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ON THE WATCH-TOWER

SWEDEN in mid-winter offers various new experiences to the traveller, and a greater contrast to southern France it would be hard to find. We left London on Jan. 4th, in rather dull weather, with dreams of brilliant snow and dazzling sunshine that were to greet us in Scandinavia. Patiently we travelled on, fog and mist surrounding us all the way, until the much decried London weather became desirable by contrast. We paused for a few hours in Hamburg, where we had the pleasure of making acquaintance with some German members; and at Copenhagen again we were greeted in friendliest fashion by Danish brothers and sisters, who "boarded the train" and came with us across their town, sending us with warm good wishes on our way. We reached Göteborg on the evening of the 6th, and were taken right into the homes and hearts of our Swedish members, who left nothing undone or unthought of that could forward the work. Public meetings, conversations, lodge classes, all were well arranged and well attended, and we all felt the time had not been wasted as we exchanged regretful farewells, and the travellers steamed northward to Norwegian Christiania. Here "darkness covered the land" in a way quite novel to us; there were only about five hours of daylight, and that was not light. The weather varied from clear blackness to foggy blackness; there was snow and ice,

In the far North

but no sun, and one felt that Nature is really an unkind step-mother to her northern children. The grim tales of the Norse mythology seem natural and proper, and the terrible wolf Fenris is felt as an appropriate inhabitant. Out of just such blackness was he born. But despite the drearness of the surroundings, Christiania gave us two very large and very intelligent audiences, which closely followed the exposition of Karma and of the immortality of the soul, and seemed deeply interested. The hard and patient work of Mr. Richard Eriksen and his colleagues is bearing good fruit.

From Christiania we crossed the country to Stockholm, and were warmly welcomed to the capital city by a large band of members. We had two well-attended public lectures, and between these ran down to Upsala, the old university town, where the hall of the university was filled with attentive hearers. Classes, receptions, interviews, made the days pass swiftly, and the end of the week found us in Lund, the second university town of Sweden, where grave professors listened earnestly to a lecture on the soul. Then Copenhagen welcomed us and Mr. Thaning presented us, to our astonishment, with an audience of a thousand people, a remarkable assemblage for the Danish capital. Most noticeable everywhere was the rapt, sustained attention, proving how deep was the interest aroused by Theosophy.

Southwards and westwards lay our road, when Denmark lay behind us, and Amsterdam seemed home-like with the familiar faces of our faithful Dutch co-workers. Rotterdam, Haarlem, Amsterdam and the Hague were visited in turn, lectures, receptions, meetings succeeding each other in due course. The Dutch press was more friendly than it had ever been before, and by its help the theosophical teachings have reached thousands of homes. The work of the tour finished at the Hague, and we left on the platform there, as we steamed away to the Hook to take steamer for England, all the best-known Dutch workers. The last-born Section is growing vigorously, and bids fair to become a lusty infant.

It is good to see how, in every land, there are eager brains and hearts ready to welcome the message of Theosophy, as

bringing a ray of light into the darkness of the world. Men are hungering for religion, but fear to be given stones instead of bread; they are weary of formulæ and of empty promises, but gladly listen when truth is offered in a way that appeals to sound reason and sane emotion.

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SWEDEN is developing a philosophy of her own, and it has interesting points of contact with Theosophy. As it spreads among the educated classes it will bring them into much closer touch with theosophical teachings. The founder of this modern Swedish philosophy is Christopher Jacob Boström, who died in 1866, leaving behind him writings which are regarded as of the first rank. His mantle has fallen on Herr Axel Nyblœus, who has edited his writings, with whom is associated in philosophic eminence the editor of Boström's *Philosophy of Religion*, Herr Ribbing. Briefly outlined, the philosophy teaches that the intuition of the Divine existing in all religions as a feeling has risen in philosophy to a clear concept, recognising Reality as spiritual, and as independent of time and space. All is fundamentally spiritual, the Reality being a Unity. This Reality can, however, be conceived as perfect or as imperfect. The perfect Reality is God, the Absolute; all other beings are its modes and are imperfect, but these modes must not be conceived as identical with or vanishing in God, as in that case God would be purely abstract, void of contents, and hence unreal. This relation between the perfect Reality and its modes—living or self-conscious beings, the imperfect—may be conceived as resembling that between an organism and its parts; in an organism a single life pervades the whole, and governs every part, but each part has also its own life. God is the central, all-embracing, all-governing power, all other beings are as the limbs of the organism, and must not be confounded with each other nor with the whole. These beings are the imperfect Reality, and each must separately acquire self-consciousness. For each such imperfect being evolution is a necessity, and each evolves from one form of life to another until it reaches its perfection, according to its place in the kosmos; the divine Idea is the motor force in each, and each

Modern Swedish Philosophy

evolves towards his archetype slowly and gradually. Consciousness is first developed, and later self-consciousness. Each separates himself at first in thought from the world, the not-self, and regards the external world of images as even hostile to the spiritual; the inner unity is not seen, and hence there is strife. Through a long experience, especially through suffering, some reach a perception of the Reality, and try to enlighten their less developed fellows. Evolution through ever higher forms will continue till the final aim is reached, when each being shall know himself as a self-subsistent part of the whole and recognise others as equally self-subsistent. A single life-time is a very insignificant link in the chain, and innumerable ages must pass before the imperfect spirit can reach full self-consciousness. We cannot discern the separate links of our past, but the general arrangements of our world show us the course we have trodden. Why else should we swiftly run through these again on entering on a new phase of life?

Such is a rough sketch of the philosophy of Boström, kindly supplied to me by one of our Göteborg members. It is interesting to see that it contains several of the root-ideas of Theosophy, and recognises reincarnation; the self-subsistent beings recall the jîvas of the Sânkhyan philosophy, and the influence of Indian thought is manifest throughout.

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A LETTER in the *Spectator* gives a very interesting account of a "dream" experience of Professor Agassiz. The writer was told the facts by Agassiz himself. He says:

Out of the body

He was studying a fossil fish in the Jardin des Plantes, but had never been able to determine the species to his satisfaction. After a time he dreamed that he caught the very fish, and without difficulty determined the question, thinking, as he woke from the dream, that he would now have no difficulty. But on returning to the fossil, something in the dream had escaped him, and he could no more determine the species than before. The next night he had the same dream, and again forgot the essential point. He then determined to take a pencil and paper with him to bed, and make his note as soon as he awoke. The dream came the third time, but to his surprise on fully awaking he found the drawing made and lying on the table at his bedside, with three bones displayed in it which were not visible in the fossil, and which solved

the problem. On returning to the Jardin des Plantes, he obtained permission of his friend, the director, to chip away a scale of stone which lay on the spot where the bones were in the drawing, and found them there as his drawing had given them.

The evidence for the possibility of gaining knowledge out of the body is accumulating. It will be remembered that Robert Louis Stevenson alleges that he got the plot of more than one of his stories when he was asleep.

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By a Fellow of the Royal Society

A CORRESPONDENT writes: The January number of *Knowledge* contained a short article entitled, "A Drowned Continent," which Theosophists will note as another indication of the way in which scientific thought is tending in the direction of the teachings of *The Secret Doctrine;* in fact the student might well peruse it with the maps of Mr. Scott-Elliot's *Story of Atlantis* spread out before him. The writer remarks how violently scientific opinion has oscillated on the question of lost continents during the present century, and then shortly summarises the evidence which seems

> To indicate that at this early epoch [the Secondary Age of Geology] there was a land girdle in comparatively low latitudes, encircling some three-fourths of the earth's circumference from Peru to New Zealand and Fiji. Even taking into account the comparatively early date of its existence, this girdle of land, the evidence in favour of which can scarcely be shaken, gave a heavy blow to the adherents of the absolute permanency of continents and oceans, as it clearly indicates the comparatively modern origin of the basin of the South Atlantic.

This, the writer adds, is not all, and he goes on to show that the only satisfactory way of explaining the relationships between the fauna of South America and that of Europe in Tertiary times "is by assuming either the persistence of the land connection between the Cape and South America across the South Atlantic till a comparatively late geological epoch, or that such connection took place further south, by means of the Antarctic Continent." In view of the objections to the latter hypothesis "and since there is other evidence in favour of the comparatively recent origin of the South Atlantic depression," he thinks the former 'the more probable explanation," and so we get another bit of

testimony to the reality of old Atlantis. But the main point of Mr. Lydekker's paper seems to be the resuscitation of the scientific belief in Lemuria, for it is written apropos of the results of the investigations into the coral formation of the Island of Funafuti, one of the Ellice group of Polynesia, mentioned last month in these columns.

* * *

MR. ERNEST HUMMEL, of St. Paul, Minnesota, has invented a method of sending photographs by telegraphy, which is being eagerly seized on by the all-utilising American press. The lines of the picture are traced by the swift closing and breaking of an electric circuit, the needle of the receiving instrument reproducing, of course, the movements of that of the transmitter. The thing has been done before as an experiment, but not in a way commercially useful. Each advance of this kind is interesting as a warning against hasty statements that facts which seem incredible are impossible. Who would have believed, sixty years ago, that a man's photograph could be telegraphed?

Pictures by Wire

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THE *Christian World* occasionally prints extraordinarily liberal articles. Such an one has been sent us, entitled "On growing a soul," in which the question is propounded whether a world-soul and a human soul are not both growing organisms. "We may, for instance, affirm . . . . that the world, in the sense of collective human humanity, is actually growing a soul," and the famous saying is quoted, "God sleeps in the stone, dreams in the animal, and wakes in the man." Man, in the dawn of history, shows forth the soul.

Growing a Soul

> The common world-consciousness, which has reached this height [shown by the *Book of the Dead* and the Chaldæan tablets] when it is first introduced to us, has been growing ever since. Mighty revelations have been vouchsafed it; stupendous experiences of trial and suffering have wrought upon it; continuously have its horizons widened; and these processes are still going on. To what height of evolution this world-soul will reach; whether, as Drummond held, life on this planet will go no higher than its present human expression; or whether, as Nietzsche taught, the present

THE GNOSTICS PTOLEMY AND HERACLEON

OF the life of Ptolemy, one of the oldest pupils of Valentinus, we know absolutely nothing. It was through some of the pupils of Ptolemy mainly that Irenæus (I. i-viii.) became acquainted with a rough outline of the ideas of the developed Gnosticism of the Valentinian school, but whether or not Ptolemy himself was alive when the Presbyter of Lyons wrote the opening chapters of his Refutation, somewhere about A.D. 180, it is impossible to say. Of the writings of Ptolemy two fragments alone have been preserved: an interpretation of the magnificent Proem of the Beginnings still extant in the Prologue to the fourth canonical Gospel (Iræn. I. viii. 5), and a letter to a lady called Flora quoted by Epiphanius (Hær. xxxiii.).

Whether or not the teaching of Ptolemy had any essential differences from that of his master Valentinus, it is at present impossible to decide; and the copied statement of Tertullian (Adv. Valent. 4) that with Ptolemy the names and numbers of the æons were separated into personal substances external to Deity, whereas with Valentinus these substances had been included in the sum of the Godhead, as sensations, affections, and emotions, is perfectly unintelligible to the student of Gnosticism.

We will first consider the letter to Flora, and then the interpretation of the Logos-doctrine Proem.

The letter to Flora gives the view which the Valentinian school held concerning the world-process, the Old Covenant theology, and the documents of the Jewish law.

Opinions, says Ptolemy, are divided, some holding the one extreme and contending that the Jews' law came direct from God and the Father (the Logos), others maintaining the absolute contrary, and declaring that it emanated from the opposite power, the destroyer, the god of this world (the accuser or

have been a tentative preparation for the abandonment of such food altogether, in the more evolved races to come. At any rate, abstinence from a food tending to feed and foster the kâmic instincts, and the connection in the mind of the primitive man of religious abstinence with the marriage tie, would lead the infant soul on the pathway of discipline and self-restraint, and thus to commencing spirituality.

