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ON THE WATCH-TOWER

THEOSOPHY in France has a somewhat more hopeful outlook than before has been granted to the efforts of our faithful workers in the land of the lilies. One difficulty after another has confronted the little band of faithful students, difficulties from without and from within. They have been surmounted gradually, and the surrender of his professional prospects by M. le commandant Courmes, in order that he might devote himself wholly to the service of Theosophy in France, has given the Paris Lodge new life and made it a working centre. How much had been done to win sympathy and respect was seen in the tone of the audience that crowded to overflowing the Salle des Sociétés Savantes, where I lectured on December 15th. M. Courmes presided, and he and the society were rewarded for their work by the interest shown. Then we had an English lecture also, and pleasant meetings of members, and friendly talks with visitors, and questions from students—three days of happy work, made easy by the loving thoughtfulness of the members of the Lodge. From Paris to Nice, where Mrs. Terrell has given her widowed life to work for Theosophy, and has gathered round her a little band of helpers,

Prospects in Gaul

who meet for weekly study at the Nice Lodge. Here another three days found full employment, for there were three lectures—one French and two English—besides Lodge and open conversation meetings, and much pleasant chat with eager learners. The Nice members were as warm as their sun, and bodies and hearts were alike cheered by the balmy atmosphere, physical and psychical. Nice handed on the traveller—five members from the fair hill-town coming as body-guard—to Toulon, where Dr. Pascal, the pillar of Theosophy in France, has for years upheld the ark of the Ancient Wisdom, and with tongue and pen has rendered steady unfailing service. Here the only public lecture was in French, as Toulon has no English-speaking population, and it was attended by a crowded and deeply interested audience. The press was friendly, so the good word has found its way into tens of thousands of French homes. May the seed spring up as rich harvest for the feeding of hungry souls.

* * *

Witness to Lemuria

THE *Melbourne Argus* tells us of an expedition sent out from Sydney "to settle the long-vexed geological question of coral formation, and particularly Darwin's theory that coral reefs generally denote an area of subsidence, that they are indicative of the submergence of a continent." As coral polyps can only live in shallow water, any deep coral would show that the sea-floor on which it began had subsided; hence the wish of Darwin that some borings might be made in some of the Pacific atolls to a depth of five or six hundred feet. His wish has been realised, for the Sydney expedition has drilled down six hundred and forty feet in pure coral. "It is interesting," says the Melbourne journal, "to the geologist to know that where the Pacific ocean now rolls there was once land, and that the reefs and islands there are but the peaks of a vanished continent." Thus is another of H. P. Blavatsky's teachings verified ere the century has closed, science corroborating the occult records as to the existence of a perished continent.

* * *

A CURIOUS discovery, made by Mr. Howard Swan, is announced

in *The Electrical Engineer*, and may result in the confirmation of some of the occult teachings with regard to sound:

Sound, Light and Form

After a long course of experiments Mr. Swan has found that a certain faint, slow-moving phosphorescence, to be observed with suitable precautions in the dark room, within the eyeball or optic nerve (hitherto thought to be due to the circulation of the blood) is sensitive to sound vibrations, being thrown into various movements which are subject to laws, some of which he has determined by experiment. Musical sounds produce the strongest effect. When the sound is a definite word, a tendency can be noticed for the phosphorescent film or slow-moving vortex ring to form patterns more or less geometric. The variation of apparent luminosity and of speed of movement may possibly be subjected to mathematical treatment, and the fact that the patterns are to some extent under control of the will by the choice of words and sounds, gives a suggested inter-relationship of the vibratory forces with the mental activity of thought, which conceivably may open vast and as yet little explored fields of research.

That thought gives rise to vibrations, that sound creates form, these are commonplaces to the student of occultism, but there seems hope in these latter days that science may rediscover these facts, and teach them to those who will not listen to occult teachings.

* * *

THE success of Dr. Stephen Emmens, of New York, in turning silver into gold, reported in THE THEOSOPHICAL REVIEW for November last, seems to be confirmed. Dr. Emmens sent to Sir William Crookes and to Mr. John MacArthur two specimens of his work. He states that he takes as basis Mexican dollars, certified by the United States Assay Office as free from gold—that is, as showing only a trace—and by various processes obtains from them his alloy. Sir William Crookes subjected the alloy to spectroscopic analysis, and reported that it "consisted of gold, silver and copper, the gold being about 80 per cent. of the whole." Mr. MacArthur's report was practically the same. These reports of experts make it clear why the United States Assay Office is content to buy Dr. Emmens' gold as gold, however it may be produced. Dr. Emmens himself says that, following modern science, he considers that

And now Alchemy

there is but one matter in the universe. The chemical *elements* are but *modes* of this universal substance, combined with more or less of a something we call *energy*. By changing the *mode* we change the *element*, but not the *substance*. We do not *transmute* in the conventional alchemical sense of the term.

Nor did the alchemists claim to do more than to transmute from one element into another. When they worked, science had not reached the idea of one universal substance; in fact that very idea of a universal substance was scoffed at as their fundamental folly.

* * *

THE *Liverpool Mercury*, of December 10th, reports a case of clairvoyance, admitting that "there appears to be no loophole for fraud." Dr. Grasset, Professor at the medical university of Montpellier, has a friend, Dr. Ferroul of Narbonne, who has been experimenting in clairvoyance. The friends agreed to test a clairvoyante as to her power of reading through opaque bodies. When Dr. Grasset returned home from his visit to Narbonne he wrote on a sheet of paper the following words:

And even Clairvoyance

Le ciel profond reflète en étoiles nos larmes
Car nous pleurons ce soir de nous sentir trop vivre.
Montpellier, Oct. 28th, 1897.

To this he added a Russian, a German, and a Greek word. He then folded up the paper with the writing inside, enclosed it in a piece of tinfoil, and placed it in an envelope, gumming the edges, and then securing it further by running a paper-fastener through, doubling over the ends and covering them with sealing wax on which he imprinted his seal. He then enclosed the packet in a larger envelope, with a few words on a visiting card, and posted the whole to Dr. Ferroul at Narbonne, on Oct. 28th. On Oct. 30th, he received the following letter from Dr. Ferroul:

MY DEAR PROFESSOR,—When your envelope reached me this morning, I had not my subject at the house. I opened the outer envelope, and found your card and the sealed envelope. As I was compelled to pay my round of visits to my patients, I proposed to call on the subject at 4 p.m., and immediately called on her to make an appointment. She suggested that the letter be read at once. Your sealed envelope was lying (enclosed in the

bigger one) on my desk at home, where I had left it, my house and that of the subject being over five hundred yards' distance. We both sat near the edge of a table. I laid my hand in front of the subject's eyes, and this is what she said without seeing your envelope: "You have torn the envelope?" "Yes; but the letter to be read is inside in another closed envelope." "What; with a big black seal?" "Yes, read!" "There is silver paper. Here is what is written: 'Le ciel profond reflète en étoiles nos larmes, car nous pleurons le soir de nous sentir vivre.' Then there are letters like that"—and the subject imitated them with her finger—"then a name I cannot read, then Montpellier and the date." There, dear Professor, is the account of the experiment I promised. It lasted a minute and a half. Enclosed I return you the sealed envelope,—I am, &c., DR. FERROUL.

The envelope, with its seal, paper-fastener and gum, was intact. It may be added that Dr. Ferroul did not know what was on the paper, nor that it was wrapped in tinfoil. The Académie des Sciences et des Lettres at Montpellier, to whom the still-sealed letter was submitted with an account of what had happened, has appointed a committee of investigation.

* * *

AN extraordinary case of electrical genius is reported in the *New York Herald* of Nov. 29th. There is a lad in Middleton, N. Y., of twelve years of age, named Haynor H. Gordon, the only son of the Rev. Thomas Gordon, D.D., minister of the First Presbyterian Church of that city. Since the boy was five years old he has displayed a wonderful knowledge of electricity, and has been continually at work, making apparatus and working out original ideas. He has wired the manse "from cellar to garret, and no intruder can pass through a door or window without sounding an alarm which will instantly arouse the household." He has invented a "hose carriage arranged in the basement, and by touching an electric button upstairs, the door flies open, a harness drops, and everything is ready for business." Among other inventions is a hydraulic pump, for which he has applied for a patent. It would be interesting to know how a child of this kind is to be explained without the hypothesis of reincarnation.

If not Rebirth, What?

* * *

THERE is an interesting little article in the December issue

of *The Women's Industrial News* on "Working Women in India," by Mrs. Flora Annie Steel. After remarking very truly that "there is, perhaps, no subject in the world on which so much misapprehension exists as on that of the status of women in India," Mrs. Steel expresses the view that the ideal woman for India is the mother, and argues that unless this be realised, English people will always blunder in trying to understand Indian ways. One consequence of this is that scarcely any women are left to earn their own independent living, however much they may labour as members of a household. She regards the grinding of corn as the fundamental industrial occupation for women, and next to that spinning. They share as a rule with their family the family occupation, and do not go out to labour. "In many ways the life of a woman of the working classes in India is an easier one than it is in England. And this arises entirely from the fact that her value as a worker is invariably subordinated to her value as a mother." Further consequences are that there are no poor-houses in India and no poor law. The family embraces all and protects its own. As "the law gives equal rights over the children to both parents, and children are the greatest treasure, it is very seldom indeed that a man separates his interests from those of his wife, the mother of those children." Mrs. Steel concludes that the condition of women in India "is, if not higher, at least happier," than that of women in England.

Indian Women

* * *

How greatly the general attitude of the press towards occult matters has changed, is remarkably evident in the stories related in connection with the murder of Mr. William Terriss. The *Daily Mail* tells us that on the evening of the murder Mrs. Terriss and her two sons were sitting at home in their drawing-room, a favourite fox-terrier asleep on Mrs. Terriss' lap. Without any warning or apparent reason, at twenty minutes past seven, the time of the murder,

Borderland

the dog leaped from Mrs. Terriss' lap and dashed frantically about the room, yelping, snapping and showing all the signs of a paroxysm of mingled rage and fear. . . . .

"My brother Will and I were playing chess," said Mr. Tom Terriss,

when questioned on the subject, "and the dog was apparently quietly dozing on my mother's lap; and it startled us all considerably as it bounded up and down the room with frantic snaps and snarls. My mother was very much alarmed, and cried out, 'What does he see? What does he see?' convinced that the dog's anger was directed at something unseen by us. My brother and I soothed her as well as we could, though ourselves considerably puzzled at the behaviour of an ordinarily quiet and well-conducted pet. Yes, the incident occurred at the very hour of my father's death."

There is little doubt that Mr. Terriss' thoughts, as he was so suddenly struck from his body, would fly at once to his wife and children, and that the dog—clairvoyant as are most dogs—saw the form of his master, probably convulsed with horror. The fear and anger felt by dogs towards astral forms have often been noted.

Again, Mr. Terriss' understudy (Mr. Frederick Lane) dreamed on the night preceding the murder that he saw "Mr. Terriss lying on the landing, surrounded by a crowd, and that he was raving." He told his dream to various persons during the day, as it had made a very painful impression on his mind, but he realised its meaning only when the murder occurred. The "raving" is a significant point, showing that in the dream the feelings of the stricken man were seen objectively.

A third fact connected with Mr. Terriss is that some months ago his hand was read, and he was informed that he would die by violence towards the end of the year. The same palmist has predicted the sudden death of another well-known man early in the present year.

* * *

The tables turned

RELIGIONS, alas! have committed in the past many crimes of persecution; the same evil weapon is now from time to time turned against forms of religious belief, and a story of this nature comes to us from Italy. Some one had a vision of the Madonna, near Monterchi in Umbria, and great crowds of peasants, boys, girls, and cripples consequently thronged the place where the apparition had been seen, and caused obstruction of the public roads. The *Nazione* reports that one hundred and thirty-nine persons were cited before the judges, not for obstructing the roads, but for religious fanaticism under Art. 434 of the penal code. Thirty-

one were fined, one hundred and one were condemned to four or to six days' imprisonment, while the person who had audaciously seen the Madonna, was adjudged fifteen days. "Défense à Dieu de faire miracles en ce lieu." The law has spoken, and saints, angels, astral forms and spooks in general are warned that they can only appear on penalty of imprisonment for the unlucky folk who see them. The principle of vicarious atonement evidently runs in Italy in its legal aspect. It might be well for the Society for Psychical Research to establish a branch in Italy, giving due warning that members must be prepared to go to prison.

* * *

Living Matter

ANOTHER interesting corroboration of the esoteric philosophy is admirably summarised by Prince Kropotkin in the November number of the *Nineteenth Century*. Dealing with the researches of German scientists into the subject of the prevalence of bacteria among the roots of the *leguminosæ* and of their essential necessity for the growth and well-being of the plants, he shows how "bacteria factories" are already working to supply agriculturists with gelatine cultures containing different varieties of microbes, and how a half-crown bottle is sufficient to enrich half an acre of land. Then he goes on: "As to the scientific value of the discoveries of Winogradsky, Hellriegel, Nobbe, and all other workers in the same field, it is self-evident; they have opened a quite new field of research, and while we were beginning to look too much on the soil as upon an inert mineral mass, they have made us revert to the only true conception—that the soil maintains life *because it is living matter itself.*"

THE SYMBOLISM OF THE GNOSTIC MARCUS

(CONCLUDED FROM p. 323)

Now as to the creation of the universe: the Logos, as creator, uses as his minister, or servant, the seven-numbered "greatness" (that is to say, the septenary hierarchy of the ideal universe,* symbolised by the seven vowels), in order that the fruit of his self-meditated meditation may be manifested.

The creation of our particular universe (or solar system), however, is regarded as a fabrication or building according to a type in the Divine mind. The creative fabricator or builder is, as it were a reflection of the universal Logos, enformed by Him, but as it were separated or cut off, and thus remaining apart from or outside the Plerôma. It is by the power and purpose of the Divine Logos, that the demiurgic power, by means of his own emanation or life (the reflection of the Life of the Plerôma), ensouled the cosmos of seven powers, according to the similitude of the septenary power above, and thus was constituted the soul of the visible all, our cosmos. The demiurge makes use of this work as though it had come into existence through his own will alone, but the seven spheres of the world-soul (the cosmic life)—copies of the æonic spheres which no cosmic spheres can really represent—are in reality hand-maidens to the will of the Divine Life, the supernal Mother.

Now the first of these seven spheres, or heavens, sounds forth the sound or vowel A, the second the E, the third the H, the fourth and midmost the I, the fifth the O, the sixth the Y, and the seventh and fourth from the middle the Ω. And all uniting together in harmony send forth a sound and glorify him by whom they were emanated;† and the glory of the sound is carried up to the Forefather of the Plerôma,‡ while the echo of their hymn of glory

* The Plerôma or mind of the Logos.

† The system-logos or world builder. ‡ The Divine Logos.

is borne to earth and becomes the modeller and generator of them upon the earth, that is to say the souls of men.

Irenæus now appears to have come to the end of the MS., and so proceeds to give the friend to whom he is writing as many other details of Marcosian ideas as he has picked up from scraps of quotations or from hearsay.* He returns once more to a consideration of the eternal economy of the Plerôma, and to an exposition from which he has already quoted a scrap in another connection (c. xi. 3) as follows:

"Before all universes there is a source (or beginning) before the primal source, prior even to that state which is inconceivable, ineffable, unnameable, which I number as Noughtness.† With this No-number consubsists a power to which I give the name Oneness. This Noughtness and Oneness, which are in reality one, emanated, although they did not really emanate, the intelligible (or ideal) source of all, ingenerable and invisible, to which speech gives the name of Monad (or Nought). With this Monad consubsists a power of like substance (ὁμοούσιος) with it, which I call One. These powers, Noughtness, Oneness, Monad and One, send forth the rest of the emanations of the æons."‡

The names of this highest tetrad or tetraktys, however, are really incapable of representation in human speech; they are the "holy of holies," names known to the Son alone,§ while even He does not know what the four really are, this final knowledge of the one reality being referred to the Father alone.

The substitutes for these names are: Ineffable (ἄῤῥητος) and Silence (σειγή), Father (πατήρ) and Truth (ἀλήθεια); the Greek words for which consist respectively of 7 and 5, and 5 and 7 letters, or twice 7 and twice 5, the 24 elements of the Plerôma.

So also with the substitutes for the names of the second tetrad: Word (λόγος) and Life (ζωή), Man (ἄνθρωπος) and Church

* Quæ ad nos pervenerunt ex iis (c. xv.).

† Lit. "monadity," the root of the monad, the O or circle containing all the numbers—the no-number.

‡ This passage shows the distinct influence of Basilides; among the best critics opinions are divided as to whether it should be assigned to Marcus or Heracleon.

§ These names pertain to the "sacred language," specimens of which are given in the fragments from the Books of the Saviour attached to the Pistis Sophia document and in two of the treatises of the Codex Brucianus.

(ἐκκλησία); the Greek names consisting respectively of 5 and 3, and 8 and 8 letters: in all 24.

Again the spoken or effable name of the Saviour, Jesus (ἰησοῦς), consists of 6 letters, while his ineffable name consists of 24.*

Similar number-permutations are also found in the letters of the word Christ.

But enough of this apparent forcing of an unwilling alphabet into the arms of a number-symbolism, perhaps the reader will say. The Marcosians, however, might in the first place plead in excuse the example of Philo and Alexandrine Judaism, which believed not only in the literal inspiration of the Hebrew text of the Old Covenant, but also that the Greek version of the so-called Seventy was written by the finger of God; and in the second, they might say, the Greek names for the æons are but substitutes for other names which have these number-equivalents, and pertain to the secrets of our initiation.

The really scientific part of the system is the number-process as a natural symbolism of primeval evolution; it is not enough to label this Pythagoreanism and so dismiss it with a sneer, for all our modern physical science is based upon exactly the same considerations of measure and number.

Now the One contains in itself implicitly the three incomprehensibles, Noughtness, Oneness and Nought. Thus the One is the representative of the upper tetrad. And since all numbers come from the One, this tetrad is called the All-Mother or Wisdom above. From her proceeds, as a daughter, the lower tetrad, the comprehensible numbers, the 1, 2, 3 and 4, the Wisdom below, which must be regarded as 8 potentially, seeing that the 1 manifests the unmanifestable One, the representative of the unmanifestable tetrad. The Wisdom below is thus reckoned as 8, or the ogdoad. But this ogdoad contains the decad, for 1 + 2 + 3 + 4 = 10. And this decad by congress with the 8 makes 80, and by congress with the 8 and itself makes 800; so that the 8, or world-mother, is separated into three spaces, 8, 80, and 800, in all 888, which is the number of her enforming power or consort "Jesus," the creative Logos from

* As stated above, the name = 888, and thus, by another permutation, = 24.

above, the 1 + 2 + 3, or 6, the consort of the 4 or last number of the lower tetrad.

This enformation of the world-substance by means of the decad, by means of the creative 888 or "Jesus," was the "enformation according to substance"; but there was another enformation of a higher kind, by means of the "Christ," the "enformation according to knowledge." This was the regeneration by means of the dodecad. Now 6 × 2 = 12, (1 + 2 + 3) × 2 = 12, 10 + 2 = 12, 8 + 4 = 12.

The 8 + 4 is the ogdoad with the first tetrad added to it; the 10 + 2 is the decad with the twin powers of the upper and lower tetrads added to it; the (1 + 2 + 3) × 2, or 6 × 2 is the doubling of the enforming power or its ascent into itself.

These eternal types and processes were to be seen in nature and history. Thus in the case of the great Master, just as the world-soul was in ignorance before she was fashioned and regenerated, so were men in ignorance and error before the coming of the Great One, Jesus. He took flesh as Jesus in order that He might descend to the perception of men on earth. And they who recognised Him ceased from Ignorance, and ascended from Death unto Life, His "name," or power, leading them unto the Father of Truth. For it was the will of the All-Father to put an end to Ignorance and destroy Death. And the ending of Ignorance is the Knowledge (ἐπίγνωσις) of Him (the Christ). For this reason a man was chosen by His will whose constitution was after the image of the power above (the lower tetrad), that is to say, sufficiently developed to act as a fit vehicle.

Now the lower tetrad is spoken of as Word and Life, Man and Church. And powers emanating from these four Holy Ones watch over the birth and mould the lower vehicles of the Jesus on earth. And this was shown clearly in the allegorical scripture. "Gabriel" takes the place of the Word (Reason or Logos), the "Holy Spirit" that of the Life, the "power of the highest" that of the Man, and the "virgin" that of the Church.

