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ON THE WATCH-TOWER

THIS month sees a new departure in theosophical magazines—the attempt to place before the world-public a first-class theosophical monthly at a popular price. The

For a Shilling general public shows a greater and a more intelligent interest in theosophical teachings than has ever before been the case, and it is necessary to respond to this interest by placing our magazine within its reach at the humble and conventional shilling. The REVIEW must carry its light into many a home in which hitherto it has been a stranger, and in its new incarnation must be even more emphatically than ever before the Light-bearer. We know that we may confidently appeal to our readers for help in carrying out this undertaking. One of the useful forms of help would be to send us notes of abnormal but well-verified events, which might be published with an explanatory note; quaint and out-of-the-way old-world stories, folk-lore and myths; extracts from works of the past showing knowledge, or glimpses of the discoveries of the present. Our regular staff can contribute the heavier constituents of our monthly food—the philosophy, religion, ethics, history, that are the *raison d'être* of our existence; but we need a wider staff, recruited from the most intelligent of our readers, to send us the dainty dishes that should add piquancy to our banquet, and

attract the rather jaded palates of the closing nineteenth century to taste our more solid fare.

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ALL Theosophists will hear with regret of the suspension of *Borderland*, the admirable magazine through which Mr. Stead familiarised the slow-moving British public with the idea that life had wider outlooks than those opened up by the daily newspaper and by the literary or scientific weekly. It is as though a pathway through an enticing woodland were summarily closed to the traveller, a forbidding barrier rising before his eyes. For most travellers cannot explore the wood without the aid of a pathway and guides, and "Julia" and "Miss X.," and above all the keen-brained editor—moving genially through an incongruous assemblage of Borderlanders, with a kind word for each—will be sorely missed by would-be seekers into that dim but alluring region. *Borderland*, as a magazine, was unique, has neither predecessor nor successor, and its passing into obscurity means the leaving of a gap not likely to be filled. It always extended a friendly hand to Theosophy, and while it was active we were sure of a powerful ally in the press. Happily we may look forward to the reappearance of our friend, as its life has not departed but is only suspended. Meanwhile we must try to supply in THE THEOSOPHICAL REVIEW part of the place left vacant. The cordial friendship between the editors of *Borderland* and of THE THEOSOPHICAL REVIEW is not suspended with the life of the former, and we may receive from Mr. Stead, from time to time, notes of interesting psychical observations.

The closure of  
the *Borderland*  
pathway

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I HAVE often been criticised for exaggeration in speaking of the happy home life found in India, of the beauty of the domestic relations therein existing. It is pleasant, Home Life in India therefore, to find Mrs. Steel—so well known for her sympathetic stories of Indian life—entirely corroborating the statement when speaking on the same subject from her own observation. The following extracts appeared in our useful contemporary the *Humanitarian*, in the course of an interview. Mrs. Steel said:

The result of my own personal observation is that marriages in India are singularly happy. There are fewer cases of unkindness and violence than in this country. The dowry system is a great protection to the wife. Every bride takes her husband a dowry, which is a kind of marriage settlement against unkindness. If she is badly treated and thus compelled to go back to her father's house, the husband has to return her dowry; probably he has spent it, and as it is not often convenient for him to refund the money, he takes care to treat his wife well. I think that a similar system here would be a good thing. [We do not know if this system is universal in India.—EDS.]

On the lines of general social life, she remarked :

Our standard of civilisation is personal comfort—luxury, a thing absolutely unknown in native India. There is scarcely any difference in the mode of living between the rich and the poor. If you go into the house of a rajah, there is the same bare floor and only a simple platter to eat from, just as is seen in the home of the poorest. To put it crudely, there will probably not be even the luxury of a wash basin and towel; for the rich man, like his poor brother, washes in the open and dries himself in the sun. Such is the extreme simplicity of life that wealth is still buried in India; a man may spend it on jewels for his wife, but not on pleasure or personal comfort. This simple life, which fostered no distinctions of class, had been preserved for three thousand years by Indian civilisation, but ours will destroy it in fifty years.

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THE work set on foot by Svâmi Vivekânanda in America, England and India is progressing steadily. In America, Svâmi Sharadânanda is winning both respect and Svâmi Vivekânanda affection; we met him at Greenacre, the peaceful resort of men and women of all faiths, and enjoyed a pleasant interchange of thought; at once learned and modest, he recommends his teachings by his life. In India various centres are being started, and Svâmi Shivânanda has gone to Ceylon, to teach the Hindu community in that island. All who work for the revival of spirituality in India must be regarded as fellow-labourers by students of the "Divine Wisdom," and we heartily wish God-speed to all the efforts made in this direction, by the disciples of Paramahansa Râmakrishna. This holy man—to whom Professor Max Müller paid a well-deserved tribute in the *Nineteenth Century*, our readers may remember—has drawn many young men to the religious life by the magic of his purity and devotion.

A number of these young Sannyâsins have been gathered together by Svâmi Vivekânanda in a Math, the time-honoured Indian institution which in some aspects resembles the monastery of Christendom. A routine is laid down to which all members conform, and they are trained to study and meditate. Two centres have been started, one at Calcutta and one at Madras, and "anyone who believes in the mission of Śhrī Râmakṛishṇa, is ready to co-operate for the spread of that mission, and who endeavours to lead a moral life, is eligible to the membership." Weekly meetings are held at Calcutta, at which readings and lectures are given, while at Madras there are three lectures a week on the *Bhagavad Gîtâ* and the Upaniṣhads, a weekly musical service and a weekly public lecture.

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PROFESSOR ROBERTS-AUSTEN read a most interesting paper at the meeting of the British Association at Toronto on his favourite subject of the evolution of metals. He pointed out that "the whole tendency of modern work has been to break down the barrier between metals and the so-called non-metallic elements." He stated that in a solid some molecules are present retaining the freedom of motion characteristic of gases, and gave as one of the results of his own experiments that metals will diffuse into each other even while solid. "Metals are, in fact, sensitive things, almost sentient in their organisation, strangely life-like in their behaviour." Professor Roberts-Austen accepts the idea that there is but one "element"—the protyle of Sir William Crookes—and that the so-called elements are produced by the aggregation of the atoms of this primeval element. "The elements, as we know them, have, like our own species, been derived from simpler forms." Bringing this into the realms of "practical utility," Dr. Emmens is experimenting on the transmutation of metals; he has succeeded, it is said, in changing silver into gold by tremendous pressure, and is now making a machine for subjecting silver to a pressure of eight thousand tons (?) per square inch. M. Tiffereau, the great French chemist, has confirmed Dr. Emmens' results. So alchemy is well on its way to justification, although, judging by the past, its elder teachers will still be denounced as frauds and

charlatans even when their results are justified by modern science.

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DR. R. M. BUCKE, the superintendent of an insane asylum in Ontario, Canada, delivered a most interesting presidential address in the Section of Psychology at the meeting of the British Medical Association at Montreal. He took as subject, "Mental Evolution in Man," and while a Theosophist could not agree with his fundamental proposition that man's mind is but "the outcome of, the expansion and culmination of, the imperfect sensation of the worm, the rudimentary sight, hearing and taste of the fish and reptile," he none the less opens up magnificent vistas for the future of humanity. Drawing a parallel between racial and individual evolution, he carefully defines the main stages of consciousness. The mental plane of the higher mammals he regards as that of the human child at about two years of age. Self-consciousness appears about three, and mental maturity is reached about the age of thirty-five. Between these ages appear various faculties, as the colour sense, the musical sense, the moral faculty, etc. We may note in passing that Dr. Bucke's statement that the moral sense "is never present in dreams" is certainly not supported by wide observation. Dr. Bucke proceeds to say that "the human mind is not formed, but forming, is not completed, but in process of construction." He regards telepathy and clairvoyance and the phenomena of spiritualism as specimens of nascent faculties, but rightly considers that the final fact he mentions is of far higher importance than these. Let it be given in his own words :

Superimposed upon self-consciousness, as is that faculty upon simple consciousness, a third and higher form of consciousness is at present making its appearance in our race. This higher form of consciousness when it appears occurs, as it must, at the full maturity of the individual, at about the age of thirty-five, but almost always between the ages of thirty and forty. There have been occasional cases of it for the last 2,000 years, and it is becoming more and more common. In fact in all respects, as far as observed, it obeys the laws to which every nascent faculty is subject. Many more or less perfect examples of this new faculty exist in the world to-day, and it has been my privilege to know personally, and to have had

the opportunity of studying, several men and women who have possessed it. In the course of a few more millenniums there should be born from the present human race a higher type of man possessing this higher consciousness. This new race, as it may well be called, would occupy, as towards us, a position such as that occupied by us toward the simple conscious *alalus homo*. The advent of this higher, better, and happier race would amply justify the long agony of its birth through the countless ages of our past. And it is the first article of my belief, some of the grounds of which I have endeavoured to lay before you, that such a race is in course of evolution.

Truly is such a race in course of evolution, though only its conception has yet taken place. And the higher consciousness which now and again asserts itself beyond "self-consciousness," that is, beyond the intellectual, the "I," is the buddhic consciousness, that which realises the unity beyond the diversity, the consciousness in which is rooted the brotherhood of man.

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SOME American doctors have been experimenting with mescal-buttons, a drug used by some of the New Mexican Indians in connection with some of their religious ceremonies. Dr. Weir Mitchell, a man of international fame in medicine, has published an account of his own experiences, and Mr. Havelock Ellis, a well-known English writer, has more lately placed on record the results obtained on himself. Mr. Ellis made an infusion of three buttons, and took it in three doses at intervals of an hour, beginning at 2.30 p.m. The first result was the relief of a headache from which he had been suffering; about half an hour after the third dose, the pulse had fallen to 48, and an hour later a violet shadow floated over the page of the book he was reading. There was some faintness and nausea, with symptoms of muscular incoördination. By 7.30

The colour visions with closed eyes became vivid and distinct, while at the same time I had an olfactory hallucination, the air seeming filled with vague perfume. Meanwhile the pulse had been rising, and by 8.30 p.m. had reached its normal level (72 in the sitting posture). At the same time muscular incoördination had so far advanced that it was almost impossible to manipulate a pen, and I had to write with a pencil; this also I could soon only use for a few minutes at a time, and as I wrote a golden tone now lay over the paper, and the pencil seemed to write in gold, while my hand, seen in indirect vision as I wrote, looked bronzed, scaled, and flushed with red.

Shifting colour visions, "always beautiful and agreeable" continued and later some ringing in the ear was heard.

The visions continued. After some hours, tired of watching them, I lighted the gas. Then I found myself in a position to watch a new series of vivid phenomena to which the previous investigators had not alluded. The gas—that is, an ordinary flickering burner—seemed to burn with great brilliance, sending out waves of light which extended and contracted rhythmically in an enormously exaggerated manner. What chiefly impressed me, however, were the shadows which came in all directions, heightened by flushes of red, green, and especially violet. The whole room then became vivid and beautiful.

All the senses were more or less affected, and vague dermal sensations were experienced. It is evident that mescal intensifies the nervous tension, and that the normal etheric undulations become visible under its influence. Probably heavier doses would result in the slipping of the man out of his physical body, without loss of consciousness, and he would find himself among the yet brighter "colour visions" of the astral world. Drugs have at all times been used to facilitate astral wanderings by would-be astral tramps, and it seems as though modern science were inclined to enter by this undesirable area-door into the astral mansion.

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THE REV CHARLES BERRY, D.D., chairman of the fifty-eighth annual assembly of the Congregational Union, gave a most interesting address to that religiously conservative body. His statement as to the relations between Christianity and Science shows something of the same frank recognition of facts as was visible at the Roman Catholic Congress at Fribourg in August last. He said :

Even more significant as an evidence of vitality, and as an illustration of the Church's ability to determine controversy by frankly learning its lessons, is the manner in which Christian theology has gradually accepted and incorporated truths which were at first denounced as subversive of the faith, and learned, even though with culpable tardiness, how to extract from criticism the elements of reconstruction. At one time, Christian teachers deemed it impossible that the lion of science could lie down with the lamb of faith, except under conditions unfavourable to the future identification of the lamb. Yet that controversy, so stubborn and so apparently

hopeless, if it has not finally passed into the region of settled disputes, has at least been so far adjusted as to relieve the tension of alarm and to indicate the way to complete solution. It has begun to be discerned that what was affected by geology was not God, but only beliefs about God; not revelation, but only theories as to its character, its method, its scope; not the foundations of religion, but only the dogmas of the Church. . . . Never before did operation of grace effect greater or more striking conversion than when the leaders of Christian thought, frankly accepting the results of new inquiry, bravely entered on the task of theological reconstruction, and commenced the movement, which is still happily in progress, of associating faith and knowledge in bonds of peace and in relations of mutual service.

Gradually the various religions will learn this lesson of the difference between the letter that killeth and the spirit that giveth life. They will see that their strength rests on the power of "a living Christ," not on the date of a manuscript or the accuracy of a historical tradition. And this in two ways: first, in the continued accessibility of Jesus, the Adept, a fact witnessed by the saints and mystics of the Christian Church as well as by some Theosophists; secondly, in the all-pervasive power of "the Christ," the Son of the Father, in every child of man. For as every occult student knows, "the Christ" is not the personal Jesus, but is that aspect of the trinity that is reflected as the Buddhi in man—the Second Logos. Truly Jesus became "the Christ," but so does every Initiate who becomes—in the true sense of the word—a Brâhmana or an Arhat. This view is implied in the wish of S. Paul for his converts that the Christ might be born in them, *i.e.*, that they might become initiated. It is this which marks the difference between the "spiritual" and the "carnal" man, and the absence of this knowledge in the Church of to-day seems to threaten it with the rebuke addressed by the apostle to the Corinthians, when he declared that he could only speak to them as unto carnal. Until the Church shall revive "the mysteries of Jesus" it will be forced to depend on faith rather than on knowledge.

## THE FORGIVENESS OF SINS

'I BELIEVE in . . . the forgiveness of sins.' "I acknowledge one baptism for the remission of sins." The words fall facilely from the lips of worshippers in every Christian church throughout the world, as they repeat the familiar creeds called the Apostles' and the Nicene. Among the sayings of the Jesus of the Gospels the words frequently recur: "Thy sins are forgiven thee," and of one woman it was said: "Her sins, which are many, are forgiven, for she loved much." In the famous *Pistis Sophia* the very purpose of the mysteries was the remission of sins. "Should they have been sinners, should they have been in all the sins and all the iniquities of the world, of which I have spoken unto you, nevertheless if they turn themselves and repent, and have made the renunciation which I have just described unto you, give ye unto them the mysteries of the kingdom of light; hide them not from them at all. It is because of sin that I have brought these mysteries into the world, for the remission of all the sins which they have committed from the beginning. Wherefore have I said unto you aforetime, 'I came not to call the righteous.' Now, therefore, I have brought the mysteries that the sins of all men may be remitted, and they be brought into the kingdom of light. For these mysteries are the boon of the first mystery of the destruction of the sins and iniquities of all sinners." (Translation by G. R. S. Mead, chap. ii., pp. 260, 261.)

In these mysteries, the remission of sin is by baptism, as in the acknowledgment in the Nicene Creed: "Hearken, again, that I may tell you the word in truth, of what type is the mystery of baptism which remitteth sins. . . . When a man receiveth the mysteries of the baptisms, those mysteries become a mighty fire, exceedingly fierce, wise, which burneth up all sins; they enter into the soul occultly, and devour all the sins which

the spiritual counterfeit hath implanted in it." And after describing further the process of purification, Jesus adds: "This is the way in which the mysteries of the baptisms remit sins and every iniquity." (Ibid., pp. 298-300.)

In one form or another the "forgiveness of sins" appears in most, if not in all, religions; and wherever this consensus of opinion is found, we may safely conclude that some fact of nature underlies it. Moreover there is a response in human nature to this idea that sins are forgiven; we notice that people suffer under a consciousness of wrong-doing, and that when they shake themselves clear of their past, and free themselves from the shackling fetters of remorse, they go forward with glad heart and sunlit eyes, though erstwhile enclouded by darkness. They feel as though a burden were lifted off them, a clog removed. The "sense of sin" has disappeared, and with it the gnawing pain. They know the spring-time of the soul, the word of power which makes all things new. A song of gratitude wells up as the natural outburst of the heart, the time for the singing of birds is come, there is "joy among the angels." This not uncommon experience is one that becomes puzzling when the person experiencing it, or seeing it in another, begins to ask himself what has really taken place, what has brought about the change in consciousness, the effects of which are so manifest.

The Theosophist who has studied the workings of Karma is at first apt to reject any and every theory of the forgiveness of sins as being inconsistent with that fundamental truth, just as the scientist, penetrated with the idea of the inviolability of law, repels all thought which is inconsistent with it. And both are right in founding themselves on the unfaltering working of law, for law is but the expression of the divine nature, in which there is no variableness, neither shadow of turning. Any view of the forgiveness of sins that we may adopt must not clash with this fundamental idea, as necessary to ethical as to physical science. "The bottom would fall out of everything" if we could not rest securely in the everlasting arms of the Good Law.

But in pursuing our investigations we are struck with the fact that the very Teachers who are most insistent on the change-

less working of law are also those who emphatically proclaim the forgiveness of sins. At one time Jesus is saying, "That every idle word that men shall speak, they shall give account thereof in the day of judgment" (Matt. xii. 36), and at another: "Son, be of good cheer, thy sins be forgiven thee" (Matt. ix. 2). So in the *Bhagavad Gîtâ* we read constantly of the bonds of action, that "the world is bound by action" (iii. 9), that a man "recovereth the characteristics of his former body" (vi. 43); and yet it is said that "even if the most sinful worship me, with undivided heart, he, too, must be accounted righteous" (ix. 30). It would seem, then, that whatever may have been intended in the world's Scriptures by the phrase, "the forgiveness of sins," it was not thought to clash with the inviolable sequence of cause and effect.

If we examine even the crudest idea of the forgiveness of sins prevalent in our own day, we find that the believer in it does not mean that the forgiven sinner is to escape from the consequences of his sin in this world; the drunkard, whose sins are forgiven on his repentance, is still seen to suffer from shaking nerves, impaired digestion, and the lack of confidence shown towards him by his fellow-men. The statements made as to forgiveness are ultimately found to refer to the relations between the repentant sinner and God, and to the post-mortem penalties attached to unforgiven sin in the creed of the speaker. The loss of belief in reincarnation, and of a sane view as to the connection between the portions of life spent in this and in the next two worlds, brought with it various incongruities and indefensible assertions, and forgiveness was required to release the sinner from the dread imprisonment in an eternal hell. It did not set him free in this world from the natural consequences of his ill-doings, nor—except in modern protestant communities—was it held to deliver him from prolonged purgatorial sufferings after the death of the physical body. The law had its course, both in this world and in purgatory (*Kâmaloka*), and in each sorrow followed on the heels of sin, even as the wheels follow the ox. It was but eternal torture—which existed only in the clouded imagination of the believer—that was escaped by the forgiveness of sins; and we may perhaps go so far as to suggest that the

dogmatist, having postulated an eternal hell as the monstrous result of transient errors, felt compelled to provide a way of escape from an incredible and unjust fate, and therefore further postulated an incredible and unjust forgiveness. Schemes that are elaborated by human speculation, without regard to the facts of life, are apt to land the speculator in thought-morasses whence he can only extricate himself by blundering through the mire in an opposite direction. A superfluous eternal hell was balanced by a superfluous forgiveness, and thus the uneven scales of justice were again rendered level. Leaving these aberrations of the unenlightened, let us return into the realm of fact and right reason.

When a man has committed an evil action he has attached himself to a sorrow, for sorrow is ever the plant that springs from the seed of sin. This tie is what we call karma, the suffering is the kârmic result of the wrong. The result may not follow immediately, may not even accrue during the present incarnation, but sooner or later it will appear and clasp the sinner with its arms of pain. Now a result in the physical world, an effect experienced through our physical consciousness, is the final outcome of a cause set going in the past ; it is the ripened fruit ; in it a particular force becomes manifest and exhausts itself. That force has been working outwards, and its effects are over in the mind ere it appears in the body. Its bodily manifestation, its revelation on the physical plane, is the sign of the completion of its course. If at such a moment the sinner, having exhausted the karma of his sin, comes into contact with a sage who can see the past and the present, the invisible and the visible, such a sage may discern the ending of the particular karma, and, the sentence being completed, may declare the captive free. Such an instance seems to be given in the story of the man sick of the palsy, already alluded to (Matt. ix.), a case typical of many ; a physical ailment is the last expression of a past ill-doing ; the outworking is completed, and the sufferer is brought (by his karma), into the presence of one able to relieve physical disease by the exertion of a higher energy. First, the Initiate declares that the man's sins are forgiven, and then justifies his insight by the authoritative word, "Arise, take up thy bed, and go unto

thine house." Had no such enlightened One been there, the disease would have passed away under the restoring touch of nature, under a force applied by the invisible intelligences who carry out on this plane the workings of kârmic law; a greater Soul acting this force was of more swiftly compelling power, and the physical vibrations were at once attuned to the harmony that is health. All such forgiveness of sins may be termed declaratory; the karma is exhausted, and a "knower of karma" declares the fact. The assurance brings a relief to the mind that is akin to the relief experienced by a prisoner when the order for his release is given; but the relief of the man who thus learns of the exhaustion of an evil karma is keener, because he cannot himself tell the term of its action.