I. HOOPER.

PLUTARCH ON DEATH AND DEITY

BUT we ridiculously fear *one* death, although we have already died, and are still dying, so many; for not only, as Heraclitus says, 'When fire dies is the birth of air, and when air dies is the birth of water,' but still more plainly may you see it for ourselves: the full-grown man perishes when the old man is produced, the youth had before perished into the full-grown man, and the child into the youth, and the infant into the child; and the 'yesterday' has died into the 'to-day,' and the 'to-day' is dying into the 'to-morrow,' and no one remains, nor is *one*, but we grow up many around one appearance and common model, whilst matter revolves around and slips away. . . .

But the God *is*, we must declare; and *is* with reference to no time, but with reference to the eternal, the immoveable, timeless, and indeclinable; that which there is nothing before nor after, nor more, nor past, nor older nor younger, but He being *One* with the one 'Now,' hath filled up the 'Ever'; and that which really *is*, alone *is* with reference to Him; neither born, nor about to *be*, nor growing, nor to have an end. In this way, therefore, ought we, when worshipping, to salute Him, and to address Him, or even, truly, as some of the ancients did, 'Thou art One!'—*On the E at Delphi*, capp. xviii. and xx.

These tribes told Mr. Thurn that they "hoped to become white men; apparently in the sense that their spirits would, after death, re-animate the bodies of white men."

They believe in spirits of rocks, rivers, etc., and in a being, apparently the Lord of Waters, called Ænicidu. Also in a Supreme Being, called by the Caribs the Ancient One, or the Ancient One in the Sky; by the Arawak, our Maker, our Father; and by the Warrau, our Maker. They have also a tradition that their ancestors "came from the sky"; and there are traces of a flood legend in their tales.

Mr. Thurn notices the rock engravings, and in stating that the Indians believe in the existence of tribes in the Canakoo Mountains who "never come down, and whose fires may be seen at night," he says that there actually is an appearance of fire perceptible on these mountains.

They have a secret method of making poisons, and in this no woman is allowed to take part. They have also a curious belief in the virtue of the breath.

Is it not possible that in the system of the Couvade we have some perverted reminiscence of the ancient teaching as to the life-giving side of manifestation, sometimes typified as masculine, while the form side is symbolised as feminine; so that we have spirit, life, positive, masculine, the Solar fire, as opposed to matter, form, negative, feminine, the Lunar fire. In the course of ages knowledge has disappeared, and the symbolism is lost sight of in a mere question of father and mother, masculine and feminine.

Also, may we not here be dealing with the remains of a half-forgotten practical teaching, as to the way in which, to quote *The Ancient Wisdom*: "The thoughts and passions of surrounding people, especially of the continually present father and mother, influence the building elemental in its work."

The abstinence from meat before marriage is probably a survival of an ancient law, impressing some sort of religious rite upon the consciousness of the primitive and simple man, before "the sacrament of marriage"; a law imposing a certain self-restraint upon the kâmic nature by commanding abstinence from a certain kind of food; this fasting from meat may also

than eat it, fasted entirely after a hard day's work, the day of his marriage being near.

One speculates with some amusement as to the probable frame of mind of a prospective bridegroom in England, if he were requested to renounce—say, one meal a day, for love of his bride, to say nothing of such a demand being made of him by his religion.

Now, taking into consideration the geographical position of these people, it seems to be not unlikely that they—a degenerating race—preserve half-forgotten fragments of Atlantean knowledge, and a glance at some of their beliefs side by side with this system of the Couvade, and the abstinence from meat before the marriage rite, may give us a valuable clue. First, they believe that all objects animate, or (to quote Mr. I. M. Thurn) inanimate, consist of two separable parts—body and spirit; as Theosophists might phrase it—life and form. In the case of the human being these are: (*a*) separable at death, (*b*) separable in sleep, (*c*) voluntarily separable in the case of certain individuals.

They hold traditions of two orders of men, who are, as we should say, students of occult forces, and students moreover of the right and left hand paths.

These are the Peaiman and Kenaima. The Peaiman is usually trained for his office, but he is evidently trained as a medium, though it may be that in earlier days this was not the case. That the office is mediumistic is indicated by the fact that an epileptic is frequently chosen to be a modern Peaiman. He is trained by fasting, and given draughts of nicotine and water, evidently the remnant of a practice in which some other drug was employed. He is taught the medicinal uses of plants, and the use of the voice.

Mr. Thurn attended a Peaiman *séance*, which lasted six hours, and was apparently spiritualistic. During the *séance* Mr. Thurn "fell into a stupor, probably akin to a mesmeric trance". He remarks: "It now seems to me that my spirit was then as nearly separated from my body as is possible under any circumstances short of death." But our author, in the course of his highly interesting book, does not tell us how far he believes in the possibility of such a separation on this side of death.

THE CUSTOM OF THE COUVADE

THE custom of the Couvade is so singular, both as we find it in folk tales, such as that of "Aucassin and Nicolette," and as it is practised among certain peoples at the present day, that it is possibly worth a little consideration from the point of view of the student of Theosophy.

Briefly stated, the custom is as follows:—Among certain tribes, such for example as the Indian peoples of British Guiana, one finds a singular belief as to the link between the newly-born infant and the father—a link of a physical kind.

Mr. E. S. Hartland, in commenting upon certain variants of the Swan Maiden myth, states that in savage tribes the rights and responsibilities of the parental relative are unrecognised. Among the imperfectly civilised Indian tribes—such as the true Caribs, Arawak and Warraus—we find this state of affairs does not exist, and the curious customs of the Couvade seem ex- extremely unlikely, at the first blush, to originate with the savage.

The Couvade asserts the link between father and child in a manner which, glanced at superficially, is extremely ludicrous. After the birth of a child the mother very quickly resumes her usual occupations. Not so the father, who is forbidden violent exercise, hunting, rowing and the handling of weapons; he is also not permitted to eat meat during many days. Mr. I. M. Thurn* asserts that the link between father and child is held to be stronger than between mother and child, and that for days he has been deprived of the services of his best huntsmen and boatmen through the custom of the Couvade. He also tells us that abstinence from meat is insisted upon for weeks before marriage, and that on one occasion, there being nothing save meat in his camp, one of his men, rather

* *Indians of British Guiana.*

it bears no such signification; it is merely a straightforward statement of the immortality of the human soul. In the Celtic creed the form is simpler still, "I believe in life after death," while the Nicæan symbol expresses it as "the life of the world to come," or, to translate more accurately, "the life of the coming age."

Having now glanced through the various clauses of the Nicene and the Apostles' Creeds, it remains for us only to take up such points in the Athanasian Creed as have not already been dealt with in the consideration of the earlier symbols. This work, however, must be left until next month.

C. W. LEADBEATER.

(TO BE CONTINUED)

"THIS necessity of restraint, remember, is just as honourable to man as the necessity of labour. You hear every day greater numbers of foolish people speaking about liberty, as if it were an honourable thing; so far from being that, it is, on the whole, and in the broadest sense, dishonourable, and an attribute of the lower creatures. No human being, however great or powerful, was ever so free as a fish. There is always something he must, or must not do; while the fish may do whatever he likes. . . . . You will find, on fairly thinking of it, that it is his Restraint which is honourable to man, not his Liberty; and, what is more, it is restraint which is honourable even in the lower animals. A butterfly is much more free than a bee; but you honour the bee more, just because it is subject to certain laws which fit it for orderly function in bee society. And throughout the world of the two abstract things, liberty and restraint, restraint is always the more honourable. It is true, indeed, that in these and all other matters you never can reason finally from the abstraction, for both liberty and restraint are good when they are nobly chosen, and both are bad when they are badly chosen; but of the two, I repeat, it is restraint that characterizes the higher creature, and betters the lower creature; and, from the ministering of the archangel to the labour of the insect—from the poising of the planets to the gravitation of a grain of dust—the power and glory of all creatures, and all matter, consist in their obedience not in their freedom. The Sun has no liberty—a dead leaf has much. The dust of which you are formed has no liberty. Its liberty will come—with its corruption."—JOHN RUSKIN.

physical vehicle had been constructed at the moment of death, and once more build up that corpse into the semblance which it then wore.

In the Nicene Creed the clause now appears in the more comprehensible form "I look for the resurrection of the dead," though in some of its earlier variants it also speaks of the resurrection of the flesh. Yet the simple idea that what was meant was resurrection *in* a body, not resurrection *of* that same body, was not suggested by any of these renderings. Looking at the subject impartially, it certainly seems that nothing else could satisfy the requirements of the teaching given. Reason leads us to suppose that the corruptible body cannot rise again; therefore that which rises must be the incorruptible soul. Since this soul is to rise in a body, it must rise in a fresh body—that is, in the body of an infant.

Evidence also is not wanting even on this physical plane in support of the theory (which we from other sources know to be true) that this belief in reincarnation was held by many at the alleged time of Christ, and was also held and taught by him. A metempsychosis of souls was a distinctive feature of the Jewish Kabala; we have the testimony of Josephus that the Pharisees believed in the return to earth of the souls of the just in other bodies, and the question put to Jesus regarding the man born blind distinctly indicates a knowledge of the fact of reincarnation, as does also his remark on the rebirth of Elijah in the form of John the Baptist.

Jerome and Lactantius both bear witness to the fact that a belief in metempsychosis existed in the early Church. Origen not only expressed his belief in it, but was careful to state that his ideas on the subject were not drawn from Plato, but that he was instructed by Clemens of Alexandria, who had studied under Pantænus, a disciple of apostolic men. Indeed, it seems by no means improbable that this doctrine of reincarnation formed one of the "mysteries" of the early Church, taught only to those who were found worthy to hear.

"And the life everlasting." The semi-poetical form into which our translators have thrown this clause has led the orthodox to see in it a reference to eternal life in heaven, but in reality

pours into his soul such a rush of power, of wisdom and of love, that he is at once strengthened for effort that before would have seemed inconceivable to him. Not that the Master's feeling or attitude has in any way changed, but that by the development of this new faculty the pupil has become capable of seeing more of what he is, of receiving more from him.

In a very true sense then is this Sohan initiation "a baptism for the emancipation from sins," and the baptism administered to infants soon after their birth was but a symbol and a prophecy of this—a ceremony intended as a kind of dedication of the young life to the effort to enter upon the Path. Very soon after the materializing tendency set in the true meaning of all this was obscured, and then it became necessary to invent some reason for the baptismal ceremony. Some tradition of its connection with the putting away of sins still survived, and as it was obvious, even to a Church father, that a baby could hardly have committed any serious offences, the extraordinary doctrine of "original sin" was invented, and did much harm in the world.

"The resurrection of the body." Here again is a case similar to the last—a case where a doctrine, perfectly simple and reasonable in itself, falls gradually into oblivion and misconstruction among the ignorant, until a monstrous and absurd dogma is erected to take the place of the forgotten truth. What numbers of books have been written and sermons preached in defence of this scientifically impossible teaching of the resurrection of the physical body—the "agenrisyng of fleish," as it is called in an English creed of about the date 1400—when all the time the clause meant nothing more or less than an affirmation of the doctrine of reincarnation.

This, which in more enlightened times was a universal belief, had gradually dropped out of popular knowledge in later Egypt and in classical Greece and Rome, though of course it was never lost sight of in the teaching of the Mysteries. It was quite plainly stated in the original formula given by the Christ to his disciples, and it was only the gross ignorance of later days which perverted the simple explanation, that after death man would again appear upon the earth in bodily form, into a theory that he would at some future time collect the very particles of which his

word "forgiveness" was in any way connected with it; it was a straightforward declaration that the candidate acknowledged the necessity of setting himself free from the dominion of all his sins before attempting to enter upon the path of occult progress, and its spirit would be far more accurately rendered by an expression of belief in the *de*mission of sins rather than their *re*mission. It was primarily intended to be a definite reminder of the principle which requires moral development as an absolute prerequisite to advancement, and a warning against the danger of the method of the darker magical schools which did not exact morality as a necessary qualification for membership.

