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ON THE WATCH-TOWER

WHOEVER has carefully observed the play of the life-currents in the various bodies of Christendom to-day, is well aware that the most robust vitality is undoubtedly displayed by the Roman Catholic Church. It is gaining ground on all sides. This is not only owing to its splendid organisation and unity of purpose, but also because of its ranging itself in line with many spiritual requirements, especially in Protestant countries. The following is its latest move—and thank Heaven it is one that must eventually make for progress. Roman Catholicism has flung her arms round the neck of evolution and the higher criticism; whether she intends eventually to change her embrace into a grip, and try to choke the life out of her new friends, matters little. If such be her intention, even she has miscalculated her strength. But to the facts. Nine years ago a movement was started for the holding of a triennial congress to represent all the scientific and scholarly activities that the Roman communion thinks she can claim as her own. The first three congresses were nothing remarkable, but the last which has lately held its meetings at Fribourg (Switzerland), in the fourth week of August, has been one of the most extraordinary gatherings of the Roman communion. Seven hundred delegates, French, Swiss, Belgian, Italian, Spanish, Dutch, Polish, Hungarian,

The Evolution of Roman Catholicism

English, Irish and American, have practically endorsed the damnable heresies of evolution and of applying the method of historical criticism to the sacred scriptures. With their mouths, it is true, they loudly declared that they were prepared to accept everything that was of faith on authority, but by their deeds they have not left it in doubt that any attempt at exercising such authority would be evaded by hook or by crook by the "intelligentia" of Roman Catholicism.

Not only was Dr. Zahm chosen president of his Section, but the "Catholic evolutionist" of America (according to the Catholic Correspondent of The Daily Chronicle of Aug. 26th), used the following remarkable language:

> As against the alternative theory of creationism, the evidence, all must admit, is overwhelmingly in favour of evolution. I am quite willing to agree that as yet the theory is not proven by any demonstrative evidence. I freely grant that *à priori* creationism is quite possible. But is it probable? Science answers "No." As to affording any positive evidence in favour of the special creation of species, it is absolutely mute; and the negative evidence is of such a character that there are few, if any, serious men of science who are willing to consider it as having any weight. *A priori*, creationism is possible; *à posteriori*, it is so highly improbable as to be practically ruled out of court. Those who still cling to the theory rely either on negative evidence, which in such questions is never conclusive, or appeal for support to the account of the creation given in the book of Genesis. They assume that the Genesaic narrative is to be interpreted literally, whereas all contemporary Biblical scholars of note declare that it is to be understood not literally, but allegorically. Nor is there anything new in thus envisaging the Scriptural record, for it was, as is well-known, the view accepted by most of the most illustrious of the Greek and Latin Fathers; and all are familiar with the contention of the late Bishop Clifford, who regarded the first thirty-four verses of Genesis as a ritual hymn.

Dr. Zahm then proceeded to develop his thesis that "in the beginning God created the elements once for all, but on these simple elements he conferred the power of evolving into all the countless forms of beauty which characterise the organic and inorganic worlds."

The strangest part of the reading of this extraordinary thesis and the audience it was afforded, is that only *one* voice was raised in dissent, and the luckless owner of it was simply smothered with refutations.

But the climax of the enthusiasm of the Congress was reached in the Section of Biblical Studies, when after a number of exceedingly advanced papers, the president of the Section himself followed with one even more radical.

Père Lagrange made it perfectly plain, amid the plaudits of a crowded audience of professors and clerics, that the time had come when silence and inaction in the face of modern critical attacks was more dangerous to religious peace than full and frank speech, and he proceeded to prove that the discrimination between the Jahvist and the Elohist, and the recognition of different layers of Judaic legislation fused together in the existing body of the Thora, and the acceptance of the Priestly Code as a recension of perhaps the time of Ezekiel, were in no way repugnant to the Catholic faith, and in no way dangerous to the fullest belief in inspiration as it is held by the Roman Church.

And then again we are informed, "when he sat down, the acting president, himself a learned Jesuit, asked if there was any opposition, but not a voice was raised. A well-known prelate remarked to the reader, in an audible aside, '*Nemo te condemnat.*'"

There was much else at the Congress of Fribourg which showed the direction in which the Æolus of Roman Catholicism was letting the winds escape from his bag; and on the whole it is one of the most distinct atmospheric disturbances in the religious horizon of the West, which we have of late observed from our theosophical watch-tower.

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The Genizah of Cairo and its Treasures

In our May issue, we referred our readers to the account of an important find of Hebrew MSS. made by Dr. S. Schechter, the learned Reader in Rabbinic to the University of Cambridge. The subject is of sufficient interest and importance to quote a few paragraphs from the Doctor's own description of his discovery in The Times (weekly edition, Aug. 13th).

The word "geniza" is derived from the Hebrew verb "ganaz," and signifies treasure-house or hiding-place. When applied to books it means much the same thing as burial means in the case of men. When the spirit is gone, we put the corpse out of sight to protect it from abuse. In like manner, when the writing is worn out, we hide the book to preserve it from

profanation. The contents of the book go up to heaven like the soul. . . . The analogy of books with men was so strongly felt that sometimes the term "hide" was used even in epitaphs. . . .

Happily for us, this process of "hiding" was not confined to dead or worn-out books alone. In the course of time the Genizah extended its protection also to what we may call (to carry on the simile) invalid books; that is, to books which by long use or want of care were at length in a defective state, sheets being missing at the beginning, in the middle, or at the end, and which were thus disqualified for the common purposes of study. Another class of works consigned to the Genizah were what we may call disgraced books; books which once pretended to the rank of Scriptures, but which were found by the authorities to be wanting in the qualification of being dictated by the Holy Spirit. They were "hidden," and hence our term "Apocrypha" for writings excluded from (or never admitted into) the Canon. [!] . . .

Besides these sacred and semi-sacred books the Genizah proved a refuge for a class of writings that never aspired to the dignity of real books, but are none the less of the greatest importance for Jewish history. . . . All legal documents, such as leases, contracts, marriage settlements, and letters of divorce, and the proceedings as well as the decisions of the Courts of justice, were drawn up in Hebrew, or at least, written in Hebrew letters. . . . The Genizah of the old Jewish community thus represents a combination of sacred lumber-room and secular record office.

The Genizah attached to the ancient synagogue of old Cairo was the literary mine from which Dr. Schechter has dug his treasures. He has rescued no less than 40,000 fragments from oblivion, the character of which may be gleaned from the following brief remarks.

The study of the Torah, which means the revelation of God to man, and the cultivation of prayer, which means the revelation of man to God, have been the grand passion of old Judaism; hence the Bible (Old Testament) and the liturgy constitute the largest part of the contents of the Genizah. The MSS. of the Bible, though offering no textual variations of consequence, are nevertheless not devoid of points of interest; for some fragments go back as far as the tenth century, and are thus of great value if only as specimens of writing; others are furnished with marginal glosses or are interspersed with Chaldaic and Arabic versions; whilst some are provided with quite a new system of punctuation, differing both from the Eastern and the Western. Regarding the Apocrypha I will here refer only to the fragment of the original of Ecclesiasticus, which it was my good fortune to discover on the 13th of May, 1896, in the Lewis-Gibson collection of fragments. The communications, which were then made by Mrs. Lewis to the Press, led to the discovery of further fragments at Oxford. But all these undoubtedly come

from a Genizah, and justify the hope that our recent acquisitions will yield more remains of these semi-sacred volumes. As to liturgy, the Genizah offers the remains of the oldest forms of the worship of the synagogue, and these throw much light on the history of the Jewish Prayer-book. The number of hymns found in the Genizah is also very great, and they reveal to us a whole series of latter-day psalmists hitherto unknown.

Next to these main classes come the fragments of the two Talmuds (the Talmud of Babylon and the Talmud of Jerusalem) and Midrashim (old Rabbinic homilies). They are of the utmost importance to the student of Jewish tradition, giving not only quite a new class of manuscripts unknown to the author of the *Variae Lectiones*, but also restoring to us parts of old Rabbinic works long ago given up as lost for ever. It is hardly necessary to say that both Bible and Talmud are accompanied by a long train of commentaries and sub-commentaries in Hebrew as well as in Arabic. It is the penalty of greatness to be in need of interpretation, and Jewish authoritative works have not escaped this fate.

The number of autograph documents brought to light from the Genizah is equally large. They extend over nearly 700 years (8th-14th centuries). What a rich life these long rolls unfold to us! All sorts and conditions of men and situations are represented in them. . . . To these may be added a vast amount of miscellaneous matter, philosophical and mystical, as well as controversial, which is the more difficult to identify inasmuch as almost every fragment bears witness to the existence of a separate work.

All these treasures are now stored up in the Library of the University of Cambridge, where they are undergoing the slow process of a thorough examination. The results of this examination will certainly prove interesting alike to the theologian and the historian.

The same issue of The Times contains a letter from Mr. Burkitt, announcing the discovery among these fragments of a portion of a MS. of Aquila's Greek translation of the Old Testament, made about the middle of the second century for Greek speaking Jews, who were dissatisfied with the untrustworthy version of the so-called Seventy.

* * *

The Daily Telegraph of August 11th finds space among its police news for the following remarkable announcement and sensible remarks:

The Athanasian Creed: An Inquest

Many good Churchmen have sympathised with the famous Anglican divine who said of the Athanasian Creed that "he wished we were well rid of it;" but we doubt whether the most sympathetic among them could reasonably approve of the latest proposal for effecting this deliverance. The Arch-

bishop of Canterbury has, it seems, been commissioned by the prelates in session at the Lambeth Conference to "take the necessary steps for a re-translation" of this too minatory document, with the object of "modifying," so we are further told, "the uncompromising English rendering of the damnatory clauses." Surely this is a somewhat disingenuous, not to say cowardly, way of dealing with the difficulty. It has never until now been suggested that the meaning of the framer or framers of this formidable confession was open to any sort of doubt. Whoever composed it meant to hit hard, and did so; nor is there the slightest reason to believe that he hit any harder than he meant. What, therefore, is euphemistically called "re-translation" can be neither more nor less than the process of making the author of the creed "known as St. Athanasius's" say something more in one sense, or something less in another, than he actually did say. This, surely, is not exactly creditable work for English scholars to engage in, even under the direction of a conclave of Anglican Bishops. If their lordships do not, like many generations of their predecessors, think it better to leave the whole matter untouched, why have they not the courage to deal with it in the only rational and logical way? The Athanasian Creed is a work of human origin, and, in so far as it can plead any Scriptural warrant at all, it rests mainly upon texts which themselves are among the most disputable and disputed in the entire Biblical record. It is as much within the competence of the Church of England, even on the narrowest view of its spiritual functions, to reject the anathematising dogmas of this too dogmatic symbol, as it is within the legislative competence of Parliament to sanction such changes in the rubrics as would exclude it from the Anglican liturgy. All that is necessary is to recognise the fact that times have changed, and opinions with them, since the day when it was thought an incumbent duty of orthodoxy to level these bolts at the heads of all those whose faith did not reach the proper orthodox standard. Now-a-days a more tolerant and cheerful tone prevails. The old lady of anecdote who, after condemning the doctrines of the Universalists and their belief that "all men shall be saved at length," remarked piously, "But we have been taught to hope for better things," displayed a spirit which is growing more and more general under inverted conditions every day. The old lady's apprehensions have become the hope, and her hope the rejected superstition of the modern world.

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The Fetish View of the Human Soul

It is indeed strange that the believers in Fetish and the foul practices of Juju actually know more about the human "soul" and some of its after-death states than the leaders of science and religion in our highly civilised lands. Miss Mary H. Kingsley, whose bright book on West Africa has recently made so favour-

able an impression on the reviewers, has contributed some information on this unexplored subject to one of the recent meetings of the Folk-lore Society. Her paper is printed in the June issue of the Society's journal (vol. viii., no. 2) under the title, "The Fetish View of the Human Soul," and one or two of its paragraphs are of interest to students who are competent to sift out fact from superstition and glosses.

Thus we read:

The class of spirits that are human souls always remain human souls; they do not become deified, nor do they sink in grade permanently. . . . In almost all West African districts (not all, for it does not hold naturally in those where reincarnation is believed to be the common lot of all human spirits), there is a class of spirits called the "well-disposed ones," and they are ancestors. Things are given to them—I do not say *sacrificed*, because sacrifice is quite another matter, but things are given to them—for their consolation and support; and they do what they can to benefit their own village and families. . . . .

All human souls are not held to be of equal value, whether general reincarnation is believed in or not. Among the Effek, for example, the greatest care is taken on the death of a person known to have possessed a really great soul. He may have been a great Fetish proficient, demonstrating he had the power to influence great spirits, or he may have been what we should call a successful man of the world, a good trader.

To secure the soul coming back to (*i.e.*, keeping in) the house, is a matter of importance, and when the next baby is born to the house, means are taken to see which of the important souls who have recently left the house may have returned to it. I have often heard a mother, reproaching a child for some fault, say: "Oh! we made a *big* mistake when we thought *you* were so-and-so;" and this certainly has a good effect in giving to young people who believe themselves to be in possession of a great soul a sense of responsibility. . . . . .

Another point that is important is the plurality of human souls to the individual. These are commonly held to be four: the human soul; the soul in an animal, never in a plant, in the bush [?]; the shadow on the path; and the dream-soul.

This subject is a very complex one. I think I may say I believe these four souls to be one central soul, the others being, as it were, its senses, whereby it works while living in a body, for the dream-soul, bush-soul and shadow-soul do not survive death. No customs are made for them at death; and if, during life, the intercommunication of these souls with each other is in any way damaged, the essential central soul suffers, suffers to the extent sometimes of bodily death, but does *not* die itself. . . . .

Each human soul is supposed to have a certain span of life due or

natural to it for its incarnation. . . . . A man may be killed through having a disease he had in a former life reincarnated with his soul, or by the bush-soul having been killed by some means not necessarily connected with witchcraft.

* * *

A humorous contributor has suggested the subjoined heading for the following quotation from Kingsley's ever delightful Water Babies.

"Astral Aspirations" Under a bank Tom saw a very ugly dirty creature sitting, about half as big as himself: which had six legs and a big stomach, and a most ridiculous head with two great eyes and a face just like a donkey's.

"Oh," said Tom, "you are an ugly fellow to be sure!" and he began making faces at him; and put his nose close to him, and halloed at him, like a very rude boy.

When, hey presto! all the thing's donkey-face came off in a moment, and out popped a long arm with a pair of pincers at the end of it, and caught Tom by the nose. It did not hurt him much; but it held him quite tight.

"Yah, ah! Oh, let me go!" cried Tom.

"Then let me go," said the creature. "I want to be quiet. I want to split."

Tom promised to let him alone, and he let go.

"Why do you want to split?" said Tom.

"Because my brothers and sisters have all split, and turned into beautiful creatures with wings; and I want to split too. Don't speak to me. I am sure I shall split. I *will* split!"

Tom stood still and watched him. And he swelled himself, and puffed, and stretched himself out stiff, and at last—crack, puff, bang—he opened all down his back, and then up to the top of his head.

And out of his inside came the most slender, elegant, soft creature, as soft and smooth as Tom: but very pale and weak, like a little child who has been ill a long time in a dark room. It moved its legs very feebly; and looked about it half ashamed, like a girl when she goes for the first time into a ball-room; and then it began walking slowly up a grass stem to the top of the water.

Tom was so astonished that he never said a word: but he stared with all his eyes. And he went up to the top of the water too, and peeped out to see what would happen.

And as the creature sat in the warm bright sun, a wonderful change came over it. It grew strong and firm; and the most lovely colours began to show on its body.

Let us split!

Probably Mr. Gladstone if accused of a belief in Karma would indignantly deny such an aspersion on his orthodoxy, yet what else can we make of the following declaration of his twelve months ago in The New Review?

Karma and Nirvâṇa in the West

> Let every man, high and low, rich and poor, young and old, the loftiest genius and the densest dunce, the most careful husbandman of the gifts which God has entrusted to him, and the most profligate and abandoned gambler, let them all know that at all times, and in all conditions and circumstances, will they nill they, they are builders, and they are builders of themselves.

In the same review we also read in an article of Mrs. Ward's that Tennyson believed in Nirvâṇa, and in the final perfectibility of man, but that man is limited at present by his past. Thus, speaking of free will, Tennyson said:

> "Man is free, but only free in certain narrow limits. His character and his acquired habits limit his freedom. They are like the cage of a bird. The bird can hop at will from one perch to another, and to the floor of the cage, but not beyond its bars." And of the Buddhist Nirvâṇa: "Place a cork at the bottom of a jar of water. Its tendency will be to work its way upwards, whatever obstacles you may place in the way. At last it reaches the top and is at rest. That is my conception of Nirvâṇa."

* * *

It would amply repay the student of Theosophy to search the voluminous writings of Plutarch for corroboration of many of our modern teachings. What, for instance, could be a clearer corroboration of the distinction between "individuality" and "personality," made in modern theosophical nomenclature, than the following?

A Platonic View of the Soul

Plutarch (De Genio Socratis, xxii) tells us that a voice in the çave of Trophonius expounded to Timarchus the philosophy of "dæmons" in the following words:

> Every soul partakes of reason. It cannot be without reason and intelligence. But so much of each soul as is mixed with flesh and passions is changed, and through pain or pleasure becomes irrational. Every soul does not mix itself in the same manner. For some plunge themselves altogether into the body, and so in this life, their whole frame is corrupted by appetite and passion; others are mixed only in part, but the purer part still remains out of the body. It is not drawn down into it, but floats above, and touches the upper part of the man's head. It is like a cord to

hold up and direct the part of the soul which is sinking, as long as it proves obedient, and is not overcome by the passions of the flesh. The part that is plunged into the body is called the soul; but the uncorrupted part is called the mind, and people think that it is within them; as likewise they imagine the image reflected from a glass is in the glass. But the more intelligent, who know it to be external, call it a "dæmon."

The "dæmon" of Socrates is therefore, his higher ego; and the "philosophy of dæmons" is not some cynical pseudo-philosophy, inspired by the Devil, as pious ignorance might suppose, but the occult doctrine of man's nature and inner constitution.

* * *

The Origins of Christianity

Students of the origins of Christianity have of course read the translation of the recently found fragment of the "Logia," just published by the fortunate discoverers, Messrs. Grenfell and Hunt. The most recent work published on this previously entirely conjectural subject is The Oracles of Papias (Longmans; 1894. Price 6s.) by an anonymous writer, whose scholarship, however, is unquestionable. Though the writer's main theory—that the Logia were a collection of Messianic prophecies from the Old Testament—is presumably set aside by the new discovery, his book presents us with the best marshalling of *material* on the subject of the Logia known to English scholarship.

But it is the Essene Gnostic tradition that is the main trace along which search should be made by students of the origins. A very important factor to take into account is the literature current in Judæa from 100 years before to 100 years after the accepted date. It gives us the setting of the picture we are studying. In this connection it will be useful to read Books which influenced Our Lord and his Apostles (A Critical Review of Apocalyptic Jewish Literature), by John E. H. Thomson (Edinburgh: Clark; 1891. Price 10s.). The writer is ludicrously orthodox with regard to all canonical books, but with regard to extra-canonical scriptures is exceedingly useful; his connecting together Gnosticism and Essenism, and making the latter responsible for Jewish Apocalytics, is a stroke of genius. He overshoots the mark of course, but supplies us with material which we can work up in our own fashion with the help of our Theosophical studies.

G. R. S. M.

THE CEASING OF SORROW

SAITH a great Scripture, defining pleasure as threefold, that there is a pleasure "born of the blissful knowledge of the Self," that "putteth an end to pain" (Bhagavad Gîtâ, xviii. 36, 37). Pleasures are many, but "the delights that are contact-born, they are verily wombs of pain," whereas he only "whose self is unattached to external contacts . . . enjoys happiness exempt from decay" (v. 11, 12). Looking at the faces we pass daily in city or hamlet, alike in carriage, omnibus and cart, of old, middle-aged and young, of men and women—nay, even of the little ones, too often—we see in all dissatisfaction and harassment, trouble and unrest. Rarely are our eyes gladdened by a face serene and happy, free from lines carven by worry and anxiety, a face that tells of a soul at peace with itself and with all around, of "a heart at leisure," unhurried, strong. Some cause there must be for this general characteristic, increasing with the increase of "civilisation," and yet that it is an evitable evil is evidenced by the rare sweet presences that bring with them a serener atmosphere and radiate peace as others radiate unrest. A trouble so general must have its roots deep in human nature, and some fundamental principle, deep-lying as the trouble, must exist as remedy. There must be some mistake into which as a race we fall, that stamps on us this mark of sorrow. But if this be so, ignorance brings about our sadness, and the knowledge of the mistake puts the remedy within our grasp.

Ages ago the knowledge was given in the Upaniṣhads; somewhat less than five thousand years ago it was expounded in the original Bhagavad Gîtâ; twenty-four centuries ago the Lord Buddha enforced in plainest language the immemorial teaching; nineteen hundred years ago the Christ offered the same gift to the western world. Some, learning it, have entered the supreme

Peace; some, earnestly striving to learn it, are feeling its distant touch as an ever-growing reality; some, seeing its far-off radiance through a momentary rift in the storm-clouds, yearningly aspire to reach it. Alas! the myriads of driven souls know not of it, dream not of it, and yet it is not far from any one of us. Perhaps a recital of the ancient teaching may help one here and there to escape from sorrow's net, to break the connection with pain.