Again, at the baptism, there descended upon the Jesus, thus perfectly constituted (or enformed according to substance), the dove, which soars again to heaven, its upward course completing the Jesus, or 6, and making him into the 12, the Christ, the en-

formation according to knowledge, or perfect illumination. And in the Christ subsists the seed of them who descend and ascend with Him. And the power of the Christ which descends is the seed of the Plerôma, containing in itself both the Father and the Son, and the unnameable power of the Silence, the Mother (which is only known through them), and the rest of the æons. Now this power of the Silence, this Peace and Comfort, is the Holy Spirit. It was this Spirit which spoke through the mouth of Jesus in the Gospel narratives and proclaimed itself as Son of Man, and revealed the Father, descending on Jesus and becoming one with him. It was this Saviour who put an end to death, by the removal of ignorance, and Jesus made Him known as his father, the Christ.

Jesus is really the name of the man who was perfected in his lower nature (that is to say, the initiate); but because of its adaptability and formation the name has been given to the Man who was to descend into him (in other words, the Master). And he who was the vehicle of this Great One had thus in him both the Man and Word and Father and the Ineffable, and Silence and Truth and Life and Church (for the Master is one who is at one with these).

After three sections of abuse, Irenæus resumes the subject of Marcosian number-correspondences in cap. xvi., but the reading of the key-passage which deals with the imperfections of the dodecad and the consequent "passion" of the cosmic soul and individual souls, is so faulty that as yet I have been able to make nothing out of it.

With cap. xvii., however, the æonic types are traced in the economy of the cosmos. The two tetrads are shown in the four elements fire, water, earth, and air, and their four characteristics, hot, cold, dry and moist. The decad is shown in the seven spheres, and the eighth which encompasses them, and in addition the sun and moon.* Finally the dodecad is shown in the so-called zodiacal circle.†

Now the motion of these seven spheres is exceedingly rapid,

* This clearly shows that the "seven spheres" are not the "planets," either of astrology or astronomy.

† The zodiacal *circle* as at present known was a Greek adaptation by Hipparchus the original signs were equally distributed over the surface of a *sphere*.

whereas the eighth sphere, or heaven, is much slower than the motion of the seven mutually interpenetrating spheres, and as it were balances or checks their otherwise too rapid motion by pressure on their periphery; the result is that the whole mass takes some 30 years to pass through a sign, or a twelfth part of the zodiacal belt. This retarding sphere was thus regarded as an image of the Great Boundary which surrounds the "Mother of thirty names" or Plerôma. Again the moon encompasses its "heaven," the lower boundary, in 30 days; and the sun completes its cyclic return in 12 months. There are moreover 12 hours in every day, and each hour is divided into thirty parts, according to the 12 great divisions of the zodiac, each of which has again 30 sub-divisions, 360 in all; the earth again has 12 climates. All of which is doubtless to be referred to the tradition of the ancient Chaldæan religion.

For the world-fabricator, or time-spirit, when he desired to copy the infinite, æonian, invisible and timeless nature of Eternity, was not able to make a model of its abiding and eternal nature, seeing that he himself was the result of a deficiency in this eternal nature; so he represented Eternity in times and seasons, and numbers of many years, thinking by a manifold number of times to imitate its infinitude. Thus it was that truth abandoned him and he followed after a lie; and therefore when the times are fulfilled his work will come to an end.

Irenæus devotes his next three chapters (capp. xviii.-xx.) to what he has heard of the Marcosian interpretation of scripture. This is of little interest; but in chapter xxi. the Bishop of Lyons gives us some of the formulæ used by the school, and these are of greater interest, although the Marcosians denied their accuracy. Thus he says that the words of the baptismal consecration are as follows:

"[I baptise thee] unto the Name of the unknown Father of the universals, unto Truth, the Mother of all, unto Him who descended on Jesus, unto the union, redemption, and communion of [thy] powers."

Next we have what purports to be the translation of a Hebrew invocation to the Christ; Irenæus gives the original Hebrew, but in such a woefully corrupt guise, that it has baffled the ingenuity of the best of scholars.

"I invoke thee, O Light, who art above every power of the Father, thou, who art called Light and Spirit and Life; for thou hast reigned in the body."

The formula of the rite of angelic redemption,* one of the higher degrees of Gnostic initiation, is then given:

"[I invoke] the Name hidden from every godhead and lordship, the Name of Truth, in which Jesus, the Nazarene, clothed himself in the zones (or girdles) of Light, [the Name] of the Christ, Christ, the Living one, through the Holy Spirit, for angelic redemption."

Next follows the formula of the restoration or restitution, the final consecration. They who solemnise the rite declare as follows:

"There is no separation between my spirit, my heart, and the super-celestial power. May I enjoy thy Name, O Saviour of Truth."

And then the candidate replies:

"I am confirmed and redeemed; I redeem my soul from this æon (world) and all that cometh therefrom, in the name of the IAÔ, who redeemed its soul, unto redemption in Christ, the Living one."

Then the assistants rejoin:

"Peace unto all on whom this Name doth rest."

There were also prayers for the dead, and also formulæ for the soul in passing through the seven gates of the seven purgatorial spheres, of which the following are given by Irenæus as specimens.

"I am the son of the Father, of the Father who is beyond all existence,† while I, His son, am in existence. I came (into existence) to see mine own and things not mine, yet not wholly not mine, for they are Wisdom's, who is [my] female [counterpart] and made them for herself. But I derive my birth from Him who is beyond existence, and I return again unto mine own whence I came forth."

And then they pass through the various planes of the pur-

* The "angelic redemption" was the means whereby the candidate became one with his "angel" above.

† That is to say, generation, or Saṁsâra, the sphere of rebirth.

gatorial realms, and the powers of the regions make way before them. The final "apology" is made to the powers surrounding the world-fabricator, or demiurge, and runs as follows:

"I am a vessel more precious than the female power (lower Wisdom) who made you. Your mother knoweth not the root from which she came, but I know myself and know whence I am, and I invoke the incorruptible Wisdom (above), who is in the Father; she it is who is the Mother of your mother, the Mother who hath no mother, nor any male consort. But it was a female born from a female who made you, one who knoweth not her Mother, but thinketh herself to be alone (self-generated). But I invoke her Mother to my aid."

And so he passeth on to his own, casting off his chains, that is to say, the soul, or lower nature.

It is evident that we have in the above an indication of the same range of ideas which we find worked out with such elaboration in the Pistis Sophia and Codex Brucianus treatises. The light-robe of the Master, the Living one, the invocations, apologies, prayers for the dead, baptism and chrism, all clearly distinguishable; all of which formed part of the great cycle of Gnostic initiation known as Valentinianism. The degrees of this initiation were more and more secret as they became more real. Irenæus may have heard of some of the formulæ of the lower grades, but the higher grades could only be understood by the picked disciples of that very intellectual and highly mystical school. The documents pertaining to the higher degrees seem never to have come into the hands of the Church fathers. Whether or not we have such documents in the works translated into Coptic is a question that must be discussed later on.

G. R. S. MEAD.

NEW WINE IN OLD BOTTLES

(CONCLUDED FROM p. 307)

IT is here that the problem I spoke of lifts itself up before the theosophic propaganda. Is it better to regard and attack conventional dogmas as one connected, hopeless mass of delusion, all of which should be repudiated before Theosophy can occupy their place, or to seek for the germ of truth in error, to segregate the evil from the good, to save all of the departing system which can be assimilated, to let conservatism have judicious range? And in respect to the counsel to be given to men and women still in the Churches but emerging from their tuition, is it better to urge that the whole ecclesiastical connection be abandoned as a drawback, or that only its injurious influence be warded off, the potent stimulus of familiar services and prayers to be retained after sifting from it mistake and poison? In other words, which is ultimately the more conducive to health, to discard altogether the old wine and the old bottles, or to mix the new wine with the old and manipulate the bottles into still serviceable shape?

I think that this problem besets every Theosophist who has had much to do with either the exposition of Theosophy or advice to Church members who are interested in it. And it is a problem which will have far more moment hereafter than now, since Theosophy is too new to the general public for its influence to be strongly felt as yet within the ecclesiastical fold. But newspapers and thought permeate everywhere, and the time is very near when spiritual pastors will find theosophic ideas disseminated through their flocks, raising up doubts, suggesting larger conceptions, weakening ancestral faiths, prompting to inquiry and aspiration. Then the conflict will be precipitated. Indications of it are not wanting now. But in a few years it will be in

full progress. The pulpit and the platform, Theology and Theosophy, will be brought face to face. However peace-loving the Theosophist, he must repel misrepresentation and mistake, must elucidate the truths of the Wisdom Religion and their antagonism to Church creeds and Church confessions, must show up the historical influence of the ecclesiastical spirit and the stifling effect of the ecclesiastical polity. The struggle between truth and error need not mean rancour, still less malignity, but it certainly does mean an exposure of weakness and contradiction and wrong, a vigorous call to arms in defence of right thought and right method. And then must come up still more pressingly the problem as to the new wine and the old bottles.

I frankly say that I do not think it can be settled by one inflexible rule or on one unvarying policy. There are too many complications in the case. Besides those already touched upon, there are others of this nature. Not a few still in Church circles have clear appreciation of certain theosophical doctrines, but retain sympathy with some of their old beliefs, particularly with those connected with Jesus and the Bible, all the more so if any devotional experience has made these particularly tender. Now if it be asserted that Christianity is a mistake throughout, there must be a revolt against such assertion, not merely a sentimental protest, but a conviction that a temper which cannot recognise the elevation of Christ and the divine quality of most of the Scripture must be defective, can hardly be one fitted to sense the reality of all spiritual merit, and therefore a safe guide to a broad-feeling soul. If so, there is a presumption against the doctrines thus far commending themselves, and very probably the germinating interest will be killed, the smoking flax quenched. Then there is a class which detects merit in some theosophical positions but finds others doubtful and still others repellent. Insist that all or none must be accepted, and you cut away the possibilities in the future, for all will be at once declined. Then there is a class which is somewhat loosely tied to old interpretations and is quite ready for fresher ones, but sees force in the argument from antiquity and does not yet perceive that Theosophy has more antiquity than any man-made scheme, or that the true Theosophist is really the true conservative. Prescribe a total

repudiation of all that the western world has held dear for centuries, and you arouse an unwillingness to concede so radical a position. Still another class has not much direct interest in Christian dogma, but holds it in some veneration as having been the stay and hope to dear friends or relations now gone, and shrinks from the supposition that they leaned upon mere fallacies. Emphasise your conviction that they were only such, and you create a distaste which makes hopeless your further teaching.

And when we pass over into the region of Church connection and consider the sagest treatment of its theosophically-inclined occupants, analogous cases are seen. Many men and women are not prepared to cut loose from all anchorage and drift out into the open sea. With some it is fear. They have been so long accustomed to an atmosphere of certainty as assured by authority, that they naturally hesitate to abandon it and run the risks of a new departure. What if the old system, however discredited, is really of divine appointment; what if the new, however plausible, is but an invention of man? With others it is sensitiveness to public opinion. They shrink back from comment, criticism, the pity or the sneer of long-time companions in the Church, too timid either to have or to pretend indifference to the odium cast upon so-called renegades. Another class believes that some form of religious organisation is a necessity to the conservation of religion and its influence through the community. A mere society is too incoherent and forceless; only a strong Church can make the religious principle apparent and encourage its widespread operation. Without public services and continual preaching and parochial apparatus, religion becomes too vaporous, too intangible, for efficient impress on the populace. Abate the importance of church buildings and worship and teachings, and you will find that the hold of religion, always too slight, slips rapidly off. But much more interesting, more valuable, than any of these is the class which actually finds profit in the ministrations of an organised Church. It is vain to say that this is a delusion; the inner consciousness is too strong for your objection. It is no less vain to call it sentimentality; that simply proves that you do not know the difference between sentiment and devotion. Nor is it less vain to attribute all to music and architecture and

the reverent demeanour of an assembled congregation; these men and women will reply that they perfectly distinguish between aids to worship and worship itself, and that what really aids has its value. If it be a fact that the solemn chant of sacred songs wafts up the soul to higher planes, evoking from it its own participation in such rhythmic praise; if it be a fact that the inspired words of the Scriptures gain an added influence when read in public to congregations, as was their purpose; if it be a fact that the exquisite language of the liturgy, so full of tender beauty and religious yearning, voices the profoundest emotions of the soul and gives them strength as they find expression; if it be a fact that public service meets a want of the inner nature, enlarging sympathy, buoying up aspiration, fostering sensitiveness, nourishing spirituality, abating worldliness, strengthening faith, spurring resolution, aiding endeavour; if all this be so, can it be well that all these gains should be discountenanced and the soul remitted to solitary meditation and isolated worship? To some this is inadequate; they must find in companionship the bracing of earnestness; solemn accessories are a necessity to their highest moods; why take from them these healthful appliances?

It is to be remembered, furthermore, that Nature furnishes to men, as to plants, every variety of soil and climate and condition. The fir tree is not deprived of its frigid zone, nor the palm of its tropical; the Swiss has his Alpine heights for congenial abode, and the South Sea Islander his ocean-lapped home. In the vast variety of foods over the world each man finds what is adapted to his constitution. Truth in multiplied forms meets the needs of all classes of minds, and teaching is as diversified as are the pupils to receive it. Shall we say that uniformity reigns in the spiritual sphere, that perception, method, stimulus must be the same for all? If not, then the avenues for the soul must be open to religion towards every quarter, that most accessible for each man being that which is to be used.

He who insists that Churches are altogether deleterious, that all old-timed doctrine is erroneous, that budding Theosophists should instantly separate themselves from their past and discard the old circle of familiar beliefs and associations, seems to me to take a needlessly severe attitude. It is perfectly true that new

wine cannot be safely put into old bottles, but this is not the only conceivable course. If there be another which ultimately reaches the same end, meantime conserving the good and rejecting the evil of its alternative, that may well commend itself as the policy of wisdom.

This course is suggested by three great facts in the extra-physical world—the safety inherent in truth, the changes inevitable in time, and the transformation consequent on belief. Take them in order.

One is never so sure of outcome as when he conforms thoroughly to truth. Truth is rooted in the nature of things, and has certainty of endurance; error, however plausible or slight, being necessarily doomed to disintegration and failure. Now it is a fact that in many old religious doctrines, as well as in the Church as an instituted organisation, there is a germ of merit. It may have been perverted, misunderstood, distorted, but still it is there. If you deny its existence you commit an error, for falsehood is error and will eventually show its weakness. Besides, to denounce a system for error and then perpetrate one in doing so is to bring your own system under both the same condemnation and the same fate. It is not merely honesty, it is safety, to admit with frankness whatever of value exists in any creed or any Church, and with large-minded readiness to concede it its place in the great Temple of Truth, where is room for every fact. Thus doing, you have nothing to regret, nothing to retract, and can rest in confidence upon the assurance that the undying right will live on and vindicate itself in time, your own generous recognition helping it to dissipate surrounding wrong and to present itself in clearness.

Time of necessity brings changes. Human minds are ever growing, and new associations gradually efface old. Larger experience, fuller reading, more copious intercourse with other thinkers, make more pliable mental forms. These are all bound up in time. It by no means follows that a man's opinions to-day will be those of ten years hence, still less if his environment be sure to subject him to influences from fresher thought and new discovery. And all evolution is gradual. It is not a leap into perfection. If we expect old opinions and interests to be

suddenly discarded for others, we are expecting as an act what Nature prescribes as a process, and must not marvel if she rebels and opposes us. To gently mould, to quietly suggest, to sow seeds for future crops, is more hopeful because more natural.

And belief effects transformation. Like the acid in a chemical solution, it changes the matter adjacent to it, then that beyond and that to the limit of its range, all taking new shape and colour and quality. Beliefs are not walled off from each other by impenetrable barriers, but touch and modify and transmute themselves. Into the consistent convictions of an orthodox Christian introduce the great theosophic doctrines of Karma and Reincarnation. Probably he at first accepts them as independent truths, not conflicting with what is already held. But as they strengthen in their operation he perceives that heaven is not an eternity, for he leaves it to return to earth; that his soul was not a creation at his birth, for it had had many lives before; that evil is not ended by some one else's expiation, for he is still expiating his own; that character is not conferred by the Supreme Being or acquired through faith, for he is himself constructing it by his daily thoughts and acts; that he cannot escape through any vicarious method the consequence of his treatment of fellowmen, for nothing can remove him from the range of universal law; that death is no terror and no hardship, for he has safely undergone it many times and will do so again; that his destiny is not conditioned upon the mercy of another, but upon his own perseverance. Now as these facts vivify themselves in consciousness, they gradually displace the old beliefs and the old motives by the new ones; and then the day of judgment and the Saviour and the imputed righteousness and the fear of death and the expectation of celestial glory simply drop away. You do not need to combat them or undermine them; the two truths he has absorbed have done that for themselves. The new wine has of itself dislodged the old.

Suppose a Church-member should become a Theosophist. Some one will say that he should be warned against public worship and Church associations. Why so? If his soul crave them, he needs them and should have them. But it by no means follows that it always will. As he comes to realise the indwelling of the

Deity, the direct intercourse which requires neither Church nor sacrament, he turns within. In the words of another, "The soul must find its Holy of Holies, and be its own High Priest." Steadily he comes to find the liturgy unsatisfactory, because, while still beautiful and tender and uplifting, it is based on ideas which he knows to be erroneous and is conditioned on a mediation which he perceives to be a superfluity. It may very well be, too, that he questions whether his support of an ecclesiastical system is not using money for an object impaired by much of evil, and whether that money could not be better spent in disseminating efficient truths of solid value. Steadily Church connection weakens because he has found a truer cult; he drops away from it when at last he is emancipated from its hold. The old bottles cannot contain the new wine; they are simply discarded as useless.

And this, I take it, is the true policy of Theosophy to inquirers and Church-members. Recognise generously every excellence in outside doctrine or organisation, gladly seek the esoteric truth hidden in creed and cult, point out frankly where both have erred, proclaim the message which Theosophy brings to a distracted world, show how it is potent to heal the ills of society and to elevate individual lives. Trust to truth to vindicate its own nature and its own mission; do not demand revolutions in temperament, or expect to reap crops immediately after the sowing of the seed. The work of displacing stagnant ideas by living ones cannot be instantaneously performed; yet it is going on now, has already attained some progress, is certain of final triumph. For those who know what Theosophy is, know also what it is destined to accomplish. Clouds and mists will long obscure the Central Sun, human infirmities will detain the onward stride of humanity to its home, evil will still contest the way and error hide it; but so surely as truth is stronger than falsehood and good more enduring than wrong, so surely will the great purposes of the Almighty press forward to their achievement, and the resplendent glory of a final perfection encircle the race which has been redeemed.

ALEXANDER FULLERTON.

THE PERSISTENCE OF THE INDIVIDUAL ACCORDING TO THE PÂLI PITAKAS—DID THE BUDDHA DENY IT?

THE above is one of those questions which have given rise to endless discussions and disputes among the students of Buddhism in the West. Many of them maintain that the idea of a persisting individual entity, appearing again and again on earth to reap the karma of the past, is entirely absent from the teachings of the Buddha as they are recorded in the canon of the Southern Buddhists, the Pâli Piṭakas, which, they think, are the only genuine documents of Buddhism. Such an idea is called by these critics "animism," and this, they hold, is the outcome of the primitive thinking of the savage man. It was the mission of the Buddha, according to them, to fight against this erroneous conception and to wipe it out altogether.

But the Western scholar admits that the Buddha taught the law of causation, which, as applied to human beings, is, in short, that the individual man as he is to-day is the result of a set of causes put into operation in the past, which causes had been in their turn the result of a certain other set that preceded them. And so on, going backwards deep into the night of time, we come to the original cause, the results of which, in succession, passing through all the kingdoms of nature—mineral, vegetable, animal and human—and acting in their turn as causes, have produced the present individual. This idea of evolution, he admits, was taught by the Buddha. But, he says, the Buddha never taught there was a persisting noumenon, a something, which retained that its identity through all these diverse forms, while growing wider and wider as it unfolded what was latent in it. The process that he believes to have been taught by the Buddha is like that of a candle being lighted from another which was burning

a little while ago, but which is now out. The second light is no doubt produced by the first as cause; but there is no identity between the two, nothing persisting through the two phenomena.