But it had also another and an inner meaning, referring to a higher stage in man's development, and this is more clearly brought out in the form assumed by this clause in the Nicæan symbol, "I acknowledge one baptism for the remission of sins." Again of course we must substitute the idea of emancipation for that of forgiveness, and remembering that baptism has always been the symbol of initiation, we have before us a conception which might be expressed in the Buddhist phraseology with which students of Theosophical literature are more familiar: "I acknowledge one initiation for the casting-off of the fetters." The candidate proclaims by this statement that he has definitely set before him as his goal the Sotâpatti initiation—*one* initiation, given only by the one Brotherhood in the name of the Great Initiator—in and through which he gains power entirely to cast off the three fetters of doubt, superstition and the delusion of self.

He gains power, I say advisedly, for however clear his intellectual convictions on these points may have been previously, he does not attain the certainty which comes from definite knowledge until he has experienced that touch of buddhic consciousness which is part of the ritual of that first initiation—the portal of the Path of Holiness. And in that touch, momentary though it may be, not only does he obtain this vast increase of knowledge which puts a new face for him upon the whole of nature, but he also enters for the moment into a relation with his Master far more intimate than anything he has ever before comprehended. And in that flash of contact he receives a very real baptism, for there

of the expression of belief in the communion of the saints is the recognition of the existence and the functions of the Great Brotherhood of Adepts which is in charge of so much of the evolution of mankind. Thus it is truly an extension of the idea of the brotherhood of man implied in the belief in the holy catholic Church, yet it also involves the closest possible association and even communication with the noblest of those who have gone before us. But it is much more than all this, for to those who really grasp it and begin even dimly to understand what it means, it gives a sense of absolute peace and security which passes all understanding—which can never be shaken or lost through any of the changes and chances of this mortal life.

When once this is realized by any man, however keen may be his sympathy with the manifold sufferings of humanity—however he may fail to understand much of what he sees in the world around him, the element of hopelessness, which before made it all so terrible, is gone, and gone for ever. For though he feels that dread mysteries, as yet but partially explained, underlie many an act in the great drama of the world's history—though questions may sometimes arise within him to which man *can* give no answer, and to which the higher powers *have* given none thus far, yet he knows, with the absolute certainty born of experience that the power, the wisdom and the love which guide the evolution of which he is part, are far more than strong enough to carry it through to a glorious end. He knows that no human sympathy can be as great as theirs; none can love man as they do—they who are sacrificing themselves for man. Yet they know all, from the beginning to the end; and they are satisfied.

"The forgiveness of sins"; or, as the Greek may be more literally rendered: "the emancipation from sins." For the more mystical side of the idea symbolized in the ecclesiastical doctrine of the so-called forgiveness of sins, the reader may be referred to Mrs. Besant's article in the November number of this REVIEW. Here, however, we have to deal not with the later developments of dogma, but rather with the meaning attached to this clause in the original formula, which was a comparatively simple one. No idea even remotely resembling that suggested by the modern

hood, that many of them distrust and misunderstand one another, sad though it is, in no way alters the great fact that because they regard things spiritual rather than things temporal, because they have definitely ranged themselves on the side of good instead of evil, of evolution instead of retardation, they have a bond between them of community of aim which is stronger far than any of the external divisions that separate them—stronger because it *is* spiritual, and belongs to a higher plane than this.

This is the true Church of the Christ, and it is catholic because among its numbers there are men of every race and creed under heaven—"of all nations and kindred and peoples and tongues"; it is holy, because its members are striving to make their lives holier and better; it is apostolic, for in very truth all its members are apostles—"men sent forth" (though many of them know it not) by the great Power who is guiding all, that they may be His expression in the earth—His emissaries to help their more ignorant brethren, by precept and example, to learn the all-important lesson which they have already made part of their own lives. And whatever its outward divisions may be, this Church is fundamentally one—"elect from every nation, yet one o'er all the earth"—one in essence, though it may be many a century yet before all its members realize their spiritual unity.

"The communion of saints." This is interpreted in two ways by modern orthodoxy. The first takes it merely as an extension of the previous clause, "the holy catholic Church (which is) the communion of the saints." That is to say that the Church consists of the fellowship of the holy ones in every land, very much as has just been explained—except that of course in the orthodox system none but the *Christians* of every nation are recognized as brothers! The other method of interpretation gives a somewhat more mystical sense to the word communion, and explains the clause as pointing out the intimate association between Christians on earth and those who have passed away—the blessed dead, more especially those of transcendent virtue, who are usually called saints.

As is so often the case, the truth includes both hypotheses, and yet is grander far than either of them, for the true meaning

The Jewish faith, corrupt and grossly material as it was, had still some tradition of the messengers through whom the Logos manifested Himself in matter—the seven great archangels, later called "the seven spirits before the throne of God"—the seven lesser Logoi (lesser only in comparison with the ineffable splendour of the Trinity) who are the first emanation of the Godhead. But it was manifestly impossible that the reference to them in the passage under consideration should be understood by a mind already obsessed with the idea that all that was said of the Second Logos was to be taken as descriptive only of a human teacher. If the Second Logos were but a man, and the Third a vague influence proceeding from him, then the messengers through whom that influence had previously manifested must obviously be men also, and it was quite natural that the supposed inspiration of his own prophets should at once occur to the mind of an Israelite. The grandeur of the true conception was far above out of his sight; he had already coarsened and degraded it beyond the power of words to express, and so he saw nothing incongruous in regarding the itinerant preachers of his own petty tribe as directly controlled by the influence of the Supreme.

"The holy catholic Church." This clause appears in the Nicene Creed as the "one catholic and apostolic Church," and has always been understood to signify the body of faithful believers all over the world—the word catholic simply meaning universal. This is in effect a statement of the brotherhood of man, for it proclaims how community of interest in spiritual things draws together men out of every nation, "without distinction of race, creed, caste, sex or colour," as our first object puts it. If we will but put aside the misinterpretations which later sectarianism has accumulated round these words, and think what they really mean, we shall see at once how beautifully expressive they are.

The Church is the ἐκκλησία—the body of those who are "called out" of the ordinary worldly life of misdirected energy by the common knowledge which they possess of the great facts underlying nature—the men who, because they know their relative importance, have "set their affection on things above, and not on things of the earth."

That by no means all of them yet recognize their brother-

usually are, or merely two poles included within the same organism, as in the case of the parthenogenetic reproduction of the alternate generations of aphides.

What is commonly called the procession of the Holy Ghost is in no sense an exception to this rule, for the duality of the Second Logos has always been clearly recognized, and although in the modern Christian system the two poles or aspects are expressed only as divinity and humanity, in older faiths and even in the Gnostic traditions they were often considered as male and female respectively, and the Second Logos was frequently spoken of as containing within Himself the characteristics of both the sexes, and was even called "The Father-Mother."

"Who with the Father and the Son together is worshipped and glorified." This simply means that the Three Logoi are to be regarded as equally worthy of the deepest reverence, as equally standing apart from all else within the system to which they have given birth—"that in this Trinity none is afore or after other, none is greater or less than another, but the whole three persons are coeternal together and coequal," as far at any rate as this æon is concerned—all equally to be glorified by man, since his debt of gratitude for the labour and stupendous sacrifice involved in his evolution, is due to all three alike.

"Who spake by the prophets." This clause, which is one of those first incorporated in the Creed at the Council of Constantinople, embodies a very early misconception for which it is not difficult to account, and though it does not directly refer to the story of Jesus, it must none the less be attributed to the tendency which we have called (*c*). The meaning of the original expression which it represents can perhaps be best rendered into English as "Who manifested through the angels"; and when we remember that in Greek the words "angel" and "messenger" are identical, we shall easily see how in the mind of a Jewish translator eagerly anxious to emphasize the continuity of the newer teaching with that of his own religion, what to him would seem an obscure passage referring to "manifestation through His messengers," came to be interpreted as indicating the inspiration of the Hebrew prophets.

which the physical atom is ultimately formed, we have to unwind seven series of the spirillæ, each of which is wound at right angles to the one preceding it.

Now in the perfected physical atom, as it will be at the end of the Seventh Round, all of these orders of spirillæ will be fully vitalized and active, each with a different order of force flowing through it: and thus this particular part of the work of the Holy Ghost will be accomplished. At present we are in the Fourth Round, and only four of these orders of spirillæ are as yet in activity, so that even the very physical matter in which we have to work is very far from having unfolded its full capacities. This mighty process of atomic evolution, which interpenetrates all else and yet moves on its way absolutely independent of all conditions, is ever being carried steadily on by the wonderful impulse of that first outpouring of the Third Logos.

"Who proceedeth from the Father and the Son." It was with reference to this doctrine of the procession of the Holy Ghost that the great schism arose which rent the Christian Church in twain, on the question whether the Third Person of the Trinity came forth from the First alone, or from the First and the Second. Looking as we are doing at the esoteric meaning of the symbol, we see that the Western Church in no way added to or corrupted the original doctrine by inserting its celebrated "Filioque" clause, but only expressed in words what must have been obvious from the first to any one who read behind the mere letter of the formula.

Nearest of all to the truth perhaps came the rendering of St. John Damascene: "who proceedeth from the Father through the Son" (*De Hymno Trisag.*, n. 28); yet it seems as though it would have been better still if in the original document the words used to express the coming forth of the Second and Third Logoi had been interchanged—if it had been written that the Son proceeded from the Father, and that the Holy Ghost was begotten of the Son. It has been already explained that the real meaning of μονογενὴς is coming forth from one alone, and not from the interaction of a pair. Everything else in Nature of which we know, is produced by the interaction of two factors, whether these factors are separate entities, as they

Well might such a title be assigned to Him, not only because of the mighty work which He did when the solar system came into existence, not only because from Him comes all life of which we know anything, for the omnipresent Jîva is but the manifestation of Him upon these lower planes, but because of the equally stupendous work which He is doing even now. Whether the effect of that first great out-pouring of energy is now complete, or whether chemical elements of a still more elaborate kind are still in process of production, we know not; but it is at least certain that all around us an evolution is going on upon a scale so vast in its totality, yet so infinitely minute in its method, that we live in the midst of it, yet in the most absolute unconsciousness of it.

Not the spiritual evolution of the immortal soul in man, for that is the work of the First Logos of our system; not the evolution which science recognizes as ever in progress in the animal and vegetable kingdoms—the development of intelligence and faculty by means of repeated experiences, and the correspondential modification in outer forms which is the result of this; not even the evolution of the power of combination in the mineral kingdom, so that ever more and more complex chemical compounds are gradually coming into being—for all these are part of the wonderful activity of the Second Logos; but within and behind all these is the evolution of the atom itself.

To explain the method of this evolution would take far more space than can be devoted to it here, and would also be somewhat outside the immediate scope of an article on the Creed; but an indication of the direction in which it works may readily be given to those who have read Mrs. Besant's article on "Occult Chemistry" in LUCIFER for November, 1895. It will be remembered that, in the illustration accompanying that paper, the atom was shown as composed of a series of spiral tubes arranged in a certain order, and it was explained that these tubes themselves were in turn composed of finer tubes spirally coiled, and these finer tubes in turn of others still finer, and so on. These finer tubes have been called spirillæ of the first, second and third orders respectively; and it is found that before we get back to the straight filament or line of astral atoms, by the convolutions of ten of

THE CHRISTIAN CREED

(CONTINUED FROM p. 451)

"I BELIEVE in the Holy Ghost." In this clause—the final one of the original Creed drawn up by the Council of Nicæa—we return once more to the formula as given by the Christ. It has already been explained in the earlier part of this article that the Holy Ghost corresponds to the Third Logos or Mahat—the "Spirit of God which broods over the face of the waters" of space, and so brings into existence matter as we know it to-day. To His energy are due all combinations of the ultimate atoms of our planes; and the "atoms" with which modern chemistry deals are monuments of His work. His action brought them into existence in a certain definite order—an order which, so far as investigation into this subject has yet been carried, appears to correspond with that of their atomic weights, so that substances having high atomic weights, such as lead, gold or platinum, are of much later formation than elements of low atomic weight, such as hydrogen, helium or lithium.