The cause of sorrow is the thirst for separated life in which individuality begins; without that thirst the eternal seed could not develope into the likeness of its generating Sire, becoming a centre of self-consciousness able to exist amid the tremendous vibrations which disintegrate universes, able to remain without a circumference, possessing inherently the power to generate it again, and thus to act as an axis for the eternal MOTION when it is going to turn the great Wheel which is parentless, ere the Son has "awakened for the new wheel and his pilgrimage thereon." Unless the thirst for separated life were aroused, universes could never come into manifestation, and it must continue in each soul until it has accomplished its mighty task—a paradox to the intellect but a truism to the spirit—of forming a centre which is itself eternally, and at the same time is everything.

While this thirst for separated life again and again draws the soul into the ocean of births and deaths, a yet deeper constituent of its being drives it to seek ever for union. All men seek happiness, seek they never so blindly; the search needs no justification; it is a universal instinct, and even those who torture the body, and seem to be trampling happiness under foot, do but choose the valley of pain because they believe that through it lies the shortest path to a deeper and more abiding joy.

Now what is the essence of happiness, found alike in the delirious passion of the sensualist and in the rapt ecstasy of the saint? It is union with the object of desire, the becoming one with that which promises delight. The drunkard who swallows his drink, the miser who clutches his gold, the lover who embraces his mistress, the artist who saturates himself in beauty, the thinker who concentrates himself on his idea, the mystic who loses himself in the empyrean, the yogin who merges himself in Deity—all are alike in finding happiness in union with the object

of desire. This one thing they have in common. But their place in evolution is shown by the object with which union is sought. Not the search for happiness, but the nature of the object which yields happiness, is the distinguishing mark of the base or lofty soul.

We seem to wander from our thesis in taking our next step, but the wandering is only seeming, illusory. In any given universe one Life is evolving into many lives through an ascending series of forms. The lives manifest as energies, displayed and further developed by means of forms. In order that these lives may thus develope, the forms must be continually changing, for each form is first an instrument and later a prison. As the latent powers in a life—inseparate ever from the one Life as a plant from its hidden root—are drawn out by the play of the environment upon it, the form which was its helpful vehicle becomes its encramping mould. What then can happen? Either the life must perish, stifled by the form it had shaped, or the form must break into pieces and set free the life in an embryonic form of a higher type. But the life cannot perish, being an offshoot of the Eternal; hence the form must break. The breaking of a series of forms round an ever-expanding life means—evolution.

The expansion of this life may be likened to the expansion of life in a seed—from nucleus to embryo, from embryo to seedling, from seedling to sapling, from sapling to tree, capable of yielding seeds like that from which it grew. All growth is the unfolding of hidden powers, powers that in a LOGOS have reached their highest point for that universe—His universe—and that He plants as seed of every separated life. As water ever rises to its own level so does this down-poured life strive to rise to the level of its source; as mass attracts mass so does each life separate in manifestation seek itself, the one Life. That one Life exerts ceaselessly an upward drawing force, like the *vis a fronte* of the baffled botanist. Its embryonic Self in each answers to the Father-self and blindly reaches out, groping after the One within the many, the One that is itself. Thus external contacts arise; by the inward urging of the Self the forms meet, then cling or clash. The attractive force is the one Self in all; the variety, the pleasure or the pain, is in the forms.

Further, it is the life that seeks the life, but in the search it is the form that finds the form, thus baffling the seeker. The forms are barriers between life and life, cannot intermingle, are mutually exclusive. Life could mix with life as two rivers mix their waters, but as rivers cannot join while each is running within its own banks, so lives cannot unite while forms lock each within its own enclosure.

Let us gather up our threads and twist them together into an Ariadne-clue to guide us through the Cretan labyrinth of life that we may find and slay the Minotaur called sorrow.

There is a thirst for separated life necessary to the building of the one who endures;

There is a persistent seeking for happiness;

The essence of happiness lies in union with the object of desire;

One Life is evolving through many impermanent forms;

Each separated life seeks this Life which is itself, and thus forms come into contact;

These forms exclude each other and keep the contained lives apart.

We may now understand how sorrow ariseth. A soul seeks beauty, and finds a beautiful form; it unites itself to the form, rejoices over it; the form perishes and a void is left. A soul seeks love, and it finds a loveable form; it unites itself to the form and joys in it; the form perishes and the heart lies desolate. And this is the experience in its least sorrowful shape; far more grievous is the sad satiety of possession, the wearied relinquishment of a prize so hardly won. Disillusion treading on the heels of disillusion, and yet ever fresh illusion and ever renewed disgust.

Search the world over and we find that all the sufferings of normal evolution are due to union with the changing and dying forms, the blind and foolish seeking for a happiness that shall endure by a clinging to the form that perishes. These are "the delights that are contact-born," and because they lead to weariness or, at the best, to loss, they are truly described as "wombs of pain." As against these we are bidden seek "the blissful knowledge of the Self." Let life seek life, and the way to happi-

ness is found; let the self seek the Self, and the upwinding path to peace stretches before the weary heart. To seek happiness by union with forms is to dwell amid the transitory, the limited, the clashing; to seek happiness by union with Life is to rest at peace on the permanent, the infinite, the harmonious.

Does this sound as though we were stripping our lives of joy and beauty, and setting them lonely in measureless depths of space? Nay, what we love in our beloved is not the form but the life, not the body but the soul. Clear-eyed love can leap across death's abyss, across birth's Lethe-stream, and find and clasp its own unerringly though new and alien form be casket for the jewel-soul it knows. When this is seen the cause of sorrow is understood, and long practice brings its certain remedy, for we, ourselves life, not form, unite our life to life, not form, in our dear ones, blend more and more as form after form is dashed in pieces by the compassionate severity of a law that is love, until we find ourselves not twain but one, one also with the Life that is in and around and through all, and, inseparate amid the separated, we have put an end to pain. This is the ceasing of sorrow, this the entering into peace.

On the way to the blissful seat, moreover, the understanding of the cause of sorrow robs sorrow itself of its sting, for we learn that it is only that stern-seeming because veiled happiness "which at first is as venom but in the end is as nectar." From this knowledge springs a strong serenity that can endure as seeing the end, can "glorify the Lord in the fires." Shall not the gold rejoice in the burning that frees it from worthless dross?

Without the experience of sorrow, strength could not be developed. Strong mental and moral muscles are not obtained without strenuous exercise, any more than physical muscles become powerful without. Struggle is a condition of the lower evolutions in nature; it is the means by which strength is developed. Only perfect strength is calm.

Without the experience of sorrow, sympathy could not be evolved. By suffering we learn to understand at once the pain and its needs, the demand and its meeting. Having suffered under temptation, we learn how to help effectively those who are tempted; only those who have risen from falls can aid the

fallen with that exquisite understanding which alone prevents help from being insult. Every bud of pain opens into a blossom of power, and who would grudge the brief travail through which an eternal Saviour is brought forth?

Without the experience of sorrow, we could not gain the knowledge of good and evil; without this the conscious choice of the highest could not become certain, nor the very root of desire to unite with forms be eradicated. The perfect man is not one whose lower nature still yearns for contact-born delights, but is strongly held in check; he is one who has eliminated from his lower nature all its own tendencies, and has brought it into perfect harmonious union (yoga) with himself; who passes through the lower worlds unaffected by any of their attractions or repulsions, his will unalterably pointing towards the highest, working without an effort with all the inviolability of law and all the flexibility of intelligent adaptation. For the building of such a man hundreds of incarnations are not too many, myriad years are not too long.

Never let us forget, in the wildest storm of sorrow, that these early stages of our evolution, in which pain plays so large a part, are early stages only. They bear an infinitesimal proportion to our existence; nay, the two things are incommeasurables, for how can we measure time against eternity, myriad years against an unending life? If we spake of the cycle of reincarnation as the infant stage of humanity, full of infantile ailments, we should utterly exaggerate its relative importance. Verily "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Therefore when the storm-clouds gather, look beyond them to the changeless sky; when the billows buffet, lift the eyes to the eternal shore. Let earth and hell pour forth their angriest forces to overwhelm, they shall only lift us upwards, bear us onwards. For we are unborn, undying, constant, changeless and eternal, and we are here only to forge the instruments for an immortal service, the service which is perfect freedom.

ANNIE BESANT.

THE FOUNDATION OF THE EMPIRE OF TRUTH

Two thousand four hundred and eighty six years ago, in the month of July, on the full moon day of Âsâḷhâ, the Tathâgato, the Lord of the Universe, set in motion the Dhamma Chakka (Wheel of the Law), at the Deer Park in Isipatana, at Benares. The Chakka is the symbol of perpetual motion, and is the insignia of the Chakravartin, or universal emperor; and the Buddha as the incomparable King of Righteousness and successor of former Buddhas, promulgated the Dhamma which he had rediscovered after long ages of oblivion. The Dhamma is Eternal Truth, but —like the sun—goes into periodical obscuration on account of the evil tendencies of the peoples. Not at all periods is the Dhamma realisable by the world at large. Only when a Supreme Buddha appears is it that the Dhamma becomes the appanage of all. The Pachcheka (Pratyeka) Buddhas appear in the world when neither Buddha nor Arhats nor disciples are in the world.

These Pachcheka Buddhas realise the Dhamma, are second in greatness and power to the Samyak Sambuddhas, but they do not proclaim the Dhamma and found the Empire of Truth which is the peculiar privilege of the Supreme Buddhas. The duration of time required for the fulfilling of the ten Pâramitâs (Perfections) by a Bodhisat who wishes to become a Sammâ Sambuddha cannot be calculated by ordinary means. The present Buddha, our supreme teacher, began his resolution with that iron unbending will to become a Buddha under the Buddha Dîpaṅkara, from whom he received his first initiation. The Great Renunciation of absolute Nirvâṇa was made under the Buddha Dîpaṅkara, and plunging again into the sea of suffering for the saving of the world, practising the ten Pâramitâs of charity, renunciation, purity of character, truthfulness, forgiveness, acquiring wisdom,

persevering exertion, cultivating the iron will (adhiṭṭhâna) of accomplishing the one object by overcoming all obstacles, universal compassion, and equal mindedness in all things for the sake of the salvation of the world, from twenty-four Supreme Buddhas the Bodhisat received initiation, and was assured by each of his final consummation as the Buddha Gotama.

European scholars, when first confronted with the Dhamma of the Buddha, were shocked to find a religion denying a creator as well as a separate soul-entity, and hastily classed the Buddha as an atheistic materialist teaching annihilation! But the scientific study of Buddha's teachings, initiated by Hodgson and Burnouf, and continued by a band of earnest European scholars, who are at work in bringing out the contents of the Pâli texts, translating the very words that the Buddha used two thousand four hundred and eighty-six years ago, is fast changing all that.

The Dhamma of the Buddha is divided into three Piṭakas: the first containing the Âṇâ Desanâ, the penal laws promulgated by the Buddha in accordance with the moral laws of the world; the second, the Vohâra Desanâ, the popular doctrine suited to the people; the third, the Paramattha, the supreme or the superior doctrine for the philosopher and earnest student. The Paramattha or the superior doctrine is yet a mystery to the western world.

Buddha's teachings are complex, subtle, analytical and psychological, difficult to be realised by those who are given up to sensual living or ascetic mortifications. The monotheist, polytheist, pantheist, agnostic, casuist, materialist, nihilistic transcendentalist, each having his own preconceived ideas of life and salvation, has his prejudices, which stand in the way of his acceptance of Buddha's teachings. The Supreme Teacher declares that Truth is to be realised by each individual, and that no man-made religion or revelation from a deity contains absolute truth. Having examined and analysed the sixty-two systems or theories of religious teachers in existence he finds that all are based on ignorance, individual experiences of imperfect men. Where there is no absolute perfection in a religious teacher's life there can be no truth in him; and the foundation of his religion is therefore not substantial. Absolute freedom

from all creeds and revelations is an essential requisite to study the Buddha's "thrice noble" doctrine. Fearlessness, freedom from prejudices, loving kindness and an enlightened mind are the four requisites necessary for the student. "Truth or Death" is the watchword of the student, and the path to find out Truth is the Noble Eightfold Path of right comprehension, right aspirations, right doings, right words, right way of gaining a livelihood, right exertion, right way of concentration and right concentration.

An acceptance of the law of causation—that every effect depends on a previous cause, that individual suffering is due to ignorance and selfish desires, and that by enlightenment and an unselfish life the individual can realise absolute peace of mind in conscious existence; this is Buddha's Dhamma. Speculative metaphysics, agnostic indifferentism, monotheistic revelations, pantheistic philosophies are outside the Empire of Truth according to Buddha. Be free from all theories, do not try to build your life on theories and live a dreamy forest ascetic life. There is eternal life and perfect peace which can be realised by an active life spent in doing good to all living beings, without expecting any reward either here or hereafter. Rise above the ordinary world, give up sensualism, analyse every phenomenon, give up fear and the worshipping of angry, passionate gods, and imperfect religious teachers. There is Truth; take that as your guide, lead a life of perfect purity and strive ceaselessly to realise Nirvâṇa, the absolute calm, the realisation of the purified mind.

The Paramattha Dhamma, the supreme doctrine, is not a speculative metaphysic but verifiable truth. To the noble beings who desire to realise truth in this existence in perfect consciousness without going into morbid states of asceticism, the Buddha's Dhamma gives the key to open the door that leads to the city of Nirvâṇa. "*I will realise Nirvâṇa before I pass away from this life*" is the will-prayer of the student of Truth. The Dhamma will always remain a mystery to the ignorant world who do not walk in the Noble Eightfold Path.

H. DHAMMAPÂLA.

THE BHAGAVAD GÎTÂ AND THE GOSPELS

(CONCLUDED FROM p. 26)

AFTER Kṛishṇa, at a much later date, another life was given forth for the benefit of man. This time it was a Buddha who answered the need, and we can see how the great teacher may almost be said to be the creation of that special time. India at that period was enveloped in a network of ceremonial law. The priests who should have been the guardians of the true knowledge, were themselves corrupt and degenerate. The path to liberation was made to depend on the fulfilment of minute caste observances and the sacrifice of animal life. The Buddha came; he taught no new doctrine. It is a great mistake to suppose that Buddha's teachings were in any way subversive of the Indian religion, he did but sweep away the encrustations of centuries of corruption and show the people the truths they had forgotten.

India is certainly not Buddhist in its religion at the present time, but nevertheless the influence of the Buddha spread among the people, countless numbers were enabled to start on the true path, and the real spiritual life of India received a great impulse which has endured to this day. In other countries the teachings also spread, with the result that at the present day that religion is a guiding influence for at least 350 millions of human beings.

It is also worth noticing that Buddhism is the religion of almost all those races which still belong to the fourth root-race. It may be that the work of the Buddha as moulding the form of religion has a special influence on the race preceding the one in which he appears. At the same time in so far as the Christian religion may also be considered as a further development of the teaching of the Buddha, the greater part of the religious life of the world at the present time is the outcome of his teaching, but

the special form, the Buddhist religion, is centred more particularly among fourth race people.

The spiritual impetus in India itself was not suffered to die out for want of the necessary stimulus. A few hundred years after Buddha another great teacher appeared in India, Shrî Shankarâchârya. He it was who restored the religion of India to its philosophical basis and spiritual significance, and he may be said to have supplemented and completed the work of the Buddha in India.

An interesting question presents itself with respect to Kṛishṇa as to the difference between an Avatâra and a Buddha. The word Avatâra is derived from two words, "ava" "down," and "tṛî" "to descend," and signifies the incarnation of a deity. Kṛishṇa is one of the Avatâras, of which there are generally said to be ten. In the Paurâṇic and later writings Buddha is classed among the Avatâras, but that hardly seems to be justified from an esoteric point of view. Some Hindus deny that the Buddha was an Avatâra of Viṣhṇu, and there certainly seems to be a difference both in character and nature between a Buddha and an Avatâra. The learned Subba Row in his notes on the Bhagavad Gîtâ, given in his lectures in 1887, expresses his opinion that the Avatâra is the association of the Logos with a human soul, in such a way that its action and work is independent of, and untrammelled by such association.

This association of the Logos with a human soul as an Avatâra is to be distinguished from that which takes place when the liberated individual is able to accomplish the supreme act of union, when he is said to become one with the Logos of the world. In the case of the Buddha, this great consummation was accomplished while he was yet in the physical body, when he attained what is generally called Nirvâṇa.

The one great difference between a Buddha and an Avatâra seems to be that the Buddhahood is the climax of a long series of lives of a particular individuality—lives devoted to the service of the world—and that the supreme renunciation of the Buddha is the culmination of the work of that individuality, in respect to the humanity with which it is concerned. We have been told that each race has its Buddha, that Gautama Buddha is the first Buddha

who has risen from our own humanity, but that there are now those who, by lives of devotion and knowledge, are preparing themselves to fulfil, in the future, the great function of the Buddhas of the coming races. In the case of an Avatâra, the manifestation seems to be somewhat different; the influence overshadowing the personality which manifests it, is not an individuality as we understand it, and could not be in any sense the product of our humanity. Kṛishṇa says in the Bhagavad Gîtâ that he is "born age after age by means of his magic power." But this birth is not an incarnation of an individuality, which in the case of a Buddha is the manifesting power, however exalted that individuality may be. In the Avatâra the individuality is but in temporary association with the overshadowing ray, and at the conclusion of the special manifestation it is dissociated from the over-shadowing power and proceeds on its own course of evolution. We may not be able as yet to know the special mission that these incarnations of the Logos bear to the humanity in which they appear, nor in what they differ from the mission of the Buddha, for the understanding of these mysteries seems to depend upon knowledge which is only to be attained through initiation; the statements in the Bhagavad Gîtâ will, however, help us to some conclusions, and it must also be remembered that the great centre of Divine Wisdom, the Logos of our chain, has a sevenfold power manifesting through seven rays.

It is not possible to discuss this question more fully in the present article; although Kṛishṇa and Buddha may differ in aspect and function there is no difference in the *purpose* of their manifestation, and each in a different way is the channel for the wisdom of the Logos to descend to man. Kṛishṇa, Buddha, and Shankarâchârya must be considered as manifestations of the one truth.

But the root-race did not stand still; further migrations occurred, and the Âryan-Semitic was formed as the second sub-race, the Iranian as the third, the Celtic as the fourth, while the fifth is the Teutonic. As these various sub-races spread over the face of the new continent they carried with them the tradition of the founder of the race, and of the rules and precepts which had been laid down for observance.

In the folk-lore and traditions of most nations there will be found the traces of their origin. We cannot read the so-called books of Moses without being struck with the thought that here we have some distorted remnants of the injunctions laid down by the Manu. But knowledge and faith waxed dim, and the people lost their hold on the life of the past; it therefore became necessary again to renew the impulse towards a spiritual life. Not one only but many great souls in the various sub-races have answered this need. Some have had more particularly a local influence and it is only of late years that we have learned much about the saviours of other races. Nevertheless they too led their people towards the ideal of a spiritual life and pointed out the road to knowledge.

For the races of the west the great teacher appeared in the founder of Christianity. Of the exact date of his appearance no historical evidence can be given, but from other and more reliable sources we have been told that the personality of Jesus arose about a hundred years before the time that is generally accepted.

There was a great mixture of races in the little country chosen as the birthplace of Jesus. Some of the people belonged to the second sub-race of the fifth root-race, others, the old Semites, belonged to the fourth root-race and were still looking for a Messiah. These were they who had failed in the great mission when the first segregation had been brought about by the Manu. There were also other races, Greeks and Romans, so that, although a small country, it was favourably situated for the influence of the new impulse to spread among the other sub-races of Europe, such as Celts and Teutons, who became more particularly the field for this new development.

We must also consider the character of the people to whom the teaching was addressed, and must remember that its field of action was not to be limited to the small country in which it arose. "Go ye into all the world and preach the gospel" was the command, but that world for the disciples consisted more particularly of the races of the west. It was to be a gospel for the wild hordes of Goths and Huns that afterwards poured down upon the Roman legions.

Let us think of what those Roman legions themselves were, and we shall see the necessity for the simple character of the

Gospel of Jesus. The fourth and fifth sub-races had passed completely away from the original traditions, and thus a teacher was needed to act as the exponent of the truth so as to recall these later off-shoots to a remembrance of the spiritual life. We must also bear in mind that Christianity was the source from which sprang Mohammedanism, a religion which a little later in its outward aspect had to deal in a still greater degree with the ruder elements of the races then developing. Christianity had to appeal to wild barbarians and at the same time to the product of the effete civilisations of Greece and Rome. For both of these classes a simple gospel was necessary, and an object for devotion had to be given. This seems to have been the particular feature of the teachings of Jesus, and the gospels, especially the synoptical, appear to be collections of the sayings of Jesus to the common people.

The race at that time would certainly have been incapable of receiving the philosophical dissertations of the Upanishads, and although there is much similarity between the teachings in the Bhagavad Gîtâ as to the way in which Kṛishṇa sets forth his divine nature and the way in which the Founder of Christianity speaks of himself and his divine mission, and yet there is one very great difference which we shall consider later on. With respect to the similarity there is an important point to be taken into consideration, and we cannot properly judge of the relation of the eastern to the western teaching unless we remember it. We must not lose sight of the Gnostic influence to be found in Christianity. If we turn to the fourth gospel we feel that we are approaching a world of thought totally different from that we have been considering. It is impossible not to see that the writer approaches every question from a standpoint easily distinguished from that of the synoptical gospels. But the Gnosis of this gospel was essentially pre-Christian. It would take too long to trace the line of descent, even as far as we know it, by which this knowledge reached the small division of country in which Christianity took its rise, but Wisdom is never without its witnesses, and the chain may some day be traced through the mysteries to the great storehouse of the divine wisdom of the race in India.

