisdom through all religious bodies is showing itself as Theosophy, and many of its old instruments are again being used for its promulgation. Thus far the work has prospered, despite the desperate efforts made to break it up, and the thoughtful classes that guide the intellectual progress of the world are being more largely and definitely influenced than has ever before been the case. Threats of social revolution loom darkly in the near future, and again the question arises whether the guardians of the Gnosis in the lower world are strong enough, numerous enough, to protect the treasure, and hand it across the swirl of popular convulsions to mould the civilisation which will spring from the ruins of the present. The same forces are rising against the spread of the Divine Wisdom, among those called 'Theosophists,' as triumphed over it before among those called 'Christians'—the glorification of ignorance, the appeals to passion, the exaltation of fanaticism as devotion, and of credulity as faith. Education is jeered at and attempts to reach the thoughtful and the cultured are decried. Appeals are also made to the nobler emotions of human love and brotherliness, and 'practical' philanthropy is exalted at the expense of wisdom. Rigid virtue and uprightness are considered as less valuable than blind enthusiasm, and calm judgment and balance are thought 'unspiritual.'

"Are the members of the Theosophical Society strong enough to withstand the torrent, clear-sighted enough to discern the right, firm enough to remain unshaken, and thus make the Society the ark in which the treasure of the Ancient Wisdom shall be preserved and carried over to the world beyond the flood? I know not. But we do know that every effort is needed and that no effort is wasted; that we stand beside many an ancient comrade and are assailed by many an ancient antagonist; that on the result of the present struggle hangs the destiny of the next civilisation."

My colleague says: "I know not;" and I perforce must also say: "I do not know." But this much both of the editors do know, that as in the past so in the future, THE THEOSOPHICAL REVIEW will endeavour to withstand that torrent, will strive to discern the right; in any case it will remain unshaken because of the help which has been promised it, because of the support which has been given it, by those who know not the name of failure.

Who, then, will help us to make the ark water-tight with the material we supply; who will add to our material? There is no doubt that many of our readers could help us, if they would only try. Short stories, notes, paragraphs, reviews and notices of books, extracts from old works and magazines, are within the powers of the very tyro in literary things; and everyone must *begin* some time or other. There is no miracle in literature. We want collectors of material; the editorial staff can put it into shape. Of course our present staff of contributors is quite competent to continue and improve the magazine indefinitely; but our work is a privilege and we would fain share it with others.

Yet another point; it is a strange thing that the larger number of readers of THE THEOSOPHICAL REVIEW is outside the membership of the Society. That is no fault of the editors and contributors; but it will surely be found that many who are now regarded as "outsiders," have outgrown those who, though surrounded with food, are too lazy to eat. The reason why many in our ranks are so behind-hand in their views and information, is simply because they do not keep pace with the thought of the movement. Delighted and interested when

told some important point by word of mouth or by letter, they seem utterly surprised to learn that the subject has already been dealt with at length in the pages of our magazine! It should never be forgotten that this thought works now definitely outside the Society as well as in it; and those who are too supine to take advantage of their opportunities must be content to be left behind.

We dare not, it is true, venture to endorse the idea of our colleague, Dr. A. A. Wells, in our present issue, that perchance Lucifer has been absorbed in the Dawn of Day. But this much we do know, that the daylight which Lucifer heralded has surely come for some of us, and that it is there for all who will creep out of the huts where they lie snoring.

G. R. S. M.

THE THEOSOPHICAL MOVEMENT

THOSE who regard the Theosophical movement as a mere sporadic upheaval, and the Theosophical Society in which it is partially incarnated as an isolated organisation, entirely fail to grasp the situation, and omitting to trace the story of its past, they cannot realise the possibilities of its future, or the conditions of its present existence. A slip of the vine of Divine Wisdom was planted on our globe, in the mystical garden of Eden, when the earth was young. Of that vine every great religion has been a branch, every spiritual philosophy has been an offshoot; the same sap of spiritual wisdom has coursed through the veins in every branch and in every leaf, giving to each life and nourishment. The main stem of the vine is the great Brotherhood, the Lodge of Sages, profoundly versed in the Divine Wisdom, and from time to time a new presentment of a portion of that wisdom is formulated and is given to the world as a religion or as a philosophy.

This fact is familiar to every student of Theosophy, and he is accustomed to speak of the Lords of the White Face and the Lords of the Dark Face connected with Atlantis, and the struggle

which shook a continent to pieces. He knows how Atlantean magic, spreading eastwards, gave its lore to China, and to the religion of Egypt the darker side of its deep learning; how, spreading westwards, it dominated the Americas, bequeathing its treasures of knowledge as heirlooms to the occult lodges yet existing on those continents, and leaving fragmentary arts to the diminishing races who are slowly passing away as North American Indians. Theosophy as known in Atlantis founded and ruled the Toltec empire, and spread a beneficent sociology over half a world; as the Brotherhood withdrew its outward rule, the religions and philosophies slowly deteriorated, and in the course of ages faded into mere ghosts of their originals.

Familiar is the student also with the new departure that gave origin to the fifth race, when again a portion of pure Theosophy was taught by members of the Brotherhood to the first sub-race of Âryans. Many and beautiful the branches that sprang from it—the six great schools of philosophy, the exoteric cult with its thinly veiled occultism, the immense and varied literature of ancient India. He knows how the strong vine sent out another branch into the Iranian land, and how it there grew and divided into many offshoots, with all the wisdom of Chaldæan, and the greater parts of Egyptian knowledge, as its fruit. He traces the growth of another branch in Greece, with its branchlets of philosophies and mysteries, springing from the pure Theosophy of Orpheus, of Pythagoras, of Plato. He sees the same Divine Wisdom again unveiled in India by the Buddha, and spreading southwards, eastwards and northwards, till its branches overshadowed all the further East. Later, the student recognises another appearance of the Brotherhood, where the Nazarene Prophet offers pure Theosophy to his own nation, only to be rejected and slain; but the branches spread forth once more, and Neo-Platonism, Gnosticism and primitive Christianity leaven the thoughts of the age. Yet again, humanity shows itself unready to learn the lessons of spiritual truth, and uprising ignorance cloaks the pure wisdom in superstition and narrow formulas. The branches of the vine spread over Europe, and Christian churches and philosophies enshrine parts of the Divine Wisdom. Messengers of the one ever-watchful and guiding

Brotherhood appear from time to time, bringing a fragment of truth, religious, philosophical or scientific. Averroes and Duns Scotus, à Kempis, and St. Francis, Paracelsus and Bruno, Boehme and Eckhartshausen, Swedenborg and St. Martin, lighten the darkness.

At length the time is ripe for another forward movement, and H. P. Blavatsky is the chosen messenger, with H. S. Olcott as colleague and co-worker. Again pure Theosophy is given out, and man having reached a critical time in his evolution, the triumph of intellect unilluminated by spirit, a new method is adopted, a new experiment tried. This time pure Theosophy shall have a vehicle of its own, with no exoteric religion as its outer shell; the attempt shall be made to present it to the world without founding a new faith or formulating its truths as dogmas. A Society shall be established as its vehicle, open to all who recognise the fundamental unity of mankind, and the original teachings shall be spread by any who accept and assimilate them in their essence, without demand for a narrow identity of form in their presentation.

The Theosophical Society is then the latest organisation for the carrying on of the work of the Brotherhood in the spiritual evolution of man. It bears the ancient marks, showing its birthright and its mission. It was formed by agents of the Brotherhood, and is thus part of the original vine, a branch of the ancient stem. It has received its teachings directly from the Brotherhood, and is continuing thus to receive them. This unbroken connection is necessary for its life, for any branch broken off gradually withers, deprived of the circulating sap which comes from the trunk alone, the Brotherhood of Sages. This unity is the pledge of its life, and so long as it is maintained the Society cannot perish, "the gates of hell cannot prevail against it."

Every occultist recognises the importance of cycles, the existence of certain definite periods of time, which announce themselves in the lower worlds by troubles or by favourable conditions, as the case may be. These cycles are further marked by planetary combinations, which, seen occultly, are the forces of great spiritual Beings working in relation to each other, the

planets of the physical plane being the lowest manifestations of these Beings, the magnetic and other forces that radiate from them being as definite as those that radiate from the physical body of a man. The "magnetic field" of such an entity is naturally immensely greater in area and in the energies playing over that area than the corresponding magnetic field of so minute and feeble an organism as man, and the effects produced are proportionately great. H. P. Blavatsky often spoke of "the end of the present cycle," and put it somewhat vaguely at different times, as 1897, 1897-98, and "the end of the century." She would often speak of the importance of carrying the Theosophical Society through this period, of holding it together as an organic body through this critical time, of "keeping the link unbroken." So far this has been successfully done, despite the most desperate attempts to wreck it, and there are enough faithful and true hearts to hold together through the time that yet confronts us, and to land the Theosophical Society safely beyond the "end of the cycle," to carry on its beneficent work into the new period of time.

A study of the planetary conditions that prevail in 1897, 1898 and 1899, shows us why our honoured teacher spoke of these dates as she did, and we may as well look at the exact facts. On Nov. 24th, 1897, five "planets"—Saturn, Mars, Mercury, Sun and Moon—are grouped together in one sign of the Zodiac, Sagittarius. On Nov. 30th, 1898, the Sun, Mercury, Venus, Saturn and Herschel are grouped in Sagittarius. On Dec. 3rd, 1899, no less than seven are thus grouped in Sagittarius —the Sun, Moon, Mercury, Venus, Mars, Saturn, Herschel, and as an eighth, the Moon's node. These extraordinary conjunctions of the heavenly bodies, such as have not occurred, it is said, for five thousand years, completely justify H. P. B.'s warnings of troubles and the dates she gave. Mr. Geo. Wright, President of the Chicago Theosophical Society, who gave me at my request the above exact details, writes: "The remarkable feature is that from Nov. 1897 to Dec. 1899, the planets seem to group themselves together, culminating in the grand conjunction on Dec. 3rd, 1899. Hence the effects of the cyclic close must be long drawn out." The world has already been showing the pre-

liminary symptoms of disturbance, and India—the "sacred land" of the fifth race—reeling under plague, famine and earthquake, is receiving the full brunt of the torrent. Darker yet looms the future, and cyclonic storm-clouds lower on the horizon of the nations. Little wonder, in truth, that the conflict in higher regions should react down here, and that our loved Society should feel the tempests that are bursting forth on every side. Why should the fulfilment of predictions trouble us, however, or "adverse omens" cause us any despondency? Calm, firm and serene should be the hearts of all Theosophists, for the strong hands that guide the destinies of the world are not strangers to us. "Let not your hearts be troubled," for you can see the blue beyond the storm-clouds, the peace beyond the storm.

In all that has been said there is nothing new; the long past through which Theosophy has lived, its manifold expressions, its custodians, the Brotherhood of Sages, its modern expression with the Theosophical Society as its vehicle, the dangers of the closing years of a cycle—all this is old and familiar enough to us all. But what is sadly lacking is the result which should be the outcome of this knowledge—the strong and strenuous devotion, the glad ungrudging service, the sense of the privilege of being connected with such a movement even in the pettiest capacity, the unswerving determination based on knowledge, the dignified serenity born of the sense of being a part of an endless life. This Society is the ark of spiritual truth, launched on the stormy waves that separate a continent of the past from a continent of the future; our Noah—to borrow a Hebrew name—our Manu—to borrow a Hindu title—is the great Brotherhood, who launched the ark, and he abides in it with us as it breasts the tempest. Those who voyage in the ark carry over the precious treasures of the past as a gift to the future, they are the transmitters of the knowledge to the new cycle, they will start the new departure. To be the lowest scullion-boy in such a vessel would be a title of honour, to take a share in working it is a privilege beyond price. Often do I marvel as I glance over the members of the Theosophical Society, and note how comparatively few are they who realise the magnitude of the movement of which they are part,

who feel the joy of being allowed to render service to such a cause.

> Who sweeps a room as for Thy laws
> Makes that and the action fine,

sang George Herbert, and truly to do anything for Theosophy, to speak for it, write for it, drudge for it, do the pettiest service for it, is to be enrolled among the privileged of the earth. To be able to give the whole life to it is the best karma that any individual can rejoice in; to be able to throw into it life and fortune, every power of heart and head and hand, is the richest wage that can be paid to the soul. Every one who works for the Theosophical Society serves the great Brotherhood, and becomes a recruit in the vast army of pioneers that marches unbrokenly from the far-off past to the far-off future. If a soldier is proud of his flag, a patriot of his country, how much greater the pride to be a recognised member of the Order that guides spiritual evolution and lifts the world upwards in its climbing to Divinity. Such is the title of honour conveyed by sharing in this work, and at the commencement of a new year of our magazine's life, I greet all companions everywhere with the ancient grip of brotherhood, clasping all hands that are working for Theosophy in every land, of every race.

ANNIE BESANT.

ON THE WATCH-TOWER

THE Times has given us by anticipation some account of the contents of a forthcoming book of travels about Central Asia, now in preparation it seems by Dr. Sven Hedin, a Swedish explorer who has been wandering about the region in question for the last four years, and whose discoveries have already been referred to in our pages. For us the special interest of the résumé turns on the following passage:

The Buried Cities of Central Asia

> On December 17, 1895, he left Kashgar for the last time, and went *vid* Ordan-Padshah to Tashkent and Khotan. Then he went down the Khotan river three

days, continued through the desert eastwards, and followed the Keria river to its terminus in the sands, whence the desert was crossed to Shah-yar on the Tarim. In these regions very important discoveries were made, specially two old towns, now buried in the moving sands, with many paintings and sculptures, proving a high culture in ancient times. These discoveries will shed an interesting light upon the old Buddhistic history of these regions.

Of course the old towns in question must have belonged to the early period of the fifth race, and The Times' remark about "old Buddhistic history" is amusing in its absurdity. The notion that within a period so short as that which has elapsed since the Buddha incarnation, a complete civilisation could have passed away, leaving no traces on the records of the world, is one that could only present itself to a mind completely unused to intelligent speculation on the past. The ruins of a civilised town in the sands of the Gobi Desert ought to have as unequivocal a meaning for a reasonable thinker as the "flints in the Drift" that revolve round the conceptions of the scientific world in reference to the antiquity of man. The towns in question certainly did not belong to the history of the last four or five thousand years or we should have heard of them—as we have heard of Babylon and Nineveh. Civilised towns mean civilised countries and great communities, that cannot but make themselves felt in the world generally. So clearly Dr. Hedin's towns go back to a period anterior to the records of what is commonly called ancient history. But when can any civilised people have built towns decorated with paintings and sculpture in the sands of the biggest desert of the world? The only rational answer is, —at some period before it became a desert. Obviously the towns in question belonged to some former geographical era. Then we may turn to geology to inquire when it may have been possible that the desert was a sea with fertile shores, islands and peninsulas? Students of Theosophical literature know from their own sources of information,—but the outsider who has no touch with Theosophy ought, if he were logical and reasonable, to begin to put two and two together for himself and approach conclusions that would approximate to the truth by mere scientific reasoning.

A. P. S.

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A curious paragraph was supplied to the press at the end of last month by Dalziel's Agency. The public were informed that the negroes in the State of South Carolina, seized by a strange religious frenzy, were deserting the farms and flocking in great numbers to Mountville, terrorising the citizens. Many were going mad, tearing the clothes from their bodies and yelling frantically till exhausted. This was followed by a further telegram giving fresh details, which ran as follows:

The Casting In and Out of Devils

> The excitement among the negroes in South Carolina arose through the ringing of a bell at a new negro chapel at Mountville, which was continued with short intervals for several days and is still going on. The persistent ringing seized on the attention of the negroes with irresistible strength. They became vastly impressed, and when the word was sent out that the tolling was on account of the death of the devil, the excitement among them rose to fever heat. The exhorters again and again declared to their hearers that the devil had been tried by the Almighty and a jury of twelve angels for his misdeeds, and that the defendant, as a punishment, had been consigned to the negroes of Mountville, to be interred for all eternity. This declaration was reiterated at every meeting—morning, noon, and night—to the accompaniment of the joyous shouting of the hearers of "Glory, Glory, Hallelujah," "Bress de Lord, the devil's dead," and other delirious exclamations.
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> The throng in front of the church is so great that it extends over five acres of ground, and is still increasing. Men and women shout, yell, and shriek in an ecstasy of religious excitement, or hug one another, dance wildly, and spin round until they fall exhausted to the ground, when they are removed to a platform 3ft. high and 20ft. square, where they lie in rows until they have recovered consciousness, or are sufficiently rested to resume their religious exercises. The platform is always full.

It matters little whether the details of this psychic outbreak are correct or not; the main facts are to be paralleled with hundreds of thousands of similar cases in the history of religious hysteria. We suggest this class of phenomena as a subject of research to those of our students who have had a medical training.

G. R. S. M.

THE BHAGAVAD GÎTÂ AND THE GOSPELS

BUT few people in this country will be found to be unacquainted with the Christian Gospel. The very name seems to bring up dim reminiscences of early years, for we learnt about it in our childhood and probably heard it read Sunday after Sunday for many years, so that the very familiarity of the words may have prevented us giving much thought to the subject matter.

With respect to the Bhagavad Gîtâ also, it is not unlikely either that many who read this magazine have some knowledge of the book, although it may not be that they have had long familiarity with this famous scripture. There has been of late years a great tendency in the direction of Indian thought, and there are few who have made any study of the religious systems of the world who have not read the Bhagavad Gîtâ, at least in its translation as presented in the poetical form of Sir Edwin Arnold's Song Celestial.

In considering these two scriptures we shall find certain strongly marked contrasts, but at the same time many points of resemblance, and the comparison of these similarities and differences will be instructive, whether we approach the question from the standpoint of Hinduism or Christianity.

The New Testament, especially the four Gospels, is the source from which all sects of Christendom draw the sanction of their diverse forms of religious belief, and it is a curious example of the working of the human mind to see how the simple statements of the founder of Christianity have become crystallised in the course of time into dogma so marvellously unlike the source from which it springs.

It is true that we cannot consider the Bhagavad Gîtâ quite so representative of the various creeds of India, as our own Gospels are of the creeds of Christendom, nor can we consider

its teaching as bearing so authoritative a sanction. It is to the Veda that final reference is always made, but it is a remarkable fact that all sects of Hindus reverence the Bhagavad Gîtâ as authoritative. Shrî Shankarâchârya calls the Bhagavad Gîtâ the essence of all the Vedas, and that being the opinion of so great a teacher, we shall not be far wrong if we look upon it as representing Hindu religion, and take this scripture for purposes of comparison with our own.

It will be well as a preliminary to examine the question of the historical evidence on which the value of these books is sometimes made to depend, although it is not necessary to enlarge on this part of the subject.

Our own Gospels have but a slight claim to be considered as historical. To those who may be inclined to fear the searching light of modern criticism as a destructive influence on the simple faith of mankind, I would like to urge one consideration. Truth is none the less true because we cannot show the exact line of descent by which it has come to us. There is no irreverence in the assertion that truth is not dependent on the questionable testimony of man or history for its support. Humbolt in his Cosmos says that the Indians consider that "truth was originally deposited with men, but gradually slumbered and was forgotten. The knowledge of it returns like a recollection." The gospel of Christ and the gospel of the Bhagavat are such recollections of truth; let us cherish them as such and not be afraid if dates and manuscripts are found to be unreliable.

It is generally admitted that we have no evidence of the existence of any trace of the writings we now call the Gospels till about the year A.D. 180.

