

THE
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ON THE WATCH-TOWER

SOON after this month's REVIEW reaches our readers the twenty-second Anniversary Meeting will be held at the Headquarters of the Theosophical Society at Adyar, Madras, Home Rejoicings India. As ever, the President-Founder, Colonel Olcott, will preside over the gathering, and Miss Lilian Edger, M.A., the foremost of our younger speakers, will deliver the customary four lectures. The Indian Section Convention is also, this year, at Adyar—the Conventions are now held alternately at Adyar and at Benares—and will follow the Anniversary Meeting. Across the wide stretches of land and sea, we stretch hands of loving greeting and send thoughts of rosiest hue to cluster round our Indian home. We, of Europe, can never forget the lessons we learned from our revered and beloved H. P. Blavatsky, of holding in warm and deep veneration the motherland of our Masters, the home of religion, the Holy Land of the Divine Wisdom. Scourged by plague and famine, rent by dissensions, riven by earthquake, lashed by storm, receiving in full measure the inevitable recoil of opportunities flung aside and high mission neglected, India still remains the home of our hearts, and if Karma be dragging

her to the funeral pyre, our love shall cast its flowers into the fire that consumes her form.

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THIS twenty-second Anniversary gives pause for thought. We cannot but rejoice, in celebrating it, over years of faithful labour and sure hope of continuing work. The waves of our citadel, striving to tear it down, to toss it, like wreckage, on their waters. But the strong building held firm, though lashed well-nigh to crumbling, and the veteran chief stood quietly, guarding his charge as far as might be, awaiting the ending of the storm. That ending has come, the sky is clear and blue, and the Theosophical Society, with the President-Founder who is the symbol of its unity, celebrates in peace, amid good wishes from the four quarters of the world, its two-and-twentieth anniversary. May all good Powers watch over it, all ill Powers be repelled from it, during the passing year, and may our President for many years to come hold his high office, keeping the continuity of our unbroken tradition, the link in the present of our past.

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WE still find people in the astounding condition of incapacity to see the wickedness of vivisection, even after they have learned from the writings of vivisectors that it is not a question of giving a few drugs to animals rather than to men, when the quality of the drugs is unknown, but a question of subjecting animals to prolonged torture in the hope of adding a fragment of new knowledge to the store already accumulated. Is there any hope that the fulfilment of the much derided prophecy of the anti-vivisectionists—that the practice would be extended to man, and that human victims would be sacrificed to the bloodthirsty goddess of Knowledge-at-all-costs—will open the eyes of the blind? True, the first human sacrifices are probably only coloured men, mere natives of the island of Flores, South America, and this rather lessens the value of the example, as diminishing its menace to the white races, the only human beings worth considering, in the minds of many. It may be that public opinion will not take

alarm until some members of the ruling races are seized by the blood-stained hands of the grim tormentors, and are done to death in quest of some obscure disease. The approval of vivisection is so distinctly a selfish passion, a clutching at a possible chance of gain for man at any cost to others, that it seems but too probable that what the public calls its conscience will not be aroused until its own members are within measurable distance of the torture trough. Still it is well to give as wide publicity as possible to the gruesome story related in the *Boston Evening Transcript*—one of the best and least sensational of American journals—concerning the crimes against humanity committed by one Professor Sanarelli. The professor is in no wise ashamed of his proceedings, and relates his experiments with easy candour, although the experiments consisted in doing to death certain human beings—in murdering them, to put it plainly. One wonders vaguely why this confession does not land him in the dock, since the giving of poison would seem, to lay eyes, to involve a legal crime. The professor, it seems, was in the island of Flores, in the quarantine station, and “in that part of the world lives are extremely cheap where the lowest orders of the people are concerned, and no law stepped in to stay the hand of the bold experimenter.” Under these pleasing conditions the “bold” professor proceeded to inoculate human beings with his yellow fever poison. But let him speak for himself:

My experiments on man reached the number of five. In two of the individuals I tried the effect of subcutaneous injections of the germ culture, and in the other three that of intravenous injections. . . . The injection of the filtered culture in doses relatively small reproduces in man typical yellow fever. The fever, the congestion, the hæmorrhage, the vomiting, the fatty degeneration of the liver, the headache, the backache, the inflammation of the kidneys, the jaundice, the delirium, the final collapse—in fine, all that conjunction of symptoms which constitutes the basis of the diagnosis of yellow fever—I have seen unrolled before my eyes, thanks to the potent influence of the yellow fever poison made in my laboratory.

Here we have, for the first time, I believe, the calm confession of having deliberately inflicted the torture of a terrible disease on human beings for the sake of experiment. One would have fancied that the professor might have been contented by seeing the sufferings unrolled before his eyes in patients stricken

down by nature, but no; he must produce them himself. Dr. Berdoe, well known for his opposition to vivisection, is trying to arouse public opinion by letters to the press, but his efforts seem to have met little response. All these things are the legitimate results of the medical craze for vaccination, carried out logically by such men as Dr. Pasteur, with his Institute of Horrors for the spreading of diseases through the animal and human kingdoms. These Pasteur Institutes are being set up in various parts of the world, and they bring about their inevitable results of brutalising the public conscience, rendering it callous to all appeals for mercy. "Sentimentality," says the reader with a sneer, and goes contentedly on his way. These poor victims on the island of Flores will have done a service to humanity if their piteous deaths should shock "civilised" mankind into a recognition of the devilry into which some of its professed scientists are leading it. The black sorcery of savage magic has no horrors so terrible as those of the vivisectioners.

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"SPIRITUALISTS and others interested in psychical science" are to hold an International Congress in London, from June 19th to 24th, 1898, and all well-wishers are requested to help in giving the fact the widest publicity.

Spiritualists in
Congress

Three days are to be devoted to study, with two sessions on each day, and the remaining days are to be given to social intercourse, with a religious service conducted by Mr. J. Page Hopps, on the first evening. Spiritualists have done much in the past to undermine materialism and to encourage research into the superphysical world, and we heartily wish them success in their Congress.

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EFFORTS are sometimes made to browbeat Theosophists, when one of their beliefs clashes with some passing dictum of science, by laying stress on the certainty which attends scientific discoveries, and drawing uncomplimentary comparisons between scientific and theosophical methods of investigation. Now and again, however, the scientific doctors disagree in a way quite amazing, and a

The certainty of
Science

striking instance has lately come to light with regard to the planet Venus. In 1895, Schiaparelli wrote that his own recent observations had put the final seal of certainty on the rotation of 224.7 days, and gave maps and drawings of the surface markings of the planet. In 1896, Lowell—the well-known observer, whose recent work on Mars in the clear air of Arizona attracted so much attention—gave a drawing of Venus totally different from that of Schiaparelli, and declared Venus to be a desert, the surface showing hard, sharp, radial line-like markings, totally different from anything hitherto recorded by any observer; he maintained that the period of its rotation coincided with that of its revolution round the sun. In 1897, Camille Flammarion concludes that Venus (*a*) possesses an extremely dense and “immense” atmosphere; (*b*) that no one has yet seen the surface of the planet; (*c*) that its rotation period is wholly unknown; (*d*) that all maps hitherto made of its surface are “illusions.” Truly, Theosophists could not put out statements more completely contradictory. Whereof the moral is that we should not be too eager to carve teachings coming from great Teachers into accord with the current theories of science, for love’s labour is likely to be lost by the change in the scientific view. A little patience may sometimes result in carving from the other side.

To say this is not to ignore the splendid results often achieved by scientific observers, nor to depreciate the exquisite delicacy of much of their work, and the “sublime patience” shewn by their repeated experiments. It is only to beg Theosophists to wait ere they cast aside some truth confirmed by the observation of centuries at the bidding of some ill-digested theory deduced from incomplete data.

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LORD LISTER, addressing the Royal Society at its anniversary meeting, commented on the recent communication made to it by

Mr. Gardiner on the history of the cell-wall.

Hints from the
invisible physical
world

He said :

Since 1883 Mr. Gardiner has laboured at this most important subject with remarkable ingenuity and perseverance; and by new methods of preparation, varied to overcome the special difficulties presented by the various forms of tissue, he has succeeded

in demonstrating, throughout the long series of cases which he has already examined, the presence of threads of undoubtedly protoplasmic nature, often of exquisite delicacy, passing in large numbers through the walls of adjacent cells, not only where they are thinned by the presence of pits, but elsewhere also. And, to use his own words, "There can be little doubt that such connecting threads occur universally in the cells of all the tissues of all plants. From this arises the fundamental conception that the plant body must be regarded as a connected whole." And the transmission of impulses and of nutrient material from one part of the vegetable organism to another quite unintelligible as long as the protoplasm of each cell was believed to be shut off from that of its neighbours by a wall of cellulose, receives a ready explanation.

These threads by which the whole plant is rendered a connected whole on the physical plane are of great interest to the theosophical student, for recent investigations have shown that all organisation is carried on by inconceivably fine threads of *âtma*-buddhic matter, resulting from the outpouring of life by the second Logos, and that these threads are active on all planes, drawing round themselves the matter of the planes and thus penetrating the densest objects. "Penetrating," however, is scarcely the word, for each object is built up round these threads, which outline its form or arrange its interior disposition. They form a delicate network, supporting the denser materials built in on lower planes, and in proportion as they attract and arrange matter of any plane so are the attributes of that plane shown out by the organism. "As above, so below," and Mr. Gardiner's protoplasmic threads give us a beautiful image of the object in the higher world.

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A VERY curious and interesting series of results obtained by Jackson's tubes is put on record by Mr. William Webster in *Nature*. Further details are necessary to estimate the value of his results, but the interest of them lies in the fact that he obtained from his vacuum tubes phenomena resembling some familiar celestial appearances. Four tubes developed a phosphorescent ring or halo rotating rapidly round the anode; this by careful heating became comparatively steady and resembled the Saturn system. Four tubes developed in their bulb broad bands of light yellow-

green electrical molecules, interspaced with darker bands ; these resembled the markings on the planet Jupiter. Two tubes developed a mottled and leaf-patterned electric-molecular condition, extremely like the appearance of the photosphere of the sun. Two tubes developed forms like the clouds known as "mare's tails," one tube like the sulky lower strata of distant thunder-clouds. The most interesting phenomenon was shown in one tube which became a mass of yellow-green phosphorescence, even behind the kathode ; the molecular film in the glass bulb in front, and round the edges of the kathode (mottled condition), developed a small black spot the size of a pin's head, which increased to the dimensions of a small pea, broadened out into an irregular patch, split up into small spots, which ran round the bulb, disappeared, re-formed into a patch, diminished and disappeared. The phenomenon was repeated at regular intervals for ten minutes and then came to an end. The irregular patch was extremely like a sun-spot.

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THE parent-nest in London is sending out one of its younger brood to help the work in Ceylon. The President-Founder has accepted the services of Mr. Harry Banbery—
 A Christmas present to Ceylon. well-known to our East End members—to aid in carrying on the arduous work of the Theosophical Society in Ceylon. Mr. Banbery is well qualified for rendering this help by his experience as a teacher, and much as we shall miss him here we cannot grudge him to a wider field of service. He has given himself wholly to the Theosophical Society to work in any part of the world to which he may be sent, and many good wishes from those whom he has helped to a knowledge of Theosophy will follow him to his new sphere of duty. We need scarcely bespeak for him a hearty welcome in Ceylon, as the warm hearts there will welcome a fellow-labourer. Mr. Banbery left on the third of December by the P. and O. steamer, and goes first to Adyar for the Convention and to receive from the President the necessary instructions.

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A STUDENT asks whether, as one Root-Race so greatly over-

laps another, a fifth-race man could reincarnate in a fourth-race body. Such a reincarnation is not possible at the present time, nor indeed since the fifth race has been definitely evolved from its early Asian segregation. But it may be well to add that all lineal descendants of the fifth race count as fifth, although intermarriages may have occurred with fourth-race people, and we might thus have an Ego that had passed into the fifth race in due course of evolution taking a body of very mixed descent.

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A VERY interesting fact was mentioned to me lately by a musician of my acquaintance, and will be found in its scientific form in an interesting paper, "The Major Scale," that will appear in our columns next month. H. P. Blavatsky used to speak of the keynote of nature as being Fa (see *Secret Doctrine*, iii. 463), and the statement has puzzled some students, especially as she speaks of this note as the "middle Fa." Our musician refers us to some facts that throw much light on this. The invariable temperature in the King's Chamber of the Great Pyramid, with the ventilating shaft acting, is 69° Fahr., and this is regarded as the normal temperature of the earth. At 69° sound travels 1,125 feet (13,500 inches) per second. If this 13,500 be divided by 625—the number obtained by squaring the sacred cubit—we obtain 21·6. Now a note is produced by an open pipe of half its own vibration length, and a note composed of 21·6 vibrations, *i.e.*, with a wave length of .625 inches, would require a pipe 26·5 feet long. Such a pipe actually yields the Fa of the 32 feet octave, the "lowest clearly defined sound audible to human beings." "Practically useful sounds, musically," begin an octave higher than this, with the Fa of 43·2 vibrations, the real keynote of nature. This note and its first three overtones vibrate respectively: 43·2; 86·4; 129·6; and 172·8 per second. These, with noughts added, give us the respective lengths of the four yugas. By mathematics and music the universe was builded.

NEW WINE IN OLD BOTTLES.

IN the history of the human mind, most particularly in the history of the human mind in its relations to religious problems, there occur at intervals great crises, momentous epochs when venerated opinions are brought face to face with sharp denials of them. Naturally these are preceded by long eras during which a preparatory process is going on. Abuses have been ripening, doctrines have been growing in exaggeration and artificiality, the practical effects of creeds or cults have been disclosing themselves, orthodoxy has been supplanting morals as the test of merit. And, on the other hand, there has been a weakening of the ecclesiastical spirit, popular intelligence has so far strengthened as to become critical of established beliefs and impatient at the assumption that they must be right, reason has begun to rise in its might, and conscience to struggle against impositions. Thus both the evils of dogma and a sense of them have alike grown till neither can longer be ignored, and then the two confront each other with a decision which means a conflict.

The historic record shows instances both in the displacing of one religion by another, and in the successive crises in the career of individual religions. Of course Christianity gives the most familiar illustrations of each. The old classic faiths had become very grotesque and very foolish. Much of their poetic beauty had been lost through gross materialisation, the Gods and Goddesses had lapsed into very commonplace personages, far from elevating as ideals, and by no means contributing to sound morals or popular conscientiousness. The element of unreality had so pervaded the whole of mythology that the philosophers hardly pretended to show religion more respect than was exacted for it as an agency controlling the lower classes. The augurs could not look each other in the face without laughing, and the priests had no more conception of spirituality than the animals

they sacrificed. But then, as at all times, there were in every community sincere men, men of religious principle and sound conviction, to whom frivolity was repulsive and humbug odious. With deep respect for the spiritual nature in man, sure that there must be somewhere a truth and a reality which could nourish devotion and satisfy conscience, they rejected the absurdities around and were alert for the first rays of light in the pitiable darkness of the age. When, then, the pure and gentle teaching of the Galilean reformer was wafted along by such voices as Paul's and John's, they grasped it as the very fact they had desired, instantly sensing its moral worth and spiritual vigour. So, in great measure, the earliest converts were of stern and genuine material, not lovers of mere novelty, but earnest welcomers of the true and real. They were not usually of the cultured classes, for culture had rather produced indifference, but mostly of simple folk who were sound of heart, only an occasional philosopher being among them. As, however, the new religion gained strength, took more definite form, acquired a distinct doctrine and a ritual worship, as its members and activities and boldness grew, it became matter of common notoriety, and the latent or avowed discontent with established beliefs was stimulated into a face-to-face meeting.

Very early indeed in the history of Christianity corruption in the Church began to manifest itself, and this was enormously fostered by two powerful influences which soon came about—the steady development of an ecclesiastical system and an alliance with the State for its forceful support. After those, degradation went on apace. Yet all through the centuries there were sporadic uprisings of good against evil, temporary protests of individual men or organised sects, both usually suppressed by the union of the ecclesiastical anathema with the civil sword. We have lost sight of these because of the greater instance in the sixteenth century, an instance so momentous that it rent asunder Western Christendom and changed the whole civilisation and literature of Europe. Long stretches of corruption and tyranny in the name of religion had prepared the way for far-reaching revolt, and then the accumulated discontent burst forth from every honest soul which had felt the pressure of monstrous

dogma or the iron of sacerdotal bondage. The Reformation meant centuries of wrong, volumes of resentment, and an outbreak of resistance.

In every such case of religious crisis, a serious question at once forces itself upon the participants. Shall all the old past, with its commingled mass of goods and evils, healthful institutions and debilitating influences, sacred memories and degrading ones, happy, joyful, uplifting, bright, sad, depressing records, the tender associations of childhood and the exasperating experiences of maturity, be deliberately severed? Shall the familiar scenes be put an end to, venerable opinions cancelled, solemn rites terminated, hallowed observances be placed under ban? Shall the whole apparatus of thought and worship be at once banished, and a totally new one be constructed from the fresh material now commending itself to conscience and reason? Or shall only so much of the old and deleterious be effaced as is imperative, the framework of the structure remaining, but decayed or unsound parts replaced by strong and valid stuff? Is there to be not destruction but reconstruction, amendment, preservation of what is valuable, regard shown to antiquity and sentiment? To use the metaphor of Jesus, is the new wine to be poured into the old bottles, or must wine and bottles be alike new?

This question has confronted every serious reformer, and the more serious his spirit the more serious the question. To the indifferent, the superficial, the frivolous, the question has no moment. If a man cares nothing for distinctions in religious convictions; if he thinks such affairs of no practical value; if to him all creeds are equally unprovable and equally worthless; if he disposes of the matter with an airy shrug or a disdainful smile; the point at issue has no importance. The wine is a growth of sentimental fancy, the bottles a device of perverted scholasticism; whether either endures or both is without consequence; another generation will probably displace each for its own. Why waste time on discussing a compromise, when the matter is trivial and in no way affects real interests?

Nor will the question concern those who deny the genuineness of the new wine or the degeneracy of the old bottles. The

conservative holds that the newness of the wine is the best proof that it is spurious, the oldness of the bottles their strongest attestation. A doctrine that is grown in the fields of reason and conscience and the moral sense, under the brightest skies of welcomed truth and under waterings from the latest knowledge and the freshest experience, must be a very different product from that grown on the soil of theology and certified to by doctors long in their graves. Suspicion must surround it; it has not the flavour of antiquity and historical consent; it has the vivacity of youth and lacks the placidity of age. And why impugn the excellence of the bottles which have for centuries contained the vintage of the good old days, the times of Faith, bottles elaborated by the choicest minds, adopted by the greatest saints, and sealed with the solemn asseverations of councils guided by a Divine influence? Surely it must be the rashest of irreverence which could suspect them or decry them—much worse, dump out their contents and then toss them on the shelves of ecclesiastical museums! And so he who devoutly holds fast to creeds and opinions because they have been ages in existence, and who clings to their verbal expression because that has been affirmed by instituted religion in its most authoritative shape, has no interest in the question of change or combination, but insists that the wine and the bottles will last his day, as they have done for so many who are now peacefully at rest.

But to the mentally-awakened, the spiritually-aroused, the question is very vital indeed. Its bearings are far wider than sentimental. Of course there may be a lingering fondness for the beauty, tenderness, consolation of the old faith; its sacred associations and long charm cannot dissipate suddenly away; its roots extend far through memory and habit and affection. Still, this is a personal matter. If clearly seen to be an obstacle to progress, it might be deliberately removed by an out-put of will. But what if the old faith really contain truth which should not be effaced, a solid fact which the world needs and which is essential to its highest purpose and richest aspiration? Would it not be a mistake to give free rein to iconoclastic zeal and shiver indiscriminately all that was once so hallowed, and could not have been if without some merit? Moreover, can any rooted

habit be torn from the mind unless with a laceration which would unfit it for new functioning till long time had passed? If so, if the ruthless destruction of the old fabric would deprive men of much that is good and true, if so sudden an overturning might either create a revulsion or postpone a rebuilding, might it not be wiser to discriminate, to save meritorious parts, to make an end only of the worthless? The new wine could be judiciously introduced into the partially-emptied skins, the skins themselves manipulated into better forms, more pliable, less harsh. Gradually the new wine would displace its predecessor, the old bottles become virtually fresh.

There is very much to be said for this view, not as a piece of mere worldly policy, but as a method of sage procedure based on facts in human nature. Revolutionary reforms do not usually endure. To be permanent, a change must not be too sharply radical. To preserve what is good while rejecting what is evil has the merit of sound sense, of conformity to conscience, of agreeability to taste. It provides no material for future regret, and it saves a correction of mistakes which would certainly check progress and might spoil consistency. Moreover, the fact needs remembrance that human beings are often more profoundly influenced by sentiment than by reason, feeling being more acute than logic. What is connected in the soul with sacred memories, venerated associations, tender experiences, with hours of deep emotions or epochs of spiritual vigour, has a force which no time will annul and no argument dislodge. If this be disregarded under pressure from a reforming spirit, it may temporarily lie dormant, but in later days of doubt or discouragement or adversity it is sure to recover life and revive a longing for the old system with its ministrations to sentiment. Hence to reject all the content of discarded faiths is virtually to retain a yearning that may ultimately revolutionise the whole result and cause re-acceptance of what had been supposed for ever past.