We may well suppose that at that time the thought of the wise ones, whose work is the development of the race, would be turned towards the new impulse which was being set in motion for the benefit of the later sub-races, and that they would seek to help forward the movement. There may be some differences of opinion as to the particular nature of the incarnation in Jesus, but there can be but little question, and probably among those who know there is no question, that the incarnation in Jesus was accomplished by an exalted entity connected with that line of the great adept hierarchy whose mission it is to impart the spiritual knowledge to humanity. It is easy therefore to understand how it is that the Gospel of "John" bears so much trace of Oriental and Gnostic influence. The chief characteristic of the gospel teaching is devotion, and this characteristic is also pre-eminent in the Bhagavad Gîtâ. In fact it is this element in both which has given rise to so much controversy on the subject of the influence which Christianity has been supposed to have exercised in India.

We have noticed how the metaphysical and mystical teaching of the Upaniṣhads had to be popularised and simplified in the interests of the peoples of India. The Bhagavad Gîtâ and to a much greater extent the teaching of Buddha exemplified this, and the Gospel of Jesus was a still further advance in the same direction. It seems evident that the doctrine of Bhakti sprang up as a natural result of the necessities of spiritual life in India, but the simpler teaching was never divorced from the other. We see this in the elaborate metaphysics of Buddhism, while in the Bhagavad Gîtâ the two aspects of the teaching may almost be said to lie side by side. To a certain extent this is also to be observed in the gospels and may be particularly noticed in comparing the three synoptical and other gospels with the fourth. It is this fourth gospel that shows particularly the trace of Gnostic influence and at the same time such remarkable similarity in doctrine with the Gîtâ.

The synoptical gospels, the Gospel of the Infancy and others may be said to bear the same relation to the fourth gospel that the Purâṇas do to the Bhagavad Gîtâ. In "John" there is no mention of the incidents of the birth of Jesus, but the book

opens with the statement of the divine unfolding of the spirit in the manifestation of the Logos to man. "In the beginning was the Word and the Word was with God and the Word was God. The same was in the beginning with God." In other language Kṛishṇa proclaims the same truth in the opening verses of the fourth chapter of the Bhagavad Gîtâ. "This exhaustless eternal spiritual truth I declared unto Vivasvat, Vivasvat declared it unto Manu, and Manu declared it unto Ikshvâku." This passage of the Gîtâ brings prominently before us a point referred to above, the essential difference between the statements of Kṛishṇa and Jesus regarding the character of their relation to the Supreme. Kṛishṇa always represents himself *as* the Supreme, Jesus asserts his oneness with God but is always in a certain sense distinct. He refers to God as his Father, and although he emphasises his unity with the Father yet there is never actual identity. He always proclaims that it is the Father that has sent him, and that without the Father he can do nothing. "I come not to do my own will but the will of him that sent me." This is in direct contrast to Kṛishṇa, who says, "I am of the whole universe the origin and the end." It would appear that the reason for this may be that the Kṛishṇa speaks, uninfluenced by the individuality, from the standpoint of the direct overshadowing ray of the Logos, and therefore it is said "I am the source of all," and the human soul of the disciple, as Arjuna, recognising this, acknowledges Kṛishṇa as "the Supreme Brahm, the primeval God, the unborn, the all-pervading."

It is important to realise this distinction, and we cannot form a correct estimate of the Gospel teaching in comparison with the Gîtâ unless we understand the reason of this difference of statement. Jesus is the Son of God, the liberated soul; like the Buddha he has achieved and voluntarily renounces his high estate that his brethren may also become Sons of God. Thus after the physical death he says, "Go to my brethren and say to them, I ascend unto my Father and your Father and to my God and your God." But nowhere does he ever say, "I am the Father."

Another point closely connected with this is the statement so often made in the Gospel that Jesus came to save mankind from

their sins. No such idea is put forward concerning Kṛishṇa, and as this point is so repeatedly affirmed of Jesus it would be as well to try and see what is meant by it. In the old religion of Hinduism the duty or dharma of each man was clearly laid down and the law of karma so well understood, that there was no occasion to impress any other way of salvation or—what is really meant by the word "salvation"—any other way of entering on the path. Even in the Bhagavad Gîtâ it is said: "He that is devoted to his own proper duties attains to perfection." Every act of life of the Hindu in olden time was a religious act, and the daily performance of duty as an act of worship was understood to be the path that would ultimately lead to liberation.

In the time of the latter teaching this idea of the renunciation of self in the performance of duty had been lost sight of. The thought of the sacrifice of self had to be aroused in the minds of men. In the Bhagavad Gîtâ we find the clear statement that action must be done for the sake of sacrifice. In the Buddha we have the great teacher as the embodiment of sacrifice, pointing the way of renunciation so that the lowest might be able to attain to the path and obtain salvation, for it must be remembered that the degradation of Hinduism had closed the path to those outside the caste system. That which in the early days of Brâhmanism had been merely a wise division of condition and duty, had become a mill-stone weighing the people down with restrictions which bound them through life and followed them to the grave. This Law of Sacrifice in its true meaning was taught in the Vedas, the Upaniṣhads, and the Gîtâ, and was re-enunciated by the Buddha so that all might understand.

Is it likely that this law of redemption from karma should have no place in the scheme of the teaching of the great teacher that manifested as Jesus?

Let us take the Gospel according to "John." The first mention that we get of this doctrine, which has been crystallised by the Church into the degrading and debasing dogma of vicarious atonement, is to be found where John gives testimony to the divine mission of Jesus. "Behold the Lamb of God which taketh away the sins of the world." The alternative reading in the margin is "*beareth the sin*" of the world. Whichever is the true

meaning, there is nothing to lead to the ordinary conception of the Atonement. On the contrary, in the very next verse John says: "This is he of whom I said, After me cometh a *man* which is become before me," or, as the margin gives it, "first in regard of me." The words of Jesus, so far as given in the gospel, are not more definite. It is true he likens himself to a "good shepherd that layeth down his life for the sheep," and also says that he "lays down his life that he may take it again." But in no sense is there any foundation for the idea that it was once for all through the sacrifice of his death that freedom from eternal damnation was to be obtained. This is the degradation of his teaching; let us hope that for Christendom the great reform is even now at hand which will lead the nations of the West to a knowledge of the meaning of their own scriptures. This should be a part of the work of the Theosophical Society, and it behoves all Theosophists who work in so-called Christian lands to try and understand and teach the real significance of the words of Jesus.

To such an extent has the pernicious doctrine respecting the death of Jesus obtained mastery over the minds of men that we find scholars of repute, orientalists and students of the ancient religions of India, who consider the conceptions of sacrifice in the Vedas as dim traces of the revelation once made to man of the promised atonement for the sins of the world. But if instead of this dim foreshadowing of a physical and material death, we can realise that sacrifice has ever been the living force which in all ages and among all nations is working for the redemption, or in other words the development, of man, how much greater and nobler is the work of the past! We can see the Manu becoming incarnate through sacrifice for the need of the infant race. The over-shadowing Logos is the storehouse of this divine energy, and the Avatâras of the races are the points where its power is focussed on the earth, Buddhas also are the channels for this spiritual life, which they pass on to man specialised through their great renunciation in fresh streams of living energy, and adepts and teachers are co-workers for the salvation of the race.

In the comparison therefore of the old and the new Gospel

we find that one teaching does not exclude the other, nor are we to suppose that either is an imitation of the other. Rather we may consider that each manifestation has been called forth by the special need of the day and hour in the life of humanity. Kṛishṇa, Jesus and Buddha stand before the race as true Saviours to whom we owe our love and reverence, and we may rejoice that from many standpoints man may be brought to the foot of the golden stairway that leads to liberation. In Veda and Upaniṣhad, in the "Song of the Lord," in the teaching of the Buddha, and in the gospel of Jesus, we have notes of different intervals, but all combine in the great harmony which wisdom intones for humanity.

FRANCESCA ARUNDALE.

CONCERNING INTELLIGIBLE BEAUTY

FROM THE GREEK OF PLOTINUS

INTRODUCTION

THE following treatise constitutes, in the original, the eighth book of the fifth Ennead * of Plotinus, the great thinker and teacher by whose work in the revival and advancement of Platonic philosophy the third century of our era is chiefly memorable. To the reader who is unacquainted with Neo-Platonic literature a few sentences of introduction may be perhaps acceptable, the more so as he will find, in the ensuing pages, certain words used in senses unfamiliar at the present day. What, for example, is here meant by "intelligible" beauty? We may say, that the word "intelligible" denotes, broadly, that which is an object of perception to the intellect, just as the word "sensible" denotes that which is perceptible by the senses. But such a definition will not suffice to make clear the meaning of Plotinus.

* The word Ennead means a "group of nine," from the Greek ἐννέα, nine. The fifty-four books, or treatises, of Plotinus were arranged by his disciple and editor, Porphyry, in six Enneads, or groups of nine books.

Perhaps it will be our simplest plan to offer to the reader some slight sketch of that central feature of the master's system of philosophy, the doctrine of the three Hypostases, or Substances,* from which, as principles, all things depend.

1. As, in arithmetic, all number originates in and depends upon the unit, so, in the universal dispensation, all multitude has its source and support in unity. The first Hypostasis is therefore spoken of as the One, although it is in reality ineffable. It is the Principle of principles, that which is perfectly simple, to which not even Being may be attributed; the Unity which *is* not, but by which alone Being is possible. Everything which is —the universe itself as well as the smallest particle which it contains—subsists as one thing by virtue of the unity in which it participates; this unity is not its being, and yet it could not be without it; since it would no longer be any one thing. The One, therefore, is the hypostasis which "stands under" all being.

Again, the relation of Being to the One may be in a manner illustrated by the analogy of a circle and its centre. As the centre is without dimension, so is the first Hypostasis without essence. As the circle, nevertheless, depends upon this non-existent centre, and exists about it as a circle by the perfect equilibrium of the centrifugal and centripetal tendencies, so Being subsists eternally about the super-essential One by the balance of analogous forces. And as by the smallest disturbance of this equilibrium the circle is destroyed, so, were not its tendency *from* the centre united with a precisely equivalent tendency *towards* the centre, there were no Being.

Lastly, whereas the first Hypostasis is denominated the One as the central point whence all Being eternally proceeds, so again it is called the Good, as the centre to which all Being eternally tends, the supreme object of desire to all.

2. The second Hypostasis is Intellect (νοῦς), or the intelligible world, of which so much is said in the following treatise. This Hypostasis, emanating immediately from the One, is characterised in the fullest degree by unity, of which it is the first manifestation. It is Being, conscious of itself; in other words,

* The word hypostasis is the precise Greek equivalent of the Latin "substantia," that which "stands under."

it is at once the Intelligible which is perceived, and the Intellect which perceives. For inasmuch as perfect knowledge is attained only when that which perceives is one with the object of its perception, Being and Intellect together form but one hypostasis. Plotinus (En. V. 1), quotes with approval the saying of Parmenides, that "Thought and Being are one."

Intellect, then, is that which "thinks itself"; and its thoughts are the Ideas or Forms (ἰδέαι, εἴδη) which constitute the intelligible world. But since Intellect is also Being, its thoughts are essences. As, moreover, the intelligible world is the archetype of this visible universe, the unchanging reality of which this universe is but as a reflection in the ever-flowing current of Time; so the Forms or Ideas of Intellect are also the archetypes of all things which the visible universe contains, the eternal essences whereof these things are but the temporary and conditioned manifestations. Form which is apparent to the senses is subject to continual change; it is not true form, since Truth is eternal. Intelligible form—that which is perceived by Intellect—alone is true form, for it is Intellect itself, and Intellect is eternal Being. Nay, more, a virtuous action, a noble thought, these also are transient, inasmuch as they are energies of the soul produced in time. That which is permanent in them is the unchanging Form of Virtue, of Nobility, which belongs to the intelligible world. Intellectual science, says Emerson, "fastens the attention upon immortal necessary uncreated natures, that is, upon Ideas; and in their beautiful and majestic presence, we feel that our outward being is a dream and a shade. Whilst we wait in this Olympus of gods, we think of Nature as an appendix to the soul. We ascend into their region, and know that these are the thoughts of the Supreme Being. 'These are they who were set up from everlasting, from the beginning, or ever the earth was. When He prepared the heavens, they were there; when He established the clouds above, when He strengthened the fountains of the deep, then they were by Him, as one brought up with Him. Of them took He counsel.'" *

Perhaps the reader will now understand what Plotinus means

* Nature, chap. vi. Of all modern thinkers Emerson seems to me the most nearly akin in genius to Plotinus.

when he says that Form is the beautiful in everything; and it is so not alone in things material, but in things immaterial. All things, material or immaterial, consist of form and a certain receptacle of form; a sub-ject (ὑποκείμενον), that is, in which form is manifested, and which has no separate essence. In the intelligible world, where perfect union subsists, this sub-ject of form is Being, and is thus identical with form itself. Intelligible forms are therefore pure and perfectly manifest. But in corporeal natures the sub-ject of form is what we term "matter," which subsists as something indefinite and unreal, a kind of privation of being. In matter, therefore, forms are imperfectly manifested, as if mingled with somewhat foreign to their true nature. The character, the beauty, the very essence of the thing consists then in form, since it is only by the presence of form that the matter which receives it exists. Thus intelligible beauty is the same with true essence, and Intellect, or the intelligible world, is the beautiful itself.

3. The third Hypostasis is universal Soul, which emanates immediately from Intellect, as Intellect from the One. Soul is distinguished as the first self-motive essence. If we liken Intellect to a circle subsisting in eternal sameness about the central One, we may compare soul to a circle in motion, revolving perpetually around Intellect. Soul by its movement produces into multitude the Forms or Ideas which subsist unitedly in Intellect. It is Soul, therefore, which perpetually produces this manifestation which we know as the visible universe. Or if we call Intellect the creator, Soul is the medium whereby Intellect manifests itself in the creation of the world. The universal Soul breathes through every individual soul, yet the individual is not, properly speaking, a part of the universal; for the universal Soul is not divided, so that it is partly here and partly there, but is everywhere and always wholly present. For it looks ever towards Intellect, and manifests the forms of Intellect not by deliberation but by its very essence. But the individual, looking outward instead of inward, to the manifestation rather than to the truth which is manifested—for he too, being soul, is self-motive—separates himself, so far as he can be separated, from the great Soul and from Intellect. So he wanders blindly in the

mazes of self-illusion, until he comes to see that not by separation but by union shall he attain peace and the perfection of his being. Seeing then that all things are within himself; that the three Hypostases which are the substance of the universe, are in truth *his* substance also; he lives in unison with the Soul of all, and is by Soul united with the divine Intellect, and by Intellect with "the Father who is beyond Intellect."

To treat in a satisfactory manner so vast a theme as this of the three Hypostases would carry us far beyond the limits of an introductory note. Some acquaintance with the subject is, however, indispensable if we would study with profit any of the writings of Plotinus, and I hope that even this meagre outline may help the reader who is unversed in the language of Platonic philosophy to a better understanding of the treatise which is now offered to his perusal. In conclusion I will quote an admirable passage from one of Emerson's essays on the general characteristic of that school of which Plotinus was one of the brightest ornaments.

"I cannot recite, even thus rudely, laws of the intellect, without remembering that lofty and sequestered class of men who have been its prophets and oracles, the high priesthood of the pure reason, the Trismegisti, the expounders of the principles of thought from age to age. When at long intervals we turn over their abstruse pages, wonderful seems the calm and grand air of these few, these great spiritual lords, who have walked in the world,—these of the old religion,—dwelling in a worship which makes the sanctities of Christianity look parvenues and popular; for 'persuasion is in soul, but necessity is in intellect.' This band of grandees, Hermes, Heraclitus, Empedocles, Plato, Plotinus, Olympiodorus, Proclus, Synesius, and the rest, have somewhat so vast in their logic, so primary in their thinking, that it seems antecedent to all the ordinary distinctions of rhetoric and literature, and to be at once poetry, and music, and dancing, and astronomy, and mathematics. I am present at the sowing of the seed of the world. With a geometry of sunbeams, the soul lays the foundations of nature. The truth and grandeur of their thought is proved by its scope and applicability, for it commands the entire schedule and inventory of things for its illustra-

tion. But what marks its elevation, and has even a comic look to us, is the innocent serenity with which these babe-like Jupiters sit in their clouds, and from age to age prattle to each other, and to no contemporary. Well assured that their speech is intelligible, and the most natural thing in the world, they add thesis to thesis, without a moment's heed of the universal astonishment of the human race below, who do not comprehend their plainest argument; nor do they ever relent so much as to insert a popular or explaining sentence; nor testify the least displeasure or petulance at the dulness of their amazed auditory. The angels are so enamoured of the language that is spoken in heaven, that they will not distort their lips with the hissing and unmusical dialects of men, but speak their own, whether there be any who understand it or not." *

A few words must be added with respect to the present translation. An English version of this treatise, by Thomas Taylor, was published in 1792 with the same author's translation of the Commentaries of Proclus on the first book of Euclid. It has not, I believe, been reprinted, and, apart from its scarcity, its merits are hardly such as to render the task of re-translation altogether superfluous.† In preparing my own translation I have derived much assistance from the excellent versions of the Enneads, in Latin by Marsilio Ficino, and in French by M. Bouillet. In the work of Ficino each chapter of Plotinus is prefaced with an argument, or rather, brief commentary, by the translator. These arguments I have Englished, in the confidence that they will prove of service to the reader; they are here printed in smaller type to distinguish them from the text of the treatise.

W. C. WARD.

(TO BE CONTINUED)

* Essay on Intellect.

† I cannot permit myself a word in depreciation of Thomas Taylor's translation, without at the same time referring to the deep debt of gratitude and admiration which all lovers of Platonic philosophy owe to one who laboured in its cause with such life-long devotion and such profound insight. Emerson truly said of Taylor that he was "a Greek born out of time, and dropped on the ridicule of a blind and frivolous age."

ON THE THEOSOPHIC USE OF IMAGINATION

I THINK it was the late Professor Tyndall who claimed a legitimate place amongst the instruments of scientific research for what he called "the picturing power of the mind." This picturing power is, of course, the imagination, and while students of theosophy and occultism will readily admit its use in scientific research, some of them may perhaps not be fully aware of its service in their own studies, or of the necessity for the *training* of the imagination. A few moments' reflection will convince anyone that, however valuable the theosophical teachings may be, they are by no means knowledge in the case of most of us; that is to say, we have, according to our various abilities, absorbed a greater or smaller amount of teaching which we have no present power of verifying, but which nevertheless appeals to us in some indirect way as being on the whole the most likely state of affairs with regard to the matters dealt with.

Further reflection will convince us that the value, to us, of the teaching which we have to any extent made our own, is directly dependent upon the power that we have of picturing accurately the various processes and facts which are verbally put before us. The value of any teaching to any person is thus proportionate to such person's power of transforming ideas that are expressed in words into as nearly as possible the pictures present in the mind of writer, or speaker, when those words were written or spoken. Here there enters an element of uncertainty, for the success of any experiment is seen to depend upon the accuracy of the speaker or writer whose mental pictures must be translated into terms of language before they can appeal to us at all; but one may rest assured that no amount of power of imagination

will enable one, in dealing with the teachings of another on higher matters, to be quite certain of *correcting* any faults that may be found to exist in the mental pictures which usually precede, or accompany, written and spoken teaching. There are undoubtedly those who are not conscious that any picturing process goes on at all in their own case, but certain it is that dreams are, to the ordinary consciousness at any rate, but pictorial or symbolical representations, more or less perfect, of actual experiences on one plane or another of the cosmos. It may be that the cause of the dream is of a very different nature from what we, down here, would judge it to be, but according to the accuracy and scope of our picturing power here will depend the accuracy of the record on our brain memory of the experiences such pictures represent. We are told of the "jumbles" of mixed thoughts, memories, etc., which pertain to our ordinary "brain-dreams," and on analysis it will be found that this jumble is largely caused by our inability to picture properly, separately, and distinctly, the different parts of the jumble itself, and to our inability to impress them properly on our brain-minds.

From this we see that it is necessary, in considering *how* we are to train our imaginations, to take more than one factor into consideration, and the whole of the preparation for this work may be undertaken, and should be undertaken, before any conscious development of the higher senses occurs.

Thus it is necessary that accuracy and completeness of observation should be cultivated on this plane, and that then the duplication of these observations in the form of mental pictures should be practised until the power is attained of calling up "before the mind's eye" the pictures associated with any particular branch of knowledge. On analysis, it will be found that this is the readiest means at the disposal of ordinary humanity of adding to their store of knowledge, and it is doubtless the lack of cultivation of this faculty which leads to the early mental fossilisation of so many promising men. They find that their stock of mental pictures is already greatly in excess of those of most of their companions, and are thus not called upon to enlarge or correct those pictures, which by frequent repetition in one shape become, as it were, more or less concrete, without the capability

of being re-moulded or corrected by the light of increased knowledge, which itself becomes thus more difficult of attainment.

A great portion, if not all, of the most recent Theosophical teaching will be found on examination to be an appeal to the imagination of those who have grounded themselves on the former teachings. These were of the nature of a huge sketch, while the more recent may be considered as attempts to fill in detail with more or less completeness. For instance, the teachings recently put before us regarding the planes of consciousness in relation to the disembodied entity, call for not only the free use of the imagination, but its restrained use as well. And the worth of the correct use of it is shown by the consideration of what can be logically proved, viz., that according to the correctness of our picturings of these teachings, and their impression upon our consciousness, will be our readiness to adapt ourselves to the various planes in which our consciousness will function after death, and our usefulness as "helpers" should we prove ourselves worthy to function on those planes during earth-life.