For this view one cannot altogether blame the scholar. For, I am sorry to say, some of the Buddhists themselves in later times understood the idea in this fashion, failing to grasp the real meaning of the Master's words, owing to their extreme logical and metaphysical subtlety. I wish I could show here how subtle the statements of the Buddha are. But as my space is limited I must be satisfied with saying that whenever any questions arose relating to metaphysics, the Blessed One delivered Himself in a way which may be called a sort of philosophical diplomacy —if such a phrase may be used without the least irreverence. It was always exceedingly difficult to gather His real meaning. And this He did with a purpose; not to delude people, but because He did not want to give them any dogmas which, being crystallised in their minds—as dogmas are sure to be—would shut them from truth. However, in avoiding one mischief another crept in, and untrained minds in later times construed His sayings to mean something entirely different from their real import. That is how this idea of the non-persistence of the individual arose. And the greatest text-book on this erroneous conception is, I believe, the *Milinda-Pañho* or *Questions of King Milinda*, an extra-canonical book of late date. It is a pity that our scholars should ground themselves on this later document.

No doubt it is absolutely true that the present entity, whatever it may be, mineral, vegetable, animal or man, is the result of past causes. To-day is always the outcome of yesterday, with all its conditions as a cause. But that does not invalidate the idea that there is some noumenon underlying the phenomena of both yesterday and to-day. The grown-up man of to-day is the outcome of his childhood. His present appearance, physical and mental, has been determined by the appearances of his body and mind as a child. The appearances have undergone changes but he is the witness of them all, a something linking and underlying them all. This identity of the underlying principle, whatever it may be, is true not only

of one earthly existence, through its diverse phases, but it is true also of the many existences on earth, which are, after all, so many phases of one existence, many childhoods and many old ages of the same life.

If this were not the case the Buddha would have taught suicide as the easiest remedy for evil, whereas He regarded suicide as one of the greatest sins one could commit. If there be no connection of identity between me as I am to-day, and the entity which will come into existence in the future as the result of my karma, why should I trouble myself about the sufferings of that entity? Let me put an end to my life to-day and I am free from all suffering. The entity which will be born of my karma will suffer in his turn, and I shall have no consciousness of it, I, the same consciousness, not persisting. What does it matter, therefore, to me, if by my karma the future being suffers or enjoys? Let me commit suicide. This is the only logical conclusion of such a fatal teaching. And did the Buddha fail to see it? Who among the scholars has the hardihood to deny that the Buddha was at least one of the greatest, keenest and most systematic thinkers of the world, though he may not hold with us that He was and is perfect?

As a matter of fact the Enlightened One did teach most emphatically that something, which retained its identity, continued through the incarnations. This something He called Self-consciousness (Viññâṇa or Vigñâna). And we find this taught as clearly as possible even in the Pâli Piṭakas, to say nothing of the Northern Scriptures.

Before, however, we proceed to find out what the Buddha says about the persistence of the individual, let us first make it clear that the Piṭakas speak of two distinct classes of consciousness, one class being within the domain of reincarnation and the other transcendental and beyond its sweep. Buddhaghoṣha in his *Vishuddhi-mârga* (*Visuddhimagga*), carefully excludes the latter class of consciousness in discussing the one which reincarnates (see *Visuddhimagga*, xvii. 2).

This distinction is also evident from what is called the Wheel of Causal Origination (Paṭichcha-samuppâda-chakka), as opposed to what may be called the Chain of Causal Origination

(Paṭichcha-samuppâda). The order of the former, in the relation of cause and effect, is (beginning anywhere) :

Vigñânam (Viññâṇa, self-consciousness).
Sparshaḥ (contact, relation).
Vedanâ (sensation, feeling).
Tṛishṇâ (desire, thirst).
Saṁskârâḥ (Saṅkhârâ, ideas, impressions).*
Vigñânam (self-consciousness).
Sparshaḥ (contact).

So on, round and round.

It is remarkable that the *Abhidhammattha-sangaho* speaks of Saṅkhârâ as "Sesa-chetasikâ" (vii. 9), that is "residuum of mentality," the last refined remainings of an existence.

The order, however, of the twelve Nidânas of the Chain of Causal Origination, in their relation of cause and effect, is :

(1) Avidyâ (= Asat, non-existence, non-perception. Notice that "vidyate" means both "exists" and "is perceived or known").

(2) Saṁskârâḥ (ideations; remainings of the last existence = Mahat).

(3) Vigñânam (self-consciousness = Ahaṅkârah).

(4) Nâmarûpe (differentiated objects = Mahâbhûtâni; lit., name and form).

(5) Ṣhḍâyatanâni (six fields of movements; five external senses and the mind = Karaṇâni).

(6) Sparshaḥ (contact, connection; relation).

(7) Vedanâ (sensation, feeling).

(8) Tṛishṇâ (desire, thirst).

(9) Upâdânam (grasping the material).

(10) Bhavaḥ (formation of worlds or planes, Kâmabhava, Rûpabhava and Arûpabhava).

(11) Jatiḥ (specification and individualisation; species, as Gods, demons, animals, men, etc).

(12) Jarâmaraṇâdayaḥ (old age, death, etc., suffering = duḥkham)†.

* Lit., things that are made carefully, refinements, ornamentations, stampings, impresses, impressions. From sam + kṛi, to make carefully, to filter out, to distil as it were. Comp. *Rig. Ved.* iii. 31, 12; iii. 35, 8; vi. 41, 3.

† The way in which I have translated the above will probably startle many. I hope, however, to give my reasons before long, with quotations from the Piṭakas, for so doing. Want of space compels me to leave them out at present.

By comparing these two tables of the Wheel and the Chain of Causation, we at once discover that the Vigñâna or self-consciousness in the former, is evolved out of impressions (Saṁskârâḥ), which come through desire, preceded by sensation and so on ; that is, they are individual Saṁskârâḥ, while that in the Chain is the result of the comprehension or possession (pratyaya) of impressions or ideas which are cosmic, coming, as they do, through Avidyâ, the primal limiting cause of all existence. In other words, these two consciousnesses or Vigñânas are different, one being the re-incarnating or wheeling individual, the other the cosmic.

It is of this individual consciousness that the Buddha teaches the persistence through the incarnations. Most assuredly it changes, for it evolves and grows as it incarnates again and again, but it retains its identity and continuity.

That this is so will be evident if I give here a few quotations from the Piṭakas.

First the Buddha says that the self-consciousness (or consciousness) descends into the mother's womb, organises the material and keeps it together during life. We read:

"If, O Ânanda, the consciousness (*i.e.*, reincarnating individual) were not to descend into the womb of the mother, would then materials for formation (Name-and-form) be left there remaining ?"

"Not indeed so, Venerable One."

"If, O Ânanda, the consciousness, after descending into the mother's womb, were to go out again, would then the material be made into a form (lit. accomplished) fit for this world ?"

"Not indeed so, Venerable One."

"If, O Ânanda, the consciousness were to be severed away from a boy or girl while yet young, would then the material attain to growth, unfoldment and greatness ?"

"Not indeed so, Venerable One."

(*Mahânidâna-sutta*, Dîgh. Nik., Vol. II., p. 79-80, King of Siam's ed.)

Again we are told that there are four ways in which individuals descend into the mother's womb. (Chatasso gabbhâvakkantiyo.) This time the Reverend Sâriputta, one of the two

chief disciples of the Buddha, is the speaker. He says, on the authority of the Buddha:

"Here, O Brethren, one descends into the womb of the mother without knowing, remains in the mother's womb without knowing, comes out from the mother's womb without knowing. This is the first (mode of) descending into a womb.

"Here again, O Brethren, one descends into the mother's womb knowingly, (but) remains in the mother's womb without knowing, (and) comes out from the mother's womb without knowing. This the second (mode of) descending into a womb.

"Here again, O Brethren, one descends into the mother's womb knowingly, remains in the mother's womb knowingly, (but) without knowing comes out of the mother's womb. This the third (mode of) descending into a womb.

"Here again, O Brethren, one descends into the mother's womb knowingly, remains in the mother's womb knowingly, (and also) comes out from the mother's womb knowingly. This the fourth (mode of) descending into a womb."

(*Sangîti-sutta*, Dîgh. Nik., III., p. 235, King S. ed.)

Now, I ask the reader, who is it, if not a persisting individual, that enters the womb sometimes knowingly and sometimes unknowingly? Call it a soul, an Ego, an individual, Jîva or Vigñâna, that does not matter in the least. Names are of little importance. The thing is there. It is this which with the material that gives it its characteristics, shape and form, "rolls the rolling" of births and deaths, to use the beautiful and expressive words of the Master Himself. (*Mahânidâna-sutta.*) It is this which "disappears" (chavetha) from one place and "appears" (uppajjetha) somewhere else. The whole of the Piṭaka is full of this idea of the something appearing and disappearing again and again.

Because there is this persistence and identity in the reincarnating principle, and because the Holy One preached it in its entirety, we often hear Him teaching the method, which could not otherwise have been taught, of recovering the latent memory of the previous existences (pubbe-nivâsânussati-ñâṇa, *i.e.*, pûrva-nivâsânusmṛiti-gñâna). When the Bhikṣhu has followed that method, he will remember his past in every detail.

When the aspirant has purified his mind, trained it thoroughly, and has brought it under his control, then with that perfectly steady and unwavering mind he will know, says the Master, all the details of his past incarnations, simply by an effort of the will directing it upon the subject. He knows his "one birth, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred births, a thousand births, numerous births during a cycle of involution (Saṁvarta-kalpa), numerous during a cycle of evolution (Vivarta-kalpa), many a birth during the cycles of both involution and evolution.

"'In that place *I* lived with such a name, in such a family, in such a caste, with such things for my appropriation (by way of food and otherwise), with such experiences of pleasure and pain and up to such an age. From there removed (lit. dropped), the very same (so) I was born in that (other) place; there again lived I with such a name, in such a family, in such a caste, with such things for my appropriation, with such experiences of pleasure and pain and up to such an age. From there removed the same I am born here.' Thus he calls back to memory the previous existences of diverse nature, with all their characteristics and details.

"Just as, O Bhikṣhus, if a man should go out to another village from his own, from that village again, he should go to another, (and) from that village he should come back to his very own, it would occur to him thus: 'I, forsooth, went to that village from my own; there I stood thus, thus I sat down, thus did I speak (and) thus I remained silent. From that village again I went to that other one; there also, I stood thus, thus I sat down, thus did I speak (and) thus I remained silent. The same I am (so'mhi) returned from that village to my very own (sakaṁ yeva).' In this selfsame way (evam eva kho),* O Bhikṣhus, does the Bhikṣhu call back to memory (his) previous existences of diverse nature with all their distinguishing features and details."

(*Mahâ-assapura-sutta*, Maj. Nik., I., 4, 9, and numerous other places all through the Piṭakas.)

* Notice the use of these emphatic expressions, which I purposely give in the original. It is also noticeable that the man comes back to the point from which he started.

After giving the above quotation, which is most strikingly frequent in the Pâli canon, need I say anything more in support of my position, that the Buddha taught the identity and persistence of the Ego ?

We have another striking simile occurring in several places in the scriptures, showing the identity of the entity which disappears from one place and reappears somewhere else. After mentioning how an aspirant, possessing divine vision, *sees* and *knows* the " death " and " birth " of beings and the diverse conditions of the same entities, according to karma, the Buddha proceeds to give an illustration. He says :

" Just as, O Bhikṣhus, if there should be two houses with (open) gates (comparing to gates the two places of disappearance and reappearance), there a man with vision, seated in the middle, would see men, in all cases (pi . . . . . pi), whether entering the house or coming out, whether moving in or moving about ; in that self-same way, O Bhikṣhus, does the Bhikṣhu see with the eye divine, clear and superhuman, beings dropping away and reappearing, he knows them reaping according to their several karma, degraded and ennobled, beautiful and ugly, well-placed and ill-placed."

From all this it is clear and evident, beyond a shadow of doubt, that the Buddha taught the identity of the re-incarnating Ego, though He did not give it that name. He called it consciousness or Vigñâna. And this teaching was in force for some time after His passing away from the land of mortals. This was most certainly the case even when the Jâtakas were collected and incorporated into the scriptures. For there we hear the Buddha saying, " I did so-and-so," or " I was so-and-so," in the past. If the idea of the continuity of the Ego had been considered as a heresy at that time, the authorities would certainly not have included in the canon anything which implied that idea in any sense. And the Jâtakas—whether they be considered true or false in themselves, or whether they be taken in their allegorical sense—embody this truth most clearly. It was only in later times, as I have said, that *some* of the Buddhists misunderstood the teaching and turned into opponents of the Brâhmans.

One point more. It may be said that though the conscious-

ness persists, according to the teaching of the Buddha, yet it is transient and it vanishes when the man dies after he has realised Nirvâṇa. There is nothing, no changeless noumenon, that is everlasting in man, albeit the self-consciousness through the incarnations be identical.

Though this point does not quite come within the scope of the present attempt, which is made to show only the identity of the reincarnating Ego according to the Buddha, yet I may mention very briefly, that the Buddha did teach a universal Noumenon, out of which came all the phenomena of the universe. The following will show it clearly :

"There is, O Bhikṣhus, that Abode where there is truly no earth, no water, no fire, no air, no etheric world, no world of ideation, no world of the non-being, no world of what is neither cognition nor non-cognition ; no this world nor that world, and both the sun and moon. That I call, O Bhikṣhus, neither coming, nor going, nor yet standing, neither falling nor arising. Without foundation, unchanged, and without support surely is That. This alone is the end of suffering.

"There is, O Bhikṣhus, That which is unborn, which has not become, is uncreate, and unevolved. Unless, O Bhikṣhus, there were That which is unborn, which has not become, is uncreate, and unevolved, there could not be cognised here the springing out of what is born, has become, is created and evolved. And surely because, O Bhikṣhus, there is That which is unborn, has not become, is uncreate and unevolved, therefore is cognised the outspringing of what is born, has become, is created, and evolved." (*Udânam* viii., 1 and 3.)

In the above a universal Noumenon, underlying and making possible all phenomena, is posited most clearly. And it refers to Nirvâṇa, which is the same as the Mokṣha of the Brâhman. And there is no difference between Mokṣha and Brahman ; they are identical. (See *Shârîraka-Bhâshya* I., 2, 4). In other words the Buddha teaches that Brahman, or Âtman in its absolute aspect, underlies all. Therefore we learn that there is at the back of the reincarnating Ego or self-consciousness, the changeless Âtman of all.

Further, consciousness, or Vigñâna, depends, as we have

seen, in the table of the Wheel and the Chain of Causation, upon Saṁskârâḥ or Ideas; individual or cosmic. Consciousness cannot exist without ideas as its object. Therefore to say that consciousness persists is also to declare that Saṁskâras go with it. And these are, as we have seen, the last refined and successful remainings of mentality of an existence (sesa-chetasikâ) whether individual or cosmic. Therefore in the persisting consciousness we find a duality, namely of that which knows or is conscious, and the object of it, which is the Ideas or Saṁskâras (the Higher Manas of the modern Theosophist).

These two, with the universal Noumenon, Âtman, Brahman or Nirvâṇa, form the triad that is really the true Individual in man. And all these are found to exist in the teachings of the Buddha as recorded even in the Pâli Piṭakas.

Thus we find that the Buddha taught the same as did the other great Teachers of the world. His teachings are in perfect harmony with the experiences of those living Arhats and great Masters, who have seen the truth, and speak from knowledge and not from speculation or inference. They have followed the path that the Holy Master, the Buddha, pointed out to the worthy. How can their experience of Truth—which is seen as the same under the same conditions and training—be different from that of the Buddha who knew the Law?

J. C. CHATTERJI.

SOME RESULTS OF EVOLUTION

BELIEF in evolution has become universal, so far as the principle of growth and development is concerned. Everyone recognises the law of evolution as applied to the growth of individuals, nations, races, species, genera—in a word, the evolution of form. No one pretends that a baby and a full-grown man are equally strong, equally competent to discharge family and civic duties, or to bear the burdens of life. And inasmuch as the manifestations of mental and moral qualities are made through the brain—which, as a physical thing, is admittedly under the sway of the law of heredity, and is developing from year to year—it is also freely granted that great inequalities exist as to these. In fact, wherever evolution is recognised, inequality must perforce be allowed. For evolution implies gradations of development, higher and lower, more or less evolved, and with the granting of a ladder of evolution the idea of equality is definitely surrendered by everyone who understands the meaning of words. Men are not born equal but unequal, and this not by difference of social conditions but by difference of innate qualities. Whatever may be considered to be the cause of the differences that are palpable, undeniable, they are differences of the men in themselves, of their powers and their capacities, differences that they bring with them through the gateway of birth, and that inhere in themselves, not in their surroundings.

Granted, the assertors of equality will say, that evolution does and must imply inherent differences between man and man, it would yet be desirable to surround all children with equal conditions, and to give to all men equal opportunities. If by this it be meant only that all children should have plenty of food, clothes, shelter, education, and love, this as a social aim is emphatically desirable; so also is it desirable that every man should

have the opportunity afforded him of showing forth all that is in him. That these things are impossible of realisation so long as selfishness is regarded as the motive power of society is only too lamentably true, and therefore the lessening of selfishness in each is the aim of all true religion. But that "equality of opportunity," as the idea is generally phrased by democrats of the individualistic type, would bring about a better state of things, is a hope shattered by the fact of evolution with its correlative of unequal capacities. For the "carrière ouverte aux talents" means but an intensified struggle for existence, in which the clever man wins the prizes and the dolt is trampled underfoot, not an eminently desirable result—for the dolt. From the higher point of view it is still less desirable for the clever man, who is thus encouraged in the selfish taking, the end whereof is death.

The demand for equality is, fundamentally, an inarticulate cry for justice. Justice being of the substance of the universe, it enters into the fibre of every intelligent being, responding as a sensory nerve to every stimulus of wrong. Where wisdom is lacking, the response is erroneous in form while right in intent, and all the vague clamour against injustice, the blind feeling that something must be wrong when misery is seen, that men would be happy if all were in harmony with law—all this springs from a true intuition, distorted by passing through a confused intelligence. It is, further, fair to admit that the prevalent ignoring of the law of the evolution of the soul lies at the root of much of the misconception. If the soul be created, not evolved, *i.e.*, if the soul with criminal tendencies be created by God and thrust ready-made into an infant body, while a soul endowed with noble mental and moral qualities is also created by Him and thrust ready-made into another infant body, man is certainly justified in asking for some explanation of the conditions in which he finds himself. If in the physical world one were born as an infant, to struggle through the weakness of infancy, and painfully to acquire learning and strength, while another were born full-grown, with wide knowledge that he was able to apply at once in all emergencies, we should certainly seek for the cause of phenomena which placed one human being at so great a disadvantage as

compared with another. This is exactly what happens with regard to souls, and if no law exists which brings about such results, certainly what we call "injustice" is of the essence of nature. The cry for equality is a blundering protest against this idea that injustice can be at the heart of things, and it can only be met by explaining the real nature of the case that confronts us.

Men are not equal, let us definitely assert, and we can start from this obvious fact. The genius and the idiot, the saint and the sinner, the hero and the coward, are not equal mentally and morally, any more than the athlete and the cripple, the giant and the dwarf, the robust and the invalid, are equal physically. It is as absurd and as unfair to demand equal courage from the hero and the coward, equal purity from the saint and the sinner, as to demand that the dwarf shall make himself as tall as the giant, that the cripple shall run as swiftly as the athlete. A man's powers are the limits of his achievements, and the miracle of something coming out of nothing is as impossible in morals as in physics. Evolution rules above as below; every soul begins in nescience and ends in omniscience, but between these extremes every grade of capacity exists, and each soul passes through every grade in the long course of its development. As the souls inhabiting any given world did not all start together, difference of age is the most obvious and general reason for their present inequality; one is an infant, another a child, another a boy, another a young man, and so on; as in a family the bodies of the brothers and sisters are of different ages, so in the nation the souls are of different ages; as in a family a physical struggle between its members would result in the appropriation of all desirable objects by the elder and therefore stronger, while the little ones would be despoiled and tyrannised over, so in the nation the social struggle has resulted in the oppression of the weak by the strong, and the less developed souls have been trodden down by the more developed.

How may this be changed? The misery of our supposed family, where the elders tyrannised and the younger starved, would not be relieved by a forcible reversion of positions, nor by forming the whole family into a republic in which the opinion of the

toddlers in petticoats should determine the domestic arrangements or the management of external business affairs. "The last state of that" household would be "worse than the first." Improvement would best be brought about by hushing the clamour of voices, each demanding the rights of its owner, and by teaching—especially to the elders—the law of mutual duties and of love that makes the discharge of duty a delight. By the divine law which makes for righteousness, the law for human evolution, strength does not give the right to oppress but imposes the duty to serve. The strong should bear the burdens of the weak, the elder should guide the younger, the wise should teach the ignorant, the able should protect the incompetent. The law of love, which is the law of life, declares: "From everyone according to his capacity, to everyone according to his needs." The law is recognised in the normal family, and harmony and growth are the results; it is ignored in the nation, and strife and misery are the outcome. To bring about the family results in the nation each must renounce his imagined rights and take up his real duties; the soul does not grow by the claiming of rights but by the discharge of duties, and the more developed the soul the more exacting the demands made upon it by the Good Law. With increased power comes increased duty, with increased knowledge comes increased responsibility; the greatest is he that must most truly serve, the perfect ruler is the servant of all.