These considerations have pressed upon reformers in every age, and the later history of their reforms has been powerfully affected by the degree in which conservatism or liberalism shaped their work. Moreover, one exceedingly important element has been the measure of foresight which provided for changes and

modifications as experience should show their need. If it was assumed that a cast-iron system was to be adopted for all time, that was evidence of too much assurance of present wisdom, and of too little perception that excellence evolves gradually, repeated alterations in structure being necessitated as years disclose weakness or inadequacy. In religious affairs this provision for future change is far less readily conceded than in political, not merely because feelings and convictions are usually stronger, but because it would admit both an uncertain knowledge of divine things and the fact that religion is subjected to the same evolutionary law as are other human possessions—neither of which positions have theologians been disposed to grant. Whenever this has been refused, whenever the outcome of reform has been a scheme as fixed as its predecessor, however opposite its character, the new wine was virtually put in the old bottles, and in time the bottles burst under the inevitable fermentation.

This whole subject has no little interest for us as Theosophists. I do not say “as members of the Theosophical Society,” because the Society has no creed, no doctrinal exactions, no policy towards religious convictions, except that of unlimited toleration. Into the Society are equally welcomed men of all faiths or of none, their personal views being absolutely their own property, the Society having neither the right nor the desire to inquire into them, the common bond of union being only the recognition of universal human Brotherhood and the desire to seek and know Truth. The question of what opinions are right and what wrong, and the further question as to how the right shall be fostered, do not and cannot arise in the Society, since it takes no stand as to distinctions of opinion, and of course no policy as to favouring them. But individuals as Theosophists, whether members of the Society or not, do hold theosophical doctrines, for there is such a thing as Theosophy, there are doctrines embedded in it, and men are Theosophists because they believe those doctrines. It is doubtless the fact that these are not sharply defined, as they are in Church creeds, and it is equally the fact that diverse conceptions and interpretations and applications abound through the theosophic ranks: and still further—and most happily—is it the fact that there is no authoritative

tribunal to which appeal may be made for decision of doctrine, Theosophists being as free as are members of the Theosophical Society. "Orthodoxy" and "heterodoxy" are words absent from our vocabulary, since there is no one to say what is orthodox and what heterodox, no one to constrain, no one to discipline. And yet it is true that there are certain great facts recognised as vital to the theosophical system, fundamental in it, inherent throughout it, without which the system would be meaningless and worthless. The Law of Evolution and the doctrines of Karma and Reincarnation are examples. Indeed, it may be said that as acquaintance with Theosophy extends, as more is perceived of its scope and fulness and bearings, as larger knowledge discloses its sources and proofs and affirmations, students draw closer together in their apprehensions. For it must be remembered that Theosophy is not an affair of speculation, an ingenious scheme worked out by vivacious minds from their own resources, but an immemorial science, conserved and demonstrated and verified by countless generations of sages developed in powers far beyond those we experience. Hence it has the quality of *fact*, certitude becoming more apparent as each step makes it better understood. Very naturally, therefore, they whose expanding knowledge reveals to them increasing evidence in every quarter and on every line, become not only more certain of its reality, but more agreed in its details. We can properly surmise that among Masters there is no difference of opinion as to explored realms, and that the unexplored are constantly diminishing in extent. But at our initial stage, with our few facts, small access to teachers, limited grasp of principles, there must be variant opinions all along, and we have no authorised exponent whose word is and must be final.

Even so, there are still some elementary truths which, as I have said, are essential to any conception of Theosophy, and as to which all Theosophists are substantially in accord. In addition to the three which I instanced, one might very well cite the immanence of the Divine in Nature, the composite structure of man, the fact of cycles, the existence of psychic powers, the perception of spiritual truth through spiritual consciousness, the true nature of death and the states after it, the realness of

Masters and their work among men, and not a few other doctrines which are inherent in the theosophic system or are its necessary concomitants. Of course adherence to these does differentiate a man from the conventional hosts around. The name "Theosophist" does not connote an individual who upholds a clear-cut and peremptory body of doctrine, but it certainly intimates that he has some beliefs quite recognisable in character, and that they are quite distinct from those which are general in the community. This name gives him conspicuity, even if it does not confer upon him honour.

Theosophy, furthermore, being no superficial outlook upon the world of men and things, or even an ingenious speculation without other basis than an active imagination and a plausible logic, but a veritable philosophy resting on solid data secured during ages of the profoundest investigation, does not pretend to treat the problems of life in any fanciful, uncertain tone. It is not dogmatic, but it points with an assurance derived from knowledge to the scheme of human evolution, the conditions for its successful progress, the laws under which it must advance. As these are both demonstrable and demonstrated, it wastes no time upon suppositions or theories, but goes straight to fact and proffers truth. Perceiving, for instance, the wide-spread selfishness and injustice in the world, and the obvious failure of existing systems to check them, it does not content itself with moral homilies or religious precepts, but proclaims distinctly that these things will not cease till men realise that every wrong they commit will revert upon themselves, and that this will occur in another life on earth if it does not in this. In other words, it asserts that every motive will in fact prove futile which is not rooted in Karma and Reincarnation. This is a very precise, a very emphatic statement. It dismisses the ordinary moral stimuli as altogether inadequate, boldly taking the ground that the very selfishness which prompts aggression must be turned upon itself as the instrument of its own suppression. You may not make a man understand that injustice to another is an offence against brotherliness, and therefore an evil which he should correct; but if you can make him understand that every wrong practised upon a brother-man is absolutely certain to

return upon himself, not by an arbitrary dictate of the Creator, but by a law unalterably ingrained in the constitution of things from the beginning, he will begin to ask himself whether such wrong pays, whether anything is gained by acts which bring back as much trouble as they inflict. So reflecting, he is disposed to save himself by the only practicable mode—self-restraint. You may say that this is not an elevated motive. True, but you are not dealing with an elevated soul who would comprehend such motive. You have to present the considerations which appeal to a man on his own plane, not those on a plane beyond him; and if the dominant motive is self-emolument, that must be used as the strongest until slow evolution brings him within the range of loftier influences. It will be time to descant upon the beauty of altruism when he has realised its necessity, and to justify the law after he has digested its inflexibility.

Of course there are many more illustrations of the attitude Theosophy takes towards the various topics in thought and life, but they all exhibit the uniform spirit of an insistence on fact and an indifference to conventionalism. It is of no moment whatever, whether the professors and the theologians are horrified and indignant and protesting; the only vital question is as to realities and remedies. These once clear, the direct duty is to state them. And this brings up another point—that the statement is a duty. For here again, the intensely practical character of the theosophic philosophy makes imperative upon its believers the widest possible proclamation. If it were a man-made nostrum for social and individual ills, a panacea invented by speculative minds, it would rank with the sects and 'ologies of which the world is full. But being an unfolding of the actual laws of Nature, impressed thereon and therein by the divine hand, it is the only, the adequate, prescription for human evil. To sound it aloud in every quarter, to bring it within reach and touch of all who are ready for it, is really an act of the highest philanthropy, the truest service to universal interests. One can hardly call this "propaganda" in any opprobrious sense, any more than the widest announcement of a free mineral spring could be attributed to selfish motive. For if Theosophy be the water of life, to circulate it gratuitously and pervasively is not the self-seeking of

a proprietor or an agent. The true Theosophist is eager to place within the hands of other men the health-giving truths he has found so invaluable in his own case, and this very eagerness is one proof—the great proof—that he is on the way to full spiritual vigour.

Yet in this, as in every practical matter, Wisdom is to be conjoined with knowledge. There are, of course, questions as to time and place and opportunity, as to mode and means and method, which call for large measure of both tact and judgment. But in addition to these, there is one very great problem concerning the terms in which theosophic truth is to be presented, and then the counsel which is to be offered to those who have become sincerely convinced. This problem arises from the fact that Theosophy is not in this land expounded to hearers without previous conceptions of religious things, but to audiences of men and women who have in almost all cases been indoctrinated from infancy with dogmatic systems regarded as sacred. It is undoubtedly the fact that at the base of those systems is a theosophic truth, but it is equally the fact that this is utterly hidden from view by the creations of later scholasticism, so that the visible beliefs are in marked antagonism to it, and their spirit peculiarly bitter. All the sects regard Theosophy as a denier of their most cherished tenets, and certainly to the greater part of these it is obliged to present a firm front of opposition. Beyond question it never can do otherwise than treat as errors the doctrines that we are on the earth but once, that our career in this one life determines our destiny for ever and ever, that Almighty God has deputed a part of His own triune nature to enter a human body and suffer an agonising death that sinners might thus vicariously satisfy the claims of wrath, that trust in this substitution, and not personal character, is the passport to future happiness, that we can through mechanism rather than through merit secure entrance into Paradise, that the law of cause and effect is suspended in spiritual affairs, that physical bodies are an essential part of man and will be reconstructed in a moment and fastened on the soul for an endless eternity, that heaven is a perpetual term of pious hymns amid artistic surroundings, that all outside of it are to burn everlastingly in undying torture. Against such monstrosities

of belief Theosophy promptly utters an unflinching contradiction, as also against all other contents of the creeds which defame the character of God, traverse the facts of life, defy reason and the moral sense, are at variance with evolutionary processes and the necessity of individual effort. It is entirely true that between such notions and the realities in the universe of men and things no reconciliation is possible; no correct views can be taken till these falsehoods are expelled from the mind. And of course Theosophy is at war with them as utter barriers to the truth which makes free, and the duty consequent on that truth.

Moreover, antagonism is inevitable to the ecclesiastical systems which have encircled and nourished and maintained these delusions. Churches have, indeed, to father much more than this responsibility. For not only have they fought vigorously against inquiry and thought and the entrance of light, but they have insisted that only through themselves is a safe pathway for devotion, and have supplied an outfit of ceremonies and sacraments as essential to future bliss, claiming them to be of Divine appointment. That ecclesiasticism has ever been hostile to progress is one of the truisms of history. Not less demonstrable is its exclusiveness. Conditioning of spiritual life upon the ministrations of priests and the celebration of sacraments is not so obviously a menace to real development of spirituality, yet it may be proved so. For it largely transfers spiritual power from an interior process to an exterior rite, making something else than a man's own soul the area for acquisition of godliness, and it necessarily materialises spiritual things, treating them as normally unattainable unless conjoined with ceremonies. This of course elevates the importance of Churches and the whole ecclesiastical machinery, since without these the soul is helpless; and so attention is diverted from the internal being, where alone the great work of union with the Divine is to be secured. It is hardly too much to say that the claim of Churches to be the mouthpiece of the divine will and the fold of safety has been one of the most effective barriers to the entrance of spiritual force.

ALEXANDER FULLERTON.

(TO BE CONCLUDED)

INCIDENTS IN THE LIFE OF ST. GERMAIN

(CONCLUDED FROM p. 277)

WE were in my dwelling, then, in quarters which at Versailles were called a suite of apartments, when one of the Queen's pages came to ask me on her Majesty's behalf for the second volume of the book that she had desired me to bring her from Paris. This was the signal agreed upon. I handed the page a volume of some new novel, I know not what, and as soon as he had gone, I followed, accompanied by my lackey.

We entered through the *cabinets*; Madame de Misery conducted us into the private room where the Queen was awaiting us. She rose with affable dignity.

"Monsieur le Comte," she said to him, "Versailles is a place which is familiar to you."

"Madame, for nearly twenty years I was on intimate terms with the late King; he deigned to listen to me with kindness; he made use of my poor abilities on several occasions, and I do not think that he regretted having given me his confidence."

"You have wished Madame d'Adhémar to bring you to me; I have great affection for her, and I do not doubt that what you have to tell me deserves listening to."

"The Queen," answered the Count in a solemn voice, "will in her wisdom weigh what I am about to confide to her. The Encyclopædist party desire power; they will only obtain it by the absolute downfall of the clergy, and to ensure this result they will overthrow the monarchy. This party, who seek a chief among the members of the royal family, have turned their eyes on the Duc de Chartres; this prince will become the tool of men who will sacrifice him when he has ceased to be useful to them; the crown of France will be offered him, and he will find the scaffold instead of the throne. But before this day of retribution, what

cruelties ! what crimes ! Laws will no longer be the protection of the good and the terror of the wicked. It is these last who will seize power with their blood-stained hands ; they will abolish the Catholic religion, the nobility, the magistracy."

"So that nothing but royalty will be left !" interrupted the Queen, impatiently.

"Not even royalty ! . . . but a greedy republic, whose sceptre will be the axe of the executioner."

At these words I could not contain myself, and taking upon me to interrupt the Count in the Queen's presence :

"Monsieur !" I cried, "do you think of what you are saying, and before whom you are speaking ?"

"In truth," added Marie Antoinette, a little agitated, "these are things that my ears are not accustomed to hear."

"And it is in the gravity of the circumstances that I find this boldness," coolly replied M. de Saint-Germain. "I have not come with the intention of paying a homage to the Queen of which she must be weary, but indeed to point out to her the dangers which threaten her crown, if prompt measures are not taken to avert them."

"You are positive, Monsieur," said Marie Antoinette, petulantly.

"I am deeply grieved to displease your Majesty, but I can only speak the truth."

"Monsieur," replied the Queen, affecting a playful tone, "the true, perhaps, may sometimes not be the probable."

"I admit, Madame, that this is a case in point ; but your Majesty will permit me in my turn to remind you that Cassandra foretold the ruin of Troy, and that they refused to believe it. I am Cassandra, France is the kingdom of Priam. Some years yet will pass by in a deceitful calm ; then from all parts of the kingdom will spring up men greedy for vengeance, for power, and for money ; they will overthrow all in their way. The seditious populace and some great members of the State will lend them support ; a spirit of delirium will take possession of the citizens ; civil war will burst out with all its horrors ; it will bring in its train murder, pillage, exile. Then it will be regretted that I was not listened to ; perhaps I shall be asked for again,

but the time will be past . . . the storm will have swept all before it."

"I confess, Monsieur, that this discourse astonishes me more and more, and did I not know that the late King had an affection for you, and that you had served him faithfully . . . You wish to speak to the King?"

"Yes, Madame."

"But without the concurrence of M. de Maurepas?"

"He is my enemy; besides, I rank him among those who will further the ruin of the kingdom, not from malice, but from incapacity."

"You are a severe judge of a man who has the approbation of the majority."

"He is more than prime minister, Madame, and by right of this he is sure to have flatterers."

"If you exclude him from your relations with the King, I fear that you will find it difficult to approach his Majesty, who cannot act without his chief adviser."

"I shall be at their Majesties' command as long as they wish to employ me; but as I am not their subject, all obedience on my part is a gratuitous act."

"Monsieur," said the Queen, who at this period could not treat any matter seriously for long together, "where were you born?"

"At Jerusalem, Madame."

"And that was . . . when?"

"The Queen will permit me to have a weakness common to many persons. I never like to tell my age; that brings misfortune."

"As for me, the royal Almanac does not allow of any illusion about my own. Farewell, Monsieur; the pleasure of the King shall be communicated to you."

This was a dismissal; we retired, and in returning home with me M. de Saint-Germain said to me:

"I too am about to leave you, Madame, and for a long time, for I do not propose to remain more than four days in France."

"What is it that makes you decide to start so quickly?"

"The Queen will repeat to the King what I have said to her,

Louis XVI. will tell it again in his turn to M. de Maurepas, this Minister will draw up a warrant (*lettre de cachet*) against me, and the head of the police will have orders to put it into execution. I know how these things are done, and I have no desire to go to the Bastille."

"What would it matter to you? You would get out through the key-hole!"

"I prefer not to need recourse to a miracle. Farewell, Madame."

"But if the King should summon you?"

"I will return."

"How shall you know it?"

"I have the means of doing so: do not trouble yourself on that point."

"Meanwhile, I shall be compromised!"

"Not so; farewell."

He departed, as soon as he had taken off my livery. I remained greatly troubled. I had told the Queen that in order to be the better able to carry out her wishes, I would not leave the château. . . . Two hours after, Madame de Misery came to seek me on behalf of her Majesty. I augured no good from this eagerness. I found the King with Marie Antoinette. She appeared to me embarrassed; Louis XVI., on the contrary, came up to me in a frank way, and took my hand, which he kissed with infinite grace, for he had charming manners when he pleased.

"Madame d'Adhémar," he said to me, "what have you done with your wizard?"

"The Comte de Saint-Germain, Sire? He has started for Paris."

"He has seriously alarmed the Queen. Had he previously spoken in the same way to you?"

"Not with so many details."

"I bear no ill-will to you for it, nor does the Queen either, for your intentions are good; but I blame the stranger for daring to foretell reverses to us which all the four quarters of the globe could not offer in the course of a century. Above all, he is wrong in concealing himself from the Comte de Maurepas, who would know how to lay aside his personal enmities if it were

necessary to sacrifice them to the interests of the monarchy. I shall speak to him on the subject, and if he advises me to see Saint-Germain, I shall not refuse to do so. He is credited with intellect and ability; my grandfather liked his society; but before granting him a conference, I wished to reassure you as to the possible consequences of the fresh appearance of this mysterious personage. Whatever may happen, you will be held clear."

My eyes filled with tears at this striking proof of the kindness of their Majesties, for the Queen spoke to me as affectionately as did the King. I returned calmer, but vexed, nevertheless, at the turn that this affair had taken, and I inwardly congratulated myself that M. de Saint-Germain had foreseen all.

Two hours later, I was still in my room, absorbed in my own thoughts, when there was a knock at the door of my modest dwelling. I heard an unusual commotion, and almost immediately the two folding doors opened, and Monseigneur le Comte de Maurepas was announced. I rose to receive him with rather more briskness than if it had been the King of France. He came forward with a smiling countenance.

"Pardon me, Madame," he said, "for the unceremoniousness of my visit; but I have some enquiries to make of you, and politeness required that I should come to seek you."

The courtiers of this period showed an exquisite politeness to women, which was no longer to be found in its purity after the storm which overturned everything. I replied, as I was bound to do, to M. de Maurepas, and these preliminaries over:

"Well!" he resumed, "our old friend the Comte de Saint-Germain has returned? . . . He is already at his old tricks, and has recommenced his jugglery."

I was about to exclaim; but stopping me with a gesture of entreaty:

"Believe me," he added, "I know the rogue better than you do, Madame. One thing only surprises me; the years have not spared me, and the Queen declares that the Comte de Saint-Germain presented the appearance of a man of forty. However that may be, we must know whence he has gained this information, so circumstantial, so alarming. . . . He did not give you his address; I will warrant?"

“No, Monsieur le Comte.”

“It will be discovered, our police hounds have a keen scent. . . . Further the King thanks you for your zeal. Nothing grievous will befall Saint-Germain, except the being shut up in the Bastille, where he will be well fed, well warmed, until he condescends to tell us where he has got at so many curious things.”

At this moment our attention was diverted by the noise made by the opening of the door of my room. . . . It was the Comte de Saint-Germain who entered! A cry escaped me, while M. de Maurepas hurriedly rose, and I must say that his countenance changed a little. The thaumaturgist, approaching him, said:

“M. le Comte de Maurepas, the King summoned you to give him good advice, and you think only of maintaining your own authority. In opposing yourself to my seeing the monarch, you are losing the monarchy, for I have but a limited time to give to France, and this time over, I shall not be seen here again until after three consecutive generations have gone down to the grave. I told the Queen all that I was permitted to tell her; my revelations to the King would have been more complete; it is unfortunate that you should have intervened between his Majesty and me. I shall have nothing to reproach myself with when horrible anarchy devastates all France. As to these calamities, you will not see them, but to have prepared them will be sufficient memorial of you. . . . Expect no homage from posterity, frivolous and incapable Minister! you will be ranked among those who cause the ruin of empires.”

M. de Saint-Germain, having spoken thus without taking breath, turned towards the door again, shut it, and disappeared.

* * * *

All efforts to find the Count failed.

THE SYMBOLISM OF THE Gnostic MARCUS

A LONG section in Irenæus is our almost exclusive source for a knowledge of Marcus and his followers. Hippolytus and Epiphanius simply copy Irenæus and add nothing but new terms of condemnation, while our information from other sources is a question of lines and not of paragraphs. The unreliability of Irenæus as a chronicler of Gnostic views is already known to our readers, and in the case of Marcus and the Marcosians is more painfully patent than usual. It seems that some of the adherents of the school were to be found even among the rude populace of the Rhone valley, and the worthy Presbyter of Lyons was especially anxious to discount their influence. He begins the attack by retailing all the scandalous stories he can collect about Marcus, a man he had never seen, and who had not been nearer to the sheepfold of Lyons than Asia Minor, or at best Egypt.

Irenæus professes first of all to describe what took place at the initiation ceremonies and secret rites of the Marcosians, and paints a graphic picture of charlatanry and debauchery, much to his own satisfaction. To all of these reports and descriptions, however, the Marcosians gave a most emphatic denial, and therefore we shall not at present trouble the reader with the Presbyter's statements on the subject, except to remark that he himself acknowledges that he depends entirely on hearsay, and to point out to the student that the account seems to be a very distorted caricature of the ceremonies, the ritual of which is partly preserved to us directly in the Pistis Sophia document and one of the treatises of the Codex Brucianus.