Most of the remains of works which were supposed to be contemporary with the apostles have been proved to be productions of the latter half of the second century. Even in the early apostolical fathers there are no clear allusions to the books of the New Testament and from the evidence of certain writers it seems clear that many other writings were regarded as of equal authority.

One of the earliest of the three existing manuscripts, the Sinaitic, is supposed to date from about the year 331, and to have

been one of the fifty copies which the Emperor Constantine caused to be made. This manuscript contained also two apocryphal books, namely, the Epistle of Barnabas and part of the Shepherd of Hermas, which were certainly considered as scripture down to the beginning of the fourth century. Not only is there no trace of the actual writing of the Gospels at an earlier date, but still more strange there are very few references to the Christians by the contemporary Latin and Greek writers of the time.

Juvenal only mentions the sect of the Christians, but gives no information of the religion or its founder, the same may be said of Suetonius. Tacitus gives an account of the Christians, while Pliny the younger and Lucian, give somewhat more details.

Josephus and Philo were both contemporary with Jesus, and yet in all their writings there is no mention made either of the Christians or their doctrines, if we except the manifestly interpolated passage of Josephus.

Of the many apocrypha of the second century there are a few copies that have come down to us, such as the Gospel of James, which principally treats of events which took place before the birth of Jesus, the Gospel of St. Thomas treating of the infancy of Jesus, which certainly rivals any Purâṇa in its account of the exploits of the "child-god," the Gospel of Nicodemus, and many others which have been called heretical gospels; and as these books contain with certain additions the same outline, more or less, of Gospel narrative, it becomes extremely difficult for the unclerical brain to understand the grounds upon which it was decided to retain some and reject others. We know the story as it is given of the Nicene Council and the mode of the selection of Canonical books. Whether this account is true or not, and writers of repute say it is only a mediæval story, it is evident that the Church has found it necessary to suppress many of the early gospels, for the same reason probably that many of the more enlightened and yet pious Hindus prefer to follow the Kṛishṇa of the Bhagavad Gîtâ rather than the Kṛishṇa of the Purâṇas.

With respect to the Bhagavad Gîtâ also, the difficulty of fixing

the date is equally before us. The history of India, as far as we know it, that is to say as far as European investigation has been able to trace it, begins with the Greek invasion about 327 B.C. Megasthenes, the Greek ambassador and historian, resided for some time at the court of Chandragupta, who was the grandfather of Ashoka. He wrote much on the subject of India and the Indians, but he makes no mention of the Mahâbhârata or its episode the Bhagavad Gîtâ. He does, however, speak of the Indian Hercules, and this is considered by Professor Lassen to be a reference to Kṛishṇa; Professor Weber on the contrary does not agree with this opinion.

There are however lines of argument which might be brought forward from the internal evidence of the book itself, to disprove the assertion that is so often made, that the Bhagavad Gîtâ is of comparatively later growth than the Gospels, and has undergone modifications from the doctrines of Christianity. It has been supposed by Professor Weber "that the Brâhmans went by sea to Alexandria or Asia Minor at a period when early Christianity flourished, and that on their return home they transferred the monotheistic doctrine and certain legends connected with it to their own indigenous sage or hero Kṛishṇa." (Indische Studien.)

It is not worth while to discuss elaborately this question, the merits of which can only be judged by a Sanskrit scholar. Those who are interested in this aspect will find it discussed at some length in the introduction to the translation of the Bhagavad Gîtâ by K. T. Telang. In his opening paragraph the learned author says that "the student of the Bhagavad Gîtâ must for the present go without reliable historical information touching the author of the work, the time at which it was composed, or even the place it occupies in literature." This is certainly true, and from one point of view the determination of date is not necessary, but there are data from which we may judge as to its probable position in history, and it is important to be able to meet certain current objections that are often raised. When people have become convinced that the teaching of the Bhagavad Gîtâ is not subversive of all order and moral law, they fall back on the assertion that it is a reflexion of Christianity, and that all that is good in it has been derived from Christian teaching. It

is not necessary to follow the discussions of the scholars; we can take the results arrived at. Thus it may be briefly stated, that although there is considerable divergence among the learned as to the date of the Bhagavad Gîtâ, and as to whether it may have been interpolated in the Mahâbhârata at a later period, Telang, Muir and the best authorities, refuse to accept the proposition which would place the composition of this scripture subsequent to Christianity.

Telang expresses a decided opinion that it was antecedent to Buddha; and if that is so, as we know that the date of Buddha cannot be placed later than 300 B.C., it is evident that the doctrines of Christianity *as such* could have had no influence on the earlier work. The historical evidence for the Christian Gospels and for the Indian Bhagavad Gîtâ may therefore be said to be on the same level; both are inheritances which the bygone ages of time have given us and both must be judged independently of historical data. In making a comparison of the incidents given in these two books they are open to the same criticism as to the reliability of the data by which we may judge of their historical value, but as to the teachings, those of the Bhagavad Gîtâ are as widely accepted by the various sects of Hindus as those of the Gospels by Greek, Roman, and Protestant Christians.

Before comparing the subject matter of the teachings, it will be as well to consider the teachers expounding it.

The details as commonly accepted of the birth and life of the central figure of the Christian Canonical Gospels are well known; but it must be borne in mind that there are many other writings which contain, besides the ordinary accepted Gospel outlines, a mass of stories and legends which, however much they may be discredited by the Church, have as reasonable a ground of acceptance as the stories in the Gospels. In making, therefore, a comparison of the life of Christ and the life of Kṛishṇa it would be manifestly a mistake to take in on the one side the many fabulous and ridiculous histories which have gathered round Kṛishṇa-worship in the later Purâṇas, and to exclude from our consideration the equally fabulous and ridiculous stories given in the so-called spurious Gospels connected with Christ. The various accounts of the birth of Kṛishṇa are not consistent

and they indicate a difference of dates. Kṛishṇa is frequently called Aṁsha, or a portion of Vishṇu, sometimes he is called "a part of a part of the Supreme upon earth," and sometimes he is identified with Vishṇu himself. He is said to be the son of the great sage Vasudeva, and in the Mahâbhârata the earth is represented as making a complaint to the gods that she is unable to support the burden of the evil that is upon her. Brahmâ explains how her sorrow may be lightened, and how He, who is the spirit of all, descends upon the earth in a small portion of his essence. Accordingly it is said that the God Vishṇu plucked off two hairs, one white and one black, and that these two hairs became the means for the birth of Kṛishṇa and Bâlarâma by Devakî and Rohinî. In the Bhâgavata Purâṇa the legends attached to the birth of Kṛishṇa are given at great length, and we find many statements that have given rise to the idea that the incidents in the life of Kṛishṇa have been taken from the incidents in the life of Christ.

The sage Nârada had told Kansha, who was the uncle or cousin of Devakî, that the eighth child of Vasudeva and Devakî would be the defender of the earth and destroy his kingdom. Thereupon Kansha wishes to kill Devakî, but is withheld from his purpose on the promise of Vasudeva to deliver up to him each child as soon as it is born. Six children were thus delivered up to him and put to death; but the seventh child, Bâlarâma, was miraculously transferred to another wife of Vasudeva before birth and so saved. When the eighth child was born the gods again interposed, and Vasudeva was enabled to escape with the child from the guards of the palace and place it with Nanda, a cowherd, whose wife had just had a female child which was taken back to Devakî. Kansha discovered that he had been cheated, and forthwith ordered that all the male infants of that time should be slaughtered. There certainly seems a great similarity in this to the slaughter of the infants by Herod, as given in the Gospel narrative.

With reference to this similarity of incidents in the life of Christ and that of Kṛishṇa, certain statements made by Professor Bhandarkar in The Indian Antiquary may be taken into consideration. In the number for January, 1874, he refers to certain

allusions in Patañjali's Mahâbhâshya to the story of Kansha's death, from which it is evident that in the time of Patañjali this event was believed to have occurred at a remote period, and the stories about Kṛishṇa were evidently current and popular in his time.

Now according to Telang, the date of Patañjali cannot be later than 140 B.C.; so one of two things must have occurred, either the stories connected with the birth of Christ have been copied from the Indian original, or else, which seems more reasonable, they are both symbols of spiritual truth, more or less distorted.

It is not necessary to discuss these legends and fabulous histories which have grown up round the idea of Kṛishṇa. It is natural that such should arise in the case of every leader and teacher of the race. It is, as we have seen, as evident in the case of Christ as of Kṛishṇa, and it is not only in the records which come down to us from far distant time that this growth of legend is observable, but it can be noted in the comparatively modern histories of the saints of the Middle Ages. The form that these accretions take depends entirely on the surrounding circumstances of time and place. It is reasonable that the stories connected with Kṛishṇa should differ to a great extent from those connected with Jesus owing to dissimilarity in local environment, but a careful comparison of the two will show that the working of the human mind is the same in its general characteristics. It must also be observed that in many instances, however grotesque these stories may appear, they are popularised and material symbols of underlying truths.

Professor Sabatier says: "To create a myth, that is to say to catch a glimpse of a higher truth behind a palpable reality, is the most manifest sign of the greatness of the human soul, and the proof of its faculty of infinite growth and development"; and surely, as Herbert Spencer justly remarks, "it is permissible for us to picture the higher truth by concrete symbols so long as we do not regard them as resemblances of that for which they stand."

We have next to consider the subject matter of the Bhagavad Gîtâ as compared with that of the Gospels. The particular doc-

trine most evident throughout the Bhagavad Gîtâ is the doctrine of Bhakti or devotion, and it has been this doctrine which has been supposed to indicate the influence of Christianity. In order, however, to give a reasonable presumptive argument that this doctrine has been derived from Christian sources, it is necessary to prove that it is foreign to the general ideas of Indian religious teaching, and that it is not to be found in any writings that are undoubtedly anterior to Christianity. Bhakti, or devotion, is certainly different to the Shraddhâ or faith, so often alluded to in the older scriptures. Professor Cowell, in his preface to the Shâṇḍilya Sûtras, says: "The date and history of its (the doctrine of Bhakti) origin in India are at present unknown"; and again, "Bhakti, as distinguished from the older Shraddhâ, appears, so far as we can trace it, to have risen suddenly on the Hindu horizon; but it is possible that it may have been, like so many other great conceptions, a natural product of the isolated activity of the Hindu mind."

The necessity of faith is frequently mentioned in the Vedas, but the idea has more the character of a ceremonial act, and is far from expressing the one-pointed devotion of the disciple of the Gîtâ. But even in the Veda we find passages which manifest the idea of an intimate union of the worshipper and the God. "O Indra, thou art ours, and we are thine"; and again, "O Indra, we sages have been in thee." In the Shatapatha Brâhmaṇa it is said, "On what is faith based? On the heart, for it is through the heart that a man has faith"; and again in the Chhândogya Upaniṣhad, "Whatever is done with knowledge, with faith, and with esoteric science is more efficacious."

We do not find the incarnate aspect of spirit presented in the Upaniṣhads, but at the same time the idea of devotion is not new, and in the Vedic hymns there is worship and adoration to the various deities. It is important to remember that in the Vedas we have records of some of the earliest teachings given to the root-race. It is certain that no scriptures have come down to us of an earlier date.

In order, however, to understand the relative position of the scriptures, we must bear in mind the process of evolution of this fifth race. We have heard of the beginning of the race, of the

segregation of a few families under the leadership of the great being, whose work it was to develop and protect the new life. The Manu was not so much a spiritual teacher as physically before the members of the small group as their leader and the living embodiment of the law. We know not how long that condition of things may have lasted, but we can well believe that when the race first set out on its mission to people the new continent with the new stock, each group, as it successively broke off from the original body, carried with it the impress of the life it had led. The gods whom we find worshipped in the Vedas, represented not only the spiritual conceptions of the people, but symbolised the apparently physical leader who was working among them, protecting them from danger and developing the race. We find traces of this in many of the hymns of the Veda, as well as in the traditions and folklore of the nations.

As the Aryan race progressed, we find that the primitive ideas of religious life unfolded into the great spiritual philosophy that has come down to us in the Indian treatises which go under the name of Upaniṣhads. These sublime conceptions, which thanks to good translations, are now available to all students of philosophy, show us how the development of the true wisdom was imparted to the race, as it progressed in knowledge and spiritual life. The original Veda clothed these great truths in mystic language and in hymns referring to the duties of the priests. Those truths which, for the uninitiated, at any rate, are not revealed in the Vedas, are to be found in the Upaniṣhads, sublime in their purity of thought and spiritual conception. These teachings must be considered as prior to the division into philosophical systems which are such a distinct feature of the development of later Indian life, and it is only in the subsequent writings of this class that we get the distinct separation into the schools which are now so well defined.

For many ages, as we are told, the original first sub-race of the fifth race dwelt on the shores of the inland sea and finally sent its first migration to the great peninsula of India. The teachings of the leader of that race were not committed to writing but were transmitted by those who were trained to be fit recipients of the divine wisdom. But a time came in the evolution of the race, as it gradually de-

scended into the cycle of material knowledge, when it became necessary to give a new force or impulse from the spiritual source; how that force comes into the world we are told in the Bhagavad Gîtâ. "Whenever, O descendant of Bharata, piety languishes and impiety is in the ascendant, I create myself." (Chapter iv.) One such creation we may suppose the Avatâra Kṛishṇa to have been.

We have seen that we have no trace of the where or the when of the outward form which bore that indwelling ray of the divine. That which has been handed down to us is a record of the new revelation of the spiritual path. The way has again been shown to man how he may attain to liberation from the life of sense and enter on the life of the spirit. The greater the materiality of the race and time, the greater the need for the divine ray to embody itself in manifestation. It must also be remembered that the truth cannot be limited or circumscribed in any one particular form, and it is in harmony with this idea that we see the apparently different presentations of the path leading to the spiritual life.

To the Hindu at the time of Kṛishṇa it may have been quite possible for the average mind to respond to a certain extent to the spiritual conceptions as given in the Bhagavad Gîtâ. But the race has to pass through its cycle of material development before it re-emerges on the line of the upward arc of spiritual progress. Each incarnation of the divine life is that which from the particular exigencies of time and place is the most suitable.

FRANCESCA ARUNDALE.

(TO BE CONCLUDED)

FAIRYLAND AND THE UNDERWORLD

ON reading in a recent number of LUCIFER an old account of the experiences of one who entered the kâmalokic condition and finally returned to the physical body, which he had temporarily quitted, I was led to compare this account with the folk-lore tales as touching the world of the dead.

Thence I was induced to take note of the difference subsisting between the abode of the fairies and the underworld, and to compare the whole with our theosophical instructions in regard to the astral plane, and that region thereof, which we term Kâma Loka.

For I take it, in so far as I have understood these teachings, that the world of the nature spirits and the world of the "dead" are both composed—if I may use such a word—of astral matter.

Now in all folk-lore tales, we find a certain vague distinction drawn between fairyland, which the "True Thomas's" and "Fairy Midwives" can enter, and the world of disembodied human beings.

I will first direct attention to the tales of fairyland and compare them with our teachings as to the astral plane; and then I will cite two curious old tales of the dead, which I will compare with the story recently published in LUCIFER.

First then, fairyland is not the land of the dead. The matter of which it is composed is shifting, protean, brilliant, and yet bears resemblance to the matter of earth, in so far that it builds "a fair country" before the eyes of the visitant.

Moreover, fairyland takes the earth as its background. Fairy palaces spring up in lonely mountain sides, and the wandering fiddler or home-returning farmer sees both the familiar scene and the unfamiliar at one and the same time.

The denizens of fairyland draw their mortal guests away from the familiar scenes, and in that region time vanishes for

them. There is in that country neither day nor night. The fairies are frolicsome, sometimes malicious, and take strong likes and dislikes. Their love is for the simple and glad-hearted, who will join in their revels. They obey and fear sacred names; the utterance of such a name will cause the instant disintegration and vanishing of the fairy palaces and cities. We have a Scotch story in which the bestowal of what we should call "astral sight," was given by a fairy in gratitude, so that the young mother on whom it was bestowed, saw at will a beautiful land like the earth, but fairer and with purer colours.

There is the same story in Devon, save that the power is stolen, not bestowed, and it ends by the blinding of the clairvoyante. In Carnarvonshire and in Guernsey, the same tale is told. It is also known in Lower Brittany, Ireland and Cornwall.

In Cornwall "Cherry of Zennor" sees the fairyland, but she does not see it as it truly is. When at last she does behold it truly, she becomes partially insane, and is banished therefrom.

There is a curious tale of a boy who was carried into a region which inter-penetrates the earth; this story is told by Giraldus. Its source I have not discovered.

The Rev. E. Davies tells a tale of the Tylwyth Teg, or Fair Family, whose beautiful land was accessible to visitors on May Day.

These fairies, or nature spirits, are mysteriously in touch with the elements, they show their favourites treasures of minerals, etc., and they display a strange mixture of folly and of greater knowledge than falls to the lot of mortals. In fact, they are living under different conditions of matter, and know that which is familiar to them. Yet there is danger in fellowship with the "good people." "Those who dance with them a year never return to earth," or, returning physically, remain dreaming, or semi-insane, wandering to and fro in the "gentle places," unfit for earth-life after their long sojourn in fairyland.

The best tales of fairyland come from Ireland, but we find them in the West likewise. They are rife in Devon and Cornwall, where of late years, if not at the present day, there were those who heard fairy music and caught glimpses of "a world within a world."

The Magyar fairies have an organised social life. Their beautiful houses and castles are on high mountain peaks, apart from human habitations. They dance and sing, being full of merriment and mischief. They tend flowers. They do not readily love, but are faithful to their favourites to whom they will show the wonders of their land.

Here we have a distinct class of beings—a class comprising many varieties—and their land is evidently the astral plane. We get the absence of day and night, the brilliancy of matter, the protean shapes, the likeness and unlikeness to the earth. In whatever country we find the legends, the matter of fairyland and the leading characteristics of fairy life are the same.

The "True Thomas's," whether Scottish, Irish, Cornish, or Magyar, whether from the east or from the west, brought back from "fairyland" reports which in all main points, were remarkably alike.

But now, as to the underworld—the world of the dead. There are no fairies here; no beings of the gay insouciant nature-spirit type.

I take two curious tales. "Yanechek and the Water Demon," a Slavonic tale, told by J. T. Naaké; and the equally strange story of "Madey." I wish especially to compare "Yanechek" with the recent account in LUCIFER.

Yanechek is an exceedingly naughty boy, who is spoilt by his mother; he is selfish, greedy, revengeful, a liar, and has no regard for his pledged word. He is drowned, and carried to the "cold hall" of the Water Demon.

His mother goes to seek him in the underworld, and going through the gloomy halls of "the sea" is told: "Here is a place prepared for a mother who rears a wicked son."

She finds the "thin, emaciated Yanechek," furiously angry, and thirsting for vengeance upon the Water Demon—generating fresh karma, in fact, which his mother helps him to do by enabling him to re-visit the earth.

He has entered into certain compacts with the Water Demon, which he immediately breaks as soon as he finds himself able to wield earthly instruments of vengeance, and in a less "thin and emaciated" condition.

But his action destroys him and his mother, for "the waters" rise and sweep both Yanechek and his mother back to the gloomiest and lowest abode of the Water Demon.

A curious allegory—merely a quaint, wild, imaginative story to one who glances at it casually.

The story of "Madey" is stranger still.

A father pledges the soul of his unborn child to a demon, who lives in the underworld. The boy grows up a very holy and spiritual youth, and he strongly objects to his father's disposition of his soul.

I think there is a good deal of underlying meaning here, but space forbids entry upon these points.