It is noticeable that these declarations of forgiveness are constantly coupled with the statement that the sufferer showed "faith," and that without this nothing could be done; *i.e.*, the real agent is the sinner himself. In the case of the "woman that was a sinner," the two declarations are coupled. "Thy sins are forgiven . . . Thy faith hath saved thee; go in peace" (Luke vii. 48, 50). This "faith" is the up-welling in man of his own divine essence, seeking the divine ocean of like essence, and when this breaks through the lower nature that holds it in—as the spring breaks through the encumbering earth-clods—the power thus liberated works on the whole nature, bringing it into harmony with itself. The man only becomes conscious of this as the kârmic crust of evil is broken up by its force, and that glad consciousness of a power within himself hitherto unknown, asserting itself as soon as the evil karma is exhausted, is a large factor in the joy, relief, and new strength that follow on the feeling that sin is "forgiven," its results are past.

And this brings us to the heart of the subject—the changes that go on in a man's inner nature, unrecognised by that part of his consciousness which works within the limits of his brain, until they suddenly assert themselves within those limits, coming apparently from nowhere, bursting forth "from the blue," pouring from an unknown source. What wonder that a man, bewildered by their downrush—knowing nothing of the mysteries of his own nature, nothing of "the inner God" that is verily

himself—imagines that to be from without which is really from within, and, unconscious of his own divinity, thinks only of divinities in the world external to himself. And this misconception is the more easy, because the final touch, the vibration that breaks the imprisoning shell, is often the answer from the divinity within another man, or within some superhuman being, responding to the insistent cry from the imprisoned divinity within himself; he oft-times recognises the brotherly aid, while not recognising that he himself, the cry from his inner nature, called it forth. As an explanation from a wiser than ourselves may make an intellectual difficulty clear to our mind, though it is our own mind that, thus aided, grasps the solution; as an encouraging word from one purer than ourselves may nerve us to a moral effort that we should have thought beyond our power, though it is our own strength that makes it; so may a loftier spirit than our own, one more conscious of its divinity, aid us to put forth our own divine energy, though it is that very putting forth that lifts us to a higher plane. We are all bound by ties of brotherly help to those above us as to those below us, and why should we, who so constantly find ourselves able to help in their development souls less advanced than ourselves, hesitate to admit that we can receive similar help from those far above us, and that our progress may be rendered much swifter by their aid?

Now among the changes that go on in a man's inner nature, unknown to his lower consciousness, are those that have to do with the putting forth of his will. The Ego, glancing backward over his past, balancing up its results, suffering under its mistakes, determines on a change of attitude, on a change of activity. While his lower vehicle is still, under his former impulses, plunging along lines of action that bring it into sharp collisions with the law, the Ego determines on an opposite course of conduct. Hitherto he has turned his face longingly to the animal, the pleasures of the lower world have held him fast enchained. Now he turns his face to the true goal of evolution, and determines to work for loftier joys. He sees that the whole world is evolving, and that if he sets himself against that mighty current it dashes him aside, bruising him sorely in the process; he sees that

if he sets himself with it, it will bear him onwards on its bosom and land him in the desired haven.

He then resolves to change his life, he turns determinedly on his steps, he faces the other way. He thus sets his will in a new direction, but the first result of the effort to turn his lower nature into the changed course is much distress and disturbance. The habits formed under the impacts of the old views resist stubbornly the impulses flowing from the new, and a bitter conflict arises. Gradually the consciousness working in the brain accepts the decision made on higher planes, and then "becomes conscious of sin" by this very recognition of the law. The sense of error deepens, remorse preys on the mind; spasmodic efforts are made towards improvement, and, frustrated by old habits, repeatedly fail, till the man, overwhelmed by grief for the past, despair of the present, is plunged into hopeless gloom. At last, the ever-increasing suffering wrings from the Ego a cry for help, answered from the inner depths of his own nature, from God within and around him, the Life of his life. He turns from the lower nature that is thwarting him to the higher which is his innermost being, from the separated self that tortures him to the One Self that is the Heart of all.

But this change of front means that he turns his face from the darkness, that he turns his face to the light. The light was always there, but his back was towards it; now he sees the sun, and its radiance cheers his eyes, and overflows his being with delight. His heart was closed; it is now flung open, and the ocean of life flows in, in full tide, suffusing him with joy. Wave after wave of new life uplifts him, and the gladness of the dawn surrounds him. He sees his past as past, because his will is set to follow a higher path, and he recks little of the suffering that past may bequeath to him, since he knows he will not hand on such bitter legacy from his present. This sense of peace, of joy, of freedom, is the feeling spoken of as the result of the forgiveness of sins. The obstacles set up by the lower nature between the God within and the God without are swept away, and that nature scarce recognises that the change is in itself and not in the Oversoul. As a child, having thrust away the mother's guiding hand and hidden its face against the wall, may fancy

tsself alone and forgotten, until turning with a cry it finds around it the protecting mother-arms that were never but a hands-breadth away; so does man in his wilfulness push away the shielding arms of the Divine Mother of the world, only to find, when he turns back his face, that he has never been outside their protecting shelter, and that wherever he may wander that guarding love is round him still.

The key to this change in the man, that brings about "forgiveness" is given in the verse of the *Bhagavad Gîtâ* already partly quoted: "Even if the most sinful worship me, with undivided heart, he too must be accounted righteous, *for he hath rightly resolved.*" On that right resolution follows the inevitable result: "Speedily he becometh dutiful and goeth to peace." The essence of sin lies in setting the will of the part against the will of the whole, the human against the divine. When this is changed, when the Ego puts his separate will into union with the will that works for evolution, then, in the world where to will is to do, in the world where effects are seen as present in causes, the man is "accounted righteous;" the effects on the lower planes must inevitably follow, "speedily he becometh dutiful" in action, having already become dutiful in will. Here we judge by actions, the dead leaves of the past; there they judge by wills, the germinating seeds of the future. Hence a wise One said to men in the lower world: "Judge not."

Even after the new direction has been definitely followed, and has become the normal habit of the life, there come times of failure, alluded to in the *Pistis Sophia*, when Jesus is asked whether a man may be again admitted to the mysteries, after he has fallen away, if he again repents. The answer of Jesus is in the affirmative, but he states that a time comes when re-admission is beyond the power of any save of the highest Mystery, who pardons ever. "Amen, amen, I say unto you, whosoever shall receive the mysteries of the first mystery, and then shall turn back and transgress twelve times [even], and then should again repent twelve times, offering prayer in the mystery of the first mystery, he shall be forgiven. But if he should transgress after twelve times, should he turn back and transgress, it shall not be remitted unto him for ever, so that he may turn again unto his

mystery, whatever it be. For him there is no means of repentance unless he have received the mysteries of that ineffable, which hath compassion at all times and remitteth sins for ever and ever." These restorations after failure, in which "sin is remitted," meet us in human life, especially in the higher phases of evolution. A man is offered an opportunity, which, taken, would open up to him new possibilities of growth. He fails to grasp it, and falls away from the position he had gained that made the further opportunity possible. For him, for the time, further progress is blocked; he must turn all his efforts wearily to retread the ground he had already trodden, and to regain and make sure his footing on the place from which he had slipped. Only when this is accomplished will he hear the gentle voice that tells him that the past is out-worn, the weakness turned to strength, and that the gateway is again open for his passage. Here again the "forgiveness" is but the declaration by a proper authority of the true state of affairs, the opening of the gate to the competent, its closure to the incompetent. Where there had been failure, with its accompanying suffering, this declaration would be felt as a "baptism for the remission of sins," re-admitting the aspirant to a privilege lost by his own act; this would certainly give rise to feelings of joy and peace, to a relief from the burden of sorrow, to a feeling that the clog of the past had at last fallen from the feet.

Remains one truth that should never be forgotten: that we are living in an ocean of light, of love, of bliss, that surrounds us at all times, the life of God. As the sun floods the earth with his radiance so does that life enlighten all, only that Sun of the world never sets to any part of it. We shut this light out of our consciousness by our selfishness, our heartlessness, our impurity, our intolerance, but it shines on us ever the same, bathing us on every side, pressing against our self-built walls with gentle, strong persistence. When the soul throws down these excluding walls, the light flows in, and the soul finds itself flooded with sunshine, breathing the blissful air of heaven. For "the son of man is in heaven," though he know it not, and its breezes fan his brow if he bares it to their breaths. God ever respects man's individuality, and will not enter his consciousness until that con-

sciousness opens to give welcome ; “behold, I stand at the door and knock,” is the attitude of every spiritual intelligence towards the evolving human soul ; not in lack of sympathy is rooted that waiting for the open door, but in deepest wisdom.

Man is not to be compelled ; he is to be free. He is not a slave, but a God in the making, and the growth cannot be forced, but must be willed from within. Only when the will consents, as Bruno teaches, will God influence man, though He be “everywhere present, and ready to come to the aid of whosoever turns to Him through the act of the intelligence, and who unreservedly presents himself with the affection of the will” (*The Heroic Enthusiasts*, i. 133) ; “the divine potency which is all in all does not proffer or withhold, except through assimilation or rejection by oneself” (ii. 27, 28). “It is taken in quickly, as the solar light, without hesitation, and makes itself present to whoever turns himself to it and opens himself to it . . . the windows are opened, but the sun enters in a moment, so does it happen similarly in this case” (ii. 102, 103).

The sense of “forgiveness,” then, is the feeling which fills the heart with joy when the will is tuned to harmony with the divine, when the soul, having opened its windows, the sunshine of love and light and bliss pours in, when the part feels its oneness with the whole, and the one life thrills each vein. This is the noble truth that gives vitality to even the crudest presentation of the “forgiveness of sins,” and that makes it often, despite its intellectual incompleteness, an inspirer to pure and spiritual living.

ANNIE BESANT.

## THE WISDOM-MYTH OF THE GNOSTICS

(CONTINUED FROM p. 145)

WE have now come to the stage of the Wisdom-drama which represents the constitution of the "sensible" world, as distinguished from the "intelligible," to use Platonic terms. But before we proceed with Hippolytus' summary (Philos. vi. 32, sq.), a few words of explanation must be added to guide the student through the maze of Gnostic technicalities.

The lower or fallen Wisdom is now the prime substance, or world-mother, chaotically moved by four great impulses, her primal "afflictions" or "passions."

From her chaotic state she is rescued by the Divine Power from above (the Christ), the synthesis of the powers of the intelligible or noetic universe. Chaos becomes cosmos; disorder, order. The four "passions" (fear, grief, doubt and supplication) are separated from her, and she is purified and remains above, while the passions contract into denser phases of substance. Thus arise the three lowest planes of the great cosmos, these three constituting the sensible universe. Above them broods the Power, the representative of the three planes of the intelligible universe or Plerôma, and of the One beyond, the Supreme Deity. This Divine Power is called the "Common Fruit."

The ordering of the prime substance, results in the three planes of the sensible universe as follows:

	GNOSTIC.		THEOSOPHICAL.	GENERAL.	
<i>Affections.</i>	<i>Spaces.</i>		<i>Planes.</i>	<i>Regions.</i>	<i>Terms.</i>
The Lower Wisdom	Upper	Ogdoad	Mental	Devachan	Spirit
Fear, Supplication	Middle	Hebdomad	Astral	Kâmaloka	Soul
Grief, Doubt	Lower	World of Man	Physical	Earth	Body

The four "passions" are separated from Sophia, and she remains as the substance of the highest of the three planes. Fear and Grief become the substances of the psychic and hylic (or physical) planes respectively. Doubt is regarded as a downward tendency, a path downward to even more dense and gross states of existence than the physical; while Supplication (prayer, repentance or aspiration), is regarded as a path upwards to the Heaven-world (Devachan). This is the power of the soul which is called "right," the tendency downwards into matter being called "left." We may now return to the consideration of our text.

"The fabricative power [proceeds] from 'fear.'\* This is the meaning of the scripture, says the writer, 'The fear of the Lord is the beginning of Wisdom,' for it was the beginning of the sufferings of Wisdom. She [first] feared, then grieved, then doubted, and then flew for refuge to prayer and supplication. Moreover, he says, the psychic substance is of a fiery nature, and they call it [Middle] Space and Hebdomad and Ancient of Days. And whatever other statements of this kind they make concerning this [space], they [in reality] refer to the [cosmic] psychic substance, which they declare to be the fabricative power of the [physical] world. And it is of a fiery nature. Moses also, says the writer, declares, 'The Lord, thy God, is fire burning and consuming,' for thus he would have it written.

"Now the power of fire, he says, is twofold; for there is a fire which is all-devouring and cannot be quenched and . . ."

A lacuna unfortunately occurs here; perhaps to be filled up by the words, "and another that is quenchable."

"According to this, then, the soul [that is, the psychic substance] is partly mortal [and partly immortal], being as it were a kind of mean. (It is [both] the Hebdomad and [also] the means of bringing the Hebdomad to an end).† For it is below the

\* The action of the emotion of fear is said to contract and densify the aura or subtle envelope of man. The psychic plane is a contraction or densification of the mental, and the material again of the psychic.

† The individual souls are made of the matter of the cosmic psychic substance or plane. This plane consists of seven mutually interpenetrated spheres, thence called the Hebdomad. So long as a man remains in a physical body, his soul or astral body, consisting of seven grades of astral matter, is perpetually changing, but at death, these seven grades become seven strata or shells. The soul is thus

Ogdoad—where is Wisdom, the day of perfect forms [that is the sun-space], and the Common Fruit of the Plerôma—but above the hylic matter [the night or moon-space], of which it is the fashioner [or demiurgic power]. If then the soul is made like unto the things above the Ogdoad, it becomes immortal, and entereth into the Ogdoad, which is, he says, the Jerusalem above the heavens; whereas if it be made like to matter, that is to say the material passions, then it is destructible and perishes.”

The next sentence has a wide lacuna, which I have endeavoured to bridge over as follows :

“As therefore proceeding from the psychic substance [and not from an æon or plerôma], the first and greatest power was an image [and not a plerôma, namely the Workman (Demiurge), while the power proceeding from the material substance or ‘grief’ was] the Accuser (Diabolus), the ruler of this world.

“ [The power, moreover, which proceeds] from the elemental [or dæmonial] substance, that is to say ‘doubt,’ is Beelzeboul.

“ [And] Wisdom herself energises from above, from the Ogdoad, as far as the Hebdomad. [For] they say, that the Workman knows nothing at all, but is, according to them, mindless and foolish, and knows not really what he does or works. Owing to his ignorance Wisdom energised and strengthened for him everything he made, and though it was she who had done so, he imagined it was himself who had of himself achieved the fabrication of the universe, and so he began to say, I am God, and beside me there is no other.

“Here then we have our tetraktys according to Valentinus, ‘a source of ever-flowing nature having roots,’ and our Wisdom from which the whole creation is now constituted both psychic and material.”

This is meant by Hippolytus to be ironical and a sneer both at Pythagoras and Valentinus. The four “passions” are of course very far from the tetraktys proper; they are only a reflection of it on the lowest planes.

both these seven or the Hebdomad, and also (by incarnation in a body) is the means of bringing these limitations to an end, for if the man has lived a pure and holy life the seven immediately fall off from him, and he rises to the plane of the Heaven-world (Devachan), without delay in the Hades (or Kâma-loka), a certain region of the psychic plane.

“Wisdom is called ‘Spirit,’ and the Workman ‘Soul’; while the Devil [Accuser] is the ‘Ruler of this World,’ and Beelzeboul the ‘Ruler of Dæmons.’ Such is what they tell us.

“Moreover, basing all their teaching on mathematical considerations, as I have said before, they declare that the æons within the Plerôma emanate a new series of thirty other æons following the law of similitude, in order that the Plerôma should be finally grouped into a perfect number. For just as the Pythagoreans divided into twelve and thirty and sixty—and have further subtleties on subtleties, as has been shown—in the same way these (Gnostics) also subdivide the creations within the Plerôma.

“The contents of the Ogdoad are also subdivided, and Wisdom (who is the mother of all living [the cosmic Eve] according to them) and the Common Fruit of the Plerôma (the Word) have emanated others who are the heavenly Angels, Citizens of Jerusalem Above, in the heavens.\* For this Jerusalem is Wisdom-without, and her bridegroom is the Common Fruit of the Plerôma.”

Some critics have preferred a reading which would make Wisdom and the Common Fruit emanate “seventy words”; but though this was the number of the nations among the Jews in contradistinction to the twelve tribes of Israel, for which reason also the seventy Apostles were chosen after the twelve, according to the pseudo-historical narrative of the “in-order-that-it-might-be-fulfilled” school, I prefer to follow the reading of the Codex, as indeed I have in every case.

“The Workman also emanated souls; for he is the substance of souls. According to them the former is Abraham, and the latter the children of Abraham.”

A nomenclature which would explain the otherwise very absurd expression “Abraham’s bosom.”

“It was moreover from the material and elemental substance that the Workman made bodies for the souls. And this is the meaning of the saying, ‘And God fashioned man, taking clay from the earth, and breathed into his person [lit., face] the breath of life; and man became a living soul.’

“This [soul] is, according to them, the ‘inner man,’ called

\* That is to say, our Higher Egos or “causal” bodies.

psychic when it dwells in the body of hylic matter, but material, destructible, imperfect when [its vehicle is] formed of elemental substance.\*

“And this material man is, according to them, as it were, an inn or dwelling-place at one time of the soul alone, at another of the soul and dæmonial existences [elementals], at another of the soul and words [or angels] which are words sown from above—from the Common Fruit of the Plerôma and Wisdom—into this world, dwelling in the body of clay together with the soul, when dæmons cease to cohabit with her. And this is, says [the Gnostic writer] what was written in the scriptures [Paul’s letter to the Ephesians], ‘For this cause I bow my knees to the God and Father and Lord of our Lord Jesus Christ, that God may vouchsafe to you that Christ should dwell in your inner man’—that is to say, the psychic and not the bodily man—‘that ye may be strong to know what is the Depth’—that is, the Father of the universals—‘and what is the Breadth’—that is, the Cross, the Boundary of the Plerôma—‘and what is the Greatness’—that is, the Plerôma of the æons. Wherefore ‘the psychic man,’ says [Paul elsewhere in his first Letter to the Corinthians], ‘does not receive the things of the Spirit of God, for they are foolishness to him’; and foolish, says [the Gnostic writer], is the power of the Workman, [that is, the power (or soul) sent forth by the Workman], for he himself was foolish and mindless, and thought that he was fashioning the world unaided, being ignorant that it was Wisdom, the Mother, the Ogdoad, who infused energy into him for the formation of the universe without his knowing it.

“All the Prophets and the Law, therefore, spake from the Workman, foolish know-nothings of a foolish God, according to the writer. For which cause, he writes, the Saviour says, ‘All who came before me are thieves and robbers’; and the Apostle, ‘The mystery which was unknown to former generations.’ For none of the Prophets, says he, spake about any of the things of which we speak; they were at that time unknown. . . .

\* Hippolytus here seems to be summarising the otherwise very elaborate cosmogenesis and exegesis of the Valentinians into a few brief paragraphs, and the reader should never forget that the summary is made by an unfriendly hand. I have, however, thought it good to let the theosophical student see for himself that, even so, the Church father could not eliminate all the meaning of the Gnostic writer.

“ When, therefore, the world-formation was ended, future evolution was to consist of the unveiling [revelation] of the sons of God\*—that is to say of the Workman—[the revelation] which had [hitherto] been hidden—in which, says he, the psychic man had been hidden, having a veil over his heart. When, therefore, the veil was to be raised and these mysteries revealed, Jesus [as the first example of the new evolution] was born through Mary, the virgin, according to the saying, ‘ Holy Spirit shall come upon thee ’—Spirit is Wisdom—‘ and Power of Highest shall overshadow thee ’—Highest is the Workman—‘ for that which is born of thee shall be called holy.’ For he was not born of the Highest alone, like as men fashioned after the type of Adam owe their origin to the Highest alone, that is the Workman. Jesus, the new man, was of the Holy Spirit—that is to say, Wisdom—but of the Workman also, in order that the Workman might furnish the moulding and make-up of his body, but the Holy Spirit supply his essence [or substance], and so he might be a heavenly word, born from the Ogdoad through Mary.”