Irenæus next proceeds to give a *résumé* of a Marcosian MS. which had fallen into his hands. He apparently quotes some passages verbatim but for the most part contents himself with a summary, so that we can by no means be sure what the writer of the document really said. The original of the document Irenæus

ascribes to Marcus himself, whom throughout the whole section he apostrophises as a contemporary; it is, however, probable that this is merely rhetorical, as is the case with Hippolytus who, thirty or forty years afterwards, in his opening paragraph, predicts that the result of his exposure of Marcus will be that "he *will now* desist [from his imposture]," although the body of the Gnostic doctor had been long laid in the grave.

Of Marcus himself we know nothing beyond the fact that he was one of the earlier pupils of Valentinus, or at any rate belonged to the earlier circle of Valentinian ideas. His date is vaguely placed somewhere about the middle of the second century; he is said to have taught in Asia Minor; and Jerome, two hundred years afterwards, states that he was an Egyptian.

To the student of Gnosticism who regards the Gnostic doctors as cultured men who made a brave effort to formulate Christianity as a universal philosophy, or rather as a divine science springing from the ground of a philosophy of religion, the attempt of Marcus to adapt the Hebrew number-letter system devised by kabalistic Rabbis to the Greek alphabet, and so work out a number-symbolism for the too abstruse æon-genesis and world-process of the Gnosis, is a point of great interest.

As has been previously pointed out, the methods of symbolism of the Gnostics were numerous; many attempts were made to convey to the physical consciousness some idea of the modes not only of superphysical existence but also of what was definitely stated to be suprarational being. That these attempts were all doomed to failure as far as general comprehension is concerned is no reason for us to deride the efforts made; that we have not even to-day, with all our elaborate mathematical formulæ, evolved a sufficient symbolism, is no reason for denying the possibility of such an achievement within certain limits in future ages.

Marcus attempted this gigantic task with insufficient means it is true, with means too that appear to our prosaic minds to-day as fantastic and even worthless, nevertheless he was not without a tradition which to some extent justified his making the attempt.

The ancient religion of the Chaldæans was astronomica

and mathematical ; cosmogenesis and evolution were worked out in the symbolism of numbers. Every letter of the sacred language had a certain numerical equivalent, and thus words and sentences could be constructed which could be interpreted numerically and be finally made explanatory of natural and celestial phenomena and processes. Since the sacred books of the "Mathematicians" are said to have been written with this definite object in view, the mathematical key given to the initiate into the ancient star-lore of Chaldæa would thus open the door to the sacred science of nature and man as known to the seers of that ancient civilisation.

The Rabbis of the Jews on their return from captivity brought with them some notions of this method of number-letters, and proceeded to turn it to account as a means both of explaining away much that was distasteful to the cultured mind in their ancient traditions, and of reading into the old cosmogenic and patriarchal fables new and spiritual meanings derived to a large extent from their contact with Oriental ideas during the years of captivity. This method of mystical exegesis by number-letters was developed to a marvellous extent by the hellenising tendencies of the cultured Rabbis among the Diaspora, and Egypt, and especially Alexandria, was one of the main centres of this peculiar learning. A relic of this number-system has come down to the present times with the tradition of the Kabbalah. It is to be observed, however, that the Rabbis *adapted* the system to a heterogeneous library of works of various dates and many recensions, which were not as a whole originally composed with this end in view. True, they believed that every word and letter of the Law had been directly inspired by God, and thus contained a wonderful magical potency, but the relentless logic of modern Biblical research has to a large extent overturned this fond hypothesis, and their pious number-processes must now for the most part be regarded as the development of apologetic Rabbinitism, and as legitimate only for such small parts of the documents as were composed in Babylon by scribes who were already versed in the Chaldaic method.

There is little doubt that Valentinus and his pupils were acquainted with all there was to learn at Alexandria of Rabbini-

cal exegesis, in which the hopes of the Jews were more than ever centred since the destruction of the second temple in A.D. 70. They were also perfectly familiar with the Pythagorean number-philosophy, the symbolism of which no doubt had many resemblances to the number-books of the ancient Chaldæans. It is therefore but little surprising to find that one of them busied himself with adapting this ancient method of symbolism (if indeed it was not already native to Grecian tradition) to the Greek alphabet in which the documents of the new faith, and, as they firmly believed, the new world-science, were now almost exclusively written. Needless to say, the Greek alphabet would not stand the strain; nevertheless it was a good exercise for a pupil of the Gnosis, and offered wide scope for the use of much ingenuity.

This exercise in correspondences was naturally no contribution to knowledge, but only a means of conveying knowledge otherwise acquired. It will, however, be of interest to give the reader a brief sketch of some of Marcus' ideas as far as it is possible to recover them from the contemptuous summary of the Marcosian MS. by Irenæus in his polemic.

The source of the document's inspiration is ascribed to the Supernal Four, the highest hierarchy of the Pleroma, which however only reveals itself to mortals in its "female" form, for the world cannot bear the power and effulgence of its "masculine" greatness. The same idea is current in India. The God (Deva) uses his power, the Goddess (Shakti, Devi), as his means of communication with mortals; his own form no mortal can behold and live. The MS. apparently opened with the following passage descriptive of the speaking forth of the Word of the Supernal Father.*

"When first the Father, the not even the One,† beyond all possibility of thought and being, who is neither male nor female, willed that His ineffability should come into being, and His in-

* The whole of what follows is based upon the Greek texts of Hippolytus (Duncker and Schneidewin) and Epiphanius (Dindorf)—who copied from the lost Greek text of Irenæus—and the oft-times unintelligent and barbarous ancient Latin version of the Greek original (Stieren).

† Reading $\delta\ \omicron\upsilon\delta\ \epsilon\nu$ for the corrupt $\omega\delta\iota\nu\epsilon\nu$, the original of which was turned by the old Latin translator into "cujus pater nemo est."

visibility take form, He opened His mouth and uttered a Word, like unto Himself: who, appearing before Him, became the means of His seeing what He himself was—namely Himself appearing in the form of His own invisibility.”

Now the utterance of the Great Name was on this wise. The Father spake the Word: the first note of His Name was a sound of four elements; * the second sound was also of four elements; the third of ten; the fourth and last of twelve. Thus the utterance of the whole Name was of thirty elements and four sounds or groupings.

Further each single element of the thirty has its own peculiar utterance, character, letters, configurations and images.† But no element is acquainted with the form of the sound of which it is an element; in fact, so far from knowing its parent sound, it pays no attention‡ even to the utterance of its associate elements in its own sound-hierarchy, but only to its own utterance.

Thus uttering all that it knows, it thinks it is sounding forth the whole Name. For each of the elements, being a part of the whole Name, enunciates its own peculiar sound as the whole Word, and does not cease sounding until it arrives at the very last letter of the last sub-element in its own peculiar tongue.

Now the consummation or restitution of all things takes place when all these original elements coming to one and the same letter or note, send forth one and the same utterance, a symbol of which was the chanting of the sacred word “Amen” in unison. It was these notes of the scale of the Primordial Harmony which were the means of giving form to the Living Æon which transcended all idea of substance and generation. To such forms the Lord referred when speaking of “the angels who continually behold the face of the Father.”

* Irenæus has here dragged into his summary a suggestion of his own, probably derived from some numerical exegesis of the Prologue to the fourth Gospel, which he had come across elsewhere in his heresy hunt. Thus he evidently breaks into the thread of the summary with the interjected note “namely ἀρχή,” the “Beginning” of the Johannine Prologue.

† See the Pistis Sophia treatise and the Codex Brucianus for the elaboration of this idea.

‡ Reading πολιωρέϊν for the hopeless corruption πολιωρκεϊ.

The ordinary spoken * names for these elements are: æons, words, roots, seeds, plenitudes (plerômata), fruits.

Now every divine element with all its sub-sounds, notes, or letters, was contained in the phase of the Divine being to which the symbolic name of Church † had been given.

When the last note of the last sub-element of these supernal elements had uttered its own peculiar sound, the echo of it went forth in the image of all these elements and sub-elements and gave birth to another series, and it is this series which is the cause not only of the elements of the world which we know, but also of those elements which have a prior existence to those of our world.

The last divine note itself, of which echo rang on echo downwards, was wafted upwards by its own parent sound to complete and consummate the whole Name; while the echo descended to the parts below and remained as though cast out of the Plerôma.

This parent sound or element, from which the last note, containing potentially the utterance of the parent sound, descended below, consisted of thirty letters or elements, and each of these contains other letters or elements, by means of which the name of each root-element is spelt, and so on infinitely. That is to say, the sub-elements as it were spell out the name, or manifest the power, of the main element; and the power or name of each sub-element in turn is manifested or spelt by other minor sub-elements, and so on infinitely.

Marcus brought this grand idea home to the minds of his pupils by pointing out an analogy in the Greek alphabet. Thus take any single letter, say Δ, delta; as soon as you name it, you have five letters, namely Δ delta, Ε epsilon, Λ lambda, Τ tau, Α alpha. Again Ε, epsilon, is resolved into Ε epsilon, Ψ psi, Σ sigma, Ι iota, Λ lambda, Ο omicron, Ν nu; and so on infinitely. The illustration is certainly graphic enough.

* As distinguished from the "authentic" names, many instances of the cypher equivalents of which will be found in the Codices referred to in the last note but one.

† Lit. Ecclesia, the "calling forth," the Heritage of the Elect, a substitute for an "authentic" name, which was only revealed to the initiated members of the school. The Church was the female aspect of the fourth and last syzygy or pair of the Tetrad or Holy Four, the Lords of the Plerôma.

The Gnostic MS. then proceeded to describe a method of symbolising the auric body of Heavenly Man, whereby the twenty-four letters of the Greek alphabet were assigned in pairs to the twelve "limbs." The body of the Heavenly Man was the graphic symbol of the ideal economy, dispensation, or ordering of the universe, its regions, planes, hierarchies and powers.

This symbolic representation was called the schema or configuration of the one element (*τὸ σχῆμα τοῦ στοιχείου*), and also the glyph (or character) of the figure (or diagram) * of the Man of Truth, presumably the God of Truth of the Codex Brucianus, one of the treatises of which contains a whole series of diagrams of the various moments of emanation of the creative deity under this designation.†

Now the Word, the male energy of the middle pair or syzygy of the trinity (Mind-Truth, Word-Life, Man-Church) and the sum of the six, issued forth from the mouth of Truth. This Word is the Logos or Supreme Reason of all things, the self-generator of the universe, who bestows fatherhood‡ (*πατροδότορα λόγον*) on all things. On earth this Word becomes the name known commonly to all Christians, namely, Christ Jesus. But Jesus is only the sound of the name down here and not the power of the name. Jesus is really a substitute for a very ancient name, and its power is known to the "elect" alone of the Christians.

It is the six-lettered name. But even this is only a symbol; among the æons of the Plerōma it is manifold, and of another form and type, and this is known only to them who are akin to

* ὁ χαρακτήρ τοῦ γράμματος; γράμμα means either (i) a letter of the alphabet, or (ii) a note of music, or (iii) a mathematical figure or diagram. The character, glyph or configuration, would thus be the symbol or reflection of the super-spiritual Plerōma, regarded (i) as the last letter of the four-lettered Great Name, or (ii) as the last note of the Divine Harmony which is sung forth by the Supernal Logos or Word. To avoid complication and symbols of symbols, we have taken the word γράμμα in its third sense, in which it declares its consanguinity with the great art of systematising the elements and powers of nature, known in India as Tantra ("systematising," "ordering"). Tāntrika is now a janus-faced art, white and black, and its main feature is the drawing of magical diagrams (yantras), to represent the configuration of the elements and powers which the operator desires to use.

† I omit here all mention of Mark's diagram of the body of the Heavenly Man, as the consideration of it would take up too much space in these short sketches.

‡ Or the atomic energy.

the Logos in their hearts, those whose angels or greatnesses are with Him for all time.

Now the twenty-four letters of the alphabet attached to the various limbs of the body of the Heavenly Man in the diagram are only the symbols, or images, of the emanations of the three powers which contain the sum total or Plerôma of the æonic elements above. And there is a further analogy to their nature in the alphabet. For there are nine consonants (or soundless letters), eight liquids or (semi-sounds), and seven vowels (or sounds).

The consonants symbolise the ineffable or soundless elements of Mind-and-Truth; the liquids, midway between the soundless letters and the sounds, typify the elements of Word-and-Life, which receive the emanation from the unmanifested above, and receive back the ascent from the manifested below; and the vowels represent the elements of Man-and-Church, for sound going forth through the Man enformed all things.* For the echo of his voice investured them with form.

Thus we have the series 9, 8, 7; and if we take 1 from 9 and add it to 7, we get 8, 8, 8.† That is to say, he who had his seat with the Father (Mind) left his seat and descended, sent forth to the one from whom he was separated (the Church), to restore the divine creation to a state of equilibrium; in order that the unities of the Plerômas,‡ being reduced to an equality, there might be a common product of a single power from all of them in all of them. Thus the 7 obtained the power of the 8, and the three spaces became equal in their numbers, namely, 3 eights, and these multiplied together are 24.

Now these three spaces or elements are each twofold (positive and negative), 6 in all, and these again fourfold, 24 in all, the reflection of the elements of the Unnameable, in dyads, triads and tetrads.

Moreover, if you would find the 6 among the 24 letters of the alphabet, which are only images of images of the real elements,

* This reminds us of the elaborated division of the Platonic world of ideas into three spaces: (1) noetic; (2) both noetic and noeric; and (3) noeric (see my essay on Orpheus).

† Or Jesus, the six-lettered name (*ιησους*), the numerical values of the letters of which amount to 888.

‡ Or three phases of the Plerôma or ideal cosmos.

you will find it hidden in the double letters Ξ (κσ), Ψ (πσ), Ζ (δσ). Add this 6 to the 24 and we have again a symbol of the 30 æons of the Plerôma.

With much ingenuity our Gnostics found these numbers and processes in the prologue to Genesis, and elsewhere in the Old Covenant Library; but we need not follow them into this field of letter-numbering. But when we find that they treated the gospel-legends also not as history, but as allegory, and not only as allegory, but as symbolic of the drama of initiation, the matter becomes of deep interest for the theosophical student.

Thus they said that the transfiguration-story was symbolic (*ἐν ὁμοιώματι εἰκόνας*) of the divine economy as manifested in the man seeking perfection: in other words, of a certain stage of initiation.

To make this further apparent, we will use terms already familiar to our readers.

After "six days," that is to say, in the seventh stage since the disciple first set his feet on the path, he ascended into the "mountain"—a graphic symbol for the higher states of consciousness.

He ascended the fourth and became the sixth. That is to say, he ascended with three and was joined by two.*

The "three" are the powers he had already won over the gross, subtle and mental planes; the degrees of srotâpanna, sakadâgamin and anâgâmin. The "two" are the representatives of the buddhic and âtmic powers which welcome and support him, and thus he becomes sixth, or possessed of the buddhic consciousness, while still in the body, the Arahat.

It was this "six," said the Marcosians, which had descended and been detained in the hebdomad, or region of the seven planetary spheres of difference;† the "six" being in reality of the same essence as the world-mother (Buddhi), the eighth encircling sphere of sameness, which is above or round these seven. The six (the Arahat) being thus of the same essence as the world-mother (Buddhi) contains essentially in himself the whole

* The Peter, James and John, and Moses and Elias of the familiar gospel narrative.

† These have nothing to do with the physical planets.

number of all the elements or powers, a fact already typified in the stage symbolised in the baptism-myth, by the descent of the dove. The dove is the Alpha and Omega (1 and 800) of the diagram, the first and last of the numbers, representing the head.*

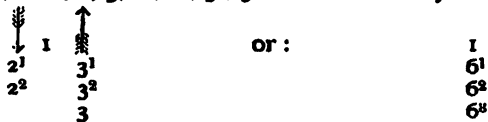
Again, it was on the "sixth day," the "preparation," that the divine economy, or order of things, manifested the "last man," the "man" from heaven, for the new birth or regeneration of the "first man" or "man of the earth"; and further the passion began in the sixth hour and ended in the sixth hour when the initiate was nailed to the cross. All of which was designed to indicate the power of creation (inception) and regeneration or rebirth (consummation), typified in the number 6,† to those who were admitted to the mysteries of initiation, called by the Marcosian writer the "Sons of the Light," or "Sons of the Man," for the Greek will carry both meanings.

G. R. S. MEAD.

(TO BE CONCLUDED)

* Moreover the word for "dove" in Greek is *περιστέρα*, and $80 (\pi) + 5 (\epsilon) + 100 (\rho) + 10 (\iota) + 200 (\sigma) + 30 (\tau) + 5 (\epsilon) + 100 (\rho) + 1 (\alpha) = 801$.

† Creation or descent is represented by the number 2, that is to say by dyads, and regeneration or ascent by the number 3, that is to say by triads, and $2 \times 3 = 6$. See my *Orpheus*, pp. 256 sqq., where I have arranged the 7 "boundary" numbers of the world-soul, as given in the *Timæus*, in a table. These numbers are 1, 2, 3, 4, 8, 9, 27, or 1, 2, 3, 2^2 , 2^3 , 3^2 , 3^3 . That is to say :



Where also it should be further remarked that $2^0 = 1 = 3^0$.

PROGRESS : IN GROWTH AND IN REALITY

IN theosophical literature we often read of Progress, more especially of that sort of progress, swifter than the normal rate of evolution, which leads to the Path of occultism; while that Path itself is sometimes presented, and not incorrectly presented from one point of view, as an anticipation *in time*, a realisation in advance of natural, unhastened growth, of those higher and more perfect stages of evolutionary development, which the race as a whole is destined to accomplish more slowly in the ages of the future. Moreover, there is perhaps a certain tendency in the form of the newer information, for which we have all so much reason to be grateful, to fix our attention and our thoughts somewhat exclusively upon this aspect of the idea. Nor is it surprising that this should be the case, if we let our minds dwell for a moment upon the elevating and inspiring vistas which have been opened before our eyes, upon the fascination of the new worlds exhibited to our minds, upon the intense and living interest which pervades so many of the recent investigations, all of which consequently attaches in even greater measure to the faculties and powers, the expansion and unfoldment of consciousness which have made them possible. It is not, therefore, to be wondered at that a tendency is perceptible to connote by the word "progress" especially the unfoldment of these faculties and powers of the inner man, these glorious expansions of consciousness; though I am far from hinting that in so doing the ethical and moral side has at all been lost to sight. Still I should not wonder if some of our members at least, granting that they defined to themselves what they really meant by *progress*, would find the former elements decidedly the most vivid and prominent; and while fully recognising that the road to all these lofty achievements lies through ethical effort and growth, yet they would be apt to look ahead to those achievements as

what they were aiming at, and perhaps even to measure their progress by the advance accomplished towards them.

Now while there does not seem to be anything to say against this view in itself—so long as its inherent limitations are borne in mind—yet there does seem to be a danger involved in permitting one's mind to slip into holding it habitually, as also in accustoming oneself to look at life in general from the standpoint it implies. For while all this growth and development which are looked forward to are no doubt very admirable, and seem to put us in possession of a magnificent and ennobling ideal of progress and of the glorious destinies which await mankind, yet it is the object of these pages, even at the risk of seeming intrusive, if not impertinent, to try and suggest to the readers of the REVIEW that in truth it is not necessarily progress at all, in the true sense of the word, nay, that it may even be a hindrance to that which, from the standpoint of occultism, alone deserves to be called real progress.

For what essentially is the nature of the goal towards which we are bidden to aspire by those mightiest Teachers of Truth who guide the faltering footsteps of man? Do They bid us strive for power? Only as means to serve. For knowledge? Only to guide action. For wisdom then? Only that both power and knowledge may be used aright in service. But these—knowledge, wisdom, power—are divine attributes, the manifested aspects of the Logos Himself, and yet we are not to seek them as ends in themselves, but as means; means to a greater, higher goal, to the essential end and purpose of all becoming: Union. Phrase it as we will: metaphysically as the realisation of perfect non-separateness; as union with God, in the language of devotion; as the expansion of consciousness till it becomes co-extensive with that of the Logos, as a scientist in things spiritual might say—however we word it, the idea is always and fundamentally the same, and its essential keynote is not the attaining of even practically infinite power or knowledge or wisdom, but that of union with the One by the doing away of all sense of separateness.

If such be the true goal of our endeavour, then progress, real, true progress that is, must be measured by our advance

towards *this*, by the success which attends our efforts, not in developing powers or unfolding faculties, but above all in ridding ourselves of this sense of separateness, that is, in dissolving and getting rid of the personality.

“And is this the old and threadbare conclusion to which all this talk leads?” someone may ask. “Why, we knew all about that years ago: at one time it was the constant burden, the theme of every lecture, and wearisome enough it was. Surely you are not going back over that old story again, now that we have at last got into touch with something really interesting, something living, actual and tangible?”

“Well, do you know,” I should be tempted to rejoin, “that what you have just said makes me all the more inclined to think that it *is* time we did go back to that old story, as you call it, and set ourselves afresh to understand, to realise and to *practise* what it means. For I feel convinced that the only progress, which is really and truly progress in the highest sense of the word, is precisely progress in this getting rid of the personality, while all the rest is of relatively secondary importance.”