This does not profess to be a complete essay on the subject, but ere concluding I would point out that one of the greatest theosophic virtues—sympathy—is liable to remain a mere unregulated emotion unless the scientific training of the imagination be undertaken; for sympathy really implies more than the power to "put yourself in his place"; to be true, valuable and scientific, it must imply the power to *be* the person sympathised with, under the conditions which render it valid and needful, as well as to be oneself at the same time.

In addition, it may reasonably be urged that upon this picturing power and its control by the will, depends the success of the practices of concentration and meditation. In concentration, carried out as it should be, a picture is not only called up, but fixed, and dwelt upon so long as the will ordains, and similarly in meditation, the subject of meditation is pictured, fixed, and meditated upon. These operations are seen to depend upon the picturing power and its control by the will. The reflection, that as in physical science all forces are supposed to be convertible the one into another, and all into a primitive one, so in the mental world, the powers and qualities of the mind may be found

to be convertible, and finally resolvable into one Mind Unit, is forcibly borne in upon one by these facts.

In conclusion it may be said that our power of realisation depends in great measure upon the accuracy and scope of our "imagination," and that it seems as though its cultivation and improvement were a necessary undertaking for us ere we can hope, however humbly, to begin co-operation with those who guide the evolution of the world.

O. FIRTH.

AMONG THE GNOSTICS OF THE FIRST TWO CENTURIES

SOME OUTLINES OF VALENTINIAN ÆONOLOGY

(CONTINUED FROM p. 43)

BUT how, out of the perfection of the Plerôma (for every one of the æons was a perfection or plerôma in its turn) was the imperfection, or deficiency, of cosmic matter to come, which should serve as the substance out of which the "images" or "creatures" of the universe were to be formed? So far the living symbol of the Plerôma has produced perfect spheres, all in pairs, a light and less light or darker globe—for the twelve and ten, just like the eight, consist of pairs. The various phases have been brought about by the light globes acting on the darker ones. But now a new change takes place, there is an interaction of dark globes, and the result is no longer a perfect sphere innate with motion, but an amorphous mass, in one sense *out of* the Plerôma as being *lower* than it or not of its nature. When this takes place, the whole system endeavours, as it were, to right itself, just as the organs and corpuscles of the human body do when anything goes wrong in it, for the Plerôma is the spiritual body of the Heavenly Man. But the various æons of themselves cannot effect their purpose, they can only act on the "formlessness" when they combine together. From every one of the

thirty æons, as it were, there shoots forth a ray, and all the rays somehow or other, form a new æon or globe of light, which rounds off the amorphous mass or "abortion," burns it into shape, enters into it, and finally carries it back to the rest.

This is the living symbol of the world-drama, and was worked out by the Valentinians in much mythological detail. To everything below the Plerôma, the Plerôma is one, a single thing, containing the powers of all the æons; it is the "living æon" and acts upon cosmic matter, which is shapeless, and so endows it with form and creates the universe. But this is only the "enforming according to essence," there is also an "enforming according to knowledge" or consciousness which pertains to the soteriological part of the drama.

The idea seems to be that the "abortion" was destitute of the life-swirl or vortex. The vortex is the finger of fire, as it were, or light-spark, shot forth by the light æons, in their positive phases; the negative globes cannot shape or fashion the abortion, but can only densify or materialise it; the mother-breath cools, the father-breath warms the plasm of the universe. This plasm is now, so to say, thrown out of the ideal world into the cosmic plane, or rather let us say, from the cosmic plane into the plane of a star-system, for the human mind cannot grasp such immensities as those of the ideal world, and all we can do is to single out a finite example from the infinitudes of space. Anything thrown out of the great cosmic sweep and the life of the æons is, as it were, "crucified in space"; or rather that which is incarnated into it, leaves the plane of infinitude where it is one with the Father, and is crucified. The Logos takes a body, and his body is the cosmos. The Heavenly Man is crucified in space. But this crucifixion is no shame, no disgrace; the cross is the body of the Heavenly Man, the universe, and the symbol which the wise have chosen for that mystery is the figure of the Heavenly Man with arms outstretched, pouring his life and love and light into his creatures. He is the source of all good to the universe, the perpetual self-sacrifice.

Far lower down in the scale of being, there is another crucifixion, when the spirit is incarnated into the plane where there is male and female, and is thus cut off from the great life and

motion of the Plerôma. The spirit in man is no longer in the grand sweep of the Great Breath, the Nirvânic Ocean of Life.

But we must return to cosmic substance and its fashioning. This substance is so fine and rare and subtle, that it exceeds all substance we know of, indeed the mother-substance is of so marvellous a nature that the Valentinians called it Wisdom herself, the highest vesture with which the spirit could be clothed. That which gives Wisdom her first enformation, is the potency of all the æons, called the Common Fruit of the Plerôma.

We have now arrived at the beginning of the evolution of the cosmos, according to this scheme of universal philosophy. We must, however, if our imagination is to stand the strain, be more modest, and confine our attention to the beginning of a solar system instead of the origin of the cosmos.

The ætheric spaces destined to be the home of the future system, are void and formless. From the fulness of potential energy, the Plerôma, there comes forth the stream of power, the spiral vortex—the Magna Vorago, or Vast Whirlpool of Orpheus. It is the fiery creative power; there is as it were the purification of the spaces by fire. He enters into the formlessness, and becomes the thing which it lacked, the spiral life-force or primordial atom; he also fashions it without. The mother-substance becomes a sphere, irradiate with life, a whirling mass of star-dust. The "atom" becomes the "flying serpent," the comet, which as it were first hovers over the mother-substance, the new-born system. It is the "serpent" and the "egg" again, the spermatazoon and ovum of the solar embryon.

We have now reached a stage where we have to deal with the differentiation of this nebula according to the types in the Divine Mind, in other words, the Plerôma. It is at this point that the intuitions of antiquity and the most recent discoveries of modern science should meet face to face. This most desirable union of the past and the present, is, I believe, not so distant an event as one might be led to suppose, but the present essay does not give us scope even to suggest a few indications of the subject. The matter is exceedingly technical, and we are not at present engaged on such a task, but are merely enabling the general reader to while away an hour or two among the Gnostics.

We will therefore break off here on the borderland between the æonology and cosmology of the Valentinian circle of Gnosticism, and before going any further give a specimen of their mythological treatment of the æon-process. As we have already remarked more than once, the accounts in the Church fathers are inconsistent and in many details contradictory. We hope, however, that the sketch we have given above of the trend of ideas will throw some light on all accounts, but as we have not the space to give all, we must select one as a specimen, and the fact that Hippolytus (II.), seems to have had a Gnostic MS. in front of him, and that he invariably adheres more closely to his written authorities than any of his predecessors, shall guide us in our selection. Hippolytus, in his Philosophumena, may be quoting from a late writing compared for instance to the Excerpts from Theodotus; but his account is more or less a reflection of the way in which a Gnostic looked at the matter, while the Excerpts are most pitifully mutilated and misplaced. As for Irenæus' summary it is at best a sorry patchwork. Not, however, that the account of Hippolytus is not also a patch work. It is manifestly patched together, nevertheless the main pattern is taken from some treatise in the private circulating library of the Valentinian school.

Hippolytus' Account of One of the Variants of the Sophia-mythus.

"Valentinus and Heracleon and Ptolemæus and the entire school of these [Gnostics], disciples of Pythagoras and Plato and following their guidance, laid down the 'arithmetical science' as the fundamental principle of their doctrine.

"For them the beginning of all things is the Monad, ingenerable, imperishable, incomprehensible, inconceptible, the creator and cause of all things that are generated. This Monad is called by them the Father. Now as to its nature, there is a difference of opinion among them. For some declare . . . that the Father is devoid of femininity, and without a syzygy, and solitary; whereas others think it is impossible that the creation of all things should be from a single male principle, and so they are compelled to add to the Father of all, in order that it may

be a Father, the syzygy Silence. But as to whether Silence is a syzygy or not, let them settle this dispute among themselves. . .

"In the beginning, says [the Gnostic whose MS. Hippolytus had before him], naught was that was created. The Father was alone, increate, without space, or time, or any with whom to take counsel, or any substantial nature capable of being conceived by any means. It was alone, solitary, as they say, and at rest, itself in itself, alone. But since it was creative, it seemed good to it at length to create and produce that which was most beautiful and most perfect in itself. For it was [now] no longer lover of solitariness. For He was all love, says [the writer of the MS.], but love is not love if there be nothing to be loved.

"Therefore, the Father, alone as he was, emanated and generated Mind-and-Truth, that is to say, the dyad, which is Lady and Beginning, and Mother of all the æons they reckon in the Plerôma. And Mind-and-Truth having been emanated from the Father, possessing the power of creation like its creative parent, in imitation of the Father, emanated itself also Word-and-Life. And Word-and-Life emanates Man-and-Church. And Mind-and-Truth when it saw that its own creation had become creator in its turn, gave thanks to the Father of all, and made an offering unto Him of ten æons, the perfect number. For, says [the writer], Mind-and-Truth could not offer the Father a more perfect number than this. For it needs must have been that the Father who was perfect, should be glorified with a perfect number; now the 'ten' is a perfect number, for the first number of the series of multiplicity is perfect. [The 10 begins the series of multiplicity in the system of numeration with radix 10.] The Father, however, was more perfect still; for increate himself alone, by means of the first single syzygy, Mind-and-Truth, He succeeded in emanating all the roots of things created.

"And when Word-and-Life itself also saw that Mind-and-Truth had glorified the Father of all in a perfect number, Word-and-Life itself also wished to glorify its own father-mother, Mind-and-Truth. But since Mind-and-Truth was create and not possessed of perfect fatherhood [or] the quality of parentlessness [ingenerability], Word and Life do not glorify their own father

Mind with a perfect, but with an imperfect number. Thus Word-and-Life offers Mind-and-Truth twelve æons."

The reader need hardly be reminded that this variant of the myth has confused what we have supposed to have been the original order of the Ten and Twelve, as may be seen from the next paragraph but one of Hippolytus.

"So then the first created roots of the æons, according to Valentinus, are as follows: Mind-and-Truth, Word-and-Life, Man-and-Church, ten from Mind-and-Truth, and twelve from Word-and-Life; eight and twenty in all. [The ten, consisting of five syzygies] are called by the following names: Depth-like-and-Commingling, Unageing-and-Union, Self-productive-and-Bliss, Immoveable-and-Blending, Alone-begotten-and-Happiness."

In this nomenclature we have an attempt to shadow forth the positive and negative aspects of the father-motherhood (polarisation) of the creative mind, androgynous and self-generative. Hippolytus then continues:

"These are the ten æons which some derive from Mind-and-Truth, and others from Word-and-Life. Some again derive the twelve from Man-and-Church, and others from Word-and-Life; and the names they give these [six syzygies] are: Comforter-and-Faith, Father-like-and-Hope, Mother-like-and-Love, Everlasting-and-Understanding, Church-like-and-Happiness, Longed-for-and-Wisdom."

It is evident that this list has suffered damage in the hands of copyists; but we can clearly make out a recollection of the list of the "fruits of the spirit," in Paul's Letter to the Galatians (v. 22, 23), "love, joy, peace, long-suffering, gentleness, goodness, faith, mildness, temperance." The word translated "Happiness" is a different form from the "Happiness" of the decad, but both come from the same root. It is impossible to represent the difference in the present English we have at our disposal. We would also call the attention of the student to the term for the female aspect of the first and sixth syzygy—Pistis-Sophia. Epiphanius gives a totally different set of names for the æons; a set of "nomina barbara" which have so far proved the despair of every philologist, and with which, therefore, we need not trouble the general reader. The Greek terms, however

for the positive aspects of the six syzygies are probably in part reflections of the characteristics of the higher triad of æons; in part prototypes of the characteristics of the Holy Spirit. Mind-and-Truth, Word-and-Life, Man-and-Church, seem to appear in the terms Father-like and Mother-like, Comforter and Longed-for, Everlasting and Church-like; the female aspects of the higher triad being male aspects in the hexad. But to continue with our Hippolytus.

"Now, the twelfth of these twelve, and the last of the eight and twenty æons, female in nature, and called Wisdom (Sophia), beheld the number and power of the creative æons; she ascended [or returned] to the depth of the Father, and perceived that whereas all the rest of the æons, as being themselves create, created through a syzygy, the Father alone created without a syzygy. She, therefore, longed to imitate the Father and create by herself without her consort (syzygy), and so achieve a work in nothing inferior to the Father; in ignorance that it is the increate alone, the absolute cause, and root, and breadth, and depth of the universal [creations], who has the power of creating by Himself alone, whereas Wisdom being created and coming into being after a number of others, is thus incapable of possessing the power of the increate. For in the increate, says the writer, are all things together, whereas in the create the feminine has the power of emanating the essence [or substance], while the masculine possesses the power of enforming the essence emanated by the feminine. Wisdom, therefore, emanated the only thing which she could, namely, a formless essence, easy to cool down [into shape]. And this is the meaning, says he, of the words of Moses, 'The earth was invisible and unwrought' [according to the translation of the Seventy]. This, says he, is the Good [Land], the Celestial Jerusalem, into which God promised to lead the children of Israel, saying, 'I will lead you into a good land flowing with milk and honey.'

"And thus ignorance arising in the Plerôma owing to Wisdom, and formlessness through the creature of Wisdom, tumult arose in the Plerôma [from fear] lest the creations of the æons should in like manner become formless and imperfect, and destruction in no long time seize on the æons [themselves]. Accordingly

they all betook themselves to praying the Father to put an end to Wisdom's grieving, for she was bewailing and groaning because of the abortion which she had produced by herself—for thus they call it. And so the Father, taking pity on the tears of Wisdom and giving ear to the prayers of the æons, gives order for an additional emanation. For He did not Himself emanate, says the writer, but Mind-and-Truth emanated Christ-and-Holy-Spirit for the enforming and elimination of the abortion, and the relief and appeasing of the complaints of Wisdom. Thus with Christ-and-Holy-Spirit there are thirty æons."

Here we have the prototype of the dual world-creator and redeemer—Christ, the Logos, by whom all things were made, and the Holy Ghost, the Comforter.

"At any rate some of them think that the triacontad of æons is made up in this way, while others would unite Silence to the Father and add the [æons of the Plerôma] to them.

"Christ-and-Holy-Spirit, then, being additionally emanated by Mind-and-Truth, eliminates this formless abortion of Wisdom's which she begat of herself and brought into existence without a consort, from among the universal æons, so that the perfect æons should not be thrown into confusion at the sight of its formlessness."

This passage throws enormous light on the term "only-begotten" (μονογενὴς). Orthodoxly the phrase "only-begotten son" is taken to mean that Christ was the only son of the Father. Apologetic philology, however, has asserted that it means "the only one of his kind." In the list of the decad of æons given above, the male aspect of the last syzygy is called by this name where I have translated it "alone-begotten." In the above passage, the abortion of Wisdom is called by the same term, and I have translated it "which she begat of herself," there being no longer any doubt that the term invariably translated "only-begotten" means nothing of the kind, but "created alone," that is to say, created from one principle and not from a syzygy or pair. Hippolytus then proceeds:

"Moreover in order that the formlessness of the abortion should finally never again make itself visible to the perfect æons, the Father Himself also sent forth the additional emanation of a

single æon, the Cross [or stock], which being created great, as [the creature] of the great and perfect Father, and emanated to be the guard and wall of protection [lit., paling or stockade] of the æons, constitutes the Boundary of the Plerôma, holding the thirty æons together within itself. For these [thirty] are they which form the [divine] creation."

The word translated by "cross" in the N.T., means literally a stock or stake. As we learn from Grätz, it was the custom of the Jews, as a warning to others, to expose on a stake the bodies of those who were stoned, the cruel pain of the Mosaic penalty being in later times mitigated by a soporific draught of hyssop and other ingredients. The phrase "hanging on the tree" is thus comprehensible also. But, as previously remarked, for the Plerôma we have to deal with living and not with dead symbols, and the cross idea is thus transformed into the conception of a great wall (sc. sphere), by which the Living Æon is "bounded" —if an infinite can be bounded by a finite—the prototype of the mystic Jesus bound to or in the tree of the body.

The idea was simple, the expression of it in words exceedingly confused.

Thus Hippolytus writes:

"Now it is called the Boundary because it bounds off the deficiency (hysterêma) from the perfection (plerôma); again it is called the Partaker, because it partakes of the deficiency; and also the Cross (stake or stock), because it is fixed immoveable and unchangeable [lit., without repentance or change of mind]; so that nothing of the deficiency should approach the æons within the Plerôma."

It is difficult to reconcile the various characteristics of this Great Boundary as given by Hippolytus. It is of course the Great Firmament or Limitary Spirit of Basilides, and the Last Limit of the Pistis Sophia treatise. It was there that the glorious "robe of power" had been left behind when the Saviour descended for the regeneration of the cosmos without the Plerôma, and with which he was again clothed at his final initiation, after perfecting his task, as magnificently set forth in the opening pages of the MS. This is the Limit "against which none shall prevail," until the Day Be-with-us, the Day of Come-

unto-us of the Book of the Dead and the P.S. Codex—the day of final initiation or perfectioning for the rare individuals who have made themselves worthy to become gods (and thus a day which perpetually is), but for the average mass of humanity the end of the world-cycle when all things pass into pralaya (and thus the final consummation of the present universe).

This "robe of power" is presumably the kâraṇa sharîra or causal body of the Vedântins, the highest spiritual body, or principium individuitatis, which participates of the divine and human natures, that is to say, opens up the realms of the divine world to the man, and makes him a partaker of eternal being. Thus its living symbol is a O, the reflection of the body, or self-limitation, of the sexless Heavenly Man, the Logos, whereby He limits Himself and crucifies Himself for the good of humanity. Lower down in the scale of being this becomes the dead symbol of the orthodox cross (+), the man of sex.

It is to be noticed that this Limit is due to the Father alone, and by its means He consummates and perfects the whole of the divine world of æons, which accordingly become one entity, the Living Æon, to every creation outside the Plerôma. To continue:

"Without, then, this Boundary, Cross, or Partaker, is what they call the Ogdoad; this is the Wisdom-without-the-Plerôma which Christ-and-Holy-Spirit, when they had been after-emanated by Mind-and-Truth, shaped and wrought into a perfect æon, so that she should finally become by no means inferior to any of those within the Plerôma. When, then, Wisdom-without had had shape given her, seeing that it was impossible that Christ-and-Holy-Spirit, in that they were emanated from Mind-and-Truth, should remain along with her outside the Plerôma, Christ-and-Holy-Spirit ascended to Mind-and-Truth within the Boundary to join the rest of the æons in their glorification of the Father.

"And since at length there was, as it were, the singleness of peace and harmony of all the æons within the Plerôma, it seemed good to them no longer to glorify the Father by means of their several syzygies, but also to hymn his glory by a [single] offering of fit fruits to the Father. The whole thirty æons accordingly

agreed to emanate a single æon, the common fruit of the Plerôma, as the sign of their unity, unanimity and peace. And in as much as it is an emanation of all the æons unto the Father, they call it the Common Fruit of the Plerôma. Thus were the things within the Plerôma constituted.

"And now the Common Fruit of the Plerôma had been emanated—Jesus (for this is its name), the great High Priest; when Wisdom without the Plerôma, seeking after the Christ who had enformed her, and the Holy Spirit, was thrown into great terror, lest she should perish, now that he who had enformed and stablished her had withdrawn."

This operation of enforming Wisdom or cosmic substance, is apparently the making of a boundary for the Ogdoad (the ætherial space), in its turn, following the law of similitude, and then fashioning the separated substance according to the types of the æons. This is dramatically set forth as follows:

"She mourned and was in great doubt, pondering on who was her enformer [the Christ]; who the Holy Spirit; whither had they departed; who prevented them from being with her; who envied her that fair and blessed vision. Plunged in such sufferings, she betakes herself to praying and beseeching him who had left her. Thereupon the Christ within the Plerôma and the rest of the æons took pity on her prayers, and sent forth out of the Plerôma the Common Fruit, to be consort of Wisdom-without, and corrector of the passions which she suffered in seeking after the Christ.

"And so the Common Fruit coming forth from the Plerôma, and finding her afflicted by the four primal passions—namely, fear, grief, doubt and supplication—set right her sufferings, and in doing so he perceived that neither was it proper [on the one hand] that such passions, as being of the nature of an æon and peculiar to Wisdom, should be destroyed, nor [on the other] should Wisdom continue in such afflictions as fear, and grief, supplication and doubt. Accordingly, in as much as he was so great an æon and child of the whole Plerôma, he made the passions depart from her, and turned them into substantial essences; and fear he made into psychic essence, and grief into subtle matter (hylic essence), and doubt into elemental (dæmonial

essence), and conversion—prayer and supplication—he made into a path upwards, that is to say repentance and the power of the psychic essence which is called 'right.'"

Just as the passions in man are regarded as being of a material nature, so are the passions of the cosmic soul imagined as substantial essences by the dramatisers of the world-process in this scheme of universal philosophy.