At the Council of Constantinople in 381 A.D., the bare statement of the existence of the Holy Ghost, which was all that was contained either in the Apostles' Creed or in the original form of that of Nicæa, was considerably amplified, and the beautiful title of "the Life-giver" was then for the first time given to Him. The English version unfortunately lends itself here to a very common misunderstanding, and most people as they recite "the Lord and Giver of Life" probably suppose it to mean—if they ever think of its meaning at all—the Lord of Life and the Giver of Life. A reference to the original Greek at once shows that such a construction is entirely unwarranted, and that the proper translation is simply "the Lord, the Life-giver."

will be to enrich the coming generations infinitely more than by aught else with which our wealth or our love can endow them.

Truly the writer is "not far from the kingdom of God." Soon he will feel himself forced to recognise that for this growth of the individual soul, as for the growth of the world-soul, time is needed, and that reincarnation must again take its proper place in western thought. When this is done, men will see the reasonableness of the command of Jesus: "Be ye perfect, even as your Father which is in heaven is perfect"; a command which would have been grotesque addressed to men who had only one brief life in which to become as God.

* * *

THE experiments conducted by the commission of the Montpellier Académie des Sciences et des Lettres with the Narbonne clairvoyant—whose successful reading of a closed letter was mentioned here last month—have been a failure. Two experiments were made; in the first the clairvoyant was asked to read a note enclosed in a box at a distance; in the second to read a sealed note held near her. She could see nothing in either case. It is to be hoped that this first failure will not close the attempts to verify her powers.

A Failure

* * *

THE limited nature of our knowledge of even the materials of our earth is a fact constantly pressing itself on our attention. The discoverers of helium and of argon have won much credit, and certainly deserve it. But M. Czernik, a Russian chemist, examining two minerals from the Caucasus, discovers in the ashes of one of them a considerable quantity of helium, while the second consists mainly of argon. These elements have never before been found in a pure state, and yet one wonders now how chemists could have missed them for so long! It is as though Nature would have us to understand that we should never deny possibilities because we are ignorant of their occurrence, and that many things are jostling us every day of the existence of which we remain entirely unconscious.

How little we know

consciousness of the actual man is only a preparation for that of "the over man" yet to come, it is not for us here to discuss.

The article goes on to remark that the individual growing of the soul is what most concerns us, and that by the soul is meant more than that which "calculates and memorises," more than the brain-mind. The remaining paragraphs are so good that we quote them in *extenso*:

A developed man finds in him a streak of something beneath that, a something that relates him to the infinite, which feels and suffers, which wills, and is the seat of moral judgment. Everybody recognises this as part of himself, but few indeed realise what may be made of it. To a generation which does not read the world's deepest books it is difficult to give an idea of what the human soul has really grown to in those who have given it a chance. The literature of this subject is the lives of the great saints, and amongst them perhaps especially the great mystics. Here we learn the possibilities of a grown-up soul; the annihilation in it of the lower desires, and the full set of its determination upon the highest things; its power of vision, by which it has an apprehension of God which nothing can shake, and a sense of the spiritual world that makes it grandly indifferent to the conditions of the earthly lot; its power of influence, such that through commonest words and acts thrill mysterious forces that shake and inspire the hearts of men; and its power of enjoyment, drawn from sources which the world cannot dry up, and which reaches at times an intensity that transcends the limits of expression. Unless the world's best men and women have been its greatest liars, these experiences have, in differing degrees, been common to them all.

It is impossible for us here to particularise as to the method by which these results have been obtained. Our readers probably know the main lines of it as well as we do. What we want to emphasise is that the route is open to us all. We can each grow a soul if we are willing to pay the price. Assuredly it is worth it, for this is really the one and the only victorious life. Failure is, in the long run, written on every other, and by whatever standard a man judges. One could cite a thousand facts in proof, but this one should be enough—the growth of the soul is the one pursuit which makes life, to its very last day, full of interest. . . . . .

The world is full to-day of the cry of the educationist. It is well to remember that nothing we can teach is comparable in its importance to this. To show to our children that they are on this planet to grow their own soul and the world's soul; that this is the solution of the world's riddle; that the explanation of what sorrow and loss may await them is all found here; and not only to teach this, but by the conditions in which we rear them, to make the learning of it both natural and universally possible,

space beyond the sun's influence, while the comets are small nebulæ which have been drawn within the solar system by the gravitational attraction of the sun. We know that our solar system has a proper motion of its own through space of several miles per second, while nearly all the nebulæ have also been found to have proper motions of their own. The great Orion nebula, for instance, has been found to have a proper motion of its own of nearly two miles per second. In this manner then our solar system brings within its influence the nebulæ towards which it is travelling. When they come within the sun's influence they appear as comets, and, as we have seen, in some cases they may become attached to the solar system as permanent members.

A nebula then is a vast aggregation of stones existing in space beyond the sun's attractive influence, and may occasionally be brought into the solar system by the sun's attraction. Many nebulæ, however, are much larger than our own sun, and form centres of condensation of their own in the far away realms of space.

JOHN MACKENZIE.

(TO BE CONCLUDED)

energy, the amount so robbed passing into heat energy which goes to heat the particle. After each successive collision, therefore, the centre of mass of the swarm has a greater pull on the particle; the particle is therefore continually tending to fall nearer to the centre. In doing so its motion is accelerated, until it receives another collision, and so on. As it is with one particle, so it is with the entire number of particles which constitute the swarm. They are all constantly gravitating toward the centre, and their motion is constantly, and on the whole, passing into the energy of heat, which is radiating into surrounding space. At the same time the mean free paths of the particles, or the distances they have to travel between successive collisions are being constantly reduced; and the state that this process must ultimately end in must be a single consolidated mass formed around the centre of gravity, and all its heat will have been dissipated into space.

Now, let us see what the spectroscope tells us about this subject. I suppose that a good many of us have seen in the sky on clear nights, here and there interspersed among the stars, faint, nebulous patches of light. These nebulous patches are very numerous in some portions of the heavens, and by using a good telescope we may see a great many more. There is a particularly good one to be seen in the constellation of Orion. These faint luminous patches are called nebulæ. Some magnificent photographs of these nebulæ have now been taken, and they reveal wonders. Elaborate maps of the spectrums of all known nebulæ have now been made, from which their physical constitution and temperature are known. Now, when the light of the nebulæ is passed through the spectroscope, what does it reveal? It reveals to us the fact that they are comets. The spectrum of a nebula is identical in its general characteristics with the spectrum of a comet when it is far distant from the sun. The same green line of hydrogen is there in the same position. We have seen that a comet is a swarm of stones rendered incandescent by the constant collisions of the stones with one another. Nebulæ then are vast swarms of stones rendered incandescent in the same manner; and the only difference between nebulæ and comets is that the nebulæ are far away in the distant realms of

and hydrogen as being the two best elements for producing combustion, it has been calculated that even they by their union could not maintain this immense heat for more than 6,000 years at the longest. Now, as showing the amount of heat which may be developed from motion, it has been calculated that if the earth were to be precipitated into the sun, the heat generated by the impact would be sufficient to supply the sun with heat for forty-one years at the rate of his present radiation. The average temperature of a meteor which strikes the earth in its journey round the sun has been found to be about 4,000,000 degrees. A meteor travels from eighteen to forty miles per second, and this is the heat which results from its collision with the earth's atmosphere.

Now we know that every swarm of meteoritic stones must have a common centre of mass, to which all the stones in the swarm gravitate. This is the case with every system of material bodies. This natural gravitation to the centre of mass is the cause of the motions of the stones which constitute the swarm. In gravitating to this centre, they assume high velocities, and are constantly colliding with other stones of the swarm which are also gravitating to the centre. These collisions produce heat. It is a case of motion being transformed into heat. Now, at each collision the stones rebound from one another, and take a new direction, which brings them into collision with other rebounding stones. Thus the entire swarm consists of millions of colliding particles producing heat by their collisions, the heat being often sufficient, as in the case of the white stars and our own sun, to change the solid stones into incandescent vapours and gases. Lockyer shows that many stars are at present not very condensed swarms of meteors, and that the true gaseous condition occurs in only one stage of the star's history. The temperature of a star or sun then depends on two things, *viz.*, on the number of collisions which occur between the particles of which it is composed, and the velocity with which these particles are moving when they collide. The greater the velocity of the particles, and the greater the number of collisions, the hotter will be the swarm as a whole. Each successive collision, however, robs the particle of so much of its original motion

nous works of J. Norman Lockyer on the subject. The science of physical astronomy is now sufficiently far advanced to enable us to say that the old distinctions and phraseology of astronomy must be done away with. The new astronomy tells us that all the so-called heavenly bodies, of whatsoever nature or name, whether they be suns, stars, comets, planets or nebulæ, have a common origin, and that their existing differences are due to the different stages of development in their evolutionary processes. It tells us that the existing condition of all these bodies is not a fixed condition, but that, like everything else, they are subject to the law of change, and that they proceed in an orderly and successive development through certain stages. They are now divided into species and groups, each species and group being known by its characteristic spectrum. We have heard the expression, " As fixed and steadfast as the stars." The stars are now known to be neither fixed nor steadfast. They also are subject to the law of evolution and decay, and are moving through space at inconceivable velocities.

Of what nature then are these bodies commonly called stars ? The spectroscope tells us that the stars which we see in the heavens are meteoritic in their origin, and that they are nothing more nor less than vast condensing swarms of meteoritic stones. Each star is a sun, and our own sun is a star, hence our own sun is a condensed swarm of meteoritic stones. These stones move with high velocities among one another, and suffer innumerable collisions, these collisions producing a development of heat. To this, doubtless, the intense heat of the sun is due. It is possible, of course, that electricity also is one of the sun's forces, but electricity we know is not a primary form of energy. These stones have their energy of motion converted into heat energy. The sun at the present time radiates from each square foot of his surface an amount of heat equal to thirty times the heat from a square foot of the hottest furnace of a locomotive, or he sends from each square foot of his surface a power equal to 7000 horse power. Now, it has been calculated that such an amount of heat as this coming from such a vast body as the sun, which as we know is 800,000 miles in diameter, could not be supplied by ordinary combustion for more than 5,000 years. Taking oxygen

stones which constitute the comet, then he will make the swarm of stones swing round, and become a member of the solar system, and the comet will ever afterwards perform its revolutions round the sun; but if the motion energy of the swarm of stones is greater than the gravitational attraction of the sun, then the path of the swarm will only be curved in near to the sun, and will strike out again and leave the solar system. Not a year passes but the sun annexes new comets to the solar system, and they become members of our family; but a great many comets only come rushing in upon us for a brief period from the unknown and pass out again to the unknown depths of space. We must remember that the tail is not the most important part of a comet. When a comet is far away from the sun it has no tail; the tail is only developed when the comet draws near the sun; the size of the tail increases the nearer it approaches. Sometimes the tail attains an enormous magnitude in a very few days, as the action of the sun upon the comet becomes more intense. Many comets spin out tails at the rate of 10,000,000 miles per day. So far as we are concerned, we need fear no danger from a comet striking the earth. In the Middle Ages people stood in mortal terror of comets in case they should strike the earth. We now know that if a comet did strike the earth we should only see a splendid shower of shooting stars. It is possible, of course, that the nucleus of some comets may consist of very large stones, in which case they would reach the earth before being consumed by friction of the earth's atmosphere. But we may look upon comets as harmless wanderers, consisting of swarms of stones smashing against each other, and bearing us tidings of a similar process going on among other luminous bodies in the far distant realms of space.