Growth of capacity, development of powers, the bringing of new worlds and regions within the scope of our consciousness, is certainly *growth*, the enlargement, the beautifying, the rendering more glorious, mighty and useful of this particular being, this special centre of consciousness. But it does not seem quite so certain, that because a being has thus become more powerful or endowed with wider capacity for knowledge, therefore it has made progress towards that peace which is eternal, that it has advanced towards perfect oneness with the Supreme Self. For in the great scriptures of India the not being at one with the Self of all, or the root of separateness, the Ahañkāra, the “I”-making power, is not associated by any means with rudimentary levels of growth, or with orders of being restricted in consciousness, poor in capacity, small in power.

On the contrary, the Ahañkāra is assigned to the loftiest regions of the intellect proper, or the Higher Manas as we should call it, and is indeed taken as an aspect of the causal body of man; for intellect is that which separates, and the very root of the separated self, the causal body of man, belongs to

the highest regions of the mânasic plane. Clearly then, we should be mistaken in regarding separateness as in any sense dependent on the limitation of our consciousness to the physical plane, or in imagining that the range of power and activity compatible with such separateness is necessarily restricted to the achievements of the earthly conqueror or even the loftiest flights of the scientific imagination.

These inferences are, moreover, confirmed by the significant fact that the last fetter cast off by the Arhat before becoming the Asekha or perfect Adept is *māna*, pride, used in this sense as the expressive synonym of the separative quality of Ahañkāra. And when we reflect that, to speak only of the intellectual plane, the range of intellectual knowledge, the series of facts, laws, truths intellectually cognisable, is inexhaustible, we may realise more adequately how extensive and how fascinatingly glorious is the field open for achievement by the separated self.

We thus seem led to the conclusion that growth, according to what may perhaps be called the ordinary idea of progress, may possibly lead one on and on through ever widening fields of knowledge, power and achievement without directly conducing to that deeper peace, that true non-separateness, which really is the true goal. For it certainly does seem to agree with all our experience and observation that the subtler phases of separateness are very much harder to overcome, and require a far longer time for their dissolution, than do the coarser and more obvious ones; in part no doubt because the latter are so very much more easily perceived and recognised. And so we cannot well shut our eyes to the fact that a soul, looking chiefly to the growth-ideal of progress, is not unlikely to achieve its growth, to gain its powers and capacities, to develop its very virtues, with a subtle and almost imperceptible grasping of them for itself, for the separated self, and so to build up out of them a barrier of separateness, hard to be overthrown because of its very beauty and nobility, and because the subtle element of separateness is hidden in virtue, in goodness and in beauty, instead of in coarseness and the hideousness of vice.

Not of course, for a moment, is it suggested that growth and virtue are not indefinitely preferable to vice or stagnation.

But the fact remains that, bound together by the subtle essence of grasping which belongs to the separated self, these grand qualities can form a barrier even more impenetrable than do lower and much more obvious defects. And the point lies in this: that we must guard against *both*; not against one alone. That so long as we *feel* ourselves separate, so long as we are not consciously one with the Supreme, so long do we need to be on our guard at every moment, keeping our hearts set and our best efforts focussed upon the *real* goal towards which we are aiming.

Now this danger is very subtle; for as the ancient scriptures say, the path we seek to tread is narrower than a razor's edge; and it is alas! only too easy to slip into the contented feeling: "Oh! I know all about that; I understand it, see it quite plainly, have heard about it till I am tired." Therefore it would seem desirable for us to recognise at the very outset, and with the utmost clearness, that there are two ways, or more accurately perhaps, two different spirits or inspirations in which each single step onwards, each separate item of growth and development may be accomplished. Each may be taken, on the one hand, so that it strengthens the subtler personality and reinforces the Ahañkāra in its higher aspects, or on the other, so that it dissolves a fragment of the personality, lessens the sense of separateness, produces a more vivid consciousness of oneness of will and purpose with the Supreme Self. And this is true at every single step of the great ladder of life, and if it be lost sight of, the climber will find hereafter with sorrow that though he has gained the upward growth yet he has not left the separateness behind, but must still eliminate it at a later stage and with an effort more severe in proportion.

Thus though we must ceaselessly strive to develop and make perfect our whole nature, even as the Master is perfect, yet it is even more essential that, in so doing, we should accomplish it under the inspiration of the unwavering motive that thereby fitting instruments may be builded for the work of the Divine Life, and not that *we* may be great or glorious or mighty or wise.

BERTRAM KEIGHTLEY.

THE SOUL OF A NATION

“**HOLY Russia**” her children call her ; and to the foreigner this name may sound strange enough for a whole nation, a very mixed one—nay, one that her own have denounced so often as a mass of dull, uneducated peasants with a few thousands of over-educated nervous, unbelieving nobles above them. When we read the more or less true accounts of the various travellers in Russia,—even of such an impartial and well-informed one as Mr. Mackenzie Wallace—the general impression is certainly not of the serenity, the luminous calm, the power of wisdom and victory which are conveyed by the word “**holy.**” It is a dark, cold, despairing country ; at the best a country in its teens, which has much to learn, and it seems as yet far from deserving any sublime qualification, making it worthy to serve as an example for Europe.

Young it is. A child, a child giant. It has, as yet, almost everything to learn in practical life, much to change in its interior life, some great lessons to master in intellectual life. But to learn is generally to suffer, and our sorrow, bravely borne, deeply pondered over for the sake of the pity, love and renunciation it teaches the heart—this sorrow becomes knowledge truly, the science of the heart. This life of the heart, the life of renunciation, of devotion, and of pity, is the life of millions in Russia, and this long martyrdom—not seldom voluntary—is her crown of holiness.

An old Russian poet says of her :

In thy soul, O my country, there is a pure, calm well ;
The human passions never stir its crystal depth. . . .
It lives for God and His saints alone.

And this is true. All over the wide steppes, up to the ice-shores of the White Sea, down to the beautiful rosy coast of the

Black Sea, in the snow-storms of Siberia and in the high recesses of the Caucasus, everywhere, as in the heart of Russia—Moscow—you see gleaming the crosses of thousands and thousands of churches; a great many shine on convents, in the small cells and silent green gardens of which so many rebellious heads have learned to bow to destiny—and better, have learned to forgive and to hope.

Another renowned poet, Count Alexey Tolstoï, has pictured the state of mind and soul of a prince, a true Slav by nature and by his passionate craving for devotion to a higher than earthly glory, even to martyrdom. On a splendid summer day the prince goes forth from the palace of the ruling sovereign; his suite follows in silence. They go on for hours in the glare and beauty of the steppe in bloom, they reach a secluded spot where the old ascetic saint lives, the severe teacher of truth. The young prince stops, his head bowed, the reins fall on the horse's neck. The prince waits :

Long ago all the fire of his soul,
All the power that wrestled in him,
Burned and crushed out the love and slavery of life—

of the earthly life. And the hermit sees it and accepts this young disciple from the steps of the throne.

The path of this prince is the desire, conscious or unconscious, of all Russians. When a Russian author seeks for the natural, logical escape of his hero from a painful, a perplexing situation, the story often shows the hero or heroine taking the way to one of these modest rustic convents, painted in white and nearly hidden behind low white walls and unpretending flower-beds. Thus Lisa—the ideal Russian girl of the old nobility—in Tourgueneff's *A Nest of Nobles*; thus Apouchtine's man of the world in *A Year in the Monastery*. In other—Catholic—countries many, many broken or troubled hearts do the same, of course. In a Protestant land the outlet is charity and its convents of Sisters of Mercy. But in Russia the act of entering the convent as a regular, professed monk or nun is not the one most adopted; the convent is a meeting-place for many strange lives, for voluntary pilgrims, who, on foot, proceed from one holy shrine or church to another, from north to south and from west to east, often

making the whole round, and going as far south as Palestine and Mount Athos. And these true "pilgrims on earth" are well and gladly received everywhere, even in this sceptical end of the century, by the softer part of the "intelligenza," the educated mixed class of professionals, nobles and students. Even if much attention be not paid to them, yet shelter, food and welcome are freely given all over the vast Empire. Some vague feeling that suffering is mostly sacred, moves, under the same conditions, the people of Siberia to help the poor escaped convicts by putting food every night outside the window for them to eat and drink on their flight to freedom. The convicts the Russian nation calls "the unfortunate;" the pilgrims, specially the ecstatic or half-insane, "the fortunate." And this joining of convicts with religious exiles leads us to remark how much religious feeling, or talent for devotion, lies even in the most fiery and fanatical deeds of the Russian revolutionists, in the very fierceness of their professed atheism, and in the absolute surrender of all earthly happiness and luxury for their ideal. This has often been said, but the repetition does not lessen the importance of the fact as characteristic of the nation's spiritual Ego, and of its real unity in spite of all seeming contradictions. Great hate is but a blind-folded, unconscious power of great love. It denies the existence of the hidden light, because with all its life and blood it would buy a moment of certain faith, a single flash of it. How often have we heard, from lips that never swore allegiance except to materialistic science, the half-shy confession, "Oh! how we envy you that you can believe."

Fanatical in their faith to Ideal or Religion they often are, but—and there begins their difference from Westerns—they scarcely ever go the length of persecuting the religion or ideal of another, and even care little for converting him. The steps that have been taken in this direction have always come from the State, for some *raison d'état*; which proved more imperious than the necessity of considering the feelings of the persecuted. Russia was not born when the setting sun of Byzantium illuminated the first Greek cross over the roofs of Kiev—the early capital of Russia. The unity, and by-and-bye the greatness, of the empire arose round the Cross of Eastern Christianity, re-

sembling so much the Essenes and the Gnostics. The dawn of conscious belief in Love and eternal Justice was due to a woman's head and a woman's clever heart; St. Olga, princess of Kiev, was the first to seek and adopt the new light from the East. Her grandson, Vladimir—the "Red Sun," as the legend names him—followed the steps of the princess, sent for wise men of many religions, listened to all, and considered the old Pagan sayings in the distorted, diminished, darkened form that came to him; he weighed the paradise of the Koran and the eternal story of the Christ suffering on the cross for humanity. Strangely enough, the barbarian chose the last gospel as the most suitable for his young fierce country. The idols were burned, drowned, destroyed; the Cross was erected everywhere, and under its golden shadow Princess Anne, sister of the two Byzantine Emperors, brought to Vladimir, as his lawful Christian wife, the political wisdom and the earthly gorgeousness of Byzantium. Russia became the heir of its starry splendour, of its spiritual traditions, and of its charge as keeper of the Eastern faith. It was around a religious banner that political Russia gathered and grew, and even the cunning Ivan Kalita, Grand Duke of Moscow—the real builder of the future empire, the founder of Moscow's power and sway over its life and heart—even he partly owed his popularity to the charities he liberally bestowed on the half-insane saints, "jurodivi," at the church's doors. The old convents—reserved till now as the sowers of faith and knowledge—the two Lauras of Troïtzky and Kievo-Petchersky at their head, were the strongholds alike of the young church and of the young nation, its last hope. They had the wealth which was used only in the great need and danger of the country; they blessed the banners of Russia, revolting at last against the long, dark slavery of the Golden Horde and the heirs of Tamerlane; the Troïtsky Laura even sent off two of her young monks to the front of Prince Dmitri Donskoï's army in the heroic struggle which saved Russia and decided her destiny.

And Russia remembered what it owed to the Eastern Church; every Russian of old dreamed of ending his life in a monk's dress, as even the Tsars did then, and pledged to ascetic devotion in his last days. The dreaded, daring robbers and

bandits of the Volga realms drew back when lighting unexpectedly on a sacred image or icone among the goods which allured them to attack a traveller. Amid all the indifference, oblivion, ignorance which the Russia of to-day shows to its national Church, a sort of tie to it still subsists in all Russian minds, partly rooted perhaps in the Eastern parentage of the Slav spirit, which connects the nationality itself with the old Eastern faith: "You cannot be a Russian without being a Greek orthodox believer," says the proverb. There is, we repeat, no fanaticism or intolerance in this saying; Russia—at least as far as the nation, if not the clergy, goes—does not think its religion the only true one. The people often answer, when spoken to about the strange ways of some sect or some foreign cult, "Well, God has opened their mind in another way." And on the verge of the twentieth century, a very modern and young Russian scientist, when arguing about a person's nationality on account of a foreign family name, asked bluntly, "To what Church do you belong officially?"

"Greek."

"Oh, then of course you are a true Russian," was the reply.

Thus even the "intelligenza" the enlightened, educated class made up from all ranks, maintaining a sort of equality among nobles, clergy, merchants and the few moujiks who have passed through the universities or the higher schools—even this class, very indifferent to religion or religious forms, acknowledges in a careless, truly Slav way, the deep clinging of Russia to religion and to the East. The great body of the nation, the peasants—ignorant and faulty as they mostly are, still carry through their humble, terribly hard life a faint glimmering of the old devotion; in them it takes the form of resignation, of an unshaken belief that somewhere Light is, that it must be, and that one day it will come to them too. Russia, in her long martyrdom, through the whole of her history, seems to discern, as with a sixth sense, that Spirit is all and that life, as seen by mortal eyes, is nothing. And still thousands of her best children try to live and love and die—as in the cholera revolts of the last years—for the earthly progress of the earthly fatherland. The belief that Russia has a peculiar mission is nearly general. The pessimistic poet of the

nobility, Tutcheff himself, felt this feature of his country's psychological sense, when he wrote, hopeful for once :

The brain cannot understand Russia,
She has a nature new to others . . .
One can only believe in Russia.

Russia, like every other Christian nation, has her sects. It has not so many as we find in Protestant countries, but some of the few existing are all the more dark and horrible. It may be best not to pore too deeply over the records of these ; ignominious, distorted shadows of formerly sacred ideas, they are better left to wear themselves out in their own purgatory of self-inflicted torments (and repentance sometimes). The spiritual causes of such aberrations are not to be studied by us. They have an evolutionary, not a national, root.

But these storms, this erring in the darkness and despair of life, lasting through the whole existence of some, lasting through so many centuries for the country, are nothing but the burning fire of purification for the new race which, as yet, is folded in the heart of the nation as in the lotus shut in sleep. And the inner Voice says to Russia :

After the storm the silence comes, like the young Dawn's soft gleaming ;
In a silvery vapour burns a distant, violet Light,
My heart is drawn to it—
As in a deep sleep, in the silence, I hear, at last, God.*

A RUSSIAN.

[This is the Russia to which H. P. B. belonged, dreamy, mystic, passionate, self-sacrificing, knowing no difficulties where an Ideal was seen, pouring out life, hope, love, without count or stint, at the feet of the adored object. A nation of forlorn hopes, of martyrdoms, finding fierce delight in agony endured for a cause, spurning reward save the joy of self-immolation, diabolical in its rage, divine in its love, a nation in the throes of birth, a nation of the future, truly. Theosophists should look to Russia with hope, seeking to understand and then to aid.—A. B.]

* F. Glinka, *Seeking for God*.

SOME REJECTED LOGIA

IN the early centuries of Christianity there were in circulation many legends and religious romances, called Memoirs, Acts, and Gospels, which contained certain Sayings-of-the-Lord or Logia. These Logia were oracles, or oracular utterances, couched in the same language and of much the same tenor as the prophetic utterances of the members of the Schools of the Prophets which were introduced by the solemn formula, "Thus saith the Lord," when recorded in the books of the Old Covenant of the Jewish race.

In course of time certain of these legendary and mythical* settings of the Logia were declared to be true history, and a canon of orthodox tradition was slowly evolved from the second half of the second century onwards. As only a few out of the many writings were selected a large number of Logia were rejected. The latest collection of these rejected Logia has been made by Resch, and was published in 1889 in Gebhardt and Harnack's series of *Texte und Untersuchungen*, under the title of *Agrapha : Aüssercanonische Evangelienfragmente*.

Some of these fragments are variants of the familiar canonical Sayings, and are of interest mainly for the reconstruction of one of the root sources from which the synoptic compilers drew their information. Others are entirely unfamiliar to those who are only acquainted with the canonical selection of the books of the New Covenant generally known as the New Testament. These Logia are of especial interest to theosophical students, and I therefore append a selection of them translated from Resch's text.

* I use the term in its best sense, that is to say stories embodying in a designed symbolic fashion the teachings of the mysteries, concerning the nature of God, the universe and the human soul.

It may be mentioned that some of these Logia have been worked into a religious novel by a Jewish writer, under the title *As Others Saw Him*, published in 1895, at London, by William Heinemann.

1. Be merciful that ye may obtain mercy ; forgive that it may be forgiven unto you ; as ye do so shall it be done to you ; as ye give so shall it be given unto you ; as ye judge so shall ye be judged ; as ye do service so shall service be done to you ; with what measure ye mete, with the same shall it be measured to you in return (R. 96).*

2. Wisdom sendeth forth her children† (R. 97).

3. He who is near me is near the fire ; and he who is far from me is far from the kingdom (R. 98)?

4. If ye observe not the little,‡ who will give you the great (R. 98)?

5. They who would see me and reach my kingdom needs must attain me with pain and suffering (R. 100).

6. Good must needs come, but blessed is he by whom it cometh ; in like manner also evil must needs come, but woe unto him by whom it cometh (R. 101).

7. The weak shall be saved by the strong (R. 102).

8. Guard the mysteries for me and for the sons of my house (R. 103).

9. Cleave to the holy ones for they who cleave to them are made holy (R. 104).

10. The fashion§ of this world passeth away (R. 104).

11. As often as ye eat this bread and drink this cup make

* The references are to the pages of Resch's *Agrapha*. The numbering of the fragments does not follow that of Resch but is appended by me merely for convenience of future reference.

† That is, the prophets of all time.

‡ Sci. "mystery."

§ That is, configuration (*σχημα*), for there are other worlds and other phases of this world.

proclamation of my death and confession in my resurrection and ascension until I come [to you] (R. 106).*

12. Be ye mindful of faith and hope through whom is born that love to God and man which giveth life eternal† (R. 106).

13. There is a mingling that leadeth to death, and there is a mingling that leadeth to life (R. 107).

14. Beholding a certain man working on the Sabbath, He said unto him, Man if thou knowest what thou doest thou art blessed; but if thou knowest not, thou art accursed and a transgressor of the law (R. 108).

15. Why do ye wonder at the signs? I give unto you a mighty inheritance which the whole world doth not contain (R. 108).

16. When the Lord was asked by a certain man, when should his kingdom come, He saith unto him, When two shall be one, and the without as the within, and the male with the female, neither male nor female (R. 109).

17. Call not anyone "Father" on earth, for on earth there are rulers [only]; in heaven is the Father from whom is every descent ‡ both in heaven and on earth (R. 109).

18. Grieve not the Holy Spirit which is in you, and put not out the Light which hath shone forth in you (R. 111).

19. As ye see yourselves in water or mirror, so see ye me in yourselves (R. 111).

20. As I find you, so will I judge you (R. 112).

21. Seek for the great [mysteries] and the little shall be added to you; seek for the heavenly and the earthly shall be added to you (R. 114).

22. Be ye approved money-changers, rejecting the bad and retaining the good (R. 116).

23. Keep thy flesh pure (R. 129).

* A variant gives the saying in the third person, and speaks of the "death of the Son of the Man," the Logos. The Master promises to return to his disciples at the time of the performance of a certain holy rite.

† Lit. æonian.

‡ That is "blood descent from a father" (πατριὰ).

24. Because of the sick I was sick ; because of the hungry I was an hungered ; because of the thirsty I was athirst (R. 129).

25. Not rendering evil for evil, or railing for railing, or fist for fist, or curse for curse (R. 129).

26. Love hideth a multitude of sins (R. 129).

27. There are false christs and false teachers who have blasphemed the Spirit of Grace* and have spit forth its gift of grace ; these shall not be forgiven either in this æon or in the æon to come (R. 150).

28. For the Heavenly Father willeth the repentance of the sinner rather than his chastisement (R. 130).

29. For God willeth that all should receive of his gifts (R. 131).

30. Keep that which thou hast, and it shall be increased into more (R. 132).

31. Behold, I make the last as the first (R. 133).

32. I am come to end the sacrifices, and if ye cease not from sacrificing, the wrath shall not cease from you (R. 373).

33. [Woe unto him] who hath made sad the spirit of his brother (R. 375).

34. And never rejoice unless ye see your brother [also] happy (R. 375).

35. He who hath wondered shall reign, and he who hath reigned shall rest† (R. 378).

36. My mother, the Holy Spirit, even now took me by one of the hairs of my head and carried me to the great mountain Tabor‡ (R. 381).

* The "power above," the power of the Logos which makes a man a "christ." Charis or Grace is the consort of the Logos, His power or shakti. The false "christs" are those who have been initiated and broken their vows. The æon is a certain time period.

† This is a dark saying ; it has been compared to the saying of Plato, "There is no other beginning of philosophy than wondering," that is to say regarding the works of the Deity with wonder and reverence. This is the beginning of philosophy, or gnosis, and the end of it makes the man king of himself, and thus master of gods and men ; thus is he at peace.

‡ The hairs of the head symbolise the nâdis, by which the soul goes forth from the body ; the mountain is the way up to the spiritual regions.