G. R. S. MEAD

(TO BE CONTINUED)

THE CHRISTIAN CREED

(CONTINUED FROM p. 77)

BEFORE we take up the Creed clause by clause, a few words must be said as to sources *(b)* and *(c)*. With regard to *(b)* we have to remember that the Egyptian religion expressed itself principally through a multiplicity of forms and ceremonies, and that even in its Mysteries the same tendency repeatedly showed itself. The highest step of these Mysteries placed a man definitely upon the Path, as we should now call it, that is to say, it corresponded with what in Buddhist terminology is called the Sotâpatti initiation. An elaborate symbolical ritual was performed in connection with this step, and part of our Creed is a direct reproduction of the instructions laid down by that ritual for the officiating hierophant, the only difference being that what originally stood as a series of directions was recast into the form of a historical narrative describing that descent of the Logos into matter which the original ritual had been intended to symbolize.

This rubric of initiation, in the new form which we have described, was inserted by the leaders of the Essene community in *(a)*—the formula given to them by Christ—shortly after his departure from among them, in order that the details as to the descent of the Second Logos which he had so often illustrated for them

by reference to the ritual of this initiation, might be commemorated in the same symbol which gave the great outline of the doctrine.

Teaching similar in character and similarly illustrated by symbol was given with regard to the work of the First and the Third Logoi, though comparatively little of it has been preserved to us; but there seems no doubt that special importance was attached by the Christ to the accurate comprehension by his disciples of the descent into matter of the monadic essence which is outpoured by the Second Logos. This is readily comprehensible if we reflect that it is this monadic essence which ensouls all the forms around us, and that it is only through its study that the great principle of evolution can be grasped. For though undoubtedly evolution is also taking place in the case of the life which ensouls atoms and molecules, its progress is entirely beyond our ken; and assuredly the same may be said, at any rate as regards the vast majority of men, with reference to that far higher evolution which we must suppose to be in operation in connection with that third great outpouring which comes from the First Logos.

Thus it is evident that it is only through the study of the method of this second outpouring that a comprehension of the whole system may be approached, and this would account for the emphasis which the Christ seems to have laid upon this part of his teaching. Knowing as they did the necessity for this emphasis, it is not wonderful that those who felt themselves responsible for handing on the teaching should have incorporated this symbolical outline of it into the special formula which was intended to epitomize their faith.

It may perhaps be asked why the Christ should have chosen the somewhat complicated and material symbolism of this Egyptian rite to illustrate his teaching on the subject. A possible reason may be found in the close connection of the Essenes with the Egyptian tradition, and in the fact that Jesus himself had in earlier life spent some time in Egypt and passed through at least one initiation according to its methods.

(*c*) At a very early period in the history of the movement which afterwards became known as Christianity we find two

rival schools or tendencies asserting themselves, which are in reality the outcome of two phases of the life-work of the Christ. As has been said, the greater portion of his time was devoted to giving definite instruction within the boundaries of the Essene community; but in addition to this, and in opposition to the views of the leaders of that community, he also passed beyond these comparatively narrow limits and devoted a short period at the close of his life to public preaching.

It was obviously impossible for him to put before the ignorant multitude those deeper teachings of the Ancient Wisdom which he had imparted to the few who by special education and a long life of ascetic training had fitted themselves, at least to some extent, for their reception. We find, therefore, that his public addresses may be divided into two classes, the first consisting of the λόγια, a series of short sentences each containing either an important truth or a rule of conduct, and the second being of the παρακλητήρια or "words of comfort"—those eloquent discourses which were called forth by the deep compassion he felt for the profound misery almost universal at that time among the lower classes, and the terrible atmosphere of despair, depression and degradation by which they were overwhelmed.

Some traditional fragments of the former have been incorporated here and there in what are called the Gospels; and what seems to be a genuine leaf from a collection of them was recently discovered in Egypt by Messrs. Grenfell and Hunt. Christ himself appears to have written nothing, or at any rate nothing that he wrote is now known to us; but during the first two centuries after his death many of his disciples seem to have made and written down collections of the sayings which were ascribed to him by the current oral tradition. In such collections, however, no attempt was made to give a biography of the Christ; though sometimes a few words of introduction described the occasion upon which certain sayings were uttered, just as in the Buddhist books we constantly find a sermon of the Buddha's introduced by the statement, "On a certain occasion the Blessed One was dwelling in the bamboo garden at Râjagṛiha," etc.

Though some of his Logia have been distorted, and many

sayings have been attributed to him which he certainly never uttered, yet he has been still more seriously misrepresented with reference to the "words of comfort" or Paracleteria, and with even more disastrous consequences. The general tenour of these addresses was an endeavour to inspire fresh hope in the hearts of the despairing, by explaining to them that if they followed the teaching which he put before them they would assuredly find themselves in better case in the future than in the present, and that though now they were poor and suffering they might yet so live as to insure for themselves an existence after death and conditions of life upon their next return to earth far more desirable than the fate of those who now so cruelly oppressed them.

Perhaps not unnaturally, many of his hearers apprehended his meaning but dimly, and came away with a general impression that he was vaguely prophesying a future in which what they considered injustice should be righted—in which savage retribution should overtake the rich man, mainly for the crime of being rich, while they themselves should inherit all kinds of power and glory merely because they now were poor.

This was a doctrine which readily secured the adhesion of all the least desirable elements of the community, and among such classes in the ancient world it seems to have spread with marvellous rapidity. Nor is it wonderful that such men should have altogether eliminated from their doctrine the condition of good living, and simply banded themselves together, often in orgies of the most objectionable character, as believers in "a good time coming," when they should revenge themselves upon all their personal enemies, and without effort of their own enter forthwith into possession of the wealth and luxury which had been accumulated by the labours of others.

As this tendency developed, it naturally assumed a more and more political and revolutionary character, until it came to be true of the leaders of this faction as of David of old, that "every one that was in distress, and every one that was in debt, and everyone that was discontented, gathered themselves unto them." It is little wonder, therefore, that the organization which gathered round such men, filled as it was with jealous hatred on

any knowledge superior to their own, should eventually come to regard ignorance as practically a qualification for salvation, and to look with uncomprehending contempt upon the Gnosis possessed by those who still retained some tradition of the real teaching of the Christ.

It must not, however, be supposed that this turbulent and covetous majority comprised the whole of the early Christian movement. Apart from the various bodies of Gnostic philosophers who had inherited a more or less accurate tradition from authentic sources of the secret teaching given by Christ to the Essenes, there was also a steadily increasing body of comparatively quiet and respectable people who, though without any knowledge of the Gnosis, took what they knew of the Logia of Christ as their guide in life, and this body eventually became the predominant force in what was afterwards called the orthodox party.

Thus we see that in the course of the development of the Christian movement three main streams of tendency may be clearly recognized as resulting from the teaching of the Christ; first, the vast congeries of Gnostic sects which, generally speaking, represented something of the inner teaching given to the Essenes, though in many cases tinged with ideas derived from various outside sources, such as Zoroastrianism, Sabaism, etc.; second, the moderate party who at first troubled themselves little about doctrine, but adopted the reputed sayings of Christ as their rule of life; and third, the horde of "poor men," whose only real religion was a vague hope of revolution.

As Christianity gradually spread, its followers became sufficiently numerous to earn recognition as a political factor, and thus to gain a certain amount of social influence. By degrees the representatives of our second and third tendencies gradually drew together into a party which called itself orthodox, and being united in its distrust of the higher teachings of the Gnostics, found itself compelled to develope some sort of doctrinal system instead of theirs. By this time, however, the original Essenian community had been broken up, and the formula (which among them had never been written, but was handed down from mouth to mouth) had in various more or less imperfect forms

become practically public property among all the sects; and of course the orthodox party found itself obliged to produce an interpretation of it to set up against that propounded by the Gnostics.

Then it was that there dawned upon their mental horizon one of the most colossal misunderstandings ever invented by the crass stupidity of man. It occurred to somebody—probably it had long before occurred to the densely ignorant "poor men"—that the beautiful allegorical illustration of the descent of the Second Logos into matter contained in the symbolic ritual of the Egyptian initiation was not an allegory at all, but the life-story of a physical human being whom they identified with Jesus of Nazareth. No idea could have been more degrading to the grandeur of the faith, or more misleading to the unfortunate people who accepted it, yet one can understand its welcome by the grossly ignorant, as being more nearly within the grasp of their very small mental calibre than the magnificent breadth of the true interpretation.

The slight additions necessary to engraft this unworthy theory upon the growing Creed were easily made, and not very long after this period fragmentary versions of it began to be committed to writing. So that the commonly accepted idea that the Creed was a conglomerate gradually gathered together is, though not quite in the sense usually supposed, partially true, but the tradition which assigns its authorship to the twelve apostles is entirely unworthy of credit. The true genesis of the greater part of it is indeed far higher than that, as we have seen, and the early fragments are imperfect recollections of an oral tradition, out of which eventually a very fair representation of the original was compiled, and this was formally adopted by the Council of Nicæa, though that Council showed its absolute miscomprehension of the whole thing by concluding it with a curse entirely foreign to its spirit.

In order that we may have before us the exact form of Creed which was the outcome of this exceedingly turbulent Council, I subjoin here a careful translation of it, given by Mr. Mead in LUCIFER, vol. ix, p. 204.

"We believe in one God, the Father Almighty, Maker of

all things both visible and invisible; and in one Lord, Jesus Christ, the Son of God, begotten of the Father, only-begotten, that is to say, of the substance of the Father, God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father, by whom all things were made, both things in heaven and things in earth—who for us men and for our salvation came down and was made flesh, and was made man, suffered and rose again on the third day, went up into the heavens, and is to come again to judge the quick and the dead; and in the Holy Ghost. But those who say 'there was when he was not,' and 'before he was begotten he was not,' and that 'he came into existence from what was not,' or who profess that the Son of God is of a different person or substance, or that he is created, or changeable, or variable, are anathematized by the Catholic Church."

It will be perceived that though this form is broadly similar to that which now occurs in the Communion Service of the Church of England, there are yet several not unimportant points of difference. Much of the materialistic quasi-historical corruption has not yet found entrance, though even already the fatal identification of Christ with Jesus, and of both of them with the Second Logos, shows itself all too plainly. But since all accounts agree that the members of this celebrated Council were in the main ignorant and turbulent fanatics, drawn together largely by the hope of promoting their personal interests, it is small wonder that the narrower rather than the wider idea commended itself to them. Still it will be noted that the confusion of the conception by the Holy Ghost and the birth from the Virgin does not appear; the symbol of the crucifixion is not degraded into a historical fact nor has the clumsy attempt been made to give an air of verisimilitude to the story by importing into it an entirely inaccurate date in the shape of an unwarranted reference to the unfortunate Pontius Pilate.

All these missing clauses, however, appear in what is called "The Roman Confession" probably of an earlier date, but we are in no way concerned in this discussion, since we recognize that most of these clauses are merely slight distortions of the Egyptian

formula of initiation, which had certainly existed for many centuries.

Whatever may have been the date (and it was undoubtedly an early one) at which the degradation of allegory into pseudo-biography first took place, we see its influence working upon other documents as well as upon the Creed. The Gospels also have suffered under an exactly similar materializing mania, for the beautiful parable of the original has again and again been corrupted by the addition of popular legends and the interspersion of some of the traditional Logia, until in what are now called the Gospels we have a confused compilation hopelessly impossible, if regarded as history, and exceedingly difficult to sort out into its component parts.

We must not, however, allow ourselves to be led away into the fascinating bye-path of Gospel criticism, but must confine ourselves to the consideration of the Creed, which we will now proceed to take up clause by clause.

C. W. LEADBEATER.

(TO BE CONTINUED)

THE GEOMETRY OF NATURE

II

Geometrical Chemistry

In my paper published in Lucifer for July a crude outline was given of some of the ideas of Señor Soria. Scarcely any attempt, however, was made to indicate any practical application of the discoveries. But if there is any basis for the assertions made by the Spanish writer as to the geometrical laws on which nature is built, that basis must be found in the common facts of science, and indeed in the common facts of everyday observation. There is no branch of science in which geometrical laws can be more clearly seen than in that of chemistry. The advance of chemical knowledge has depended to a large extent on the theoretical investigations of the constitution of bodies, and on the fact that the constitution of bodies can be represented by symbols and the reactions and transformations by algebraical formulæ.

The most obvious indication we have of natural geometrical forms is of course found in crystals. Every crystalline substance has fixed angles, the different axes of each crystal always bearing the same relation to each other. Snow crystals form a good and common example. The variety of shape is practically infinite; the crystals may be of the simplest or the most complicated pattern, but whatever the pattern, it is based on radiating arms arranged hexagonally, or six in the circle. It is quite certain that as there are definite laws governing the forms, there must be in the constitution of the bodies themselves some geometrical arrangement which expresses itself on a large scale in crystal shapes. This arrangement may be safely assumed to be one of the constituent atoms or molecules, which must be grouped in a definite pattern. It may be that this pattern can be deduced from the shape of the

resulting crystal. It is not at all impossible that the science of the near future will be able to put before us a definite and accurate picture, symbolical perhaps, but still true to nature, of the minute particles which build up all the universe of which we know. And this may well be done without any direct observation of the atom or the molecule. There are plenty of facts already before us, which if we understood them properly, would open up new realms of nature and probably overturn many of our present conceptions, or misconceptions. We do not need to see the vibrations of the ether, or the ether itself, to learn, with what is all but absolute certainty, that light is transmitted by such vibrations. We even measure their dimensions and their rapidity, though both size and rate of motion are far beyond our power of imagination.

What is required for further enlightenment is not merely research and collection of more facts, but some flash of genius which sees an explanation of the things at hand and builds into a new and living body the old fragments which were lying detached. Every true theory or explanation, such as the vibration theory of light, or the atomic theory, opens the gates to fresh fields, and brings in its train new ideas and wider views.

Our Spanish author brings to us what, if true, is such a theory. If only partially true, as is most probable, a new method of scientific research is opened up. Mathematics have already been applied to most sciences, in fact the extent to which a science *is* scientific can almost be measured by the degree in which it uses mathematics.

Here chemistry will serve as an excellent example. We no longer express the nature of compounds by saying they are composed of so many parts of one substance added to so many parts of another, measured by ordinary balances in pounds or ounces. The atom and the molecule—utterly unknown in themselves—have become the units of measurement, and it is *their* weight and proportions which are calculated. The result is that apparent chaos becomes obvious cosmos. Definite numerical relations are seen to exist between the elements of a compound. Those relations changed, the same elements produce compounds of entirely different properties.

The advance of chemical knowledge has brought us, in comparatively recent times, to the understanding that in dealing with molecules we have not only to take into account the number of the atoms, but their arrangement in space.

The molecule is no metaphysical subtlety, but is a definite object. As such it must have size and shape. It certainly consists of parts, for it is divisible into atoms, which again, though not yet divided by ordinary methods, are known to possess immense complexity. The term "atom" is in fact misleading, for it is quite certain that the atom of the chemist is not the ultimate unit. The confusion however is one only of terms. The ideas are clear enough, when discussions of the ultimate constitution of matter are kept out of the way. The molecule is the smallest particle of any substance, whether compound (such as water) or simple (such as hydrogen), which can exist independently. The atom is the ultimate unit of any given element, and except in a very few cases, does not appear to be able to retain its independence but must unite with others of its own or of some other kind to form a molecule. Thus a molecule of hydrogen consists of two atoms, and cannot be divided and remain hydrogen, but on its breaking up, one of those atoms may be used to form part of the molecule of one body, and the second part of the molecule of another.

The actual space relations of the atoms in a molecule have not as yet been very closely investigated. Absurd though it may seem to talk of investigating the shape of a body whose size even is unknown to us, there is nothing impossible in the investigation. If we can show that one shape (or grouping of atoms) agrees with certain known facts and explains them, whereas other shapes would be incongruous, it is quite reasonable to attribute to the molecule itself such a shape. The details may not be discoverable. At the best we can only get a map, comparable to the map of a country which will give us the relative position of the towns and rivers, but leave us ignorant of the nature of those towns, whether old or new, beautiful or ugly, and of their inhabitants. We can have but a symbol of the reality until we can see with direct vision.

In its application to chemistry the system of Señor Soria is

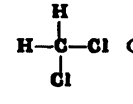
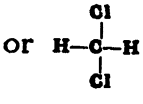
only an extension of the symbolism at present in use. The importance of the extension has still to be tested. He is at present engaged in making models to represent various compounds, and believes that by these models he can demonstrate their known properties. If this is done, the theory will of course stand upon a true basis. But its value cannot lie only in this. It will certainly be possible to predict other properties as yet undiscovered, and so guide research along new lines, as all other rightly grounded hypotheses have done in the past.

To make the subject a little more comprehensible, and to show something of what is at present known, it will be well to mention the various types of chemical symbols which have been and are now employed. First, we have the most primitive type in which a compound is represented merely by letters indicating the elements composing it. Thus water can be represented by HO, showing that it is composed of hydrogen (H) and oxygen (O), and at one time this was all that was known of its make-up. An advance on this comes when we are able to give the proportions of the substances, and this is done in the most common type of symbolism now employed. Here we have numbers added to the letters, representing the number of atoms of each substance composing the molecule. Water is then written H_2O, showing that in each molecule there are two atoms of hydrogen with one of oxygen.

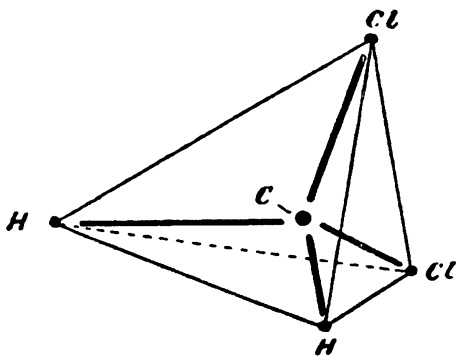
But for more complicated substances this is not enough. There are many substances having different properties but composed of exactly the same elements and in the same proportions. How are we to represent these? What is known as "graphic formulæ" come to our aid. By such a formula water is written H—O—H, giving us at a glance some fresh information—that the oxygen atom is a central one to which both hydrogen atoms are connected. In many complex substances the various atoms can be changed in position so that, without altering the proportions, a different arrangement can be produced. Graphic formulæ show how this is possible, and we can even predict from them compounds not met with before, and then proceed to try to obtain these compounds. We know that corresponding to the transmutation of the symbols there are actual substances, differ-

ing in various properties although built of the same materials. Such formulæ are, however, rather cumbrous, and for practical purposes a form intermediate between the graphic and numerical symbols is generally employed.

But we can take still another step, and if it could be made practically convenient, the further development would be of great importance. The symbols we have considered are all on paper and on a surface. We cannot of course suppose that in nature the atoms are so arranged. We must take in another dimension. But this obviously introduces difficulties in representation. We should require elaborate models for each illustration, and the advantage would in no wise balance the trouble. Moreover, the matter is of great importance only in comparatively few cases, although from the theoretical point of view much interest would be attached to the more complete reproduction of actual facts made possible by models.

An interesting and comparatively simple illustration of that further step in chemical symbolism, which consists in representing the relations of the atoms in three dimensions instead of in two, is given us in some of the compounds of carbon. (The illustrations I use are partly from Perkin and Kipping's Organic Chemistry.) A substance known as methylene chloride is composed of one atom of carbon, two of hydrogen, and two of chlorine, or CH_2Cl_2. In graphic formula this is either  or  But these two are different so far as arrangement goes, and so at first sight should give us different substances. Only one substance, however, having this formula is known, and the explanation of this is clear when we use the more complete symbolism. Placing the carbon atom at the centre of a tetrahedron, and each of the others at the corners, we find that it is possible only to arrange them in one order.

C, representing the carbon atom, is supposed to be placed at the *centre* of the tetrahedron, and not at a point. The thick lines represent the bonds between the carbon and the hydrogen and chlorine atoms, and the fine lines show the tetrahedron formed by joining the points. Of course the position of the points or atoms is the only feature which can represent actual facts, the connecting lines being imaginary.

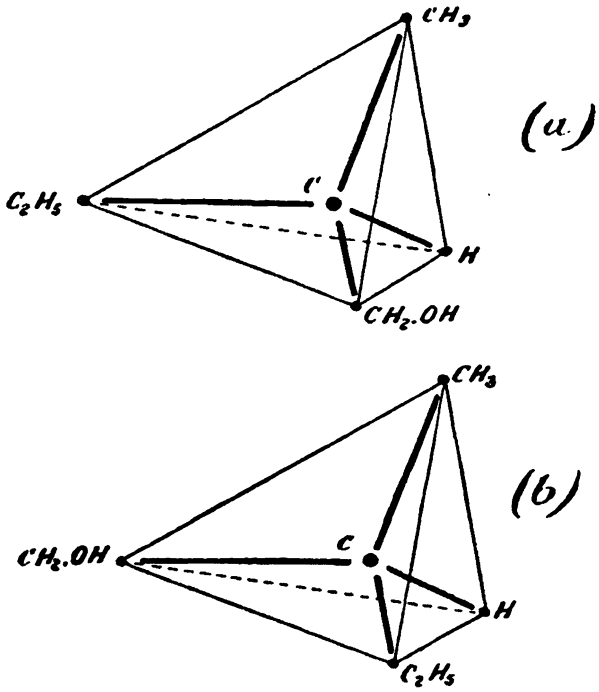


No matter how we transpose the atoms of chlorine and hydrogen, we shall find that any given atom always retains its position relative to the other three. It is very difficult to realise this on paper, but if we can make a mental image of the solid (or still better, a paper or wooden one) and trace the relative positions of the points, the fact becomes quite obvious.

This is of course only negative evidence, interesting though it is, but when we examine further, facts of the greatest importance are disclosed. If to the central atom of carbon four *different* atoms or groups of atoms are united it can be seen from an examination of the tetrahedron that the four can be grouped in two different ways. These are symmetrical one with the other, the one being, so to speak, a reflection of the other, as though seen in a glass. The properties of the two substances must be of course different, and the manner in which they differ in actual fact is peculiarly interesting, as we shall see.