Looking at the nation in the light of evolution, and seeing that evolution for the soul means repeated rebirths, we behold a new vision of society. The less developed souls—the great majority in every nation—are regarded as the younger children in a family, and their needs, their education, their pleasures, are all amply provided for by the exertions of their elders. Physical labour is used to quicken and develope in them the intellectual faculties, and leisure gives time to cultivate these as they become manifest. Physical pleasures are plentiful for those who have not yet risen to the keener delights of the intellect, for physical pleasures are as the toys of childhood, and childhood needs its toys as maturity its philosophies. The organisation of the State is in the hands of more highly developed souls, older members of

the family; on them lies the burden of rule, the anxiety of providing for all needs, of training, guiding, protecting, their younger brothers. Unselfish devotion, wide learning, steady industry, unswerving attention to duty—these are the qualities demanded from those who, called to rule, become as those that must serve. Obedience truly is rendered to them, as to the elder members of a well-guided household; it is the ungrudging obedience gladly yielded to wisdom, unselfishness, and recognised superiority. Ignorance obeys, it does not rule, and in obeying it learns the alphabet of knowledge. Knowledge rules, and in ruling it seeks the good of all committed to its charge. Alas for the land whose king is a child, said a prophet; and alas for lands where child-souls rule by their numbers, and thus lose the training which would quicken their evolution and hasten their maturity. All in the past have been children, and the elder souls of to-day had fairer destiny, in that they were born in ages when they learned to obey, to serve, to labour, and thus developed the more rapidly. All in the future will be men, and will be rulers and teachers of generations of child-souls as yet unborn, but the child-souls of to-day grow slowly, because the discipline they need is withheld. Nature shows no dull monotone of colour, no flat equality of souls, but a mighty human and superhuman hierarchy bound by ties of duty, duty to serve the higher, duty to guide and teach the lower, each soul having some that are younger than itself to guide, some that are higher than itself to serve. In the higher ranks there is no trouble, for each recognises both phases of duty, and is as prompt in his obedience as he is diligent in his ruling. Only among the ignorant is there refusal to obey linked with claim to rule, assertion of right to control, denial of duty to serve. Hence the disorder, the inharmony, the strife, with misery as the grim result. While society is a field of struggle the ignorant, being weak, must ever suffer, and the least dowered in capacity must be crushed. Man must live either under the law of sub-human evolution, that of the struggle for existence and the survival of the strongest—the assertion of rights; or under the law of human evolution, that of sacrifice, where all is held for service—the discharge of duties. Many individuals recognise this higher law and guide their lives there-

by, thus quickening their own evolution, but no modern nation has yet accepted this law, even as an ideal towards which it should turn its steps. If a nation would even begin the march thereto, there would be good hope that in such a nation some much older Souls would incarnate, to serve as rulers and teachers; for such Souls are ever ready to help, though they will force their aid on none. But as things are, it seems inevitable that the nations will only learn through failure; and that having achieved their ideal of "equal rights," having placed equal power in the hands of the wise and the foolish, the unselfish and the selfish, the learned and the ignorant, they will discover through suffering and disorder that, at the present stage of evolution, to give sovereignty to the majority is to give it to the foolish, the selfish and the ignorant. To say this is merely to assert that the majority of souls on our earth are at present children, a fact that no student of history can deny, and that they shew the inevitable concomitants of their age. The best among us were children ages ago, as the lowest among us shall be heroes and saints ages hence. At present heroes and saints—that is, mature souls—are distinctly in the minority; but heroes and saints are the born rulers of men. Well for those who recognise their born ruler when they meet him, the pupils who recognise their master, the disciples who recognise their Lord. But truly to recognise greatness is to begin to be great, and for eyes to see the light they must be able to vibrate sympathetically to its waves. Ignorance and conceit are twin sisters, and only as we become wise do we clothe ourselves with humility.

ANNIE BESANT.

THE COMTE DE ST. GERMAIN

Mystic and Philosopher.

He was, perhaps, one of the greatest philosophers who ever lived. The friend of humanity, wishing for money only that he might give to the poor, a friend to animals, his heart was concerned only with the happiness of others.—*Mémoires de Mon Temps*, p. 135. S. A. le Landgrave Charles, Prince de Hesse. (Copenhagen, 1861.)

During the last quarter of every hundred years an attempt is made by those Masters, of whom I have spoken, to help on the spiritual progress of Humanity. Towards the close of each century you will invariably find that an outpouring or upheaval of spirituality—or call it mysticism if you prefer—has taken place. Some one or more persons have appeared in the world as their agents, and a greater or less amount of occult knowledge or teaching has been given out.—*The Key to Theosophy* (edition 1893, p. 194). H. P. Blavatsky.

The Comte de St. Germain was certainly the greatest Oriental Adept Europe has seen during the last centuries.—*Theosophical Glossary*, H. P. Blavatsky.

Among the strange and mysterious beings with whom the eighteenth century was so richly dowered, no one has commanded more universal comment and attention than the mystic who was known by the name of the Comte de St. Germain. A hero of romance; a charlatan; a swindler and an adventurer; rich and varied were the names that showered freely upon him. Hated by the many, loved and reverenced by the few, time has not yet lifted the veil which screened his true mission from the vulgar speculators of the period. Then, as now, the occultist was dubbed charlatan by the ignorant; only some men and women here and there realised the power of which he stood possessed. The friend and councillor of kings and princes, an enemy to ministers who were skilled in deception, he brought his great knowledge to help the West, to stave off in some small

Fischer. Lith. Gedr. bei J. Rauh.

MARQUIS SAINT GERMAIN DER WUNDERMANN.

Original Gemälde im Besitze der Marquise von Urfé
1783 in Kupfer gestochen von N. Thomas in Paris.
Folio. seltenes Blatt

measure the storm clouds that were gathering so thickly around some nations. Alas! his words of warning fell on deafened ears, and his advice went all unheeded.

Looking back from this distance of time it will be of interest to many students of mysticism to trace the life, so far as it may yet be told, of this great occultist. Sketches are to be found here and there from various writers, mostly antagonistic, but no coherent detailed account of his life has yet appeared. This is very largely owing to the fact that the most interesting and important work done by M. de St. Germain lies buried in the secret archives of many princely and noble families. With this fact we have become acquainted during the careful investigations which we have been making on the subject. Where the archives are situated we have also learned, but we have not yet in all cases received permission to make the necessary researches.

It must be borne in mind that the Comte de St. Germain, alchemist and mystic, does not belong to the French family of St. Germain, from which descended Count Robert de St. Germain; the latter was born in the year 1708, at Lons le-Saulnier, was first a Jesuit, and entered later in turn the French, Palatine, and Russian military services; he became Danish Minister of War under Count Struensee, then re-entered the French service, and at the beginning of the reign of Louis XVI., he tried, as Minister of War, to introduce various changes into the French army; these raised a violent storm of indignation; he was disgraced by the king and finally died in 1778. He is so often confounded with his mystic and philosophic namesake, that for the sake of clearing up the ignorance that prevails on the matter it is well to give these brief details, showing the difference between the two men; unfortunately the disgrace into which the soldier fell is but too often attributed to the mystic, to whom we will now turn our entire attention.

That M. de St. Germain had intimate relations with many high persons in various countries is quite undeniable, the testimony on this point being overwhelming. That such relations should cause jealousy and unkindly speculation is unfortunately not rare in any century. Let us, however, see what some of these princely friends say. When questioned by the Herzog

Karl Auguste as to the supernatural age of this mystic, the Landgraf von Hessen-Phillips-Barchfeld replied: "We cannot speak with certainty on that point; the fact is the Count is acquainted with details about which only contemporaries of that period could give us information; it is now the fashion in Cassel to listen respectfully to his statements and not to be astonished at anything. The Count is known not to be an importunate sycophant; he is a man of good society to whom all are pleased to attach themselves. . . . . He at all events stands in close relation with many men of considerable importance, and exercises an incomprehensible influence on others. My cousin the Landgraf Karl von Hessen is much attached to him; they are eager Freemasons, and work together at all sorts of hidden arts. . . . . He is supposed to have intercourse with ghosts and supernatural beings, who appear at his call." (Psychische Studien. *Monatliche Zeitschrift*, xii., 430. Herausgegeben von Alexander Aksakof, 1885.)

Herr Mauvillon, in spite of his personal prejudice against M. de St. Germain, is obliged to acknowledge the feeling of the Duke towards the great alchemist. For on his supposed death being mentioned in the Brunswick newspaper of the period, wherein M. de St. Germain was spoken of as "a man of learning," a "lover of truth," "devoted to the good" and "a hater of baseness and deception," the Duke himself wrote to the editor, expressing his approbation of the announcement. (*Geschichte Ferdinands, Herzog's von Braunschweig-Lüneberg*, ii., 479. Von T. Mauvillon, Leipzig, 1794.)

In France M. de St. Germain appears to have been under the personal care, and enjoying the affection of Louis XV., who repeatedly declared that he would not tolerate any mockery of the Count, who was of high birth. It was this affection and protection that caused the Prime Minister, the Duc de Choiseul, to become a bitter enemy of the mystic, although he was at one time friendly to him, since the Baron de Gleichen in his memoirs says: "M. de St. Germain frequented the house of M. de Choiseul, and was well received there." (*Souvenirs de Charles Henri, Baron de Gleichen*, p. 126. Paris, 1868.)

The same writer, who later became one of his devoted stu-

dents, testifies to the fact that M. de St. Germain ate no meat, drank no wine, and lived according to a strict *régime*. Louis XV. gave him a suite of rooms in the royal Château de Chambord, and he constantly spent whole evenings at Versailles with the King and the royal family.

One of the chief difficulties we find in tracing his history consists in the constant changes of name and title, a proceeding which seems to have aroused much antagonism and no little doubt. This fact should not, however, have made the public (of the period) dislike him, for it appears to have been the practice of persons of position, who did not wish to attract vulgar curiosity; thus, for instance, we have the Duc de Medici travelling in the years 1698 and 1700 under the name of the Conte di Siena. The Graf Marcolini, when he went from Dresden to Leipzig to meet M. de St. Germain, adopted another name. The Kur-Prinz Friedrich-Christian von Sachsen travelled in Italy from 1738 to 1740, under the name Comte Lausitz. Nearly all the members of the royal families in every country, during the last century, and even in this, adopted the same practice; but when M. de St. Germain did so, we have all the small writers of that period and later calling him an adventurer and a charlatan for what appears to have been, practically, a custom of the time.

Let us now make a list of these names and titles, bearing in mind that they cover a period of time dating from 1710 to 1822. The first date is mentioned by Baron de Gleichen, who says: "I have heard Rameau and an old relative of a French ambassador at Venice testify to having known M. de St. Germain in 1710, when he had the appearance of a man of fifty years of age." (*Op. cit.*, p. 127.) The second date is mentioned by Mme. D'Adhémar in her most interesting *Souvenirs sur Marie Antoinette*, published in Paris, 1836. During this time we have M. de St. Germain as the Marquis de Montferrat, Comte Bellamarre or Aymar at Venice, Chevalier Schoening at Pisa, Chevalier Weldon at Milan and Leipzig, Comte Soltikoff at Genoa and Leghorn, Graf Tzarogy at Schwalbach and Triesdorf, Prinz Ragoczy at Dresden, and Comte de St. Germain at Paris, the Hague, London, and St. Petersburg. No doubt all these varied changes gave ample scope and much material for curious speculations.

A few words may fitly here be said about his personal appearance and education. From one contemporary writer we get the following sketch :

" He looked about fifty, is neither stout nor thin, has a fine intellectual countenance, dresses very simply, but with taste; he wears the finest diamonds on snuff-box, watch and buckles. Much of the mystery with which he is surrounded is owing to his princely liberality." Another writer who knew him when at Anspach, says : " He always dined alone and very simply; his wants were extremely few ; it was impossible while at Anspach to persuade him to dine at the Prince's table."

M. de St. Germain appears to have been very highly educated. According to Karl von Weber, " he spoke German, English, Italian, Portuguese and Spanish very well, and French with a Piedmontese accent." (*Aus vier Jahrhunderten Mittheilungen aus dem Haupt Staats Archive*, zu Dresden, von Dr. Karl von Weber, i. 312. Tauchnitz, Leipzig, 1857).

It was almost universally accorded that he had a charming grace and courtliness of manner. He displayed, moreover, in society, a great variety of gifts, played several musical instruments excellently, and sometimes showed facilities and powers which bordered on the mysterious and incomprehensible. For example, one day he had dictated to him the first twenty verses of a poem, and wrote them simultaneously with both hands on two separate sheets of paper—no one present could distinguish one sheet from the other.

In order to arrive at some orderly sequence, it will be well to divide our material into three parts :

i. Theories about his birth and character, with personal details, some of which we have briefly noticed.

ii. His travels and knowledge.

iii. His political and mystical work.

Beginning, then, with our first division, the theories about his birth and nationality are many and various; and different authors, according to their prejudices, trace his descent from prince or tax-gatherer, apparently as fancy dictates. Thus, among other parentages, we find him supposed to be descended from :

1. The widow of Charles II. (King of Spain)—the father a Madrid banker.
2. A Portuguese Jew.
3. An Alsatian Jew.
4. A tax-gatherer in Rotondo.
5. King of Portugal (natural son).
6. Franz-Leopold, Prince Ragoczy, of Transylvania.

This last seems to have been the correct view, according to the most reliable sources that have been found, and other information to which we have had access on this point.

This theory is also held by Georg Hezekiel in his *Abentuerliche Gesellen*, i. 35. Berlin, 1862. Karl von Weber (*op. cit.*, i. 318) also says that M. de St. Germain openly appeared in Leipzig in 1777 as Prince Ragoczy, and that he was often known as the Graf Tzarogy, which latter is merely an anagram for Ragotzy (Ragoczy). This last fact we have verified in another interesting set of articles, to which we shall refer later, written by a person who knew him at Anspach under the name Tzarogy. Another writer remarks: "His real origin would, perhaps, if revealed, have compromised important persons." And this is the conclusion to which, after careful investigation, we have also come. Prince Karl of Hesse, writing of M. de St. Germain, says:

"Some curiosity may be felt as to his history; I will trace it with the utmost truthfulness, according to his own words, adding any necessary explanations. He told me that he was eighty-eight years of age when he came here, and that he was the son of Prince Ragoczy of Transylvania by his first wife, a Tékéli. He was placed, when quite young, under the care of the last Duc de Medici (Gian Gastone), who made him sleep while still a child in his own room. When M. de St. Germain learned that his two brothers, sons of the Princess of Hesse-Wahnfried (Rhein-fels) had become subject to the Emperor Charles VI., and had received the titles and names of St. Karl and St. Elizabeth, he said to himself: 'Very well, I will call myself Sanctus Germano, the Holy Brother.' I cannot in truth guarantee his birth, but that he was tremendously protected by the Duc de Medici I have learnt from another source." (*Mémoires de Mon Temps*, dicté par S. A. le Landgraf Karl, Prinz de Hesse, p. 133. Copenhagen, 1861.)

Another well-known writer speaks on the same point, an author, moreover, who had access to the valuable Milan archives; we refer to the late Cæsare Cantù, librarian of the great library in Milan, who in his historical work, *Illustri Italiani*, ii., 18, says: "The Marquis of San Germano appears to have been the son of Prince Ragotzy (Ragoczy) of Transylvania; he was also much in Italy; much is recounted of his travels in Italy and in Spain; he was greatly protected by the last Grand Duke of Tuscany, who had educated him." It has been said that M. de Germain was educated at the University at Siena; Mme. de Genlis in her *Mémoires* mentions having heard of him in Siena during a visit that she paid to that town.

The whole life of M. de St. Germain seems to have been more or less shadowed by the political troubles and struggles of his father.

In order to understand this we must take a brief survey of his family history, a survey which will moreover give us some clues, helping us to unravel the tangled web of mysterious elements which surrounded the life and work of the great occultist.

Few pages of history are more deeply scored with sorrow, suffering and impotent struggle than those which tell the life-story of the efforts of one Ragoczy after another to preserve the freedom of their principality, and to save it from being swallowed up by the rapidly growing Austrian Empire under the influence of the Roman Church. In an old German book, *Genealogische Archivarius auf das Jahr 1734*, pp. 409, 410, 438, Leipzig, a sketch is given, on the death of Prince Ragoczy, of his family, his antecedents and descendants, from which we will quote some leading facts: Francis Leopold Racozi, or Ragoczy, according to the later spelling—the father of the famous mystic—made ineffectual efforts to regain his throne, the principality of Siebenbürgen. The Ragoczy property was wealthy and valuable, and Prince Francis, grandfather of the mystic of whom we are writing, had lost his life in a hopeless struggle to retain his freedom; on his death, his widow and children were seized by the Austrian Emperor, and hence the son, Francis Leopold, was brought up at the Court of Vienna. As our informant says: "The widowed Princess (who had remarried Graf Tékéli) was forced to hand over

her children with their properties to the Emperor, who said he would become their guardian and be responsible for their education." This arrangement was made in March, 1688. When, however, Prince Francis came of age, his properties, with many restrictions and limitations, were given back to him by the Emperor of Austria. In 1694 this Prince Ragoczy married at Köln-am-Rhein, Charlotte Amalia, daughter of the Landgraf Karl von Hesse-Wahnfried (of the line of Rhein-fels). Of this marriage there were three children, Francis, Charles and Charlotte. Almost immediately after this period Prince Ragoczy began to lead the conspiracies of his noblemen against the Austrian Empire, with the object of regaining his independent power. The history of the struggle is most interesting in every way, and singularly pathetic. The Prince was defeated and all his properties were confiscated. The sons had to give up the name of Ragoczy, and to take the titles of St. Carlo and St. Elizabeth. (Pp. 409, 410, 438, 633.)

Let us notice what Hezekiel (*op. cit.* i. 45) has to say on this point, for he has made some very careful investigations on the subject: "We are, in fact, inclined to think the Comte de St. Germain was the younger son of the Prince Franz-Leopold Ragoczy and the Princess Charlotte Amalia of Hesse-Wahnfried. Franz-Leopold was married in 1694, and by this marriage he had two sons, who were taken prisoners by the Austrians and brought up as Roman Catholics; they were also forced to give up the dreaded name of Ragoczy. The eldest son, calling himself the Marquis of San Carlo, escaped from Vienna in 1734. In this year, after fruitless struggles, his father died at Rodosto in Turkey, and was buried at Smyrna. The eldest son then received his father's Turkish pension, and was acknowledged Prince of Siebenbürgen (Transylvania). He carried on the same warfare as his father, fought against and was driven away by Prince Ferdinand of Lobkowitz, and finally died forgotten in Turkey. The younger brother, on the contrary, who had been made to take the name of the Marquis of St. Elizabeth and who was pensioned by Austria, notoriously took no part in the enterprises of his elder brother, and appears, therefore, to have been always on good terms with the Austrian Government. It is a remarkable fact

that nothing is known to the public of the life or death of this Marquis of St. Elizabeth. He disappears, in truth, from the world. These two sons received from the kingdoms of Naples and Sicily a yearly income of 13,000 florins."

Adverse writers have made much mystery over the fact that the Comte de St. Germain was rich and always had money at his disposal; indeed, those writers who enjoyed calling him a "charlatan and a swindler" did not refrain also from hinting that his money must have been ill-gotten; many even go so far as to say that he made it by deceiving people and exercising an undue influence over them. If we turn to the old *Archivarius* already mentioned, we find some very definite information that not only shows us whence the large fortune possessed by this mystic was derived, but also why he was so warmly welcomed by the King of France, and was so well known at all the courts of Europe. No obscure adventurer is this with whom we are dealing, but a man of princely blood, and of almost royal descent.