37. He who seeketh me shall find me in children from seven years [onwards]; for hidden in them I am manifested in the fourteenth period (æon) (R. 384).*

38. When Salome asked how long should death hold sway, the Lord said unto her, So long as ye women bring forth; for I came to end the works of the female. And Salome said unto Him, I have then done well in not bringing forth. And the Lord answered and said, Eat of every pasture, but of that which hath the bitterness [of death] eat not. And when Salome asked when should those things of which she enquired be known, the Lord said, When ye shall tread upon the vesture of shame,† and when the two shall be one, and the male with the female neither male nor female (R. 385).

39. Pray for your enemies; blessed are they who mourn over the destruction of the unbelievers (R. 396).

40. I stood on a lofty mountain and saw a gigantic man and another, a dwarf, and I heard as it were a voice of thunder, and drew nigh for to hear; and He spake unto me and said, I am thou and thou art I; and wheresoever thou mayst be I am there. In all am I scattered, and whencesoever thou willest, thou gatherest me; and gathering me thou gatherest thyself (R. 396).‡

41. May thy Holy Spirit come upon us and purify us (R. 398).§

42. Possess nothing upon the earth (R. 399).

43. Though ye be gathered together with me in my bosom, if ye do not my commandments, I will cast you forth (R. 401).

44. Gain for yourselves, ye sons of Adam, by means of these

* This refers either to the higher Ego or light-spark from the Logos, or to certain degrees of initiation, the initiated having to become as "little children."

† "Shame" (*αἰσχύνη*) is exactly the same as the "mingling" (confusio) of Logion 13 above. To tread on the vesture of shame is to rise above the animal nature.

‡ Here again we have the mountain of initiation as in Logion 36. The initiate beholds the vision of the Heavenly Man, the Logos, and of himself the dwarf; of the Great Man and the little man, the light-spark which sits in the heart.

§ From a very ancient version of the Lord's Prayer, instead of the clause "Thy kingdom come."

transitory things which are not yours, that which is your own, and passeth not away (R. 401).

45. For even among the prophets after they have been anointed by the Holy Spirit,* the word of sin has been found among them (R. 402).

46. If a man shall abandon all for my name's sake, at the second coming he shall inherit eternal life (R. 404).†

47. Moses and the prophets publicly spake of my death and resurrection (R. 416).‡

48. If ye make not the below into the above and the above into the below, the right into the left and the left into the right, the before into the behind [and the behind into the before], ye shall not enter into the kingdom of God (R. 416).§

49. I am to be crucified anew (R. 430).

50. I recognised myself, and gathered myself together from all sides; I sowed no children for thy ruler, but I tore up his roots, and gathered together [my] limbs that were scattered abroad; I know thee who thou art, for I am from the realms above (R. 431).||

51. What ye preach with words before the people, do ye in deeds before every man (R. 431).

52. Thou art the key [who openest] for every man, and shuttest for every man (R. 431).¶

G. R. S. M.

* That is to say, after they have been made " christs " or initiated (*μετὰ τὸ χρισθῆναι αὐτοὺς ἐν πνεύματι ἁγίῳ*). The " word of sin " means apparently erroneous prophetic utterances.

† " For my name's sake " signifies the power of the Great Name which the Master used in his public preaching; the second coming is the descent of the Christ-Spirit upon the candidate at his initiation. " Eternal life " is the life of the æons or spiritual existences whose lives are an eternity.

‡ Moses and the prophets being " christs," spoke of the same mystery.

§ That is to say, ye shall not enter into the central point and so pass into the spiritual region.

|| This is the apology, or defence, of the soul of the initiate as it passes through the realms of the unseen world, each of which is in charge of a ruler, the minister of Death. As the Logos gathers together his children (the light-sparks, the limbs of his body), and takes them home into his bosom, so does the Ego collect its limbs and becomes the Osirified. Compare Logion 40 above.

¶ This saying is put in the mouth of the disciples; in the direct formula it would read, " I am the key," etc.

THE GEOMETRY OF NATURE

III

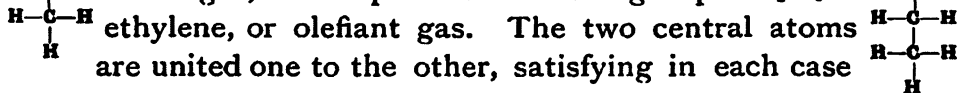
GEOMETRICAL CHEMISTRY.

I FIND that the statement made at the end of my last article, as to the English translation of Euclid, is incorrect. A complete edition of the fifteen books, with an additional one not attributed to Euclid, was published in 1570 and reprinted in 1661. It was edited by Dr. John Dee, the famous magician, but the translation is stated to be by Henry Billingsley. Mr. Mead has been fortunate enough to obtain a copy of the original edition. We find in the tenth proposition of the fifteenth book a method of forming a tetrahedron in a dodecahedron similar to that of Señor Soria (see LUCIFER for July), but the intersection of the five tetrahedra has not been hinted at.

Following on with the subject of the last article we find that at least the next series of compounds appears to obey the law of symmetry laid down by Señor Soria. Instead of taking a group of compounds, having a single central carbon atom, let us examine a somewhat similar set, each molecule of which possesses two such atoms. As the simplest form of the other was CH_4 , or



marsh gas, the simplest form of this group is C_2H_6 or



ethylene, or olefiant gas. The two central atoms are united one to the other, satisfying in each case

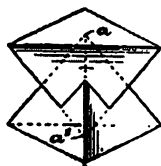
one of the four "bonds" which carbon is found to possess, so that only three other atoms can be held by each carbon atom. In the illustrations given in the preceding paper other atoms or groups of atoms were substituted for hydrogen (H) in order to more completely demonstrate the probable geometrical arrangement, but the fundamental type is the same whether we take simple hydrogen or complicated groups. We can substitute experimentally, as well as theoretically, many other atoms, or radicles, in place of any one of the hydrogen atoms. A large number of

different substances is thus produced, all, however, having the same type of formula. Having already illustrated the practical application of the geometrical arrangement by employing more complicated substances (methylene chloride, CH_2Cl_2 , and amyl alcohol, $\text{C}_5\text{H}_{12}\text{O}$) there is no need to make the matter more difficult by again using such complications. All that is necessary to remember is that C_3H_6 belongs to a great type including a very large number of substances, among them the familiar tartaric acid.

On looking at the formula C_3H_6 or $\begin{array}{c} \text{H} \\ | \\ \text{H}-\text{C}-\text{H} \\ | \\ \text{H}-\text{C}-\text{H} \\ | \\ \text{H} \end{array}$ we see that there must be a considerable difference between the positions in space of the elements of this substance and those of the simpler body CH_4 . The latter, as can be seen from a reference to the diagrams in the last article, are arranged in the form of a tetrahedron, of which the corners are formed by the four hydrogen atoms (or their substitutes), while the carbon atom takes up a central position, equidistant from all the points. In C_3H_6 there are only eight atoms, and if the system is a true one we should find that these are grouped into the form of two tetrahedra. If this be so there can be no carbon atom at the centre of each figure, as then there would be ten atoms. The carbon atom must therefore form one of the points of the tetrahedron.

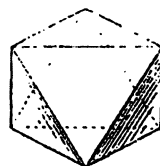
As the result of efforts to get the atoms into some balanced position which might correspond to reality, there was discovered a grouping of two tetrahedra which seemed to fulfil the requirements, and at the same time opened up a new method of combining the figures.

If we place the two tetrahedra so that one point of each is situated in the centre of the opposite side of the other, we shall find that the remaining six points will form an octahedron. The accompanying diagram shows a figure of this kind as it appears in the solid form.



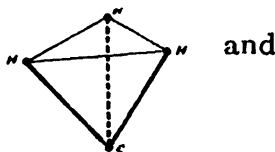
The points a and a^1 are supposed to lie in the centres respectively of the top and bottom sides, and, as can easily be seen, the remaining six points are at equal distances from each other, so that on joining them the octahedron is con-

structed. It will be seen that two opposite faces of the octahedron are formed by opposite faces of the two tetrahedra, so that the octahedron can be analysed by forming an internally extending tetrahedron, on each of two opposite sides.

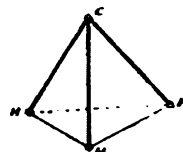


Applying this system to our atoms, let us arrange them as follows: Take two tetrahedra, each formed of one atom of carbon and three of hydrogen, or CH_3 . These groups will not exist alone, as there is an unsatisfied bond of carbon, each carbon atom having the power to hold *four* atoms of hydrogen.

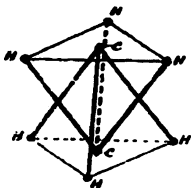
Representing the two groups in the following manner, with the thick lines showing the bonds between the carbon and hydrogen and the thin lines completing the figure, on placing them together we have a structure in which



and



the six hydrogen atoms H are at the corners of an octahedron. It is impossible to show the complete figure on paper so that it will be intelligible without employing coloured lines to distinguish the two figures, and the resulting one formed by joining the points.



It will thus be seen that for at least the second group in the series we can obtain a regular form, but I cannot see any way of carrying the arrangement further. It seems necessary to pass from the regular figures to the semi-regular, and this probably occurs in reality. The absolute regularity postulated by Señor Soria must belong only to the simplest elements.

We obtain by combining regular figures in a variety of ways a group which is only partially regular, balanced or symmetrical with respect to certain planes, lines or points, but not with every surface, line or point equally distant from the centre. The crystal shapes show us how definite geometrical laws result in the formation of a great variety of semi-regular figures.

We can combine tetrahedra in a very large number of different ways, which result in the formation of shapes having equal

faces, or equal edges. Probably all the known semi-regular figures can be formed by combinations of tetrahedra and it is along this line of development (suggested of course by Señor Soria's first discovery of the formation of the regular solids), that there seems to me to be the greatest possibilities. If the fundamental idea be true, then all the crystalline forms should be possible combinations of tetrahedra; many of them certainly are, but a complete investigation would be a very heavy work.

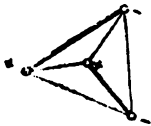
Having discussed, though in a very incomplete manner, the general question, the significance of the larger scheme developed by Señor Soria will be more obvious than it would otherwise have been. I propose to summarise his views, so far as they relate to the material side of nature.

The conception of the ultimate atom is a very singular one, and though it does not appear to me to be a necessary basis for the geometrical scheme, it is of sufficient interest to be given here. Of course some mysterious simple and continuous substance is postulated as the root of all things. Whether the problem be attacked from the metaphysical or scientific side, this appears always to be the beginning. *Mûlaprakṛiti*, once a "Mesopotamia" of the theosophical neophyte, is still a familiar word to most of us, and it seems to be but another name for the "fluid" of the scientist, which, without properties, or at most with inertia, incompressible, continuous and frictionless, generates all things by the motions within it. All scientific explanations, to be complete, must reduce the phenomena to two elements, matter, or mass, and motion; matter, not in any sense in which we know it, but that mysterious, unknown fluid which is scarcely distinguishable from abstract space.

Given this abstract inconceivable fluid, and given motion within it, we can proceed to build up our universe. The first step is the formation of the simple atom. Each atom is supposed to be generated by two simultaneous motions, opposite in phase and having the same centre. The one proceeds outwardly from the centre and radiates spherically, while the other returns from the sphere to the centre. These pulsate at some inconceivable rate and the two motions meet in the surface of a sphere of definite magnitude. But this atom is not a constant thing. It is gene-

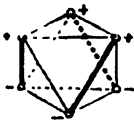
rated and destroyed at each pulsation, and it is only the rapidity of the succession of atoms which produces the apparent continuity of matter. Such atoms are the ultimate centres of force and the first forms on which all others are based.

The primary combination takes place when these atoms group themselves into pairs. Each pair forms a straight line, with opposite poles at the ends. The next combination is the symmetrical placing of two of these lines. Absolute symmetry can only be obtained in one way—by crossing the lines at right angles with the points at equal distances apart. But four points, at equal distances apart, form our now familiar tetrahedron, as shown thus :



The thick lines are those connecting the atoms in each primary pair ; the circles show the atoms, oppositely polarised ; and the thin lines connect the two pairs together to complete the tetrahedron.

The next possible symmetrical combination is one of three lines or pairs of atoms, resulting in an octahedron. This is illustrated here :



Observe again that the thick lines indicate the pairs, and it will be easily seen how the six points of the octahedron can be formed by three pairs of atoms.

But this figure can be produced in several ways. One of these is shown in the first part of this paper—the combination of two tetrahedra, so that the point of one meets the centre of the side of the other. Four pairs are thus employed to form the same figure. Not only is this variety possible, but by rearranging the pairs, octahedra having different kinds of polarity can be produced. It will be seen, on looking at the last figure, that two faces differ from all the others, as they have at their points respectively three positive and three negative atoms. But this can be altered by reversing one of the pairs. Again, by turning two pairs relatively to the third, so that they occupy different sides of the figure, an octahedron will result, which is, so to speak, a reflection or reversed image of the first.

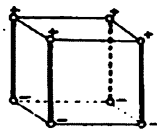
These two, the right-handed and the left-handed figures, can

be combined so as to form an octahedron having six pairs of atoms, each point being occupied by two atoms. Such a figure is still symmetrical or balanced, though it possesses different properties to the others.

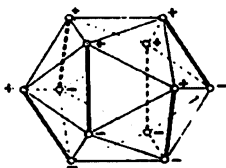
Four pairs may now be taken, and, by placing them parallel to each other and equidistant, we get a cube.

Here again, by reversing the pairs, we can vary the polarity of the faces.

The cube may also be formed by intersecting the two tetrahedra in the manner illustrated in the first article, and it appears to me that this would be a more completely balanced system than the one here illustrated.



The next most simple figure to be generated is the icosahedron, or twenty-sided figure, each side or face having the form of an equilateral triangle. Its generation from six pairs or lines is shown thus :



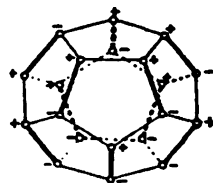
The remarks as to the polarity and the combination of two reversed sets of lines which applied to the octahedron will apply here.

But we can also use a quite different method of constructing the figure, which was unknown to Señor Soria at the time of writing his earlier books and articles. Erecting on each of the triangular faces of the icosahedron an internally extending tetrahedron, we find that all of these meet at the centre and fit exactly together. In fact, taking twenty tetrahedra and fitting them together, we can obtain this regular twenty-sided figure, the outside face of each tetrahedron forming one of its faces. It is also obvious that we can dispense with half of these if we wish only to obtain the points and lines, and not the actual solid itself.

These varieties in the method of forming the figures, I give in order to show how complicated even this first grouping may be, and the later discoveries, some of which I have mentioned in this paper, show how even more elaborate is the scheme than that first enunciated by the Spanish writer.

The final regular figure is the dodecahedron, and the simplest construction for this requires ten lines, the solid itself being bounded by twelve sides, thirty lines and twenty points. This may be illustrated as follows :

The thick lines show the pairs of atoms, and the dotted lines represent those which would be concealed if the figure were solid and looked upon from the top.



One other method of forming the dodecahedron has already been mentioned (see LUCIFER for July), namely, that of combining five tetrahedra in a regular manner and joining the points. Two of these combinations can be made, the tetrahedra being grouped in one combination in a reverse way to the grouping in the other, resulting in a right-handed and a left-handed arrangement, both combining to form a very beautiful and elaborate figure, having the external form of a dodecahedron. A similar form to this is also produced by combining five cubes in a regular or symmetrical manner. Models of these forms have been made from cartridge paper, but they are too elaborate to be represented clearly in a small drawing.

We have now obtained a set of seven forms or elements: the point, the line, the tetrahedron, the octahedron, the cube, the icosahedron and the dodecahedron. The three first may be distinguished from the others as the ultimate elements from which these are formed. It will be noted that the tetrahedron is distinguishable from the later forms in several ways, not the least important being that of polarity. There is no polarity possible in the sides of the tetrahedron, and no two sides are parallel or opposite. But in the more elaborate figures, not only have the points and edges polarity, but the sides are arranged so that opposite ones are oppositely polarised. If we group the lines and the formation according to some regular system, and one face has a positive atom at each corner (see the diagrams) the opposite face will possess negative atoms, while the other surfaces are intermediate in character.

This gives us a scheme by which more elaborate figures can be produced, by fitting together a series of the simple bodies so that oppositely polarised faces meet.

These figures, or arrangements of the ultimate atoms, are assumed to lie at the root of all material nature, beyond even the meta-elements of which modern speculative science speaks. The

meta-elements are assumed to be the result of the first union of these ultimate regular bodies with each other in all the possible symmetrical and balanced combinations. The number of meta-elements is thus limited, though if we are to combine the figures in all possible ways that number must be a large one.

The combination of these meta-elements with themselves produce the ordinary simple or elementary bodies, which form a series indicated by their atomic weights. The method of combination which applies here is, according to Señor Soria, the placing of one form inside another of the same kind but of double the size.

The resulting body is placed in a larger double figure of the same kind, this process being carried on for a certain number of times. If we give the first a definite atomic weight, for example 3, a series will be formed having the atomic weights, 6, 12, 24, etc., all those belonging to the same series having certain properties in common, as they are formed from the same meta-elements, and are of the same geometrical form.

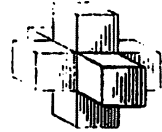
The geometrical arrangement is thus brought into connection with the peculiar fact that the known chemical elements may be divided into groups determined by their atomic weights, each group consisting of elements whose atomic weights are multiples or whole parts of each other and which possess marked properties common to all in the group, but different from those in any other group.

The results obtained experimentally, however, do not seem to be quite regular. The atomic weights in some cases do not form exact multiples of the others below them in the same group, but only approximate. For instance, oxygen is not exactly 16 (hydrogen being taken as one), but is slightly less. It will not do, therefore, to jump too rapidly at conclusions, which may be based upon imperfect observations. The law governing the chemical elements is probably a very complicated one, and such a simple scheme as that just given can only be an approximation to the truth.

The idea that the weights of bodies depend upon the number of ultimate and similar atoms in their molecules is of course a familiar one and agrees with the rough division of

atomic weights, but whether or not there be some as yet unsuspected factor to take into account is a matter which must be left to the future.

To pass from the formation of the elementary atoms to that of the molecules or compound groups, we enter upon a different system, which, however, appears to me to be more applicable to the later processes of building up the molecules into crystalline forms than to the making of the molecules themselves. Instead of interpenetrating the figures they are grouped round a central one, so that the latter has a figure placed on each of its faces. For instance, the accompanying diagram represents a central cube with six other cubes, one placed on each face, forming what Señor Soria calls an octahedron of the second class, each point being represented by an outside face of the external cubes. Similar groups of other forms can be obtained, a central tetrahedron having four tetrahedra and an octahedron eight octahedra.



Each of these secondary bodies can again form the centre of another group, so that radiating arms will extend from the centre, the extremities of which arms form regular figures.

A further development of the system consists in arranging a series of similar bodies in a line, with the adjacent faces resting against each other. Any of the figures can be so treated, the lines, however, being of a different order according to the generating figure. This is, of course, not a line in the Euclidian sense, but a real thing, having three dimensions, two of which, however, are of unit size—that is, the diameter of a molecule. The accompanying figure shows a short line composed of octahedra.



As the line is composed of a large number of surfaces meeting in definite angles a set of lines cannot be fitted together at random. They must extend in certain fixed directions relative to each other and maintain constant angles. This is given as the explanation of the geometrical form of crystals. It shows us how, starting from a symmetrical group of atoms, we can build up complicated forms having definite geometrical shapes which can be calculated from the originating figures.

There is no branch of study to which the scheme of Señor Soria should be more valuable than to that of crystallography, but a good deal of work will have to be done before anything definite is obtained. If it can be shown that combinations of the tetrahedron in regular or semi-regular ways can be utilised in building up the known crystalline figures, a step will have been made which will go far to simplify many of the most puzzling phenomena and to give us a true geometry of nature.

A. M. GLASS.

STRADA, in one of his prolusions, gives an account of a chimerical correspondence between two friends by the help of a certain loadstone, which had such virtue in it that if it touched two several needles, when one of the so touched began to move, the other, though at never so great a distance, moved in like manner.

He tells us that the two friends, being each of them possessed of one of these needles, made a kind of dial-plate, inscribing it with the four-and-twenty letters, in the same manner as the hours of the day are marked upon the ordinary dial-plate. They then fixed one of the needles on each of these plates in such a manner that it could move round without impediment, so as to touch any of the four-and-twenty letters. Upon their separating from one another into distant countries they agreed to withdraw themselves punctually into their closets at a certain hour of the day, and to converse with one another by means of their invention. Accordingly, when they were some hundreds of miles asunder, each of them shut himself up in his closet at the time appointed and immediately cast his eye upon the dial-plate. If he had a mind to write anything to his friend, he directed his needle to every letter that formed the words, making a pause at the end of every word to avoid confusion.

The friend in the meantime saw his own sympathetic needle moving of itself to every letter to which that of his correspondent pointed.

By this means they talked together across a whole continent and conveyed their thoughts to one another in an instant over cities, mountains, seas, or deserts.—Addison's *Spectator*, No. 241, March 1st, 1711.