That is to say, that Jesus was the type of the perfected man, who had transcended the necessity of rebirth, the cycle of generation. He was the manifestation of one of the sons of God, who together make up the Divine Sonship. These sons are all words or logoi, according to the Valentinian nomenclature. The whole nature of such a man was said to be advanced one stage. Thus his body was made by the power which furnished other men’s souls; his soul was of the same nature as the spirits of other men; and his spirit was a word, the direct progeny of æons, partaker of the Plerôma.

“ Now there is much investigation devoted by them to this subject, and it is the starting-point of schism and disagreement. Hence their doctrine is divided in twain, and one teaching is called the Anatolic, according to them, and the other the Italic. They [who get their teaching] from Italy, of whom are Heracleon and Ptolemæus, say that the body of Jesus was [originally] of psychic constitution, and because of this, at his baptism the Spirit, like a dove, descended upon him—that is to say, the ‘ word ’ of the Mother from above, Wisdom—and united with

\* That is to say “ souls.”

his psychic [body], and raised him from the dead. This is, says the writer, the saying, 'He who raised Christ from the dead will vivify also your mortal bodies'—that is to say psychic [bodies]. For the clay it was which came under the curse. 'For earth,' says [Moses], 'thou art, and unto earth shalt thou return.' Whereas those [who derive their teaching] from the East, of whom are Axionicus and Ardesianes [Bardesanes], say that the body of the Saviour was spiritual. For the Holy Spirit—that is to say Wisdom—came upon Mary, and also the power of the Highest, the Workman's art, in order that that [substance] which had been given to Mary, might be fashioned.

"We may leave them, then, to investigate such matters by themselves, and [so too] anyone else who may like to carry on such investigations! The writer, moreover, goes on to say that, just as the imperfections on the plane of the æons within were corrected, so also were those on the plane of the Ogdoad, the Wisdom-without, set right, and further those on the plane of the Hebdomad were also corrected.

"(For the Workman was taught by Wisdom, that he was not God alone, as he thought, and beside him there was no other, but through Wisdom he learned to know the better [Deity]. He received [however, only] elementary instruction from her [became a catechumen] and the first initiation, and was [thus] taught the mighty mystery of the Father and the æons; and [thus] he could reveal it to no one else.)"

The terms used denote that the Demiurge received instruction, but was not given the higher power or initiation, whereby he could become a teacher or initiator in his turn; he received the "muesis," but not the "epopteia."

"(This is the meaning, according to the writer, of his words unto Moses, 'I am the God of Abraham, and the God of Isaac, and the God of Jacob, and the name of God I have not made known unto them'—that is to say, I have not declared the mystery, nor explained who is God, but I kept to myself in secret the mystery which I heard from Wisdom.)"

"Since then the things above [in the Plerôma, Ogdoad and Hebdomad] had been set right, by the same law of succession the things here [on earth] were to meet with their proper regula-

tion. For this cause Jesus, the Saviour, was born through Mary, that things here might be righted. Just as Christ was additionally emanated by Mind-and-Truth for the righting of the sufferings of Wisdom-without, that is to say the 'abortion'; so again did the Saviour, born through Mary, come for the righting of the sufferings of the soul."

The above will give the reader some general notion of the Valentinian cycle of ideas, the further consideration of which must be reserved for a future occasion.\* We shall now give a brief outline of the teachings of the more prominent leaders of Gnostic thought in this period, and so we return to a consideration of "them of Valentinus."

Of Theodotus and Alexander we know nothing, and of Secundus only the fact that he divided the highest Ogdoad, within the Plerôma, into two Tetrads, a Right and Left.

We shall, therefore, confine our attention to Marcus, Ptolemæus, Heracleon and Bardesanes, brief notices of whom will bring our information derived from indirect sources—namely, the Patristic writings—to a conclusion.

G. R. S. MEAD.

\* In order to obtain a more consistent and detailed exposition of the Valentinian cycle of ideas, it would be necessary first of all to analyse (1) the above account, (2) the contents of the Excerpts from Theodotus, and (3) the summary of the tenets of the followers of Ptolemy given by Irenæus in his opening chapters, and then re-formulate the whole. Hippolytus' account, however, is quite sufficient to acquaint the reader with the general outlines, and a more detailed exposition would be out of place in the pages of a magazine.

## THEOSOPHY AND THE PROBLEMS OF LIFE

To justify its claim to be considered a sound system of thinking, any given scheme of philosophy must fit in with the problems of life around us, as well as with theories of our spiritual future. Philosophical speculation indeed should first be tested by its bearing on such problems, for in dealing with them we are on sure and certain ground. For some of us the facts concerning higher planes of nature may be no less accessible; for many of us converging testimony in reference to these higher planes brings them almost within the range of experience; but at all events, in handling questions connected with politics and social organisation, the difficulties to be encountered are patent and glaring. If our philosophical system gives us no help in reference to them, it stands condemned as inefficient or delusive, however it may seem to cast light on the spiritual future. On the other hand, if a view of the spiritual future, which seems acceptable on its merit as such, is also found to clear up embarrassments on this plane of life, to offer an intelligible solution of enigmas that previously appeared hopelessly puzzling, it comes to us with a powerful *prima facie* claim on our respect.

The theosophical view of human evolution does precisely that. Perhaps inadequate attention has been paid so far to this aspect of our teaching, simply because of the superior fascination of its bearing on superphysical life. Few of us are entirely untouched by the old religious theory that the interests of this world are "filthy rags" compared to the ineffable glories of heaven. The old religious view disdains the earthly existence. Some perverted theories of occultism in the East do the same. Theosophy rightly understood makes no such blunder. The blunder

was logical, so to speak, from the point of view of the old European platform at all events. For if this life had really been quitted for ever on the liberation of each soul from its body, it was reasonable to despise the worries and confusion of the seventy or eighty years. When we realise, however, that this earth is the field of our actual evolution through an immensely protracted series of lives, the whole prospect is changed. The worldly life becomes supremely important for each individual and hence for the race collectively. Our teaching must illuminate the worldly life as well as the spiritual prospects of the future, if it is to be taken as a sure and certain guide through existence. I think it does this, and I propose to suggest some lines of thinking in illustration of that idea.

The problems of life that may be taken up for consideration, in connection with theosophical teaching, lie all around. There are problems of government, of religious activity, of social organisation, of charity, pleasure, or private duty, that are sufficiently troublesome to be very serviceable as tests of the effective value of theosophical teaching in its most direct and immediate bearing. Let us consider first how the story Theosophy has to tell concerning the past and future progress of the race affects the great fundamental question of all modern politics and government—the opposition of monarchy and democracy. The radical enthusiast will perhaps deny that there is any question to be dealt with here. He will regard the growth of democracy as coincident with the progress of civilisation; the survival of monarchy where it does survive, in the light of a residual evil, gradually fading and destined to fade completely out of human affairs. On the other hand some conservative enthusiasts at any rate, entertain an intellectual contempt for the democratic idea, besides a loathing for its developments. Government *for* the people may be progress, they would argue, compared with government *for* the advantage of the privileged few, but government *by* the people can only mean ignominy and confusion. The lower classes must on the average be the least educated, the least intelligent. The aggregation of stupidity in mighty volumes will not engender wisdom. The methods of securing popular favour to which democratic statesmen must resort, are even more

debasing than the old methods of securing royal favour. Popular government begins by dispersing the abuses of tyranny and ends by disintegrating the framework on which the health of society depends.

Criticism of either kind is worthless if it rests on superficial views of phenomena around us, or indeed if it rests on nothing more than the fragmentary glimpse of human affairs afforded by what is commonly thought of as the history of the world. For the first time the commanding sweep of theosophical observation gives us some data to go upon in considering the evolution of political systems.

And it must be granted that at the first glance the records of the far-away past seem to conflict in a curious way with the habits of thought concerning progress and civilisation towards which most Anglo-Saxon communities lean. Continually at those periods of the past in which social virtue and happiness seem to have prevailed in the most remarkable degree, we hear of the government being carried on by "divine kings," or by kings, who if not divine in the strict sense of that term, were none the less imbued with the traditions of divine predecessors. The phrase is most accurately employed of course in reference to those rulers who, at early periods, belonged themselves to a different evolution from that of the race they came to govern and instruct. But while no such beings may actually have reigned on earth at any period later than the first half of the Atlantean era, their successors were for a long time the worthy heirs of all their exalted traditions. Natural laws we may not as yet very fully comprehend seem to have operated for a series of ages in such a way that those who were born to be kings really were the foremost and best examples of the new humanity. There seems a difficulty in even drawing a line between those who were really divine kings and those who may be thought of as semi-divine. In the later Atlantean period it is true there were kings in some parts of the great continent who already began to represent a re-action against the lofty influence of those who were still semi-divine, but almost as long as the Atlantean race held the field, there seem to have been some rulers in royal authority who fully justified the theory of the divine right of kings. And under their sway society

beyond all question was immeasurably happier than it has ever been under the *régime* of modern democracy.

But could it have been at the same time progressive? Divine kingship was admirably adapted to the childhood of the human race, but could it have been compatible with growth and maturity? The status of the pupil is one thing, the status of the master is another; if a given entity is required to pass from the one condition to the other he is bound to pass through an intervening stage. If human conditions had never been intended to persist more than once for each entity on this stage of life, it would have been very unkind of the original divine kings to have thrown up their task so soon, leaving later generations to go through the agonies of social and political confusion. But from the point of view of theosophical knowledge the whole transaction assumes a new aspect. In its childhood the race could not have dispensed with superior guidance. As it grew up it could not dispense with the discipline of self-help. The gradual decay of kingship as an institution was as necessary to progress as its maintenance through long ages previously. As the boy on entering manhood must learn to fend for himself, so the race, entering the upward arc of its progress, has been obliged to dispense with the guidance of superior wisdom. The momentum of the old system has long continued. As invariably happens in natural processes one *régime* overlaps another. The decaying fourth race is overlapping the fifth and the majority of the earth's inhabitants at this moment are of the earlier stock; and modern kingship is not merely overlapping the growth of democracy, it will certainly continue to overlap it as an institution of human society for centuries to come. But the theosophical view of evolution gives us the clue to the whole position. The political *régime* could not be abruptly changed. The unworthiness of many modern kings has itself been a necessary factor in the change. But for that, humanity could never have been persuaded to give up the beauty and glory of monarchy with all its ennobling traditions of loyalty and love and service, for anything so repulsive, at the first glance, as the rule of the multitude. Nothing indeed but atrociously bad monarchs could have detached humanity from the fascinations of monarchy. The community

which stands foremost in fifth-race civilisation at the present day, has shown but recently how, while best qualified of all on earth to govern itself without assistance, it clings with the passionate fervour of an overmastering affection to a worthy representative of the old *régime*. In spite of this, as I venture to read its lessons, Theosophy forecasts for us the grievous necessity at some time in the future of breaking with the beloved tradition. The nations in the van of progress have got to evolve the institutions of the future. And pretty manifestly they have got to wade through a rather dismal slough of despond before those future institutions are developed.

For at this stage of the inquiry Theosophy, it seems to me, gives us the clue to the meaning of democracy. It is a process, a stage of progress, a means to an end. It is no more a finality than a ploughed field is a finality. The rough chaos of dirty clods is only agreeable to the sight which in imagination can forecast the golden harvest. But the man who should want to get the harvest without ploughing the field would be defying the ordinances of nature. The predominance of the multitude in government is not in itself a blessed condition of things to cherish for ever. It is an absurdity *per se*. But having been more or less gently detached from the sweetness of the old tradition by the unconsciously benevolent agency of bad kings, mankind has got at some future date to detach itself from the belief in government by the multitude, and perhaps that detachment will be effected as time goes on more rapidly than the other. What will then be the next great stage of evolutionary progress? Keeping to our simile of the ploughed field, what will be the nature of the harvest we are to anticipate? Theosophical habits of thought suggest the answer, and I cannot see how any other theory of life would do so. The object of human evolution, as we understand it, is to engender in all, or at all events in the great majority, in the long run, an unselfish, in lieu of a selfish motive of action. Selfishness has been the law of human life on the downward arc of evolution. Nature could not have compassed her supreme purpose of engendering individuality without the indispensable co-operation of that principle. But it is no longer needed when the midway point is passed. Each entity has been working with

it for so many ages, or millions of ages, that it is not readily laid aside, and in politics it is still predominant. But when the vanguard of theosophically civilised humanity has quite discarded it, you will have a band of people available to take part in the leadership of the race on principles which are neither those of democracy nor of monarchy. Oligarchies have no very creditable records in the Middle Ages when they have been tried, but the oligarchy of spiritual advancement, the oligarchy of unselfish benevolence, will represent the culmination of democracy in something approximately divine—hardly less divine indeed than the early beginnings of kingship. One can imagine many ways in which the rough and tumble systems of electioneering with which democracy works at present might resolve themselves into recognised methods of transferring power to the hands of those who were qualified by advanced progress in evolution to hold it. By the time there are fairly considerable numbers of people so advanced, the general comprehension of the fundamental philosophy of the world will also be so far advanced that it is reasonable to suppose the people at large will be ready to yield their affairs to trustworthy keeping. Perhaps voting itself by that time may have been entrusted to voters somewhat better qualified to exercise the privilege than the multitude at large, but meanwhile our experience of society as now constituted hardly enables us to realise the change that would be wrought by the existence in the midst of society of a considerable class raised above the inclination to employ power for selfish ends. Speculation need not concern itself with the exact methods by which the great reformation will be accomplished. It is enough to see that it cannot but be accomplished somehow.

Let us next apply to theosophical doctrine, as a test, some of the anxious questions raised by those whose sympathetic hearts are overwhelmed by the spectacle of poverty and its attendant miseries. Unconsciously the slave of conventional religious thinking, the Socialist observes this wretchedness on the basis of an assumption that each human soul has been created equal at birth, and has but one spasm of earthly existence as a preparation for all eternity. In parenthesis one may remark that it is strange that the Socialist, who does not fancy himself

submissive to conventional religion, should rest satisfied with so unscientific and preposterous a conception of life, but the influence of prevailing beliefs in religious matters is more widely spread than the irreligious outsiders imagine. If it were true that all men were created equal—except for the obvious departure from that rule in the case of women, saddled by a capricious providence with physical disabilities of which the brutal male has taken free advantage—it would be incumbent on every right thinking man, in his attempts to redress the scandalous mismanagement of the creator, to arrange as far as possible for an equal division of the worldly goods which have so much to say to the enjoyability of the worldly life. But without going outside common knowledge, we see a host of difficulties in the way of doing this that drive even the most benevolent enthusiasts to despair.

From the conventional point of view, whether we look at conventional sociology or conventional religion, the problems of poverty and class distinctions are insoluble. How does Theosophy affect them? Treated as tests of Theosophical doctrine what kind of answer do they receive? We recognise the moral and intellectual inequalities of birth to begin with as a necessary consequence of the system of evolution we find to be in operation. The development of human individualities we know to be a process extending over millions of ages. Some are incalculably older than others. Some have made immeasurably better use of their opportunities than others. In the illimitable spaces of the future there is time enough for the laggards to recover their lost ground, for the beginners in evolution to work through their rough apprenticeship to physical consciousness. We must wait till we can share fully in the knowledge of Adepts before we can say exactly why suffering at any stage is a condition of evolution, but we can at any rate see beyond physical plane suffering to a future when, for every individual enduring it, it may be overpast. There is nothing in theosophical teaching which tends to check the outflow of human sympathy towards those who at the present moment are in a suffering stage of their growth. Quite the contrary. No maxim of charity formulated in the Christian schools of Theosophy can be more commanding in its importance than

those which arise from the purely scientific view of theosophical doctrine. But the desire to alleviate suffering engendered by theosophic motives need not be associated with that despairing resentment against the cruelties of Providence which embitters the parallel desire of the Socialist. Theosophy in fact must teach any Socialist who comes to understand it to resign those aspirations of his old creed that were absurd (in relation with the true working of Nature), while reinforcing all the generous impulses of human sympathy from which his original theory sprang.

The activities of the religious world supply us with a pretty group of problems not easily combed out by means of ordinary thinking, but instantly finding their solution in Theosophic thinking, and thus serving as a new series of tests for the efficacy of that system. People who are neither swayed by conventional religion, nor are aggressively hostile to it, are often puzzled to say whether the activities of zealously pious enthusiasts are beneficial or mischievous on the whole. A fastidious taste is apt to sicken for example at some of the extravagances of the Salvation Army. And yet no honestly impartial looker-on can be blind to the fact that the Salvationists do a great deal of good. Missionaries are often exasperating in their fanaticism, but it would be ridiculous to deny their individual heroism in many cases, and difficult to controvert their claims to having done good in humanising savages, in carrying a civilised moral example amongst races terribly in need of the most elementary guidance. The unbiassed looker-on is drawn generally towards an attitude of benevolent neutrality, though he vaguely feels that something must be wrong about the religious fanatic's energy. With the light of the most elementary Theosophy the ambiguity of the whole subject clears up. Where the teaching of a cut and dried creed is not the main thing, where the moral or devotional impulse is the chief matter, and the creed taught, whatever its nonsense, is not in itself an offence to the persons addressed, religious activities, however flaring and vulgar in their accessories, cannot but be beneficial as far as they go. Where on the other hand religious zeal springs from bigotry—from the stupid conviction of a narrow-minded fanatic that other people's

spiritual welfare depends on their acceptance of his particular brand of foolishness, he cannot but do harm wherever he goes. He has set up a false moral standard in his own mind. The African fetish worshipper may be below the capacity of appreciating its absurdity, but wherever the missionary attempts his wild crusade amongst people with real religions of their own, he is simply a disgrace to civilisation and a vortex of bad feeling. The Salvationist's creed may be as foolish as you please, but it offends nobody concerned. The people addressed are not capable of appreciating anything much better, but they are capable of feeling the preacher's devotion and zeal. Under his guidance they are beginning their upward moral growth. And from theosophical teaching we are enabled to realise that true spiritual evolution begins in that way. Theosophy might be suspected if it put one *aux prises* with conventional religion in a senseless, indiscriminate fashion. Its sagacity is vindicated when we see that it gives one a clear and certain guide in separating beneficial from mischievous religious activities.

One might go on a good deal longer taking up questions of all kinds connected with the ordinary pursuits of life—with pleasure and private duty—and trying whether the instinctive convictions we may entertain as to what is right in such cases—derive intelligible sanction from theosophical teaching. For instance we have to face, among other problems of life, the whole huge phenomenon, with which the world's history has been filled—the impulse of human creatures to hunt the lower animals, and, while doing this in the first place for the sake of getting food, to find a keen pleasure in the whole business. Some of us—as I for one—loathe such activities intensely. But foolish fanaticism alone could blind us to the fact that multitudes of people, among the best of their generation as far as commonplace qualities are concerned, are very fond of hunting and shooting still. Theosophical doctrine at the first glance says, all that is vile! Does the universality of the practice amongst people who are not yet on the path of true spiritual progress conflict with a deeper view? It no more conflicts with Theosophical teaching, as I understand the matter, than the fact of poverty and suffering in the world conflicts with it. Hunting in

all its varieties survives among us still as a bequest from the downward arc of evolution. It has overlapped the beginnings of the upward arc. And natural transitions are so slow that it cannot be necessarily affirmed that any man in particular has begun his upward arc of evolution merely because he has been born into the fifth race. Theoretically he may have begun it, but the beginning has not at any rate expressed itself in his own consciousness, so he cannot disentangle himself from the downward arc proclivities. Not only do we find very good and moral people, leading useful and wholesome lives, still addicted to the old habits of the chase; we may find to our surprise sometimes, that people who really are on the upward arc of their evolution, and are appreciative of theosophical teaching, find a difficulty in weaning themselves from the old habit. To me the act of killing a bird or a beast is so disgusting that it would be easy to launch into what may be called the conventional theosophical diatribe on the subject, but theosophical doctrine properly appreciated may confound our own excesses of zeal as well as the blundering of our neighbours. It would have been pleasanter from our present point of view if the whole spiritual evolution of mankind could have been carried on entirely without suffering either of beast or man, but the wisdom at the back of things has seen the matter differently, and, at all events in regard to any single problem that turns upon the presence of suffering in the world, the great doctrine shows us always how—within the limits of the one immense admission we are bound to make from the point of view of any theory of God or Nature—we may find with its help the clue to a comprehension of each problem in turn. Also we may find the corresponding certainty that in the all-embracing philosophy that gives us such clues, we have discovered the truth of things to the extent at any rate that our present faculties enable us to apprehend truth, and may feel the assurance that the clear light will spread over a wider and a wider horizon, the higher we mount towards the cloud-capped summits to which the first rays of that truth itself pointed out the beginning of the upward way.