The boy goes to the underworld. But before he goes there he meets a robber Madey, who takes him prisoner. He tells Madey where he is going—by the way, does Madey personify the lower nature of the boy, or is he indeed another individuality? —and the robber suffers him to go free, if he will return and tell him the punishment awaiting him in the underworld.

The boy goes, receives back the bond for his soul from a fiend named Twardowski, and perceives the destined punishment of Madey in a most appalling bed of knives, spears, etc.

Madey is terrified into repentance. He plants his club in the earth, and swears to kneel beside it until the boy, who is going to be a priest, returns a bishop to give him absolution. This he does, until he is a very old man, and the club has turned into an apple tree. The bishop gives him absolution, the apples turn to doves and fly to heaven, the body of Madey crumbles to dust. It is rather noticeable that while the body of the robber crumbles away at the absolution of the bishop, the robber's club is transformed. The interesting point about this story is the fiend Twardowski.

When first I encountered Twardowski in this tale, I took little notice of him beyond thinking that he had a remarkably ugly name. But when I met him again in another Slavonic tale, my interest in him waxed. For Twardowski, the fiend, was a mortal. He is a wicked magician, who holds this bond for the soul of the merchant's unborn child. He is "dead" and living in the gloomy under-world, the picture of which is remarkably

like that drawn in the recent paper in LUCIFER, and in some portions of the Pistis Sophia. He desires the soul of the child as a bond slave, and he is himself bound by his word to a fiend more powerful than himself. When the boy frees himself from Twardowski, the power of the magician lessens. He is carried *out of the underworld* of the dead and is suspended at a great height from the earth, where he remains, conscious and entirely isolated, till "Judgment Day."

I think it is impossible to review these strange old tales and fairy legends, and to compare them with the more carefully observed and systematically presented facts which are laid before us by theosophical students and investigators, without being struck by the manner in which the last named receive confirmation from these wild, distorted stories, and how the tales themselves are endowed with coherence and meaning from later researches clothed in modern garb.

IVY HOOPER.

AMONG THE GNOSTICS OF THE FIRST TWO CENTURIES

VALENTINUS

(CONTINUED FROM VOL. XX., p. 456)

SUCH is the miserable sum total of our information as to what Valentinus actually taught himself. Nine, or rather eight, shreds of fragments in all! Yet what strong, joyous words, bursting with life, in the midst of the dull deadness of the refutators' rhetoric!

To these fragments it might seem proper to append the account which Irenæus (cap. 11) copied from a former heresiological writer. It is generally assumed that this more ancient authority was Justin Martyr, but whoever he may have been, he was a mere summarizer, and even at this early date in heresiology (cir. 150), was struggling with the contradictory accounts he had heard of the Valentinian Gnosis. I, therefore, consider this

source as no more worthy of special notice than the other summaries of general so-called Valentinian doctrine found in the writings of the Fathers. We have nothing certain to learn in it of the teaching of Valentinus himself, and that is the only search on which we are at present engaged.

Thus we take our farewell of the "great unknown" of Gnosticism, whose name was nevertheless the best known of all, whose influence was the most far-reaching, and whose doctrines instead of being a cut-and-dried system of dead vocables, were so animate with life that the kaleidoscopic representations of them by his followers in the first place, and the puzzled and puzzling summaries by the Fathers of these protean representations in the second, have proved the despair of scholarship. The reason of this for the most part is that, in endeavouring to bring order into this chaos, words and terms have been followed as clues instead of ideas. Not only in the case of the Valentinian cycle of ideas, but also in every other phase of the Gnosis, these delusive guides have been generally followed as leaders out of the labyrinth. But the Ariadne's thread which takes us out of the maze is spun out of ideas, not of names. The Gnostics were ever changing their nomenclature; the god of one system might even be the devil of another! He who makes a concordance of names merely in Gnosticism may think himself lucky to escape a lunatic asylum; he, on the contrary, who seeks the idea behind the name will often find himself in a realm of great beauty and harmony of thought. Men like the Gnostics have ever had intuitions of a real state of being of definite and precise realms of consciousness; but each has caught but a glimpse of the reality, as all men must so long as they are imprisoned in a body. If the Gnostics exhausted the philosophy and religion of their time in striving to find a decent vestment for the naked truth, as they thought they saw it, who shall blame them? If they contradict one another, in the eyes of the word-hunter, they do not contradict themselves, for the follower of ideas. The idea is the key which opens the mysteries of the Gnosis, and those who refuse to use this living key must be content with the dead vocables which are frequently only so many sign-posts pointing away from the treasure.

We shall now, before dealing with the disciples of Valentinus, attempt, from the chaos of summaries, to sift out some of the leading ideas of the Valentinian cycle of the Gnosis. If we were to bring all these contradictory accounts together and treat them to a critical analysis, it is to be feared that the general reader for whom these sketches are written, would either close our pages in despair, or if he attempted to follow the details and the weighing of probabilities, be reduced to such a state of mental perturbation that he would forget all that has gone before, and be rendered totally unfit to comprehend what is to follow. Such technical work must be reserved for treatment elsewhere, meantime we will attempt, not to give an exposition of the Valentinian system, but merely some outlines of Valentinian æonology.

Some Outlines of Valentinian Æonology.

In order to elevate his thought to a contemplation of the transcendent problems towards which the mind of these Gnostics was carried, the reader should refresh his memory with the sketch of the Basilidian System which has been given above (Vol. xx., Nos. 118 and 119). From the world of men, our earth, he must pass in thought through the sublunary spaces, visible and invisible; thence he must pass beyond the moon-firmament, the heaven, into the æthereal spaces—the star-worlds, and their infinite inhabitants, spaces and regions, orders and hierarchies—bounded at the utmost limits of space and time, by the Great Firmament, the Ring "Pass not," which marks off the phenomenal universe from the universe of reality out of space and time. It is a Boundary everywhere and—nowhere.

Here we bid farewell to time and space, and reach the region of paradox, for mortal man has still to speak of it in terms of phenomenal things—calling it a region, although it is not a region; speaking of it as the Living Æon, though it transcends all life; hymning it as the Light-world, though its light is darkness to mortal eyes, because of the superabundance of its brilliancy.

This is the Plerôma, the world of perfection, of perfect types and perfect harmony. The mind falls back from it, unable to comprehend, and yet the spirit within cries unto man with a voice that can brook no denial, "Onward still; beyond still, and beyond." Then is there Silence; no words, no symbols, no

thoughts, can further avail. The mind is mute, the spirit is at peace, at rest in the Supreme Silence of contemplation, of union with the Divine, the Great Deep—Profundity, the within of things, that which permeates all, goes *through* all.

The Valentinians are said to have "begun" with this conception of Bythus, or the Abyss of Profundity; but this is a mistake. Basilides had already shown how impossible it was to name the God beyond all; are we to think that the Valentinians fell short of so obvious a truth? By no means; some of them taught of the Beyond the Deep, a hierarchy of Deeps; and curiously enough in the Codex Brucianus we meet with such hierarchies, and also find them assumed in the Pistis Sophia treatise. What absurdity, then, to seek a "beginning" in infinitude; such a conception as a beginning was low down in the scale of being; we can speak of the "beginning" of some special phenomenal universe, but there is an infinitude of such universes, and infinitude has no beginning.

Beyond the Plerôma, or ideal type of all universes, there was —what? Silences more unspeakable than Silence, and Depths deeper than the Deep! How the Valentinians would have laughed at the notion of ascribing a monistic or dualistic theory to their intuition of what lay beyond Being, and of making this the basis of dividing them into an Eastern and Western school? Yet that is what Hippolytus (II.) and many modern critics have done.

Let us then leave the mystery in the Silence of that Depth beyond Being—a Silence which, as it were, shut off the Plerôma from the Depth beyond Being by a still higher Boundary than the Great Firmament. This highest Boundary was within the innermost depths of the Plerôma itself, the inward world, just as the Great Boundary was beyond the depths of the phenomenal external world. The idea connoted by the term "depth," takes thought away from all ideas of three dimensional matter, as we know it, and introduces it to the notion of "through" in every direction at the same time, inside and out as well.

We next have to treat of the "being" of the Plerôma of the æons. Every "being" in this "Fulness of Being" (Plerôma) was also in its turn a "fulness" or perfection, and the nature of

the life of these "beings" was shown forth in their names. They were called æons, or "eternities," for they were out of time and space. Everything outside the Plerôma, that is to say, everything in the phenomenal universe, on the contrary, was an "image" or deficiency. The phenomenal world was therefore called by such names as the Kenôma or "Emptiness," the Image, etc.

It is, however, evident that until we reach the phenomenal world, no possible human language can serve us to express modes of being which transcend cosmogonic operations. And yet the hardihood of the Gnostic genius had to find some method whereby it could adumbrate the manner of being of the æons, which were *ex hypothesi* out of time and space.

Now Pythagoras and Plato, and the instructors in the mysteries, declared that physical matter was ultimately of a geometrical nature; that in all things "God geometrizes." Thus the five regular solids formed the summit of the geometrical knowledge of the Platonic school. It was because of the attention bestowed on these solids by this school that posterity has ever called the five the Platonic Solids. The whole of the Elements of Euclid, says Proclus, were but an introduction to this science of the perfect solids. These polyhedra were believed to lie at the back not only of earth-formation, but of every genus, species and individual in the material universe. It is strange that no subject in mathematics has been so neglected as that of the regular solids; but so it is, and the moderns laugh at such "puerilities" of the ancients.

For further details and references to the re-discovery of a part of the science within the last three years I must refer the "doulx lecteur" to Vol. xx., pp. 89 sqq. and pp. 398 sqq. of this Review.

No one of course who is entirely ignorant of the subject, will be able to comprehend fully the following general indications. But the nature of finger-posts is to point in certain directions and not to accompany the traveller along the road; and the "gentle reader" who requires such personal conducting must seek it in Señor Soria's admirable essays to which the attention of all students has been drawn in the articles above referred to.

For the present our work is simply to set up sign-posts; and so we return to our task.

But even supposing, some one may say, that the five solids (which are all variations of one in various combinations with itself) have some connection with the typical elements which build up the invisible molecular structure of physical matter, what has that to do with the Valentinian Gnostics? Everything, we may answer. Marcus, one of the earliest followers of Valentinus, has some parody of a kabalistic juggling with numbers assigned to him for a system, and in connection with this Hippolytus (II.) declares that the whole of Valentinianism is based on the numbers and geometry of Pythagoras and Plato.

No further proof, however, is brought forward of this sweeping generality, and no critic has so far supplied the missing link. It is, nevertheless, perfectly true that all the æonology of the Valentinian School is based on such considerations. Let us then attempt to make a small contribution to the subject not from the number-juggling ascribed to Marcus, but from the living side of Pythagorean and Platonic mathematics, the "mathesis" which was the same as the "gnosis," and which is said to have been called even by Pythagoras himself, "the gnosis of things that are."

It was along this line of thought that the Valentinian thinkers were to seek for a living *symbolism*, which should adumbrate in some fashion the manner of being of the æons. From the region of definite polyhedrical matter, the ordering of which, though invisible to the eye, could yet be imagined in the mind, the symbolism was to be pushed back a further stage, from the molecular to the atomic as we should say now-a-days. The regular solids were the eventuation in physical matter, of certain systems of perfect equilibrium of "points" in space. These points were not mere mathematical abstractions, but actual centres of force, bearing certain relations to each other, equilibrated by a law of polarity or syzygy. This was the region of the atom. The atom was a living thing of force, a sphere, the most perfect figure, ever contracting and expanding, generative of all motions, yet self-motive, and from another point of view immoveable, as pertaining to the "foundations of earth."

It was this realm of nature which the Valentinian Gnosis chose as its living symbol of the Living Æon. Of course the symbol was immensities removed from the reality, but the living type lying beyond the simplest types of physical matter formation, was at any rate nearer the reality than any dead physical shape. Thus the universal "atom" and its simplest modes of differentiated being, were taken as symbols of the æon-world, the Plerôma, the world of life and light, beyond time and space, the undecaying heart of the eternities.

The following view is of importance to students of symbolism, who as a rule confine their attention solely to plane figures, and thus deal as it were with the "shadows of the dead." A plane figure is a shadow merely, and that too of a dead solid; it is the living system of force behind or within the latter which is the first spark of life in the series. In order to see this more clearly, let us take a familiar symbol, the interlaced triangles or "Solomon's Seal." In solids this symbol is represented by two mutually interpenetrated tetrahedra; from this union come the cube and octahedron. The dodecahedron and icosahedron come from the mutual congress of five tetrahedra, a quintuplication. Thus we have our five regular solids. The fundamental type is the tetrahedron, and the force-system behind it consists of two pairs of atoms, or a double syzygy or couple, in perfect equilibrium. The nature of the relationship of these atoms or spheres to each other, and of the interplay of their motions, is the mode of life or being of the symbol; and when this is learned, then the symbol becomes alive and thus the forces which the "shadow of the dead" solid symbolises, are in the hand of the solver of the "mystery." One form of ancient magic, especially practised in Egypt, consisted of a most complicated extension of this idea, which wandered far beyond the limits of the geometrical symbols. Needless to say, that the vast majority who practised the art, had not the slightest idea of the "reasons" of their performances. Magic for the general was never a rational thing. It consisted of an infinite number of "rules of thumb," and this side of it is consequently, and quite rightly, regarded by the present age of intelligent enquiry as a gross superstition.

Let us now see how the Valentinian Gnosis symbolised the

ideal universe, the type of all universes—the primal atom or monad, its motions, and modes of self-differencing and self-emanation within itself. The object of their contemplation was identical with the world of ideas, or noetic world of Plato; the light-world of ancient Iran; the "eternal egg" or type from which all universes come forth of ancient Khem; the "resplendent germ" or hiraṇya-garbha of the Upaniṣhads.

First, then, we have the conception of an infinite sphere of Light, Light which transcends the glory of the most brilliant sun, as that sun's glory transcends the flame of a rush-light; Light beyond thought. As yet there is naught but infinite Light, yet through it there is ever a something going, as it were from and to its centre, which is everywhere and nowhere, a breath ever out-breathing and in-breathing, an endless energy which nothing human can perceive or know. It is the Life-breath of the universe at the zero-point of being, to use terms familiar to theosophical students.

We next proceed to what we must call a change of state; but we should remember that all the states we are attempting to thus symbolise, in reality exist *simultaneously;* and though in thought we are to follow out a kind of emanation or evolution, it is in reality an ever-existing infinite state of consciousness out of time and space.

In the ever-pulsating "centre" (which is everywhere and nowhere), a something arises slightly less brilliant than the transcendent Light, another mode of motion as it were, which we will symbolise as an oval or egg-like swirling, ever swelling-out and in-drawing. Within this two foci are gradually developed, as it pulsates and swells. The periphery of the envelope contracts in the midst through the action of the two foci, the symbols of equilibrium, of positive and negative, the law of syzygy or pairing. They part asunder, yet ever move round a common centre. Bythus and Ennœa, Profundity and Thought, are the first syzygy of æons, symbolised as two spheres moving round a common centre. Being separate, in some mysterious fashion they are differently affected by the great out-breath and in-breath, yet each manifests the qualities of the other. One is positive, the other is negative, as it were, and these qualities are at once com-

municated to the whole of the great light-sphere, for they are everywhere and nowhere at once. Polarity is thus stated to be a mode of being of the Plerôma; the law of syzygy is affirmed.

But duality arising, multiplicity must follow; and not only multiplicity but universality. For the Plerôma must be simultaneously the type of the One, Many and All, and monotheism, polytheism and pantheism must each find its source therein.

In following out our symbolic imagery, however, we cannot think the whole at once. We try to conceive that whatever process we gain an intuition of by means of our symbols, takes place everywhere, always, and simultaneously with every other process and manner of being; but of this we can get no mental image. We can only pass from one process to another by following out the behaviour of a single pair of our living symbols. To proceed then.

Thus we have spheres revolving, each positive-negative in itself, but positive or negative in its relationship to the other. In thought we will treat one as positive, the other as negative, and thus follow out the changes of mode. As the twin spheres revolve round the common centre, they ever expand and contract; when they touch, from the negative a "veil" or "mist" is shed forth, and as it were "lines" the great light-sphere.

The law of densification and perpetual differentiation is declared. At each contact the negative sphere becomes darker and more passive as it were, though in reality the "lowest" æon far transcends the most brilliant radiance in the universe. The negative light-sphere developes into progeny, differentiates its substance, impregnated by the positive light-sphere. That is to say, the light-world is differentiated into "planes" of being; there are "veils" and "firmaments." But how many and of what kind?

I must refer the reader again to Señor Soria's essays on the polyhedric origin of species for the only possible series of systems of perfect equilibrium of spheres of equal diameter from two upwards, if he would follow out this most interesting problem in greater detail and work out the matter for himself. For the moment it is sufficient to state that the first æonic hierarchy of the Valentinian Plerôma is invariably said to have been an

ogdoad or group of eight, which was sometimes considered as a dual tetrad—in living symbols the system of equilibrium behind two equally interpenetrated tetrahedra.

A point of interest which should not be overlooked, however, is to be noticed as following from the consideration of the ogdoadic mode of the Plerôma. The Bythus and Ennœa are no longer regarded as a single pair; Ennœa, the negative sphere, has produced offspring. She is now the *type* of "seven-robed" Nature, Isis; while Bythus is the Great Deep or "Water-whirl," Osiris, the æther. The negative sphere is now seven spheres, herself and six like unto herself and the positive sphere—that is, three pairs of æons. Here we have the type of the one sphere of sameness, and the seven spheres of difference, of the Pythagoreæn and Platonic world-soul. The Ogdoad and Hebdomad of Basilides have also here their types.

Thus having declared the law of duality or syzygy; we next find the law of triplicity asserted in the triad of syzygies into which the negative sphere is differentiated. These are the three great stages or spaces of the Plerôma, and the syzygies, or modes of polarity, of these phases were called Mind-Truth, Word-Life and Man-Church, for reasons which are somewhat obscure, and to which we shall return later on.

We are next told of a dodecad and decad of æons which owe their existence to one or other of the syzygies of the ogdoad. The accounts of their genesis are entirely contradictory; sometimes also the decad is placed before the dodecad, and, seeing of course that ten naturally comes before twelve, the critics have without exception preferred this order. The matter is at best purely conjectural in such a chaos, but experience leads us to choose the less likely as being the more correct account. What on earth should have induced some of the Valentinians to put the twelve before the ten, if their symbolism had not necessitated such an order?

We shall therefore take the main phases of the Plerôma to be those symbolised by the ogdoad, the dodecad and the decad in turn; not that one came from the other in reality—they all existed together eternally—but because the living symbols are described in a dramatic myth, one of the variants of which we shall shortly present to the reader.

The ogdoad is a term connoting the operations of the living processes behind the symbol of two interpenetrated tetrahedra, and therefore includes all the permutations of its complementary progeny (the cube and octahedron). Thus the ogdoad was divided into a higher and lower tetrad, and in various other ways, including the one and the seven as described above; the one and the seven can be represented by the curious geometrical fact that if seven equal circles be taken, and six be grouped round the central one, each circumference respectively will be found to exactly touch two adjacent circles and the one in the middle, while a greater circle can be described round all seven. This is of course but the shadow of a symbol, and is only intended to serve as a mnemonic; but the fact is curious, and such natural facts were not so lightly regarded by the Platonist as they are by the moderns, especially when they had to do with the most perfect figures—circles and spheres, the natural symbols of perfections or plerômata.