An example of such a compound is found in one of the alcohols (of these there are many, that form used in beverages being only one of a series having homologous constitutions)—amyl alcohol. This, as all the other alcohols, is composed simply of carbon, hydrogen and oxygen, so that the simplest symbol expressing its nature would be CHO. By the second type of formula it is $C_5H_{12}O$, or by a further development $C_5H_{11}.OH$, giving a little more information as to its constitution. Represented in graphic form it is  showing that there is a central carbon atom to which are united in different directions an atom of hydrogen and three other different groups, each composed of carbon and hydrogen, or

carbon, hydrogen and oxygen in the proportions indicated by the numbers. It is obvious that we could change in several different ways the relative positions of these atoms as they are now indicated. For instance, representing the four groups by *a*, *b*, *c*, and *d*, we might have *a*, *b*, *c*, *d*, or *a*, *c*, *b*, *d*, or *a*, *d*, *b*, *c*, etc., quite a large number of possibilities. Repeating our solid geometrical figure or tetrahedron, with the single carbon atom placed at the centre, we have



These figures show real differences in position of the parts two of them having been reversed with relation to the others. Nevertheless both agree with the general formula, $C_5H_{12}O$ and even with the formula divided up so as to show the connections between the various groups. It will be noticed that the difference is one only of relative position and not one of actual constitution. That is, all the groups in both cases are united to the central carbon atom and not to each other (the thin lines only tracing the shape of the tetrahedron and not indicating actual links, this being done as before only by the thick lines) so that it is not merely a case of two chemically different substances having

the same elements in the same proportions. Of these there are several made up of five atoms of carbon, twelve of hydrogen and one of oxygen, or $C_5H_{12}O$, but the differences can be shown in arranging the atoms so as to form different groups, connected to each other in a different manner. The illustration given is from only one of these combinations and shows how even this minor subdivision of a series of compounds of the same general nature can be still further differentiated.

And now as to the actual difference between these very similar bodies *(a)* and *(b)*, for it is here that the chief interest lies. It is obvious on glancing at their make-up that they must be very similar. Indeed it is not easy to see how they can be different externally, seeing that not only have they the same elements, and these elements in the same proportion and united into the same groups, but also these groups connected to the same central atom. It may be noticed that this atom is in a peculiar position, quite different to that of any of the other carbon atoms in the compound. It is united to four different atoms or groups, and forms, so to speak, the pivot. Substances having such a carbon atom, or series of atoms, are found to have a peculiar optical property, that of rotating the plane of polarised light.

This phrase may be unmeaning to some readers, and to make the matter intelligible a bare outline of its meaning is necessary. Everybody possessing the most general information knows that light, according to scientific theory, is propagated in waves through the ether; probably also that the vibrations themselves are not in the direction of the light, but are like the waves of the sea, in which the water does not move on with the waves, but moves up and down, or, roughly speaking, at right angles to the direction in which the waves as a whole move. But the water particles move only up and down and not sideways. This is because they are on a surface. The ether has no surface, and so the vibrations can be in any direction at right angles to the ray. An ordinary ray of light is composed of waves vibrating in all directions across its line. But by several well-known means all these erratic motions may be transformed into a motion in one plane, a single up and

down motion, so to speak, similar to the waves of the sea. The light is then said to be polarised, and the plane in which it is polarised can be discovered with great accuracy. This plane may be twisted through an angle. This is what is done when a ray of polarised light is passed through certain substances, and the phrase "rotating the plane of polarised light" simply means that such a twist has been given.

The twist or rotation may clearly be in two directions, right-handed or left-handed. Now there are two compounds represented by the figures given, both of them active amyl alcohol, one of which rotates the plane left-handedly and the other right-handedly. When they are mixed this effect is neutralised and no change occurs. The obvious conclusion is that the molecule of one is crudely but correctly represented by the model *(a)* and the other by the model *(b)*. The difference in the direction becomes clear when we note that in the grouping of the constituent parts one molecule is the reflection and the reversal of the other.

All this is of course the property of ordinary science. The theory was put forward by two chemists independently, as far back as 1874, but is still not a very familiar one. From the point of view of the scheme of Señor Soria, however, such facts as I have tried to explain are of great importance. Considering for a moment what they logically lead to, we must see that the only explanation lies in a definite and stable structure of the molecule. That the molecule must consist of several more or less independent parts, we know from many sources. That these parts must also be grouped in a certain organised manner is also obvious. But these facts demonstrate to us that the atoms in each molecule must keep some definite relative position to each other. Whatever the internal motions may be, and there are probably many, every atom must have its own sphere beyond which it cannot go, just as an organ in our body cannot travel from one part to the other.

This being the case, the atoms must form the points of some solid geometrical figure, as claimed by Señor Soria. Moreover, in the special case mentioned, and in a large number of similar cases, the only geometrical figure which will satisfy the conditions is that of the regular tetrahedron. If the four groups in the

diagram given above were arranged around the central atom in any irregular figure, more than two possible combinations could be formed, and there is every reason to suppose that only two exist.

There is thus a solid basis to be found in nature for the scheme of Señor Soria, but we must still wait confirmation for most of the points of novelty in that scheme, so far at least as it applies to chemistry. A further step can, however, be taken with regard to another group of compounds, in which a still more striking illustration of the geometrical theory is found. Moreover, the investigation opens up a new arrangement of figures which differs in some important points from anything Señor Soria has yet published, although the tetrahedron still forms the basis. In fact, to whatever extent the details of the Spanish writer's scheme may require modification, the theory of the tetrahedron as the root figure of all the forms seems to be thoroughly well grounded. The idea that the form of the carbon atom may be a tetrahedron is already old. Haeckel, in his Monism, remarks that it is probably composed of four primal atoms grouped into that form.

It may be of interest to note by the way that the first proposition of the fifteenth book of Euclid shows how a tetrahedron can be formed within a cube by joining the points at the ends of the diagonals of the faces, as illustrated in the first of these articles. The apparently obvious development of this, showing the formation of the cube and octahedron by the intersection of two tetrahedra, does not appear to have been perceived. The later books of Euclid have never been published in English and are almost unknown. So little known in fact, that there is a general school-boy tradition that all the books of Euclid excepting the first six and parts of one or two of the others have been lost. As a matter of fact they are all in existence, and a new edition of the Greek text, with Latin translation, was published last year in Leipsic. Mr. F. H. Bowring, whose name is familiar to our readers, has just completed a translation of the last four books from Gregory's edition of 1703, and has also written an introduction and notes. These books deal mainly with the regular solids, and I have had the privilege of examining the manuscript.

A. M. GLASS.

SOME RESULTS OF THE HIGHER CRITICISM

WE had intended to present our readers with a short summary of some of the most striking results of the Higher Criticism, so as to give them a bird's-eye view of the present position of Biblical research, but have been prevented from doing so by pressure of other work. This labour has now been saved us by the excellent article of Mr. Thomas Davidson on the subject, entitled, "Where the 'Higher Criticism' has done its Work," in the July issue of the quarterly International Journal of Ethics. Mr. Davidson's summaries of the general results are carefully and honestly compiled from the works of the latest authorities. It is of course not to be supposed that all these results are unquestionable; most of them undoubtedly are acquired facts of science, but a few are not yet quite proven, and one or two positions are clearly erroneous for the occultist. Each position summarised by Mr. Davidson is followed by the citation of authorities; omitting these, now that the student has been informed where he will find them, and with a hearty vote of thanks to Mr. Davidson for his exceedingly useful digest, we will proceed to quote from the pages of our contemporary.

First, then, with regard to the Old Testament, we learn:

(1) That Hebrew history, as generally related, is almost exactly inverted, the period of "the Law" being placed before that of "the Prophets," whereas in truth, the law is the result of the teaching of the prophets.

(2) That the "Mosaic Law," though embodying older documents, dates, in its present form, from the close of the Captivity, and that Leviticus and the whole of the "Priestly Code" were written at that time. Deuteronomy, in the main, dates from the time of Josiah's reformation, B.C. 621.

(3) That little is known of the Hebrews prior to the days of

Samuel, and that what passes for a history of earlier times is mostly tendentious legend, with a fixed formula: defection from Yahweh, oppression, repentance, restoration.

(4) That the accounts of the Creation, Fall, Flood, Call of Abraham, etc., are myths, mostly of Babylonian origin, intended to show the mission of the "chosen" people in the universal divine economy.

(5) That the histories of the Hebrews written under the Kings were recast during and after the Captivity, in order to give prestige and divine authority to certain theories and institutions,—to prophetism in Samuel and Kings, to priesthood in Chronicles,—and, in so far, robbed of historicity.

(6) That the "Prophets," as we now possess them, are post-exilic compilations, due to the scribes, who often placed under one name writings belonging to different epochs and authors, as in the case of Isaiah.

(7) That the "Psalms" were composed after the exile for the services of the second temple, and embody ideas far in advance of those of David and his time.

(8) That the "Song of Songs" is a pastoral drama, written in northern Israel before the Captivity, and "Job" a poem composed about the close of the same, to encourage the faithful "Servant of Yahweh" whose representative Job is.

(9) That the "Book of Daniel" is a romance written at the time of the Maccabæan rising, probably in B.C. 164.

(10) That Hebrew prophecy is choric poetry elaborately prepared, and strongly marked by explosive, Semetic enthusiasm for all that affects tribal or national well-being.

(11) That prophecy always has reference to current events, and never to any far distant future, and that the blessings it foretells are confined to the present world.

(12) That *The* Messiah is a figure entirely unknown to the Old Testament, whereas messiah, as an appellative, meaning "anointed one," is applied to various subjects, to David and his successors, to Cyrus the Persian, to the Jewish high priest, to the "Servant of Yahweh," and to Israel, as a whole.

Though the results of the Higher Criticism with regard to the New Testament are more difficult to summarise, the general results so far arrived at are said by Mr. Davidson to be as follows:

(1) That the New Testament is a compilation gradually formed, partly from older documents, during the second, third, and fourth centuries; that its contents were different at different times; that its component treatises underwent frequent, numerous, and important changes at the hands of harmonisers; and that it did not assume its present form until near A.D. 400, some additions, such as the story of the adulteress (John vii. 53; viii. 11), being made even after that.

(2) That we have no account of the doings of Jesus from an eye-witness, none of our gospels, even in their earliest form, being of earlier date than 70 A.D., and none of them having claimed apostolic authorship until some way into the second century.

(3) That, generally speaking, the books of the New Testament, with the exception of certain epistles of Paul, and, in their original form, the synoptic gospels and the Acts, were not written by the men whose names they bear, those names having been given to them, as a mark of apostolicity, at the time when the church was trying to compile an authoritative canon, in order to give unity and stability to herself and her teachings, as against the innovations of gnostics and new prophets,—Montanists and others. Of course, as long as the Christians expected the almost immediate return of Jesus, they could have no object in writing down accounts of his former life. It was only when, after the death of the apostles, this hope vanished, and they had to assume a new attitude to life, that they did so.

(4) That Paul, the earliest Christian writer, knows nothing of the miracles of Jesus, accepting even that of the resurrection only because it is "according to the Scriptures."

(5) That the "Acts of the Apostles" was written to bridge the gulf between the synoptical gospels and the rabbinical Christianity of Paul's epistles, and to legitimise his claim to apostleship; and that its account of him is in many respects incompatible with what he states of himself.

(6) That the gospel of John is a philosophic romance, composed under Greek mystic influences about A.D. 100.

(7) That, before our era, there were current among the Jews several conceptions of the Messiah, chief among which were (i) the old pre-exilic one, found in the later prophets, which looked on him as a Davidic king, who would restore the kingdom of David, and make the just triumph; (ii) the apocalyptic one, found in the later Palestinian apocalypses, which made him a heavenly being, existing from

all eternity, who would establish a universal empire of eternal peace, with Jerusalem as its capital, and the Jews as governors.

(8) That Jesus, combining these two conceptions through a third, whose elements he found in the "Servant-of-Yahweh" passages in Isaiah, especially chap. liii., and in Psalm cx., worked out a conception of the Messiah, according to which, claiming to be a son of David, he would attempt to establish an earthly kingdom in Jerusalem, be baffled, led, as a lamb, to the slaughter, make his soul an offering for sin, make his grave with the wicked, and with the rich, sit down at the right hand of God, and thereafter return, with divine glory and power, to establish an eternal messianic kingdom.

(9) That the picture of Jesus presented in the gospels is very largely composed of traits derived from prophecy, misinterpreted in a messianic sense by scribes and rabbis.

(10) That, while the Palestinian Jews looked for salvation through a Messiah, the "Dispersion" rather looked for it from a personified "Wisdom" or "Word" often mentioned in the "Wisdom-Literature," and conceived as the eternal assessor and helper of God; and that, in the Gospel of John, Jesus is identified with a somewhat Hellenised form of this, hence the Logos doctrine, which made Christ's claims intelligible to the Greeks, and dogmatic theology possible.

(11) That Jesus, in his recorded sayings, makes no reference to "the Fall," which seems to have been introduced into Christian thought by Paul, whose demonology was very elaborate.

(12) That the historic Jesus, whose mental history is, on the whole, clear [!], made no claim to deity, and refused to work miracles, the later attribution of which to him is fully accounted for by the conditions under which the gospels were written.

(13) That the rise and spread of Christianity can be satisfactorily explained without recourse to any agencies other than those at work in the ordinary course of history.

Although the above may be said to be a fair summary of the results of the Higher Criticism up to date, the Theosophical student will at once see that some of the positions, and notably no. 8, are not admissible in the light of the valuable information now being set before us by Mr. Leadbeater in his papers on the Creed. The work of the Higher Criticism simply clears the ground for the envisaging of the real facts as recovered from the world-memory, and the work of the Theosophical scholar should now

be to use the methods and materials of the Higher Criticism for the further elucidation of those facts, and the establishing of them as at least the most probable solution of the problem according to the ordinary canons of research.

Nevertheless it is patent to all that the positions arrived at by the Higher Criticism are prejudiced by an invincible determination to eliminate every trace of occult possibility from the Christian tradition, and so squeeze it into the strait waistcoat of modern "rationalism"; they treat the tradition as the Jews treated the Master. "He hath a devil," said the scientists of Judæa in days of yore, and the scientists of to-day regard a belief in the possibility of occult powers ("miracles") as a dangerous hallucination to be cast out of the Christian tradition like so much rubbish. But drive out nature as much as you will, still she returns; and this is why the Theosophical position will eventually win the day, for it is the golden mean between blind credulity and exaggerated rationalism.

Our readers will be glad to learn that the publishers of Haupt's Polychrome Bible in London (Messrs. James Clarke and Co., 13 and 14, Fleet Street, E.C.), promise three books for October: The Book of Psalms, by Wellhausen and Furness (10*s.* 6*d.*); The Prophecies of Isaiah, by Cheyne (10*s.* 6*d.*); The Book of Judges, by Moore (6*s.*).

Messrs. Clarke's circular fulfils our prediction by stating that when the Old Testament is completed it will be followed by the New, dealt with on similar lines.

G. R. S. M.

CORRESPONDENCE

The Interpretation of Allegory

Dear Sir,

May I find a corner in The Theosophical Review for a few lines? Would it not be as well for students of Biblia, eastern or western, to bear in mind that in dealing with "allegory," or rather in describing "sacred" narrations, true allegory is not mere altered relation of events, but *throughout correspondential* analogy on different planes; hence the difficulty of interpretation.

In these days scholarship is supposed to be the right key to unlock the true meaning of sacred writings and to determine allegory. In the olden times, even when these matters were experimentally, not only hypothetically known, initiates only were able to unravel all the allegory, and even then it required collective judgment. Only an initiate who had entered into the "theophanic mystery," as described by H. P. B. in The Secret Doctrine (Vol. III., pp. 57, 58), a super-evolved man, was able to see the allegory complete on all planes. This information I gather from Hermetic sources, but it doubtless applies equally to the Bhagavad Gîtâ and to the New Testament.

Yours sincerely,

Isabel de Steiger.

(The province of scholarship is confined to textual (or the lower) and to historical criticism and the criticism of content (or the higher). The interpretation of really "inspired" allegory, is of course only possible to one who has direct knowledge of sacred things. "Adepts" in such things, however, being hard to find, allegory has so far been almost the exclusive province of dogmatics, where the apologist may find excuse for past error and justification for present prejudice. Without the wholesome drag of criticism, such allegory will violently precipitate the whole vehicle and its contents down a deep place into the sea.—G. R. S. M.)

THEOSOPHICAL ACTIVITIES

Mrs. Besant's American Tour

On our way from Cleveland to Buffalo we were not far from one of the famous "camps" of the Spiritualists, and such a pressing invitation was given through Count Axel, that it was decided to go to Lilydale to lecture for them. On Tuesday afternoon, August 17th, we left Cleveland about 2 o'clock, but our train was delayed and we missed the connection at Dunkirk. However, horses and a conveyance were to be had and we arrived in good time after a drive through the dusk over country roads—where our driver's instinct took us safely across strange wooden bridges and through lanes so dark that once we ran into a cart before we saw it.

They were waiting at the "camp," and Mrs. Besant and the Countess were at once conducted into the canvas-sided "Auditorium." Her lecture, on "Life after Death," was listened to with deep interest, and the next morning many enquirers came; for the more educated and thoughtful Spiritualists are tired of the mere round of phenomena and are eagerly seeking a philosophy which can explain what they know already and lead them on to know more. Mrs. Besant lectured again in the afternoon of the following day, and the Countess in the evening, and the next morning a Branch was formed.

The Countess remained behind and organised another Branch at Dunkirk, where she also lectured, whilst Mrs. Besant went on to Buffalo, on the eastern shore of Lake Erie; here the local Branch had arranged two lectures for Thursday and Friday, August 19th and 20th. These and the reception were all crowded.

On Saturday, August 21st, we spent a glorious day at Niagara Falls and passed on in the afternoon over Lake Ontario to Toronto, Canada. Here Mrs. Besant remained until Tuesday, lecturing each night, giving instruction to our members every morning and talking to enquirers in the afternoon.

The town of Hamilton was visited on Tuesday, August 24th, and a lecture given there which inspired people to try to form a Branch for

study. The next day saw us again at Toronto, where a final lecture was given, and we hear that a dozen new members have joined the Toronto Branch, which forms the nucleus for the work in Canada.

Returning over the blue waters of Ontario, past the Niagara Falls and Buffalo, we reached Rochester on the afternoon of Thursday, August 26th. This was a very successful visit, Miss Susan B. Anthony took the chair at Mrs. Besant's lectures, and a Branch of the Society was formed. Syracuse and Albany also showed their interest in Theosophy and each formed a Branch for study.

Then we passed on to the peace of beautiful Greenacre, on the Piscataqua, four miles from Portsmouth, N.H., where Mrs. Besant's lectures were listened to with enthusiasm. All the interest in Theosophy which had been growing on our way seemed now to culminate, and in Boston a branch of nearly fifty members was quickly formed; some were old members who had dropped away in consequence of the difficulties two years ago, and they were very glad to be able to come into touch again; others joined for the first time, realising that along the line of study pointed out they had a hope of gaining deeper knowledge.

Mrs. Besant lectured three times in Boston and once in Lynn, where a small, united Branch had already rejoined the parent Society, after separating themselves for a time in the confusion of mind caused by the late troubles.

From September 10th to 16th Mrs. Besant was in Chicago lecturing, in spite of the great heat-wave of that week, and working in her usual way with our energetic members there. On September 18th she arrived in New York with the Countess, whom she had picked up in Baltimore, where she stopped for two lectures. Three busy last days were spent in New York, and two lectures were given in Chickering Hall. Our orator's farewell lecture was entitled "Theosophy; its Past, Present, and Future." To a large and sympathetic audience Mrs. Besant gave a vivid sketch of the origin of the Theosophical Society, and of the past troubles which had tried to check its usefulness to the world; of its present position, firmly grounded on knowledge gained by those who have followed the course laid down by its Founders; and of its grand future as the spiritual helper and moral educator of races yet to come.

This powerful and plain statement of the position was a fitting conclusion to her six months of continuous travel, joyful work, and ungrudging aid extended to all who chose to ask it.

We left the Countess to seek a much needed rest before resuming her work in America, and sailed for England on the s.s. "St Louis" on September 22nd, leaving many kind thoughts with Mr. Fullerton, the brave and devoted General Secretary of the American Section, and all our earnest colleagues scattered throughout the land. We feel convinced that the American Section, now numbering over fifty Branches, will steadily increase, and steadfastly fulfil its grand purpose amongst the eager, growing people of the United States.

A. J. W.

THERE is but little to record of an unusual nature, the work of the winter not yet having got into full swing. The most notable event to chronicle is the return of Mrs. Besant to England. She arrived in London on September 29th after an agreeable voyage, Miss Willson, Miss Weekes, and Mr. J. C. Chaṭṭopâdhyâya returning with her. Mrs. Besant, after a few busy days in London, left for a very brief rest in the country, returning on October 10th to begin her long round of work. She will deliver a course of four Sunday evening lectures in Queen's Hall on October 24th and 31st, and November 7th and 14th, at 7 p.m.

Europe

The Blavatsky Lodge resumed work in September after its August rest, and the lectures have been very well attended. Mr. Leadbeater opened with "The Vegetable Monad," and was followed by Mr. Keightley, who spoke on "Life and Form." The concluding lectures of the summer syllabus were: "Our Duty to our Neighbour," Miss Ward; "The Use and Abuse of Ancient Authority," Mr. Mead; and "Fairy Tale and Fact," Mrs. Hooper, all of which were much appreciated by the audiences.