Let us now proceed to see what light the spectroscope throws upon those celestial objects, commonly called stars. The limits of this paper will not allow us to dwell at any length upon the details of the spectroscopic results attained in this important field, and I will necessarily have to be more or less dogmatic in stating some of the conclusions arrived at. For more detailed evidence respecting the spectroscopic data upon which these conclusions are founded, I would refer my readers to the volumi-

say a mile long, and an inch in section, represents, according to Professor Newton, the distribution of the meteorites along the orbit."

Now, when a spectroscopic examination is made of a piece of meteoritic stone which has fallen to the earth, we get a very peculiar spectrum, consisting, when the temperature is low, of the green line of hydrogen only. Evidently then, hydrogen must be present in the meteor. When the temperature of the meteoritic matter under examination is increased, we get a larger spectrum, consisting of the lines of hydrogen, with the addition of other lines due to carbon; there must, therefore, also be carbon in the meteor. If we still continue to increase the temperature of the meteoritic matter, we find that as the heat is increased other lines are added to the spectrum, which are the lines due to magnesium, manganese, nickel and iron. We therefore find that hydrogen, carbon, magnesium, manganese, nickel and iron are all present in the piece of meteoritic stone which we have examined. Now, it has been ascertained that when comets are far away from the sun they are colder than when they are near the sun, and as they approach the sun they get hotter, and more collisions occur between the meteoritic stones of which they are composed. The spectrum of a comet when it is far away from the sun, and consequently at a low temperature, is like the spectrum of a piece of meteoritic matter examined in the laboratory at a low temperature. Only the green line of hydrogen appears, and as the comet approaches the sun and consequently grows hotter, other lines appear in its spectrum, like the increased number of lines which appear in the spectrum of a piece of meteoritic matter subjected to increased temperature. All comets may be divided into two classes. First, those which belong to the solar system, and which perform periodic revolutions round the sun; and, secondly, those which do not belong to the solar system, but which come in from the far distant realms of space, swing round the sun and fly away again into the realms of space, never returning to us. Now, the sun may make a new comet which has come from the far away realms of space a permanent member of the solar system, or he may not. If the sun's gravitational attraction is greater than the motion energy of the swarm of

Now it is a fact which is also definitely ascertained that the big meteoritic swarm which occurs in November every thirty-three years is really a comet, and that the other meteoritic swarms, which the earth passes through, are also comets. In fact, it is now definitely known that a comet is a vast swarm of meteoritic stones travelling through space. If the comet in its orbit does not come near our earth, we see it in the distance as a luminous comet approaching to or receding from the sun. Its tail is always directed away from the sun, but when the orbit of a comet intercepts the earth's orbit, and when the swarm of stones which constitutes the comet happens to be at that point where the earth cuts through it, then we see that comet as a shower of shooting stars. Comets then are nothing more or less than swarms of meteoritic stones traversing space and coming within the gravitational attraction of the sun. The light coming from the head of a comet is due to the heat generated by the constant collisions of these stones with one another. The tail of the comet consists of the vapours given off by these collisions.

The gaseous particles of these vapours reflect the light of the sun. Hydrogen and carbon are among the principal constituents of a comet. These comets or swarms of stones come into the solar system from every possible direction of space. Space is full of these swarms. Kepler said: "There are more comets in the sky than fishes in the ocean." In this connection, Schiaparelli, the great astronomer, says: "The number of meteoric currents crossing the spaces of the solar system at all possible distances, and in all directions, is probably very great. The exceeding rarity of the matter contained in them allows these currents to intersect mutually without causing any disturbance to one another. They may undergo successive transpositions and deformations in space like rivers which slowly change their bed. They may become interrupted and thence become double or multiple, and they may even in particular circumstances become closed elliptic rings. The November meteoroids are apparently portions of such a ring in process of formation." Norman Lockyer says: "In the case of the orbit of the Biela swarm, we know that more than half of it, of a length of 500,000,000 miles, contains these meteorites; a long thin line,

distributed throughout space, or are there greater numbers in some portions of space than in other portions? Now, it has been ascertained that these meteoritic stones are not equally distributed throughout space, but that some portions of space contain greater numbers than other portions. In other words, there are swarms or aggregations of stones in certain parts of space, like clouds of dust, each swarm travelling as a single body round the sun like a planet. Nearly all of us, I presume, are acquainted with what are commonly known as showers of shooting stars, which fall on the earth at certain periods of the year. These displays are seen particularly well about the 13th or 14th of August in each year. At such a period then the earth is passing in her orbit round the sun through one of these meteoritic swarms, which is also travelling in an orbit round the sun. The earth happens to intersect the swarm at that particular period, and the consequence is that the earth filches from the swarm through which it is passing enormous numbers of meteors which become luminous from friction in the upper regions of the atmosphere. Once in every thirty-three years, however, about November 14th, occurs the grandest display of shooting stars. This display has recurred regularly every thirty-three years from the year 902, in which year records tell us it first became visible. The last time it appeared was in 1866; the next time it will appear will be in 1899, on the 14th day of November, when the whole sky will again be illuminated with meteoritic displays of the most magnificent character. It has been calculated that since the year 902 the earth has traversed 1,000 million miles of this swarm, and at each intersection there must have been an immense number of meteors filched; yet at the last display there seemed to be no sign of their quantity diminishing. Now, in addition to the swarms of stones which the earth passes through each year about the 13th of August, and this other swarm which it passes through in November every thirty-three years, there are about 100 other swarms less marked than these, which the earth passes through periodically, and their positions and paths have been definitely marked out. These swarms of stones belong to the solar system, and revolve round the sun with definite periods of revolution like the planets.

Newton has calculated that the whole number which might be visible over the whole earth, would be about 10,000 times as many as the number seen at one place. From this it has been calculated that 20,000,000 meteors which are visible fall daily on the earth from space. It has also been calculated that the number of meteors which fall on the earth, and which are not visible, is twenty times the number of those which are visible. Hence a total number of 400,000,000 meteors fall upon the earth each day from space. We therefore see that meteoritic stones fall from the heavens, because the heavens are full of stones; and that space is not empty, as was formerly supposed; it is full of meteoritic stones travelling through it in all directions at high velocities. It is calculated that in a portion of space equal to the size of the earth, which, as we know, is about 8000 miles in diameter, the average number of meteoritic stones is 30,000, and therefore the average distance of each stone from its neighbour is about 250 miles. The flash and streak of incandescent light which we see with a meteor, is of course caused by its friction with the earth's atmosphere when it strikes the earth in its path. The atmosphere is probably about 150 miles high. The height of meteors above the earth's surface ranges from 120 to 20 miles, the average distance being about 60 miles. The speed of these meteors is from 30 to 50 miles per second, and their average weight is under one ounce. Occasionally some are able to reach the earth's surface without being consumed, and in some cases masses of meteoritic stone have been found weighing several pounds. Large meteors occasionally explode from 15 to 20 miles above the earth's surface, and the particles are scattered over several square miles. But the great majority of these meteoritic stones are consumed in the upper regions of the atmosphere, and pass into dust, which gradually settles down through the atmosphere. It has been calculated that about 100 tons of meteoritic dust are in this manner added to the earth each day from space. Traces of this dust have been found on the bottom of deep oceans, and dust of a meteoritic origin has recently been found in the ice of the polar cap of the arctic regions.

The question now arises: are these meteoritic stones equally

course, are doomed to annihilation sooner or later. Others, moving in parabolic curves, generally escape destruction, owing to their velocity." Also at page 269 of the same volume, the generation of cosmical systems is discussed along similar lines in another communication, showing, in my opinion, the remarkable agreement of what is now known to science as the meteoritic hypothesis with the truths of occultism.

Now, let us see what the inductions of recent astronomical physics offer us in regard to the nature of cosmical systems. I am not now going to discuss the question of the ultimate nature or essence of "world-stuff," because I do not believe that science can as yet throw much light on this obscure problem. On this particular point eastern philosophy is far in advance of modern science. It is also well known to students of occultism that the eastern philosophy does not accept as it stands, the nebular hypothesis as to the origin of worlds, and it is somewhat interesting to notice how rapidly science is leaving this hypothesis altogether, or effecting considerable modifications in it. We shall see in the meteoritic hypothesis which I shall attempt to describe how modern science is approaching the theosophic cosmogony, and corroborating the commentaries quoted. If you will refer to the secret teaching I have quoted at various stages of this paper, you will see how archaic knowledge has anticipated modern science.

Before entering more particularly into the results of spectroscopic analysis, let me call your attention for a few minutes to things with which we are all more or less familiar.

I suppose that every one of us has seen meteors, or, as they are commonly called, "shooting stars." By looking into the clear sky on a dark night, we can sometimes see quite a number of meteors flashing in beautiful whitish streaks here and there. It has been calculated by Dr. Schmidt of Athens, who took observations extending over a period of seventeen years, that the average number of meteors which can be seen by a single observer on a clear night in the space of one hour, say from midnight till 1 a.m., is fourteen; the number which could be seen then by a group of observers stationed at a particular spot, may be said to be about six times this number. On this basis Prof. H. A.

tion which Theosophy advances is much more comprehensive in its scope than the evolutionary principle as known to science. Theosophy comprehends the evolution of the whole universe from the infinite down through successive planes of differentiation and matter, back to the infinite, and presents this stupendous cosmical process in its details. The science of physical astronomy is now, however, so far advanced that it can state that the masses of matter composing the material universe are undergoing a process of evolution, and their classification into groups and species is well under way. The evolution of the heavens and the earth is as legitimate a branch of science as the evolution of organic species. Evolution is not confined to one department of nature; nature is not divided, she is one.

Referring to the origin and evolution of worlds, if we turn to page 222 of vol. i. of *The Secret Doctrine* (Cosmogenesis), we find the following from the Book of Dzyan, the great secret book: "The Central Sun causes Fohat to collect primordial dust in the form of balls, to impel them to move in converging lines and finally to approach each other and aggregate. . . . Being scattered in space, without order or system, the World-Germs come into frequent collision until their final aggregation, after which they become Wanderers [Comets]. Then the battles and struggles begin. The older [bodies] attract the younger, while others repel them. Many perish, devoured by their stronger companions. Those that escape become worlds." And on page 225, it is said: "Born in the unfathomable depths of space, out of the homogeneous element called the World-Soul, every nucleus of cosmic matter, suddenly launched into being, begins life under the most hostile circumstances. Through a series of countless ages, it has to conquer for itself a place in the infinitudes. It circles round and round, between denser and already fixed bodies, moving by jerks and pulling towards some given point or centre that attracts it, and, like as a ship drawn into a channel dotted with reefs and sunken rocks, trying to avoid other bodies that draw and repel it in turn. Many perish, their mass disintegrating through stronger masses, and, when born within a system, chiefly within the insatiable stomachs of various suns; those which move slower, and are propelled into an elliptic

THEOSOPHY AND THE NEW ASTRONOMY

THE serious and unprejudiced student cannot fail to be struck with the remarkable corroborative evidence which is being unconsciously furnished to-day by western science to the truths of archaic knowledge revealed for the first time to the western world in *The Secret Doctrine* of Mme. Blavatsky. The greatest contributions of modern science to our knowledge of the universe and man, are converging toward the esoteric philosophy of the East. This statement is not made with the desire to summon western science to the aid of Theosophy. Theosophy can stand in its own strength, and does not require to be bolstered up by any western system; still, as the years unfold, it is interesting and encouraging to note the remarkable convergence of the lines of the best western scientific thought towards the philosophy of Theosophy. As Mme. Blavatsky says on page 149, vol. i., of *The Secret Doctrine:* "Modern science is every day drawn more into the maëlstrom of Occultism; unconsciously, no doubt, still very sensibly."