AN ASTRAL MURDER

WHAT THE OLD STATION MASTER TOLD ME.

CURIOUS things, sir? Indeed you're right there; I've heard and seen many of them in my time. There's not a man who has been in railway work for forty years, as I have, but could tell you tales, aye, and every word true too, which beat every thing you ever read in print. But railway men mostly work hard and say little, and so the world rarely hears of them. Ghost stories? Yes, we know something about them too, but I don't greatly care to talk about them, for folks who think they know everything are apt to laugh, and that annoys me. Do I believe in them? Well, sir, since you ask a plain question, I'll give you a plain answer—I do: and that you may not think me a foolish fellow, if you have a few minutes to spare, I'll tell you a story that will show you why I do.

You remember that dreadful accident some years ago at K——, two stations down the line? Ah, I forgot, it was before you came into this neighbourhood; but still you must have read of it in the papers—a sad affair it was to be sure. It is of the day on which that happened that I have to speak.

The third of July it was, I remember, and as lovely a morning as ever I saw in my life; little I thought as I stood at this door and enjoyed it, what a black day it would turn out for so many. Well, you must know, sir, that shortly before that time there was on this part of the line an express driver named Tom Price, who drove the *Fire-Queen*, one of the finest engines our company owned. You know a driver makes his way up gradually as he learns his work. First he drives a shunting engine, then a goods train, then a slow passenger train, then a fast train, and last of all, if he proves himself a thoroughly good man for the work, they put him in charge of one of the express engines.

Very proud some of the men are of their engines, too, they seem to look upon them almost like living creatures; and in his own way, I believe Tom Price was deeply attached to his *Five Queen*, and would have felt any harm that occurred to her as though it had happened to himself.

A tall, dark, heavy fellow was Tom, stern and moody looking, unsociable—a man of few words and one who had made no friends, though no one had any complaint against him; a steady and careful man, always reliable where his work was concerned. It was said up in the yard that, though not easily roused, his temper was terrible when once excited, and that he never forgave those who offended him. There was a story told of his lying in wait for three days for a man who had seriously annoyed him in some way, and being with difficulty prevented from killing him by those who stood round; but I can't say how much of it was true. It was little enough of him I knew, yet perhaps I was as much his friend as anybody, for each day I used to say a few cheery words to him as he stopped here, till presently he got to give me a smile and a word or two in return; and when I heard that he was courting black-eyed Hetty Hawkins, whose father kept the level crossing a few miles down the line, just this side of K—, I ventured to joke him about it, which I don't think any one else dared to do. Presently he was promoted to the express engine, and then I saw less of him than ever, or rather spoke less to him, for I was generally on the platform each morning to give him a wave of the hand as he ran the first quick train down; and sometimes I saw him again for a moment as he returned at night.

He had not been many months at his new work when there began to be some talk of pretty Hetty Hawkins having another suitor, a young carpenter named Joe Brown. I heard it first from one of the goods guards one morning, while his train was waiting in the siding for Tom's express to go by; and from the black look on Tom's face as he went through, we both thought that he had perhaps heard it too. This Joe Brown was generally held to be a worthless sort of young fellow; but then he was young and good-looking, and naturally his work gave him many more opportunities of hanging about after a girl than an

engine driver's did, so I felt it was rather hard on my poor friend Tom; for though it may be all very well to sing, "Absence makes the heart grow fonder," as far as my experience goes, I've found a deal more truth in the old proverb, "Out of sight, out of mind."

Onetrick of Joe's I must mention specially, since my story partly turns upon it. Hetty had been what is called strictly brought up—always kept steadily to school and church as a child; and even now she went regularly to a Bible class that the Rector of K—— held every Sunday for the young people of the parish—he taking the lads and his wife the girls. Well, what does graceless Joe do—he who was not seen in a place of worship once in three months—but suddenly become extremely religious and join the Rector's Bible class! Of course his motives may have been perfectly pure, but gossips did sometimes whisper that the pleasure of walking through the dewy fields to the Rectory and back with pretty Hetty Hawkins, might perhaps have something to do with this sudden conversion.

Meanwhile I wondered what Tom Price thought of all this; but I had no chance to speak to him until one morning, owing to some delay in shunting, it happened that the signals were against him, and he had to draw up for a few moments at the platform.

"Tom," said I, "is this true that I hear about Joe Brown courting your Hetty?"

"Aye," he replied with an oath and a frown, "it's true enough, I'm afraid; but if ever I catch the fellow near her he had better take care of himself, I can tell him."

The signal dropped, and the train started without another word being said, but remembering the look on his face I felt that if they chanced to meet, Joe's danger would be a very real one; and when in a few hours came the dreadful news of Tom's sudden death, almost my first thought was that he had passed away with his heart filled with black jealousy. I got the particulars of the sad event from his fireman that same evening, and found that it was even worse than I thought. It seems that after leaving here the line was clear for them straight through to K——, and by the time they reached Hawkins' crossing they

had got up a good speed, and were bowling along merrily ; when, as fate would have it, who should they see, but that ne'er-do-weel Joe Brown, with his bag of tools on his back, leaning on the gate and talking to Hetty as she gathered flowers in the cottage garden ! The stoker told me that Tom's face was frightful to see ; the veins on his forehead swelled as though they would burst, and for a moment he seemed too much choked with rage to speak a word. But he soon found his voice and broke out into a storm of oaths and curses ; and, reckless of all danger, he leaned far out over the side of the engine to look back and shake his fist at them, though the rise of the bank had already hidden them from sight. You have guessed how it happened, sir ; whilst he in his mad fury was blind to everything, the train dashed under the little wooden bridge, his head struck one of the piers, and he was hurled to the ground. The horrified stoker stopped the train, and went back with one of the guards to pick him up, but they saw at once that the case was a hopeless one, for he was bathed in blood from a terrible cut in the face, and, indeed, the right side of the head, they told me, was regularly beaten in by the force of the blow. They drew up at K—, and the village doctor was fetched, but he pronounced at once that life was extinct ; “ No man could have lived for a moment,” he said, “ after receiving such a stroke as that must have been.”

You can imagine how I felt when I heard all this ; I don't profess to be better than my neighbours, but it did shock me to think of a man's dying in that way, with rage in his heart and curses on his lips. Mercifully Hetty Hawkins never heard the whole truth ; she had looked up in time to see a black scowl on Tom's face, and she knew that his death must have happened but a few moments afterwards, but she never had the horror of knowing that she, however innocently, was the cause of it. Of course she was grieved to hear of his terrible end, but she had never returned his love, and I suppose it made no serious impression on her. It was the topic of conversation among the railway men for a few days, but presently something else took its place ; Jack Wilkinson was put in charge of the *Fire-Queen*, and Tom Price was almost forgotten. It was whispered at

K—— that his ghost had been seen once or twice on dark nights, but of course nobody believed the rumour.

It was about the end of May, I think, that this happened : and now I must take my story on to the day of the great accident—the memorable third of July. But before I relate my own experience on that dreadful occasion, I must give you (what I myself did not get till the afternoon) an account of what happened at the yard up at the terminus that morning. When Jack Wilkinson came on duty, as he generally did about an hour before his train was timed to start, his engine, the *Fire-Queen*, was not in her usual shed (railway men always call their engines “she” you know, sir, just as sailors do their ships). He looked all over the yard for her, but she was not to be found anywhere, so he went in search of the turner to make enquiries. He, too, was not in his usual box, but presently Jack saw him among a little crowd of others, who were gathered round a man lying on the ground, apparently in a swoon. On reaching the group he found that it was one of the pit-sweepers, a man whom he had known for some time. The sufferer was soon able to speak, but seemed greatly terrified, and when asked what had been the matter, could only say in a trembling voice, “Tom Price ! Tom Price !”

“What’s that he says ?” cried the turner, greatly excited ; “Has he seen him, too ?” Then in answer to eager enquiries, “Yes, mates, I swear to you that not half an hour since, when I took the *Fire-Queen* into the shed, there I saw Tom Price standing by where I stopped the engine, as plain as ever I saw him in my life ; and a frightful object he looked, all covered with blood, and with a great red gash down the right side of his face—so frightful that I jumped right off the other side of the engine, and I have not felt like myself since.”

“Yes, yes !” said the shivering pit-sweeper, “that was just how he looked when I saw him ; only he came right up to me, so I struck at him with a bar I had in my hand, and it went clear through him as though there was nothing there ; and then I went off in a faint, and I don’t know what became of him.”

No one knew what to make of this story ; it was difficult to put it all down to imagination when there were two separate

witnesses, and the general opinion was that some trick had been played, though no one could guess how or by whom. When everybody had had their say in the matter, Jack called out,

“ Meantime, mister turner, where have you put my engine ? ”

“ You’ll find her in the shed, my boy, just where I left her when I saw Tom Price,” replied the turner.

“ But she’s not there,” said Jack, “ and I can’t find her anywhere in the yard.”

“ Perhaps Tom has taken her,” said one of the doubters with a laugh.

“ Oh, nonsense,” replied the turner, “ she must be there ; no one would move her without asking me first.”

Off he went to look, and the others after him ; but when they got to the shed sure enough the engine was not there, nor could they find her anywhere, though they searched the whole yard.

“ Well, this is queer ! ” said the turner ; “ she must have run away ; let us go and ask the signalman whether he has seen her.”

No, he knew nothing of her he said ; certainly some one had taken an engine down the line rather more than half-an-hour ago, and he had not noticed her come back ; but he supposed they were getting up her steam, and thought nothing of it.

“ She’s gone, and no mistake about it,” said the turner ; “ Fetch the superintendent and tell him about it.”

The superintendent was fetched, and at once decided to telegraph to the junction and enquire whether anything had been seen of the missing engine. Back came the answer “ Yes ; single engine passed down the main line at tremendous speed.”

“ Then she has run away, and there is no one on her,” said the superintendent, and the men all looked at one another fearing a terrible accident.

You understand, sir, I knew nothing of all this that I have told you, until afterwards ; but the morning was so beautiful that I was out and about early to enjoy it, and I was just doing a little in my bit of garden here when I thought I heard the sound of something coming down the line. I knew there was nothing due for an hour or more, so you may imagine I was surprised, and I

thought at first I must be mistaken, especially as it did not seem heavy enough for a train.

I stepped out on the platform and my doubts were soon set at rest, for in a few moments a single engine came into sight round the curve. She was coming along at a very high speed, but as you see this is a steepish incline (a bank railway men call it) leading up to the station, and that checked her a good deal, so that she swept through not much faster than ordinary. As she approached I recognised her as the *Fire-Queen*, but I saw there was only one man on her, and as sure as there is a heaven above us that man was Tom Price! I saw him, sir, I solemnly assure you, as plainly as I see you now, and had no more possibility of being mistaken as to his identity than I have now as to yours. As he passed he turned to look at me, and such a face as I saw then I had never seen before, and I pray God I may never see again. The black scowl of hatred and jealousy was there and stronger than ever; but with it there was something quite new and much more dreadful—a horrible look of intense gloating, fiendish triumph that no words can describe. And yet all this terrible devilish expression was in half the face only, for as he turned in passing I saw that the right side of his head was streaming with blood, and seemed beaten out of all shape and form! What I felt at the sight of this awful apparition, seen thus in broad daylight, on that lovely summer morning, I can never tell you or anyone. How long I stood like one paralysed, staring after it, I do not know; but at last I was roused by the sound of my telegraph bell. Mechanically I went to the instrument and answered the call from the terminus. The message was to tell me that an engine had run away with no one on her and that I was to try to throw her off the line to prevent accidents. Then for the first time I saw it all and it seemed like a great light flashing in upon me and blinding me. I knew what that fierce look of joy meant now and my hand shook so I could scarcely send the sad message to tell them that their warning had come too late. I begged them to warn K——— but I felt as I did so that it was useless. I knew that at that very moment an early market train would be just about leaving K——— station; I remembered that the rector of K——— had arranged to take his

Bible class out for a picnic among the ruins at C———and that to make the day as long as possible they were to start by that train ; and I knew, therefore, that pretty Hetty Hawkins and careless Joe Brown, all unconscious of their danger, were in the very track along which that pitiless spectre was hurling fifty tons of iron at seventy miles an hour.

If you read the newspapers at the time you'll know what the result was as well as I do. You don't remember? Well, it will take but few words to tell you, though it's a dreadful tale. There was the train, crowded as usual with farmers and their wives on their way to the market, and there were the two extra carriages put on for the Rector's party. Everybody was in the highest spirits at the prospect of a glorious day, and the guard was just making ready to start the train ; when suddenly, without a minute's warning, the whole bright and busy scene was changed into one of suffering and death. The heavy engine, coming at that tremendous speed, simply wrecked the train ; nearly every carriage was thrown off the metals, and the last three, together with the break-van, were absolutely reduced to splinters : shattered planks, panels, wheels, axles, door-frames, seats, roofs, were driven about like chaff from a threshing floor ; and they tell me the pile of broken wood and twisted iron and mangled corpses was full twenty feet in height. Many were killed on the spot, and many more—some terribly wounded, some almost unhurt—were imprisoned under that dreadful pile. I suppose only one thing more was wanting to make the horror complete, and in a few moments that thing came, for some of the red-hot ashes had been thrown out of the furnace of the engine in the collision, and the heap of ruins caught fire ! An awful sight it must have been ; thank heaven, I did not see it, though I have dreamt of it often. Station master, porters, neighbours, all worked like heroes trying to get the victims out ; but the wood was dry and the fire spread rapidly, and I fear many a poor creature must have died the worst of all deaths. The shrieks and cries were piteous to hear, until the good old Rector, who was lying entangled in a heap of wood-work, with an arm and shoulder badly broken, called out in his cheery, commanding voice, "Hush, boys and girls ! let us bear our pain nobly ; all who can, join with me," and he began to sing

a well-known children's hymn. I suppose his noble courage and the instinct of obedience to the voice they were used to follow strengthened them, for one and another joined in, till from the burning pile there rose a ringing chorus :

Oh, we shall happy be, when from pain and sorrow free,
Lord, we shall dwell with thee, blest, blest for aye.

The band of workers increased every moment, and presently the fire was got under, and the heap of wreckage torn down, and all were saved who were not already past saving. Many, as I have said, were killed, and many more were crippled, and a pretty penny the Company had to pay for compensation ; but I think no amount of money can make up to a young man or a young woman for the loss of health and strength just as they are starting in life. The brave old Rector was badly burnt, besides his broken arm ; but he slowly recovered, and was able to get about a little in a few weeks' time. Hetty Hawkins, by a sort of miracle, was almost unhurt, escaping with a scorched hand and arm and a few slight cuts ; but Joe Brown must have been killed on the spot, for his body was found at the very bottom of all, crushed by the weight of half the train ; so Tom Price had his revenge.

Of course the Board of Directors held a great enquiry into the cause of the accident, and of course they would not believe the story that Tom Price had been seen. They could make nothing out of it except that the engine had certainly run away, and that no one connected with the line or sheds could have been on her. So they decided that one of the cleaning boys had been playing with her (as they sometimes will do, if they have a chance) before she made steam, and had left the regulator open. Two boys were discharged on suspicion, but they declared they were innocent, and I believe quite truly, for I saw Tom Price on that engine, I saw the look on his face, and the decision of a hundred Boards could never persuade me out of that. Besides, the turner and the pit-sweeper saw him ; were they both mistaken, too ? People have suggested that there was someone else on the engine, and that our imagination made us take it for Tom ; but this I deny. I knew him as well as I know you ; I saw him as close and as clearly as I see you ; what is the use of telling

me I took some one else for him? Besides, if the engine was driven by a human being, where was his body? It must have been found among the victims after the accident, whereas the most careful search revealed no sign of any such person. No, sir, as sure as we stand here now, Tom Price came back from the grave to take his revenge, and an awful revenge he had; I would not have the blood on my soul that he has for all the gold in the world.

This is my story, sir; I hope it has not wearied you. You understand now why I told you that I believe in ghosts.

The above narrative will, I think, be of interest to the student of psychology. It tells its own story, and requires but little comment. A wicked man dies suddenly with an intense ungratified desire for vengeance; that vengeance the elementary (in this case no mere shell, but the entire man minus his physical body) proceeds to take at the earliest opportunity, employing a method which would naturally have been suggested by the previous life of the man. Quite possibly the members of the commission were right in their opinion that the regulator was left open by a boy, since it may have been easier for the elementary to influence the boy to do it than to apply its force directly to the handle.

C. W. LEADBEATER.

MAN'S QUEST FOR GOD

MAN has for ages fashioned theories about God, theories ranging from the fetich of the savage to the loftiest dream of the mystic, the profoundest conception of the philosopher. Omitting fetichism we may class the theories of living interest under Monotheism and Pantheism, including under the first the "Theism" of modern thought, and under the latter the scientific Polytheism of the great eastern religions.

In the West, of late years, many of the more thoughtful and highly educated people—repelled by the crude Theism of the masses and by the unintelligent theories of the divine Existence presented by popular Christianity—have taken refuge in agnosticism, a confession of intellectual despair. Feeling that knowledge about God was unattainable, that "no thoroughfare" was written above every path along which humanity was groping after God, these people, truthful and sincere, thoughtful and candid, have preferred the modesty of silence to the insolence of misbelief. They elected to starve the heart rather than to stifle the intellect, and consoled themselves with the undeniable facts of this world for what they considered as the unverifiable fancies about another. But the ineradicable longings of the human heart for the knowledge of God will sooner or later overthrow any edifice of agnosticism that the intellect can rear, and agnosticism can never be more than the temporary refuge of the wearied intellect, where it may gather strength and courage to start on another stage of the eternal quest.

The popular Christian conceptions of God are dominated by the ideas inherited from exoteric Hebraism, by the crude anthropomorphism of its published scriptures. The Jehovah, or Jahveh, of the Hebrews, imaged as a "man of war," with human passions and superhuman powers, walking in the garden, coming down from heaven to look at a tower, descending to a mountain to

proclaim his law, demanding the slaughter of countless animals in sacrifice, declaring himself to be jealous, angry, revengeful, remembering offences generation after generation—this deity of an undeveloped race has been largely instrumental in forming the God-idea of the uneducated in Christendom.

The contact of the Hebrews with Chaldean thought added dignity and grandeur to their idea of God, and their post-Babylonian writings show a nobler view of the divine Being. The God of the prophets, as of the later Isaiah and of Micah, is a grandiose and inspiring conception, a Power that makes for righteousness. This remodelled thought about God was softened into the ideal of a perfect man of superhuman greatness, the Father and Lover of men, in the later rabbinical teachings and in the Jewish-Christian scriptures. The limitations were removed while the ideal humanity was left, power remained without cruelty and justice without severity. But in Christian theology such as we find in Tertullian, and less nakedly in other Fathers of the Church, the savagery of the earlier Hebrews reappears, and the gracious lineaments of "the Father" vanish under the fierce mask of Jahveh, again the vengeful God whelming his foes under fire-floods. None the less the nobler conception remained as an encouragement and inspiration, gradually becoming focussed in the person of the Son, the Divine Man, supreme in tenderness and compassion. From the troublous times of the fourth, fifth, and sixth centuries, enough emerged to satisfy the heart, but not enough to content the intellect; the conception of God was left vague, hazy, and somewhat terrifying, while the object presented for adoration, on which all love was lavished, was the Son, self-sacrificed, redeeming, surrendering power to pity—a figure that drew all hearts, that satisfied all aspirations, the Man divine enough for worship, the God human enough for love.

Among ourselves, uprising from the Unitarian school of Christians, there is a somewhat curious but most instructive sect, that of modern Theism, represented by Theodore Parker, Francis Newman, Frances Power Cobbe, and Charles Voysey. These assert and worship "the Father," purging away from that conception all that is harsh, unlovely, stern, in the view of popular Christianity, adorning it with all the heart-compelling

attributes of the perfect man, turning, in fact, the second Person of the orthodox Trinity into the first, and investing this now wholly divine Figure with all the far-reaching qualities of deity. The Trinity disappears, the Unmanifested is ignored, and a vast superhuman personal God is regarded as at once the Father of spirits and the all-sustaining, self-existent Life, beyond whom, embracing and pervading all, naught else exists. He is at once the "One without a second," and the personal Lover and Friend of man. If all the harsher traits were expunged from the God of Muhammed, and the fierce wrath were replaced with an immeasurable compassion, then, for the unity and personality of the Supreme, Theism and Islâm might link hands.

Says Theodore Parker: "The mode of man's finite being is of necessity a receiving: of God's infinite being, of necessity a giving. You cannot conceive of any finite thing existing without God, the infinite ground and basis thereof; nor of God existing without something. God is the necessary logical condition of a world, its necessitating cause; a world, the necessary logical condition of God, his necessitated consequence. . . . It is the idea of God as infinite—perfectly powerful, wise, just, loving, holy—absolute being, with no limitation. . . . His Here conterminous with the all of space, his Now coeval with the all of time." (*Ten Sermons on Religion*, pp. 338, 339, 341.)

"The Soul contemplates God as a being who unites all these various modes of action, as manifested in truth, in right, and in love. It apprehends him, not merely as absolute truth, absolute right, and absolute love alone, but as all these unified into one complete and perfect being, the Infinite God. He is the absolute object of the soul, and corresponds thereto, as truth to the mind, as justice to the conscience, as love to the heart." (*Ibid*, p. 9.)