A. P. SINNETT.

## THE TWO BROTHERS

### A TALE OF REAL LIFE.

HE lay nigh unto death, the little dark-eyed lad, as he sobbed his heart out in his empty silent room—empty with the emptiness of loss, silent with the silence of the grave. Eleven years only had he of life, but the little life held a great love. In a huge rambling ancient house he lived with his brother, a boy three years his elder; they were bright handsome lads, overflowing with life and mirth, and the long gloomy passages rang with the echo of their laughter; fearless and strong, the elder led in everything; they rode, fished, rambled, romped together, and the younger loved the elder with the clinging idolatrous devotion seen now and again in childhood, the devotion that has in it strange presagings of future loves, of those of youth to the lady of his dreams, of soldier to leader, of disciple to master, of saint to God. And now?—but a few days back the elder, Lancelot, had been carried home with sobs of strong men, warm-hearted peasants, over the broken form stretched limp and helpless on a hurdle, for the young rider had fallen from his favourite pony, and his life was crushed out—he was dead. What skills it to tell of Walter's passionate unbelief, his frantic cries, his storm of tears, his wild clinging to the dead hands that answered not, his piteous appeal to the dead ears that heard not. And now they had taken Lancelot away, away to the cold earth on which September leaves were dropping, dark and sodden; away to be lonely in the churchyard as Walter was lonely in the home.

Worn out to exhaustion, the child would take neither food nor drink; why should he take an unshared meal, dainties of which Lancelot was deprived? In vain mother and nurse pleaded, argued, at last blamed. It was wicked to rebel against the will of God, selfish withal to wail and moan; his brother was

happy with God and the angels in heaven, perfectly happy, content. At this the child broke out again in passionate revolt: "He is not happy, he is as miserable as I am; he is crying for me as I for him. He doesn't want the angels, he wants me. He wants me, I tell you; angels don't understand boys. And you don't know where he is," he sobbed, in a new burst of anguish. "You've sent him away. He's out in the cold, perhaps, somewhere. You don't know, you don't know!"

The shocked mother, conventionally religious, broke in with pious remonstrance: "Walter, it is wicked to talk like this. God is all-powerful, and can make your brother happy anywhere."

"He can't! he can't!" cried the child. "Lance can't be happy without me. He never was, and he isn't now. He took me with him everywhere. He's trying to find me now, and he's crying, I know."

"But you will die if you do not eat, alannah, heart of my heart," said the nurse, her heart torn for her foster-child.

"I want to die," wailed the boy, "and then wherever Lance is I'll be too. Leave me alone! leave me alone!"

And now he lay exhausted on his bed, in the room where no brother slept beside him, sleepless as he had been sleepless since he was alone, but too worn to cry aloud; only long moans shuddered through him, and a sharp sob shook him now and then.

"He gives His angels charge of those who sleep,  
But He Himself watcheth with those who wake."

A boy was passing in the world that dim eyes call invisible, a boy whose service in past lives to Those we term Masters of Compassion had called him to take up again service in the very dawn of youth. In earth-life they called him Cyril, and his body had counted but ten years. Drawn by the piteous anguish of the lonely child, he paused beside his bed, and found beside it also the lost brother Lancelot—as heart-broken well-nigh as Walter—trying, vainly trying, to make himself heard or felt. Cyril's first effort was to comfort Lancelot, and quickly he told him that help should come; and then he turned to the poor, despairing child imprisoned in the flesh, and tried to pour into his heart some comfort. But vain were his best efforts, for

Walter's grief-wrecked mind was too storm-tossed for any thought-suggestion to enter in. Keener and keener grew his ineffectual sympathy, stronger and stronger his longing to aid and console, until love succeeded where knowledge as yet was lacking, and he materialised himself, becoming visible to the heart-broken child.

Astonished, Walter roused himself and stammered: "Who are you? Where did you come from? How did you get in? I locked my door to keep everybody out."

"Never mind how I got in," smiled Cyril. "I'm here. And I've come to tell you that Lancelot is here too. He isn't a bit dead; he's as alive as ever, and is trying to make you hear him."

"Lance! Lance!" cried Walter, his whole face lightening, as he sprang up in bed. "Lance! Lance! come to me! where are you? Oh! you're not here, or you'd come," he moaned, sinking back again, the wan look of despair again dulling his eyes.

"Yes, he *is* here," said Cyril. "You just listen, and I'll say after him what he says. He says he isn't dead one bit and you mustn't be such a little fool. I beg your pardon," interjected Cyril apologetically, feeling the brotherly frankness might sound unsympathetic, "but that's what he says."

"Not dead! not dead! O Lance, I thought you couldn't be. But where are you? Are you playing? oh! don't play. I'm so wretched, I— I— can't play. I *must* see you." The eager voice broke in a sob.

Lancelot answered as eagerly, full of excitement, and Cyril had much ado to act as spokesman for both. At last Walter turned to him, his eyes ablaze, his cheeks flushed:

"Oh! I do believe you, because you're so kind," he said. "But if I could only see him then I should *know*, then I should be quite sure; and if I could only hear his voice telling me he was happy, I should not mind a bit his going away again afterwards."

Cyril was beginning to say that he was afraid that was impossible, when he felt enwrapping him a loftier Presence, familiar and revered, and words came softly through his smiling lips:

“Wait a little until I return, and you shall both see him and hear him.” And then little Walter was gazing wonderingly at the empty spot where his comforter had been.

Swifter than wind can race, sped Cyril to an elder friend, to one who had his own fair life in charge, his guide and helper in worlds visible and invisible. Brief words were enough to tell the story, and the two set forth together, and in a few minutes—as time counts on earth—they stood beside Walter, who was again drooping, half despairful, thinking that he had but fallen asleep and had dreamed a beautiful dream.

Ah! how bright was the radiance that broke, like the dawn of the morning, over his wistful eyes and down-curved mouth, as again young Cyril stood beside him, half-boy half-angel to the child's eager gaze.

“You've come back! thank God you've come back! then it's all true, and I shall really see him?” he panted, quivering with eagerness.

Was it possible that a boy's voice could breathe with such glad softness: “Yes, you shall see him now,” and as Cyril gently lifted Walter's hand and placed it in that of Lancelot, the helper materialising Lancelot's astral form, the hands of the brothers were linked again warm and soft and living, and with a sob—ah! how different from the sobs of an hour ago—Walter sprang into his brother's arms, and found not death but love.

A strange group the three boys made, as they stood in the pale gleam of the nightlight, joined in a common joy, so diverse in condition. Two materialised from the astral form, but one from the “living,” one from the “dead”; the third in the ordinary physical body. And near them, invisible to them, the elder man, who had made their gladness possible. Perhaps the astral world showed few fairer scenes that night. The first raptures over, as the brothers stood, arms round necks in old familiar fashion, Cyril asked with his radiant smile: “Well, Walter, will you be quite sure now that Lancelot is alive, and that death doesn't *really* matter after all?”

“Oh yes! yes! yes!” cried Walter, “I shall always be happy now,” and he hugged his brother in renewed ecstasy. “I

don't care for anything now, now that I know that Lance isn't dead."

Then Cyril, at his elder friend's suggestion, told Walter that this materialisation was quite an unusual thing and could not be repeated, but that every night, when he himself slipped out of his body, he was in the world where Lancelot now was living, and could be with him, and that, even during the day, though he would not then be able to see him, Lancelot would for the present be near. At first, Walter fancied that being with Lancelot out of the body would "only be a dream"—so ill do parents teach their little ones—but Cyril's boy-like sincerity at last had its way, and Walter, accepting the idea with bright conviction, would go to sleep at once and taste his new joy. As he lay down, no longer weeping, the helper released Lancelot again from his dense covering, but Cyril waited awhile to hold Walter's hand in his, in soft security, till the worn child sank gently into slumber, the first peaceful sleep since his brother passed from his side. And as he slipped from the bodily prison, and the twain met again in the world invisible, the gladness of the first meeting seemed reborn, and the bright air gathered a new brightness from their joy.

Long his body slept, while the happy brothers found time all too short for their joyous converse, and the noon-sun was shining ere Walter came back to the duller life of earth. So changed and glad his aspect that all wondered as he came springing down the stairs, and stammering with eagerness told his wondrous tale. Small credence found he, though his parents could not be all displeased with a "dream" that gave their boy back to life and strength. So much had they feared for his life that even this "wild folly" was pardoned, and only to each other and nearest friends they whispered that they feared his grief had injured his brain. But his old nurse believes him fully, and crosses herself as she relates, over the fire at evening-tide, how Christ, who was once a child Himself, took pity on the heart-break of a child, and bade his guardian angel—Cyril laughs softly when he hears this phrase—bring back his brother for awhile from the dead to save her darling's life.

## WHERE BRĀHMAN AND BUDDHIST MEET

To the great grief of the deeper student, the surface followers of both Brāhmanism and Buddhism have ever maintained towards each other an attitude of hostility based entirely on ignorance. The superficial Brāhman has looked upon the Buddha as an opponent of his faith, while the surface follower of the great Master has looked on the Brāhman as an unworthy person far beyond the pale of his Dhamma of the Ariyas. This has specially been the case with the Buddhists of the south, and the Brāhmins of modern India.

The former, accepting as authority only the Pāli Piṭakas—which are alone supposed to contain the original teachings of the Master, the northern scriptures being regarded by them as mere versions and adaptations of the original documents—read into the text of these collections ideas which are entirely opposed to Brāhmanical thought; the latter, being in modern times totally ignorant of the Pāli language and literature, take these later glosses as the teachings of the Blessed Lord, and thus consider Him an enemy of the religion of the Vedas. Such a view, however, is not only absurdly incongruous, but also indicative of utter thoughtlessness, for these very Brāhmins and their followers at the same time regard the Buddha as an incarnation of Viṣṇu, their supreme Deity. If the Hindus were to read for themselves the Pāli scriptures, instead of believing glosses of the southern Buddhists on the teachings of the Buddha, they would find that the Enlightened One, so far from being an enemy of the Sanātana Dharma, was, on the contrary, a great friend of this ancient and eternal Wisdom and Law, for He it was who at that time saved that Wisdom from corruption and degradation. All His censure was directed against the misunderstanding and misapplication of the ancient Law, and never against that Law itself. The truth of this statement is so patent

even to a tyro in Pāli scholarship that I need hardly support it by the many quotations which could be made from almost every page of the Piṭakas.

The Blessed One almost always speaks of the Shramaṇa and the Brāhmana as one, and directs both of them to the same goal. He traces out the steps that will lead the aspirant to the stage where he will be a Shramaṇa and also a Brāhmana at the same time.

These steps are clear and distinct. They are found scattered generally throughout the Piṭakas, and also in particular sections specially devoted to the purpose. The most concise and clear form in which I have so far found these steps on the Path explained is in the Mahā-Assapura Sutta of the Majjhima Nikāya (a Sutta not yet translated into English, as far as I know). It is from this Sutta that I propose to glean them. They will show, I hope, that the Buddhistic and Brāhmanical disciplines were the same, and that they were and are meant to lead to the same end.

Once the Buddha was staying in Assapura, in the kingdom of Aṅga. There it was that He on one occasion called the Bhikṣhus together and addressed them, saying :

“O Bhikṣhus! people speak of you as Shramaṇas\* and ye also so call yourselves. Ye ought then to learn those laws and virtues that must be practised by Shramaṇa and Brāhmana, so that ye may be really what ye are called, and thus a blessing to them who feed you and clothe you, and bring you offerings, that thus they may gain great benefit from such deeds of theirs. In this way alone will your withdrawal from the world bear fruit.”

Then the Teacher proceeds to name all the qualifications one after the other, adding at the end of each clause, with great emphasis, that none of these virtues alone must be considered as sufficient. Not until the highest goal is reached should the aspirant stay his feet.

Beginning with the very rudiments, the Bhikṣhu is directed to cultivate first of all :

\* Lit., energisers, or those who are energetic, earnest and diligent in self-culture; the same in meaning as Tāpasas; comp. Bṛi. Up. IV. iii. 22.

(1) That modesty and delicacy of feeling and self-respect which makes one refrain from, and be ashamed of, all sinning (hirottapo)—the possession of which virtue renders it almost impossible for one to lean towards evil on account of the very innate tendencies of one's own nature.

With this innate and natural leaning towards virtue as basis, the Bhikṣhu must proceed further and take the next step, which is :

(2) That purity of bodily behaviour (parisuddho kāya-samâchâro), thorough and clear, which makes one free from self-exaltation, pride and aggressiveness towards others.

This purity of body and bodily behaviour attained, the Bhikṣhu should also practise :

(3) Purity of speech (parisuddho vachî-samâchâro), thorough and complete and not partial, so as neither to be self-assertive nor aggressive to others.

Next the aspirant should watch and cultivate :

(4) Purity of mind and mental behaviour (parisuddho mano-samâchâro), going to the very root and bottom of the matter, so as to avoid all self-assertion, self-exaltation and aggressiveness in thought.

Thus well-poised and pure in body, speech and mind, the Bhikṣhu is directed to adopt :

(5) Only that mode of living and livelihood (parisuddho âjivo) which is pure and noble through and through, and which does not make one selfish and annoying and aggressive to others.

This general purity and control of body, speech and mind, and this exalted mode of living, however, must not satisfy the student. He must take up the matter in every detail and practise :

(6) Control over every sense and organ of his body and mind (indriyesu guttadvâro).

Thus when he sees colour and form with his eyes, or hears sounds with his ears, he must not be attached to them, so as to be carried away by them and lose the calm and balance of his mind. Nor must he be swayed by the countless thought-currents and mental objects which constantly sweep through the mental

world, and are far subtler to detect than those which come through the physical senses. In this way keeping constant watch over his body and mind in their several functions, the student must make them what they ought to be—namely, the instruments which the man is to use according to his will, and not fetters and snares which bind him hand and foot.

Thus learning thorough control over his body and mind, the Bhikṣhu must cultivate what is possible only for the self-controlled, namely:

(7) Regulation of and moderation in everything which he enjoys in and appropriates from his surroundings, by way of food and the rest (bhojane mattaññutā).

Whatever food he takes, and whatever else he draws from the world and appropriates (āhāra), he must take it with reflection and thought. Reflecting and tracing the causal sequence (paṭi-saṅkhā yoniso), he should take food and drink and clothing for his body, only enough to maintain it, to prevent it from destruction, so that it may serve him in his practice of holiness (brahmachariyānuggahāya); and never merely to amuse himself, never for pleasure or adornment.

Nor must he allow his body and mind to be idle and lazy. He must cultivate:

(8) The virtue of constant wakefulness and alertness (jāgariyā). He must be watchful, earnest and thoughtful, overcoming all that makes him dull, and darkens and veils his bright divine nature (āvaraṇiyā dhammā or tamas).

Further, to attain this end he should keep awake and mentally busied, and never fall asleep during the day. He should do the same also during the first watch of the night (first third part). Only during the middle watch (second third part) should he sleep. And even then he should not be thoughtless and careless.

In the first place, he should lie down on the right side, as a lion lies (sīhaseyyā) placing one foot over the other, a position which facilitates the working of the consciousness when the body is in sleep.

He should further make definite thoughts and resolutions in his mind so that he may not act carelessly during the sleep of the

body; he should also think definitely about his getting up in time (uṭṭhāna-saññā). Thus let him spend the middle watch of the night—careful even in sleep. Finally, he should wake up early in the morning and should spend the last watch (last third part) in such actions and thoughts as will enable him to overcome the dullness of nature.

Such are the rules of conduct by which the Bhikṣhu, the aspirant to the highest goal, must be guided at every step. But these are only preliminary stages, qualifying him for the higher steps which can be taken only when one is master of one's lower nature—steps that will lead him directly to that wisdom and illumination which make immortal. Before the latter part of the Path, nay, the true Path, can be trodden, the student must be almost perfect in conduct. To achieve that all but perfection he must add to the rules already mentioned one more, which is, as it were, the keynote of all, for it must underlie each single one of all the multitudinous acts of the man so as to make them musical. This virtue is:

(9) The habit of constant reflection in everything he does (sati-sampajaññā).

Thus he should never be rash or careless in anything. He should pause and think before he takes a step, so that he may take it calmly and quietly and with a purpose. He should reflect and trace the kârmic sequence even when he walks or sits down, when he opens his eyes or closes them.

When all these are cultivated by the aspirant, and when in him also the crowning virtue of constant reflection is found, he has certainly attained almost a saintly condition. But is he to be satisfied with these alone, and proceed no further? No; these do but qualify him for treading the real Path that leads to true saintship. These only prepare him to abandon outward activity and seek the True within the heart. Until these are cultivated, at least to a very large extent, if not to perfection, no one should leave the world for the life of solitude and renunciation (sannyâsa). For such a step prematurely taken is productive only of evil, since it retards the evolution of the man instead of hastening it. Therefore it is that the great Teachers of the ancient Law (Sanâtana Dharma) will never allow any one to be a Sannyâsin

before he is ready—though, unfortunately, in modern India lack of discrimination in this important matter has produced countless numbers of those who, though erroneously called Sannyâsins, are in reality no better than vagabonds. Thus we find that the Buddha also—who is ignorantly supposed to have broken down the barriers of discipline (âshrama rules) and admitted anyone and everyone at once into the final stage (sannyâsa)—did not fail most rigidly to enjoin this discipline. He knew the law, and was in no way opposed to the real spirit of the Âshrama Dharma. Therefore He first lays down these rules for preliminary preparation, and only when by their observance the student becomes qualified does He invite him to take the further step, namely :

(10) Retirement from the world and living in solitude (vivitta-senâsana-bhajanam).

Then only should the student seek the forest, the mountain cave or open air, or any other place of like nature where he can find calm and quiet, and where the surroundings are favourable to the concentration of the mind. There should he practise meditation, maintaining himself with whatsoever alms he may receive. He is directed to sit cross-legged, with his chest, neck, and head erect, and apply himself first of all to self-examination, diligently, thoughtfully, and with the greatest alertness of mind. He must totally purge himself of the five great obstacles and veils (nîvaraṇam) which are in the way of every aspirant, veiling his vision, and thus hiding the Truth from him.

He must increase the virtue of non-attachment by constantly dwelling upon it, and thus overcome all greediness, lust, and covetousness—obstacle the first.

He must also cultivate love and compassion for all beings, and thus by opposition and contrast get rid of hatred, malice and ill-feeling, which constitute obstacle the second.

Obstacle the third—dullness, sloth and sleepiness—has to be overcome by the cultivation of agility of mind, by dwelling thereon, and by the revealing nature of consciousness (*i.e.*, sattva), which alone can counteract the dullness born of darkness (*i.e.*, tamas).

The fourth obstacle is pride, haughtiness and bad demeanour, and this is to be overcome by the cultivation of a lowly and gentle disposition and internal calm,

Doubt, lack of confidence, and the consequent disturbance of mind—the fifth and last of these obstacles—the student must overcome by the cultivation of immovable confidence in the goodness of the Law.

When these are entirely overcome, the man is happy and peaceful in mind, and in that calm of mind Truth reveals itself to him as he makes his inner nature intent and sharp by means of lofty contemplation (dhyâna). Without peace and calm of mind there is no meditation and contemplation, and without the latter Truth can never be known. After the student has secured this calm of mind by casting off all the obstacles and veils, then and only then should he practise :

(11) The first contemplation (jhânaṁ) consisting of the peace and joy of mind which arise from discrimination of the real from the unreal, only possible when evil is gone and all the passions stilled.

But this noble condition even is not the reality which is changeless bliss. For in discrimination there is activity of mind, and therefore change, duality and plurality. The discriminative activity even must cease, and the student must proceed to practise :

(12) The second contemplation, consisting of that unspeakable inner calm (sampasâdo), that oneness and simplicity of mind (ekodibhâvo), which is beyond even the lofty discrimination of the real from the unreal—the unflickering steadiness of the internal nature, like a flame in a windless place. This gives him the peace and joy of samâdhi.