I desire now to direct attention to some recent researches in cosmic physics, and to show the identity of their results with certain occult truths. We will consider some of the discoveries which in the last few years have been made by the wonderful application of spectrum analysis to astronomical investigation. It is to spectrum analysis that we must look for information respecting the constitution of the heavenly bodies. By the aid of the spectroscope, astronomy has now become a branch of physics. We shall also see how the principle of evolution, which is acknowledged to hold good in the vegetable and animal kingdoms, has also been applied to the explanation of the growth and development, not only of the bodies composing our own solar system, but also of the worlds in the distant realms of space, and indeed of the whole material universe. The principle of evolu-

to even the critical sceptic that some power, some plan, must have guided the footsteps and life of the Comte de St. Germain. Indeed, one of the writers before quoted says:

"Sometimes he fell into a trance, and when he again recovered, he said he had passed the time while he lay unconscious in far-off lands; sometimes he disappeared for a considerable time, then suddenly re-appeared, and let it be understood that he had been in another world in communication with the dead. Moreover, he prided himself on being able to tame bees, and to make snakes listen to music." (*Historische Herinneringen*, J. van Sypesteyn.)

The author seems unaware that the ordinary Yogins of India have this power over snakes; and doubtless M. de St. Germain learned his knowledge in India. The power, also, of communicating with the dead has had more light thrown on it in this nineteenth century, thanks to those who follow in the footsteps of M. de St. Germain and who are aiding in the same great work. Nevertheless, although the above quoted writer is sceptical on these points, he awards a tribute of honest merit to our philosopher worth noticing, when writing:

"However this may be, St. Germain was in many respects a remarkable man, and wherever he was personally known he left a favourable impression behind, and the remembrance of many good and sometimes of many noble deeds. Many a poor father of a family, many a charitable institution, was helped by him in secret, . . . not one bad, not one dishonourable action was ever known of him, and so he inspired sympathy everywhere, and not least in Holland."

Thus clearly stands out the character of one who by some is called a "messenger" from that spiritual Hierarchy by whom the world's evolution is guided; such is the moral worth of the man whom the shallow critics of the earth call "adventurer."

ISABEL COOPER-OAKLEY.

(TO BE CONTINUED)

at Leghorn a copy of the prescription for the "Russian Tea" or "Aqua Benedetta," made by M. de St. Germain, which was used on the Russian fleet, then in the Archipelago, to preserve the health of the troops under the severe heat.

From 1774 until 1776 we have the visit to Triesdorf, in 1776 we hear of our mystic in Leipzig, and the following year in Dresden; with these periods we shall have to deal in our next paper. About 1779 we hear of M. de St. Germain at Hamburg; thence he goes to Prince Karl of Hesse and stays with him for some time as his loved and honoured guest. They began various experiments together, experiments which were in all cases to be of use to the human race. Writing of the knowledge and alluding to the early education of M. de St. Germain by the Duc de Medici, the Prince says:

"This House (Medici), as is well known, was in possession of the highest knowledge, and it is not surprising that he should have drawn his earlier knowledge from them; but he claimed to have learned that of Nature by his own application and researches. He thoroughly understood herbs and plants, and had invented the medicines of which he constantly made use, and which prolonged his life and health. I still have all his recipes, but the physicians ran riot much against his science after his death. There was a physician, Lossau, who had been an apothecary, and to whom I gave 1,200 crowns a year to work at the medicines which the Comte de St. Germain taught him, among others and chiefly his tea, which the rich bought and the poor received gratis. . . . After the death of this physician, disgusted by the talk which I heard on all sides, I withdrew all the recipes, and I did not replace Lossau." (*Op. cit.* p. 135.)

Looking back at the record of all the powers and abilities possessed by this great man, one point comes out clearly: either he was following some definite plan, a plan not known to the general world, or he wandered from place to place without aim, without family, without human ties—a sorrowful life, truly, for so gifted a mortal, if this were so. But since he appeared always contented, though knowing more than those with whom he came into contact, always giving, and never in need, ever helping, but never claiming aid—surely with such evidence it becomes obvious

which he was bleaching to look like Italian silk; he had established quite a large place, and had about a hundred workers. It would appear that he then travelled with the Graf von Lamberg, for in a paper published at Florence *Le Notizie del Mondo* (July 1770), under the heading "News of the World," we find the following paragraph.

"TUNIS, *July*, 1770.

"The Comte Maximilian de Lamberg, Chamberlain of M.M.L.L. II. and RR. having paid a visit to the Island of Corsica, to make various investigations has been staying here since the end of June, in company with the Signor de St. Germain, celebrated in Europe for the vastness of his political and philosophical knowledge."

No further details are given of this journey, but we hear of M. de St. Germain being in Pisa and in Mantua in the year 1773.

One important point which belongs to the year 1770, has been omitted. M. de St. Germain was at Leghorn when the Russian fleet was there; he wore a Russian uniform, and was called Graf Saltikoff by the Graf Alexis Orloff. It was, moreover, in this year that he returned to Paris, on the disgrace of the Prime Minister, his enemy, the Duc de Choiseul.

"All his abilities, especially his extraordinary kindness," says Herr van Sypesteyn (*op. cit.*), "yes, even magnanimity, which formed his essential characteristics, had made him so respected and so beloved, that when in 1770, after the fall of the Duc de Choiseul, his arch enemy, he again appeared in Paris, it was only with the greatest expressions of sorrow that the Parisians allowed him to depart. . . . M. de St. Germain came to the Hague after the death of Louis XV. (May 10th, 1774), and left for Schwalbach in 1774. This was the last time he visited Holland. It cannot be ascertained with accuracy how often he was there. . . . It is stated in a German biography that he was in Holland in 1710, 1735, 1742, 1748, 1760 and 1774."

This last date brings us to the period that we have already noticed, the stay at Triesdorf and at Schwalbach, where many alchemical, chemical and other experiments were carried on by the Markgraf and the Comte. The former we hear was proud of his medical knowledge, and obtained from the English Consul

the Comte de St. Germain. The Abbé Pernety was not slow in recognising in him the characteristics which go to make up an adept, and came to us with wonderful stories."

The author then goes on to relate that the Princess Amélie went to call on him, and he also remarks that the old Baron Knyhausen was always addressed by M. de St. Germain as " my son." Says our author:

" Madame de Troussel was also anxious to see him. The Abbé Pernety arranged the matter for her, and the Comte came to her house one evening to supper. They chanced to make mention of the ' Philosopher's Stone,' and the Comte curtly observed that most people who were in pursuit of that were astonishingly illogical, inasmuch as they employed no agent but fire, forgetting that fire breaks up and decomposes, and that consequently it was mere folly to depend upon it for the building up of a new composition. He dwelt much upon this, and finally led the conversation back to more general topics. In appearance M. de St. Germain was refined and intellectual. He was clearly of gentle birth, and had moved in good society; and it was reported that the famous Cagliostro (so well known for his mystification of Cardinal Rohan and others at Paris) had been his pupil. The pupil, however, never reached the level of his master, and while the latter finished his career without mishap, Cagliostro was often rash to the point of criminality, and died in the prison of the Inquisition at Rome. . . . In the history of M. de St. Germain, we have the history of a wise and prudent man who never wilfully offended against the code of honour, or did aught that might offend our sense of probity. Marvels we have without end, never anything mean or scandalous." (*Mes Souvenirs de Vingt Ans de Sejour à Berlin*, par Dieudonné Thiébault, de l'Académie de Berlin; tome. iv. p. 83, ed. 3. Paris, 1813.)

The exact date of this visit to Berlin we cannot accurately give, but it comes in before the stay in Venice, where he was found by the Graf Max von Lamberg, at this time Chamberlain to the Emperor Joseph II., and in his book (*Le Mémorial d' un Mondain*, p. 80) we have some most interesting details. The Graf finds M. de St. Germain under the name of the Marquis d' Aymar, or Belmare, making a variety of experiments with flax,

given them to me, and he asks nothing for himself beyond a payment proportionate to the profits that may accrue from them, it being understood that this shall be only when the profit has been made. As the marvellous must inevitably seem uncertain, I have avoided the two points which appeared to me to be feared, the first, the being a dupe, and the second, the involving myself in too great an expenditure. To avoid the first, I took a trusty person, under whose eyes I had the experiments made, and I was fully convinced of the reality and the cheapness of these productions. And as to the second, I referred M. de Zurmont (which is the name that St. Germain has taken) to a good and trustworthy merchant at Tournay, with whom he is working, and I have had advances made which mount up to very little, through Nettine, whose son, and the son-in-law of Walckiers, are the persons who will carry on these manufactures, when the profits of the first experiments place us in a position to establish them, without risking anything of our own. The moment for deriving the profit is already close at hand." (*Graf. Philipp Coblenzl und seine Memoiren*, von Alfred, Ritter von Arneth; Wein, 1885, p. 9, note.)

From another source, also, we hear of M. de St. Germain at Tournay, namely, from the memoirs of Casanova.

"Casanova on the road to Tournay was informed of the presence of M. le Comte de St. Germain, and desired to be presented to him. Being told that the Comte received no one, he wrote to him to request an interview, which was granted under the restriction of coming *incognito*, and not being invited to partake of food with him. Casanova found the Comte in the dress of an Armenian with a long beard."

In this interview, M. de St. Germain informed Casanova that he was arranging a *Fabrique* for the Graf. Coblenzl. (*Mémoires de F. Seingalt de Casanova*. vi. 76.)

From 1763, the date at which we have now arrived, up to 1769, we only get the details of one year in Berlin, and this account comes from the memoirs of M. Dieudonné Thiébault, who gives the following interesting sketch:

"There came to Berlin and remained in that city for the space of a year a remarkable man, who passed by the name of

already the Princess of Anhalt-Zerbst, the mother of Catherine II., was very friendly to him; indeed he passed much time at her house in Paris.

In 1763, however, we get a deeply interesting account of our philosopher in the shape of a letter from the Graf Karl Coblenzl to the Prince Kaunitz, the Prime Minister. The details it gives are so interesting that it is better to quote it in full.

"BRUSSELS, *April 8th*, 1763.

"GRAF KARL COBLENZL TO KAUNITZ.

"It was about three months ago that the person known by the name of the Comte de St. Germain passed this way, and came to see me. I found him the most singular man that I ever saw in my life. I do not yet precisely know his birth; I believe, however, that he is the son of a clandestine union in a powerful and illustrious family. Possessing great wealth, he lives in the greatest simplicity; he knows everything, and shows an uprightness, a goodness of soul, worthy of admiration. Among a number of his accomplishments, he made, under my own eyes, some experiments, of which the most important were the transmutation of iron into a metal as beautiful as gold, and at least as good for all goldsmith's work; the dyeing and preparation of skins, carried to a perfection which surpassed all the moroccos in the world, and the most perfect tanning; the dyeing of silks, carried to a perfection hitherto unknown; the like dyeing of woollens; the dyeing of wood in the most brilliant colours penetrating through and through, and the whole without either indigo or cochineal, with the commonest ingredients, and consequently at a very moderate price; the composition of colours for painting, ultra-marine as perfect as is made from lapis lazuli; and finally, removing the smell from painting oils, and making the best oil of Provence from the oils of Navette, of Colsat, and from others, even the worst. I have in my hands all these productions, made under my own eyes; I have had them undergo the most strict examinations, and seeing in these articles a profit which might mount up to millions, I have endeavoured to take advantage of the friendship that this man has felt for me, and to learn from him all these secrets. He has

he was well received at Court, and many papers of the period mention him as a "person of note" to whom marked attention was paid.

In the British Museum there are pieces of music composed by the Comte de St. Germain on both his visits, for they are dated 1745 and 1760. It was said everywhere, by enemies as well as by friends, that he was a splendid violinist; he "played like an orchestra."

There is one most interesting souvenir of M. de St. Germain, which we have had the good fortune to see. It is preserved in the library of the grand old castle of Raudnitz in Bohemia, the property of Prince Ferdinand von Lobkowitz.

Amongst the MSS. and other treasures of that rare collection we found a book of music composed by M. de St. Germain, from which, by the gracious permission of the present Prince, we have had traced the inscription and autograph. It runs thus:

"Pour le Prince de Lobkowitz, Musique Raisonée, selon le bon sens, aux Dames Angloises qui aiment le vrai gout en cet art.