Turning back to the old chronicle we find in the volume for 1736 the will of the late Prinz Franz-Leopold Ragoczy, in which both his sons are mentioned who have been already named, and also a third son. It also states that Louis XIV. had bought landed property for this Prinz Ragoczy from the Polish Queen Maria, the rents of which property were invested by the order of the King of France in the Hôtel de Ville in Paris. This would constitute a very valuable property apart from all else. We also find that considerable legacies were left which were to be demanded from the Crown of France. The executors of this will were the Duc de Bourbon, the Duc de Maine and the Comte de Charleroi and Toulouse. To their care Prince Ragoczy committed his third son, to whom also he left a large legacy and other rights on this valuable property. Hence we must cast aside the theories that M. de St. Germain was a homeless and penniless adventurer, seeking to make money out of any kindly disposed person. These were the views and ideas of the newspaper and review writers of that day, put forward in the leading periodicals. Unfortunately the law of heredity prevails in this class of people, and there is a remarkable similarity between the epithets hurled by the press of the nineteenth century at the

venturesome occultist of to-day, and those flung at M. de St. Germain and other mystics of lesser importance and minor merit. (Pp. 525, 526.)

We will now pass from this portion of our subject to some of the personal incidents related of M. de St. Germain; perhaps the most interesting are those given by one who knew him personally in Anspach during the period that he was in close connection with the Markgraf. It appears that the mystic made two visits at different times to Schwalbach, and thence he went to Triesdorf. We will let the writer speak for himself on this point:

"On hearing that a stranger, both remarkable and interesting, was at Schwalbach, the Markgraf of Brandenburg-Anspach invited him to come to Triesdorf in the spring, and the Graf Tzarogy (for this was the name under which he appeared) accepted this invitation, on the condition that they would allow him to live in his own way quite unnoticed and at peace. He was lodged in the lower rooms of the Castle, below those occupied by Mademoiselle Clairon. The Markgraf and his wife lived in the Falkenhaus. The Graf Tzarogy had no servant of his own; he dined as simply as possible in his own room, which he seldom left. His wants were extremely few, and he avoided all general society, spending the evenings in the company of only the Markgraf, Mademoiselle Clairon, and those persons whom the former was pleased to have around him. It was impossible to persuade the Graf Tzarogy to dine at the Prince's table, and he only saw the Markgräfin a few times, although she was very curious to make the acquaintance of this strange individual. In conversation the Graf was most entertaining, and showed much knowledge of the world and of men. He was always specially glad to speak of his childhood and of his mother, to whom he never referred without emotion, and often with tears in his eyes. If one could believe him, he had been brought up like a Prince. One day Tzarogy showed the Markgraf an invitation which he had received, sent by a courier, from the Graf Alexis Orloff, who was just returning from Italy; the letter pressed Graf Tzarogy to pay him a visit, as Graf Orloff was passing through Nuremberg. . . . The Markgraf went with Graf Tzarogy to Nuremberg, where the Graf Alexis Orloff

had already arrived. On their arrival Orloff, with open arms, came forward to meet and embrace the Graf Tzarogy, who now appeared for the first time in the uniform of a Russian General; and Orloff called him several times, 'Caro padre,' 'Caro amico.' The Graf Alexis received the Markgraf of Brandenburg-Anspach with the most marked politeness, and thanked him several times for the protection which the Markgraf had accorded to his worthy friend; they dined together at midday. The conversation was most interesting; they spoke a good deal of the campaign in the Archipelago, and still more about useful and scientific discoveries. Orloff showed the Markgraf a piece of unignitable wood, which when tested produced neither flames nor cinders, but simply fell to pieces in light ashes, after it had swollen up like a sponge. After dinner Graf Orloff took the Graf Tzarogy into the next room, where they remained for some considerable time together. The writer, who was standing at the window, under which the carriages of Graf Orloff were drawn up, remarked that one of the Graf's servants came, opened one of the carriage doors and took out from the box under the seat a large red leather bag, and carried it upstairs to the other room. After their return to Anspach the Graf Tzarogy showed them, for the first time, his credentials as a Russian General with the Imperial seal attached; he afterwards informed the Markgraf that the name Tzarogy was an assumed name, and that his real name was Ragotzy, and that he was the sole representative and descendant of the late exiled Prince Ragotzy of Siebenbürgen of the time of the Emperor Leopold." (*Curiositäten der Literarisch-historischen Vor und Mitwelt*, pp. 285, 286. Weimar, 1818.)

So far this narrative is tolerably accurate, but after this point the author proceeds with the history of what he considers the "unveiling" of the "notorious Comte de St. Germain," in which all the various theories about his birth, to which we have already referred, are retold with embellishments. Amongst other wild reports, it was stated that M. de St. Germain had only become acquainted with the Orloffs in Leghorn in 1770, whereas there are various historical proofs showing, without doubt, that he was in 1762 in St. Petersburg, where he knew the Orloffs well. We

have moreover heard in Russia that he was staying with the Princess Marie Galitzin at Archangelskoï on March 3rd, 1762.

We have said that the political events in his family had to some extent shadowed the life of M. de St. Germain; one remarkable instance of this we will now cite: it is, as far as we know, the only one in which he himself makes any direct reference to it, and it occurs some time later than the events which we have just been relating. After the return of the Markgraf from Italy, whither he had gone in 1776, and where he had heard some of the legends and fabrications above referred to, he appears to have sent the writer whom we have quoted to Schwalbach to see the Graf Tzarogy, and to test his *bonâ fides*. We will continue the history as he gives it. "On his arrival, he found M. de St. Germain ill in bed. When the matter was explained to him, he admitted with perfect coolness that he had assumed from time to time all the names mentioned, even down to that of Soltikow; but he said he was known on all sides, and to many people, under these names, as a man of honour, and that if any calumniator were venturing to accuse him of nefarious transactions, he was ready to exculpate himself in the most satisfactory manner, as soon as he knew of what he was accused, and who the accuser was who dared to attack him. He steadily asserted that he had not told the Markgraf any lies with reference to his name and his family. The proofs of his origin, however, were in the hands of a person on whom he was dependent (*i.e.*, the Emperor of Austria), a dependence which had brought on him, in the course of his life, the greatest *espionage*. . . . When he was asked why he had not informed the Markgraf about the different names under which he had appeared in so many different places, the Graf Tzarogy answered that he was under no obligations to the Markgraf, and that since he offended no one and did no person any harm, he would only give such personal information after and not before he had dealings with them. The Graf said he had never abused the confidence of the Markgraf; he had given his real name, . . . after this he still remained at Schwalbach" (*op. cit.*). A little later the author of the paragraph just quoted remarks: "What resources M. de St.

Germain had, to defray the necessary expenses of his existence, is hard to guess" (*op. cit.*, pp. 287, 289).

It appears curious to us that the writer knew so little of contemporary history. As we have seen, all the sons of Prince Ragotzy were amply provided for, and the proofs were even more accessible than they are in our day. He goes on to say in conclusion: "It would be an ungrateful task to declare that this man was a swindler; for this, proofs are required and they are not to be had" (*op. cit.*, p. 293). This is truly an ingenious statement, but borders somewhat on libel; to speak of any one as a swindler without any proof is beyond the bounds of ordinary fairness, and it is especially incongruous in view of the final paragraph, which is as follows: "As long as the Graf had dealings with the Markgraf, he never asked for anything, and never received anything of the slightest value, and never mixed himself up in anything which did not concern him. On account of his extremely simple life, his wants were very limited; when he had money he shared it with the poor" (*op. cit.*, p. 294).

If we compare these words with those spoken of M. de St. Germain by his friend Prince Charles of Hesse, we shall find they are in perfect accord. The only wonder is that a writer who speaks such words of praise can even hint that his subject might be a "swindler." If such words can be rightly spoken of an "adventurer," then would it be well for the world if a few more of like sort could be found.

We shall find similar extraordinary contradictions in various writers as we proceed further with the life of M. de St. Germain.

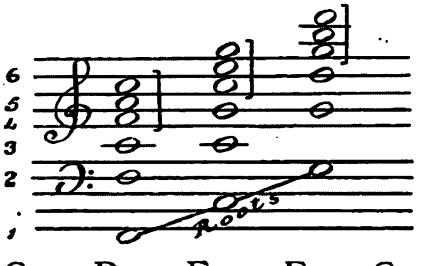
ISABEL COOPER-OAKLEY.

(TO BE CONTINUED)

THE MAJOR SCALE

THERE are various kinds of scales of musical sounds, some of which are based upon entirely different combinations of numbers; others differ merely in pitch,—their proportionate vibrations being the same.

The modern major scale is based on the 4th, 5th, and 6th partial tones of three sounds, so related that the 6th of the lowest is the 4th of the next, and the 6th of the middle one the 4th of the highest, their roots having the relation of 4 to 6 also (or 2 to 3). The central chord is that of the Tonic. The top one is its Dominant, and the lowest one is the Sub-Dominant. The *proportionate* vibration numbers of this scale are: C 24, D 27, E 30, F 32, G 36, A 40, B 45, C 48. For taking C as 24 E is $24\times\frac{5}{4}=30$ and G is $30\times\frac{6}{5}=36$. If G be 36 then B is $36\times\frac{5}{4}=45$, and D is $45\times\frac{6}{5}$ or 54 (octave below 54 $\times\frac{1}{2}=27$). And, proceeding downwards from C, if C be 48 then A is $48\times\frac{5}{6}=40$, and F is $40\times\frac{4}{5}=32$.



The foundation of this scale is therefore *Harmonic* and not Melodic. From the Melodic standpoint we find steps of three sizes. The Pythagorean tone, $\frac{9}{8}$ between C and D, F and G, and A and B; the minor tone, $\frac{10}{9}$ between D E and G A; and the semitone (so called), $\frac{16}{15}$ between E F and B C; the tones are usually, but improperly, regarded as equal.

That is doubtless owing to the method of tuning so strongly advocated by John Sebastian Bach, known as equal temperament, by means of which we are able to play on keyed instruments in *every* scale, all being equally *out of tune*. The consequence is that the two tones $\frac{9}{8}$ and $\frac{10}{9}$ and the two semi-

tones $\frac{135}{128}$ and $\frac{16}{15}$ are made as much alike as possible and interchangeable, so that for instance G sharp and A flat are played alike—which no differently named sounds ought really to be. That is why unaccompanied vocal music is so beautiful—the scale tuning is restored. This scale preserves the same distance relationship between its sounds, in all keys.

It should, apparently, "correspond" with the spectrum of physically manifested colour, which springs also from three roots, without the existence of which it could not come into being. False as the tuning of the pianoforte is, it is so near that on holding down the key (without sounding) of one of the root sounds, and striking any one, or combination, of the overtones, the string of the root will instantly sympathise and respond, *in correct* tune, to the false note; or the top ones being held silently and root sounded, each will reply to the overtone, but *out* of tune.

The subject of pitch, or height, in musical sounds is just now occupying public attention. Everywhere the present high "concert pitch" is condemned as injurious to voices, and we hear of organs and orchestras being adapted to the French pitch; which, while it has the advantage of being lower, yet appears to have no scientific foundation.

The answer to the question, What is the proper standard pitch of sound? is of considerable importance to theosophical students on account of its bearing on correspondences with other modes of vibration, and it may be useful to endeavour to ascertain whether any such standard has been determined by our wise forerunners, or may be fixed by reference to their works.

Since sound manifests by means of vibrations, and as each vibration occupies time, it seems fit that we should take as our standard one vibration in our shortest measure of time, *viz.*, one second. The length of such a vibration would be affected by temperature, and we should have a fixed standard for that also. Professor Piazzi Smyth in his book entitled, *Our Inheritance in the Great Pyramid*, gives such a standard. He says that the temperature of the King's chamber, with the "ventilating shaft" acting, is 68° Fah., and that it is invariable night and day, summer and winter. He therefore asserts it to be the earth's normal temperature,

At 68° sound travels 1125 feet (13500 inches) per second of time.

The standard sound then, should be that whose vibration rate should be 1 per second at 68° Fah. Such a sound would be far too deep to be audible to human beings. It is well known, however, that for each rise of an octave the rate of vibration is doubled, and the length of the sound wave halved. Thus we obtain a series of sounds, in octave relationship, whose vibration rates are, 1, 2, 4, 8, 16, 32, 64, 128, 256, 512, etc, and whose pitch is definite since based on a scientific principle.

All these sounds are named C or Do, and that giving 512 vibrations per second is produced by the C tuning fork—at scientific pitch—and its note is written in the third space of the treble stave.

The Pyramid furnishes us with a standard of pitch which has a curiously interesting relation to this C, and which, moreover, gives us the point in the ascending scale at which slow vibrations link themselves into audible sound.

Professor Smyth tells us that the number 5 enters largely into Pyramid measures, and that the sacred cubit is 5^2 or 25 inches.

If we take 25^2 or 625 inches as the vibration length of a wave of sound, we get $\frac{13500}{625}$ or 21·6 vibrations per second.

An open organ pipe has a wave-length twice as long as the pipe. This wave-length being 625 inches, or 52 feet 1 inch, it is that produced by a pipe 26 feet and half an inch long. It is known as the F in the 32 feet octave, and is the lowest clearly defined sound audible to human beings. Possibly for this reason it is regarded as Nature's keynote, and as the "Great Tone."

The vibration rates of the sounds of the ordinary scale are

24	27	30	32	36	40	45	48
I	II	III	IV	V	VI	VII	VIII

It will be seen that the relation between II and VI is 40 : 27, an inharmonious proportion that exists only between those sounds, and it is remarkable that this proportion is exactly that which expresses the relation between the F vibrating 21·6 times per

second, and the C next above it, which gives 32 vibrations per second, for 32 : 21·6 :: 4·0 : 2·7. It follows that these two sounds can be combined only in the scale in which they are respectively the second and sixth degrees from the keynote, namely, the scale of E flat, and it is this scale of E flat in which, from time immemorial, church bells are set.

The practically useful sounds, musically, may be said to begin an octave higher than F 21·6, *viz.*, at F 43.2, and it is not a little remarkable that the F and its first three overtones (produced by dividing the wave-length into two, into three and into four parts), vibrate respectively 43·2, 86·4, 129·6 and 172·8 times per second, these figures, with four noughts after them, representing in years the well-known Yugas.

It is noteworthy also that the 24 hours of the day reduced to Truti—which Râma Prasâd gives as $\frac{1}{150}$ of a second—yield a Yuga number, namely, 12,960,000, which points to the second being a correct time standard.

Taking the cubit of 25 inches as a wave-length, we get another standard sound, whose rate is $\frac{13500}{25}$=540 vibrations per second.

Now 540 : 512 :: 135 : 128 and $\frac{135}{128}$ is exactly the relation of C sharp and C natural.

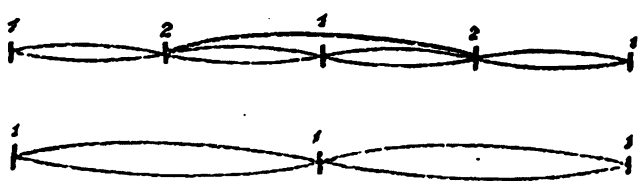
These correspondences appear too remarkable to be the result of anything short of design.

It would, however, be both interesting and useful if some competent observer were to test these rates of vibration as regards their correspondence with colour and other forms of motion, in order that, whatever the world of music may decide to accept as standard pitch, we may learn whether we are right, or on the right path, in our study of the relations between sound, colour and light, which render definite pitch a necessity to us.

The second scale, and by far the most important and comprehensive, is that produced by Nature herself by means of an open tube. All other scales are made up on principles more or less accurate; but this is absolutely perfect. If we take a tube open at the end and capable of emitting a sound by a given amount of wind pressure which shall set the whole tube in motion, the resulting sound will depend on the size of the tube

mainly on its length. If we increase the power of the blast, the tube will subdivide into sections; each section being exactly equal will vibrate at the same speed, and so produce sound of the same pitch—the rate of vibration being the original number, multiplied by the number of sections. The resulting sounds form a scale, which has nothing in common with the ordinary scales played on the pianoforte. It ascends always by superparticular ratios, and the interval separating its consecutive sounds, as they rise from the root, is a constantly decreasing quantity. The subdivision is practically infinite, and could we hear them *all* it would present us with an underlying harmony supporting what, as a whole, would be a perfectly intolerable mass of discord—notwithstanding that elements of harmony interpenetrated it. Moreover, the root-sound has the power of binding all together into a family, for however much difference there may be in the rates of vibration of the component sounds, every time the great root tone begins a vibration so do all the others; this they cannot do at any other time —they are together then and then only.

But besides all this, it is a fact in Nature that when two sounds are combined, not being in unison, two other sounds spring into existence, one caused by the difference between the vibrations, and the other by their sum.



Here the vibrator 1, 2, and that marked 1, differ. Where the bigmark comes 1, 2, has a point of rest and this gives the beginning of a fresh vibration, the series of which link together and produce a sound; the length of this wave happens to be equal to the lower ones, and so gives the same tone as it should, for $2 - 1 = 1$.

The summation tone is caused by the union of the vibration rates. If one give 4 and the other 5, the result is 9. And as this holds good of every combination of two or more sounds the complexity baffles all imagination.

But all sounds whose vibration-rates differ, tend to stop each other, and the more so in proportion to the larger figures required to express their ratio. For example: of two sounds vibrating,

one 20 and the other 21 times in a given period, only the first of each number will be together and tending to strength; all the rest are opposers and hinderers. It follows that no sooner does the foundation tone cease to create fresh impulses than this dissonance gradually stops all sound. The resulting scale—the first one—starting with one whose vibration-rate is 1 per second, will be inaudible, and its overtones will divide the tube into sections and give vibration rates of 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, and so on, infinitely.

A second series will start from 2 and give rates $2 + 2 + 2 + 2$.

2 4 6 8 10 12 14 etc.

A third from 3 gives rates of $3 + 3 + 3$

3 6 9 12 15 etc.

So with 4 8 12 16

and 5 10 15 20 .

and 6 12 18

and 7 14 21

and so on to infinity.

When we arrive at 28 we get the series given in a note in *The Secret Doctrine*, iii., 534:—28, 56, 84, 112, 140, and so on, constantly $28 + 28 + 28 + 28$. The scale beginning with *one* is harmonious as far as 6; but the series $7 + 7$ is dissonant from first to last, $7 + 7 + 7 + 7 = 28$ and so 14 and 21 and 28 are all dissonant; all combinations of 7 are. Taking as root note C, whose rate is 1 per second, the first audible sound is F 21, and the 28 *is B flat*, whose relation to C 32 is as 28 : 32 or 7 to 8, a relation not existing in *any* modern scale. All relations whose ratios cannot be expressed by lower numbers than 7 are dissonant. All others are more or less consonant, and it is only by the breaking down of separateness that harmony is gradually restored.

What a picture it all is of evolution from the theosophical standpoint! It is an epitome of it all.

Silence Unity <<< Differentiation >>> Unity Silence.

MUS. DOC.

THE CHRISTIAN CREED

(CONTINUED FROM p. 267)

"WAS crucified, dead, and buried." Here again we are face to face with an almost universal misunderstanding whose proportions have been colossal and its results most disastrous. The astonishing evolution of a perfectly reasonable allegory into an absolutely impossible biography has had a very sad influence upon the entire Christian Church and upon the faith which it has taught, and the enormous amount of devotional sympathy which has been poured forth through the centuries in connection with a story of physical suffering that is wholly imaginary is perhaps the most extraordinary and lamentable waste of psychic energy in the history of the world.

Once more we have to repeat that neither the Creed nor the gospels had been originally intended to relate to the life-story of the great Teacher Christ. But the gospel account as it stands now is so extraordinary a conglomerate, so inextricable an entanglement of (*a*) the solar myth, (*b*) the Christ-allegory of initiation common to almost all religions, and (*c*) a tradition of the real story of part of the earth-life of Jesus, that it would be a task of no ordinary difficulty accurately to apportion its various incidents to their respective sources.

The crucifixion and the resurrection, however, clearly belong to the Christ-allegory; and that they do so ought to be evident to all students from the very fact that the date of their commemoration by the Church is not a fixed one, as would be the anniversary of any actual event, but is movable, and dependent upon astronomical calculation. A reference to the prayer-book will show that Easter is celebrated on the Sunday following the date of the next full-moon after the vernal equinox. Now this method of fixing a date would be grotesque if supposed to apply to a historical anniversary, and is explicable only upon some modi-

fication of the solar myth theory. Undoubtedly there has been a tendency of late years to run that idea to death, and to see a solar myth in every fragment of prehistoric gossip which happens to have found a chronicler; but this must not blind us to the fact that there is a good deal of truth in the theory, especially when we recognize that the yearly course of the sun is itself used as an allegory to remind those who understand it of the great spiritual truths which it has so long been employed to symbolize.

As a matter of fact the part of the Creed which we are now considering is simply quoted from the rubric of the old Egyptian initiation, which is in turn intended to illustrate the later stages of the descent of the monadic essence into matter. Let us consider first how this descent came to be symbolized as a crucifixion, and then how it was represented before the eyes of the neophytes in ancient Khem.