THIS Section has had the privilege of a lecturing tour by Colonel Olcott and Miss Edger, the General Secretary of the New Zealand Section. They both lectured in Sydney, and in most of the chief towns of the Australian colonies, receiving everywhere much encouragement, not only from the public, but also from the press. Colonel Olcott spoke in Sydney on "Spiritualism," and a large number of Spiritualists attended the lecture. As an old investigator, the Colonel was able to look at the subject from their point of view, and to treat it in a fair and impartial manner, and the result of the address will undoubtedly

Australia

be an increased friendliness between Theosophists and Spiritualists in the city.

Miss Edger spoke on "Social Questions of the Day" to a large audience, and a series of four lectures was given in a public hall in Sydney, the President-Founder and Miss Edger both speaking on each evening.

The Adelaide Branch held its annual business meeting in July, and elected its officers for the ensuing year. After the business meeting a paper was read on "The Evolution of the Soul."

New Zealand

ACCORDING to the latest reports available, the Branches of this Section were engaged in preparing for the approaching visit of Colonel Olcott. It is the first visit of the President-Founder to New Zealand, and so special efforts are being made to render it a success.

The classes of the Auckland Branch are busy with various subjects, the one devoted to the study of The Secret Doctrine occupying itself just now with the early races of mankind. The Bhagavad Gîtâ class is engaged with the study of the notes on that work by Subba Row.

WE have to announce the death of Mr. Edward Maitland, an old contributor and friend, and the well-known colleague of the late Dr. Anna Kingsford. Ever since the publication of his colleague's biography some two years ago, Mr. Maitland has been ailing and fast losing his powers; he seemed to be conscious of having finished his task and to be simply waiting for the moment of release. It is pleasant to think that he is now free of a body which could no longer be of service to him. There is no doubt that a debt of gratitude is owing to Dr. Kingsford and Mr. Maitland for their strenuous endeavours to widen the horizons of Christian mysticism, and though they defeated their own object by claiming too much for themselves, they have helped many and many a soul to a higher view of religion.

REVIEWS AND NOTICES

The Latest Text-Book of Theosophy

The Ancient Wisdom: An Outline of Theosophical Teachings. By Annie Besant. (Theosophical Publishing Society, 26, Charing Cross, S.W. Price 5s. net.)

Mrs. Besant not yet having taken up her editorial duties on our Review, it may be permissible to speak of her new book with a frankness which would be impossible under other circumstances and to give its fair measure of recognition to the value of the work she has done in writing it; so with this much of explanation we may pass on to speak of the book itself.

All who are interested in Theosophy, whether as students of its teachings or as active workers in its cause, will most warmly welcome this new and valuable addition to its literature from the pen of our most lucid and eloquent speaker. Its preparation was announced months ago, and the first chapter was sent to press early in the year; but Mrs. Besant's long tour in America and the incessant demands on her time and strength have delayed its completion until now.

To students of Theosophy it will be welcome, because of its adding so much to our resources, not only by explaining much in our teachings hitherto difficult or obscure, but also by enlarging our actual knowledge and furnishing new standpoints from which the coherence and unity of that knowledge become far more clearly apparent than has previously been the case.

To the author's fellow-workers her book will be most useful, because it fills, and efficiently fills, a gap in our literature which has often been sorely felt. Hitherto there has been no book to which one could refer a thoughtful, educated and intelligent enquirer as giving a general outline of Theosophy in its modern presentation. Of course we had Esoteric Buddhism, so gratefully remembered by many in our ranks, but Theosophy is there presented almost exclusively under one aspect alone, and in a form which does not appeal to all minds; and

the same may be said of its sequel, The Growth of the Soul. The Key to Theosophy can scarcely be considered as satisfactory, since it presents the subject in the not very agreeable form of question and answer, with its inevitable outcome of confusion and want of perspective. Of pamphlets and booklets there are a certain number, but none of them has either the substance or the form likely to satisfy an educated mind seeking to put itself in relation to the subject *as a whole*. It is, then, just this gap which The Ancient Wisdom fills, and anyone who either desires himself to get a grasp of Theosophy as a whole, or to answer the ever-recurring question, Well, what *is* this Theosophy of yours? cannot do better than read himself, or refer the enquirer to the volume in question.

In the Introduction Mrs. Besant deals with the relation of Theosophy to the various great religions of the world, showing first that these all rest alike upon the same basic doctrines, and then that it is Theosophy which most perfectly elucidates, justifies and renders intelligible these same fundamental truths. The argument in somewhat similar form has been previously advanced by several speakers and writers, but little attempt has been made to prove it, as is done here, by accurate quotation from the authoritative scriptures of each religion in turn. It thus forms a strong line of reasoning in support of theosophical teaching, and, from a purely intellectual standpoint, perhaps one of the most satisfactory; since, for the present at least, what may be termed the experimental line of approach is only practicable for each individual treading his own path on his own account. This Introduction naturally leads on to a systematically worked out and ordered exposition of the main outlines of the theosophical view of nature and of man, which nowhere else in our literature have I seen traced with equal sharpness of definition.

Taking the physical plane first, we find an indication of the real nature of the functions of the Logos in the evolution of our universe, a hint as to the evolution of its matter, and an outline of the doctrine of the three great waves or outpourings of the Logos causing its evolution. Then the physical body of man and its two great subdivisions is dealt with, and the difference between the real man and his various bodies or vehicles pointed out. Though many of the facts will of course be familiar to all, yet I am inclined to think that the oldest student amongst us will find after reading this chapter that he understands what was familiar in a far deeper and more thorough way than he did before.

In this respect it may not improperly be compared with a certain little and—apparently—very elementary text book on Matter and Motion, by Clerk Maxwell, which the freshman fancied he understood right off, while the senior wrangler of his year *knew* that he was only then beginning to really understand.

Chapter ii. deals with the astral plane, its matter, the senses appropriate to it, its thought-forms, inhabitants, and man's astral body; while its aspect as Kâmaloka is reserved for separate treatment in the one following. These two chapters naturally cover much the same ground as Mr. Leadbeater's Astral Plane, but the treatment here is somewhat different, and while on the one hand the beginner gets the great outlines and main principles of the subject very clearly and vividly impressed on his mind, through the omission of all but the most essential and characteristic details, at the same time the student already familiar with Mr. Leadbeater's admirable work will find his views and knowledge here made broader, and his grasp of principle made deeper, by the method and the skill of the exposition.

The mental plane and Devachan are similarly treated of in chapters iv. and v., while the little that can possibly be said of the buddhic and nirvâṇic planes occupies chapter vi., which concludes with a short and most lucid summary of the facts about man and his various bodies and "principles," accompanied by a table which ought to be a very great help to the careful student in his subsequent study of earlier presentations of the subject.

In these first six chapters we thus have an outline of the theosophical conception of nature and of man's relation to its various aspects and phases. In the next five we are concerned mainly with a similar sketch of man's evolution—or more accurately of the outpoured divine life with special reference to that phase of its manifestation which we call humanity. The great principle of Reincarnation by which man's evolution is effected, is shown to be only a special case of a much wider and more universal principle, and we are made to see how intimately and inseparably his life and evolution are united with that of the system to which he belongs. In connection with the ascending stages of human evolution there are several new and luminous suggestions which will at once strike the student as clearing up old difficulties, and the principles are laid down which may be subsequently followed out in detail in other works. The ninth chapter on Karma is especially good; though the one following it on the Law of Sacrifice is even more beautiful and more helpful, since it applies to our actual life in a

still more direct and practical way, forming a most important and valuable contribution to the theosophical science of life. This grand exposition of the essential law of life fittingly leads on to the subject of man's higher and swifter evolution along the Path, which forms the topic of the next chapter.

The twelfth and concluding chapter deals with the building of a kosmos, of which a clear outline is sketched, and which will serve to introduce the reader most admirably to the study of Esoteric Buddhism, The Secret Doctrine and other books. In the course of this chapter Mrs. Besant makes an effort to throw some light upon the apparent discrepancies which are to be found on the subject of the Pitris when The Secret Doctrine is compared with Mrs. Sinnett's and Mr. Scott Elliot's extremely able transaction upon our Lunar Ancestors. While the question is very largely one of nomenclature, still it has a certain importance, and all students will undoubtedly welcome the new light here given, while on the other hand it is given in such a way as not to confuse the beginner or start him on any false track.

The book is nicely printed, on capital paper, and has been provided with a very thorough and detailed index, extending to fifty-four pages of double columns; while in the contents each chapter is subdivided so that no difficulty can arise in finding the place where any special topic is dealt with of which one may be in search. An American edition has appeared simultaneously with the English work.

B. K.

THE THIRTY-THIRD EDITION OF COLONEL OLCOTT'S BUDDHIST CATECHISM

The Buddhist Catechism. By Henry S. Olcott, President of the Theosophical Society, etc. (London: T.P.S.; 1897.)

THE appearance of the thirty-third edition of our President-Founder's Buddhist Catechism should be quite sufficient to convince even the most carping critic that it has supplied a "long-felt want," while the additional fact of its translation into no less than twenty languages should further persuade him that that want amounted to almost the dimensions of an aching void. Whether or not the little Catechism before us will satisfy the canons of historical and dogmatical criticism which Western scholarship is erecting in the domain of

Buddhistic studies, is a question beside the point; it is sufficient for the ordinary person to know that the little work is endorsed by the highest Buddhist ecclesiastical authority in Ceylon, Mahâ Thero Hikkaduwe Sumangala, who not only guarantees its agreement with the Canon of the so-called Southern Buddhist Church, but recommends it warmly to all teachers in Buddhist schools. In fact the Sinhalese translation of the Catechism forms the basis of the religious instruction, not only of the children in the hundred schools established in the island under the auspices of the Theosophical Society, but also of the populace of Ceylon.

Following out his original plan, Colonel Olcott has added more questions and answers to the text. Though the nature of some of these additions, in striving to bring Buddhistic ideas in line with modern scientific research, is foreign to the idea of a purely doctrinal catechism, which alone is familiar to religious circles in Europe, it will no doubt be of great utility in directing the minds of the young into a healthy channel of thought.

An appendix contains an account of the efforts made by our President-Founder to bring about a reconciliation of the numerous Buddhist sects, and also his draft of the fundamental bases of belief, of which already the representatives of the Buddhists of Japan, Burmah and Ceylon, and the Maghs of Chittagong have agreed.

Colonel Olcott makes no pretensions of being an Orientalist, but he has done more for living Buddhism than the best of scholars.

G. R. S. M.

Studies in Wider Evolution

On the Outer Rim. By Geo. E. Wright. (Chicago: Alfred C. Clark; 1897.)

Mr. Wright is an old friend of many of us and a close student of matters theosophical, and therefore a volume, even a small one, from his pen is heartily welcome. But—there is so often a "but"—the title he has chosen does not commend itself, on this side the herring-pond at least. On the Outer Rim may appeal to the quick American intelligence and convey to it an idea of the subject matter Mr. Wright deals with; but to the benighted Britisher it is more suggestive of cycling and of pneumatic tyres, than of theosophy. And now having given vent to a sigh over the badly chosen title, we may proceed to consider the contents which it covers.

The general character of the booklet seems in the main to be a chatty, brightly written and very "popular" endeavour to introduce to the minds of people brought up in a narrow and out-of-date circle of ideas, some rather broader conceptions as to man and the universe he lives in. It is not very specifically theosophical, nor does it seem designed to put forward any of those special views with which that name is associated; at any rate such leading doctrines as reincarnation and karma are conspicuous by their absence, though the general conception of spiritual evolution does run through its chapters. It seems rather to aim at popularising a few very broad and general ideas, such as that last mentioned, the conception of progress as accomplished in spiral waves, the existence of a superphysical world, the non-existence of the "supernatural" in the ordinary sense of the term, the reality of the psychic, and so forth.

Occultism and the religion of the future are both touched upon, and enough is said to start people thinking on such subjects along sensible lines. But it is distinctly a book for the general American reader, and would be neither interesting nor useful to the student of theosophy.

Like most books which aim at popularising great ideas, it leaves a good deal to be desired on the score of accuracy and adequacy of grasp of the best work done on the various subjects touched upon. But this is most probably due to the nature and scope of the book rather than to any fault of the author, for it takes something not far short of genius to produce a really good, readable and accurate popular work on such topics. Still one cannot help wishing that rather more care had been given to some parts of the book, especially to such as refer to modern scientific views and teaching. For instance, the second substantial chapter—the first consisting of a preface and some introductory verses—begins by trying to show that there is no "survival of the fittest." It is a pity ever to misrepresent your adversary's case and doubly regrettable when a theosophic writer bases a criticism of modern science upon an obvious and palpable misunderstanding of the terms used, a misconception, too, which has been repeatedly exposed by scientific writers. The "fittest" in the sense given to the word in the scientific theory of evolution, does *not* mean, as the author seems to imagine, "the strongest, fiercest or handsomest," but simply those "best adapted to the sum total of environing conditions," as has been again and again repeated in every decent text book on the subject. Thus, being based on a total misunderstanding of the mean-

ing of the words, "survival of the fittest," this part of the chapter is mere waste of words. I fear, moreover, that the remaining "science" therein is equally unreliable, and the less said of it the better, though since the basic ideas which are propounded in the chapter are correct, it perhaps does not so much matter if the arguments advanced are unsound. True views have often enough gained acceptance on the basis of fallacious arguments.

Let us hope, however, that the good intention everywhere apparent will more than compensate for such deficiencies, and that the book may fulfil the desire of its author by opening some minds at least to the perception of broader and more rational views of life and the world around us.

B. K.

A Relic of the Chaldæan Art.

Practical Astrology. By Alan Leo. (Modern Astrology; 1897. Price 3*s.* 6*d.* Revised Edition.)

The art of reading the stars seems to be making some progress just now, if we are to judge by the increased number of publications devoted to it. In Practical Astrology, moreover, we have a book which has passed through its first edition; it is, therefore, to be presumed that it has had a fairly wide range of readers, and, indeed, if we compare it with some of the other works on the subject it cannot be said that its success is altogether undeserved.

Its name does not strike one as quite appropriate. In fact the amount of theorising and philosophising contained in it, is rather unusually large. The author has made it his endeavour to prove that astrology is not merely an art or even a science, but also a philosophy. He seems to have a curious idea that the truth of astrology can be proved by metaphysical reasoning, and triumphantly concludes his preface thus: "At all events no intelligent reader, however critical, can fail to discover that, after all, there can be no reasonable cause to doubt the truth and wisdom of astrology." In cold reality, I am afraid the intelligent reader would have to possess a strong leaning towards the art before this little book would make much impression on his faith. Of the earnestness of the writer such a reader could have "no reasonable cause to doubt," but that is hardly enough to convince him of the value of his judgment.

It is pleasant, however, to discover in a book devoted to what

has been one of the least reputable of arts, a constant effort to raise it to a level where it will be free from the charge of conscious charlatanry. But really well meant as the efforts are, some other system will have to be devised. The first thing to do is not to employ "metaphysical" speculation, which will never produce anything but gentle amusement in the mind of the critical reader, but to start at the beginning and give carefully collected evidence of realised predictions. A prediction such as that of "Old Moore" for the terrible Paris fire will do more to impress people than all the so-called metaphysics published in the astrological journals; it is not enough to make out the predictions *after* the event, a course not seldom adopted.

If Practical Astrology were written in a simpler and more modest manner, it would have a much better chance of acceptance; as it is, the reader is constantly jarred by such statements as: "In these pages will be found the essence of the true Astrology," and "The rules given will enable the reader by very little practice to unravel the great mystery of life." Really, there must be a few things which even the author, who has had so much practice in the art, would find it difficult to explain! All these objectionable passages removed and the tendency to preach severely restrained, the book could be made into a useful instructor for those who wish to study astrology. There are not many people who can preach with any effect, and there are still fewer who have any right to preach.

The plan of the work is carefully laid out, and the symbology (often most ingeniously expounded) is useful in assisting the reader's memory. The formation of all the planets' signs from the circle, half-circle and cross is especially interesting, though of course not novel. The usual qualities are, for the most part, given to the signs and planetary aspects, and this portion of the book needs no comment; but the application of the ideas of reincarnation and the growth of the soul to the system is worthy of much praise, and enables the writer to expand the ordinary attributes of the planets, etc., so as to include higher qualities. What, however, is most required in order to raise astrology from the profound depths to which it has sunk is not simply devotion and praiseworthy desire for progress, but the careful investigation of people who are fitted by good scientific training, as well as by keen intellect, to present the subject in a manner which will appeal to the really intelligent and educated reader.

A. M. G.

A Kabalistic Commentary on the Song of Solomon

Commentaire sur le Cantique des Cantiques, par Rabbi Issa'char Baer, traduit pour la première fois de l'hébreu. (Paris: Chamuel; 1897.)

The translator of this tiny Middle Age Psalm—but eighteen small pages—assures us that it is constructed according to the most learned rules of the Qabbalah; that each page has a fixed number of lines, each line a determinate number of letters; and that of it may be said in a certain sense what St. John says of the Apocalypse, "Whoever shall add anything to the words of this book shall be punished by God, and whoever shall take anything from them shall have his name effaced from the Book of Life." It *may* be so; we have no means of contradiction; we will only say with old Herodotus in a somewhat similar position, "Any person to whom such things appear credible may accept the accounts given by the Egyptians; I simply tell the tale as it was told to me."

The true secrets of such a writing as this are, however, better read by the poet's sympathy and intuition than by the most learned Rosicrucian demonstrator who ever handled Temura, Notarikon and Gematria; and a few lines from H. Heine's tract "Ludwig Bœrne" will best give us the key. He says:

"As we passed through the Jews' quarter (of Frankfort) the blackened houses seemed to cast their grim shadows on the soul of my companion; he said with a sigh, 'Look at these streets and *then* glorify the Middle Ages! Those who have lived and wept here through them are dead, and cannot contradict when our crazy poets and still crazier historians, when fools and rogues alike put into print their ecstasies over the good old times; but where the dead men are silent, these living stones cry out the louder.'

"And in truth the houses of the street looked upon me as if they had sorrowful stories to tell me—stories that one knows too well, and would rather forget than have them recalled to mind. I still remember one tall-gabled house, the jet-blackness of whose walls was made more striking still by the rows of white tallow-candles which hung from its windows. The entrance, half closed with rusty iron bars, led into a dark courtyard where the damp seemed to trickle down the walls; and from its depths there sounded the strangest nasal chant I ever heard. The broken voice seemed that of an old old man, and the melody wandered through the softest, saddest minor tones, now

and then rising gradually to the fiercest indignation. 'Whatever sort of music is that?' I asked my companion. 'It is a good song,' he returned with a forced smile, 'a lyrical masterpiece of which you will not find the like in the Annuals. . . . You know it, I daresay, in the translation—By the rivers of Babylon we sat down and wept. . . when we remembered Zion—and so forth; a grand poem! And the old Rabbi Chayim sings it well with his trembling, wasted voice; on the Sabbath he sang it perhaps louder, but not with so much expression—with such feeling. . . . For the old man still hates the Babylonians, and weeps every day over Nebuchadnezzar's destruction of Jerusalem . . . this misfortune he can never forget, though so many things have happened since then; and only lately the second Temple ruined by Titus—the evil-doer!'"

It is as such an old Rabbi Chayim, weeping over Jerusalem, comforting his sorrowing heart with the precious words of the Torah, the graceful fancies of the Haggada—the treasures of wisdom handed down from the Arabs, and never yet betrayed to the howling mobs of Christians, who now and then surged slaying and burning through the dark streets of his quarter—that we must regard the writer of this little commentary. From such an one we may take respectfully—nay, affectionately—the sweet and solemn words of his preface, which opens thus:

"The young Issachar Baer has said in the name of his master, the learned Moses Phethahiah, that the knowledge of the Zohar has two sides: the first consists in the external knowledge of the verses, of the words, soft and sweeter than drops of honey, which form a ladder whereby to mount up to the dwelling of Our Father in Heaven; the second is the knowledge of higher things given by their esoteric meaning. It is the wisdom of the Qabbalah, kneaded with the oil of the Sacred Unction, beyond the natural understanding. For this reason the road is hard to the men of this generation; and the Truth, adorned with beauty and righteousness, remains solitary. I have therefore set my heart to compose this book from extracts of the Zohar, every word in its determined place; and to write it in a sweet and pure language, so that it may find grace in the eyes of God and men, and . . . be a help to those who enlist in the army of students of our holy Torah."

For such a master, and such a school, Theosophists can have no words but those of reverence, though the school is not ours. *Our* eyes look forwards, not backwards; to *us* the Good Law is in our own

hearts, and not in arrangements of ancient words, however much of the truth they may have carried to those to whom they were spoken. But of one thing we are sure; that every advance in knowledge, however gained, will enable us the better to appreciate the wisdom and power of all who have gone before us, by whatever road they may have made their advance.

There is a passage in the translator's preface which must not be passed by without remark, as it gives in few words the root of the profound difference which lies between us and the school headed by Dr. Gérard Encausse, to whom this little Book is dedicated. After speaking of the Song of Songs as emphatically the Book of Relationship, or of Love, and quoting the solemn words of the Talmud, "He who shall read a single verse as a poem of *human* love brings misfortune on the world," he continues, "What, then, *is* love?" Mark carefully his answer. "Love," says he, "is that which leads beings to the object of their desire, which pushes them to *unite themselves with it and to conquer it, making it their subject.*"

Now, we do not wish to be captious about *words;* we fully acknowledge that he lays down that this love must lead us at last "in a straight line to the Eternal and Infinite Beauty," but *is* this a definition of the Higher Love, as *we* see it? It matters not from whence we take our definition—a line or two from Mr. Sinnett's Karma will show the point.