"Par . . . . de St. Germain."

The first letter, or letters, of the signature are quite undecipherable, although they have been most carefully traced for us by the librarian at Raudnitz.

We next have to pass on to St. Petersburg where, according to the words of the Graf Gregor Orloff to the Margrave of Brandenburg-Anspach, M. de St. Germain had "played a great part in their revolution." (*Curiositäten der Literarisch-historischen Vor und Mitwelt*, pp. 285, 286; Weimar, 1818.)

He is mentioned as having been in St. Petersburg by another writer, or rather in an anonymous book, the translation of the title of which runs:

"A few Words about the First Helpers of Catherine II." (xviii. Bk. 3, p. 343, 1869).

The writer has other details in her possession, but as they are at present unverified and come rather as fragments, it is better to wait for more accurate information, which she hopes to procure. Various hints, however, lead us to suppose that M. de St. Germain passed some time in Russia. As we have noticed

would keep it as a curiosity. He could not overcome his surprise, and said M. de St. Germain must be worth millions, especially if he possessed the secret of making large diamonds out of small ones. The Comte neither said that he could or could not, but positively asserted that he knew how to make pearls grow, and give them the finest water. The King paid him great attention, and so did Madame du Pompadour. M. du Quesnoy once said that St. Germain was a quack, but the King reprimanded him. In fact, his Majesty appears infatuated with him, and sometimes talks of him as if his descent were illustrious." (*Mémoires de Madame du Hausset;* Paris, 1824, p. 148, *seq.*).

One fact in this Parisian period must not be omitted; it appears from statements made by Madame du Hausset, Herr von Barthold and the Baron de Gleichen, that a young Englishman, at that time resident in Paris, Lord Gower by name, used to amuse himself and other idle people by passing himself off as M. de St. Germain, so that most of the silly and foolish tales about him, which ran riot in the gossiping "salons" of the period, originated in the sayings of this idle young fellow. Various details of his doings are to be found, but they are not worth further notice, beyond the fact that M. de St. Germain had to bear the blame for utterances which did not originate with him. Says Herr van Sypesteyn (*op. cit.*), "Many of the wild stories had probably nothing to do with M. de St. Germain and were invented with the object of injuring him and making him ridiculous. A certain Parisian wag, known as 'Milord Gower,' was a splendid mimic, and went into Paris salons to play the part of St. Germain—naturally it was very exaggerated but very many people were taken in by this make-believe St. Germain."

Meanwhile our philosopher worked on with those whom he was able to help and teach in various ways. In 1760 we find him sent by Louis XV. to the Hague on a political mission with which we shall not now deal; the circumstances are variously told by different writers. In April, 1760, we find M. de St. Germain passing through East Friesland to England (Hezekiel, i. *op. cit.*). Next, in *The London Chronicle* of June 3rd, 1760, we have a long account of a "mysterious foreigner," who had just arrived on England's shores. It is also said by one writer that

known to the public. M. de St. Germain was introduced at Paris by the then Minister of War, Maréchal and Comte de Belle-Isle; but as we have seen from the records already cited, neither M. de St. Germain nor his family were unknown to Louis XV. Hence we do not wonder at the cordial and gracious reception with which he met, nor can we be astonished that the king assigned him a suite of rooms at his royal Château of Chambord. Here there was a laboratory fitted up for experiments, and a group of students gathered round our mystic. Among these we find the Baron de Gleichen, and Marquise d' Urfé and also the Princess of Anhalt-Zerbst, mother of Catherine II. of Russia. Madame de Genlis, speaking of him at this period says:

"He was well acquainted with physics, and was a very great chemist. My father, who was well qualified to judge, was a great admirer of his abilities in this way. . . He had discovered a secret respecting colours which was really wonderful, and which gave an extraordinary effect to his pictures. . . . M. de St. Germain never would consent to give up his secret." (*Mémoires Inédits de Mme. la Comtesse de Genlis pour servir à l'Histoire des XVIII. et XIX. Siècles;* Paris, 1825, p. 88.) Madame du Hausset relates in her memoirs an interesting instance of his knowledge of precious stones.

"The King," says she, "ordered a middling-sized diamond which had a flaw in it, to be brought to him. After having it weighed, his Majesty said to the Comte, 'The value of this diamond as it is, and with the flaw in it, is six thousand livres; without the flaw it would be worth at least ten thousand. Will you undertake to make me a gainer of four thousand livres?' St. Germain examined it very attentively, and said, 'It is possible; it may be done. I will bring it to you again in a month.'

"At the time appointed the Comte de St. Germain brought back the diamond without a spot, and gave it to the King. It was wrapped in a cloth of amianthos, which he took off. The king had it weighed immediately, and found it very little diminished. His Majesty then sent it to his jeweller by M. de Gontaut, without telling him of anything that had passed. The jeweller gave him nine thousand six hundred livres for it. The King, however, sent for the diamond back again, and said he

sciences, is a good chemist, a virtuoso in musick, and a very agreeable companion. In 1746 [1745 according to Walpole], he was on the point of being ruined in England. One who was jealous of him with a lady, slipt a letter into his pocket as from the young Pretender (thanking him for his services and desiring him to continue them), and immediately had him taken up by a messenger. His innocence being fully proved on his examination, he was discharged out of the custody of the messenger and asked to dinner by Lord H. [Probably William Stanhope, Earl of Harrington, who was Secretary of the Treasury and Treasurer of the Chamber at this date; he died 1760.] Those who know him will be sorry (says M. Maubert) to hear that he has incurred the Christian king's displeasure."

This last paragraph alludes to what occurred at a later period.

After this date, 1745, it seems that M. de St. Germain went to Vienna, and spent some time in that city,* and in 1755, went to India, for the second time, as we gather from a letter of his written to the Graf von Lamberg, to which we shall have to refer again later on.

"I am indebted," he writes, "for my knowledge of melting jewels to my second journey to India, in the year 1755, with General Clive, who was under Vice Admiral Watson. On my first journey I had only a very faint idea of the wonderful secret of which we are speaking, all the attempts that I made in Vienna, Paris and London, are worthless as experiments; the great work was interrupted at the time I have mentioned."

Every writer, adverse or favourable, mentions and lays stress on the wonderful power of improving precious stones that was possessed by M. de St. Germain. Indeed almost every sort of art seems to have been more or less known to him, judging by the many testimonies that we have on these points.

Our next date, 1757, brings us to the period which is best

* "He had lived as a prince in Vienna from 1745 to 1746, was very well received, and the first minister of the Emperor [Francis I.], Prince Ferdinand von Lobkowitz, was his most intimate friend. The latter introduced him to the French Maréchal de Belle-Isle who had been sent by King Louis XV. on a special embassy to the Court at Vienna. Belle-Isle, the wealthy grandson of Fouquet, was so taken with the brilliant and witty St. Germain, that he persuaded him to accompany him on a visit to Paris." *Historische Herinneringen*, van J. H. E. C. A. van Sypesteyn; s Gravenhage, 1869.

trians and Hungarians, all men of high birth and noble family, his own kith and kin; among them we find Prince Kaunitz, Prince Ferdinand Lobkowitz, Graf Zebor, Graf Maximilian Joseph von Lamberg, men of public position, and well known families.

From 1737 to 1742, our mystic was at the Court of the Shah of Persia, and it is here that he probably acquired his knowledge of diamonds and precious stones, for according to his own very credible statement, it was here that he began to understand the secrets of Nature, but his arduously acquired knowledge in history and chemistry, and also his wonderful musical knowledge, lead us to infer a long period of careful study. These hints we gather from F. W. von Barthold ("Die Geschichtlichen Persönlichkeiten," in Jacob Casanova's *Memoiren*. Berlin, 1846; Band ii.), and they confirm the statement made by another writer that M. de St. Germain had been pursuing his researches in Persia.

We next find him in England, during the Jacobite Revolution of 1745, suspected as a spy, and arrested. Two interesting extracts can here be quoted.

The first is from Horace Walpole's amusing letters to Sir Horace Mann, the British Envoy at Florence. Writing on Dec. 9th, 1745, Walpole, after relating all the excitements produced by the Revolution, says: "The other day they seized an odd man who goes by the name of Count St. Germain. He has been here these two years, and will not tell who he is or whence, but professes that he does not go by his right name. He sings and plays on the violin wonderfully, is mad, and not very sensible." (*Letters of Horace Walpole, Earl of Orford, to Sir Horace Mann*, 2nd ed., London, 1833; vol. ii., pp. 108, 109.)

The second reference to this stay in England may be found in Read's *Weekly Journal or British Gazeteer*, May 17th, 1760, and is as follows:

"The author of the Brussels' Gazette tells us that the person who styles himself Comte de St. Germain, who lately arrived here from Holland, was born in Italy in 1712. He speaks German and French as fluently as Italian, and expresses himself pretty well in English. He has a smattering of all the arts and

kind scorn the gifts and turn away from the givers. Some few centuries ago such givers and teachers were silenced at the stake, like Giordano Bruno, Galileo, and many others whom time has now justified in the eyes of men. Then, later, after the reaction of free thought in the eighteenth century we find Mesmer and the Comte de St. Germain giving up, not their lives, but their good names and characters in trying to help those to whom they were sent by the Great Lodge.

Let us now take up the thread of these travels, and in order to make them as clear as possible follow them in order of dates.

These range, as we have seen in our last sketch (p. 427), from 1710 to 1822. We shall, however, not be able to deal very fully with each period, for M. de St. Germain often disappeared for many months at a time. The earliest records we can gather are from Madame d'Adhémar in an account (*Souvenirs sur Marie Antoinette*) of an interview between M. de St. Germain and the old Countess de Gergy. The narrative runs as follows:

"The everlasting old Countess de Gergy, whom death had certainly forgotten on this earth, said before me to the Comte de St. Germain:

"'Fifty years ago I was ambassadress at Venice, and I remember having seen you there with the same face; a little more mature perhaps, for you have grown younger since then.'

"'At all times I have esteemed myself happy to be able to pay my court to ladies.'

"'At that time you styled yourself the Marquis Balletti.'

"'And Madame la Marquise de Gergy still has a memory as fresh as fifty years ago.'

"'I owe this advantage to an elixir that you gave me at our first interview; you are truly an extraordinary man.'

"'This Marquis Balletti, had he an evil reputation?'

"'Well, as no complaint is made of him, I willingly adopt him as my grandfather.'

"I know that these replies to the Comtesse de Gergy were afterwards misrepresented; I relate them as I heard them come from his lips."

This was 1723, and it is the first fragment of detailed information we possess. His closest and earliest friends were Aus-

THE COMTE DE ST. GERMAIN

His Travels and Knowledge

THE pure cult of Nature in the earliest patriarchal days . . . . became the heirloom of those alone who could discern the noumenon beneath the phenomenon. Later, the Initiates transmitted their knowledge to the human kings, as their divine Masters had passed it to their forefathers. It was their prerogative and duty to reveal the secrets of Nature that were useful to mankind. . . . No Initiate was one if he could not heal—aye, recall to life from apparent death (coma) those who, too long neglected, would have indeed died during their lethargy. Those who showed such powers were forthwith set above the crowds, and were regarded as Kings and Initiates. *The Secret Doctrine*, iii. 263.

LET us now trace, as far as we can with any detailed information, the steps of M. de St. Germain in some of his extended travels. That he had been in Africa, India and China we gather from various hints he gives us, and also from facts stated by many writers at different times. That such travels should seem aimless and trivial to the same writers is not a matter of surprise, but to students of mysticism, and especially those to whom the "Great Lodge" is a fact and a necessity in the spiritual evolution of mankind, to those students the widely extended travels of this "messenger" from that Lodge will not be surprising; rather they will seek below the surface, and try to understand the mission and the work that he came to do among the children of men.