In tracing back the symbolism of the crucifix into the night of time one is startled to find that eventually the cross drops away, leaving only the figure with uplifted arms. No longer is there any thought of pain or sorrow connected with that figure, though still it tells of sacrifice; rather is it now the symbol of the purest joy the world can hold—the joy of freely giving—for it typifies the Divine Man standing in space with arms upraised in blessing, casting abroad His gifts to all humanity, pouring forth freely of Himself in all directions, descending into that "dense sea" of matter, to be cribbed, cabined and confined therein, in order that through that descent *we* may come into being.

A sacrifice, truly, yet with no thought of suffering, but only of transcendent joy. For that is the essence of the law of sacrifice—the law which moves the worlds even down here. So long as any thought of pain is connected with it, the sacrifice is not perfect; so long as a man is forcing himself to do that which he would rather not do, he is but on the way towards the fulfilling of the great law. But when he gives himself fully and freely because of having once seen the glory and the beauty of the Great Sacrifice, there is for him no other course possible in the three worlds but to join himself with it, however far away, however feebly and imperfectly; when he gives himself without ever thinking of pain or trouble—indeed, without any thought of himself at all, but

only of that for which he is working; then, and then only, is his sacrifice perfect, for it is of the same nature as the sacrifice of the Logos, and partakes of the essence of that law of love which alone is the law of life eternal.

The cross has been used from very early periods as the symbol of matter and manifestation—of the material world. It was therefore by no means unnatural that the descent of the Divine Man into matter should be symbolized by the binding of the body to the cross, which also signified accurately enough the extreme limitation of the action of the Logos by such descent—the extent to which His expression of Himself was curtailed on this physical plane. Of course the nails, the blood, the wounds, and all the ghastly horrors of the modern representation, are simply accretions due to the diseased imagination of the materializing monk, who had neither the intellect nor the education which could enable him to appreciate the beautiful meaning conveyed by the original allegory. So dense, however, is the ignorance upon such subjects of the average man, that there are still many thousands of people who regard the cross as a purely Christian symbol, and are serenely unaware of its constant use by the grand and ancient civilizations of Egypt and Atlantis.

We are not, however, without testimony which shews that there have been many who have better comprehended its true signification. The description given in the Acts of Judas Thomas of the Christ standing in glory above the cross which separated the lower world from the higher, and that of the splendid vision of the cross of light, by looking into and through which all the manifested worlds were to be seen, while yet the aura of the Heavenly Man included all, interpenetrated all, and was the life of all—these are sufficient to evidence that truth was not left entirely without its witnesses in the earlier ages of our era, and that its light was absolutely hidden only when the dense fog of Christian superstition descended with all its weight upon Europe and stifled the whole of its intellectual life for close upon a thousand years.

Now this great sacrifice—the descent of the Second Logos into matter in the form of monadic essence—was somewhat elaborately set forth in symbol in the ritual of the Egyptian form of

the Sotâpatti initiation, and, as before stated, the Christ had frequently used a description of the exoteric side of its ceremonies to illustrate and emphasize his teaching on the subject. He probably even recited to them the exact wording of the rubric, or direction given to the officiating hierophant, for this and the following passages of the Creed are curiously reminiscent of its form; indeed, almost the only change is that of mood, which of course was necessary to adapt the phrases to their new setting. The formula, handed down to the Egyptians from the exponents of Atlantean magic in far distant ages, ran thus:

"Then shall the candidate be bound upon the wooden cross, he shall die, he shall be buried, and shall descend into the underworld; after the third day he shall be brought back from the dead, and shall be carried up into heaven to be the right hand of Him from Whom he came, having learnt to guide (or rule) the living and the dead."

The hall of initiation was often underground in an Egyptian temple—probably chiefly for the sake of convenience in keeping its situation secret, though the arrangement may also have been intended as part of the symbolism of the descent into matter which played so prominent a part in all these ancient mysteries. There may have been such a hall in or beneath the great Pyramid, for but a very small portion of its immense bulk has yet been investigated, or is ever likely to be.

In such a hall the ceremonies connected with this initiation used to take place. Putting aside the wearisome length of the earlier part, with which we have no concern at present, we come to the culmination where the candidate voluntarily laid himself down upon a huge wooden cross which was hollowed so as to receive and support the human figure. To this his arms were lightly bound, the end of the cord being carefully left loose in order to typify the entirely voluntary nature of the bondage.

The candidate then passed into a deep trance—or, in other words, he left the physical body and for the time functioned entirely in the astral. While in this condition his body was borne away into a vault still lower down, beneath the floor of the hall of initiation, and was laid in an immense sarcophagus—a process

which, as far as the physical body is concerned, was not at all inaptly symbolized as death and burial.

"He descended into hell." But meantime, while the mere outer husk of the man was thus "dead and buried," he himself was fully alive and conscious elsewhere. Many and strange were the lessons which he had to learn, the experiences which he had to undergo, the tests through which he had to pass during his sojourn in that astral world; but they were all carefully calculated to familiarize him with this new sphere of action in which he found himself, to enable him to understand it, to give him confidence and self-reliance—in fact, so to train him that he could safely face all its perils, could use its powers with calmness and discretion, and could thus become a fitting instrument upon that plane in the hands of those who help the world.

This was the descent into the underworld—not of course into the hell of the gross Christian conception, but into Hades, the world of the departed, where it was undoubtedly the work of the initiate (among many other duties), to "preach to the spirits in prison," as the Christian tradition puts it—not, however, as that tradition ignorantly supposes, to the spirits of those who, having had the misfortune to live in times long past, could attain salvation only by thus after death hearing and accepting this particular form of faith—not to them, but to the spirits of those recently departed from this life, and still held down upon the astral plane by desires unexhausted and passions unsubdued.

To endeavour to help this vast army of unfortunates by pointing out to them the true course of their evolution and the best method of hastening it, was one of the duties of the initiate then, as it is one of the duties of the Masters' pupils now; and therefore at this solemn ceremony, by which he was formally put into relation with the Great Brotherhood, he received his first lesson in what would thereafter form no inconsiderable portion of his work.

During this same "descent into hell" it was that, according to the Egyptian rite, the candidate had to pass through what used to be called "the tests of earth, water, air, and fire"—unless indeed he had already experienced them at an earlier stage of his development. In other words, he had to learn with that abso-

lute certainty that comes not by theory but by practical experience, that in his astral body none of these elements could by any possibility be hurtful to him—none could oppose any obstacle in the way of the work which he had to do. When functioning in the physical body we are thoroughly convinced that fire will burn us, that water will drown us, that the solid rock forms an impassable barrier to our progress, that we cannot with safety launch ourselves unsupported into the ambient air. So deeply is this conviction engrained in us that it costs most men a good deal of effort to overcome the instinctive action which follows from it, and to realize that in the astral body the densest rock offers no impediment to their freedom of motion, that they may leap with impunity from the highest cliff, and plunge with the most absolute confidence into the heart of the raging volcano or the deepest abysses of the fathomless ocean.

Yet until a man *knows* this—knows it sufficiently to act upon his knowledge instinctively and confidently—he is comparatively useless for astral work, since in emergencies that are constantly arising he would be perpetually paralyzed by imaginary disabilities. For this reason the candidate had to pass the tests of earth, water, air and fire thousands of years ago—for this reason he has to pass them to-day. For the same reason he has to go through many a strange experience—to meet face to face with calm courage the most terrifying apparitions amid the most loathsome surroundings—to show in fact that he can be trusted under any and all of the varied groups of circumstances in which he may at any moment find himself. This then is one among the many uses of the old rite of the "descent into hell."

"The third day he rose again from the dead." It must surely have struck any thoughtful student of the received gospel narrative that to describe the interval between Friday evening and very early on the Sunday morning as three complete days involves a certain amount of poetical licence. It might be contended that such an interval was not inconsistent with the statement of the Creed that he rose again "*on* the third day"; but the person offering this somewhat disingenuous argument would have entirely to ignore the quite definite assertion attributed to

Jesus that "the Son of Man shall remain three days and three nights in the heart of the earth."

The real explanation of these apparently bewildering discrepancies is clear enough when the true interpretation is adopted. In the later and degenerate days of the Mysteries, when attempts were made to minimize all requirements and to make entrance easy for less worthy candidates who were unable to pass into the trance, it was soon found that to spend in rigid seclusion upon the physical plane the seventy-seven hours originally so well occupied upon the astral was to certain types of mind insufferably tedious; so the sycophantic hierophants of that later time conveniently discovered that seventy-seven was merely a clerical error for twenty-seven, and that the original form of the rubric "*after* the third day" really meant nothing more than "*on* the third day"—thus saving their noble patrons fully two days of what was practically solitary confinement.

This later and degraded form is accurately enough represented by the symbolism used in the gospels; but it could never have been adopted until the real meaning of the original ritual had been forgotten. Only after three clear days and nights and part of a fourth had passed was the still entranced candidate of more ancient days raised from the sarcophagus in which he had lain, and borne into the outer air at the eastern side of the pyramid or temple, so that the first rays of the rising sun might fall upon his face and awaken him from his long sleep. And when we remember that the whole of this ritual typifies the descent of the Second Logos into matter, it will not be difficult for us to see why this particular period of time was chosen.

For three long rounds and part of a fourth the monadic essence sinks deeper and ever deeper into the slough of dense matter, and only when in the fourth round the sun arises—when the Lords of its Flame appear upon earth—does that essence rise from the dead, and begin at last to enter upon that mighty sweep of its upward arc which in the end shall set it at the right hand of the Father.

"He ascended into heaven." It needs no explanation to show the meaning of this phrase with reference to the upward progress of the human soul; but the place which it fills in the old

Egyptian ritual is worthy of our notice. For the lessons which the candidate had to learn at his initiation were not concluded with his experiences on the astral plane; it was necessary for him at this stage of his evolution to be brought into contact with something far higher and wider even than this. Those who have studied that section of theosophical literature which treats of the Path of Holiness will remember that the Sotâpanna, "the man who has entered upon the stream," receives as part of his initiation the first touch of awakening consciousness upon the buddhic plane.

This was of course the case in the Egyptian rite also, and it was this transcendent experience, changing as it did the man's entire conception of life and of evolution, which was spoken of as the ascent into heaven. By it the man for the first time realized in experience that great doctrine which is so familiar to us all as a theory—the spiritual brotherhood of man and the unity of all that lives. Yet so different is the holding of this merely as a theory from the knowing it absolutely as a fact in nature that, as has been said, this experience changes the man's whole life and attitude, so that never thereafter can he look upon anything in the world as he did before. Keen though his sympathy with suffering must be, yet his sorrow can never again be hopeless, for he knows that the sufferer also is a part of the one great life, and that therefore all must at last be well.

"And sitteth on the right hand of God the Father Almighty, from whence he shall come to judge the quick and the dead." Here it will be seen that for the first time we come to a definite divergence of meaning between the wording of the Creed as we have it now and that of the Egyptian rubric. In the latter this clause is simply an extension of the former, and puts before us very clearly and beautifully the object of the whole vast course of evolution: "he shall be carried up into heaven to be the right hand of Him from Whom he came, having learnt to guide the living and the dead." One trace at least which is accessible to ordinary scholarship is left to us to confirm the idea that this may have been the original reading, for in the *Regula* of Apelles, the disciple of Marcion, this clause runs, "the right hand of the Father, whence he *hath* come to rule the living and the

dead." Thus all reference to the expected second advent of Christ is removed, and we have an important statement which not only emphasizes the great fact that the life which is poured forth returns in fullest measure to Him from whom it came, but also declares that the whole vast process was undertaken in order that mankind so returning should be the right hand of that Father Almighty in His work of guiding the living and the dead. The great truth that all power which is gained is but held in trust, to be used as a means of helping others, has rarely been more clearly and more grandly set forth.

Not only has much misunderstanding been caused by the confusion which has been here introduced into the Creed, but this misunderstanding has been further accentuated by the use of the expression "to judge." Evidence is not wanting to show that in the English of the period when these documents were translated the significance of this word was a wider one than that usually assigned to it now, as we may see from such remarks as "Deborah judged Israel at that time" (Judges iv. 4), and "After him arose Jair, a Gileadite, and judged Israel twenty and two years" (Judges x. 3), etc., where it is obvious that to judge is simply synonymous with to rule—a meaning which brings us much nearer to the conception of guiding and helping conveyed in the Egyptian formula. Well may it be said, in the words added in the Nicæan symbol, of this magnificent conception of a ruler whose only object is to guide and to help: "His kingdom shall have no end."

C. W. LEADBEATER.

(TO BE CONTINUED)

PLANETARY INFLUENCE

THE elements of Nature are made of the Will of God.

—HERMES TRISMEGISTUS.

ATTENTION has been drawn to the remarkable conjunction of planets in November of last year, and in the Novembers of 1898 and 1899. Such important conjunctions of almost all the planets have not occurred, it is said, for five thousand years. Coincident with these periods we have also some great meteoric showers. Such conditions may well afford food for thought, and old astrological beliefs in the planets and their influence on mundane affairs may well come to mind.

The great prevalence of astrology in antiquity, and the high respect in which it has been held by eminent men, should at least incline us to ponder before dismissing the whole subject to the realm of the dreamer or the charlatan, the fool or the knave. If we limit the sweet influences of the physical planets to matter in and around man—though this affords a pretty wide field of operation—there yet remains a deeper and more occult teaching which regards the planets as visible centres of spiritual powers and hierarchies. It is interesting to find that this view was held not alone by pagans, but by many of the fathers of the Christian Church, such as St. Jerome and St. Thomas Aquinas. The latter writes: "I do not remember having met in the works of saints or philosophers a denial that the planets are guided by spiritual beings. It seems to me that it can be proved to demonstration that the celestial bodies are guided by some intelligence, either directly by God, or the mediation of angels. But the latter opinion seems to be more consonant with the order of things asserted by St. Denys to be without exception, that everything on earth is as a rule governed by God through intermediary agencies." The seven planetary

spirits related more especially to our earth correspond with the seven archangels, the seven spirits, the seven-branched candlestick, etc., of the Christian religion, and with the seven greater Gods or ruling agencies of the religions of antiquity. The sun, moon, planets and stars were appointed for signs and for seasons —signs in the visible heavens of qualities and powers in the spiritual heavens.

Man, the Microcosm, being built up of the materials and compounded of the essences and elements of the Macrocosm, the essences of the planets are in him, and it would not seem surprising if changes in the one should affect the other by sympathetic action and reaction. By the great law of attraction, the earth and man and everything on the earth receive an influx of such essences as have affinity with them, according to their degree of receptivity; the variety of the blends of these finer forces build up the varied forms and characteristics in nature.

We live in a fathomless deep, a vast palpitating sea of spirit, thought and life, which we are constantly imbibing and assimilating in proportion to our growth and capacities on the spiritual, mental and physical planes. This great environment is God. St. Paul writes, expressing the same idea, "In him we live and move and have our being." Man, made in the image of God, the one Will of the universe, has at least this attribute of the Godhead in him, qualitatively though not quantitatively. As spirit works from within outward, from the centre to the circumference, the more nearly we approach the centre the closer we get to that ineffable Light of Light, which is the sun of the spiritual system.

The spiritual alchemy at work in man renders him growingly sensitive to these higher and finer influences, and their infinitely more rapid and powerful vibrations. But before there can be the return, there must be the outgoing. Working outwardly and centrifugally into manifestation, spirit differentiates, enters into various combinations and assumes diverse qualities. Herein is the correlation of forces, that "great discovery of the century." Infinitely rapid in its vibrations in the beginning, spirit becomes more and more latent as it passes outward and downward through the mental and astral planes, its vibratory action being

more and more restricted, until finally it is submerged in matter. Situated between these two opposites, spirit and matter, and combining each in his nature, man comes under the laws of both realms.

Power becomes manifest by opposition. The electric current causes light when meeting the proper degree of resistance, and man by a similar conflict with matter causes the light within him to manifest.

As a higher power dominates a lower, so the spirit in man should rule matter, and would do so if by the exercise of his adverse will he did not consolidate his material side, and render weaker the effective forces of spirit.

It is in harmony with the growth of the soul that the great forces which urge and draw mankind towards the spiritual, should become augmented at certain times, as nature advances along the upward and centripetal line. "There is a tide in the affairs of men, which taken at the flood leads on to fortune," and it may be that such a tidal wave is passing through the world now—a wave of influence from the unseen. It depends on how we steer whether the billows shall bear us on or overwhelm us. As Thomas à Kempis says: "For as a ship without a helm is tossed to and fro with the waves, so the man who is remiss and apt to leave his purpose is many ways tempted." The energy which rightly used is helpful, when misdirected brings disaster. "All kinds of power emerge at the same time good energy and bad," says Emerson, and this because of the transmutation and correlation of forces. So with his capacity for soaring higher, man has also the capability of falling deeper, for somewhat of the infinite has come upon and is in him.

Not then to the planets is to be laid the charge of fortune or misfortune, of good or ill; they hold not the keys of life or death for any man. They force nothing upon us against our will. But their essences being in man, the question is how he shall deal with those spiritual forces which come upon him, having affinity with him. The influences from Mars combining with the Mars' essence in man's nature may be misdirected and misruled by his will, and wild outbursts of passion and anger may ensue, and collectively lead to tumults and wars. But let

these forces be directed by a right will, and the same energy becomes the spirit of courage, endurance and fortitude in the battles of life, and right and duty, and thus it is said "a wise man may rule his stars." Man is a free agent, and if he constantly resist his better impulses he may bring about confusion, disruption and disease, individually and collectively, and of those very powers and opportunities which could have been his blessing and his joy, he may make his bane and curse.

Occultists know that above and beyond the visible plane of matter and its actions, lies the astral plane, whose subtle matter pervades everything and is constantly changing with developing consciousness and life. It receives and thrills with vibratory influences coming from higher and interior planes, and passes them on with more than electric rapidity to the finer centres of man's physical being. The brain is such a centre of living matter, sufficiently highly organised to become responsive to the passing waves which it receives and translates from thoughts and ideas into expressions and actions. The reverse action also takes place. The will, by uniting itself with thoughts and ideas, invigorates them, and starts centres of influence which circulate in the astral plane, until drawn towards some sun of their system, *i.e.*, to some being whose moral and intellectual qualities are sufficiently like their own and sufficiently powerful to attract them. Each atom having its own astral counterpart, a combination of astral counterparts and atoms gives quality and form, an external form expressive of an internal nature and adapted to reveal it. It is then possible to imagine that by the exercise of such a tremendous spiritual force as the will, the balance and harmony of the astral currents gathering around man may be affected. Then the polarity of the atoms and molecules of his body becomes disturbed, and all his magnetic currents are at "sixes and sevens," so that the proper passage of the life-currents is interfered with and illness supervenes. "A sound mind in a sound body"—this is health indeed. Further, astrology teaches that the various planetary influences find their special centres in certain organs of the body, from which they radiate influences throughout the entire bodily system. And since a disorganised astral condition causes the body to become sympathetic to

astral vibrations properly foreign to it, illness often changes its character and developes fresh symptoms.

If then the individual will can operate so powerfully, the collective wills of a city or nation would produce greater and more far-reaching effects. This cumulative force may take some time to manifest itself, just as a thunderstorm gathers power until, the conflicting forces having come to the full, there follows the outburst. The history of the race is largely the story of such results, and though an individual has to take part in much of the karma of his nation, since he suffers or profits by the national calamities or advancements, yet for the godly a way of escape is often made.

Even in so brief a sketch as this we cannot pass over in silence the connection between palmistry and planetary influence, since one is the accepted key to the other. That so wonderful and sensitive a member of the body as the hand—at once so expressive of thought and character, and so curiously susceptible to magnetic flow—should bear the signatures of the planets should not seem surprising. The hand may well be particularly sensitive to astral conditions, the fingers not only discharging magnetic currents, but also receiving them from outside. The differing rates of growth of the nails of different fingers possibly has its explanation here. Again the alterations that are in process in the "lines" of the hand seem to point to causes at work in the laboratory of the inner man. Changes for the better or for the worse, the general working of his mind, the trend of his thoughts, and the efforts to realise his desires, all seem to leave their stamp on the hand. Amid all the jargon and the mistakes of amateur palmists, there yet remains the extraordinary accuracy with which some students of palmistry can read the signature of the planets and discern those influences to which play has been given in the past, is being given in the present, and, unless the man changes his course, will be given in the future.

If then we may expect cyclic waves of influence to come upon the world from the unseen during the closing years of this century, it would surely be best and would make for our happiness that we should be responsive to the slightest onward stimulus. With sails full set, and rudder firm, we need not fear. The

winds and the waves shall bear us on into a clearer vision of the spiritual kingdom, into finer sympathies with all created things, to deeper insight into the mysteries of nature, to greater appreciation of all beauty, and to a closer knowledge of the truth.