As intellect developed and knowledge increased, science began to undermine the popular theory about God, and to see inconsistencies in the loftier thought. The widening out of the universe, the opening of immeasurable depths of space, the glimpses of far suns which dwarfed our own to rushlight, the whirling infinities of innumerable systems, the gold-dust sprinkled afar that was found to be galaxies of stars—each star a sun, each sun the centre of its circling worlds—the faint mist-wreaths that

turned out to be uncounted hordes of luminaries on the edges of new fields of being, the unplumbed profundities of living things in ever-diminishing minuteness presented by our own globe, the infinities of life on the one hand too small for scanning, the infinities of life on the other hand too vast for measuring—from all this the brain staggered back, dizzied and confounded, overturning, as it reeled against it, the idol of an extracosmic God. Jean Paul Richter's dream became a reality, and void peeled back to void, orb tossed back to orb, the mournful cry, "Children, you have no Father." But when the intellect was crushed beneath immensities, the soul uprose in indomitable and admirable audacity, flinging out into the seeming void its ineradicable belief in the Life whence it sprang, to find the void a plenum, Deity immanent throughout "empty" space.

Then Pantheism unveiled its all-alluring beauties, and the intercosmic God shone forth dispelling all the clouds of doubt and fear, and turning into gardens of delight the erstwhile desert sands. Had it come in its native garb, it would have won all to itself, but to intellectual Europe the most generally recognised exponent of this theory was Spinoza, and while his strong thought fascinated and compelled the intelligence, presented—as it often was by opponents—without the ethic based on it, it left the spirit starving and the heart a-cold. The idea got abroad that "Pantheism" was a chill and stern philosophy, that its God was unconscious, inaccessible—the "Father" had disappeared. "God is a being absolutely infinite; a substance consisting of infinite attributes, each of which expresses His eternal and infinite essence." (*Ethics*, Bk. I. Definition 6.) Of these attributes man knows but two, extension and mind or will. Mr. Froude in his *Short Studies*—from which the quotation from Spinoza is borrowed—says, summarising Spinoza's views, that God "is not a personal being, existing apart from the universe; but Himself in His own reality, He is expressed in the universe, which is His living garment." (P. 360.) All things exist as He willed them to be, evil is not positive, there is "an infinite gradation in created things," "all in their way obedient." Two things in Spinoza have repelled the emotional—his steady logical destructive analysis and calm acceptance of its results,

and his theory of necessitarianism. The latter has been held fatal to morals, the former to devotion. Yet Spinoza was so far from being incapable of strenuous devotion that he was described by his enemies as "a God-intoxicated man," and his lofty, serene virtue and calm acquiescence in the law of life as he saw it, were in themselves evidences of the fine fibre of his soul.

Western thought is swinging between Pantheism and a more or less coherent Theism ; at one time the thinker is driven to accept the one infinite self-existent Substance, impersonal, all-pervasive, and his emotions are chilled and paralysed ; at another he expands in love and devotion to a consciously touched Father, and is checked by the logical contradictions in which he finds himself entangled. The compulsion of the intellect, the longings of the heart, come out strongly in the poet who voiced so often the restless mentality of his age :

The sun, the moon, the stars, the seas, the hills and the plains—
 Are not these, O Soul, the Vision of Him who reigns ?
 Earth, these solid stars, this weight of body and limb,
 Are they not sign and symbol of thy division from Him ?
 Dark is the world to thee : thyself art the reason why ;
 For is He not all but thou, that hast power to feel " I am I " ?
 Speak to Him, thou, for He hears, and Spirit with Spirit can meet—
 Closer is He than breathing, and nearer than hands and feet.

(Tennyson's *Works*, p. 277. Kegan Paul & Co. ed.)

In all western forms of Pantheism there is a common lack—the lack of the great ladder of beings stretching from the grain of dust to the loftiest spirit. All apparently end with man, and see in him the highest expression of God, while man, feeling his own littleness in the immensity of the God-pervaded universe, stretches out groping hands to find his elder brothers, the outcome of evolution in past eternities, in other realms of space. If none such exist, if an immeasurable past has brought as fruit no mighty beings, far above his pigmy growth as he above the mote in the sun-ray, must not all universes be but an ebb and flow of the ocean, in which he is but a bubble in the foam of a breaking wave ? He sees himself within measurable distance of his end, for why should his world bear a harvest for eternity when other like worlds have gone down into the past and no fruit of them

remains? The failure of the dead universes to produce continuing lives, exhibiting loftier powers, appears to prophesy for him an evolution equally limited, and to presage his approaching doom. Chilled by the dank vapours of annihilation he flies back into the warmer regions of faith, and submits to any outrage on reason rather than stifle the ever-recurring conviction, "Not all of me shall die."

Here steps forward to his rescue eastern Pantheism, satisfying alike to head and heart, impregnable intellectually as that of Spinoza, but solving the problems of life as no philosopher can do who reduces intelligent beings to the narrow compass of man and the lower kingdoms of nature. Other worlds in disappearing have left the lives evolved by their aid, and beings greater than man, intelligences deeper, wider, loftier, crowd the realms of space, soaring to unimaginable grandeur, angels of worlds, Gods of countless systems, rising ever higher, with consciousness expanded to embrace vaster areas, offering countless objects for worship, extending loving hands to help, the Fathers and Mothers of the systems that roll in space—all that heart can long for, all that aspiration can soar to, all that reason can demand. Through each pours out the One Life, in each is expressed some marvel of the else unintelligible Glory; They reveal part of THAT which eludes all grasping in totality; some so mighty and so vast that They sustain a universe, some so individually tender that a child, unafraid, might nestle on Their breast.

In eastern Pantheism the One and the Many are distinguished in thought, while the fundamental unity—the Many being but rays of the One, manifested centres of consciousness, channels of the One, each in His measure—is never left out of sight. "He verily is all the Gods." "They call Him Indra, Mittra, Varuṇa and Agni." "He who is Brahma, who is Indra and Prajāpati, is all these Gods." (*Bṛihadāraṇyakopaniṣad*, quotations from the Shruti, in Commentary on the Fourth Brāhmaṇa, chap. i.) The Gods truly live as separate intelligences, but they no more mar the divine unity than does the existence of men as separate intelligences. Polytheism adds to the philosophy of Pantheism the religious element needed for spiritual evolution, but Gods and men, as well as all other parts

of the universe, live and move and have their being in the One. THAT is the One without a second, incognisable, infinite, the causeless Cause of Being. "It is beyond the range and reach of thought—in the words of the *Māndūkya*, 'unthinkable and unspeakable.'" (*The Secret Doctrine*, i. 42.) As salt in water, as butter in milk, the One Life is in all, invisible to eye, but immanent in all. The symbol of THAT to our conditioned intelligence is the supernal Trinity, Brahman in His threefold aspect, God in manifestation, the highest point to which our thought can soar. He is the One Self, and veils Himself in innumerable forms, amid which the "Seven Spirits" take the loftiest place, and below Them many divine Beings, grouped in threes and sevens, according to Their functions in any given department of the kosmos, and in many other groupings, familiar in world-scriptures, and reducible to the same fundamental complex units.* A three and a seven form the Rulers, it would seem, in many systems of our kosmos. Below These are vast hierarchies of graduated intelligences, guiding the kosmic order, superintending its various departments, Gods of the seven great Elements, the permutations and combinations of which make up the material side of nature—the three *guṇas* (qualities) and the seven *tattvas* (elements) composing this material side as the three *Logoi* and the seven Spirits compose the life or energy side.

When we think of the Logos as the Self of all, we think of Him as One, as the Lord of the world and of men. The highest LOGOS, we have heard, is One who has climbed the ladder of Being until He can hold His centre of consciousness, Himself unparalysed, fully conscious, amid the mighty vibrations of the Great Life. Coming into manifestation He limits Himself to be the channel of that One Life to a universe; He has been man in an incalculable past, and has risen through every phase of super-human being to the highest level of conditioned existence. Hence

* Thus in a seven the one is placed in the centre and six are round it; this doubled, the centres coinciding, gives twelve round the one; hence all multiples of twelve. Again, the three taken as a centre with the seven round it yield the ten, the decad (our system perfected at its close), and out of this arise multiples of ten. Or, this central three being regarded as a unit, eight represents the one and seven, and multiples of eight result. Further groupings appear when each of these threes or sixes, or sevens, is taken as double, positive-negative, male-female, etc. But this number system in all its ramifications is too big to deal with here.

He can condition Himself at any point of such existence. When for some gracious purpose He thus takes on the human condition and is born into one of His worlds, we call Him an Avatâra, a God-man. He lives again on some globe as man, but the glory of Deity lightens through Him, and He is Emmanuel, God-with-us. To such a one, or to any spiritual intelligence, men of all grades of head and heart can turn in worship, in love, in trust; from all such beings, men can ask for aid, counsel or guidance. For a very lowly-developed type of man an intelligence of a comparatively low grade may be the most effective "God"; the untrained brain cannot grasp the vast idea of an intracosmic God, all-pervasive, all-sustaining; the concept bewilders the intellect and chills the heart. Yet without love and trust and worship the spiritual nature cannot awake, cannot develop; it is not the object of worship but the attitude of the worshipper, that rouses the emotions which stimulate spiritual growth. God is the life of every object, and it is He that is worshipped in each, not the outer form that is His veil. He is the all-attractive charm, the all-alluring power, and as the mind and heart of the worshipper expand and rise, form after form breaks away from Him, each successive form showing more of His radiant loveliness, until He stands as manifest Lord of all, and the devotee made one with Him becomes one with the Supreme.

Limited as we are at present, every conception of God we form is limited, inadequate, even grotesque in its imperfection. Well may we try in gentlest reverence to improve and purify conceptions lower and cruder than our own, recognising that our own must be equally low and crude in the sight of those beyond us, however inspiring they may be to us at our less developed stage. Let us worship the highest we can dream in our purest moments, and strive to live the beauty we adore. Worship and life reveal God above us, because they waken the powers of God within us. Man becomes that which he worships and lives, and when the twain become one in Nirvâna the Quest is over, the spark has become the Flame.

ANNIE BESANT.

CONCERNING INTELLIGIBLE BEAUTY

ACCORDING TO PLOTINUS

(CONTINUED FROM p. 271)

CONCERNING INTELLIGIBLE BEAUTY

III.

THERE is then in nature a reason [or manifesting power : λόγος] of beauty which is the archetype or exemplar of corporeal beauty; and of this reason in nature the archetype is the still more beautiful reason which subsists in soul, and from which the reason in nature is derived. In an earnest soul this reason is more manifest, and even advances in beauty; for adorning the soul, and supplying it with light from that greater Light which is the First Beauty, it causes the soul to infer, from its presence, what is the nature of that reason which is prior to it [*i.e.*, to the reason in soul]—that reason which is not generated, nor subsists in another, but in itself. On which account the latter is not properly a *reason*,* but creator of the first reason, *i.e.*, the beauty which is in soul as in a subject (ἐν ὕλη ψυχικῇ); and this creator is Intellect which endures for ever, and not an intellect which is mutable; since it does not originate in anything external to itself. What image, then, may we receive of this intellect? for every image which we are capable of forming must necessarily be derived from something inferior. The image, therefore, which we form of this Intellect must be derived from [our own] intellect, so that we may conceive it not through an image (strictly speaking), but as we might take a fragment of gold as a specimen of gold in general. And if the gold which we have

* The word λόγος (reason) implies manifestation, and cannot be applied to a principle which precedes manifestation. In its commonest sense λόγος signifies "word," *i.e.* the manifestation of thought by sound. But thought, or reason, is again a *logos*, inasmuch as it manifests being to the soul. Generally, *logos* is a power which manifests, and as such it is necessarily dependent upon an antecedent principle which it produces into manifestation. A *logos*, or reason, of beauty is therefore simply a power which makes beauty manifest, whether to the mind or to the senses.

taken be not pure, we must purify it either in reality or in discourse, showing that this is not gold universally considered, but only a particular fragment of gold.* Thus also, having purified the intellect which is in us, let us thence ascend to Intellect itself; and if you will, let us begin with the Gods, and consider of what kind is the intellect which is in them. For venerable are all the Gods and beautiful, and their beauty is inconceivable. But what is it through which they are such, if it be not intellect; and intellect making itself manifest in them by its energy to the utmost degree? For it is not because they have beautiful bodies [that they are beautiful Gods], since those of them who have bodies are not on that account Gods; but they are Gods by reason of their intellect. Beautiful then are the Gods. For they are not sometimes wise and sometimes unwise, but are wise always with an intellect impassive and stable and pure; and they know all things, and with the things of men [so far as these are human] they are not acquainted,† but the things which are of themselves they know, things divine, and whatsoever intellect beholds.

And those of the Gods who dwell in the visible heaven—for they have leisure—contemplate unceasingly, but as if from afar, the things which are in the invisible and intelligible heaven, by raising their heads above the visible world;‡ but those who are

* Compare the following passage from the sixth book of the first Ennead of Plotinus, chap. 5. "If we say that the soul becomes base [*αἰσχρὰν*, ugly] by its inclination towards body and matter, and by mixing and confusing itself with them, we shall speak rightly. And this is baseness in the soul, *viz.*, to be impure and mixed; as with gold baseness consists in its being mixed with earth, which if anyone removes, the gold remains and is beautiful, being freed from the other matter and perfectly pure. In the same way also, when the soul is freed from desires which it has through its too great familiarity with the body, and liberated from the passions which are foreign to its essence, and purged of those things which adhere to it from its association with the body, then, remaining pure in itself, it is free from all the baseness which it derived from that alien nature."

† *I.e.* The Gods are acquainted with human things only in so far as they are also divine; that is, they regard them not from a human, but from a divine standpoint.

‡ Plotinus here refers to the *Phædrus* of Plato, § 56 *et seq.* "Likewise Zeus, the mighty leader in the heavens, driving his winged chariot, begins the divine procession, adorning and disposing all things with providential care. The army of Gods and dæmons, distributed into eleven parts, follows his course: but Hestia alone remains in the habitation of the Gods. . . . But those who are denominated immortals, when they arrive at the summit, proceeding beyond the extremity of heaven, stand on its back; and while they are established in this eminence, the circumference carries them round, and they behold what the region beyond the heavens contains" (Taylor's translation). I give these extracts rather to direct the attention of the student to the portion of the *Phædrus* which is referred to, than to explain the reference. All that portion of the dialogue in which they occur deserves careful study in connection with this book of Plotinus.

in the invisible heaven, as many as are allotted a habitation there, contemplate, dwelling in the whole of that heaven.*

For all things there are heaven; there the earth is heaven, and the sea, and animals, and plants, and men; all that pertains to that heaven is celestial. And the Gods who abide there scorn not men, nor aught else of whatso is there, since these also are of the number of divine things; and they pervade all that region without ceasing to be at rest.

W. C. WARD.

(TO BE CONTINUED)

As for our bodies, Christ has said: the flesh is nothing, the spirit only hath life. Do you not know that our body is a living network, through the threads of which matter continually passes, as a stream along its bed? It is said that every seven years the entire matter of our body is renewed, and yet it remains the same body. So matter does not count; I am myself, whatever may be the atoms of matter brought to me on the stream of life. Wherever the *germ* of my body shall be, and where the breath of God shall recall it to life, there that germ will take on a body, without any question of reviving the old atoms which served it before. For if the human body changes its matter or its vestments ten times during life, which of the old vestments should it take up again? . . . Who could have imagined, under the form of the caterpillar, the future glory of the butterfly? Now, if its two modes of existence are only different forms of the same being on the same earth, how sublime may be the metamorphoses which take place when the modes of existence extend to more than one world!

The astronomer Herschell doubts whether the solar system is stable, and whether the planets do not progress, from centre to centre, towards some common centre, and whether the whole universe will not be transformed after some tremendous crisis.—*On the Resurrection of the Body.*

PÈRE GRATRY.

* *I.e.* They are not separated by any interval from the object of their contemplation, since in the intelligible world space has no existence.

THE AGE OF THE VEDAS

THE possibility of determining the antiquity of the Vaidic Scriptures from the references to astronomical phenomena they contain has to some extent been recognised by our Orientalists. But no very serious or systematic attempt has hitherto been made, so far as I know, to investigate the question on these lines. Quite lately, however, a small treatise has been published by Mr. B. G. Tilak, under the title of *The Orion*, which deserves careful attention from all who wish to arrive at an impartial judgment on the matter. But inasmuch as this little book presupposes a certain acquaintance with astronomical facts generally, and with the terminology of Indian astronomy in particular, it has been thought advisable, whilst presenting a brief *résumé* of its contents, to make the perusal of the book possible to English readers by a short introduction dealing with the technicalities involved.

So far as a knowledge of astronomical facts is concerned, a very few words will be enough to enable anyone to appreciate the general reasoning on which questions of this kind depend. All such arguments are based upon a fact known under the name of the Precession of the Equinoxes. Owing to a very gradual change in the direction of the earth's axis, and a consequent change in the plane of the equator, whereby the pole describes a circle round the pole of the ecliptic, the points of intersection of the ecliptic and the celestial equator are not fixed, but are constantly receding along the circle of the ecliptic. The effect of this precession is to carry the points of intersection (the equinoctial points) round the entire circuit in a period of 24,450 years.

If, therefore, we can find in the Vaidic writings statements

which would seem to assign certain definite positions to the equinoctial points, we are in possession of data which should enable us to determine, within definite limits, the period at which these statements were formulated. It is with an examination of these passages that Mr. Tilak is concerned.

But before quoting any of these references it is necessary to bear in mind the following points :

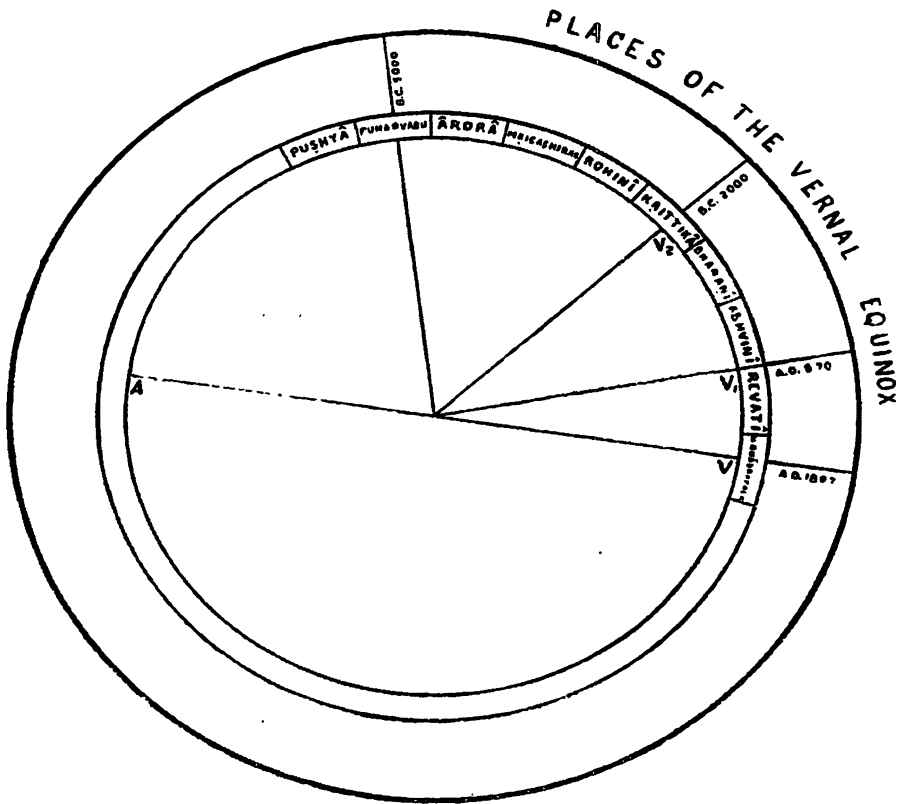
(1) The Indian Zodiac and ecliptic were divided, not into twelve, but into twenty-seven divisions, each division or lunar constellation extending over a twenty-seventh of the circle, or over $13^{\circ} 20'$. These constellations were termed Nakṣhatras, and were also known as the lunar mansions. The yearly course of the sun along the ecliptic being divided into two halves by the intersection of the great circle of the ecliptic with the great circle of the celestial equator (the points of intersection being the two equinoctial points), the sun's course would lie in the northern hemisphere from the vernal equinox to the autumnal equinox, and in the southern hemisphere from the autumnal equinox to the next vernal equinox. The Indian astronomers termed the northern half the Deva path, and the southern half the Pitṛi path—the year being thus divided into two paths.

The twelve months of the year were named after twelve of the Nakṣhatras. According to Bentley these names were fixed about the year 1200 B.C.—probably considerably earlier—and were derived from those Nakṣhatras in which the full moon occurred. The moon, whose orbit round the earth lies nearly in the plane of the ecliptic, would in one synodical period (*i.e.*, the period from full moon to full moon) traverse a space of about two Nakṣhatras.

(2) In the early Vaidic days the year began when the Sun was in the vernal equinox.