"Selfish love *is* of the lower nature—above all things it is of that. Not of the grossest animal nature, I do not mean that, but it is acquisitive, exclusive in its operation, the love that would embrace its object. Unselfish love merely seeks the happiness of the person loved."

Such are the words of Mr. Sinnett's adept. To be the true Higher Love, the Love recognised by the Masters, there must (according to them) be no trace of the "desire to unite ourselves with the object of our love, to conquer it." Whatever the object of our love may be, however high or noble, the *love* of it is not high or noble, until every thought of acquisitiveness is cleansed from it. We need only remind the reader of the way this thought is applied even to the desire of knowledge, of spiritual growth, in the first part of Light on the Path. It is this very point of *perfect* unselfishness that marks in our view the turning-point between White and Black Magic. But, in truth, this is not a question of any single French writer of French school, whether of Magic or anything else. It is by no means

clear that this unconsciousness of a true, unselfish love—the "love which gives and asks not"—is not the real heart-wound under which French society, and especially French literature, has suffered all these years. There is a little tract by Dumas junr., on the marriage question, which undertakes to enumerate all possible variety of relationship between husband and wife, and does so with true French acuteness and outspokenness, and it is highly significant that amongst them all the position that husband and wife might by chance *love* one another does *not* occur. And if *that* faith is lost, there is no wonder if "Luciferism" and Black Magic rise to take the vacant place. We say no more, just because we might say so much.

A. A. W.

The Kumbakonam Upaniṣhads.

A List of the Upa-Upaniṣhads translated by Members of the Kumbakonam Theosophical Society and published in The Theosophist, Vols. x. to xii. (1888 to 1891), compared with Deussen's List.

1. Vajrasûchi-up°, of Sâma-Veda. (Vol. x., p. 215.)
2. Shârîraka-up°, of Black Yajur-Veda. (Vol. x., p. 391.)
3. Nârâyaṇa-up°, of Black Yajur-Veda. (Vol. x., p. 392.)
4. Bhikṣhuka-up°, of White Yajur-Veda. (Vol. x., p. 364.)
5. Nâdabindu-up°, of Ṛig-Veda. (Vol. x., p. 478.)
6. Shâṇḍilya-up°, of Atharva-Veda. (Vol. x., p. 550; vol. xi., pp. 121 & 158.)
7. Sarvasâra-up°, of Black Yajur-Veda. (Vol. xi., p. 231.)
8. Nirâlamba-up°, of White Yajur-Veda. (Vol. xi., p. 375.)
9. Varâha-up°, of Black Yajur-Veda. (Vol. xi., pp. 494, 551 & 607.)
10. Kaivalya-up°, of Black Yajur-Veda. Vol. xi., p. 678.)
11. Amṛitabindu-up°, of Black Yajur-Veda. (Vol. xi., p. 680.)
12. Maitreya-up°, of Sâma-Veda. (Vol. xii., p. 70.)
13. Paiṅgala-up°, of White Yajur-Veda. (Vol. xii., p. 158.)
14. Âtmabodha-up°, of Ṛig-Veda. (Vol. xii., p. 242.)
15. Skanda-up°, of Black Yajur-Veda. (Vol. xii., p. 244.)
16. Brahma-up°, of Yajur-Veda (?) (Vol. xii., 297.)
17. Yogakuṇḍalî-up°, of Black Yajur-Veda. (Vol. xii., pp. 338, 402.)
18. Garbha-up°, of Black Yajur-Veda. (Vol. xii., p. 464.)
19. Târasâra-up°, of White Yajur-Veda. (Vol. xii., p. 470.)
20. Yogatattva-up°, of Black Yajur-Veda. (Vol. xii., p. 552.)
21. Yogachûḍâmaṇi-up°, of Sâma-Veda. (Vol. xii., p. 613.)
22. Maṇḍalabrâhmaṇa-up°, of White Yajur-Veda. (Vol. xii., p. 686.)
23. Dhyânabindu-up°, of Sâma-Veda. (Vol. xii., p. 693.)
24. Tejobindu-up°, of Black Yajur-Veda. (Vol. xii., p. 733, & vol. xiii., p. 27.)
25. Haṁsa-up°, of White Yajur-Veda. (Vol. xiii., p. 75.)
26. Subâlâ-up°, of Black Yajur-Veda. (Vol. xiii., p. 229.)

27. Amṛitanâda-up°, of Black Yajur-Veda. (Vol. xiii., p. 409.)
28. Kalisantaraṇa-up°, of Black Yajur-Veda. (Vol. xiii., p. 411.)
29. Adhyâtma-up°, of White Yajur-Veda. (Vol. xiii., p. 621.)

1. This Upaniṣhad is not among those included by Deussen in his present volume and is not mentioned, under this name at least, either in the list of 108 Upaniṣhads given by the Muktikâ-Up°, or among the 50 of the Persian translation made in 1656 for Sultan Mahommed Dârâ Shukoh (known in Europe through Anquetil Duperron's Latin version as the Oupnek'hat), or in the list of 52 given by Colebrooke, or among the series of 52 given by Nârâyaṇa at the outset of his Dîpikâ, so we are unable to identify it from the materials available. It is almost certainly not a true Sâma-Veda Upaniṣhad.

2. This is the Upaniṣhad given as number 62 in the Muktikâ list, but is not included in any of the others nor by Deussen in the present translation.

3. This is wrongly ascribed to the Black Yajur-Veda. The Upaniṣhad belonging to that Veda is the Mahânârâyaṇa-up°, expressly so called to distinguish it from the one here in question, which belongs to the Atharva-Veda series, and is translated by Deussen on p. 747 of his present volume, where it is of course classed as a Viṣhṇu-Upaniṣhad. Deussen's text, however, must have differed very considerably from that used by our Kumbakonam colleagues, as the variations in content are far too extensive to be explained as differences of rendering. I do not know what text or edition the Kumbakonam translation was made from.

4. Not included in Deussen's present volume, as its contents are, he states, in the main identical with those of the Âshrama-up°, cap. 4, translated on p. 715 of his work. The Upaniṣhad is mentioned in the Muktikâ list as number 60, but not in any of the others.

5. Wrongly ascribed to the Ṛig-Veda. It is an Atharva-Upaniṣhad and is classed by Deussen as a Yoga-Upaniṣhad and translated on p. 642 of his work. It is included in the Muktikâ list as number 38, in both Colebrooke's and Nârâyaṇa's lists as number 17, but is not in the Oupnek'hat.

6. Standing as number 58 in the Muktikâ list, but not included in any of the others. Deussen has not included it in his volume.

7. This is not a Yajur-Veda, but an Atharva-Veda Upaniṣhad. It is classed by Deussen as a pure Vedântic Upaniṣhad and translated by him at p. 622 of his work. It stands as number 33 in the Muktikâ list, as number 6 in the Oupnek'hat, as number 41 in Colebrooke's, and number 37 in Nârâyaṇa's list. It is thus recognised by all the authorities.

8. Mentioned only in the Muktikâ list where it stands as number 34; not translated by Deussen.

9. Mentioned only in the Muktikâ list as number 98; not translated by Deussen.

10. This is included in all four lists, standing as number 12 in the Muktikâ, number 18 in the Oupnek'hat, number 50 in Colebrooke's, and between 39 & 42 in Nârâyaṇa's list. It is included in Deussen's volume (p. 738) and is classed by him as a Shiva-Upaniṣhad belonging to the Atharva and not to the Yajur-Veda at all.

11. This is more properly named Brahmabindu-up°, and the same contents will be found mentioned under this title by Colebrooke (number 18) and Nârâyaṇa (number 18), while they bear the title used here (Amṛitabindu-up°,) in the Muktikâ

list (number 20) and the Oupnek'hat collection (number 26). The contents here translated by our Kumbakonam brothers are translated by Deussen under the title Brahmabindu-up°, at p. 646, who classes them as a Yoga-Upaniṣhad of the Atharva-Veda, and not as pertaining to the Yajur-Veda.

12. This occurs only in the Muktikâ list, where it figures as number 29. It is not translated by Deussen, who remarks (p. 538) that its introduction is derived from that of the Maitrâyaṇa-up°, the rest being peculiar to itself. It seems to be a Shiva-Upaniṣhad and almost certainly should be ascribed to the Atharva and not to the Sâma-Veda.

13. Mentioned as number 59 in the Muktikâ list, and part of its contents included in Oupnek'hat as number 32. Deussen translates (p. 849) in his Appendix the fragment from the Oupnek'hat collection which he believes to represent this Upaniṣhad, but it certainly seems to differ completely both in form and content from the version given by the Kumbakonam translators. I do not know what text they used or where it was procured, but I feel sure it is one not uncommon in Southern India.

14. This is mentioned by Muktikâ (number 42) and included in the Oupnek'hat series as number 17, while Nârâyaṇa adds it as an appendix to Nârâyaṇa-up°. Deussen classes it as a Viṣhṇu-Upaniṣhad of the Atharva-Veda and not as pertaining to the Ṛig-Veda, and translates it on p. 750 of the present volume. His text, however, seems to differ much from that used at Kumbakonam, the latter being decidedly longer than Deussen's and in places seeming to differ in content also.

15. This is mentioned by Muktikâ only of the four lists, and there stands as number 51; not translated by Deussen.

16. Mentioned in Muktikâ as number 11, and occurring again with differences under the title Parabrahma-up°, as number 78 in the same list; it is also included by Colebrooke as number 10 and by Nârâyaṇa as number 10 also in their respective lists. It is classed by Deussen as a Sannyâsa-Upaniṣhad of the Atharva-Veda and translated by him on p. 678.

17. This is mentioned only by Muktikâ (number 86); not translated by Deussen.

18. Mentioned in all four lists under the numbers 17, 28, 8 and 8. It is given by Deussen on p. 606 and classed by him as a pure Vedântic Upaniṣhad of the Atharva-Veda.

19. This is found only in the Muktikâ list (number 91). It is not translated by Deussen who remarks in a note on p. 818 that it is merely a compilation from the Râmottaratâpaniyâ. It is clearly a Viṣhṇu-Upaniṣhad and belongs to the Atharva, not the Yajur-Veda.

20. Mentioned in all four lists under the numbers 41, 21, 23 and 23; translated by Deussen (p. 669) who classes it as a Yoga-Upaniṣhad of the Atharva-Veda.

21. It is mentioned only by Muktikâ (number 46) and is not included by Deussen in his selection.

22. Also mentioned only in Muktikâ (number 48) and not translated by Deussen.

23. Included in all four lists (being numbered: 39, 15, 20 and 20, respectively). It is included in his selection (p. 658) by Deussen who classes it as a Yoga-Upaniṣhad of the Atharva-Veda.

24. Contained in all four lists, being numbered: 37, 27, 21 and 21 respectively;

ranslated by Deussen (p. 663) and classed by him as a Yoga-Upaniṣhad of the Atharva-Veda.

25. Mentioned in all four lists (numbered : 15, 10, 42 and 38 respectively); translated by Deussen (p. 673) who considers it a Yoga-Upaniṣhad of the Atharva-Veda.

26. Mentioned only in the Muktikâ list as number 30 and not translated by Deussen. It is a longish Upaniṣhad, contains 16 Khaṇḍas and occupies in translation 10 pp. of The Theosophist.

27. This is the Upaniṣhad the contents of which properly bear the name Amṛitabindu-up°. In the Muktikâ and Oupnek'hat list it stands as numbers 21 under the name Amṛitanâda-up°, and 26; Shaṅkarânanda also gives it the same name. Deussen calls it Amṛitabindu-up°, and translates it on p. 650, classing it as a Yoga-Upaniṣhad of the Atharva-Veda.

28. Given only by Muktikâ as number 103, and not translated by Deussen.

29. Mentioned only by Muktikâ under number 73 and not included by Deussen in his selection.

B. K.

(The above Appendix to Mr. Keightley's review of Dr. Deussen's recent translation of Sixty Upaniṣhads was crowded out in our last issue.—EDS.)

THEOSOPHICAL AND MYSTICAL PUBLICATIONS

THE September number of The Theosophist begins the eighteenth volume, and its editor opens with some practical remarks on its origin and conduct. Colonel Olcott in his "Old Diary Leaves," begins one of the most eventful years of the Society, 1884. As yet, however, we have not arrived at the exciting part. The Colonel describes the journey of Mme. Blavatsky and himself to Europe, and recounts some of the most interesting incidents. A long report of one of Miss Edger's lectures is given. The lecture was delivered in answer to an attack on Theosophy by a clergyman, and dealt with its religious side. Mr. Alan Leo illustrates the symbolism of astrology by a series of diagrams, and a plentiful supply of "correspondences." "Modern Prophecies" is a very interesting article, and in the present part reproduces the prophecy of the rise and fall of Napoleon, alleged to have been published in the sixteenth century.

The October Vâhan is above its usual standard of interest, and as this has steadily risen during the past two years, it is no light matter to bring it to a higher level. The old days of three-line answers seem to be entirely past, and now we are getting accustomed to a page or even two pages devoted to a single answer. The first question deals with the Buddha, and the incredibly large number of Arhats he is stated to have gathered around him. The answer gives a much more complete view of his mission than has previously been published. This is followed by a series of questions relating to the âkâshic records and to kindred subjects, answered by B. K. A great deal of information has been obtained and put forward in a clear and intelligible manner. The ultimate source of the "records" is given as the memory of the Logos, which can be sensed by any person consciously functioning on the mânasic plane. Astrology is a subject which has not often appeared in the pages of The Vâhan, but the approach of the time for fulfilment of many gloomy prophecies has evoked a question on the supposed disastrous effects of certain conjunctions. C. W. L. writes a long reply, in the course of which he

gives a few remarkable hints of an astrology quite different from the art which has generally adopted that name. The answer, however, shows but scant sympathy with the ordinary prediction-mongering we have been so painfully familiar with. The last three questions fall to the lot of G. R. S. M., who answers them in a breezy manner, concentrating his wisdom in a way which is apt to be a little puzzling to the solemn reader.

Le Lotus Bleu begins a translation of the "Comments on Light on the Path" in its September issue. These "Comments" were once much more familiar to Theosophical readers than they are now, having gone the way of so many other literary efforts into a comfortable obscurity. M. Guymiot contributes a very mysterious article on "L'Homme Rouge," who is said to be a personage with whom some mystics become acquainted. Among others, Swedenborg appears to have met him. Luxâme, in his series of ethical and mystical essays, "Under the Bodhi Tree," has dealt with a large variety of subjects, and in this section treats of Mâyâ. In a somewhat obscure note in the review of LUCIFER for August, there seems a hint of a corresponding change in the title of Le Lotus Bleu. It has always retained the staid and respectable sub-title, Revue Theosophique, and it is suggested that later this may possibly be utilised as its sole title.

Mercury's fourth volume begins with its September issue, and it is to be heartily congratulated on having reached this stage and on having passed successfully through most trying times. It has undoubtedly improved of late, and it is to be hoped that the improvement will continue. Dr. Marques contributes an article on the aura of metals. A few particulars of the method adopted in connection with the observations would be of interest, but we presume that some medium or psychic is utilised by the writer. Great care is shown in recording the observations, and if any corroboration from other sources (such as those indicated in the article) can be found the record will be most valuable. "The Gauge of Spiritual Evolution" is the report of a short but excellent address by Mr. Fullerton, which is followed by the first part of a lecture on Spiritualism by the Countess Wachtmeister. As an old Spiritualist and medium the Countess has a wide and intimate knowledge of the subject. Perhaps the most interesting part is the story of a séance in which a materialised "spirit" gave the information that the brain was never built into the "materialisation," as such a course would render the medium insane.

Theosophy in Australasia has well maintained its promise of improvement as well as of enlargement. It is now quite suitable for general distribution, as well as for circulation among the members of the Sections it represents. "The Outlook" gives us some particulars of the lecturing tour undertaken by Colonel Olcott and Miss Edger. "The Vestures of the Soul" is an appropriation of a title already used by Mr. Mead for the essay published in LUCIFER and in The World Mystery. The article, however, is not based on this essay, but treats the subject partly from a scientific standpoint. "Ecstasia [*sic*], or Spiritual Illumination," is the first part of a paper dealing with abnormal or supernormal states of consciousness.

The value of Sophia for students has been greatly enhanced by the new articles of Señor Soria. The paper included in the September issue deals with the "genesis of unity." The idea put forward is peculiar and interesting. The author shows that of the possible ways of combining two units, there is an infinite number of combinations which can be duplicated, or have a counterpart which is, so to speak, their reflection; but there is one combination which is single and without counterpart, and is therefore the only perfect one. For instance, in uniting two points by a line, there is an infinite number of curved lines possible, any one of which is opposite to another of like curvature and in the same plane, but the straight line connecting the points has no duplicate. Or again, two lines can cross each other in any direction, but there is one combination, in which they are at right angles, which is peculiar and unlike any other. Such relations are symmetrical and form the original units into one of a higher order, the Pythagorean unit, as the author claims. The idea is applied with great ingenuity in various directions. The remaining original article treats of the "Evolution of the Israelites."

The first article in Theosophia for September is on the Bamian statues. For the information the second volume of The Secret Doctrine has been largely drawn upon. The usual translations fill up the remainder of the issue.

The Prashnottara is devoted almost entirely to business affairs, the only other reading matter consisting of reprints of "The Law of Sacrifice" and of "Dream—a Means of Initiation."

The most prominent feature in The Buddhist at the present time is an astrological advertisement on the first page, headed, "Gentlemen, will you try your luck?" and with prices for "Events from birth to death, in any language." Really, it is not right for a

journal of this kind to open its columns for charlatanry, especially when it is of such a vulgar description. If, as is probably the case, the want of money is the cause, at least the most prominent position need not be devoted to such things.

The Âryа Bâla Bodhinî has a number of very creditable papers, written of course from the Hindu point of view, and presumably suited for the Hindu youth. It must be a very serious youth to take an interest in such subjects as "The Means of Liberation," with its Gñâna and Bhakti Mârga. "A Devotee's Reward" lightens the journal by putting morals into a story form.

The Theosophic Gleaner discusses the perennial subject of the dreadful things which are to come—the astrological equivalent of the prophetic "end of the world." The reprints take up somewhat less room than usual, short papers or notes on vivisection, Pasteurism, and other points supplying part of the subject-matter. The Dawn is one of the most useful of the Hindu journals dealing with religious and philosophical problems. The opening paper describes and criticises various social movements and English methods in particular, and is a preliminary to a discussion of the new Hindu movement, in which The Dawn hopes to assist. The last few numbers of The Thinker are noticeable for an ingenious working-out of symbolism by S. Râmaswâmi Ayar, illustrative of Hindu ideas of evolution. We have also received from India the Journal of the Mahâ Bodhi Society and Arjuna, a newspaper devoted mainly to grumbling at the English rule and rulers.

It is a pleasure to meet with such excellent schemes of study as those which have come to us from the American Section and the Chicago Branch of that Section. One of these is the publication issued by the Committee appointed at the last Convention to assist in guiding the studies of members. The books which the students are expected to read are admirably chosen, and include The Ancient Wisdom, the Manuals, and one or two others of the later Theosophical writings. The questions are, as a whole, well selected, but as regards one or two of them, we would prefer the position of examiner to that of the examined. All this applies equally to the scheme of study issued by the Chicago Branch. It is somewhat more ambitious than the other, and if the members conscientiously go through the books given for reference they will obtain a solid mass of Theosophical and general information which should serve as the basis of an excellent mental training. We are glad to note that not only Theosophical

books are given but also some reliable scientific works, illustrative of the subjects. It seems doubtful, however, whether the very extensive course can be finished in the brief time allowed in the syllabus.

The Literary Guide, a Rationalist Review, is by far the best publication devoted to the agnostic position. It is largely made up of reviews, which are well written and support the title of the journal.

Modern Astrology gives what appear to be definite predictions for the next month or two. The editor says: "For instance we see great earthquakes and very serious disasters for England, and the great powers in the middle of next month, November. England will make great preparations for war, if not actually engaged in serious warfare, before the month is out. For America the outlook is also very grave. . . . Earthquakes on the ninth of November. . . . great gales about that date, until the 16th. Snowstorms and hurricanes; many serious wrecks and grave calamities on the 21st." Strange to say, no word about November 24th, one of the great astrological days according to most accounts. Altogether the prospects are not inviting, and if some great calamities do not happen about the dates given the blow to astrology will be one of the greatest it has yet received.

We have to acknowledge the receipt of Intelligence; Traüme, a German translation of Mr. Leadbeater's article on Dreams, very well printed; The Agnostic Journal; Light; The Anglo-Russian, a journal devoted to the reform of Russian social and political matters; The Literary Digest; Theosophia; Theosophy; The Pacific Theosophist; Current Literature; Theosophical News; Sanmârga Bodhinî; The Vegetarian; The Triumph of Mammon, The Old Bible from a New Point of View, and the Martyrdom of Percy Whitcomb, pamphlets of an anti-Christian character, the last of which contains a most sensible letter by Bernard Shaw, inserted, however, as a "dreadful example"; The Irish Theosophist; Notes and Queries, apparently now one of the organs of the Martinist syndicate "Union Idéaliste Universelle"; The Mystical World; Food, Home and Garden, etc.

A.

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