By striving to rise from his entanglement in matter, by cultivating his capacity for spiritual communion, by high endeavour to make his will one with the will of God, concord and harmony arise in man's inner nature. Although this promised land may lie afar off for the race as a whole, yet the kingdom of heaven "suffereth violence, and the violent take it by force." The crown awaits those who, striving, enter in, and though the "Dweller on the Threshold" and all the elemental host be against us—for the people of that land are as giants—yet "they that be with us are more than they that be with them."

Thus by letting our will flow in the same current with the Divine, receptive of its influence, we receive of its power, and may live "as spirits with whom the stars connive to work their will."

ALFRED HITCHENS.

IN all things throughout the world the men who look for the crooked will see the crooked, and the men who look for the straight will see the straight. But yet things may always be seen truly by candid people, though never *completely*. No human capacity ever yet saw the whole of a thing; but we may see more and more of it the longer we look. Every individual temper will see something different in it; but supposing the tempers honest, all the differences are there. Every advance in acuteness of perception will show us something new; but the old and first-discerned thing will still be there—not falsified, only modified and enriched by the new perceptions.—JOHN RUSKIN.

MICHAEL SCOT

FIFTY years ago, when Sir Walter Scott's poetry was more familiar to youth than it is now, there were few passages better known than the scene in the aisle of Melrose Abbey where, at dead of night, the wizard's tomb was opened and the ever burning light streamed forth revealing the stern figure, even in death loth to give up his mystic volume. Many of us can yet remember the thrill of awe which fell on our childish hearts as

> "Methought as he took it the dead man frowned,"

and some will venture to confess a remnant of kindly feeling still left at the bottom of their hearts—a touch of the "child within the man"—for "the wizard Michael Scot" of *The Lay of the Last Minstrel*.

But in truth the glamour of poetry is not needed to make of him one of the most interesting figures of one of the most interesting times of human history—the great thirteenth century. We are well provided—only *too* well provided—with elaborate studies of most of the great men who figure in this century, the birth-hour and struggle of the new world; but we yet wait the genius who shall gather up all the scattered threads into one clear and intelligible exposition of the great outburst of mental power which marks that date.

To enable us fully to understand the period we must look at it rather as one of those occasions when the ordinary evolution is broken in upon (as we are taught) by the interposition of minds from a higher world; and we must put aside our prejudices, religious and anti-religious alike, in a way which no writer at present has been able to do, before we can get any true view of the great movement. On a sudden and everywhere, east and west, north and south, appear men able not only to transcribe and translate the treasures of ancient learning, but to make them the

materials of their own progress. The wonder is not the translation of old books, but the new outburst of mental and spiritual life which prompted it.

We usually content ourselves with the vague idea that the revival of learning was occasioned by the "discovery" of Plato and Aristotle and the rest, but this is the merest superficiality. Books do not *make* life; this was settled once for all (if it ever needed settlement) by the great Alexandrian experiment. There the college professors had it all their own way; all the books in the world were gathered together, and well-paid chairs were created for the exposition of every subject in heaven and on earth. Nothing was wanting to renew the world but—the fire from heaven; *that*, alas! came not. It was not the professors' fault—only their misfortune: the world was not at the particular place of its evolutionary path where libraries and professors were wanted—that was the sole secret. So they shut themselves up in their Library and wrote the most beautiful treatises as long as the endowments lasted; and finally the real live world outside gave the dwindling remnant of them to understand that their place was wanted and shoved them somewhat roughly out of its way. Like the Emperor Julian and so many more, they were (in Scripture phrase) men born out of due time.

But men may be born too early as well as too late, and in this wonderful thirteenth century we find one man, and he one of the greatest, distinctly born several centuries too soon. This was Frederick II., born 1195; the great Emperor who fought the whole power of the Catholic Church, and barely failed of victory in the long struggle. And when we find that our friend Michael Scot was probably his tutor, and certainly one of the leading minds at his court, we shall be prepared to find much of interest in the life with which the Rev. J. W. Brown has furnished us.*

Our expectations will not be disappointed; there are few points in the history of the period, as far as the life of his hero extends, which he is not led to treat, and none on which he fails more or less to enlighten us. This work is the more en-

* *An Enquiry into the Life and Legend of Michael Scot*, by Rev. J. Wood Brown M.A. (Edinburgh; David Douglas, 1897.)

joyable as being, if one may say so without offence, somewhat old-fashioned. He does not insist on the minute and useless particularity about "evidence," which is the modern historical fashion; but, provided he can make his picture complete and effective, is laudably content to say, *this* is "probable," *that* is "very probable," nor does he even disdain what his best good will can only call a "possible tradition," if it comes in at the right place. The result is that whilst possibly wrong on certain details of Scot's life, which are of absolutely no consequence whatever to us, he gives an interesting and very fairly unprejudiced picture of his age.

We must pass briefly over the early life of our hero. Born about 1175, in the Lowlands of Scotland, where the Scots, who afterwards removed to Balwearie in Fife, were then settled, he studied at Durham, possibly at Oxford, but of course at Paris, the centre at that time of the whole civilised world. Here he became known as Master Michael the Mathematician, and probably in that capacity we find him in the year 1200, attached to the court of the boy-king Frederick of Sicily, at Palermo. Here he was in the midst of the life and gaiety of the mixed society, far more Greek and Saracen than Roman, which Sicily then presented. We may say that as gay Naples is now to grim and solemn Rome, so was Palermo to Naples. That he was Frederick's tutor our author gives as a "probable tradition." That he studied with him Greek and Arabic, watched the animals in his menagerie, perhaps even assisted at the vivisections—not of beasts only—by which the absolute boy-monarch strove to perfect his knowledge of the human frame, is suggested by the works he wrote. But in 1209, after the rejoicings on the young king's marriage, a plague broke out which scattered the court, and Scot betook himself to Spain. We next find him in the mysterious city of Toledo, the home for centuries past of all strange learning and (men whispered under their breath), of the most terrible secrets of magic. Several great schools were here represented. In the tenth century the Jewish schools were transferred from Pumpeditha to Spain and flourished for awhile at Cordova, under the Khalif Hakim. His successor Al Mansur, however, persecuted them, and amongst other deeds of violence destroyed their libraries,

said to have numbered 400,000 volumes. Al Mumin drove them out of his dominions and they were received hospitably by the Christian King Alfonso VII., and settled at Toledo.

The Christian learning which Scot found there had another origin. As early as A.D. 708 we find an Arabic treatise founded on the old learning taught to the writer (Khalid) by his teacher Mar Jannos, a Syrian monk, who probably represented a continuous tradition from the Essenes and Therapeutæ before and after the Christian era. During the ninth and tenth centuries, much translation was done by the Syrians for their Arab masters. Already the question of the transmutation of metals had excited much interest, and our author makes the very suggestive remark that in the earliest recipes the idea was simply to make alloys which could not be distinguished by the primitive tests then known from the true gold. "Gold," in fact stood for any metal of the yellow colour, just as in a similar case even as late as Dante we have to look to the surroundings to know if "sapphire" means the gem so called, or blue oxide of copper or any other blue stone. The notion of the actual "transmutation" of other metals into the *true* gold is of later origin, and out of the great discussions on this point between the schools of Khases, Avicenna and Al Kindi in the eleventh century, arose what we now know as alchemy.

In 1182 a Spanish writer says, "Your Latin world has not yet learned the doctrine of alchemy." "How then," asks Mr. Brown, "did it come to pass that in a few years this doctrine, at first ill received, became so popular in the West, and continued for so many ages to direct the progress of chemical study amongst the European nations with enduring power?"

His answer to the question deserves careful study, as it gives the key to much which has been confused and confusing in the history of the time. He says, "We find the explanation of this sudden change in the fact that human thought has always been subject to the tyranny of ruling ideas. In our own day the place of direction is filled by a doctrine of development which is eagerly made use of in every department of knowledge. In those earlier ages the same place seems to have been held by a doctrine of *transformation*. This idea ruled the thoughts of men like an obsession, in

whatever direction they turned their minds. . . We find it in religion, infusing a new meaning into the hyperbolical language of still earlier times, till under this direction there came to be fastened upon the Church a full-formed doctrine of Transubstantiation. This was finally imposed on the faithful by the Lateran Council of 1215—the very epoch of Michael Scot and of the introduction of alchemy in the West. It is the operation of the same idea then that we are to remark also in the scientific sphere. As soon as the first shock of their surprise was over, the Latins greedily embraced a theory of chemical change which related itself so naturally to the prevailing habit of their minds, and which promised to show as operative in the mineral kingdom a law already conceived to hold good in the world of organic life."

But we are straying from Toledo. Here, a century before Scot's time, a school of translation from the Arabic had been established by the Archbishop, which had introduced to the Latin world a considerable portion of Avicenna's *Commentary upon Aristotle.* Some who have not studied the history of philosophy may perhaps remember that, in Limbo, Dante beholds in the train of Aristotle, "the first of those who know," both Avicenna and Averroës, "he who made the great comment" of which we shall have to speak next.

On his arrival Scot seems to have at once set to work upon Aristotle *De Animalibus;* but his mind soon turned to his great work, the turning point of his life, the translation of Averroës, apparently under the direct suggestion of the Emperor Frederick. There had been a certain flavour of "forbidden fruit" even about Avicenna, although the portion of his work in which he expounded his own heretical opinions had not reached the West; but as to Averroës there could be no doubt. As early as 1209 the Council of Paris had warned the faithful against his writings, as a main support of the Pantheistic school which had already taken shape as the Albigensian heresy. But Frederick's connections, and apparently his own personal likings, were rather on the Albigensian than the Roman side, and Michael Scot was too faithful an Aristotelian to be deterred by the anathemas of Paris. Our author sums up the view of Averroës in a way which will sound strangely familiar in

our ears. He says, "The philosophy which the writings of Averroës contained was undoubtedly Manichæan, if not Pantheistic . . really Greek: the Aristotelic scheme of the universe as it had been conceived anew by Porphyry of Alexandria. . . God, the centre of the universe, was declared to be the Absolute and Unconditioned Being. . Any direct action of Deity upon matter could not be thought of: so the interval between them was conceived of as occupied by several Emanations proceeding from God, amongst which we may notice those of the Divine Wisdom and the Divine Power. This Wisdom was said to be impersonal, common to all intelligent creatures. . . In every man Averroës perceived the existence of a Passive Intellect or Reason, in relation to which the Divine Wisdom presented itself to him as the Active Reason, that in whose motions Thought was always accompanied by Power. The one was impersonal and eternal, the other individual and imperishable, yet he taught that a close relationship subsisted between them, and a consequent sympathy and attraction in which the passive intelligence strove to unite itself with the active and thus achieve eternity and immortality." His orthodox Moslem predecessors had taught that this union was to be obtained either by a course of moral discipline or by the "intellectual and spiritual confusion attained by the *Zikr* or whirling dance of the Dervishes"; whilst Averroës laid down that science, rightly understood, was the true way of entering into intellectual communion with the Deity; thus furnishing the fundamental principle of the philosophy of the school of St. Thomas Aquinas, so long the almost undisputed ruler of Catholic thought and research.

In 1223 we find Scot returning to Palermo, where Frederick was re-established, having vanquished Otho, his rival for the Imperial power, and having been crowned as Emperor by the Pope. He seems to have had the position of Court Astrologer and Physician; but his attempts to obtain Church preferment failed. The Pope, at Frederick's request, recommended him strongly for promotion to Stephen Langton, then the Archbishop of Canterbury, and the application was renewed by Pope Gregory IX. on his accession in 1227, but already the sturdy and practical English had begun to resent any attempt at interference with

their property, as they held ecclesiastical benefices to be, and nothing came of it. The Archbishopric of Cashel he declined, on the honourable ground that he could not speak the language and hence could not fulfil the duties of the post. But Frederick's relations with the Pope were already growing strained, and Scot soon found his prospects practically hopeless. A serious illness followed, and then came the singular and thoroughly pessimistic series of prophecies, which Mr. Brown thinks, with apparently much probability, the true cause why Dante, ardent Ghibelline as he was, places him in hell instead of in company with his natural companions in the Limbo of Philosophers.

In the meantime, Frederick had gone on his Crusade, and in 1229 returned, having made what was not very far from an alliance with the Saracen against the Pope, and evidently with the same impression on his mind which nearly all travellers in those regions have brought home, that the Mahometans are in almost every respect far preferable to the Levantine Christians. On the open breach with Rome which ensued, all reason for keeping back Scot's translation of Averroës ceased, and an Imperial circular to the Universities of Europe recommended Scot on his travels with it. We find him in Boulogne and Paris, and the next year (1230) in England, where we finally lose sight of him. There is no reference to his death to be found; we find, however, only two years later, his *Abbreviatio Avicennæ* published by Imperial order, but under the care of a stranger, Henry de Colonia, and a Master Volmar is mentioned in his place as Court Physician, so that it seems almost certain that he was no longer living at that date. The place of his burial is equally undetermined—in 1629 his tomb was shown at Burgh-under-Bowness, but nothing is now known of it.

All this time we have said nothing of Michael Scot the Magician. As might be expected, his serious Scottish biographer is a little puzzled how to treat this side of his character, and he quotes a saying from the anonymous Florentine commentator on the *Divina Commedia* in a way both characteristic and amusing. He says this author "imports into the matter a confusion of thought very difficult to unravel in saying, 'This art of magic

may be employed in two ways, for either magicians compose by cunning certain bodies, all compact of air, which yet appear substantial; or else they show things having the appearance of reality but not in truth real, and in both these ways of working was Michael a great master.'" "But," adds Mr. Brown, "the distinction is one not readily or clearly to be apprehended, and we may greatly doubt if it ever entered his author's mind."

And yet the distinction is perfectly clear and interesting, as linking the mediæval magic with our own times. The first is of course what we know as the materialisation and control of "elementals"—the second, the "glamour" of the Indian jugglers; and indeed these two furnish the explanation of most of the marvels attributed to Scot by his contemporaries. Mr. Brown is careful to explain that "magic" was unquestionably taught at Toledo in his time, and that it is hardly possible to suppose he did not learn whatever was to be learned there; but at the same time he reminds us that in the Dark Ages which preceded the century we have been studying, Aristotle himself was only known to the Western world as a mighty magician, as was Virgil to the Neapolitan populace down to our own time.

In truth, to a densely ignorant yet psychically highly sensitive people such as the old stories represent the mass of the lower orders to have then been all over Europe, a great mind could hardly present itself in any other shape than as one who had power to rule the spooks and elementals who, at that time, so often and so disagreeably intruded themselves into the world of flesh and blood. It is, after all, not so wonderful, that in popular tradition Michael Scot's Greek and Arabic learning should be forgotten, and nothing remain but vague reminiscences of gay pranks and "psychological tricks" played to amuse the lively court of the great Emperor; one of which (by the bye) has been honoured by Goethe's appropriation as the jest of Mephistopheles in Auerbach's Cellar. Are we so *very* much more advanced now, when outside our own circle there is hardly any one to whom the name of H. P. B. conveys more than a vague idea of "saucers and brooches"? It is, as ever, the chaff which floats on the surface of the stream of time.

A. A. WELLS.

THEOSOPHY AND EDUCATION

ALL Theosophists who have the great responsibility of bringing up young children, have the difficult question to decide as to what attitude it is best to adopt with regard to theosophical teaching. In the first place, are we to give them definite instruction? Or is it wiser to avoid all doctrines and devote our energies to giving them a thoroughly theosophical education? In other words, must we use our theosophical knowledge to further their evolution, but keep that knowledge carefully back from them, hoping that when they are old enough to reason and judge for themselves, we may be able to put these and other doctrines before them, and leave them quite free to embrace whatever seems to them to be true?

I believe there are many Theosophists who think the latter course is the right one, and it may not be unprofitable to look very carefully into the matter, and compare the difference between a child educated without theosophical instruction, and one brought up to believe and to understand our doctrines as far as possible.

We will suppose that in both cases the parents are equally earnest Theosophists, and that their ideal of education is not only to produce intelligence, but to build up a perfect character. They both know that this cannot be formed in one life-time, and that, though they may be able to influence the child greatly, still it has its own evolution to forward, and its character to build for itself. We will suppose, also, that in both cases the most advanced educational methods are used, and that the lessons and exercises are made so attractive in themselves to the children that they work quite willingly. In this way, voluntarily putting forth their strength, they evolve all their faculties and gain the powers of observation, concentration, and so forth.

So far no difference would be observable in the two cases. But there comes a time when some duty must be done that is *not*

attractive in itself, and it is here, when desire and duty do not lie in the same direction, but are opposed, that we first see the difference between the two methods.

The Theosophist who from the first has explained to the child the doctrines of Reincarnation and Karma, has no difficulty in showing why it is necessary for it to learn to do what it does not like. It will know that during its numerous lives, it is sure to have very many duties to perform which will be distasteful to it, and it will realise that if it gets into the habit of only following its desires, the consequences are likely to be disastrous. This, through illustrations and stories, can be made quite plain to a very small child; but as it grows older, and begins to realise the strength and the grandeur of the Law, and knows something of those glorious Beings who are ever watching and helping humanity, it will surely try to put itself into harmony with that Law, and fit itself to give what help it may.

It sees the way, and knows that it rests with itself whether it will act along the lines of evolution or against them. It is learning to take its life into its own hands, and to do right—not from fear of being punished; not even because it loves its teacher; but because it *is* the right.

In the case of the Theosophist who will not instruct the child in theosophical knowledge, quite a different course would be taken. The reason why it should act along certain lines, and try to perfect itself, cannot have a direct answer, and we will see what we can best substitute for it. If we look into the world we find the following methods used to a great extent to make a child do right against its personal inclinations; and it is one or more of these that would have to be adopted.

(1) To punish or reward it, as its conduct is good or bad.

(2) To influence it through its desire to please someone that it loves; and

(3) To appeal to ideals.

The highest aspect of the first can be seen in Herbert Spencer's theory of moral education. By the use of his methods, and with a background of theosophical knowledge, something of the Law could be taught. I say "something of the Law" be-

cause, at the very best, without reincarnation it would be but a poor substitute. Teaching a child to observe, to reason, and to judge, you could not tell it to look into the world to see for itself that the Law was just.

The second method is much more beautiful, and it is possible that the habit of putting aside its desires for one that it loved might eventually lead to that unselfish and compassionate love that would cause it one day to devote itself to the helping of humanity. But there are dangers too, for this is a two-edged sword. If we could be sure that the child would only love good people, all would be well; but if it will do right for the sake of one friend, it may do wrong for the sake of another.

The third method of appealing to ideals should be of great use, and history and literature would furnish all the illustrations that were needed. In carrying this out in detail, after any little act of selfishness or unkindness one would gently point out what might have been done instead.

Having glanced at some of the methods that might be employed, we must now examine into the results likely to be attained. Let me repeat that in both cases the parents believe implicitly in the theosophical doctrines, and that the difference, in reality, is this—that while one parent definitely teaches the child what he believes to be the truth, the other wishes to educate it so that it can find the truth for itself, and therefore every effort must be made to teach it discrimination. In the one case every help that it is possible to give can be given, but in the other a limitation is deliberately placed, that would hamper the whole course of the education. And even if this were not so, we shall find that it is practically impossible to bring up a child to the age of seventeen or eighteen without some knowledge of our doctrines. Long before that it will see that it is being brought up on different lines from the majority of children, and as it grows older, it will want to know why. If this question, and questions about the unseen world, are always put off with a promise that it shall know when it is old enough, in all probability, when that time comes, it will have lost most of its interest in them. On the other hand, if it is not satisfied with this treatment, it will get our doctrines from outside, and most likely in a

distorted form. In either case the position is neither fair to the parent nor to the child.

Again (and we are taking it for granted that the education has been quite successful, physically, mentally, and morally), the time when the child is old enough to judge for itself is also the time when it finds the world most attractive, and there is small chance of its setting to work to examine into various doctrines. Later in life it will probably be out of our hands altogether, or we may not be living to help and encourage it.

But there is another result which is even more serious than those that I have mentioned. Forbidding ourselves to instruct the child in any creed, it would be quite impossible for us to approach religion in any way, and the highest side of the child's character would be completely neglected. We might then find to our sorrow that distinct harm had been done to the child, and that when it was grown up it was unable to respond to appeals made to this side of its nature. It might become a great philanthropist or devote itself in some way to helping humanity, but, unlike the child who from the first had been taught to believe in theosophical doctrines, and in the existence of the Masters, there would be little chance of its definitely choosing to tread the Path.