Even then the final goal has not been reached; there are further states of higher and more transcendent consciousness. Thus the striver for Arhatship next enters on :

(13) The third contemplation, which carries him far beyond even the bliss of the second contemplation. He now becomes indifferent even to that transcendent bliss, and his consciousness grows more and more intense. Then he passes on to the stage called :

(14) The fourth contemplation, which is neither pleasure nor pain, but a stage where the consciousness is pure, being now beyond all liking and disliking, and therefore neutral (upekhâ-sati-pârisuddhi).

These states of consciousness attained, the Bhikṣhu realises bliss unspeakable, and becomes possessed of powers which will enable him to learn the truth.

Thus :

(a) By simply directing his mind, which is now thoroughly controlled, pure and spotless, gentle, sweet and calm, to the subject, he knows all concerning his past embodiments in flesh. He knows and sees the details of each birth, and when and how he passed away from each of them and appeared again on earth. He thus learns the truth about his own existence.

(b) By the same means he sees and knows the deaths and births of other creatures, also their disappearance in one place and appearance somewhere else. Thus he learns the truth of the existence of all creatures.

(c) Further, by the same mere effort of the will and mind, he knows the secret of all evil and misery and their destruction.

He knows the great fourfold Truth : (i) misery, (ii) its cause, (iii) its cessation (the bliss ineffable of Nirvāṇa), and (iv) the path that leads to it. He knows the cause and goal of the universe.

Thus is he made free by knowledge of the truth, with all blemishes washed away, and all fetters broken and removed.

Then, and only then, can he say : " I am free." He knows that birth no longer can compel him ; Brahmacharya accomplished, all duties done, no longer is he for this earth.

" Such a man, O Bhikṣhus ! is called a Shramaṇa, a Brāhmaṇa, a Snātaka who has bathed in the sacred stream of Divine Wisdom and has washed away all the impurities that once soiled his being. He also is the Veda-knower, true Shrotriya he, well versed in Shruti, celestial song of truth. He it is who is the true object of veneration, the worshipful Ārya, the worthiest of all, great Arhan he."

Can any unprejudiced mind, after reading these traditional words of the Buddha, maintain that the Tathāgato was an enemy of the ancient Law of the Āryans, an opponent of the Vedas, and a foe of the Brāhman ?

J. C. CHAṬṬOPĀDHYĀYA.

## THE LONGING FOR LIBERATION

THE last of the four great qualifications, whose possession is demanded from the candidate for Initiation, is *mumukshā*, the "longing for liberation." This "longing for liberation" must therefore denote something very real, very essential and deep in our nature, for the Path which this gateway of Initiation opens is of the very essence of reality, leading, as it does, according to the universal testimony of all religions and philosophies, to the one supreme source of all reality, the one real Existence. It is therefore worth while for the student of Theosophy to take some little trouble to understand what these words are meant to convey, and to realise, however dimly, what that liberation may be at which he is to aim.

Let us, therefore, briefly study the problem of liberation as it is presented in the Hindu Scriptures; and the first question that arises will be as to what we are to seek liberation from? The answer which the books yield us is a perfectly unanimous one, though it is expressed in many and various forms, of which probably the most general may be thus phrased: "Liberation from the unceasing round of Birth and Death," or "Liberation from the wheel of Birth and Death," in the poetical language of those old seers and thinkers. The followers of the Sāṅkhya tell us of "Liberation from pain." All desire to escape from pain: pain is inseparable from birth and death; hence to escape from pain, we must escape from this world of opposites, from birth and death; and we are thus led to the same idea of liberation as before.

The great schools of the Vedānta, on the other hand, tell of a liberation from the bondage of Karma, from birth and death, to be attained by the destruction of avidyā, ignorance; and again they too emphasise that this liberation from kârmic bondage means escape, final and complete, from pain. These are

the negative sides of the idea of liberation rather than its positive content, which emerges more distinctly in the Upanishads, where we hear less of liberation, and more of the Knowing of Brahman, the One, Eternal, Changeless, Secondless Reality ; though even in these venerable texts the statement occurs again and again that the true Knower of Brahman " returns not again, verily, he returns not again." So that here too the knowing of Brahman implies liberation in the same sense, liberation from rebirth. Moreover, more than once this Knowing of Brahman is spoken of as releasing from all fear, and is thus brought into connection with the more negative form of presentation, which we have seen coming into greater prominence in the later Scriptures.

Perhaps the most complete form of statement, however, will be the one that is fundamental in the Advaita Vedânta of Shri Shankarâchârya, which, as I read it, seems to combine and fuse into a single form of statement both these essential moments or factors in the full-orbed thought of the Upanishads. For Shri Shankara most frequently describes this great achievement, the attainment of the supreme Goal, as " the realisation of perfect non-separateness." Here we seem to have the negative side, which more especially expresses itself in the word " Liberation," covered by the negative form given to the concluding word, non-separateness ; while the more vital and living because positive side comes out in the strong affirmative of " Realisation," and may even be traced as really underlying the negative part, inasmuch as " separateness " seems to contain a negative idea, and the negating of this again transforms the negative non-separateness into the positive ideal of Unity.

Thus then the reality we seek, when we strive for Liberation, is not in essence a mere negative escape from pain and toil, not even a setting free from sin and evil only—though both these moments enter into the conscious approach to it. Rather do we seek Unity, Unity rather than Union, the *positive* realisation, not only of Union with, but that we ourselves in our inmost truest being actually are, in its perfect fulness, that one supreme Reality, Brahman, God, the Logos, Love, Life, Time, Space, Infinity—call it what you will, for by all these names and many another have men shadowed forth that One, Eternal and

Secondless, from which, as the Taittiriyaopaniṣhad put it, " words together with the mind return."

If we hold fast to this positive aspect of the goal, and as it were keep it constantly at the back of our minds, it may possibly prove useful to endeavour to bring before us, in however bare an outline, some of the states of feeling and consciousness which may be traversed by the pilgrim while still within the range of ordinary human experience ; for though the goal can be at least symbolised in terms of the intellect, argued about in words, perhaps even mentally conceived in some dim and imperfect fashion, yet all this is very, very far from even an intellectual realisation of its full significance, still farther from any actual perception of it in consciousness, and divided, far as the poles asunder, from its attainment. In this way we may perhaps understand how and why the negative aspect has come, in all the later world-scriptures, to be so much dwelt upon as in many minds to have quite obscured the living positive reality which it veils ; we may find some suggestion of the answer to the question with which we started, and see why a longing for liberation should form one of the essential qualifications for entrance on the Path.

It is not of course with the general run of people who are of the world, as well as in it, that we are now concerned, but rather with those few whose evolution is bringing or has brought them, in this or a former life, up to the point where they must cease to be " of the earth, earthly " ; where within a measurable space they must perforce pass onwards, under this irresistible compulsion of the unfolding life within themselves. To consider the roads along which they come, as they approach the gateway which definitely leads into the great stream, is not unlikely, I think, to be of use to us here.

And though it is said that no two souls tread exactly the same path, yet the fact that humanity may be divided into a comparatively small number of distinctly marked types, would suggest a certain amount of congruity and general resemblance in the experience of at least each main type. It is, however, certainly beyond the power of the present writer to even attempt to generalise in such matters, still less to give such a description as shall come home with any sense of truth to more than a few

people here and there ; therefore what follows must be taken as altogether tentative and as aiming to give, not what are or ought to be necessarily general types of experience, but to describe one or two roads along which some have actually passed.

So long as man finds rest and satisfaction in the life of the world, contentment in ease and wealth, happiness in the gratification of the desire for outer things, he does not of course care to pass on. But pain and loss and dissatisfaction are very closely interwoven into the substance of life's fabric, and sometimes pain becomes so keen, so fierce a fire, that it burns up all satisfaction or possibility of rest in the outer life, and as it were by violence forces man to seek elsewhere for that without which he cannot live. Maybe the lesson extends over lives, or perchance it comes in so swift a form that he quickly catches a glimpse of the vital truth that only "within," in the free life of the soul, can he find peace ; there is his one and only hope. A glimpse only ; then the darkness and pain close in again on his heart, the peace and freedom become but a memory—a memory, however, which henceforth he finds himself ever forced to strive to bring as a living reality into his daily consciousness. Then comes the unceasing search, till either at the guiding hand of some spiritual faith, from the words of man's great teachers in the past, or perchance yet in other ways, he comes to understand that the soul which would be at peace must first be made pure, must be wholly freed from the desire to possess and all else which goes to strengthen selfishness, for he comes to see that in the restlessness of selfishness lies the root of pain. At last he centres his effort in the idea of dissolving away the very roots of selfishness in his nature, so that becoming freed from the consciousness of separateness he may enter into peace.

Now each step in such a course first presents itself under a negative aspect to a man of our age and type of mind. It is always "liberation" from some fetter woven in the past, the ridding himself of that evil habit, of this lower desire, of the other weakness of character, till the whole sums itself up in the one desire to be for ever set free from the bondage of the lower self—the separated, therefore imperfect, therefore pain-producing self. And if we note how, as he strives, the other three qualifications

for discipleship work in with this, it will I hope be clear that in following one he *must* widen out and follow all, till at last he has so far achieved that, in their union, they fit him to step for ever across the threshold into the true life, and taste the reality of peace in his first experience of consciousness on the buddhic plane. And here—even if never before—the negative aspect, the desire to escape from, to get free of, something, fades away—for the time at least—to give place to the positive content, the living actuality of Unity, realised in the consciousness, all-pervading in the feeling of that plane of being.

In the religious life of devotion, as exemplified in confessions, letters, or other documents left behind by those who have followed that road, there is ample evidence that, in many cases at least, it is this same negative aspect, often expressed as desire for liberation from sin, which comes out most strongly in their experiences. Here it is the consciousness of separation from God, of being shut out from His presence, of being unable to feel His love and mercy, owing to the hardness and coldness of their own nature, which earth's saints again and again bewail. It is the sense of self-will, of desire other than God's will, cherished by the heart, from which they cry out for deliverance. From S. Paul's cry of anguish: "Who shall deliver me from the body of this death?" down to Newman's beautiful hymn, beginning, "Lead, kindly Light," we find unbroken the record of holy souls who, striving to tread the path of devotion, have experienced and given utterance to that sense of imprisonment, of limitation, of loneliness in a world where God is all, which so strongly marks the negative element in the desire for liberation; and it is perhaps in their experience more especially that we find the clearest light thrown upon the real reason for the prominence of this negative element in that "desire for liberation" which appears as the last of the four qualifications demanded of him who would enter into the stream of real life. For one would almost expect to find such a demand laying stress on something very positive and real, or at least on the real and positive aspect rather than on the negative one, where both are essentially present. But looked at in the light of this wide experience of the saints, I think we can see the reason why it is so. It is not, in the ordinary sense,

liberation from pain, from birth and death, which must be desired, but liberation from the bondage of *separateness*, and that because it is just this "separateness" which is the root of all evil, of all sin, of all selfishness, and so of all pain. And further, since birth and death must continue so long as separateness endures, it is quite plain how that idea came to be associated with the true "liberation," a fervent desire for which is obviously a vital *necessity* for the treading of the Path, since without it that Path would become the left-hand Path of black magic. It is clear, too, why the negative aspect is so prominent, since at such a stage as this, the killing-out of the personality, the renunciation of selfishness and separateness, must perforce present a negative appearance, *and be felt as so doing*. For were this not so, that "desire to possess" which is so fundamental a characteristic of separateness would be almost sure to find a field for its activity, and by leading the aspiring soul to subtly crave for its separated self the possession of the true bliss, the ineffable peace which is the essence of non-separateness, the emphasising of the positive aspect of the matter at this early stage might easily lead the soul to disaster.

But even those who approach to the entrance of the Path along the road of joy, are not without their experience of the negative aspect, the stern command to renounce, for they too must know, in order to overpass, the sense of separateness. The artist, the true creator, in whatever medium he may work, tastes of a subtle joy which can lead him away from the outer life into the sublime and awful depths of real being. And the joy he experiences is so keen that it draws him on mightily and swiftly into the great stream of real life—if he be able to follow that and that only, clinging to nothing lower or baser, undeceived by the lures of ambition, the temptations of wealth and power, the vanities of success or the admiration of the world. But to him too will come hours of darkness, and though ever he be drawn onwards by the subtle joy of his art, drawn onwards by the glories of beauty, the harmony of peace, by the positively real, in short; yet at times he must needs lose touch with these, and then will he too feel and know the power of separateness, the blinding, in-crushing bondage of the separated "I-ness," and his danger is apt to be the greater, even owing to the very positive-

ness of that which draws him on, since only too often it strengthens in him the desire to possess, and so makes his road all the harder. But just in proportion as he forgets himself in his art, does his work grow great, for he widens out and dissolves away the barriers of separateness that shut him in, and though in the darkness he cries out for freedom, yet he knows better than most that liberation is joy everlasting.

So then to sum up, it would seem that the "Desire for Liberation," is a condition for entry on the Path, not because the desire to escape from pain, or toil, or weariness, is a qualification, but because until a man at least desires with his whole heart to shake off the bondage of separateness and knows by experience what that actually means, he lacks the most essential of all the safeguards which shall guide his feet when knowledge and the power which knowledge gives are put into his hands.

BERTRAM KEIGHTLEY.

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## MYSTICISM AND CATHOLICISM

**GOD ; Âtma ; Primary Cause ; Primal Essence ; this fundamental idea lies at the root of both Mysticism and Catholicism—the God whom "no man hath seen at any time" ; "The One Self" ; "The Self in all."**

Most Catholics, if questioned, would declare their belief that their God—the God of this race, of this planet—is also the Creator and Sustainer of the whole immense universe. They would admit that the earth is but a rather small planet in our own solar system, and a mere speck in immeasurable space. But let anyone suggest the possibility of a religion, vast as the vast universe, containing all truth for all time, embracing all special revelations given to particular people in different ages, and the suggestion will generally be scouted as heretical. And why? Is Christianity less true because the great God, who is revealed to us in Christ now, has been, is, and will be revealed also to other races in other ways? As Catholics we do, and we must, believe that Christianity contains all truth for us ; *i.e.*, that nothing more than is in the Church of God is necessary for us. But this

granted, why should we seek to stifle the suspicion in many minds that there is, before, after, all round Christianity, a religion vast as God Himself: a religion of the two eternities before and after this life; or rather, of the one eternity wherein human life is but a moment? If we shake off, for an instant, the illusion that our little earth is the centre of the universe, that all the suns and stars are merely lanterns to give her light, our monopoly of religion, our claim to limit God's providence for all and for ever to what is revealed to one race at one time, appears simply ludicrous.

I am a Catholic; yet I dare to wonder if what we understand as "eternity" may not be an immense period of time between two incarnations; if after heaven, purgatory, or hell—of the progressing, tepid, or grovelling soul—the Ego may not be incarnated again, and again, and again, to struggle upward, or to sink downward through the long ages, till the final moment of salvation or damnation is reached—after the long joy of spiritual victories and advance, or the long torment of conscious degradation. Human life, spent often in a very prison of temperament and environment, whence spirituality is shut out by bars of grossest materialism, seems a quite inadequate probation for an endless circle of bliss or torment; even with purgatory as a preparation for heaven. And what about infants, whose earth-life ends before it has really begun?

This theory has no danger for Catholics whose virtue is guarded by fear of an eternal hell. Theirs are not the minds to endure torment in the unavailing effort to "think together the God of love and of hell." Seeing no moral or intellectual difficulty in the crudest forms of dogma, they would be the first to reject any doubt of everlasting punishment. Those for whom, at present, the motive of fear is salutary and desirable, will not be deprived of it by this view. For the multitude who neither read nor think, I do not speak; for them the crudest A B C of Christianity is sufficient, nay, is best.

But what does the "larger hope" of reincarnation mean to many minds? It means courage, trust, patience to the end. It means using to the utmost the means of grace provided in the Church. It means saying "*mea culpa*" for the evil tendencies

innate in us, and beginning to fight and overcome, sure of time enough if only we will fight. Did not the disciples ask our Lord of the man *born* blind, "who hath sinned, *this man* or his parents, that he was *born* blind?" And did our Lord rebuke heresy, ignorance, or any other fault in that question?

I dare to wonder, also, if our Lord Himself were not "made perfect through suffering" in previous incarnations? If not, what do the words mean? How, and where, and when was He "tempted and tried in all points like unto us"? If He were always perfect, how could He be made perfect? If He were incapable of sin, how was He "tempted"? After all, down at the root, the mystical and the Catholic ideas of Christ are essentially the same. Mysticism teaches that God, being infinite Love, desired creatures separate from Himself, to love Him and to be loved by Him. So He breathed forth creation, human beings—"God fallen into matter." As to what was in *posse*, what in *esse* in that creation, I venture no suggestion; but human beings endowed with free-will were created, whether immediately or eventually is not here of importance. Emanated from God in the beginning, this creation sank further and further away from Him, till, in density of matter and in revolt against spiritual law, it became separate, individualised. Each individual soul that struggles back to the love and service of God helps to fulfil the end of creation—to love God, and to be loved by Him. Perhaps that is why there is more joy in heaven over one sinner who does penance, than over ninety and nine just persons who need no repentance. When the individualised soul has regained, by spiritual combat, purity and sanctity, then Nirvâṇa—perfect union with Âtmâ, the One Soul—is its reward. Some, however, burning with love for God and man, choose to become incarnate again, to endure once more all the ills of this mortal life, so that being "perfect through suffering" themselves, they may use all the power and knowledge and wisdom they have gained to help humanity in its struggle back towards God. Such was the Buddha; such, they say, is Christ.

Christianity—by which I mean Catholicism—says that God is Love; that He created man, and gave him free-will; that man revolted and fell, and that since then all creation has become

tainted by sin, and every human soul is born at enmity with God. It says that the Second Person of the Blessed Trinity became incarnate, became man, for love of fallen man; that He is God in a sense that no other man "filled with the Spirit of God" can be God. I wonder if the inner meaning may not be this: one Son came back to God never having fallen; having always put forth all His strength against sin; having never revolted, become separate, nor reached the personality that is distinct from the Spirit of God. Suppose He alone remained pure as when God breathed forth creation, always absolutely "one with the Father"? Then, indeed, would He be "God of God," the "only Son of the Father." Then would He have been "in all points like unto us;" tempted and tried, yet "without sin." Not because being God He could not sin; but because, being man, He would not sin. And if He, being "touched with the feeling of our infirmities" chose to become incarnate again for our sakes, how naturally the miraculous birth, the immaculate Mother, the Sacraments, the whole Catholic religion, follow on that incarnation. "All power is given unto Him in heaven and in earth!"

These things I dare to wonder, while holding firmly to the Catholic Church. There may be dangers or pitfalls in the way that I cannot see far enough ahead to fear. As far as I do see, there seems nothing in the wider faith of Mysticism to contradict or render null, one dogma of the Church. The creeds contain all truth for us—now. But there is something written between the lines which some of us have seen, and have partly read and understood. And what we have read has added to the meaning and value of the creeds for us. Will the Church forbid the few of us, who, in agonised search for some clue to the problem of life, have found that writing, to read it? So far, I have not enquired. Till she does forbid it, absolutely and distinctly, some of us will continue to read that mystic writing, wherein we seem already to have found some meaning in pain, in evil, in human life! Nay, we will even try to read it aloud to others who, like us, search always, everywhere, and in torment of mind, for an answer to the unending "how" and "why" of this life and of religion.

A CATHOLIC.

## THE SPIRITUAL BASIS OF THE BROTHERHOOD OF HUMANITY

EVERY thinker knows that one of the most striking characteristics of the human heart is its craving for something permanent in the midst of a world of change ; and not only the human heart itself but the records of human life, wherever found, in whatever country, age or time, bear witness to the fact. The old Greek dramatists found much of their passion and their pathos in their recognition of this element of life, and in the power which enabled them to give expression to this human need. Every poet who has touched the pulses of the world has known this truth and uttered it, and in the uttering has proved himself the true interpreter of the soul of humanity. Every great artist who by his genius has stirred the hearts of his fellows with unutterable longings, has done so by virtue of his faculty for glimpsing the unchangeable beauty which lies beyond ordinary human ken, and by translating, however transiently and dimly, his own vision of the eternal, into the innermost recesses of the lives which, for the moment, he inspires. Every philosopher who, in any degree, has held the intellects of men, has so held them in exact proportion to the closeness with which in logic and in thought he has approached the borders of the mental realm in which things are because they are constant, instead of seeming to be because they are effervescent.

Most of all in religion does the thesis hold. In its lowest forms there is crystallised in the crudest dogmas the yearnings of the worshippers for that which as yet they can only see in the fixity of form, while in its highest manifestations the exalted truths of the greatest spiritual teachers, revealing as they do that unvariableness in which there is neither change nor shadow of turning, have penetrated the lives of men, because they have met

the greatest of all human needs, the aspiration for that permanent essential of life which the world of change can neither give nor take away.