(3) In order to adjust the lunar and solar reckonings of time in the calendar (since the month was determined by the moon and the year by the sun), certain intercalary or supplementary days, twelve in number, were originally inserted.

This was the period “when the Ṛibhus (or the genii of the seasons), slackened their course and enjoyed the hospitality of the sun after toiling for a whole year” (*Rik.* I. xxxiii).



A glance at the accompanying diagram of the Indian Ecliptic gives us a clear idea of the problem to be solved. The *present* position of the moveable line joining the equinoctial points is AV—A and V being the present positions of the autumnal and vernal equinoxes respectively.

If we can find passages in the Vaidic literature assigning or implying other positions, such as V_1 or V_2 —in other words stating that the vernal equinox was in such and such a constellation, then a mere measurement of the arc VV_1 or VV_2 will, when translated into time (ten degrees of arc corresponding roughly to 700 years), give us the approximate date, or at least enable us to fix it within certain limits.

Following the method which our author employs, we will now quote a few of the more important references. His first endeavour is to find evidence of the vernal equinox having at one time been referred to the constellation of the Kṛittikās. Remem-

bering that the vernal equinox was the beginning of the year, he finds this confirmatory evidence in a passage of the *Taittirīya Brāhmaṇa* (i. 1, 2, 1), in which the Kṛittikās are spoken of as "the mouth of the Nakṣhatras." This expression "the mouth" signifies the beginning (of Vasanta or Spring "the mouth of the Seasons"). In another passage from the same source (*Taitt. B.* i. 5, 2, 7), it is stated that "the Nakṣhatras of the Devas (*i.e.*, the Nakṣhatras constituting the Deva path of the sun) begin with the Kṛittikās and end with Vishākhā." This would give us, according to Prof. Whitney's calculation, about 2350 B.C., as the probable time for the compilation of these writings.

Having established this, we next enquire if there exists internal evidence of a greater antiquity. Could we, for instance, find a passage which states that the vernal equinox ever occupied the position of the constellation Mṛigashiras? Although there appears to be no express passage in the Vaidic works which states that the constellation Mṛigashiras, like the Kṛittakās, was ever the mouth of the Nakṣhatras, there is abundance of evidence to this effect. The word Āgrahāyaṇī is a synonym of Mṛigashiras, and means "the beginning of the year"; and it is worth while in this connection to point out a curious mistake which has led some Indian scholars to assign an altogether exaggerated antiquity to the *Gītā*. There is a passage in the *Gītā* in which Kṛiṣṇa tells Arjuna that he (Kṛiṣṇa) is "the Mārgashīrṣha of the months, the spring of the seasons."

Now the tradition of Mṛigashiras (Āgrahāyaṇī) having been at one time the first of the Nakṣhatras, was completely lost, and Indian scholars (see "The Antiquity of the Vedas," *Theosophist*, Vols. II. and III.), believing that the *month*, and not the *constellation*, was the beginning of the year, argued that the vernal equinox (or the position of the sun at the vernal equinox) should be assigned to the constellation diametrically opposite in the circle (since in the *month* Mārgashīrṣha the moon at the full would occupy the constellation Mṛigashiras, and this would be diametrically opposite to the sun's position). This argument would give the *Gītā* an antiquity greater than is warranted by some 12,000 years. The constellation Mṛigashiras (or the Antelope's head) is our constellation, or a part of our constella-

tion, of Orion; and it is with this constellation, and the legends connected with it, common to so many branches of the Âryan race, that much of the book is concerned; and, apart from the direct question of the antiquity of the Vedas, there is a fund of information to be derived from a perusal of the chapters devoted to a study of this constellation and the legendary histories about this portion of the heavens.

Passing over these we come to the passage upon which great stress is laid. It is found in the *Rig-Veda* (I. clxi, 13) and is as follows. The Ribhus awakened from their sleep, ask, "Who is it that awakened us? The Sun replies that it is the hound." Who is the hound that awakens them? When the whole legend has a chronological signification it is natural to hold that the hound here alluded to must be some constellation, and if so, what could it be except the constellation Canis Major or the Great Dog? This latter constellation is in immediate proximity to Orion, and from other considerations there is good reason to believe that this interpretation of the passage is correct. This "Orion period" extended roughly from 4000 B.C. to 2500 B.C.

Is the enquiry yet exhausted, or can evidence be discovered of a still more remote antiquity? One passage yet remains to be discussed. The presiding deity of the constellation Punarvasu is Aditi (each of the Nakshatras had a presiding deity), and in the *Aitareya Brâhmaṇa* (i. 7) we are told that Aditi has been blessed with a boon that all sacrifices must begin and end with her. This means, if it means anything, that before this time sacrifices (the yearly course of sacrifices, or the year), were performed at random, but it was at this time (when the vernal equinox was in the constellation of Punarvasu), resolved and fixed to begin them from Aditi. Other considerations exist which tend to establish this view. The oldest period may therefore be termed the Aditi or the pre-Orion period, and we may roughly assign 6000 B.C. to 4000 B.C., as its limits. Further than this our author is not prepared to go.

M. U. MOORE.

THEOSOPHICAL ACTIVITIES

THE Indian news this month is light, but what there is is good. During the last year thirteen new Branches have been formed—a very creditable record. Despite plague and famine, the

India

annual dues show much improvement. The South is looking forward to a large Convention meeting at Adyar; Mr. Keightley is not able to leave England, but the Joint Secretary of the Section, Bâbu Upendranath Basu—to whose devoted labours the increased life of the Section is chiefly due—hopes to attend.

THE President-Founder and Miss Lilian Edger reached Colombo from Australia at the end of November, on their way to Adyar, where Miss Edger is to deliver the anniversary lectures.

Ceylon

Mr. Harry Banbery, a London member, sailed on December 3rd for Madras, and hopes to be in Ceylon early in the new year, to aid in the educational work carried on under the auspices of the Theosophical Society.

IN England the past month shows a large influx of new members and increased interest in theosophical ideas. This is largely due to Mrs. Besant's lectures, which are crowded, and cause many to take favourable notice of Theosophy who might not otherwise be tempted to investi-

Europe

gate the subject. During the month she has spoken four times in the Queen's Hall, twice in the Blavatsky Lodge, to the Women's Progressive Union, in the Sesame Club, the Christo-Theosophical Society, the Pioneer Club, the London Lodge, the Bradlaugh Club, and at Croydon, Harrogate, Bradford and Bournemouth, besides holding five drawing-rooms and seven "At Homes." On December 13th to 16th, Mrs. Besant will be in Paris, and on the 15th she will speak at the Hôtel des Sociétés Savantes, 28, rue Serpente; 17th to 19th in Nice; 20th and 21st in Toulon; on the 26th she lectures on "The Christ, historic and mystic," in the Queen's Hall. The Blavatsky Lodge lectures have been well attended. Mr. Chatterji's classes for the study of the Vedânta continue, and two other classes are being held at the Headquarters, one for the study of *The Ancient*

Wisdom, conducted each Friday at 4.15 by Mrs. Parker, and one by Mrs. Cooper-Oakley on *The Secret Doctrine*, each Saturday, also at 4.15. These classes are open not only to members of the Society, but also to visitors.

A new Branch, the West London, was chartered on November 22nd, with Miss Edith Ward as president. Mr. Mead was present at the opening ceremony and spoke. This Lodge is well situated to become a centre of great usefulness. A new Lodge has also been formed at 9, Lyncroft Gardens, Finchley Road, N.W., where a meeting is held on Monday evenings at 7.30, and one is forming at 14, Buckingham Street, Strand.

The Northern Federation held a very pleasant and largely attended quarterly meeting at Harrogate on November 27th, at which Mrs. Besant presided. Many delegates remained over the Sunday to attend her lectures, given in the Town Hall. At Baildon, on Monday, a very pleasant meeting gathered in the afternoon to listen to an address from Mrs. Besant, and a large meeting assembled at the Central Hall in the evening of the same day. A conversation meeting was also held at Bradford on Tuesday afternoon, and out of these meetings will grow a class for study, which for the present will meet at the houses of its members; Mrs. Firth and the Misses Spinks have this in charge, and its studies will begin next month, Mrs. Cooper-Oakley going down to open it.

The Rome Lodge expects that the new Italian Theosophical journal, *Parva Favilla*, will make its appearance on January 1st, 1898.

In Paris the members held the second public meeting of the winter course on the afternoon of December 5th, and they are busy preparing for Mrs. Besant's arrival and her lecture on December 15th.

From Sweden we hear that "our work is going on with good results People come to us asking us about Theosophy, and yesterday we had two new members, making ten in three weeks." Mrs. Helen Sjöstedt is giving lectures, and at her last public meeting more than two hundred persons were present.

Good news continues to come from America. The Countess Wachtmeister is busy in Boston, Mass. She is delivering five lectures to the Procopeia Club, and three public lectures, and America is also arranging to visit the neighbouring towns. The Countess is further busy in stimulating activity through the press, and has sent out a plan for press work to the Branches. "A State is first fixed upon, then all the principal towns in that

State are noted down. Then through a Newspaper Directory, which can generally be found at the principal newspaper offices, the liberal organs are selected, and a letter couched in the terms of the enclosed printed one is sent to each newspaper with one of the advertisements. Two are enclosed, so that selection can be made of either of them. The State of Iowa has thus been worked, with the result of eighty-three replies. Ontario, in Canada, has also been worked in the same manner, fifty-three replies being the result." The letter enclosed asks the editor to insert a news slip or an advertisement, both of which give the name and address of a person who will answer questions on Theosophy and give away pamphlets.

Dr. Burnett is visiting some of the Central States; her lectures and classes at Topeka doubled the Branch membership; she completed the organisation begun in Kansas City and a Branch is now definitely formed; thence she went to St. Louis, and we hope soon to hear of a Branch there.

SINCE our last report Colonel Olcott has lectured in Pahiatua and Woodville, and the Branches there have brightened up and will do more definite and regular work than for some time past. He has visited Nelson and lectured there on "Spiritualism" and on "Healing," Miss Edger also giving a lecture on "How we can help the World." Auckland was reached on September 29th. Here Colonel Olcott lectured, on October 3rd, on "The Divine Art of Healing," and the lecture was repeated and continued on October 8th. On October 10th, the subject was "Spiritualism," and drew an audience numbering over a thousand. Various public and private receptions were given, and the usual meetings for enquirers were held; much interest was aroused, several new members joining the Society. The President-Founder of the T.S. has been arranging plans with a view to utilise the services of Miss Lilian Edger, M.A., in both the Australasian and New Zealand Sections of the T.S.; in his tour through the two Sections he brought the matter before all Branches, with the result that the project received unanimous approval, and on the 7th inst. Miss Edger tendered her resignation of her position as General Secretary of the New Zealand Section in order to take up such new duties as the President may arrange. Meanwhile Miss Edger proceeds to India to attend the Annual Convention of the Society at Madras, and deliver the Convention lectures there. The appointment of Miss Edger's successor is at present in the hands of the Executive

Committee, and Colonel Olcott has most strongly recommended the appointment of Mr. C. W. Sanders, who is in every way a most suitable man for the position. The President left for Sydney on Oct. 12th; Miss Edger followed on Oct. 18th, after delivering a lecture on Oct. 17th at the Auckland Branch Rooms, the subject being "A General Outline of Theosophy."

REVIEWS AND NOTICES

A PRÉCIS OF BUDDHIST DOCTRINE.

Vocabulaire Bouddhique Sanscrit-Chinois. By C. de Harlez. (Leiden: Librairie Brill; 1897. Price, gulden 1.75.)

GLOSSARIES and vocabularies are at best but very imperfect media for conveying the meaning of philosophical and psychological terms, and when to such terms are added the word-symbols for the root-ideas and doctrines which lie at the back of one of the great world-religions, a vocabulary becomes a mere categorisation of vocables. We therefore did not expect much of M. de Harlez' translation of the official hand-book supplied to the Confucian administrators of the Emperor K'ang-hi for the better comprehension of the ideas of the Buddhist subjects of that monarch. When, moreover, it is to be further remarked that many of the Chinese terms are the slavish literal translations of the Sanskrit, frequently based on the most fantastic errors in elementary philology, we are prepared to expect the worst rather than look for the best. The hand-book under notice has many variations from the meanings assigned by Eitel to the technical terms of Buddhism, but these variations can only be adequately dealt with by a professional sinologist. The ordinary student of Buddhism has to be content to scan the pages of M. de Harlez's translation, paraphrase and notes (*traduction expliquée*) for fresh light on the main doctrines of Buddhism, if haply he may find it, and naturally turns to such terms as Trikāya, Nidāna and Skandha as test words. We are, however, afraid that neither the Chinese compiler of the hand-book nor the explanations of M. de Harlez throw any fresh light on these three great puzzles of Buddhist doctrine for Western students.

First then as to the Trikāya, or three bodies of the Buddha; the meanings given M. de by Harlez are as follows: Dharma-kāya, body

of the law ; Sambhoga-kāya, body of bliss—Chinese, body of recompense ; Nirmāṇa-kāya, body of formations and transformations. To this the translator appends a note. “ The meaning of these expressions varies with the sects. The Mahāyāna school for whom the supreme principle is the void, see in them only abstractions. The Buddha as a Nirvāṇin (*le Bouddha nirvāné*) has only the appearance of a body ; it is nothing more than the abstract notion of the law. The body of bliss is that of Nirvāṇa ; the Nirmāṇa is only the illusionary [docetic] body assumed for the preaching of the law.”

If this is really the Mahāyāna doctrine, it is evident that the school has run the idea of illusion to death, and that its root error consists in mistaking the void—that is to say, the state of consciousness void of all earthly stain which *precedes* the attainment of the transcendent *fulness* of Nirvāṇa—for the Nirvāṇa itself.

“ For the Yogācāra and other schools, the Sambhogak. is that of the pious soul enjoying its recompense in Nirvāṇa ; the Nirmāṇak. is the magical body in which Buddhas and Bodhisattvas clothe themselves at will to perform wonders and save mankind ; while the Dharmak. is that of the Buddha considered as an incarnation of the law.”

“ Others again take these three terms to mean the state of man on the earth, etc.”—the “ etc.” is not very helpful, to say the least of it. It would seem, therefore, that the three bodies correspond to the Māyāvi-rūpam, Buddhist and Ātmic bodies of modern Theosophical terminology.

Next, as to the twelve Nidānas, the bonds or links in the chain of causation, the causes of existence. They are thus translated by M. de Harlez :

- “ 1. Avidyā, ignorance, absence of intelligence.
- “ 2. Saṃskāra, intelligence (that which gathers together, compares). Ch. action (from Kara, *kar*, to do, make).
- “ 3. Viṅṇāna, the intelligence which distinguishes.
- “ 4. Nāma-rūpam, form-name (name and form ; external appearance).
- “ 5. Ṣaḍāyatanam, the domain of the six (senses) ; our five senses and the Manas or perceiving mind (*esprit percevant*). Ch. the six penetrations.
- “ 6. Sparsha, touch. Ch. contact, shock.
- “ 7. Vedanā, perception.
- “ 8. Tṛṣṇā, thirst, desire, affection.
- “ 9. Upādānam, laying hold of, gripping.
- “ 10. Bhava, existence.
- “ 11. Jāti, birth (issuing progressively from the preceding).
- “ 12. Jarāmaraṇam, old age and death.”

M. de Harlez adds no notes or explanations, and it must be admitted that the above does not aid us much in understanding the Buddhist root-doctrine of the Bhava-chakra, or wheel of existence. It is an analysis of human existence, a chain of causation linked backwards and forwards in myriad-fold complexity: from the germ in the womb to the dust of the grave, as the wheel-rim to which the mortal is bound dashes him through earth-life; and so birth and death, and birth and death, on other planes of existence, till he returns here once more. What is the cause of it all, the why of so endless a pilgrimage? "Ignorance, inexperience," answered Gautama, the Buddha, some four and twenty centuries ago. But how? The answer to this was the doctrine of the twelve Nidānas. I am told that the Nidāna doctrine is fully explained in the Abhidharma-piṭaka, but at present the third Piṭaka is not only untranslated, but rarely referred to by our Pāli scholars, and the doctrine has so far come to us in such a condensed form, that for some of its terms (*e.g.*, Saṃskāra), no less than twenty variants have been given. It is about time that some one should translate the Abhidharma, and economise the valuable space in our glossaries which is at present devoted to speculation.

We may refer our readers to a forthcoming article by Mr. J. C. Chatterji for the most intelligent explanation of these terms with which we are acquainted.

Lastly, as concerning the five Skandhas or aggregates, which go to make the something we call man, they are: (1) Rūpa-sk., form or body; (2) Vedanā-sk., the register of objective sensation or perception; (3) Saṃgñā-sk., the register of subjective sensation or conception; (4) Saṃskāra-sk., the final deposit of actions,—thoughts, words, deeds; (5) Viṅṇāna-sk., the result of the Saṃskāras—character, will, the reincarnating something.

M. de Harlez for these terms gives renderings which equal in vagueness the meanings he assigns to the twelve Nidānas. We thus see that the theosophical student of Buddhism has nothing to learn from the translation of the hand-book with which he has presented us. It will be useful for comparison with Eitel's hand-book, but that is all. If men of such ability as de Harlez would only devote their energies to translating the Abhidharma instead of Chinese state blue-books, we should learn more of Buddhism; and if a second edition of the blue-book should ever be required, which is exceedingly doubtful, a number of errors of transliteration, doubtless owing to the printers, should be corrected.

G. R. S. M.

MAGAZINES AND PAMPHLETS.

COLONEL OLCOTT in *The Theosophist* is among the gaities of Nice in this chapter of his history, but only gives us a very brief account of the amusements. In Paris he again occupies himself with the study of healing, visiting some of the most noted mesmeric healers in that city. Mr. Fullerton concludes his article on initiation, and takes up the subject in its more technical sense.

The Dawn for October is unusually interesting. The account of the Benares sage promises to be not only instructive but entertaining. The story of the sage's escape from home *after* his marriage and the birth of his son is worth quoting as an illustration of a social condition not easily realised here. " 'It was no disgust with the world or its pursuits,' said the sage, smiling benignly, on being questioned, 'that led me to leave my father's house. . . . My father was one of those persons who thought that the rod was the best means of instilling wisdom into a son. I was a truant boy more inclined to play than to read, and so left home rather than face the anger of my father.' " The few indications of character sketched in the present contribution disclose a nature of peculiar charm and simplicity, and readers will look forward to a continuation of the story. We have also received from India *Prashnottara*, *The Light of Truth*, which keeps well up to its excellent standard, *The Ārya Bāla Bodhinī*, *The Theosophic Gleaner*, *Arjuna*, a political journal, whose aim is evidently not to spread content among the Hindu races, and *The Sanmārga Bodhinī*. From Ceylon comes *The Buddhist*, largely made up of reprints.

The Vāhan contains its usual variety of answers, including some long and a quantity of short ones. Among the former is a useful reply to a question on the scriptural basis of the Hindu belief in transmigration. The writer discusses the evidence as found in the Vedas—or rather discusses the absence of any such evidence. A short but interesting answer deals with the natures of Jesus and Christ, and uses the Christ story as a symbol of the stages of initiation.

Le Lotus Bleu opens with a translation of Mrs. Besant's "Work of the Theosophical Society," which is followed by an article by M. Guymiot on the mind plane and the nature of mind in man. Dr. Pascal contributes a useful answer to a question which appeared a short time ago in *The Vāhan*, from an enquirer who wished to know what branches of occult study would be the best to begin with,

Dr. Pascal treats some of the occult arts, such as cheiromancy, astrology and alchemy, separately, and endeavours to spiritualise the ideas belonging to them.

Señor Soria in *Sophia* is still occupied with the metaphysical side of his scheme and carries it out with great elaboration. The illustrations of the universal trinity he is endeavouring to establish are most ingenious. Each series in the great scheme of manifestation is a trinity, the first term of which is a zero point, containing potentially all that follows. It is itself the result of combinations which have gone before, the ultimate link in one series forming the beginning of the next. The geometrical side of this can be easily followed by any one who has studied the combinations of the tetrahedron which form the other regular solid figures, each figure serving as the starting point for a further series. From the cube, he tells us, emerge all the inorganic and organic forms, this figure being the basis of the chemical elements.

Theosophy in Australia contains a very carefully worked-out paper on "The Continuity of Consciousness."

We have also to acknowledge the Christmas number of *Modern Astrology*, with an illustrated story, and some good "tips" for Christmas fortune-telling and palm-reading; *Universal Brotherhood*; *The Esoteric*; *Intelligence*; *The Vegetarian*; *Current Literature*; *The Literary Digest*; *Reformador*; *Food, Home, and Garden*; *The New Century*; *The Internationalist*; *L'Ante-Christ*; *Ourselves*; *Light*; *The Agnostic Journal*; *Humanity*, and various Humanitarian pamphlets; *The Temple*; *La Paix Universelle*; *L'Hyperchimie*; *The Literary World*; *Theosophia*; *Teosofisk Tidskrift*; *Mercury*; and *Star-Love*, indulging, as usual, in a general quarrel with its astrological contemporaries.

A.

The author of *Fatherhood and Motherhood in God* repudiates the idea of any sex in Deity or in spiritual beings. We willingly insert the correction.