Naturally, the more advanced the ego, the less likely is it to be hampered by our bad methods of education, and by its environment in general; but with the less advanced, these things form enormous factors in evolution.

FLORENCE FIRTH.

CONCERNING INTELLIGIBLE BEAUTY

FROM THE GREEK OF PLOTINUS

(CONTINUED FROM p. 371)

IV.

AND there [in the intelligible world] life is easy, and of those who abide there Truth is the mother, and nurse, and essence, and nourishment;* and they see all things, not as subject to generation, but as possessing true essence, and they see themselves in others. For all things there are transparent, and nothing is dark or resisting, but everyone is manifest to everyone throughout and totally, as light is manifest to light. And everyone hath all things in himself, and again beholds all things in every other; so that all things are everywhere, and all is all, and each is all, and infinite is the glory thereof. Whatsoever is there is great, since even the small is great. The sun there is also all the stars, and again each star is the sun and all the stars together; in each the other appears, and in each all are manifest. And motion there is pure, for that which moves and that which is moved are identical. And the stability of that world is undisturbed, since it is not mingled with the unstable. And there the beautiful is Beauty itself, since it does not reside in something which is beautiful [but in itself alone]. Nor is it as a strange land to those who dwell therein, but each is established in his own essence, and is united with his source, as if tending upward towards it. And he differs not from that in which he abides, for that which underlies him is intellect, and he is himself intellect; as if one were to conceive of this visible heaven, being formed of light, as blossoming forth into stars through the light proceeding from it.

Here with us, indeed, one part [*i.e.*, species] does not thus proceed from another, for each exists separately; but there each

* Compare the *Phædrus*, § 58.

part proceeds eternally from the whole, and is at once itself and the whole. Wherever a part appears the whole is beheld by him who is sufficiently clear-sighted; as if one had such sight as was attributed to Lynceus, who is said to have seen into the interior of the earth—for this myth indicates symbolically intellectual vision.* But there of beholding there is no weariness, nor is the beholder ever satiated, so that he ceases to behold; for there was not in him a void, by the filling of which he might be satisfied. Nor are things there different one from the other, so that to one the properties of another conform not. The things of that world are unfailing. But the insatiable is there, whereas the fullness is never such as to cause contempt of that which maketh full; for he who beholds, beholds ever more fully, and, perceiving himself infinite as well as the objects of his contemplation, he follows his own nature. And life hath weariness for no one when it is pure; for living in the best way, how should one grow weary? Life there is wisdom; and not such wisdom as is acquired by reasoning, but wisdom entire and everlasting, and wanting in nothing that it should have need of investigation. But it is the first Wisdom, and not derived from another; and essence itself is there wisdom, but not in the first place Intellect itself, and wise secondarily.† Wherefore there is no wisdom greater than this. And there science itself sits beside intellect, for they shine forth together, as the poets say that Justice sits by the side of Zeus. For all such things are there, like statues made visible by their own light, so that they who behold them are beyond measure blessed.

The greatness, then, and power of wisdom are manifest in this, that it contains within itself, and hath produced, all beings; and all these are of the train of wisdom, and are one with it, and connate with it; for in that world wisdom and essence are one. But for us, we have not arrived at an understanding of this, because we are wont to regard the sciences as speculations and a bringing-together of propositions; which is not in reality the case

* Lynceus was one of the Argonauts, of whom it was fabled that he was gifted with superhuman powers of sight. Hence arose a proverb, ὀξύτερον βλέπειν τοῦ Λυγκέως—to be keener of sight than Lynceus.

† *I.e.*, in the intelligible world wisdom is not secondary to intellect, as being a mere attribute thereof, but it is one with intellect itself, which is also essence.

even with the sciences as we here possess them. But if anyone should controvert what we say of the latter, we must dismiss them for the present, and return to that divine science which Plato had in his mind when he said, "It is not that which is different in different things."* But how this is so it has been left for us to enquire and discover, if we profess ourselves worthy to be called [his disciples]. Perhaps then it will be better to begin from this point.

V.

All things which are generated, whether they be works of art or of nature, are produced by a certain wisdom, which everywhere guides their creation. Whatever be the source of this wisdom, let it be granted that the arts are of such a kind [that they create by means of it]. But the artist again recurs to the wisdom of nature, in accordance with which art exists; a wisdom not made up of speculations, but a certain *one* complete in itself; not a whole composed of many things, but rather a unity which from one evolves into a multitude. If this, then, be accounted the first Wisdom, it is sufficient to itself, for (in that case) it will neither originate nor subsist in anything other than itself. But if it be said that the reason [λόγον, the manifesting energy of wisdom] exists in nature, and that nature is the principle of this, we shall ask whence she has this reason. And if from something other than herself, we shall enquire of that again whence it has this reason; and if that derive it from itself alone, we shall there stay our enquiry. But if we are referred to intellect, we must then consider whether intellect has generated wisdom; and if this be affirmed, from whence? But if from itself, this were impossible unless intellect itself were wisdom. True wisdom therefore is essence [since intellect also is essence], and true essence is wisdom, and essence derives its worth from wisdom, since from wisdom true essence orginates. Wherefore, such essences as possess not wisdom, in so far as they are generated by a certain wisdom they are essences, but because they possess not wisdom in themselves they are not true essences.

W. C. WARD.

(TO BE CONTINUED)

* *Phædrus*, § 58.

THEOSOPHICAL ACTIVITIES

India

We have again to record the successful labours of our devoted Brother Nârâyansvâmi Aiyer; they have now resulted in the revival of the dormant Branch at Chingleput, and the opening of new ones at Conjeeveram and Namakkal. From the North we hear that Pandit Bhavani Shankar, beloved by all who know him, is on tour, visiting the Branches. He began his work at Bareilly on November 26th, and after successful meetings went on to Bari-Banki and thence to Mozufferpore. Pandit Cheda Lal has arrived at the Sectional Headquarters, and will reside there for a time.

Europe

We have to record the formation of another new Branch in England, this time at Hampstead, thus opening up a fresh region of London to the influence of active theosophical study. At Headquarters work has gone on as usual, with the constant inflow of news of the progress made by our movement in all parts of the world. At the Blavatsky Lodge the platform was occupied by Mrs. Besant, on "What think ye of Christ?"; Mr. Chatterji on "The Vedânta"; Mr. Leadbeater on "Physical Development"; and Mr. Mead on "The Deathless World." With the new year the new arrangement begins, the first and third evenings of the month being open to members of the Society only.

Mrs. Besant's visit to France in December was a great success. In Paris the public lecture in the Salle des Sociétés Savantes, arranged by M. le Commandant Courmes and M. Gillard, was attended by over six hundred and fifty people, and there were, in addition, meetings of the Lodge and of enquirers and a public lecture in English. At Nice three lectures were given, two in English, one in French, and much interest has been aroused; about fifty people attended a conversation meeting held by Mrs. Besant at Mrs. Jacob Bright's, and Mrs. Terrell, the president of the Lodge, hopes for some new adhesions. A drawing-room meeting has been held, and it is proposed to have a similar meeting at Alassio, where Mrs. Williams

of Rome is now staying. Mrs. and Miss Bright and Mrs. Lauder are helping the local members. The lecture at Toulon was delivered to a very crowded audience, and much enthusiasm was evinced; the newspaper reports were good, though there was a vehement attack in a clerical organ. Dr. Pascal writes that many enquiries are being made, and he thinks that a considerable impetus has been given to the work.

Mrs. Besant has now gone to Sweden, where she will spend a fortnight, giving another week on her way back to Denmark and Holland.

The German members, in their turn, are hoping that enough interest is being shown to induce Mrs. Besant to devote some of her time to them, and several invitations have already been sent in. The report of the fourth Convention of the "German Theosophical Society" shows that they are making efforts to unite for real work.

We notice that the Rome Lodge has after all decided to call its new organ *Teosofia;* a distinctive title, in many ways better than the name first proposed.

The officers for 1898 are: President, Gualtiero Aureli; Secretary, Decio Calvari; Treasurer, Enrico Mannucci. Mrs. Lloyd is to be heartily congratulated on the way in which she has fostered the young Lodge, until she is able to resign the Presidentship into Italian hands. She has worked steadily with this aim in view, and her many friends will rejoice with her in her success.

America

FROM America we hear of new Branches, steadily increasing the roll. Dr. Burnett went to St. Joseph, after organising a Branch in Kansas City, and on the fifth day of her stay formed a Branch there; the Countess Wachtmeister has formed one at Newton Highlands—a Branch with a promising future, as it is formed out of a group of people who have been studying metaphysics for seven years—and one at Worcester. The New York Branch is making progress.

New Zealand

MR. C. W. SANDERS has been elected to fill the position of General Secretary of the New Zealand Section in the place of Miss Edger; and with this appointment a new era in the history of the Section begins. The previous era cannot be brought to a close in a more fitting manner than by giving expression to the esteem and affection felt by the members of this Section for its first General Secretary, Miss Edger. She

worked indefatigably for the success of the movement in this country, never sparing herself, and has undoubtedly earned our thanks and deserves our gratitude. Good wishes and kindly thoughts will follow her abundantly in her new career, in which we all hope for her enduring success.

Auckland Branch held its annual meeting on November 2nd, and the report showed that the Branch had had a fairly successful year. In the place of Mr. C. W. Sanders, Mrs. S. Stuart was elected President, and Mrs. W. H. Draffin (Sarsfield Street, Ponsonby, Auckland) was re-elected once more as Secretary and Treasurer.

Woodville Branch has been wakened to more activity recently, and this month held a general meeting, at which Mr. W. Nicholson was elected President, and Mrs. Gilbert (Woodlands, Napier Road) Secretary. Fortnightly meetings will be held for study and for the reading and discussion of papers.

Both Dunedin and Christchurch Branches have moved into more commodious and conveniently situated quarters, and feel that a time of greater activity and usefulness is before them.

Public interest generally is increasing everywhere. The second annual Convention of this Section is being held this month.

REVIEWS AND NOTICES

GHOSTS

Real Ghost Stories. By W. T. Stead. (London: Grant Richards, 9, Henrietta Street; 1897.)

Letters from Julia. (Same publisher.)

VERY neat is the opening sentence of *Real Ghost Stories*. "Of all the vulgar superstitions of the half-educated, none dies harder than the absurd delusion that there is no such thing as ghosts." Among trained observers no such delusion can exist, and Mr. Stead truly says that "among honest investigators" "there is no longer any serious dispute" as to the main fact, while anyone who doubts it can "investigate for himself." The right to investigate the ghost, almost the duty of investigating him, is asserted, and it is urged that with the recognition of the ghost the superstitious fear of him would vanish, and he would take his place as among the orderly phenomena of nature. Savages feel "creepy" when an eclipse occurs, but civilised

people, even when ignorant, regard it with composure. But at present ghosts "are disfranchised of their natural birthright, and those who treat them with this injustice need not wonder if they take their revenge in "creeps."

With the view of aiding this naturalisation of the ghost among us, Mr. Stead issues a well-selected and well-arranged collection of ghost stories. "The half-educated" will naturally deride them, as in every age they have derided facts of nature, to be themselves derided by posterity when the facts are in due course recognised by everybody. "They laugh best who laugh last." Mr. Stead opens his budget with the recital of the evidence obtained by hypnotists, proving the existence of the so-called multiple personality within us—the fact well known to Theosophists as the ego acting in different vehicles. Chapters follow on the Thought Body, clairvoyance, and premonition and second sight, and these bring us to the ghosts of the living; we thus pass by well-marked stages to the ghost proper, *i.e.*, the post-mortem entity in all his varieties. Mr. Stead has taken much pains to verify the stories he tells, and many were related to him by those who themselves experienced the facts they told. A brief catalogue of historical ghosts closes the first Part, Part II. being devoted to haunted houses.

Mr. Stead may certainly claim to have issued the best popular collection of ghost stories yet before the public.

The same traveller in Borderland publishes, in a pretty little green book, the automatically written *Letters from Julia* that have drawn so much attention. A preface tells how the letters were written, and the first series comprises those written to a much-loved woman friend, the second those written to Mr. Stead himself. The most striking characteristic of these letters to the theosophical reader is the definitely theosophical tone of much that is said: "It is the mind that makes character. . . . The sins of impulse, the crimes perpetrated in a gust of passion, these harm the soul less and do less harm than the long-indulged thoughts of evil which come at last to poison the whole soul." "The Guardian Angel is indeed a kind of other self, a higher, purer and more developed section of your own personality." "Subtle thought is as an artist not merely in colour and marble, but to all apparent semblance in the actual person." "Death is only a sense of deprivation and separation which the so-called 'living' feel—an incident of limitation of 'life.' . . . . Sometimes the soul is so immersed in matter, it is so pre-occupied with the affairs of the world,

that even when sleep liberates the higher soul it sees nothing of us. Mostly, however, we can see and speak and communicate freely with the spirits of our living friends. But they seldom can communicate their impressions to the physical consciousness, which is to us almost as inert and unimpressionable as the body of a man asleep is to the living men around." "If you can do nothing else, think of them [friends] lovingly, for the loving thought of a friend is an Angel of God sent to carry a benediction to the soul." These are isolated phrases, but there are whole pages of theosophical teachings in Julia's letters, and this little book would be a most useful gift to anyone just beginning to sense the world wider than the physical.

A. B.

ANDREW LANG AND THE STUDY OF "BORDERLAND"

The Miracles of Madame Saint Katherine of Fierbois. Translated from the edition of the Abbé J. J. Bourassé, Tours, 1858: By Andrew Lang. (London: David Nutt; 1897. Price 7*s.* 6*d.* net.)

THE most interesting part of this little book is really Andrew Lang's introduction. The stories, or more accurately the dry, bare, almost legal chronicles recounting the miracles are of but little interest in themselves, apart from the somewhat lurid sidelights which they throw upon the manners and customs of the fourteenth and fifteenth centuries in times of war. As accounts of miracles they are quite on a par with many others, from the miraculous cures of our century at Lourdes back into the mists of the dark ages. That is to say, they present *primâ facie* evidence which is quite as good as, if not better than, that upon which history is usually written, and upon which we depend unquestioningly for our information as to past events which we should be scoffed at for regarding as other than matter of fact. But the Introduction is much more amusing. It is as clever an exhibition of the noble art of "sitting on the fence" as can readily be found, and leaves the reader at last in a delicious state of ungratified curiosity as to what Mr. Lang really thinks on the subject of such miracles as are recorded in these quaint old chronicles.

As touching its externals, the book is delicately and tastefully bound in white and grey; the typography and printing leave nothing to be desired; the title page, head and tail pieces, and the initials are quaint and attractive; so that altogether Mr. Nutt is to be congratulated on turning out the book so satisfactorily. B. K.

On the Mysteries

The Mysteries, Pagan and Christian, being the Hulsean Lectures for 1896-97. By S. Cheetham, D.D., F.S.A. (London: Macmillan; 1897. Price 5s.)

This is the most disappointing book on the subject which we have ever read. Its grey materialism is not even relieved by over-moderate scholarship; it practically denies the Mysteries, both Pagan and Christian, resolving the former into state rituals and the latter into thin air.

In Canon Cheetham's book we have an example of the extreme position of Protestant religious materialism, which would make Christianity nothing better than a rationalistic ethic on an unintelligent background of "Thus saith the Lord." The whole external evidence of the ancient world is rejected, and as to the internal evidence of the real Church and the definite knowledge of the initiates of to-day as of all time, it is not so much as dreamed of by the Hulsean lecturer. Dr. Cheetham bases himself on the *opinions* of Lobeck and not on the valuable collection of passages from ancient authors in his encyclopædic volumes. We miss all feeling of contact with the original sources, and the lectures of the Canon of Rochester do not even supply us with a useful bibliography.

It is the spirit which animates such productions as these which is the great enemy of religion; it denies the common sources of the world-cults and cuts out the great heart of antiquity from its still breathing body. Following Lobeck, Canon Cheetham would have us believe that the mysteries vouchsafed to the Epoptæ were no more than would be the sight of the interior of a Christian cathedral to one who had only previously heard of its æsthetic beauties! Was it for this that the Christ opened more widely the door to the Mysteries? But indeed "there are many thyrsus-bearers but few bacchi," and if our Protestant priests are content to be ever thyrsus-bearers, it is their own affair. For "many are the called and few are the chosen," and the elect alone receive the mysteries and finally become "christs." The mysteries are to-day as they were yesterday and will be to-morrow, and it is one of our objects to bring back a knowledge of their eternity to the minds of the Christendom of to-day. It is this knowledge alone which will prevent the Christianity of Protestantism from sinking any lower into a but thinly-veiled agnosticism or unscientific ethicism.

G. R. S. M.

MAGAZINES AND PAMPHLETS

The Theosophist for December opens as usual with its editor's "Old Diary Leaves." In this instalment the troubles of the London Lodge in its early days form an important feature. An amusing story is told of Mr. Mohini Chatterji's experience at dinner with an adherent of the dress-reform movement. A well reasoned paper on suffering in its relation to spiritual development follows the historical sketch, and precedes a psychological article on subjective experiences and their expression in objective terms. The issue contains an unusual variety of matter somewhat less technical than is frequently the case.

The Âryа Bâla Bodhinî is less juvenile even than usual, and the Indian youth must indeed be serious to enjoy an article on Schopenhauer and his pessimism. Two stories, one of a religious devotee and the other a real children's tale, lighten the mass a little.

The Light of Truth begins a series of lectures on the evidence of natural religion, delivered in a college hall in Mangalore. A good deal of useful information is given in the lecture before us.

From India also arrive: *The Journal of the Mahâ Bodhi Society*, *The Prashnottara*, *The Saumârga Bodhinî*, and *Arjuna*, and from Ceylon *The Buddhist*.

Le Lotus Bleu has an extensive series of translations, mainly from material supplied by Mr. Leadbeater. The chief untranslated article is one by Dr. Pascal on the propagation of occult teachings. This is written in reply to a question from the editor of *L'Hyperchimie*, the French alchemical journal.

The December *Mercury* is an unusually good number. It opens with the reprint of a lecture by Mrs. Besant on "Sorrow and Evil, their Cause and Cure," treating of evolution in its scientific and its theosophical aspects. Professor John Mackenzie follows with a well-thought-out paper on "The Religious Mission of Theosophy," explaining his views in a clear and comprehensive manner. An unsigned article on "Theosophic Brotherhood" concludes the literary section of the magazine.

Sophia supplies its readers as usual with an excellent set of translations, and Señor Soria gives sufficient material for the more studious to puzzle over until the next supply arrives. The Spanish version of Mr. Scott-Elliot's *Story of Atlantis* is now to hand, with the maps reproduced in colours. One can only hope for a result

adequate to the trouble and expense devoted to such excellent work as is done by our Spanish colleagues.

Theosophy in Australia for November contains articles on the law of causality and the rationale of death. The latter is illustrated by a diagram intended to assist in the understanding of the stages through which the consciousness of man passes.

The American journal *Intelligence* publishes an Oriental holiday number, which however does not seem to differ much from its ordinary issues, excepting in the cover. This is decorated with an alarming reproduction of a Chinese idol, supplied with a superfluity of heads and arms. "The Origin of Symbolism" is a copiously illustrated article, the figures being restricted to Chinese symbols. It would be difficult on its own lines to beat the primordial egg. There is indescribable humour in this picture of a gigantic egg transporting itself over the ground with the aid of four wings and six stumpy legs.

We have also to acknowledge the receipt of *The Right Side of the Car*, a charming booklet, a prose poem from the pen of a scientific professor, John Uri Lloyd; *Almanacco Italiano*, a small popular encyclopædia, containing an admirable article on Theosophy and Occultism, from the pen of our devoted fellow-worker, Signor Calvari; *Balder*, the new Norwegian journal; *Teosofisk Tidskrift*, our Swedish Sectional Magazine; *Modern Astrology; The Purpose of Religion as a Factor in Evolution*, a pamphlet treating religion from a theosophical point of view, without introducing theosophical terms; *The Nicetical Christ*, a booklet pushing towards a new reformation, with a title which probably will be incomprehensible to most of its readers, though presumably it has some connection with ideas of conquering or victory; *Notes and Queries; Universal Brotherhood; The Internationalist; Theosophia*, from Sweden; *The New Century; Facts about Monte Carlo; The Periodical; The Literary Digest; Current Literature; The Literary Guide; Food, Home and Garden; L'Hyperchimie; The Pacific Theosophist; The Herald of the Golden Age; The Zoophilist; Star-Love; Humanity; Light; The Agnostic Journal* and *The Vegetarian*.

A.

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