In a different realm of thought, that of sociology, it is also to be noted, although the truth is not often outwardly expressed, that the best and highest efforts of all the schools of social reformers who work for the future are directed to the attainment of such human organisations as, from their particular standpoint, will permanently embody the views of life which they believe will best interpret the constant and permanent needs of mankind. Making every allowance, as the wiser of them do, for those changes in minor details which are bound to come in the influx of time, no ardent reformer would care to contemplate the day when his favourite social system shall have vanished from the earth and no longer be known among men. His fondest hope is that in some shape or form the ideas which are the children of his heart and brain will ever sway the lives and destinies of men, and his strength lies in the intense belief that they must and will do this, because to him it has been given to illumine the path which leads to the, but for him, unrecognised centre of individual and collective life, where is focussed the essential and permanent motor power of human existence.

In the drama, in poetry, in art, in philosophy, it is easily recognised that the truest success comes to the master when the listener, the reader, or the student feels that touch of nature which means human kinship. In true religion the essence is fellowship of soul—in the realest sense that communion of life which at its highest means fellowship with the universe.

In true sociology, of which unfortunately there is but little, the striving for the permanent and the real means the passionate longing for the brotherhood of man. But the war of religious sects, which is Antichrist, unfortunately often finds its counterpart in social reform.

The monks of rival monasteries never cursed each other more freely or with greater vigour than do some of the adherents of differing and rival social schemes. In both cases the reason is the same; it is the letter which killeth. Christian sects have never breathed threatenings and slaughters against

each other because of the original Christ, the moral Christ of the Gospels, but because of the second Christ, the doctrinal Christ of the creeds. Neither have social reformers flown at each other's throats because of their ultimate aim—the brotherhood of man—but because of the details of the social system in which that brotherhood was to be crystallised. It is the outward form which rends mankind asunder ; it is the inner and eternal spirit which giveth life.

Considering this question of human brotherhood as it is working out socially in these closing years of the nineteenth century, we are met by two striking facts. First the utter chaos in which the whole subject is involved, and next the failure to evolve social light and leading on the part of those departments of human thought which in other directions have produced satisfactory results so far as regards order and cohesion. On the chaos it is unnecessary to dwell, for every thoughtful student of sociology finds himself immersed in a flood which bears with it the wreckage of past social schemes, and seems to be hurrying to the whirlpools of future social Niagaras.

In the nature of things and in this transition age such chaos was probably inevitable, and in itself only becomes important or alarming when linked to the second consideration, the almost entire absence of any clear enunciation of cohesive social principles on the part of those who in other realms of thought, such as physical science, are doing such splendid service by their patient investigations into what is called the natural realm. It is not too much to say that in spite of all the claims which physical science is making, and many of them from one point of view are justifiable, it is doing next to nothing to help on the true work of sociology, the attainment of true human brotherhood, or to get behind the forms which hide the true life of man. Nay, in more than one direction materialistic science is working in entirely the opposite way: it is accentuating the war of life, and it is interpreting the outward form as the inner verity.

The purely scientific investigator might say that brotherhood was no concern of his, and that he had only to do with the outward form—that the inner verity was outside his scientific ken,

and that his business was to use his lancet or his battery in the realm to which they properly belong. That contention might be justly allowed if the scientists would but adhere to it, and to what it implies. But it is not so. Many scientists are strong anti-spiritual partisans, so strong that they never lose an opportunity of exaggerating those scientific police functions of which Huxley speaks in his Essay on Hume.

Instead of abiding by their own canons of investigation, they attempt to carry their lancets and batteries into a realm of research where the first are necessarily blunt, and the second are as necessarily inactive because the currents in the new realm are too subtle to set them in motion. Then the easiest thing to do is to deny the currents, and so exhibit the stolidity which is supposed to be the characteristic of the traditional guardian of the peace, but which is hardly a sufficient equipment for true scientific or philosophical research, least of all for spiritual enquiry.

This attitude of the scientific mind becomes a positive danger when it is applied to the general life of man and to his relations with his fellow-men, to his evolution, that is, as a social being. It cannot be too often or too strongly asserted (for it is capable of ample proof) that although, as far as we can see, there is working throughout the universe a law of general development, the factors of the evolutionary force, to give it its material name, which is at work in the cohesion of the particles of the granite, are not sufficient to solve the problems of the moral life of man. A generation ago Ruskin saw this truth in the region of political economy, when in his book, *Unto This Last*, he told the professors of the hitherto dismal science, that if they wished to make their economic science really social they must treat man, not as a mere money-making skeleton, but as a rational being possessing the flesh and blood of morality and love. And so in evolutionary sociology. The lancet and the battery are admirable instruments for surgical operations, or for stimulating the physical nerves, but a human development, founded solely on the materialistic science they represent, will have no more stability than a galvanic shock. The permanent which will satisfy the heart of man is not to be found in the laboratory, neither is the

brotherhood, which alone is the real and binding link in human society, a bye-product of electric phenomena.

To some, these words may seem exaggerated, but there is a most important side of the current materialistic evolutionary theory which is often overlooked—certainly it is generally slurred over in thought. During the latter part of Darwin's life, and especially since his death, many of the religious teachers who formerly persecuted him are continually praising, in pulpit and on platform, his ideas of evolution, as adding a grandeur to God's creative purpose, and also as enhancing the dignity of man, and this in spite of the conveniently ignored simian theory which in bye-gone years was to them *anathema maranatha*. Even the Roman Catholic Church, as was pointed out in last month's THEOSOPHICAL REVIEW, is now saying in the open what many of its members have thought in secret. This chorus of approbation, mixed as it is with the religious element, is apt to make people forget what evolution really means from the standpoint of materialistic science, and what, in thought, its outcome is when applied from that standpoint to the development of man in society.

The keynote of the Darwinian evolution as voiced by materialism is anti-human, if we are to interpret humanity by the law of brotherhood. For, stripped of the alluring fringe which of late years has been woven round the phrases by kindly hearted professors, the "Struggle for Existence" and the "Survival of the Fittest" mean war, famine, destruction and death. This is Darwin's own interpretation of his theories. In his *Origin of Species* he lays it down conclusively that each organic being at some period of its life, during each generation, or at intervals, has to struggle for life and to suffer great destruction, and that from the "war of nature, from famine and death," the most exalted object which we are capable of conceiving, the production of the higher animals, directly follows. This has been elaborated in a remarkable way by one of Darwin's younger disciples, who in discussing Natural Selection says:

The struggle for life. The world is one great battlefield. Over all its surface, within the depths of its waters, in the very air that belts it round, is eternal strife. All living beings, from loftiest to lowest, are fighting un-

ceasingly. The life of our huge cities, with its struggle of class against class, and of individual against individual, with, on the part of him that would triumph, an unremitting toil and an intense devotion to himself and his that are needful as they are awful in their desperation, with its doing unto death of the many that is the inevitable accompaniment of the success of the one—that life, I say, that is so full of the terrible that the very stars shiver as they look down upon it and hear the sound of the city's inarticulate moaning pass by them into the infinite, like a wandering ghost—that life is the type of all life. In the darkness of the soil of the earth the roots of the plants are struggling with each other for food. In the microscopic drop of water the Infusoria sweep ceaselessly round and round, striving for the food that is not sufficient for them all. Never ending contest. Interminable strife. Every living being is an Ishmael. . . . And as among men, so also among the more lowly organised creatures, the bitterest struggle is ever between those who are akin one to another. . . . *Væ victis*, woe to the conquered, is the cry of the world. If plant or animal succeed not, away with it! Let it perish, trodden to death beneath the feet of its stronger brethren hurrying onwards for food. (*The Student's Darwin*, p. 244. Dr. E. B. Aveling.)

And in speaking of the various natural checks on such a state of things the author further says :

But in each of these is, as it were, an element of brutality. Nature does not prevent the production of living things. She remorselessly kills them by the thousand after they have been produced. . . . The world is only 'in its go-cart.' Terrible errors, the most wanton work, the awfulest sacrifice of living things, meet us at every turn. (Pp. 246, 249.)

This, then, is Darwinism *in excelsis*, as applied to the vegetable and animal kingdoms, and as its most logical materialistic exponents *apply it to man*. For about many of them there is no concealment, but, on the contrary, a frank acknowledgment that the law of war which holds good for the plant and the animal must necessarily hold good for the human being in society and in the nation. From this indeed there is for them no escape. They have accepted to the full that physical science which teaches the unity of nature, and which makes man but an outcome of physical environment, and, as such, subject in all his aspects and development to the universal evolutionary law, and so their conclusion is inevitable. To talk to them of unselfishness or brotherhood is to speak vain and idle words. The struggle for life must go on, and only the "fittest" can survive, and by the necessities of the case the fittest must ever mean those

organisms, whether vegetable, animal or human, who trample down their weaker brethren in the mad race for life. True, the Darwinists interpret "fittest" as those "best adapted to the sum total of environing conditions," but translated into the common tongue this ultimately means Tennyson's "red tooth and ravin claw." Every organism, animate or inanimate, which possesses the slightest advantage over its fellows, will, by the law through which, according to materialism, it can alone work, use that advantage remorselessly in its struggle for life.

Who, then, are to be the survivors in this battle? Who are doomed to be numbered among the slain? Those best fitted for the struggle will survive. Those least adapted to the circumstances of the unending fight are doomed. The fittest will hold out the longest. (P. 245.)

All of which means Darwin's "war, famine, destruction and death," and a brutal, materialistic individualism which lies at the root of much of our modern civilisation.

It is well that this should be clearly understood, and that men should begin to recognise the fact that our social evils and our national sins are the logical and inevitable outcome of that materialistic evolutionism which knows not brotherhood and which enthrones selfishness as king. Let us take two examples, one social, the other national, to point the moral and prove the case. In a pamphlet\* which is now being published, we read :

In London :

60,114	People live	...	one	...	in one room
111,532	" "	...	two	...	" " "
87,015	" "	...	three	...	" " "
64,444	" "	...	four	...	" " "
37,045	" "	...	five	...	" " "
17,226	" "	...	six	...	" " "
6,153	" "	...	seven	..	" " "
1,848	" "	...	eight	...	" " "
648	" "	...	nine	...	" " "
270	" "	...	ten	...	" " "
110	" "	...	eleven	" "	" "
84	" "	...	twelve or more	" "	" "

386,489 People live in 172,502 rooms with from one to "twelve or more" occupants to a room.

\* *The Face of the Poor, or the Crowding of London's Labourers*, by Robert Williams (Reeves, Fleet Street). *id.*

Let the following be pondered over :—In July last the inspectors found in Camberwell an ordinary room of about 140 square feet in area, in which a family of five persons made their home ; another room had a family of nine, and yet another contained no less than “seventeen men, women and children sleeping in one room.” In 1891 the greatest crowding in Camberwell was found in two rooms containing ten occupants apiece.

It is almost beyond belief that out of the 4,292,118 inhabitants—rich and poor—of London in 1891, no less than 1,719,220—not far short of one-half of this vast population—found their homes in tenements or parts of houses, containing one or two and in no case more than three rooms, to each family of from one to twelve or more in number.

But thus far we have dealt with tenements of one, two, and three rooms. Let us step lower. The census proved that nearly one-third of London's population, or 1,054,677 persons were returned as living in tenements, containing from one to two rooms for each family of from one to twelve or more persons ; which is to say, that a London population, twice as many as that of Liverpool, cannot rise above one or two rooms for a family. What *can* the breathing space of these be ?

We have not yet, however, reached the lowest point of crowding disclosed by the census, which shows that 172,502 rooms were found to be the sculleries, kitchens, bed-rooms, living-rooms, yards, gardens and the whole available space in the world which, as long as they paid their rent, a working population of 386,489 could temporarily call their own—this is one room to nearly two and a half people.

Comment on this is needless and the economics of these facts need not now be considered, nor the remedies. But two things are quite certain. First, the people who have to endure such a life as this, endure it, according to the materialist evolutionists, because they are the weaker of those engaged in the struggle for a decent, comfortable existence. It is quite in accordance with “natural law.” Next, if the true law of brotherhood were even faintly apprehended in society, that society would never rest till its human members were at least housed as decently as are some of its animals.

Take the second case. We have heard much lately about Imperial extension, especially in South Africa. The political side of that is outside the scope of this REVIEW. But it has its human side, for a forced labour, which is really slavery, is the lot of many members of the “subject” races, and to become the victims of a brutal lust is the fate of many of their women. Exactly ! The Anglo-Saxon race is the dominant, the stronger, and in the “march of civilisation” which that race is supposed to

lead, the weaker race must go down and be swept away by the advancing tide.

Materialistic evolution says, and says logically, for it is in accordance with its universal natural laws—these races are not the fittest, in the struggle for life they cannot survive, and they must submit to the inevitable destruction which is the basis for the newer, the stronger, if not the better type. Not so says the Law of Brotherhood. The permanent in humanity is based on life and love, not on death and hate, and the true law of evolution is the law of union, not the law of separateness.

This law of union must be based on something which is permanent and changeless, if it is to satisfy the highest needs and aspirations of mankind. In human thought there is but one idea which can fulfil the conditions—that of the spiritual life which is common to all. Let the house farmer once realise that it is actually *he* who is living in those dens called homes, because their inhabitants are his sisters and his brothers, and the face of London would be changed. Let the white colonist realise that *he* is the Kaffir who is the bond-slave, and let the white woman understand that it is *she* who is violated when the Kaffir girl is the victim of the white man's lust, and South Africa would be transformed. That knowledge and that realisation are absolutely impossible from the ordinary evolutionary standpoint; they can only be gained by the appreciation of the higher laws of that spiritual life which binds the whole universe together in one golden chain. To teach those higher laws is the mission of Theosophy, and

We, who believe Life's bases rest  
Beyond the probe of chemic test,

know that in that spiritual life and in that alone, lie the true sisterhood of woman, the real brotherhood of man.

HERBERT BURROWS.

## THE CHRISTIAN CREED

(CONTINUED FROM p. 152)

“ I BELIEVE in God the Father almighty, maker of heaven and earth.” So runs the opening clause of the Apostles’ Creed, referring evidently to the Logos of our solar system ; the Nicæan symbol, taking an even wider range, is cast into a form more applicable to the First Cause of all, and so it speaks of the *one* God, maker not only of heaven and earth, but “ of all things visible and invisible.” Well may the glorious title of “ the Father ” be given to That which is the first manifestation of the Unmanifested, for from Him all came, even the Second and Third Logoi themselves, and into Him one day all that came forth must return. Not to lose consciousness, be it observed, for that would be to throw away the result of all these æons of evolution ; but rather to become in some way that to our finite minds is as yet unintelligible, a conscious part of that stupendous whole—a facet of that all-embracing Consciousness which is indeed the divine Father of all, “ above all, and through all, and in you all.” “ Then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.”

“ And in one Lord Jesus Christ, the only begotten Son of God, begotten of his Father before all worlds, 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 ; who for us men and for our salvation came down from heaven.” With the exception of the first few words the whole of this is omitted from the Apostles’ Creed, as we might perhaps expect that it would be in a form intended to apply to a somewhat less lofty level of the universe.

Here, in the insertion of the name Jesus Christ, we come upon the first trace of the materializing influence which we

classified as (*c*), for the original form contains neither of these words. In the earliest copies written in Greek which have as yet been seen by our investigators the words now rendered as ΙΗΣΟΥΝΧΡΙΣΤΟΝ and translated "Jesus Christ" appear either as ΙΗΤΡΟΝΑΠΙΣΤΟΝ, which would mean "the chiefest healer (or deliverer)," or as ΙΕΡΟΝΑΠΙΣΤΟΝ, which seems to mean simply "the most holy one." It is, however, of little use for us to speak of these various readings until some explorer on the physical plane discovers a manuscript containing them, for then only will the world of scholars be disposed to listen to the suggestions which naturally follow from them.

In any case the Greek form is but a translation from an original given in an older tongue, so that to us as students it is more interesting to see the meaning attached to these words in the minds of those who had heard them spoken by the great Teacher, than to follow out the details of their rendering into the corrupt and Hellenistic dialect of the period. Beyond all shadow of doubt that original conception refers exclusively to the Second Logos as manifesting Himself at different levels of the great descent into matter, and not in the slightest degree either to the Teacher or to any individual man at all.

The greater part of this poetic passage is an endeavour to make clear the position and functions of the Second Logos, and to guard so far as may be possible against various misconceptions of them. Great stress is laid upon the fact that naught else in the universe comes into existence in the same way as does this Second Logos, called into being as He is by the mere action of the will of the First, working without intermediary; so that the old translator spoke truly enough in intention, however unfortunate he was in his choice of an expression, when he called Him "the only-begotten Son of God, begotten of His Father before all worlds, by whom all things were made"; since He is indeed the only direct manifestation of the First, the Unmanifested, and undoubtedly "without Him was not anything made which was made"; for the monadic essence which He pours forth is the ensouling and energizing principle at the back of all life of which we know anything.

The true meaning of the word *μονογενής* is very clearly stated

by Mr. Mead in a recent article, in which he remarks: "There is 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." (THE THEOSOPHICAL REVIEW, vol. xxi., p. 141.)

It is obvious that this title is and can be truly given only to the Second Logos, for the manner in which He is emanated from the First must evidently differ from all other and later processes of generation, which are invariably the result of interaction.

It should also be borne in mind that "before all worlds," however true it may be as a statement referring to the emanation of the Christ, is a flagrant mistranslation of *πρὸ πάντων τῶν αἰώνων*, which can signify nothing but "before all the æons." To anyone who is even superficially familiar with Gnostic nomenclature this bears its meaning on its face, and tells us simply that the Second Logos is the first in time, as He is the greatest, of all the æons or emanations from the Eternal.

Here also comes the emphatic and reiterated assertion that He is "of one substance with the Father," identical in every respect with Him from whom He came, save only that He has descended this one step further, and in thus becoming manifest has for the time limited the full expression of that which yet He is in essence, so that He has a dual aspect—"equal to the Father as touching His Godhead, yet inferior to the Father as touching His manhood"—and yet through all rings the triumphant proclamation that the eternal unity is still maintained, "for although He be God and man, yet He is not two, but one Christ," now as ever "God of God, Light of Light, very God of very God." Few grander protests against the doctrine of eternal duality—the God and the not-God—have ever been penned by mortal man; and in the later and more detailed Athanasian Creed we have the very proof of the essential unity adduced, in the statement of the power to bear back into the Highest all the fruit of the descent into matter, for we are told that He is "one, not by the conversion of the Godhead into flesh, but by the taking of the manhood into God."

Most truly and most beautifully also is it written of Him that "for us men and for our salvation He came down from

heaven"; for though indeed it is true that the immortal spirit of man is of the nature of the Father Himself, yet but for the sacrifice of the Son, who poured forth of His substance as monadic essence into all the limitations of the lower kingdoms, the causal body could never have been, and without that as vehicle, as the vase to hold the elixir of life, heaven and earth could never have met together, nor this mortal have put on immortality. And so is the true Christ at once the creator and the saviour of man, for without Him the gap between spirit and matter could never be bridged over, and individuality could not be.

"And was incarnate by the Holy Ghost of the Virgin Mary." Here there seems for a moment to be a difficulty, for how can the birth of the Second Logos be due in any way to the action of the Third, who Himself holds to Him the relation of child rather than of father? Yet if we follow the original lines of thought we shall not be misled by the apparent contradiction, for we shall realize that what we are dealing with is simply a further stage of the great sacrifice of the descent into matter. The English translator, or perhaps still more his Latin predecessor, has largely confused the meaning by an unwarranted change in one of his prepositions, for even in the latest Greek form there is but one preposition for the two nouns, and the phrase runs "and was incarnate of the Holy Ghost and the Virgin Mary." That is to say, the monadic essence, having already "come down from heaven," as mentioned in the previous clause, materializes itself by assuming a garment of the visible and tangible matter already prepared for its reception by the action of the Third Logos upon what without Him would have been virgin, or unproductive, matter.

This name "virgin" has frequently been applied to the atomic matter of the various planes, because when in this condition it does not of its own motion enter into any sort of combination, and so it remains, as it were, inert and unfruitful. But no sooner is it electrified by the outpouring of the Holy Ghost than it wakens into activity, combines into molecules, and rapidly generates the matter of the lower sub-planes; and it is of this matter, thus vivified by that first outpouring, that are composed the manifold forms which are ensouled by the monadic essence.