We have now came to a stage where the differentiation of the primal simplicity is to be represented by groups of twelve, the mode of being of the Plerôma is now the dodecad. It is a curious fact that if we were to imagine a huge space filled with spheres, all of equal diameter and in mutual contact, we should find that each sphere was surrounded with exactly twelve other spheres; moreover, if we should imagine the spheres to be elastic, and that pressure can be brought to bear on one of such systems of twelve on every side at once, the central or thirteenth sphere would assume a dodecagonal form—in fact, a rhombic dodecahedron.

If we further remember that there is frequent mention of a "thirteenth æon," which has hitherto puzzled all the commentators; that the Pythagoreans and Platonists and Indian philosophers asserted that the dodecahedron was the symbol of the material universe; that we are assured by those who have trained clairvoyant vision to-day that the field of activity of the atom is contained by a dodecahedron; and that the "twelve" signs of the zodiac have hitherto remained a mere irrational hypothesis—then we may be satisfied that there was good reason for insisting on the dodecad as an important phase of æonial being.

Moreover, each phase of the Plerôma is supposed to be positive to the succeeding phase. Thus the Plerôma as a whole is positive to the dyadic stage; in the dyadic stage, Bythus is positive to Ennœa, who becomes various and sevenfold. The sevenfold is positive to the dodecad stage, which consists of thirteen spheres.

If we think of the dodecad as the dodecahedron, we shall be dealing with the phenomenal universe, and thus be without the Plerôma; here we are dealing with the living type behind, in the æon world, that is to say the system of thirteen spheres which eventuate the dodecahedron in the physical world.

Each of these thirteen contains in itself the seven modes of being of the preceding phase, and thus, in every system of thirteen, there is in reality a multitudinous progeny. These are the children of that phase of being which we may call the multiplicity of sameness, *i.e.*, the atomic ocean of like contiguous spheres; and they in their turn undergo a change which will eventuate in a harmonious arrangement or perfection, to be finally denoted by the perfect number ten, the decad.

How, then, do we get from the dodecad to the decad, from atomic matter to the perfect form? Perhaps somewhat in this way. Every sphere is living, moving in all ways at once, so to speak, and yet in another sense motionless. The types of external motion are up, down, right, left, back, front, and round—seven in all; to these we have to add in and out, and a motion that is no motion we can imagine. And thus we reach a new phase of being through the decad or ten, which begins, as it were, another series of motions on a higher plane (1, 2, 3, etc., and then 11, 12, 13, etc.).

The seven motions, or modes of life, in every system of thirteen spheres, are simple in the great sphere which surrounds the thirteen—the fourteenth or boundary of the system—but in the subordinate thirteen spheres, the modes of motion act and react on each other, as each subordinate sphere contacts so many others, and produce a number of other modes of a subordinate nature, namely (7 × 13 or) 91. If to these we add the seven simple rates of motion, in all we have 98 (91 + 7) different modes. To these we add the two higher modes, the in- and out-breath-

ing, and in all we have 100. We shall see later on the way in which the Valentinians added the necessary two, by introducing Christ and the Holy Spirit into the myth of the Plerôma-drama. The one hundred is the perfection (10 × 10) of the perfect number (10).

Thus the hundred obtained along the line of development of the ogdoad and dodecad, by the addition of two new factors, or the operation of a new syzygy, led by another path of simplification to the ten, the number of consummation.

Now the number of root-æons in the Plerôma was said to be thirty (8 + 12 + 10), to which we may add Christ and the Holy Spirit—the representatives of the Bythus and Sige (Silence) beyond the Plerôma—and finally the That beyond all, and so get thirty-three, the number of the Vedic pantheon of thirty-three deities, the 8 Vasus, 12 Âdityas and 11 "Rudras," with Rudra at their head, and Heaven and Earth.

The number 100 also gives a hint whereby to explain the ordering of the subordinate phases of the Plerôma as found in the system attributed by Hippolytus (II.) to the Docetæ, where mention is made of the "thirty-fold, sixty-fold and one hundred-fold."

G. R. S. MEAD.

(TO BE CONTINUED)

THE NEW DAWN

IN asking our readers to consider with me what may have been the motives and intentions of the Powers who guide mankind (when they can !) in suggesting, or at least in failing to prevent the Editors of LUCIFER from taking, the important step of bringing out the new volume of H. P. B.'s magazine in a new form and under a new and less remarkable title,—it is perhaps needful to premise that, living at a distance from London, I am as entirely ignorant as they of the reasons which have actually—on this physical plane—produced this result. But to a Theosophist, it would be a profoundly unreasonable view of things which should look at the change as a mere matter of the arguments or

whims of proprietor, editor or staff; it cannot possibly be anything but a symptom of a serious and important modification in the position of affairs—a change of front to meet a new attack or the more effectually to take advantage of a victory already decided. The natural end of "Lucifer" is to be lost in the glory of the rising Sun; notwithstanding her name, Venus is not herself the actual Light-bringer, but only his herald; the true dawn comes only with sunrise. Dare we say that already his beams have begun to pale her once brilliant ray?

To help us to answer this question, let us look back over the twenty volumes—to possess a set of which is already growing a matter of some pride as well as expense. The somewhat aggressive confidence of its first editorials had not much, as far as outward circumstances went, to justify it. Fresh in all men's minds at that time was the apparently complete collapse of H. P. B.'s Indian work. True to the dependent habit of mind engendered by living under a foreign rule, however wise and beneficent, her Indian friends, who had clustered thickly about her and her companion Colonel Olcott as long as anything was to be hoped from them, had made haste to disown her at the first suggestion of serious disapproval from the governing classes; and to her this apparently utter failure of her attempt to rouse the national spirituality from its degradation under the heel of Western so-called civilisation must have been more depressing and harder to bear than the personal calumnies so freely circulated and so universally believed against herself. Completely broken down in health, she had left Col. Olcott to recommence and carry on the Indian work, for which he has always shown himself so well adapted, and now found herself in England, the very stronghold of the scientific pedantry and obscurantism which had just scored what seemed so complete a victory over her. Excepting for a very few, though enthusiastic admirers, she found herself alone with her knowledge; like Lazarus, in Browning's wonderful Epistle of Karshish, one risen from the dead—knowing another world, in the midst of men of this world only; as with him, perpetually "It *should* be, crossed by Here it cannot be."

Nor was she, humanly speaking (as the theologians say), at all well equipped for her new struggle. Upon the Russian-Cosmo-

politan H. P. Blavatsky, with no literary training, speaking what was always to her a foreign tongue, possessed of a vivid and most unruly imagination, was laid the burden of the prophet—the seer. Before her mental eye was held by her Masters a body of knowledge generally far too great for her limited means of expression on the physical plane and often far beyond her reasoning powers. In the hurry of her work she seems to have been unable to distinguish between one book and another—to have, like the old Scotch woman of the story "seen it in a prent book" was enough for her. Hence she wasted her precious strength upon the Royal Masonic Encyclopædia, The Source of Measures, De Mirville's Pneumatology, and the like, in the firm conviction that she was thus bringing her work into line with modern science and religion.

Few persons understand their own strong points. It was not until Goethe had experimented in almost every form of art, that he reluctantly came to the conclusion that the writing of German verse was the only thing he was likely to bring to any practical result. St. Francis de Sales, who wrote and spoke on the spiritual life with a power and insight which no one, as far as I know, has equalled before or since, set *his* hopes of immortality on a theological treatise which cost him a vast amount of valuable time, but which any one else could have written, and nobody on earth can read. But the aggravating way in which H. P. B. in the midst of page after page of wearisome compilation will drop a scrap of priceless information in two lines of foot-note, as happens most frequently in the new volume of The Secret Doctrine, just enough to show what she *could* have given us, if she could have realised what was wanted, is very trying to flesh and blood. Almost more trying still are her "theological certainties." You want to know what these are? Well, Catholic theologians divide their doctrines under various heads. First, those which are directly revealed in Scripture, as that Adam and Eve lived in the Garden of Eden and were turned out for eating an apple, and the like. And second, theological certainties which necessarily follow by logic from the first; and it is always in this assumed logical necessity, that the mischief lies. Sorrowful experience has taught me, when anyone says to me, "It neces-

sarily follows . . . ,"—to stop and consider, for that in all probability it does not necessarily follow at all. H. P. B.'s doctrine of the selfishness of the Pratyeka Buddhas, and much more which I dare not attempt to enumerate, is thus not her *revelation*, but her logical conclusion on a matter of which logic is not the judge.

There is but one possible explanation of the unhesitating boldness of her challenge to the world in the opening numbers of LUCIFER, the one she always gave, that the work was not hers, but that of her Masters, and that what came of it was not her business, but theirs. What then did They want?

Of course on this point I have no claim to say "I know,' nor even "I have heard," which is, when you come to think of it, a claim only one degree lower, and equally far from the modesty becoming to any but an actual disciple. For it means that "if one is not the rose one has been near it," that one is at least in conscious intercourse with those who have a right to speak. But using only my own judgment and intuition (*quantum valeant*), it seems to me that the position was not unlike that little domestic tragedy of Hans Andersen's, The Old Street Lamp—a lamp endowed with the power of doing all sorts of wonders, if only a wax candle were lit in it. But it has no means of making this known, and even when its good old owner gets some ends of wax candle given him, it never occurs to him to light one in the old lantern, and so it rusts away with all its powers of good unused. The Powers who rule the world seem to have found themselves in somewhat similar case; every avenue for the enlightenment of the world closed by the bristling pikes of the enemy; in this, the lowest and most material point of the round, matter altogether too strong for spirit. Now that *they* could have dreamed that the needs of the case were to be met simply by the formation of a Theosophical Society and the foundation of a magazine, is something too absurd to be imagined; and to me the idea (which is not of my origination) commends itself, that the special virtue and use of the strange personality of H. P. B. was in truth rather as a sort of Arnold Winckelried, to draw, in heroic self-sacrifice, an armful of pikes upon her own breast, and thus make a gap through which the influence of the Higher Self might flow

down from those higher planes where only it can work, upon the physical world around us.

If we can admit this as a possibility, it will be seen at once that the peculiarities which marred the success of her work on the physical plane probably had quite other and far more important purposes in view; and without entering into details which I am noways qualified to give, tempting as they are to speculation, we may conclude that quite possibly her own special work was actually ended at the time she was taken away; and that this was in reality not so much the foundation of the Society as the forming of the channel through which might spread the illumination of the Wisdom over the whole civilised world; in a word, the dawn of the new day.

I am the more desirous of making this clear, as it presents at once the explanation and the justification of the undeniable change which has taken place since H. P. B.'s departure. Under the guiding influence of one who adds to her devotion to the cause an acquaintance with science and a power of eloquent expression to which H. P. B. had no claim, LUCIFER has lost the aggressive, not to say aggravating, tone which distinguished its references to popular religion and science; the various "cranks" who disported themselves in its pages in old time have disappeared, pretty much as the Spiritualists, Kabalists, Cheiromants and Astrologers who surrounded H. P. B. in life, have one by one ceased to take part in the movement of the Society, or have formally withdrawn from it. The Society, as well as the magazine, is growing older, and "ranges itself," as the French express it; and even I myself, who am naturally somewhat inclined to the ways of the old school, can no longer attempt to stick a pin into some of our sleeping members without arousing prompt protest and righteous indignation. Some of us may regret the change, but it is an inevitable one. It is a very old remark that the *continuation* of a Religious Order depends, not on the founder, but on his immediate successors. First must come the saint—the God-drunken man or woman (to use the Greek expression)—to draw the fire from heaven; but after must come the wiser and cooler heads to put the new body in working order, and they seldom get much thanks for it. St. Francis drew many

men into his Order in his lifetime; but that it is still in existence is the work of a certain Brother Elias who is to this day execrated in all the chronicles of the Order for the changes he found it needful to make—so with the Dominicans, so most of all with the Jesuits.

But it must never be thought that there is any kind of disloyalty to the founder in all this. Her work, as I have said, is ended; and the methods would not have been allowed to change themselves, imperceptibly, but irresistibly, if it were not that the work has also changed. The transition from the startling figure of "Lucifer" descending to earth with his blazing torch to the colourless and impersonal title of THE THEOSOPHICAL REVIEW, marks, as I take it, the sense that we no longer conceive of the movement started by H. P. B. as *dependent* upon the numbers of our Society or the circulation of our magazine. We feel that, however the impulse may have been given, and whatever may have been her share in it, the movement of the world *has* turned into the direction we would have it take, that the lowest point has been passed, and once more the Light rises in the East. Wherever we look we see the signs of progress; in the Anglican Church and amongst the Dissenters, within the "straitest sect" of the Scotch Pharisees and amid the cold abstractions of French Protestantism and English Unitarianism, the desire shows itself for more light and warmth, and above all for freedom; more and more the man-made bogey of a Personal God, showing his personality in hating the creatures he has made with more than human jealousy and cruelty, is fading from men's minds to give place, slowly but certainly, to the vision of the Good Law. On the other side the crude brutality of the science of twenty years ago is also passing; the time when a few cast-iron formulæ, such as Evolution, Survival of the Fittest, and the like, were believed to contain the secret of everything in heaven and earth, is over and gone. More and more clearly men are realising that even for the scientific understanding of the "things which are seen," they must look to the "things which are *not* seen (by the more physical senses, no matter with what telescopes and microscopes they may be aided) eternal in the heavens."

Our present duty, then, is no longer to try to resist the

world's movement, but to help it forwards to its natural goal. We have to learn all we can of the Higher Science and the Greater Love, and to put both on record, ready for the time, now fast approaching, when men shall need and appreciate all we can teach; and in the meantime to stand ready on our point of vantage to reach a helping hand to everyone who cannot be satisfied by the things and the thoughts of the world around him, and who strives to get forward, he knows not whither. Our brotherhood must be with those who have in them the seeds of the future—the great fellowship of the unsatisfied; those for whom space is not wide enough nor time long enough; for whom heaven is not high enough nor God good enough; the young eagles who can fix their gaze, unblinded, on the dazzling face of the new sun. Of these Browning's Paracelsus spoke:

> But in completed man begins anew
> A tendency to God. Prognostics told
> Man's near approach; so in man's self arise
> August anticipations, symbols, types
> Of a dim splendour ever on before
> In that eternal circle life pursues.
> For men begin to pass their nature's bound,
> And find new hopes and cares which fast supplant
> Their proper joys and griefs: they grow too great
> For narrow creeds of right and wrong, which fade
> Before the unmeasured thirst for good: while peace
> Rises within them ever more and more.
> Such men are even now upon the earth,
> Serene amid the half-formed creatures round,
> Who shall be saved by them and joined with them.

In this faith and hope I venture to answer my original question in the affirmative, and to join with our farewell to our beloved Lucifer, star of the morning, due reverence to the rising Sun—the dawn of the new and eternal day!

A. A. WELLS.

FUTURE THEOSOPHICAL PROSPECTS

ADDRESSING the Theosophical Convention held in London on the 10th of July last, I ventured on certain conjectures regarding the future progress of the Theosophical movement, and put forward certain views as to the principles of action on the part of the present generation of Theosophists, that would best promote that progress. Requested, as I have been, to write out the substance of this address, I will endeavour to do so. The ideas I had in my mind at the time are clearly there still, though of course the language in which they were expressed at the Convention is long since forgotten.

The foremost thought of the series is one on which we may all dwell with pleasure. The Theosophical movement has taken root in such a way that we need no longer fear its decay as a seedling. I do not reach that conclusion on the basis of any calculation as to the number of branches of the Society existing in various parts of the world. Many of these represent meritorious—in the sense of well-meaning—effort on the part of many people, but sometimes, perhaps, more zeal than discretion. We may look forward hopefully to the future of Theosophy, because, within recent years for the first time, we can begin to foresee the probabilities of its progress. These could not be appreciated without the light shed on the future by the knowledge we have now gained concerning the laws and rules which govern the progress of that abnormal evolution which is entered upon by all human beings who once fairly set their feet on the Path of Initiation.

Supposing we had merely to think of Theosophical prospects in the light of common-place social or intellectual speculation, we might be rather unduly alarmed at the early development in our midst, of schisms and diversities of aspiration, which might be thought to threaten a disintegration of the movement—a dissipation of its energies. We might lament in a somewhat

despondent spirit our failure so far to have secured any commanding position in the religious or scientific world. Quarrelling amongst ourselves, disdained by the orthodoxies of the period, we might be expected to evaporate, as a society, in the course of a generation. Our literature, it is true, would remain to make an appeal at some later date to the intelligence of a future generation better qualified than this around us to apprehend its value, but the movement would then have to be inaugurated afresh by leaders better qualified than those we have had so far, to guide that apprehension into effective channels. On the basis of our literature alone we should have done something, but we should not have set on foot a theosophical movement destined to be the turning-point in the spiritual evolution of the fifth root-race.

As matters actually stand, however, I believe that we have accomplished exactly that result, although its accomplishment was trembling in the balance for many years, and although mistakes and misdirection of effort in the past have greatly retarded the work in hand. When, in spite of such mistakes, fairly satisfactory progress has been made, some of us have been too ready to assume that the mistakes themselves entered into a complicated plan under the direction of higher wisdom. From that view I venture to dissent. The Theosophical movement, with which we are all concerned, might have attained far more commanding influence, it might have taken a very much more imposing place in this generation, if it had not been discredited by many deplorable incidents that foresight of the ordinary kind, and care on this plane, might have averted. We should totally misunderstand the situation if we imagined that every step taken by the more prominent Theosophical leaders has been prompted by the great "Brothers," as we used to call them, on the higher levels of initiation. But for them the movement would never have been set on foot, would never have been carried to a successful issue; but its actual guidance amidst the rocks and shoals of mundane ignorance and prejudice was left to far humbler agents in personal contact with the generation to be influenced. Constantly in trouble and bewilderment amidst the difficulties they had to encounter, these humbler agents—the various leaders of the Society in various countries

and periods—have struggled on the best way they knew how, very loyal in almost all cases to the ideas by which they were inspired, but—as could hardly be otherwise—frequently spending their energies on measures and methods that had better have been left alone.

In this way it has come to pass that the most stupendous revelation of spiritual truth afforded to the world at large, since the first great impulse of spiritual teaching was accorded to the fifth race in the natural course of things by the incarnations on which the religions of mankind have since mainly relied, has remained the possession of a society which, however encouraging its numbers from some points of view, is still an obscure and insignificant body in the opinion of the cultivated world at large. I will not stop to waste time in a fruitless argument as to the position the Theosophical movement might have assumed at this moment if the energy spent and the opportunities enjoyed in the past had been utilised in a different way; but experience has, at any rate, shown us that the Western races are much better prepared for Theosophical teaching than was at first supposed; ideas that we have set afloat have been picked up and assimilated by innumerable thinkers and writers who would be unwilling to recognise their origin because of the discredit that has attached to the Theosophical Society, and the plain conclusion is that if these ideas could have been presented in the beginning in a more acceptable fashion, they would have been established in the world of thought in a position from which they would have radiated over a very much wider horizon.

Why is it then that since we may find, in looking back over our history as a society, so much to deplore, that I began by saying the position we have now reached is one we may regard with satisfaction? This satisfaction, it seems to me, is to be derived from the contemplation of the present situation, not merely with reference to its current physical plane aspects, but in the light of the knowledge we have acquired concerning the laws and principles of reincarnation and progress on the Path. Amongst the hundreds—or thousands, reckoning all the world—of members in the Society, there are certainly tens, probably scores, of persons sufficiently qualified, both by the karma of

former lives and the efforts of those now in progress, to be looked upon as entering spiritually, whether or not they are clearly aware of it in their present physical consciousness, on the Path of Initiation. We know enough of the methods employed by the great Masters in these cases to know that the majority of such persons will be enabled, if they so desire, to return immediately to incarnation after the present life is spent—and in such cases they will return with an endowment of psychic faculties that will enable them to take an active part in future Theosophical work. They will be in a position to remember the lives they are now leading and not merely to function in full consciousness (as some of them may be doing already) on the higher planes of Nature, but to retain a complete recollection of such activities in the ordinary waking life.