The Second Logos takes form not of the "virgin" matter alone, but of matter which is already instinct and pulsating with the life of the Third Logos, so that both the life and the matter surround Him as a vesture, and in very truth He is "incarnate of the Holy Ghost *and* the Virgin Mary."

Here again the materializing tendency has introduced a totally different idea by a very trifling alteration—in fact, by the insertion of a single letter, for in the earliest form the name was not *Μαρία*, but *Μαία*, meaning simply mother. It would be tempting to speculate as to whether there could possibly be any traditional connection between this strangely suggestive word and the Sanskrit *Mâyá*, which is so often used to express this same illusory veil of matter which the Logos draws round Him in His descent; but all that can be said at present is that no such connection has yet been traced.

"And was made man." The insertion of this clause is exceedingly significant, since it distinctly shows that the arrival of the monadic essence at the level of humanity was a stage separate from and later than the descent into matter, and that consequently the "taking flesh of the Holy Ghost and the Virgin Mary" previously mentioned did not and could not refer to a human birth. This clause is omitted from the Apostles' Creed, but duly appears in the draft made by the Council of Nicæa, where it is even more evidently intended to describe a later step in evolution, since the text runs "and was made flesh, and was made man," the assumption of the flesh clearly referring to the previous passage of the monadic essence through the animal kingdom. In the Apostles' Creed the influence of tendency (*c*) is predominant, for the whole process is described in the most grossly materialistic manner—"who was conceived by the Holy Ghost, born of the Virgin Mary."

"Suffered under Pontius Pilate." In this clause we have quite the most remarkable instance on record of the degrading and narrowing influence of the tendency which we have called (*c*), for by the insertion of the tiniest letter of the Greek alphabet (the iota, corresponding to the "jot" spoken of in the gospel) the original meaning has been not merely obscured, but absolutely lost and forgotten. The alteration is so simple and easy to make,

and yet its effects are so extraordinary and so colossal, that those who discovered it could for some time scarcely believe their eyes, and when they *had* grasped the situation, they were unable to comprehend how it had been possible so long to overlook anything so exceedingly obvious.

Instead of ΠΟΝΤΙΟΥΠΙΑΑΤΟΥ the earliest Greek manuscripts all read ΠΟΝΤΟΥΠΙΑΗΤΟΥ. Now the interchange of A and H is by no means infrequent in various Greek dialects, so that the only real alteration here is the insertion of the I, which changes *πόντος*, meaning a sea, into *Πόντιος*, which is a Roman proper name. I have no wish to suggest that this alteration, or either of the others which I have mentioned, was necessarily made with any deceitful object, or with intention to mislead; it may quite easily have been made under the impression that it was merely a correction of the unimportant mistake of some earlier copyist. It was obvious to the investigators that the Essenian monk who first translated the creed into Greek was by no means perfectly acquainted with that tongue, and the result was consequently anything but classical. Men into whose hands the manuscript (or copies of it) came at later periods amended here and there obvious errors in spelling or construction, and it is quite possible that one who approached its consideration with a mind incapable of appreciating its true mystical signification, and filled with the anthropomorphic interpretation, might suppose that in this case, for example, a letter must have been omitted by some ignorant scribe, and so might insert that letter without the least idea that he was thereby changing the entire meaning of the clause and introducing a conception absolutely foreign to the spirit of the whole document. No doubt in ecclesiastical history there has been a large amount of direct, unblushing forgery, done "for the greater glory of God," which in the eyes of the monks simply meant the advancement of the interests of the Church; but we are fortunately not compelled to postulate dishonesty in this case, since we see that ignorance and prejudice may very easily have done quite innocently the fatal work of the utter materialization of conceptions originally so grand and so luminous.

It was no doubt with the same laudable, though mistaken, idea of polishing the diction that the preposition *ἐν* was (much

later) substituted for the earlier ὑπὸ, though after the theory of the proper name was once accepted the mischief was done, and this further alteration merely put the phrase into more elegant shape, and so lessened the probability of enquiry as to any other possible meaning than the apparent one. In the original translation the real intention of the writer was made even clearer still by the use of the dative case, thus indicating that the expression referred to a place, not a person; but this was almost immediately changed to the more usual genitive, even before the unfortunate insertion of the iota.

The words πόντος πλιγητός, then, simply mean a compressed or densified sea—by no means a bad description of the lower part of the astral plane, which is so constantly typified by water. The clause usually translated “suffered under Pontius Pilate” should be rendered, “He endured the dense sea”—that is, that for us men and for our salvation He allowed Himself to be for the time limited by, and imprisoned in, astral matter. We should note the exact order of the clauses here. Neither of the creeds as they stand at present contains quite the whole of the original idea; for in the Apostles’, though the order is accurate, several stages are omitted, and while the Nicene is fuller, there is a confusion in its arrangement. The first step mentioned is the assumption of the vesture of matter—“the incarnation”; then the taking of human form, though still in its higher principles only; then the “suffering under Pontius Pilate,” or descent into the astral sea; and only after that the crucifixion on the cross of *physical* matter, in which He is graphically described as “dead and buried.”

C. W. LEADBEATER.

(TO BE CONTINUED)

## CONCERNING INTELLIGIBLE BEAUTY

ACCORDING TO PLOTINUS

(CONTINUED FROM p. 130)

CONCERNING INTELLIGIBLE BEAUTY\*

### I.

SINCE we admit that he who has attained a sight of the intelligible world,† and perceives the beauty of true intellect, may also by intuition behold the Father thereof, who is beyond intellect, let us try to see, and to express to ourselves, so far as such things can be expressed, how it may be possible to behold the beauty of intellect and of that world. Let us imagine, therefore, two blocks of stone placed near each other, the one shapeless and devoid of art, the other fashioned by art into the likeness of a God or of a man; if of the former, let us say of some Grace or Muse; if of the latter, of no particular man, but an ideal figure in which art has combined all human beauties. Now the block which has received from art the beauty of form will appear beautiful; not because it is stone—for in that respect the other block would appear equally beautiful; but because of the form which art has bestowed upon it. This form, therefore, the material did not possess, but it existed in the designer before it was imparted to the stone, and the artist possessed it, not in consequence of having eyes and hands, but because he was imbued with art. In art, therefore, this beauty existed far more abundantly. For that beauty which subsists in art did not pass out from it into the stone, but remains in art; and from thence a lesser beauty came forth, which neither remained pure in itself, nor was it such as the artist desired; but as much as the stone was capable of

\* The "arguments" from the Latin of Ficino are omitted, as adding nothing to the value of the statements of Plotinus.

† The word "world," here and throughout, is used in the sense of universe—the cosmos, whether intelligible or corporeal; never to indicate this planet merely.

receiving. But if art create such things as accord with what itself is and possesses (and it is its nature to create that which is beautiful), it is itself more truly beautiful than its creations, possessing in itself a beauty greater and fairer than any that is in external objects. For inasmuch as beauty proceeding into matter is extended [*i.e.*, spread over a certain space], by so much is it weaker than the beauty which remains in one [*i.e.*, without corporeal dimension]. For everything which suffers extension departs from itself, if strength subsist in strength, heat in heat; if power, as a whole, subsist in power, and beauty in beauty.\* Moreover, that which first creates everything in accordance with itself, must be more excellent than that which is created by it;† for it is not want of music (*ἀμουσία*) which makes a musician, but music, and the music which is prior to sense produces that which is sensible. But if anyone contemns the arts because they imitate nature in their productions, it is to be said, in the first place, that the energies of nature (*τὰς φύσεις*) themselves imitate other things [*viz.*, ideas]. Secondly, we must know that the arts do not simply imitate that which is apparent to the senses, but recur to the principles (*λόγους*) from which nature herself acts; and further, that they do many things from themselves alone, and supply what is wanting to perfection, as possessing in themselves the Beautiful. Thus Phidias fashioned his Zeus not after a sensible model, but conceiving the God as he might appear if he willed to manifest himself to our eyes.‡

## II.

But let us now dismiss the arts, and consider those things which works of art are said to imitate—the beautiful productions of nature, all things which have life, both rational and irrational;

\* He appears to mean that if all these subsist *essentially* in themselves, as ideas apart from a subject, they may be said to depart from themselves in becoming diffused through the body which participates them.

† This proposition is logically demonstrated by Proclus in his *Elements of Theology* (*Στοιχείωσις θεολογική*), Prop. vii: "Everything productive of another is more excellent than the nature of the thing produced."

‡ Plotinus alludes to the colossal statue of Zeus, the work of Phidias, in the temple at Olympia. This statue was generally regarded as the masterpiece of Greek art. It was still at Olympia in the time of Plotinus, but was subsequently removed to Constantinople, where it was destroyed by a fire in the year 475.

and especially such of these as are most perfect, whereas the shaper and creator thereof has completely subdued the material, and given it the form which he desired. What, then, is it which constitutes the beauty in these? It is colour and form; for if not, it must be either nothing at all, or something which is destitute of form, or something which is altogether void of quality, such as matter. Whence came the bright beauty of Helen, the cause of strife? Or whence the beauty of so many women like unto Aphrodite in fairness? Whence, indeed, came the beauty of Aphrodite herself? Or that of any perfectly beautiful human being, or of any of the Gods, whether of those who appear to our sight, or of those who appear not, yet have in themselves a beauty visible [though not to the corporeal sense]? Is not this beauty in everything *form*, proceeding from the maker into the thing which is made, as of the arts it was said that from them beauty proceeds into the works of art? Well then, shall we say that things which are generated, and reason [*λόγος*—the productive principle] which is manifested in matter, are beautiful, but that the reason which is not in matter but in the creative intellect, the first and immaterial reason, is not beauty, but must needs be united with matter in order to become beautiful? And yet if beauty were an attribute of the material mass, simply as such, it would follow that the creative reason, since it is not a mass, would not be beautiful. But if the same form, whether it be contained in something small or large, similarly moves and affects by its own power the soul of the beholder, it is evident that beauty does not depend upon the greatness of the material mass. And this is a proof of what we affirm: so long as beauty is external to us, we do not perceive it, but when it is generated within the soul it affects us. Now that which enters through the eyes is form alone, or how could it enter through so small a space? And the magnitude is thus contracted because it is not really great as a material mass, but becomes great by the participation of form.\*

Again, that which produces the beautiful must itself be

\* Greatness is not an attribute of matter, but a form by the participation in which the material mass presents to our apprehension an appearance of magnitude. As Emerson says, "the magnitude of material things is merely relative."—*Nature*, ch. vi.

either ugly, or indifferent, or beautiful. Were it ugly, it would not produce its contrary; and if it be indifferent [*i.e.*, neither ugly nor beautiful], why should it produce the beautiful rather than the ugly? But the nature which produces such beautiful things is itself far more beautiful; only we, being unaccustomed to look within, ignorantly pursue external objects, not knowing that it is the inner which moves the outer; as one who, beholding his own shadow, follows it, not knowing whence it comes. But that what we pursue is in truth something other than the outward appearance, and that beauty does not consist in material mass is proved by the beauty which is inherent in learning and studies, and, speaking generally, in souls; where indeed beauty exists far more truly than in external objects. This becomes manifest when you contemplate and admire wisdom in anyone, not dwelling upon the countenance (which, perhaps, is not beautiful); but when, disregarding all outward appearance, you pursue his inward beauty. And if you are not moved to call such a thing beautiful, neither will you, when you look within, take delight in yourself as in something beautiful. In vain, therefore, while you are so disposed, will you seek for that inward beauty, for you will seek with a base and impure mind; wherefore discourse upon such subjects as these are not meet for all men. But if you see yourself beautiful [thence] recall to your memory [the Beautiful itself].

W. C. WARD.

(TO BE CONTINUED)

## INCIDENTS IN THE LIFE OF ST. GERMAIN

THE following extracts are translated from the very rare and valuable *Souvenirs de Marie-Antoinette*, by the Countess d'Adhémar, who had been an intimate friend of the Queen, and who died in 1822.

I have not been able to find a single copy of this rare work in any library in England, or on the Continent, to which I have so far had access. But fortunately a copy exists at Odessa in the library of Madame Fadéef, the aunt of our late teacher and friend, Madame H. P. Blavatsky, and this may lend it an additional interest, in the opinion of some of our readers.

One of our members has been kindly permitted to make some extracts from the four volumes, and thanks are due to Madame Fadéef for so graciously lending the work for this purpose. Madame d'Adhémar appears to have kept a daily diary, after the fashion of the period, and to have later written her *Souvenirs* from this diary, occasionally interjecting an explanatory remark. They cover a long period of time, ranging from 1760 to 1821.

One very interesting fact as to dates occurs in a note written by the hand of the Countess, fastened with a pin to the original MS., and dated May 12th, 1821. She died 1822. It refers to a prophecy made to her by St. Germain about the year 1793, when he warned her of the approaching sad fate of the Queen, and in response to her query as to whether she would see him again, he replied, "Five times more; do not wish for the sixth."

The Countess writes: "I saw M. de St. Germain again, and always to my unspeakable surprise: at the assassination of the Queen; at the coming of the 18th Brumaire; the day following the death of the Duke d'Enghien (1804); in the month of January, 1813; and on the eve of the murder of the Duke de Berri (1820). I await the sixth visit when God wills."

These dates are of interest because of the generally received opinion that Saint Germain died in 1780; some few writers say he only retired from public work. These varying opinions will be treated later.

ISABEL COOPER-OAKLEY.

Page 53. At this same period a very singular adventure befell me. I was alone at Paris, M. d'Adhémar having gone to visit some relations of his own name that he had in Languedoc. It was one Sunday at eight o'clock in the morning. I am accustomed to hear Mass at noon, so that I had but little time for my toilette and for preparing to go out. I rose hurriedly, then, and had scarcely thrown on my morning wrapper when Mdlle. Rostande, my head waiting-woman, in whom also I placed entire confidence, came in to tell me that a gentleman wished to speak to me.

To pay a visit to a woman at eight o'clock was against all accepted rules. "Is it my procurator, my lawyer?" I asked. For one has always one of these gentlemen at one's heels, however little property one may possess. "Is it my architect, my saddler, or one of my farmers?"

To each question a negative answer.

"But who is it, then, my dear?"

I treated my maid with familiarity. She was born the same day as myself, in the same house, that of my father, with the difference that I came into the world in a handsome apartment and she in the lodge of our house porter. Her father, a worthy Languedoc man, was a superannuated pensioner in our service.

"I thought," answered my maid, "with all due respect to Madame la Comtesse, that the devil had long since made a mantle out of the skin of this personage."

I passed in review all those of my acquaintance who could have deserved any special treatment by Satan, and I found so many of them that I did not know on whom to fasten my conjectures.

"Since Madame does not guess," continued Mdlle. Rostande, "I will take the liberty of telling her that it is the Comte de Saint-Germain!"

“Comte de Saint-Germain!” I exclaimed, “the man of miracles.”

“Himself.”

My surprise was great on finding that he was at Paris and in my house. It was eight years since he had left France, and no one knew in the least what had become of him. Heeding nothing but my curiosity, I ordered her to show him in.

“Did he tell you to announce him to me under his own name?”

“It is M. de Saint-Noël that he calls himself now. No matter, I should recognise him among a thousand.”

She went out, and a moment after the Count appeared. He looked fresh and well, and almost grown younger. He paid me the same compliment, but it may be doubted whether it was as sincere as mine.

“You have lost,” I said to him, “a friend, a protector in the late King.”

“I doubly regret this loss, both for myself and for France.”

“The nation is not of your opinion; it looks to the new reign for its welfare.”

“It is a mistake; this reign will be fatal to it.”

“What are you saying?” I replied, lowering my voice and looking around me.

“The truth. . . A gigantic conspiracy is being formed, which as yet has no visible chief, but he will appear before long. The aim is nothing less than the overthrow of what exists, to reconstruct it on a new plan. There is ill-will towards the royal family, the clergy, the nobility, the magistracy. There is still time, however, to baffle the plot; later, this would be impossible.”

“Where have you seen all this? is it in dreaming, or awake?”

“Partly with the help of my two ears, and partly through revelations. The King of France, I repeat, has no time to lose.”

“You must seek an audience of the Comte de Maurepas, and let him know your fears, for he can do everything, being entirely in the confidence of the King.”

“He can do everything I know, except save France; or rather,

it is he who will hasten her ruin. This man will undo you, Madame."

"You are telling me enough about it to get yourself sent to the Bastille for the rest of your days."

"I do not speak thus except to friends of whom I am sure."

"Nevertheless, see M. de Maurepas; he has good intentions, though wanting in ability."

"He would reject the evidence; besides, he detests me. Do you not know the silly quatrain which caused his exile?"

"Beautiful Marquise, they praise your charms  
Lovely are you and very frank;  
But all that does not prevent  
Your flowers being flowers."

"The rhyme is inaccurate, Count."

"Oh! the Marquise paid little attention to it; but she knew that M. de Maurepas was the author of it, and he pretended that I had taken away the original manuscript from him to send it to the haughty Sultana. His exile followed the publication of these wretched verses, and from that time he included me in his schemes of vengeance. He will never forgive me. Nevertheless, Madame la Comtesse, this is what I propose to you. Speak of me to the Queen, of the services that I have rendered to the government in the missions that have been entrusted to me at the various courts of Europe. If her Majesty will listen to me, I will reveal to her what I know; then she will judge whether it will be well for me to enter into the King's presence; without the intervention, however, of M. de Maurepas—that is my *sine quâ non*."

I listened attentively to M. de Saint-Germain, and I understood all the dangers that would again fall on my head, if I interfered in such an affair. On the other hand, I knew the Count to be perfectly conversant with European politics, and I feared to lose the opportunity of serving the State and the King. The Comte de Saint-Germain, guessing my perplexity, said to me:

"Think over my proposal; I am in Paris incognito; do not speak of me to anyone; and if to-morrow you will come to meet me in the church of the Jacobins in the Rue Saint-Honoré, I will await your answer there at eleven o'clock precisely."

“I would rather see you in my own house.”

“Willingly; to-morrow, then, Madame.”

He departed. I pondered all day on this apparition as it were, and on the menacing words of the Comte de Saint-Germain. What! we were on the eve of social disorganisation; this reign, which was ushered in under such happy auspices, was brewing the tempest! After long meditation on this text; I determined to present M. de Saint-Germain to the Queen, if she consented to it. He was punctual to the appointment, and delighted at the resolution that I had made. I asked him if he was going to settle in Paris; he answered in the negative, his plans no longer permitting him to live in France.

“A century will pass,” he said, “before I shall re-appear there.”

I burst out laughing, and he did the same. That very day I went to Versailles; I passed through the small apartments, and finding Madame de Misery there, I begged her to let the Queen know that I wished to see her as soon as she could receive me. The head chamber-woman returned with the command to conduct me in. I entered; the Queen was sitting in front of a charming porcelain writing-table, which the King had given her; she was writing, and turning her head she said to me with one of her gracious smiles:

“What do you want with me?”

“A trifle, Madame; I merely aspire to save the monarchy.”

Her Majesty looked at me with amazement.

“Explain yourself.”

At this command I mentioned the Comte de Saint-Germain; I told all that I knew of him, of his intimacy with the late King, Madame de Pompadour, the Duke de Choiseul; I spoke of the real services that he had rendered to the State by his diplomatic ability; I added that since the death of the Marquise he had disappeared from Court, and that no one knew the place of his retirement. When I had sufficiently piqued the Queen’s curiosity, I ended by repeating to her what the Count had said to me the previous day, and had confirmed that morning.

The Queen appeared to reflect, then she replied:

“It is strange; yesterday I received a letter from my mys-

terious correspondent ; he warned me that an important communication would shortly be made to me, and that I must take it into serious consideration, on pain of the greatest misfortunes. The coincidence of these two things is remarkable, unless, however, they come from the same source ; what do you think about it ? ”

“ I scarcely know what to say of it. Here has the Queen been receiving these mysterious communications for several years, and the Comte de Saint-Germain re-appeared only yesterday.”

“ Perhaps he acts in this way in order the better to conceal himself.”

“ That is possible ; nevertheless, something tells me that one ought to put faith in his words.”

“ After all, one is not sorry to see him, were it only in passing. I authorise you, then, to bring him to-morrow to Versailles, disguised in your livery. He shall remain in your apartments, and as soon as it is possible for me to admit him, I will have you both summoned. I will not listen to him except in your presence ; that, too, is my *sine quâ non*.”

I bowed profoundly, and the Queen dismissed me with the usual signal. I own, however, that my confidence in the Comte de Saint-Germain was lessened by the coincidence of his coming to Paris with the warning received the day before by Marie Antoinette. I fancied I saw in it a regular scheme of trickery, and I asked myself if I ought to speak to him about it ; but, considering all, I resolved to be silent, certain that he was prepared beforehand to answer this question.