Mere reflection on the meaning of such a condition of things as this will be enough to show that the influence of the Theosophical movement on the thinking of the world forty or fifty years hence, when such persons as those to whom I refer will be grown up, illuminated, competent teachers of the generation then on the physical plane—will be something overwhelming. In face of the evidence and testimony that will then be forthcoming, the incredulity and blank materialism which we now find to be the prevailing characteristic of the normally cultured world, will be no longer possible. The situation, moreover, will not be—for the next flight of theosophic teachers—quite what we have found it. Our own efforts have done much to loosen the hard surface of prejudice. Even now people of the ordinary intellectual type, prominent exponents of prevailing science and literary development, are to a large extent shaken as regards their once rigid negative convictions. Their immediate successors will not have been brought up, as they themselves have been, in an atmosphere of scornful contempt for every inquiry into the meaning of superphysical phenomena ; in the future a body of Theosophical teachers immeasurably better qualified than those of the past will have to deal with a generation immeasurably better prepared. With these prospects in view, no one who appreciates their significance will be surprised to hear that in the opinion of lookers on enabled to take a broader survey of human affairs than is possible for

ordinary mankind, an expectation is entertained to the effect that in the course of the coming century the educated European world will have completely acquiesced in the leading ideas concerning human evolution and the possibilities connected with its abnormal acceleration, which for the moment it is the exclusive privilege of Theosophical students to comprehend. It does not follow that in the course of the century every educated man will himself be entering on the path, but the intellectual fog in which we are all now living will have cleared away, every one will have a distinct view of the better way in life even if for the time he may be weak enough to linger along the worse, and the veil which for thousands of years has obscured the Elder Brethren of humanity on the great heights to which they have ascended, will have been drawn aside sufficiently to enable mankind at large to realise their existence and to appreciate the true potentialities of ordinary human nature. When we ponder on the idea that it is our Theosophical Society that is the pivot on which this wonderful metamorphosis is turning, we may surely, as I say, in spite of all there is to deplore in its imperfections, find abundant food for mutual congratulation.

Congratulations of this kind, however, for every healthy mind, will be operative as a stimulus to fresh exertions and not as a signal to sit down inactively content with what we have done; and the second great thought with which, as it seems to me, we ought to be concerned, has to do with the question how the stimulus should take effect, how we should direct the renewed activities we may be encouraged to undertake. Our grand result, remember, is the residuum of our activities in the past. Some of these have promoted, some have retarded it. We may still do a great deal in this generation to improve the position, to facilitate the activities of the next, to plough the ground that will have to be sown; to prepare the way for those who may come after us. Indeed, let every honest devotee in the cause of spiritual progress feel a not unreasonable hope that he may be contributing to prepare the field for *his own* renewed activities in a life of good work, to follow promptly after this. Or again, it is more than probable that in view of the highly promising aspect of the immediate future, egos more advanced along the Path of Initiation

than any known to us in physical life at present, will come into incarnation to give a still more powerful impulse to the great work in hand than could be given by any of us who have hitherto played a part in Theosophic activities. It is our duty to do what we can to prepare the way for such successors, as well as for ourselves in our next incarnation.

But what activities on our part now will best conduce to an effective preparation of the way? At all events, according to the view I am endeavouring to set forth, that preparation will not be accomplished by the mere multiplication of branches of the Society, nor by adding names indiscriminately to our rolls of membership. The aggregation around the nucleus of the Society of large numbers of people imperfectly appreciative of the great ideas Theosophy represents—caught, some by one of its aspects, some by another, often attracted by some theory of their own concerning its significance that may be quite at variance with its real intention—will be far more likely to prepare the way for future disintegration and for such divergences of sympathy as have already established lines of cleavage within the Society, than to bring about that lofty-minded solidarity of purpose that ought to be the distinguishing characteristic of the Society at the future date when its influence may be ready to expand over all that is best in civilisation. In its infancy the Society has attracted some, perhaps many, who, as I have just suggested, may have misunderstood its ultimate destinies, but primarily those who were specially ripe and prepared to enter on theosophic work and progress under the influence of their accumulated karma. They have not necessarily been people of distinction or influence in the ordinary walks of life; but next time, when the next great wave of theosophic impulse is ready to sweep through civilisation, it will have to carry those who may then be recognised as the leaders of thought in the scientific and religious worlds, on its crest. If our Society is to be still—under its present name and with its present traditions—the organisation in whose name the work will be done, its dignity as a great intellectual body must by that time be established on an unquestionable footing. It must not be possible then for people with a new interest in Theosophy, just kindled by reading some of our literature, to turn to

the nearest branch of the Theosophical Society for further light and guidance, and be chilled by finding ignorance, narrow-minded or sordid conceptions, where they expected to find high intelligence and exalted purpose. If at that all-important future date the Society is badly represented at its recognised centres of activity, that which will happen will be this: the theosophical *movement*, under the guidance of the great Powers which have been the mainspring of the movement from the beginning, will go on to the grand achievement above foreshadowed, and those who are now ripening to bear its banners in their next lives, will bear them accordingly; but the work will have to depend upon a fresh departure, and the poor old organisation will go to pieces, the karma of what has been good in it following the individualities qualified to do continuous work, and the residual value of its collective influence appreciated only by those who will then be enabled by their higher plane perceptions to trace back results to their true cause.

It is to be hoped that within the next ten or twenty years the concentration of purpose of Theosophists generally on the improvement and perfection of our organisation, rather than on the rough propaganda of the past, may avert all danger of the issue I have suggested as possible. It will be a great pity if the future history of the spiritual progress of our race is confused by a second departure. We need not attach undue importance to hitherto familiar names and traditions, but it is good and desirable that the true course of great episodes in human evolution should be correctly traced, and most of us will be willing to take a good deal of trouble, and, if necessary, to make some sacrifices to the end that the present Theosophical Society may be recognised in the future as the foundation of the far greater organisation that will be in existence fifty years hence. For the present I will not presume to translate the general principles I have been attempting to establish, into a concrete programme of measures that the Society ought to undertake, or of the policy the more influential members ought to be guided by. But I feel myself assured that on the character of those measures and of that policy, the question whether the Society under its present designation is to live or die will depend. As to the final result of transient schisms,

of personal ambitions here or there—of sordid schemes for turning the Society to account in a worldly sense—these accidents of the movement need give us no uneasiness, need hardly engage a thought. People who may attach themselves to the movement for personal motives, will drop off from it when their present lives are spent and will never be heard of again. Those only will reappear on the scene next time whom the Higher Powers concerned find worthy of their confidence. If the Society maintains a truly healthy nucleus, if it is careful not to bestow *its* confidence, so to speak, on ill-qualified representatives scattered over the world at large, that nucleus will be ready at the fitting season to expand, and like the great tree of Scandinavian mythology, to shelter all the world beneath its branches.

A. P. SINNETT.

THE LAW AND THE LOGIA IN EAST AND WEST

THE world of thought is just now full of the keenest interest and activity in matters religious. The great and wonderfully rapid change in religious thought and feeling, which the last half of the present century has witnessed, has often been remarked upon in these pages, and in the present number our minds are called upon to realise how great the acceleration in the rate of this change has become within the short space that has elapsed since this magazine was founded. It falls more fittingly to others to point all this out in detail, but having been called upon to review a very important new work by Dr. Paul Deussen, the eminent Sanskrit scholar and writer upon the Advaita Vedânta Philosophy, in which he has given to the Western world a translation of sixty Upaniṣhads, containing most, if not all, of what is most valuable in those antique treatises, I found myself in his Preface face to face with some views which struck me as far too striking and interesting to be disposed of in the course of a mere review or notice, and I have therefore endeavoured in the following pages to render them accessible to the readers of THE

THEOSOPHICAL REVIEW, at the same time permitting myself to comment upon his remarks.

Dr. Deussen is plainly a great admirer of Schopenhauer; indeed he has dedicated his translation of the sixty Upaniṣhads to the Manes of that remarkable philosopher, whose enthusiastic admiration for their contents, even as revealed to him through the medium of Anquetil Duperron's abominable Latin rendering of a poor Persian translation, did so much to call the attention of the learned West to the grandeur and depth of their thought and inspiration. Not only does Dr. Deussen admire Schopenhauer, but judging from the present Preface as well as from his admirable work on the Vedânta system, his own thought has been profoundly influenced by the views of that very original thinker. To such an extent is this the case that in his treatment of the Vedânta, no less than in his general views upon Hindu philosophic thought, he is at times a little apt to press too strongly the points of similarity, and to interpret in the light of his Schopenhauerism thoughts and teachings which have a very different significance for the instructed Hindu, equally with the Western student who has grasped some of the profounder verities of spiritual evolution. Not that Dr. Deussen is, so far as I can judge, purely a follower of the keen-thinking German who waged so bitter a polemic against the "bread-and-butter philosophers," as he somewhat contemptuously styled those learned and rather ponderous occupants of professorial chairs, who pursue the study of philosophy rather as a means of earning a livelihood than in the spirit recommended by Plato—because they are compelled to do so by an imperious inner necessity. No, Dr. Deussen would seem to be rather—what I must confess looks like a kind of "wooden-iron"—a Christian Schopenhauerian. That is to say, he writes in a manner which seems to give one that idea, though of what kind his Christianity may be from the orthodox standpoint, is another question. Still perhaps just this very combination makes him, in some respects, a more sympathetic interpreter and critic of Vedântic thought than are most Western orientalists; and most certainly it does lend a piquancy and living interest to many of his remarks, which they might otherwise lack.

To make the position clearer, I propose to translate a portion of Dr. Deussen's Preface to his translation of the Upaniṣhads, not only because it admirably characterises his own individual standpoint, but also because his remarks seem to me exceedingly interesting and suggestive in themselves. He strikes the key-note in his opening paragraphs.

"The Upaniṣhads are to the Veda what the New Testament is to the Bible; and this analogy is not merely an external and accidental one, but one such as goes right down to the very depths, and has its roots in a general law of the development of religious life which manifests itself in both regions.

"In the childhood of races, religion sets up commands and prohibitions, emphasising them by promising reward and threatening punishment; religion thus addresses itself to selfishness (egoism), which it takes for granted as the actual kernel of the natural man, and beyond which it does not lead. . . .

"This childish standpoint of righteousness by works is represented in the Bible by the Old Testament Law, and correspondingly in the Veda by what the Hindu theologians call the Karmakâṇḍam (the division of action or works), under which name they include the whole literature of the Hymns and Brâhmaṇas, with the exception of the Upaniṣhad-like portions here and there interwoven among them. Both the Old Testament and the Karmakâṇḍam of the Veda proclaim a law, and hold forth reward for obeying and punishment for breaking it; if the Hindu theory possesses the advantage of being able to transfer the retribution in part to beyond the grave, and thereby of avoiding that conflict with experience, which causes so much embarrassment to the Old Testament doctrine of retribution limited as the latter is to the present life; so, on the other hand, it is the distinguishing characteristic of the Biblical righteousness by works that it runs less upon ritual prescriptions, and by reason thereof lays greater stress upon a moral 'blameless' life. This advantage is a very great one for the interests of human society, but in itself and as regards the moral value of action, it establishes no difference whether man toils in the service of imaginary Gods or in that of his fellow men; both alike remain, so long as his own well-being floats before his

eyes as the ultimate purpose, merely a means to this selfish (egoistic) end, and are therefore, like that end itself, morally speaking worthless and to be cast aside.

"The recognition of this comes out in the New Testament when it teaches the worthlessness, in the Upaniṣhads when they teach the casting aside, of all, even of good works; both make salvation to depend, not upon any sort of action or abstention, but upon a complete conversion or transformation of the natural man; both regard this conversion as a liberation from the bondage of the whole of this empirical reality, rooted as it is in selfishness (egoism).

"But why are we in need of a liberation from this present existence? Because it is *the realm of sin*, answers the Bible; because it is *the realm of error*, answers the Veda. The former sees destruction in the willing, the latter in the knowing part of man; the former demands a conversion of the will, the latter a conversion of that which knows. On which side does the truth lie here? If man were only will, or only a knower, we should then, accordingly, have to decide for one view or the other. As it is, however, man is at once a willing and a knowing being, and hence that great change, in which the Bible and the Veda see salvation, will be accomplished in both realms; it will *first*, according to the Biblical view, soften his heart, grown stony-hard in its natural selfishness (egoism), and render it capable of deeds of righteousness, love and self-sacrifice, and it will *secondly*, hand in hand therewith, cause to dawn in us the recognition of the mighty fact—taught by the Upaniṣhads, anticipating Kant's teaching—that this entire spatial, therefore manifold, therefore selfish (egoistic) world-order, is based solely upon an illusion (mâyâ), inborn in us by reason of the nature of our intellect, that there exists in truth only one eternal Being, transcending space and time, multiplicity and becoming, which is manifested in all forms in nature, and which, whole and undivided, I feel and find within me as my true Self, as the Âtman.

"As certainly as, according to Schopenhauer's great doctrine, the will and not the intellect forms the kernel of man, so certainly will there remain to Christianity the superiority that its demand that the will should be born again is the really central

and essential point; but just as certainly as that man is not only will but also intellect as well, so certainly will that Christian new-birth of the will manifest itself upon the other side as a new-birth of knowledge, as the Upaniṣhads teach it. 'Thou shalt love thy neighbour as thyself,' demands the Bible; but whence this demand, since after all I feel only in myself and not in another? 'Because,' the Veda adds here in explanation, 'thy neighbour is in truth thy very self, and that which separates thee from him is naught but illusion.' As in this case, so is it upon all points of the system; the New Testament and the Upaniṣhads, these two highest products of the religious consciousness of humanity, nowhere stand in irreconcilable contradiction—if one does not cling to mere externals—but mutually serve to complete and explain each other in the most beautiful way.

"An example will serve to show what value the teaching of the Upaniṣhads can acquire for the further development of our Christian consciousness.

"Christianity teaches, according to its spirit, if not everywhere according to its letter, that man, as such, is only capable of sinful, *i.e.*, selfish (egoistic) actions (Romans vii. 18), and that all good, both of will and deed, can be accomplished in us by God only (Phil. ii. 13). Clearly as this doctrine lies pre-formed, for everyone who has eyes to see, not alone in isolated sayings but even more in the entire system as such, equally difficult has it been at all periods for the Church to make friends with it; ever and always has she managed to find a way of escape to synergism [?co-operation of man with God] with its compromises and to leave some back door or other open for the co-operation of man—obviously, because behind monergism, which traces all good back to God, she saw standing like some terrible spectre the direful absurdity of predestination. And indeed predestination does appear as an inevitable consequence, the moment this same equally profound and true Christian recognition of monergism is linked with the Jewish realism derived from the Old Testament, which sets God and man over against each other as two mutually exclusive entities.

"Amid these obscurities light comes to us from the East, from India. Paul does, indeed, also make a move towards identi-

fying God with the ἄνθρωπος πνευματικός (I. Corinthans xv. 47), and Kant, too, seeks to explain the strange phenomenon of the categorical imperative in us on the theory, that in it man, as thing in itself, lays down the law for man as appearance; but of what account are these timid and tentative attempts in face of the great root-conception, which pierces through on every page of the Upaniṣhads, that the God, who alone accomplishes all good in us, is not, as in the Old Testament, a Being standing over against us as another, but far rather—despite his full contrastedness to our corrupted empirical I (jîva)—He is our very own, metaphysical I, our eternal, blessed, divine Self—our Âtman—dwelling ever in undimmed holiness, in spite of all aberrations of human nature.

"This and much else can we learn from the Upaniṣhads—shall we learn from the Upaniṣhads, if indeed we will to bring our Christian consciousness to a logical, and in all directions fully satisfying completion."

There can be no denying that Dr. Deussen has called attention to a very striking fact in the view he here advances as to the parallelism between Hinduism and Christianity. Without accepting as adequate Schopenhauer's analysis of man—to which Dr. Deussen adheres—it is an obvious fact of experience that the two factors he emphasises, willing and knowing, do cover a very large area of the conscious activity of most men; he is certainly right in contending that the conversion which the Upaniṣhads aim to bring about in human nature through the intellect, and Christianity through the emotions and actual conduct, may be rightly said to be the goal to which religion at its best and highest seeks to lead man. On the other hand, his view of the relationship of the two systems, when closely examined, is seen to be inadequate, and can only be maintained by either leaving out altogether, or at least forcibly explaining away some of the very broad facts which stand out unmistakably on both sides. In short, his conclusions as they stand seem to be reached by seizing, in each case, on certain facts and standpoints, considering these as alone essential and characteristic, and discarding all the rest as irrelevant, or at best of secondary importance. And I am inclined to attribute this attitude of mental blindness in one so

thorough and sympathetic as Dr. Deussen to the influence of preconceptions derived from his acceptance of Schopenhauer's views. In the first place, he seems to share in that thinker's view that there is no post-mortem conscious survival for man, either personal or individual, and his general attitude and language, both in the present volume and in his work on the Vedânta, seem to imply that he altogether rejects the idea of any continuous spiritual evolution of the individual, holding with Schopenhauer that man after death merges at once back into the Absolute Will which called him into existence.

Further, he seems to have adopted from the same source the view that the intellectual consciousness, or at best a higher unfoldment thereof, is the highest possible form of consciousness, for though he speaks of God and holds Him to be the inmost Self of man, yet for him with the disappearance of the mâyâ of separated egoism, all individuality would also vanish. Looked at in this light it becomes intelligible why his exposition of the Vedânta, and his references to Hindu thought generally, appreciative and sympathetic as they undoubtedly are, yet leave behind a certain sense of emptiness and lack of full satisfaction in the mind. And we can also more readily understand why many facts, which to us seem so patent and full of significance, are by him passed over and set lightly aside, even when their potent effects are still visible in the living India of our own day.

Thus in his view the teaching of the Upaniṣhads, and of the Vedânta which systematises them, is mainly intellectual, and lays small stress on conduct, on a moral and blameless life. But he strangely overlooks the significant fact, which he himself mentions again and again, that all these teachings were designed for, and historically were actually confined to, the *forest stage of life*, when the man's work in the world was done and the lessons of conduct for that life already learnt. Not to lay too much stress here upon the importance of the Four Qualifications demanded for the study of the Vedânta—as it is not very easy to prove that these are of equal antiquity with the Upaniṣhads themselves, though we Theosophists have good reason for thinking so —yet there can be no sort of doubt that the training of the life in conduct, in love, charity, kindliness, truth, humility and self-

sacrifice, was pressed in Hinduism far more strongly and elaborated with far greater care, than, in the life of the world at least, the Christian Church seems ever to have pressed them.

And similarly on the Christian side, the fuller comprehension of Gnosticism which we are now acquiring, proves to demonstration that the intellectual side of that great religion was at one time far more developed along the lines of this same Eastern teaching than was the case in later centuries. And more, that just as the Upaniṣhads and the Vedânta formed for centuries a school of secret teaching, entered only after fitness had been proved, so too in Christianity; for the evidence now rapidly accumulating leaves no doubt that here, too, the mystery of "conversion" received an adequate intellectual foundation, and that in Christianity no less than Hinduism the deeper teaching, on which Dr. Deussen rightly lays so much stress, was elaborated, justified, explained and enforced.