M. de Saint-Germain was awaiting me outside. As soon as I perceived him, I stopped my carriage, he got into it with me, and we returned together to my house. He was present at my dinner, but according to his custom he did not eat ; after this he proposed to go back to Versailles. He would sleep at the inn, he added, and rejoin me the next day. I consented to this, eager as I was to neglect nothing for the success of this business.

(TO BE CONTINUED)

## THEOSOPHICAL ACTIVITIES

IT is pleasant to hear that New Zealand is lending its General Secretary, Miss Lilian Edger, to India, for a brief time, and that she will take Mrs. Annie Besant's place as speaker at the twenty-third anniversary of the whole Theosophical Society and at the seventh annual convention of the Indian Section. May her welcome be as warm, and the blessing on her labours as great, as those her elder sister has found in the Indian land. The work of the Section is going forward with great vigour. Svâmi K. Nârâyansvâmi Aier reports in the Madura and Tinnevely districts the starting of four new Branches and revival of six old ones that had lapsed for lack of members; Rs. 700 were thus added to the funds of the Section. Our good brother has surrendered the remainder of his life to the work of the Society. In the Masulipatam district the worthy R. Jagannathiah is lecturing indefatigably, both in English and in the vernacular. From Mysore another most hardworking member, A. Mahâdeva Shâstri, the Curator of the Government Library, has just issued a translation of the *Bhagavad Gîtâ* with Shri Shankarâchârya's Commentary thereon; this is the work of which our Indian members should make a speciality.

Dr. Richardson writes from Bombay that things are less troubled than they were. An appeal for financial help, endorsed by our old and much-respected member, Norendranath Sen, editor of the *Indian Mirror*, comes from Calcutta, on behalf of the Sarasvati Institution, established under the auspices of the Theosophical Society in 1895. It gives the ordinary education, and, in addition, instruction in the Hindu philosophy and religion. Professor Manilal N. Dvivedi, well-known for his admirable translations, has published, through our veteran brother, Tukaram Tatya, a translation of *Jivan-mukti Viveka*, a treatise on liberation, by Sayanâchârya.

The Headquarters of the Section at Benares is rejoicing over the accession as a worker there of Rai Sahib Pyari Lal, an Indian judge, who has held judicial appointments usually reserved for the English.

He is, it goes without saying, a most able man of the world, but he adds to his shrewd common-sense and ability wide learning in the Hindu Scriptures and devotion as rare as it is deep. Such a combination will be of invaluable service. The judge has retired from service and dedicates the rest of his life to the Society.

THE outlook is reported as very favourable. The schools started under the auspices of the Society are doing good work. "The Ananda College for boys, and the Sanghamitta School for girls are progressing most satisfactorily. The present staff of the Ananda College consists of two University Graduates, Mr. A. E. Bultjens, B.A. (Cantab), being the Principal, a Professor of Mathematics, and six other teachers who have passed the Cambridge Local Examination. Two other graduates, from the Universities of Calcutta and Madras respectively, are likely to join the staff. The Sanghamitta School has been taken from the Women's Educational Society, and is now under the management of the Colombo Branch. Mr. D. S. S. Wickramanatra, the late energetic Secretary of the Kandy T. S., has been appointed Director and Supervisor of the Institution. The Buddhist Fancy Bazaar which was held last month was not so much a success as was anticipated, owing to the short time given to our helpers to collect things. However, it has brought us nearly Rs. 2,000. We beg to thank our foreign helpers who were kind enough to send donations to the Bazaar Fund: The next Bazaar will be held in November, 1898."

A STEADY forward movement in the work of the inward consolidation and outward life of the Theosophical Society is noticeable. In England we see from the lecture list that some of the Europe Lodges are settling seriously down to their winter's work, and have already filled up their programmes.

The South Western Federation meeting was attended by Mr. Leadbeater, who lectured to good audiences at Bath, Bristol, Plymouth and Exeter, and speaks hopefully of the prospects there. The Northern Federation will meet at Harrogate at the end of November; Mrs. Besant will be present and will lecture there and also in Bradford. She lectured to very large audiences in Manchester on October 17th, and presided on the following day over the Jubilee Anniversary of the Vegetarian Society.

The annual meeting of the Blavatsky Lodge was held on Saturday

evening, October 30th, when there was a far larger attendance of members than is usual on these occasions. The Lodge proves itself to be in a very flourishing condition, with a membership which is steadily increasing both in numbers and in stability. There are at the present moment over two hundred active members, in addition to the almost inevitable fringe whose interest seems to be only nominal. The Treasurer's statement showed a rather large balance in hand, and this, at the suggestion of Mrs. Besant, it was decided should be at once expended in ways considered by the Council to be most useful. The Lending Library attached to the Lodge is justifying its existence more fully year by year, and, under the care of the Librarian, Miss L. Lloyd, is becoming an increasingly useful branch of the Lodge's work. In consequence of most troublesome overcrowding at Mrs. Besant's lectures, the Lodge decided that only members of the Lodge and of the Society can in future be present at them. It favourably considered the question of closing two meetings a month in order to enable the members to follow a deeper and more consecutive line of study than is possible when strangers have always to be considered.

A systematic course of study in the Vedânta began on Monday, November 8th, at the Headquarters, 19, Avenue Road, conducted by Mr. J. C. Chatterji (Chaṭṭopâdhyâya), who is pleasantly known to many people in London, as well as in America, where during the past year he has been doing such excellent work for Theosophy. Mrs. Besant's Sunday lectures on "Problems of Life and Mind as solved by Theosophy," in the smaller Queen's Hall, are crowded, many people having to be turned away.

Germany "is preparing itself for Theosophy," to quote the words of one of our German members. A few misconceptions have still to be cleared away, and then the deep buried vein of mysticism in the German nature will show itself practically in the desire to lay hold of these teachings about the Path and about the realities of life open so freely to the earnest. Our colleague, Dr. Hübbe-Schleiden, lectured recently on India before the German Geographical Society in Hamburg, and he was to speak on the same subject and also on Theosophy in Waldhausen, Hanover, during the month.

The new Italian theosophical paper is to be named *Parva Favella*. This is taken from a line of Dante: "Poca favilla gran fiamma seconda," "A small spark, a great flame follows." It will be good for the future of the Italian nation if this prove a true prophecy. The members of the Rome Lodge meet every day for study.

In France the Lodges are expecting a visit from Mrs. Besant and are arranging work and lectures, for which Mr. Gillard reports the prospects as most favourable. In Paris six public meetings are projected this winter by M. le Commandant Courmes, and Wednesday receptions are held, where the members have occasion to practise speaking before an audience—a serious matter in critical Paris, but most necessary for the progress of Theosophy.

From Spain, Don Jose Xifré writes that Theosophy has made definite progress during the last year, and that the press, which has hitherto followed the policy of silence, is now borrowing and spreading theosophical ideas—needless to say without acknowledgment. The subscribers to *Sophia* are increasing and booksellers are willing to sell it; the translation of the second volume of *The Secret Doctrine* is advancing rapidly, and *The Four Great Religions* is to appear in Spanish dress.

THE news from America is cheering; the Branches, old and new seem to be working steadily. We are glad to see that the President of the New York Branch resumed his post early in October, after a long absence caused by severe home trouble. “We had a large attendance of outsiders. Things look brighter for the Branch,” which has before it a winter of steady study. The Countess Wachtmeister attended its meetings on her return from her short rest, and did good work with it. She was to give three public lectures and three receptions in New York. Toledo reports:—“The attendance at our meetings has increased so much since Mrs. Besant’s lectures that we shall soon have to rent a larger room. We go to Findlay to-morrow, to hold a meeting and try to form a Branch there.” Topeka, Kansas:—“We begin regular Branch meetings this week, and use *The Ancient Wisdom* as a text book for study.” Denver, Colorado:—“We held the meeting appointed for the Branch on the evening of October 1st, as had been announced. We had a very good attendance, and much interest was shown: especially in securing reading matter, of which I had a good supply with me. We elected two additional officers: Mrs. Zinn, Vice-President, and Mrs. Blakemore, Assistant-Secretary. We shall meet regularly, at the same room, on Friday evenings . . . The evening meetings show a great improvement in the *spirit* of the work.” Mr. J. C. Chatterji evidently gave much help during his visit to Denver.

AN improvement is reported in the attendance at the public meetings

of the Society in Sydney. The President-Founder and Miss Edger have been hard at work lecturing and receiving members in the various towns, both helping in diverse ways to "bring home to our minds the necessity for Theosophic work and Theosophic life."

Australia

COL. OLCOTT and Miss Edger reached New Zealand on August 24th, and have since lectured in Dunedin, Christchurch, and Wellington, spending a week in each place, and having in each a very successful series of lectures, drawing large and sympathetic audiences. Col. Olcott has lectured on "Spiritualism," "Buddhism," "The Divine Art of Healing," and "The Re-birth of the Soul." The lecture which attracted most attention was the one on "Healing," which drew very large audiences, and had to be repeated in both Dunedin and Christchurch. In the latter place it was delivered in Our Father's Church, one of the independent churches of that city. Miss Edger took as her subjects, "What Theosophy can Teach Us," "Theosophical Training of Children," "Fundamental Conception of Religion," "Karma and Reincarnation," and "Christianity." In addition to the public meetings there have been Branch, drawing-room and social meetings, and meetings for inquirers. Several new members have joined the Society, and much good work has been done in every direction. The Press reports have been extremely favourable, though in Dunedin the Presbyterian publications, and also the pulpits, took occasion to denounce Theosophy. The lecturers leave Wellington on September 18th for the smaller Branches at Pahiatua and Woodville, and are due in Auckland on September 29th.

New Zealand

## REVIEW

### DR. BARADUC'S LATEST WORK.

Méthode de Radiographie Humaine, du Dr. Hipp. Baraduc. La Force Cosmique Courbe: Photographies des Vibrations de l'Éther. (Paris: Ollendorff; 1897.)

It is very gratifying to theosophical students to find that Dr. Baraduc has found himself driven by the evidence he has accumulated to accept to a considerable extent the view put forward in these pages some time ago with regard to the nature of the causes whose effects are visible upon his photographic plates. But it seems to me that he has not as yet gone far enough in discriminating among the various effects shown on his plates between those due to ordinary electrical action of various kinds, and those which show traces of the action of other and more recondite forces. Still it is a satisfaction to find him clearly recognising the etheric character of the effects which his plates exhibit, and it is only because of the great importance which I believe this line of investigation to possess for the future of psychic research that I venture now to press upon him the necessity for a much closer, more accurate and patiently experimental discrimination among these effects than he seems as yet to have attempted. The necessity for so doing has impressed itself upon my own mind mainly as the result of a comparison between Dr. Baraduc's new book, and the magnificent series of plates appended to Lord Armstrong's latest contribution to the study of electricity, entitled *Electric Movement in Air and Water*.

Thus take first his assertion that the vague luminosity found on many of his plates is not an electric effect but is due to the action of "vital force." (See plates 3, 4, 5.) This statement is rendered highly questionable by Lord Armstrong's plates, which show conclusively that a practically identical, vague, diffused nebulous luminosity is produced upon the sensitive plate as the effect of the negative or inward-flowing current of electric action. (See all his plates more or less, and notably nos. 18, 21 and 30.) The effects are purely electrical, and that they are due to the *negative* flow or re-action is shown by the use

of plates sprinkled over with powdered sulphur, which adheres to the lines of positive, and red lead, which adheres to the lines of negative action.

Lord Armstrong's work then practically proves that whenever electric action is present it produces both lines and nebulous luminosities on the plates, and it follows therefore that neither of these indications points to any specifically *vital* action.

But, Dr. Baraduc may retort, I have obtained many of my most striking plates without employing the electric discharge or indeed electric action of any kind! Such an answer would forget the well established fact that electric action accompanies invariably all activity of the nervous system, and not only that, but the further and in this connection very important fact that—as was proved some years ago by researches carried out at St. Mary's Hospital—the human body *as a whole* is electrically polarised across a line drawn through the apex of the heart and having the head, one shoulder and one arm on one side, and the rest of the body on the other.

This polarisation of the body is reversed with every beat of the heart, the head passing from a positive potential through zero to a negative potential and back again. This fact can easily be exhibited by the use of a sensitive galvanometer, and hence, whenever a hand is placed in contact with or near to a sensitive plate, you will have it acting as one pole of an electric machine, and the plate will be exposed to the action of electric oscillation as well as to the minor disturbances due to nerve action. The only way then to be sure that the effects produced on a sensitive plate in contact with or near to a living organism are *not* due merely to electric action, seems to be to eliminate all such appearances as careful and patient experiment can show to be produced by ordinary electric action, and then to see whether any residue is left which cannot be so accounted for.

As an illustration let us take the curious comet-like appearances surrounding the central nebulosity on plate three, and seen also on several plates in his larger work. These Dr. Baraduc regards as definitely proving a special vital action superposed upon the ordinary electrical one. But plates 15, 18, 22, 30, and others in Lord Armstrong's work show precisely identical results produced by purely electric agency. Again, among these plates one finds several examples of the *pois lumineux* which figured so largely in the text of Dr. Baraduc's earlier work, and which enter not a little into his general theory, and reappear as plates 18 and 19 of the present book.

Several others of his plates, too, I am sorry to say, and among them some which he seems to consider as most unmistakably showing vital or auric action, seem to me to show so much resemblance in certain respects to *appearances* observable upon Lord Armstrong's plates illustrating purely electrical action, that I feel very indisposed to assert the presence of any specifically identifiable features unmistakably not due to, and not producible by, purely electric manipulation.

This being the case, I feel bound to urge upon Dr. Baraduc a much more rigorous and exact analysis of his results, and the elimination at all costs from his data for the establishment of his theory, of all effects that can in any way be produced by direct electrical action, either within the organism or in an apparatus. Until this is rigorously and exhaustively done we cannot be in any sound position in regard to these matters, and to discuss questions of theory until the facts are clearly established would be as useless as it would be unproductive.

B. K.

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## THEOSOPHICAL AND MYSTICAL PUBLICATIONS

WE miss the ever-welcome "Old Diary Leaves" in the October *Theosophist*, and its readers will all regret that the absence of our President in the Colonies has caused a gap in the continuity of the story. There is plenty more of the Society's history to tell, and only one person who can tell it. Apart from this omission the number is above the average in interest. Mr. Fullerton opens with "Initiation," and uses that term in its wider and not in its technical sense, as covering any fresh experience which brings new impulse or light to a man. An excellent report of Mr. Leadbeater's lecture on the Ancient Mysteries is given and contains some most interesting information. Burmese Folk-lore is a subject worthy of a much fuller treatment than it has received in the short paper devoted to it, and as the writer is evidently one who can speak from a fairly intimate knowledge of the people, we hope to see a continuation of his contribution. "The Faith of Éliphas Lévi" is a severe and clever criticism of the paradoxes of that well-known Kabbalist, but shows perhaps rather too little sympathy with the subject.

The most useful part of the *Prashnottara* is a short answer on a question relating to the Mahâbhûtas and Tanmâtrâs in the Sâṅkhya. *The Theosophic Gleaner* terminates its seventh year, and we have no doubt its seventh year of useful work. Although small, it is conducted in a manner which is worthy of imitation by other journals of like dimensions. "The Signs of the Times" discusses the appearance of Swedenborg, and the more modern displays of mystical tendencies. The *Ârya Bâla Bodhinî* contains a short paper on the sanctity of marriage, consisting mainly of a quaint old Indian story. *The Light of Truth or Siddhanta Deepika*, the third number of which is before us, is a new Hindu religious and philosophical journal; such journals seem to be increasing in number at an astonishingly rapid rate, and some of them are very creditable productions. *The Light of Truth* appears to be devoted to the Sâṅkhya, and to be inclined to quarrel a little with its contemporary *The Brâhmvâdin* for the criticism in the latter of the Sâṅkhya system. We have also to note the receipt from India of *The Dawn*, *The Sanmârga Bodhinî*, *The Journal of the Mahâ Bodhi Society*, and *Arjuna*, and from Ceylon of *The Buddhist* and *Rays of Light*.

It is with great regret that we notice the disappearance, temporary only, it is to be hoped, of *Borderland*. This had become quite an established organ of all that related to psychic matters and things occult, and indeed it was the only journal of its kind which had a world-wide reputation. However its active editor has no intention of "falling from grace," and expresses the hope of meeting his readers again at no very distant time. "Julia" favours us with some parting words in this the last number of her magazine, and displays a strongly religious feeling in her writing. She is still anxious to get the Bureau of Communication established, and is not a little impatient with the candidly expressed doubts of her secretary. We shall lose a really entertaining acquaintance in the ceasing of *Borderland*. Perhaps the most curious contribution is from Dr. Buchanan, who seems to be annoyed with the remarkably favourable review of his extraordinary "revised" Gospels, and claims to rank with the other scientific and scholarly investigators into early Christianity. Theosophy as usual fills an important part of the issue, and in the ceasing of *Borderland* it will lose for the time being a useful medium for the spread of its teachings.

The *Vâhan* is a little more varied this month than it has been of late, a greater number of questions appearing and with shorter answers.

"Literary Notes" deal with the latest theosophical literature, including Mrs. Besant's *Ancient Wisdom* and the *Buddhist Catechism*. Probably the points of most general interest treated in "The Enquirer" are the kârmic cause of insanity, and the reasons why the tendency of human evolution is morally upward. Two excellent answers are devoted to these subjects, though the one on insanity seems to give a somewhat hard view. C. W. L. deals with some curious observations of a psychically inclined person and remarks that what has sometimes been called the "health-aura" is composed largely of finely divided salts in minute crystals radiating from the surface of the body. These are probably the cause of the auric emanations alleged to have been registered by photographic films. A useful reply treats of the destruction of Atlantis, and the remaining questions are on pantheism and on the shape of the man of the Third Race. The latter question is a very curious one.

*Le Lotus Bleu* begins a translation of Mr. Leadbeater's *Devachan*, adding one more to the already large collection of useful translations. A brief note on Chinese philosophy follows, and a still briefer article on the will is contributed by E. Syffert. The remaining papers consist of the translation of "Comments on Light on the Path," and a reprint from *La Nouvelle Revue* of an excellent article by Dr. Pascal on hypnotism.

*Sophia* explains its reasons for using Greek characters in its title instead of Roman. It seems that if written in Roman letters the *ph* would have to be changed to *f* (the Spanish equivalent of *ph*), and if so written it would signify the name of a woman. The new translation in this number is Mrs. Besant's "Theosophical Movement." Señor Soria's "Genesis" is continued, and is at present very metaphysical.

Our Dutch *Theosophia* opens its October number with a paper on *The Book of the Dead*, by its most constant contributor, Afra. Besides the translations there is a report of a lecture on devotion delivered to the Haarlem Branch by Miss Eveline Wright. The Report of the Convention of the new Dutch Section has also been received, and gives a very full account of the proceedings.

*The Vegetarian Review* is engaged in publishing a history of the vegetarian movement, which from the specimen before us, appears to be tolerably complete, and also copiously illustrated. But surely it is not wise to allow such an article as the one on the vegetarians in America to go in without considerable emendation.

*La Réforme Alimentaire* is a new vegetarian journal, the organ of the Belgian Society for the study of Food Reform. This Society was founded in August of this year, so is yet but an infant. Judging from the first issue of the organ there is every indication of an excellent management, and we wish both the Society and its journal every possible success in their useful work.

We have also received the following publications: *Literature*, the new critical journal, published by *The Times*, an admirable production, and almost devoid of the ponderous solidity which might have been expected; *The Humanitarian*, with an interesting series of articles, including one on "Mars" by Camille Flammarion; *The Literary Guide*, containing reviews of Mrs. Besant's *Ancient Wisdom*, and THE THEOSOPHICAL REVIEW, and applying the rationalistic stick to the back of Church history and dogma; *Union pour l'Action Morale*, the organ for the Society of that name; *Revista Spirita do Brazil*; *La Ciencia del Siglo XX.*, with a picture on the cover which suggests the idea that "B.C." should be added to the title; *The Fatherhood and the Motherhood in the Divine Unity of God*, a little pamphlet which insists on introducing the ideas of sex into things divine; *The New Century; Ourselves; The Internationalist*, the cover of which is attractively arranged, but is rather bilious in colour; *The Pacific Theosophist; L'Hyperchimie; The Literary Digest; Food, Home and Garden; The Vegetarian; Theosophia*, from Sweden; *Mercury; Modern Astrology; Star Lore*; the Countess Wachtmeister's pamphlet on Spiritualism; and some pamphlets and particulars of the Moral Instruction League.

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