We have here one of those striking illustrations of the real power of Theosophy as a solvent of difficulties and a clue to the more complete understanding of religious development. In the light of its teachings all the contradictions which so sorely puzzle men like Dr. Deussen dissolve away; and amid all the infinite varities of racial and national development, the one great Wisdom Religion shines out clear and unmistakable.

Dr. Deussen himself admits that the Christian Church has never been able "to make friends" with what he regards as the central and essential truth of Christianity, namely, that the natural man can do naught that is good, but that all good, to be such, must be wrought in him by the Lord? And why? Because, he says, they were frightened of the horrid spectre of predestination. Why so again? Historically, I think, because experience had shown that wherever the true doctrine in its fulness had been taught, the result had been very quickly moral decay and social dissolution. Why so? Because till man is not merely intellectually ripe to comprehend it, but also so thoroughly confirmed and trained in the habit of right living and right action that he needs no external sanction for holy living—till then the inevitable result of teaching him any of the "mysteries," is that, not actually *realising* the truth in himself,

he falls a prey to his desires, either on predestinarian lines as in the kismet of the Mussulman, or in some other way. The Church truly has been wise in compromising with and holding back this her central doctrine, but foolish in losing sight of it and in allowing the inner teaching to die out in her ranks, for now it is practically lost to her members. In India the opposite has taken place; the inner teaching on this and other points has become public property, and though the exceeding thoroughness with which the habit of good living has been inculcated is still largely effective there, yet very great harm has undeniably resulted, and is resulting, from the misunderstanding and distortion which these truths, belonging as they do solely to the final stages of human evolution, inevitably undergo when placed before men not yet ready for their living realisation.

This is the obvious explanation of the facts on both sides; it welcomes, assimilates and co-ordinates them all; but it surely points to the conclusion that Dr. Deussen's Schopenhauerian views must receive a notable supplement and expansion if he really is to deal adequately with these profound problems of human growth and the religious consciousness.

There is one other passage in Dr. Deussen's Preface so remarkable that it suggests a curious possibility. It is the third paragraph, standing between the second and fourth of those translated above, and runs as follows:

"A higher stage of religious consciousness is attained with the recognition that all actions which depend upon fear and hope as their mainsprings are worthless as regards the eternal destiny of man, that the supreme task of existence consists not in a satisfaction of selfishness (egoism), but in a complete dissolution thereof, and that in this dissolution alone does our true, divine being break through to the surface, through the individuality, as through a shell."

If these words bear their natural meaning—and there is nothing in the context, as can be seen, to suggest that they are used in any other sense—then I am totally at a loss to understand how the man who wrote them can reconcile them with such views as to the non-survival of man after death, as to the non-existence of continuous, evolving spiritual individuality, as

other passages in his writings have led me to ascribe to him above. Can it be possible, after all, that in his own heart Dr. Deussen is very much nearer to our own theosophic standpoint than he cares to let his colleagues of the learned world suppose? Can it be that, knowing well the strong prejudice which exists in the majority of learned circles in the fatherland of Haeckel and Büchner against everything that savours of individual immortality as being antiquated and out of date—can it be that he is simply talking to them in their own language in order the better to find an entrance to their minds for some of the living and grand ideas which he seeks to inculcate? Such things have been in the past, and may be even in the present. At any rate this much is certain, that the paragraph translated above is such as might have come from the pen of the most convinced and devoted Theosophist amongst us.

BERTRAM KEIGHTLEY.

THE CHRISTIAN CREED

THERE are many members of our Society who have been, and indeed still are, earnest Christians, and though their faith has gradually broadened out into unorthodoxy they have retained a strong affection for the forms and ceremonials of the religion into which they were born. It is a pleasure to them to hear the recitation of the old formulæ, though they try to read into them a higher and wider meaning than the ordinary orthodox interpretation.

I have thought that it might be of interest to such members to have some slight account of the real meaning and origin of those basic formulæ of the Church which are called the Creeds, so that when they hear them or join in their recitation the ideas brought into their minds thereby may be the grander and nobler ones originally connected with them rather than the misleading materialism of modern misapprehension.

Let me first of all make it quite clear that I am not in any way attempting to approach the subject from the ordinary scholarly standpoint. Such information as I have to give about the Creeds is obtained neither from the comparison of ancient manu-

scripts, nor from the study of the voluminous works of theological writers, but is simply the result of an investigation into the âkâshic records made by a few students of occultism. Their notice was incidentally attracted to the question while following up quite another line of research, and it was then seen that the matter was of sufficient interest to repay further and more detailed examination.

Before describing the true origin of the Creeds of the Church, it may be well just to epitomise the current ideas of orthodox writers as to their date and history. The Christian Church has three of these formulations of belief, called respectively the Apostles, the Nicene, and the Athanasian. At one time the ecclesiastical theory was that the second and third were merely amplifications of the first, but it is now universally recognised that the Nicene Creed is historically the oldest of the three. Let us take them one by one, and explain very briefly what is commonly known of them.

Some sort of brief and very simple creed seems to have been in use from a very early period, not only as a symbol of faith, but as a pass-word in military style. But the wording of this formula seems to have varied considerably in different countries, and it was not until centuries later that anything like uniformity was attained. An example of the earlier form is the creed given by Irenæus in his work Against Heresies: "I believe in One God almighty, of whom are all things . . . . and in the Son of God, by whom are all things." The earliest mention of a creed bearing this name occurs in the fourth century in the writings of Rufinus, who states that it is so called because it consists of twelve articles, one of which was contributed by each of the twelve apostles assembled in solemn conclave for the purpose. But Rufinus is not regarded as any great historical authority, and even the Roman Catholic critics Wetzer and Welte consider his story a mere pious legend. The Apostles' Creed is not found in anything like its present form till fully four centuries after the composition of the Nicene Symbol, and the most authoritative writers on the subject suppose it to be a mere conglomerate slowly formed by the gradual collation of earlier and simpler expressions of belief.

Much more definite and satisfactory is the history of the Nicene Creed, which appears in the mass of the Roman Church and the communion service of the Church of England. There seems little doubt that with the exception of two notable omissions it was drawn up at the Council of Nicæa in the year 325. As most of our readers will be aware, that Council was summoned in order to settle the controversies then raging among ecclesiastical authorities as to the exact nature of Christ. The Athanasians or materialistic party declared him to be of the same substance as the Father, while the followers of Arius preferred not to commit themselves to anything stronger than the statement that he was of like substance, nor were they willing to admit that he also was without beginning. The point seems a small one to have caused so much excitement and ill-feeling; but it appears to be one of the characteristics of theological controversy that the smaller the difference of opinion the more acrimonious is the hatred between the disputants. Suggestions have been made that Constantine himself exercised a somewhat undue influence over the deliberations of the council; its decision was in favour of the Athanasian party, and the Nicene Creed was formulated as the expression of the faith of the majority. As then drawn up, it ended (if we omit the anathema) with the words, "I believe in the Holy Ghost," and the clauses now following that were added at the Council of Constantinople in the year 381, with the exception of the words "and the Son," which were inserted by the Western Church at the Council of Toledo in the year 589. It was nominally on this doctrine of the procession of the Holy Ghost from the Son as well as from the Father that there occurred the greatest schism which has yet rent the Christian Church —the division between the Eastern or Western (or as we now call them, the Greek and the Roman) Churches, which took place in the eleventh century. It is, however, probable that this question was merely a pretext, as the progressive centralisation of the Western Church under the see of Rome was becoming exceedingly inconvenient to the Oriental patriarchs, and strained relations had been existing for some time; while the final determining cause of the secession seems to have been the transfer of their allegiance by the Bulgarians from the patriarchs to the

popes. Still its use even as a pretext in so important an event in Church history has invested this "filioque" clause with an interest which is perhaps greater than its intrinsic importance would warrant.

The Athanasian Creed is admittedly a much later production than the others. Of course everyone is aware that it is not in any way connected with Athanasius, and bears his name only because its compilers wished it to be considered as an expression of the doctrines which he had so stoutly upheld centuries before. Part of it at any rate has been attributed to Hilary, Bishop of Arles, and part also appears in the Profession of Denebert, though it is noticeable that in all these earlier fragments what are called the damnatory clauses are conspicuous by their absence. But as a creed it was certainly unknown even at the very end of the eighth century, for at the Council of Friuli, held in 796, the need of just such an amplification of the earlier confession of faith was deplored, and indeed it was very probably in consequence of the discussion which then took place on the subject that the Athanasian Creed was drawn up in its present form. There is some evidence to show that the two parts into which it so obviously divides itself—the first dealing with the doctrine of the Trinity, the second with that of the Incarnation—existed separately some few years before, but they were certainly not combined and amplified earlier than the year 800.

Having thus very briefly epitomised what is generally accepted with regard to the history of the Creeds, I will now proceed to recount what was discovered in relation to them in the course of the investigations to which I have already referred.

Perhaps the most convenient method will be to consider the Apostles' and the Nicene Creeds together, since they so closely resemble one another, and to take only occasional illustrations from the Athanasian, leaving certain clauses of the latter to be dealt with separately afterwards.

The first point to bear in mind is that all the Creeds as we have them now are essentially composite productions, and that none of them in any way represents a single original document. They embody statements which are derived from three quite separate sources, and we shall find it of great interest to en-

deavour to disentangle these three elements from one another, and to assign to each of them respectively those clauses of the Creed as we have it now which have flowed from them. These are:

(a) An ancient formula of cosmogenesis, resting on very high authority.

(b) The rubric for the guidance of the Hierophant in the Egyptian form of the Sohan or Sotâpatti initiation.

(c) The materialising tendency which mistakenly sought to interpret documents *(a)* and *(b)* as relating the biography of an individual.

Let us consider each of these sources a little more in detail.

It is not my intention here to enter at length into the extremely interesting information which clairvoyant investigation has given to us with regard to the true life-story of the great teacher Christ. That will be a work to be done hereafter, but it will assuredly not be undertaken unless and until it is possible for us to adduce evidence in support of our statements such as will appeal to the minds of the scholar and the antiquarian. It will, however, be necessary for a comprehension of the purpose of the ancient formula above mentioned to say a few words upon that subject.

As a matter of fact the Christ arose (at a date considerably earlier than that usually assigned) as a teacher within the bosom of the Essene community, living amongst them and instructing them for some time before his public ministry commenced. The heads of this community were already in possession of fragments of more or less accurate information—possibly obtained from Buddhist sources—with regard to the origin of all things. These the Christ put together and rendered coherent, casting them into the shape of a formula of belief which may be regarded as the first source of the Christian Creed. The original of this formula may perhaps be some day translated into English; but such an undertaking would need the co-operation of several persons, and very minute care as to the niceties of meaning and choice of words. The attempt will therefore not be made here, but we shall confine ourselves to indicating those clauses of our present

Creeds which were represented in this original formula, and endeavouring to make their meaning more intelligible.

The purpose for which this symbol was constructed was to condense into a form easily remembered the teaching as to the origin of the cosmos which the Christ had been giving to the heads of the Essene community. Each phrase of it would recall to their minds much more than the mere words in which it was expressed; in fact, it was a mnemonic such as the Buddha used when he gave to his hearers the Four Noble Truths, and no doubt each clause was taken as a text for explanation and expansion, much in the same way as Madame Blavatsky wrote the whole of The Secret Doctrine upon the basis of the Stanzas of Dzyan.

Before it will be possible for the reader to appreciate fully the real meaning of the various clauses of the Creed, it is necessary that he should understand as far as may be possible the outline of the system of cosmogenesis which it was originally intended to indicate. As this is of course identical with that taught by the Wisdom-Religion, I will here quote from an answer which I gave in The Vâhan some months ago to one who enquired as to the respective functions of the Three Logoi in human evolution, premising now, as I did then, that this is a subject of which none of us can hope to attain perfect comprehension for many an æon to come, for he who grasps it thoroughly must be consciously one with the Highest. Some indications may, however, be given which may perhaps help us in our thinking, though it is most emphatically necessary to bear in mind all the way through that, since we are looking at the problem from below instead of from above, from the standpoint of our extreme ignorance instead of from that of omniscience, any conception that we may form of it *must* be imperfect and therefore inaccurate.

We are told that what happens at the beginning of a solar system (such as our own) is, allowing for certain obvious differences in the surrounding conditions, identical with what happens at the re-awakening after one of the great pralayas; and it will probably be more possible for us not entirely to misunderstand if we endeavour to direct our attention to the former rather than to the latter. It should be realised to begin with, that in the evolution of a solar system three

of the highest principles of the Logos of that system correspond to and respectively fulfil the functions of the three Great Logoi in cosmic evolution; in point of fact, those three principles are identical with the three Great Logoi in a manner which to us down here is wholly incomprehensible, even though we may see that it must be so.

Yet we should be careful, while recognising this identity in essence, on no account to confuse the respective functions of beings differing so widely in their sphere of action. It should be remembered that from the First Logos, which stands next to the Absolute, emanates the Second or Dual Logos, from which in turn comes the Third. From that Third Logos come forth the Seven Great Logoi, called sometimes the Seven Spirits before the throne of God; and as the divine outbreathing pours itself ever further outward and downward, from each of these we have upon the next plane seven Logoi also, together making up on that plane forty-nine. It will be observed that we have already passed through many stages on the great downward sweep towards matter; yet, omitting the detail of intermediate hierarchies, it is said that to each of these forty-nine belong millions of solar systems, each energised and controlled by its own solar Logos. Though at levels so exalted as these differences in glory and power can mean but little to us, we may yet to some extent realise how vast is the distance between the three Great Logoi and the Logos of a single system, and so avoid a mistake into which careless students are constantly falling.

It has often been stated that each of the planes of our system is divided into seven sub-planes, and that the matter of the highest sub-plane in each may be regarded as atomic *quâ* its particular plane—that is to say, that its atoms cannot be further subdivided without passing from that plane to the one next above it. Now these seven atomic sub-planes, taken by themselves and entirely without reference to any of the other sub-planes which are afterwards called into existence by the various combinations of their atoms, compose the lowest of the great cosmic planes, and are themselves its seven subdivisions. So that before a solar system comes into existence we have on its future site, so to speak, nothing but the ordinary conditions of interstellar space

—that is to say, we have matter of the seven subdivisions of the lowest cosmic plane (sometimes called the cosmic prâkṛitic), and from our point of view this is simply the atomic matter of each of *our* sub-planes without the various combinations of which we are accustomed to think as linking them together and leading us gradually from one to the other.

Now in the evolution of a system the action of the three higher principles of its Logos (generally called the three Logoi of the system) upon this antecedent condition of affairs takes place in what we may call a reversed order. In the course of the great work each of them pours out his influence, but the outpouring which comes first in time is that from that principle of our Logos which corresponds to the Manas in man, though of course on an infinitely higher plane. This is usually spoken of as the Third Logos, or Mahat, corresponding to the Holy Ghost in the Christian system—the "Spirit of God which broods over the face of the waters" of space, and so brings the worlds into existence.

The result of this first great outpouring is the quickening of that wonderful and glorious vitality which pervades all matter (inert though it may seem to our dim physical eyes), so that the atoms of the various planes develope, when electrified by it, all sorts of previously latent attractions and repulsions, and enter into combinations of all kinds, thus by degrees bringing into existence all the lower subdivisions of each level, until we have before us in full action the marvellous complexity of the forty-nine sub-planes as we see them to-day.

When matter of all the sub-planes of the system is already in existence and the field has thus been prepared for its activity, the second great outpouring begins—the outflow of what we have sometimes called the monadic essence; and it comes this time from that higher principle corresponding in our system to the Second Logos, of whom the Christian writers speak as God the Son. Much that has been said of Him, though beautiful and true when rightly understood, has been grossly degraded and misinterpreted by those who could not grasp the grand simplicity of the truth; but to this we shall return later.

Slowly and steadily, but with resistless force, this great

influence pours itself forth, each successive wave of it spending a whole manvantara in each of the kingdoms of nature—the three elemental, the mineral, the vegetable, the animal and the human. On the downward arc of its mighty curve it simply aggregates round itself the different kinds of matter on the various planes, so that all may be accustomed and adapted to act as its vehicles; but when it has reached the lowest point of its destined immeshing in matter, and turns to begin the grand upward sweep of evolution towards divinity, its object is to develope consciousness in each of these grades of matter in turn, beginning of course with the lowest.

Thus it is that man, although possessing in a more or less latent condition so many higher principles, is yet for a long time at first fully conscious in his physical body only, and afterwards very gradually becomes so in his astral vehicle, and later still in his mind-body.

With the lower types of men desire is still emphatically the most prominent feature, though the mânasic development has also proceeded to some extent; during life the man has a dim consciousness in his astral vehicle while he is asleep, and after death his kâmarûpa is very fairly conscious and active, and endures for many years, though as yet he has practically nothing of the devachanic life. Coming to the ordinary cultured man of our own race, we find him showing high mental activity during life, and possessing qualities which give him the possibility of a very long devachanic existence after death. He is fully conscious in his astral body during sleep, though not usually able to carry through any memory from the one condition of existence to the other. The cases of the comparatively few men who have as yet undertaken the task of self-development along occult lines show us that the future course of evolution simply means the unfolding of consciousness on higher and higher planes as humanity passes onward and becomes fit for such development.

But long before this period the third great outpouring of divine life has taken place—that from the highest principle of the Logos of the system, corresponding to the Âtman in man, and holding the place filled in *cosmic* evolution by the First Logos, which has been called by Christianity God the Father.

An attempt has been made to indicate how the monadic essence in its upward course gradually unfolds consciousness first in the physical plane, then in the astral, and then in the lower mânasic. But it is only when in the highest of the domestic animals it reaches this latter stage that the possibility of the third outpouring comes within measureable distance. For this third wave of divine life can descend of itself no lower than our buddhic plane, and there it seems as it were to hover, waiting for the development of fit vehicles to enable it to come down one step further and be the individual souls of men. The phrase sounds strange, but it is difficult to express accurately in human words the mysteries of the higher life.

Imagine (to use an Eastern simile) the sea of monadic essence steadily pressed upward into the mânasic plane by the force of evolution inherent in it, and this third outpouring hovering above that plane like a cloud, constantly attracting and attracted by the waves below. Anyone who has ever seen the formation of a waterspout in tropical seas will grasp the idea of this Oriental illustration—will understand how the downward-pointing cone of cloud from above and the upward-pointing cone of water from below draw nearer and nearer by mutual attraction, until a moment comes when they suddenly leap together, and the great column of mingled water and vapour is formed.

Similarly the blocks of animal monadic essence are constantly throwing parts of themselves into incarnation like temporary waves on the surface of the sea, and the process of differentiation goes on until at last a time comes when one of these waves rises high enough to enable the hovering cloud to effect a junction with it, and it is then drawn up into a new existence neither in the cloud nor in the sea, but between the two, and partaking of the nature of both; and so it is separated from the block of which it has hitherto formed a part, and falls back into the sea no more. That is to say, an animal belonging to one of the more advanced blocks of essence may by his love for and devotion to his master, and by the mental effort involved in the earnest endeavour to understand him and please him, so raise himself above his original level that he becomes a fit vehicle for this third outpouring, the reception of which breaks him

away from his block and starts him on his career of immortality as an individual.

If we remember that the consciousness of the monadic essence has been developed up to the lower mânasic level, and that the hovering influence of the divine life has descended to the buddhic plane, we shall be prepared to look on the higher mânasic levels, the arûpa division of the devachanic plane, for the resultant combination; and that is truly the habitat of the causal body of man, the vehicle of the reincarnating ego.

But here we note that a curious change has taken place in the position of the monadic essence. All the way through its long line of evolution in all the previous kingdoms it has invariably been the ensouling and energising principle, the force behind whatever forms it may have temporarily occupied. But now that which has hitherto been the ensouler becomes itself in turn the ensouled; from that monadic essence is formed the causal body—that resplendent sphere of living light into which the still more glorious light from above descends, and by means of which it is enabled to express itself as a human individuality.

Nor should any think that it is an unworthy goal to reach as the result of so long and weary an evolution, thus to become the vehicle of this last and grandest outpouring of the divine spirit; for it must be remembered that without the preparation of this vehicle to act as a connecting link the immortal individuality of man could never come into being, and that this upper triad thus formed becomes a transcendent unity—"not by conversion of the Godhead into flesh, but by taking of the manhood into God." So that no fragment of the work that has been done through all these ages is lost, and nothing has been useless; for without that work this final consummation could never have been reached, that man should become the equal of the Logos from whom he came forth, and that so that very Logos Himself should be perfected, in that He has of His own offspring those equal to Himself upon whom that love which is the essence of His divine nature can for the first time be fully lavished.

Be it remembered also that it is only in the presence within him of this third outpouring of the divine life that man possesses an absolute guarantee of his immortality; for this is "the spirit

of man that goeth upward" in contradistinction to "the spirit of the beast that goeth downward"—that is to say, which flows back again at the death of the animal into the block of monadic essence from which it came. A time will come, so we are told, though to our intellect it may well seem unthinkable—the time of the mahâpralaya—when "all things visible and invisible" will be re-absorbed into That from which they came; when even the Second and Third Logoi themselves, and all that is of their essence, must for the time sink into sleep and disappear. But even in that period of universal rest there is one Entity who remains unaffected; the First, the Unmanifested Logos rests still, as ever, in the bosom of the Infinite. And since the direct essence of this, the divine Father of all, enters into the composition of the spirit of man, by that almighty power his immortality is absolutely assured.

How beautifully, how grandly these glorious conceptions are mirrored even in what is left to us of the Christian Creeds, I shall hope to show later on.

C. W. LEADBEATER.

(TO BE CONTINUED)

THEOSOPHICAL ACTIVITIES

Europe

THERE is not much to report in the way of activity for the last month owing to holiday time. A number of Branches suspended their meetings until September; the majority, however, continued them with admirable fortitude. Mr. Mead has visited several of the Dutch Branches, and made the acquaintance of a number of members in various parts of the country and also in Belgium, during his visit to the Continent. The rest of the Headquarters' staff have been generally scattered abroad. Mr. Leadbeater has been up north to the Federation meeting, and making a tour round some of the Branches. Miss Cooper has been spending some weeks in Sweden near Göteborg, and helping some of the members. Mr. Glass has gone to Germany for a much-needed rest and cure. Mrs. Cooper-Oakley is spending some weeks in Germany, Austria and further East, where she will meet a number of members, with the especial object of visiting some

libraries in which she hopes to find additional information concerning the interesting societies of last century which were more or less imbued with theosophical ideas.

Mrs. Besant expects to be home once more by September 29th, after her long and eminently successful American tour. With her will return our Librarian, Miss A. J. Willson, and perhaps Mr. J. C. Chaṭṭopâdhyâya, who has been doing excellent work in the United States.

Mr. Leadbeater presided at the meeting of the Northern Federation at Harrogate on the 14th of August, and has since visited several of our Branches in that part of England. His work began with the delivery of an address on "Magic" to the Harrogate Branch on the evening of the 13th. On the 14th there was a meeting of the Council of the Federation at 2.30, followed by a general meeting at 3, when reports from the various Branches were given by the delegates. After this our colleague lectured on "The Christian Creed," and at the evening meeting discussions were held upon the subjects of "Theosophical Orthodoxy" and "Rights and Duties."

On the 15th, Mr. Leadbeater lectured at the People's Hotel, on "The Ancient Mysteries," and on the 17th visited the Manchester Branch and gave an address on "Clairvoyance." The next day a meeting was held of the two Branches in Bradford, and the subject chosen for the lecture was "The Aura." On the 19th, our colleague was at Middlesbrough, where the address on "Clairvoyance" was again delivered, as it was also on the 22nd, before a large audience of the general public at Harrogate. At the Harrogate Branch meeting on the 20th, he spoke upon "The Fourth Dimension," and the tour concluded with a visit to Leeds, where a lecture was given to the Branch upon "The Aura." Wherever the lectures were open to the public, or where invitations had been issued to friends and sympathisers, the meetings were very well attended, and in many cases crowded to excess.

Mrs. Besant in America

WHEN they left Chicago, on July 16th, Mrs. Besant and the Countess Wachtmeister lectured at Streator and rested for a day or two; they then went on to Galesbury, where a Branch was formed of which all the members happened to be men. The next lecture was to be at Clinton, Iowa, and it was to the unaccommodating ways of Sunday trains that we owed a pleasing variant to our usual programme. Although we had to be up at four o'clock in the

morning to catch a Mississippi steamer at Rock Island at eight, we passed a charming morning on the river, and arrived at Clinton in time for Mrs. Besant to lecture. Next day a Branch for study was started. The following night we slept in the train, and the following morning found us in Minneapolis, warmly welcomed by Mr. and Mrs. Buffington Davis and other members of their Branch.

Colonel and Mrs. Dodge had very kindly placed their comfortable home at our disposal in their absence, and we rested there until Monday, July 26th, with the exception of two nights spent by Mrs. Besant in St. Paul, where also there is a Branch. Mrs. Besant lectured to attentive audiences every evening, and during the day held public receptions and private classes for the members, and as usual she had no spare moments. All the lectures were well attended, and the papers gave good reports. The last lecture that Mrs. Besant gave in Minneapolis was by especial request on "Theosophy and Social Problems," and created much interest.

The Branches both there and at St. Paul had considerably increased their membership when on Monday, July 26th, we left at 7.35 a.m. for Menomonee, a small lumber town in Wisconsin. We were to have arrived soon after ten, but a "cloud-burst" had swept away three bridges the day before, and so we had to wait patiently for six hours until they were patched up sufficiently to permit our train to crawl slowly over them.

Two lectures were given in Menomonee and a class was formed under the guidance of one of our old members who had been working there for some years, and then we passed on to Milwaukee, on the western shore of Lake Michigan. There two evening lectures and afternoon talks produced enough interested people to form a Branch for study, and, satisfied that the interest in Theosophy would have a nucleus around which to grow in the town, we crossed the lake on Friday night in the comfortable s.s. "Nyack" to Muskegon in Michigan, where the Society already had a Branch, and where we were well taken care of by members and friends.

Here nightly lectures were given, and in addition to her usual talks and classes, Mrs. Besant was driven out to Lake Harbour, a fashionable bathing resort near by, and spoke to an interested gathering on Sunday afternoon.

We left the Muskegon Branch refreshed and strengthened by our visit, and part of the next week was spent in crossing the Peninsula of Michigan, leaving a trail of Branches behind us at Kalamazoo,

Charlotte, Jackson, Ann Arbor and Detroit, each of which happens to have a doctor as its president. We hope that good work will be done by our new colleagues to spread the ideas of Theosophy far and wide.

On Tuesday, August 10th, we left Detroit for Toledo, where our members were very glad to be helped, and classes for instruction were held. Mrs. Besant's lectures were so well attended and reported that she gave an additional lecture on "Theosophy and Social Problems" before she left. This meeting was densely crowded and created much interest, for many come to hear such a subject treated who otherwise would not listen to theosophic thought.

On Friday, August 13th, we went to Sandusky, where Mrs. Besant lectured, and came on to Cleveland, Ohio, the next day, on our way along the southern shore of Lake Erie. The Cleveland audiences were diminished by heavy rain and thunderstorms, but quite a number braved the weather, and some thoughtful people joined the Branch, which more than doubled its membership.

It is encouraging to see that some of the plans of giving practical help to the American Section are taking form. A corresponding member is being appointed for each State, to whom Branches can direct all their questions, and either receive a direct reply, or if the matter is too difficult for this, an answer from an older student.

A. J. W.

Chicago

THE past month has been one of great activity among the members of the Theosophical Society in Chicago. The membership of the Chicago Branch, the headquarters of the central States, has doubled within the past few weeks. The Branch has now settled down to a course of earnest study under the leadership of its President, Mr. George E. Wright, taking the manuals as text books. A syllabus of the work for each meeting is issued to the members the preceding week, the most competent students taking charge of the discussion. This method has so far been most successful, bringing out in their own words the ideas gained by the members from their readings.

Words fail to express the great benefit we have all derived from the public and private lectures of Mrs. Besant. The private teachings to the members of the Society have cleared up many points which had hitherto been somewhat hazy. The great interest evinced by the public in Mrs. Besant's teachings was clearly proved by the intelli-

gent audiences who filled our rooms at the afternoon meetings, when Mrs. Besant answered the questions of all comers.

Mrs. Besant has recently placed in the hands of the Central States' Committee a number of library boxes, containing full sets of books for elementary and advanced study. These boxes are to be circulated among the various Branches, and are to be retained from one to two months, and then passed on from Branch to Branch. This is a most practical piece of propaganda work, and should be a great assistance to the new Branches which have not yet got together a library of their own.

G. L.

The President-Founder and Miss Edger in Australia

JULY 26TH. Miss Edger's lectures in Brisbane during the last week in May proved a great success, so much so that the room became far too small for the audiences, and the largest public hall was secured for the last lecture before she proceeded further north. In Gympie, a mining centre, two lectures were given, and several people became members; these may shortly be expected to form themselves into a Branch. Arriving at Maryborough on June 12th, two lectures were given to large and appreciative audiences, and the press spoke very highly of Miss Edger's eloquence and lucidity.

In the meantime news had been received that our President-Founder, Colonel H. S. Olcott, had arrived at the northernmost part of Queensland with the intention of visiting the Branches in Australia and New Zealand, and undertaking any propaganda work which could be arranged for. As it would have been somewhat expensive and inconvenient for two lecturers to visit the Branches within a few weeks of each other, Colonel Olcott decided to wait for Miss Edger at Rockhampton, and then to re-arrange their respective tours so that they might be done together. Two lectures were given in Rockhampton to fairly good audiences on June 18th and 20th, and on June 21st Colonel Olcott and Miss Edger left for Maryborough and Bundaberg. On June 21st and 27th lectures were given at Bundaberg, and the Branch was re-organised. In Maryborough two lectures were given on June 28th and 29th. In Brisbane on July 4th Miss Edger lectured in the Theatre Royal to between six and seven hundred people. On the 6th she spoke at Toowoomba, on the 8th at Newcastle, and on

July 11th she spoke to a very crowded meeting in the Theosophical Rooms, Sydney.

Colonel Olcott remained in Brisbane some time longer, giving three lectures to fairly good audiences. A series of four public lectures were arranged in Sydney, at all of which both the Colone and Miss Edger spoke. The audiences ranged from four to six hundred, and all the papers spoke in eulogistic terms of Miss Edger, and seemed far more inclined to treat Theosophy favourably and seriously than they had previously done. On July 20th the two lecturers left by train for Melbourne, where arrangements on a more ambitious scale than those previously attempted on this tour had been made. On August 7th they will visit Hobart, where they will stay a week. Then the Branches of the New Zealand Section will receive attention, and the Colonel expects to arrive back in Sydney about October 20th.

H. A. W.

New Zealand

THE approaching visit of the President-Founder is arousing much interest in this Section. In all probability Colonel Olcott will accompany Miss Edger when she returns from Australia in August. As this is his first visit to New Zealand it is looked forward to with great pleasure. The annual meeting of the Christchurch Branch was held May 18th. The report showed that the Branch was in a flourishing condition. Mr. J. B. Wither was elected President for the ensuing year, and Mr. J. McCombs, Secretary. Wellington Branch held its annual meeting the same month. The officers were re-elected: Mrs. Gibson, President; Mr. James Davidson, Secretary. Activities continue as usual at our four principal Branches. In Auckland Mr. L. Stuart lectured recently on "The Cycles of Theosophy," and at the same place Mr. C. H. Baly lectured on "The Sanskrit Language and Literature," to a large and interested audience.

F. D.

The Adyar Library

THE last number of The Theosophist contains the following interesting but somewhat enigmatical paragraph:

"Pandit R. A. Sastry has recently been on a tour in South India and brought some MSS. for the Adyar Library. Among them is one entitled Itihâsa. Every student of Sanskrit knows that the Itihâsa

was lost (as a separate book), and at present the Mahâbhârata is identified with that name. This MS. is a rare addition to the Theosophical Society's Library."

"Every student of Sanskrit" must be first cousin to Macaulay's "every school boy." We were under the impression that Itihâsa was one of the most general terms applied to a *class* of literature, in which the Mahâbhârata is included.

We beg to draw the attention of our readers to the following notice, which we have received from our colleague, Mr. H. Dias, Secretary of the Colombo Theosophical Society, 61, Maliban Street.

Ceylon

"A Fancy Bazaar in aid of the Buddhist Schools, established under the auspices of the Colombo Theosophical Society, will be held on the 25th and 26th September, 1897, at the Ânanda College premises, Colombo. We have at present in the low-country fifty-five schools, imparting education to some 12,000 boys and girls. The total expenditure last year, for the maintenance of these schools, was about Rs. 13,757. All sympathisers of education in Europe and America are requested to kindly help to make the Bazaar a success. Fancy articles and contributions in coin will be thankfully received, and their receipts acknowledged in The Buddhist."

The notice has been received far too late for any possibility of aiding the present Bazaar. But the educational work in Ceylon requires a perennial Bazaar fund, and a few English pounds go a long way in Ceylon education.

REVIEWS AND NOTICES

Dean Farrar's Apology for the Bible.

The Bible, its Meaning and Supremacy. By F. W. Farrar, D.D., F.R.S., Dean of Canterbury. (London: Longmans, Green and Co.; 1897.)

Our readers are sufficiently acquainted with the results of the higher criticism and the efforts which are being made to save the living freight of Christian doctrine from the rapidly breaking up wreck of sectarian dogma, to peruse the last literary effort of Dean Farrar with full intelligence. The Bible, its Meaning and Supremacy, is a

most readable and useful work, and will give some slight answer to the puzzling question which every serious student of Christian origins and Bible criticism is bound to ask himself: How can men who know these things any longer remain in the Church?

The Dean practically admits every serious and well-founded objection brought against the Bible, practically he treats it throughout as a human document, and yet his exposition is intended to be positive and not negative. He would have us apply our reason in the fullest fashion to every problem, for as he rightly says, it is the highest faculty we have; it is just this faculty which convinces us that the older view about the Bible is a scandalous profanation of the sacred shrine of the divine spirit, and a man-made delusion which has cruelly violated the purity of the virgin doctrine of the Christ. Judged, however, by the standard of our theosophical knowledge with regard to the actual science of sacred things, the Dean is, in final analysis, an apologist marshalling what he still considers to be sufficient reasons in support of that "something" divine which he feels to lie at the back of the great Christian movement. These reasons, however, are not the real reasons, they are apologetic special pleadings; often mere assertions. Again and again he touches the borderland of reality, yet always only to fall back into the region of apology and assertion. He feels the "something," he does not know it. Let us hope that such minds as his are clearing the way to a realisation of that science of sacred things to which the Christian world has been for so many years a stranger!

We will not dwell on Dean Farrar's masterful exposition of the composite and heterogeneous nature of the Books (Biblia) as they were called, but which ignorance has lumped together as one Book, by mistaking a neuter plural for a feminine singular; its nature is already familiar to our readers. We have sufficiently described in the past the instrument of torture which ignorance has made of these scriptures, and we can only requote the Dean's quotation of Werenfels' famous couplet:

> Hic liber est in quo quaerit *sua dogmata* quisque,
> Invenit et pariter dogmata quisque—*sua*.

Indeed, one of the claims to "supremacy" of the Bible is that it has given birth to more sectarianism than any other document in the world; and this, too, mostly because of the lack of a merely liberal education among its fanatical devotees. But this is an old story for

readers of our pages. Let us pass to other things; first of all, what is the residuum, the "something" that remains over in the Dean's critical crucible? What is the Christian creed in the opinion of this broad-minded and liberally educated cleric?

(1) "The revealed truths on which all Christians are agreed could easily be written on a single page" (p. 104).

(2) In the Bible "alone is revealed the doctrine of man's salvation through Jesus Christ our Lord" (p. 23).

(3) "The Bible contains the historic revelation of the Eternal Christ" (p. 138).

(4) "Christ alone is '*the* Word of God'" (p. 135).

(5) "The plain teachings of Christ are the sole infallible guide, and they deal with the essential faith, and that only" (p. 142).

With proposition 1 we are in complete accord.

In proposition 2 the Dean confounds Jesus and Christ. There is salvation through Christ for those who know of no Saviour but that Great One; but this does not include the whole of mankind by any means. Jesus was the man, Christ was the Master.

Proposition 3 confirms the old error of making Christianity depend on Judaism alone, and thus excludes it from the world-evolution, and makes it the outcome of merely a small subsidiary impulse.

Proposition 4 confounds Christ with the Logos, and thus excludes the influence of all the other great streams of help that have been poured into the world from that most exalted Source.

Proposition 5 clings desperately to the heresy of infallibility, and brings us face to face with the question which is begged: What *are* the plain teachings of Christ?

So much for the residuum that this great Protestant cleric leaves over in his crucible; it must be admitted that from a theosophical standpoint he has still left many veils of obscurity over the "something" he clings to, and rightly clings to, with all his heart.

The word "alone" which the Dean in common with all believers in one particular religion is so fond of, excludes; it does not embrace. We are, therefore, not surprised to find that Dr. Farrar's knowledge of the essential faith of other religions is far from extensive, and his judgment of their externals, though broad-minded, by no means really sympathetic.

The student of religion wherever it is found, however, cannot but feel that had the Dean of Canterbury devoted as many years of study

to some other faith, and sought for a like residuum in any other of the great religions with the same apologetic criticism, he would have reached similar conclusions to those he has arrived at concerning Christianity. But as we cannot have two "alones" in reason, the Dean would thus have been compelled to eliminate the "alone" idea from his present stage of knowledge.

Nevertheless there is much good common-sense in the critical side of the book, and every student of Theosophy will derive instruction from its perusal. One of the best points urged by Dr. Farrar is the essential rottenness of the strained allegorical method when applied to books considered sacred. This is a point that every theosophical student should dwell on with the closest attention, for the allegorical method has frequently been responsible for the cloaking of untold absurdities and the endorsement of unblushing immoralities. The priestly mind seems to work in the following way. That which is old is sacred; that which is sacred is of the highest morality and spirituality. Now the oldest deposit of legend enshrined in the ancient scriptures of a race pertains to a time when that race enjoyed but a very primitive civilisation, and reflects the ideas and morality of that early period; as the race develops and comes into contact with higher civilisations it evolves higher ideas; it finds itself face to face with other scriptures, and adopts many new and higher doctrines. But the priest-craft of the manhood of a race cannot bear the thought of any deficiency in its religious origins. The sacred scriptures must have been perfect from the beginning. How then to reconcile the irreconcilable? What means could be found to fly in the face of the great fact of evolution, and assert, to gratify the pride of race: We had it all along; we were always a great people; we ever had high ideas. At this stage of civilisation the allegorist comes forward to tickle national vanity, and asserts that the straightforward statements of the early legends are obscure and many-meaning oracles, and signify anything but what they seem to imply. This is common to most religions, and among the Jews reached its greatest development in Philo and Rabbinical kabalism. Everything was allegorised; it was the only apology they could find for the crudities which they asserted to be the direct revelations of their God. History and criticism and evolution and science were unknown to the allegorists and so they revelled in their fantastic interpretations till their brains reeled. In the Christian Church, Clemens of Alexandria and Origen were the chief exponents of the same method. With such extreme exaggeration the

Dean will have nothing to do, and rightly so. Before we attempt to interpret allegorically, let us be sure that the writer *intended* an allegory; first of all let us apply the tests of history and criticism, and only when these have been used let us proceed to any more violent methods. If this had been done in the past, what libraries of allegorical lucubrations would the world have been spared!

In connection with this interesting subject Dean Farrar trips the sheet anchor of the allegorists, "The letter killeth, but the spirit giveth life," in the following fashion:

"The letter killeth—*whom?* Is *all* liberal interpretation, then, murderous? If so, why is it permissible, and when? And if, in the sense of the Fathers and Schoolmen, the letter kills, why was it not made as vivifying as the Spirit? The real meaning of the text is wholly different. It means that *the letter of the Mosaic law threatened death to those who disobeyed it*, while the Spirit of the Gospel offers life to all who accept it."

So, then, our old friend is being buried with all the rites of the Church, and we for our part shall not weep at his funeral.

But is there no legitimate allegorical interpretation? Undoubtedly there is; but we have first to make quite sure that the writer *intended* an allegory, and in the second place we must decide whether the author fashioned his allegory to pourtray what he actually *knew* or only what he *believed* or *felt*.

Now this question of knowledge of sacred things is entirely absent from the Dean of Canterbury's book. It forms no part of his Christianity; he leaves everything vague and undetermined, and is wholly dependent on faith. The consequence is that with regard to the unseen world and the inner possibilities of nature the author is a mass of contradiction. He believes in a qualified fashion in miracles, he disbelieves unqualifiedly in the possibility of witchcraft, etc.

There is much more worthy of notice and criticism in this remarkable book, but lack of space compels us to bid it farewell; though Dean Farrar is an apologist he is deserving of our respect for his honesty, and though we can see where he falls short of the comprehension of the verities of the great teacher of Christendom, we have nothing but praise for his outspoken condemnation of those ignorant misconceptions which form the basis of the belief of the majority of the Churches of Christendom to-day.

G. R. S. M.

Professor Deussen's Sixty Upaniṣhads

Sechzig Upaniṣhads des Veda: aus dem Sanskrit übersetzt und mit Einleitungen und Anmerkungen versehen von Dr. Paul Deussen. (Leipzig: F. A. Brockhaus; 1897.)

Before anything else, let us pay a sincere tribute of gratitude to Dr. Deussen for this splendid addition to the admirable series of works he has produced upon Hindu philosophy, and especially upon the Advaita Vedânta. Hitherto only some ten or twelve among the Upaniṣhads current in India have been accessible in a reliable and scholarly translation, but the present volume puts into the hands of those to whom the German tongue is familiar, all that is most valuable in that class of literature, accompanied by all those small additions which sound and thorough scholarship demands.

It will not be possible in the present notice to enter much into detailed consideration of the translation as such, or to deal with the numerous points which a technical discussion of the work would involve. That must be reserved for a future occasion; all that can be attempted now is to deal with the general plan and contents of the work, and to speak elsewhere of one or two of the specially important points which arise in connection with Dr. Deussen's views as to the essential meaning of the Vedânta and its relation to general philosophy and to Christianity in particular.

Passing over the Preface, in connection with which those more general questions arise wherewith, as already intimated, I have felt it better to deal at length elsewhere, we come to a short and very condensed general Introduction of four pages only, which places us in possession of the main facts regarding the Upaniṣhads, their position as part of the Veda and their general character, mentioning also the various collections of these productions: the eleven, the thirty-two, the one hundred and eight, as well as the Persian collection of fifty-two, which, in Anquetil Duperron's Latin translation, was the form in which they were first brought to the knowledge of European scholars.

As forming part of the Veda, the first and most obvious classification of the Upaniṣhads is according to the Veda to which they belong, and this forms the basis adopted by Dr. Deussen. It happens also to be a very good one, since there are only eleven—and these nearly all the most important—among the Upaniṣhads which belong to the three original or root Vedas, *i.e.*, the Ṛig, Sâma and Yajur Vedas. These eleven are as follows:

Ṛig-Veda Upaniṣhads	Aitareya-up°.	1.
	Kaushîtakî-up°.	2.
Sâma-Veda Upaniṣhads	Chhândogya-up°.	3.
	Kena-up°.	4.
Black Yajur-Veda * Upaniṣhads	Taittirîya-up°.	5.
	Mahânârâyaṇa-up°.	6.
	Kâṭhaka-up°.	7.
	Shvetâshvatara-up°.	8.
	Maitrâyaṇa-up°.	9.
White Yajur-Veda Upaniṣhads	Bṛihadâraṇyaka-up°.	10.
	Îsha-up°.	11.

The remaining Upaniṣhads are classed as belonging to the Atharva-Veda, and we shall speak of them presently, remarking here that only three among them—namely, the Muṇḍaka, Prashna and Mâṇḍûkya Upaniṣhads—are considered as really authoritative "revelation" in the full Vaidik sense. The Atharva-Veda Upaniṣhads are further sub-divided by Deussen into five classes, namely, Pure Vedântic Upaniṣhads; Yoga Upaniṣhads; Sannyâsa Upaniṣhads; Shiva Upaniṣhads; Viṣhṇu Upaniṣhads; according to the dominant key-note of their contents.

In selecting the sixty Upaniṣhads which he has included in the present volume, Dr. Deussen has been guided by the following principles. First he has of course included all the great Upaniṣhads, the "eleven"—plus three others which in some lists form part of the "eleven," being substituted for others which are left out. This gives us the eleven of the first three Vedas, plus the three—Muṇḍaka, Prashna and Mâṇḍûkya—already mentioned from the Atharva-Veda. He has then included such others among those of which we have copies, as occur in all the best lists, and finally a few fragments from the Persian collection. Practically he has thus given us all that is best, all indeed that is of real value in the Upaniṣhad literature of India as we now have it.

To each Upaniṣhad he has prefixed an Introduction, giving a short account of what is known or conjectured about it, the origin of its title, and an analysis of its contents. Where the Upaniṣhad con-

* The Yajur-Veda exists in two distinct recensions or schools, differing rather widely in contents and arrangement, and known as the Black and the White Yajur-Veda respectively. The main external difference is one of arrangement of contents, the White Yajur-Veda being distinctly divided, like the other three, into the Mantra portion and the Brâhmaṇa portion, which is not the case in the Black Yajur-Veda.

sists of several parts, similar short analyses and explanations are prefixed to each, so that the student finds ready to his hand a considerable amount of information about his subject which it would otherwise cost him much time and labour to get together.

In addition he has added copious foot-notes wherever necessary, which in themselves represent an immense amount of study and research, giving references to parallel passages, suggesting solutions of the many difficulties presented by the texts and forming a most valuable supplement to the introductory matter.

Leaving, as already said, all detailed consideration of the translation as such for subsequent discussion, a word or two may be said here on the general impression which the perusal, but not the careful study, of its pages leaves on the mind. To begin with, it is a satisfaction to find that Dr. Deussen has carefully followed his original in distinguishing the prose and verse portions of his texts, rendering each according to its kind.

It is true that the verse is often compelled by the exigencies of close translation to a halting and unequal gait, and that there is in both verse and prose portions a regrettable failure to reproduce the swing and power of the original form. But both are readable and not without force, so that perhaps it may seem unreasonable to demand more. More, however, can be accomplished in this direction, as Mr. Mead has abundantly proved in his English renderings of ten among the most important of the Upaniṣhads included in this volume; and when the translator has at his command the far greater resources which the German tongue affords for rendering such a language as Sanskrit, one cannot help feeling that finer and more thoroughly spirited versions might be looked for. But it is an old saying that one must not look a gift horse in the mouth, and Dr. Deussen has given us in this volume such an invaluable contribution to our resources, that it would be ungracious indeed to carp or cavil at what he has left undone, perhaps because he never attempted it.

Having now tried to give a general idea of the scope and nature of Dr. Deussen's present work and having recognised, I hope with all due emphasis, the great obligation under which he has thereby placed every lover of India and her literature, it becomes necessary to call the reader's attention to a fact in connection with this new and admirable translation of the Upaniṣhads, upon which we, as Theosophists, may well look with some satisfaction. For years and years, as Dr. Deussen himself points out, only some thirteen or fourteen of the

Upaniṣhads were accessible in modern European languages, and even fewer still in English, until in 1888-1891, our brothers and fellow-students of the Kumbakonam Branch in Southern India published, in the pages of The Theosophist, translations into English of twenty-nine of the more important among the less known Upaniṣhads. Defective in many respects as were these renderings, lacking entirely as they did external criticism, collation of MSS. and editions, historical and literary research, in short the whole of that apparatus criticus to which real scholarship rightly attaches great importance, nevertheless it is no small item to stand to the credit of our Society, that it did produce a useful and available translation of these important documents years before any European scholar had done so. Not of course that the work done then can stand for one moment in competition with that for which we are now so much indebted to Dr. Deussen; but the fact still remains that half a loaf is better than no bread, and many of those interested in Hindu studies had reason to be grateful for the work done by the two or three members of the Theosophical Society, who laboured through those years at the task of translation.

Out of the sixty Upaniṣhads included by Dr. Deussen in this volume, thirty-six are practically new, excluding the nine fragments from the Oupnek'hat collection which he has added as an Appendix. Among these thirty-six, fifteen had already been translated and published in The Theosophist (1888-1891), by our colleagues at Kumbakonam. One more (the Paiṅgala-up°), appears in much more slender form among the Oupnek'hat fragments; while thirteen more which they have translated have been left aside altogether by Dr. Deussen. And thus, faulty and imperfect as the work undoubtedly was, our Society may justly claim credit for having been the first to accomplish a solid piece of work in this important field.

For the convenience of students, I have prepared a list of the Upaniṣhads, translations of which are to be found in The Theosophist, with references, and I have added brief notes showing their position and relation to Dr. Deussen's present work, for which I must once more say he deserves our deep gratitude and all the encouragement we can give him by buying and studying his book.

B. K.

(Owing to lack of space we are unable to append the list with notes of the Upa-Upanishads, translated by members of the Kumbakonam Theosophical Society, and published in The Theosophist, vols. x to xi (1888-1891). This will appear in the October number.—Ed.)

THEOSOPHICAL AND MYSTICAL PUBLICATIONS

THE August number of The Theosophist has too many initials on the contents page for a magazine of its character. Colonel Olcott continues the second Oriental Series of his interesting "Old Diary Leaves." The completed record of our President's reminiscences will undoubtedly be of first importance to the student of the history of the present Theosophical movement. Mrs. Besant contributes a paper on "The Work of the Theosophical Society," the most salient paragraphs of which are quoted elsewhere in our pages; a report of one of our colleague's lectures, entitled "The Evolution of the Soul," is also included. "Brahmanism and the Future of Brahmans" is an outspoken paper, originally an address delivered before the Brahman Club of Bombay. The Brahman writer, A. S. I., does not mince matters, does not take refuge behind the crumbling planks of the palisade of antiquity, but manfully asks and answers a plain question. "What is it then," he writes, "that makes us unwilling or disingenuous enough not to mix freely with other castes, and with other nations; openly, practically, admit or confess our social and spiritual equality and embrace them as brothers and relatives? Not long ago, but in connection with a totally different subject, one of our great men observed that it was the privilege of the Brahman to be poor and ambitious. Herein lies the key to the situation and the explanation why we, as a class, are yet disinclined to cast in our lot with the other castes and inter-dine and inter-marry with them all. The interval, however, between our loss of worth and our not yet lost privilege has been too long. To claim and retain superiority without deserving it is certainly monstrous." Whether or not this is the whole key to this vast social and ethical problem in India, is doubtful; but this much is certain, that the use of the name "Brahman" in India to-day outrages the ideal laid down by Manu, the Mahâbhârata and the Upaniṣhads. "The Brahman . . . is not he of a certain colour, race or birth, but one who is attaining divine knowledge through a course of the hardest discipline of his nature, his habits and acts." The only remaining paper which calls for notice is "Christ, an Imitation of

Krishna " by Mr. Kannoo Mal. The thesis of the writer is sufficiently evident from his title, and we would strongly advise him to moderate his extreme views by a perusal of Miss Arundale's impartial review of the question in our present issue. It is true that there is a residuum of sameness in a *few* of the Christ and Kṛishṇa legends ; the majority, however, are entirely different. The historical difficulties involved in any theory of direct plagiarism of the Christian legend from the Hindu are at present insoluble, and any similarities must be sought for along the line of identity of inspiration from the inner side of things. The theory of Hindu plagiarism from Christian legend is of course absurd, as pointed out by Mr. Mal ; but this has been done before and far more ably.

The little gazette of the Indian Section, The Prashnottara, would be made far more valuable if some of our Indian colleagues could be induced to draw on their practical knowledge instead of leaving it all to the Shâstras. In the last number which has come to hand we also notice a mistake in taste. A private letter of Countess Wachtmeister is printed without any modification. Christian names used without qualification by the Countess in her letter are made the common property of every reader. The Ârya Bâla Bodhinî or Hindu Boys' Journal continues its useful work. The papers are often distinctly good ; but we are appalled at the questions propounded in the Students' Corner. We certainly should be ploughed ourselves on such an examination paper, and look forward with as much interest to the answers in the next number as any Hindu boy-reader. Here are the first two questions out of seven : (i) Why do Vishnavites wear drâstha namams ? (2) Why should we use gopeechandana or vibudhi and nothing else ? *Je le donne en haut !* as the English school-boy remarked over the French riddle. With the August number the sixth volume of our little Bombay contemporary, The Theosophic Gleaner, comes to a close. For a Hindu periodical it deserves much praise ; it is well printed, well edited, and above all interesting. Its great fault is the lack of original articles.

The Thinker of Madras should be advised to fill its first page with subject matter and not with advertisements of quack remedies. A new monthly journal has been started at Madras, mostly devoted to translations from religious and philosophical works in Tamil ; we wish The Light of Truth or Sidhanta Deepika every success. The translations at present running are Thirumantra by Thirumoolar, Sivagnana Siddhiyar, and Thayumanavar's poems. The best thing in The Rays

of Light from Colombo, is a list of "because's" in favour of the adoption of a vegetarian diet. In a Buddhist country one would hardly expect this to be necessary; but monkdom very soon found a casuistical way out of the "non-killing" precept of the Buddha. As long as they do not kill themselves, or order to be killed, or *see* the animal killed, there is no infringement of the dhamma and their kamma is not soiled!

We have just received the concluding fasciculus (Part c.) of the late Protâpa Chandra Roy's translation of The Mahâbhârata. This mmense undertaking has at length been completed through the devotion and at the charges of his devoted widow Sundari Bâlâ Roy. Both Protâpa Chandra Roy and his wife have offered an example of what is best in the Hindu character. That a man should consecrate his life to publishing a text and a translation of this mighty epic of ancient Ind, is an act of extraordinary devotion; but that he should exhaust his fortune in distributing the work gratis, or disposing of it for a merely nominal sum, is the mark of a character that must compel the respect of every good man. We learn that a brisk trade has been carried on by unscrupulous speculators on Mr. Roy's generosity, and that others have stolen his translation—an instructive example of how high and how low is the India of to-day.

Our Norwegian colleagues have started a new magazine called Balder; we should like to notice this brave little effort at greater length, but Norwegian is not one of the linguistic accomplishments of the staff, and we can do no better than extend to Balder our heartiest welcome.

The Vâhan is by far the most valuable sectional publication in the Society. The September number, among other good matter, is especially remarkable for an elucidation of the nature of the so-called "eighth sphere" and "avîchi." These two great puzzles, which have given rise to much speculation in the past, meet with a reasonable explanation now for the first time at the hands of our colleague C. W. L.

Le Lotus Bleu for August is a bright and variegated number, but there are too many mistakes in proper names and the large number of Sanskrit terms which find place in its pages should not appear in such a motley of transliteration. As usual, the number encloses a fasciculus of the important French translation of The Secret Doctrine (pp. 159-174); but we cannot see the wisdom of including an occasional translated page of so large a work as H.P.B.'s Theosophical Glossary in the pages of the magazine.

Our Dutch magazine Theosophia prints translations of the useful articles "Dreams," "Birth and Evolution of the Soul" and "Theosophy and Occultism"; but why it should waste its space by translating such rubbish as "The Three Sevens" is a puzzle.

In Spain our contemporary Sophia continues the series of important articles by D. Arturo Soria y Mata on "Genesis," not according to Moses, but according to that geometry of nature which was the especial study of the Pythagorean and Platonic schools of the past. The translations are useful and a loose fascicule (pp. 35-50) of the translation of Mr. Scott-Elliot's sketch of Atlantis is included. We have never yet understood why Sophia prints its title and head-lines in uncial Greek! One looks in vain for the name of the review in Roman characters. We strongly urge the editor to change this fantastic proceeding.

Our American contemporary Mercury contains a paper by Mr. J. Mackenzie, entitled "Confirmation of Theosophy by Science"; it is far more satisfactory than the majority of such papers on the same theme. The most interesting new item in the number is a sketch of the Lending Library Box plan just inaugurated in the American Section. The idea is as follows:

"A selection of elementary books is made, and a strong wooden box, with lock and key, is constructed to exactly fit them. This box is lent to a new Lodge for two months, and is then passed on to another. A similar selection of more advanced books follows, to be retained for three months, and then passed on. A third might follow, to be retained for seven months, and thus a year's study would be provided." The boxes already provided in the American Section contain the following selections of books:

LENDING LIBRARY BOX I.

Manuals 1, 2, 3, 4, 5, 6, 7—The Ancient Wisdom—Esoteric Buddhism—Birth and Evolution of the Soul—In the Outer Court—Voice of the Silence—Bhagavad Gîtâ—Light on the Path.

LENDING LIBRARY BOX II.

Key to Theosophy—Growth of the Soul—Building of the Kosmos—Self and its Sheaths—Plotinus—Orpheus—Four Great Religions—Upaniṣhads, 2 vols.—Path of Discipleship—First Steps in Occultism—Three Paths to Union.

LENDING LIBRARY BOX III.

The Secret Doctrine, 3 vols. and index,—Isis Unveiled, 2 vols.—Pistis Sophia—The Esoteric Writings of T. Subba Rao.

The organ of our Australian and New Zealand Sections, Theosophy in Australasia, is steadily improving. The short articles are sensible, and the activities and notes are well put together. We congratulate the editor.

We have received Nova Lux from Rome; Reformador from Rio de Janeiro; Was ist mir Theosophie, a pamphlet by the Secretary of our Berlin Branch; On the Temperature-Senses, an off-print from Mind, by Herr Sydney Alrutz, one of our Swedish colleagues; L'Hyperchimie; The Sanmârga Bodhinî, our Tamil periodical; The Vegetarian; Current Literature and the Literary Digest, both from New York; Light; The Agnostic Journal; The Review of Reviews; The Mystical World, which has no reason for its existence; Theosophy; Theosophia (Swedish); Ourselves; The Phrenologist; Star Lore; Modern Astrology, by far the best of the periodicals devoted to the subject; The Irish Theosophist; The Pacific Theosophist; The Theosophical News; Intelligence; sundry pamphlets, the paper of which might have been useful for stationery if not printed on; and poems which make our heart go out in sympathy to that harassed editor who, after perusing a long doggerel effusion entitled "Why do I live?" replied briefly on the back of it: "Because you don't deliver your poems in person."

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