We must bear in mind, moreover, that in the ancient world the arts and sciences were regarded as divine gifts; the gifts of the gods. "Kings of the 'Divine Dynasties,' they gave the first impulse to civilization, and directed the mind with which they had endued men, to the invention and perfection of all the arts and sciences." (*The Secret Doctrine*, ii. 380.)

Conceited in their shallow ignorance the generality of man-

And thus, said Ptolemy, distinct reference to the two tetraktydes—Father and Silence, Mind and Truth, Word and Life, Man and Church—is contained in the Proem.

Such was the nature of the exegesis of Ptolemy with regard to the Proem of the Logos-doctrine and here we must reluctantly leave him, for we have no further information.*

Of the life of Heracleon, whom Clement of Alexandria (Strom. iv. 9) calls the "most esteemed of the school of Valentinus," we again know nothing except that he wrote certain Memoirs (ὑπομνήματα), containing a commentary on the fourth Gospel. The date of this commentary, the first on any book of the New Testament collection, is generally ascribed to the decade 170-180 A.D. The Gnostic Heracleon is thus the first commentator of Christianity, and considerable fragments of his work have been preserved by Origen in his own Commentary on the so-called Johannine Gospel.†

In these fragments Heracleon assumes the Valentinian system as a basis, but it is kept in the background, and his exegesis is often endorsed by Origen.

The Gnostics were still in the Christian ranks, they were still members of the catholic Christian body and desired to remain members; but bigotry finally drove them out because they dared to say that the teaching of the Christ contained a wisdom which transcended the comprehension of the majority.

The commentary of Heracleon, however, need not detain us, for it is, so to say, outside the circle of distinct Gnostic exegesis; it stands midway between it and common Christianity, and in almost the same position as the views of Clement and Origen.

G. R. S. MEAD.

* Irenæus' summary in his opening chapters, of what he had picked up concerning the tenets of "them of Ptolemy" differs but slightly from the outlines of the æon-process and sophia-mythus drama already familiar to our readers from the account of Hippolytus.

† These fragments were first collected by Grabe in his Spicilegium, reprinted by Massuet and Stieren in their editions of Irenæus, and by Hilgenfeld in his Ketzergeschichte (1884), and finally in 1891 re-edited from a new collation of all the eight known (three only having previously been collated) MSS. by Brooke in Texts and Studies, i. 4.

with God, and the Logos was God. He was in the Beginning (one) with God."

First of all there is a distinction made between the three, God, Beginning and Logos, and then they are at-oned, or identified; in order that first the emanation of the two from the one may be shown—of the Son (or Beginning or Mind) and of the Logos (from the Father)—and then the identification or at-one-ment of the two with each other and with the Father may be indicated.

For in the Father and from the Father is the Beginning; and in the Beginning and from the Beginning is the Logos. Well said is it then, "In the Beginning was the Logos," for He was in the Son (or Mind).

"And the Logos was (one) with God." For the Beginning is one with God, and, consequently, the Logos is one. For what is of God, is God.

"All came into being through Him, and without Him nothing had being." That is, the Logos was the cause of the divine or æonic creation.

But "that which has its being in Him is Life"—the syzygy or consort of the Logos.

The Æons came into being *through* Him, but Life was *in* Him. And she who is in Him, is more akin to Him than they who came into being through Him. For she is united to Him and bears fruit through Him.

"And the Life was the Light of men," "men" signifying first of all the supernal Man and his spouse, the Church, for they were enlightened, or brought to light through Life. Thus far concerning the Plerôma or divine world.

The next verse, "The Light shineth in the Darkness and the Darkness comprehended it not," refers to the sensible universe. For though the chaos of the sensible universe was made into cosmos by the passion of the divine Æon, the sensible world knew Him not. And this Æon is thus Truth and Life, and "Word made flesh," in the cosmic process. It is the enlightened only who have "beheld His glory," the glory of the only-begotten Son, the divine Æon or Plerôma, given unto Him by the Father full of Grace* and Truth.

* Another name for Silence and Peace.

Deity; it is only conditionally righteous or just, and so inferior to the perfect righteousness and justice of God. The maker or soul of our world is generable, the creator of the divine creation ingenerable. But the world-maker is superior to the opposer, the world, whose substance is destruction and darkness, and whose matter is material and manifoldly divided. But the substance of the cosmic spaces* of the ingenerable Father is incorruptibility and self-existent light, simple and one.

The substance of these cosmic spaces is differentiated in an incomprehensible manner into two powers or aspects, soul enforming body; that is to say, the planetary soul enforming the earth. This soul is an image of the ideal cosmos, and it is from one of its powers that Moses received his inspiration.

So far the sensible letter of Ptolemy to Flora, in which the Gnostic doctor, by his knowledge of the unseen world and understanding of the teaching of the Christ, intuitively applies a canon of criticism to the contents of the Pentateuch, which the best scholarship of our own century has taken a hundred years to intellectually establish.

We will now proceed to consider the interpretation which Ptolemy gave to the glorious Proem which now stands at the head of the fourth Gospel.

The Beginning is the first principle brought into being by God, and in it the Father emanated all things in germ, or potentially. This Beginning is called Mind, Son, and Only-begotten (that is to say, brought forth by the Father alone).

The next phase of being was the emanation of the Logos (Reason or Word) † in the first principle, the Beginning or Mind. This Logos in its turn contained in itself the whole substance of the Æons, which substance the Logos enformed.

The opening words, therefore, treat of the divine hypostases.

"In the Beginning was the Logos, and the Logos was (one) ‡

* The cosmic spaces, or "universals," are opposed to the "world," or our earth; the cosmic planes as distinguished from the terrestrial.

† According to the Lexicon of the Alexandrian Hesychius, the philosophical meaning of the term Logos is "the cause of action" (ἡ τοῦ δράματος ὑπόθεσις).

‡ I translate the phrase πρὸς τὸν Θεόν by the words "one with God," and not by the simple and familiar "with God," on the authority of Ptolemy (ἡ πρὸς ἀλλήλους ἅμα καὶ ἡ πρὸς τὸν πατέρα ἕνωσις), seeing that the simple English preposition "with" does not convey the sense of the Greek.

Law taught that honour was *due* to father and mother, and Jesus had opposed this old truth of karmic duty to the ignorant tradition of the elders, which taught that anything given to father or mother by the child was a *gift*, a phrase which Ptolemy quotes differently from the readings of either of the synoptic documents which still preserve it; namely, "whatsoever benefit thou receivest from me, is a gift to God."

Thus three distinct sources are to be distinguished, only one of which can be referred to what can in any sense be called revelation.

Again, as to the first division, this in its turn is resolvable into three elements: (1) a good element (the Decalogue) endorsed and completed by the teaching of Christ; (2) a bad element, which He set aside, the "eye for an eye" law of retaliation; and (3) the typical and symbolical rites, such as circumcision, the sabbath and fasting,* which the Christ translated from their sensible and phenomenal forms into their spiritual and invisible meaning.

Thus with regard to the third element, the Christ taught that the "offerings" to God were not to consist of incense and the slaughter of irrational animals, but of spiritual thanksgiving, and goodwill and good works to our neighbours; that circumcision was not of anything physical, but of the spiritual heart; that keeping the sabbath was resting from evil works; and in like manner fasting was from baser things, and not from physical food.

From what source, then, came the "inspiration" of Moses in establishing such observances? From a source midway between the world of men and the God over all; that is to say, from the intermediate realms, or world-soul, the fabricative power of this physical world. The source of Moses' inspiration was not the perfect Deity of the Christ, but an inferior source, not good (for God alone is really good), nor evil (the power which opposes good alone being evil), but imperfect; the power of the adjuster or arbitrator. This source is inferior to the perfect

* This is borne out in a remarkable fashion by one of the newly discovered Sayings: "Jesus saith, Except ye fast to the world, ye shall in no wise find the Kingdom of God; and except ye keep the sabbath, ye shall not see the Father." See *Sayings of Our Lord*, Grenfell and Hunt, London, 1897.

Diabolos). Both of these extreme views are unwise. On the one hand, the law is evidently imperfect, as may be seen from the crude ideas ascribed to God in some of the documents, ideas foreign to the nature and judgments of the God of the Christ: and on the other, the world-process cannot be the work of an unjust power, for the Saviour Himself declared, that a house divided against itself cannot stand; and the "apostle" long ago robbed of its sting the "baseless wisdom"* of such liars, in the words "all things were made by Him," the Logos, and not by a god of destruction.

Such views, then, are held only by those who are ignorant of the causative law; the latter body of extremists being ignorant of the God of Justice (the framer of the karmic law), the former of the All-Father, whom the Saviour was the first to know and proclaim to the Jews.

The Gnostics held a middle position between these extremes, the only possible one. Ptolemy thus proceeds to answer the doubts of Flora entirely in the spirit of what is now called the "higher criticism"; he lays down a position immediately self-evident to the cultured Gnostic genius and said to be based on the words of Jesus, but only recovered by modern scholarship after many long centuries of "orthodox" obscurantism.

The law, as set forth in the Five Books ascribed to Moses, is not from one source, that is to say, not from God alone. In fact, three sources may be distinguished: (1) laws given by Moses under inspiration; (2) laws enacted by Moses himself; (3) laws added by the elders.

This division is borne out by the "Words of the Saviour," for with regard to divorce, He taught that it was permitted by Moses only because of the Jews' hardness of heart, whereas the Law of God from the beginning laid down that husband and wife should not be sundered. The law of Moses was simply an enactment of expediency, it was not the Law. Moreover, the traditions of the elders were equally not the Law. For the inspired

* *ἀνυπόστατον σοφίαν*; Ptolemy, like the rest of the Valentinians, condemns as strongly such false gnosis as later the now-called "orthodox" Fathers, headed by Irenæus, condemned all gnosis. But at this time the phrase "knowledge falsely so called" was not a condemnation of all gnosis, for there still was an *orthodox* Christian gnosis, as Clement of Alexandria and others have so well shown.

great universe subsist correspondingly in the soul of man. So, recognising in external objects the symbols of ideas which he himself contains, he is moved by a reminiscence of the beauty of those ideas, and pronounces the things which excite it beautiful. But when he recognises ugliness in anything, he is repelled as by something in the furthest degree remote from that true being to which the soul is by its essence akin. Beauty, therefore, in material objects is the reflection of the essential Idea, as ugliness consists in the deficiency of such reflection. Beauty is the expression of life and essence, ugliness of death and negation.

It is the aim of Theosophy to lift the soul above the region of illusion, to a full consciousness of, and union with, the divine reality. To this ascent, as Plotinus has said, the natures of the philosopher, the musician, and the lover, are peculiarly disposed. To the Greek, indeed, the word "musician" conveyed a meaning far wider than that which it bears at the present day, yet we may venture, without violence to the spirit of the philosopher's discourse, to extend even further its significance, or, rather, to substitute for it the term "artist," so as to include all those whose bent is towards any of the forms of artistic expression. The artist, then, is one whose nature is peculiarly sensitive to the influence of beauty, at first in sensible sounds or forms. By degrees, as he follows the ascending path, he learns to separate in his mind the matter in which beautiful forms are manifested from the forms themselves; he discovers that that which in external objects excites his love and admiration is in truth the intelligible harmony, the idea, the Beautiful itself, by the participation of which those objects appear beautiful. Thus becoming also a philosopher, he recognises and understands the truth which as an artist he possessed instinctively, though perhaps unconsciously. The lover, again, has much in common with the artist; for indeed, the natures of which we speak, though distinct, are essentially related, and the perfection of any one of them is possible only by the union of all the three. The lover, also, has a reminiscence of the beautiful, which is excited by sensible objects. He, too, must be taught that beauty is something apart from the body in which it is displayed; that it is a spiritual essence, one and the same in all things, and in all a means of elevating the soul.

nothing so fugitive but through its protean changes the permanent is felt to abide. The artist may perceive and express in all things the divine and enduring fact, or he may perceive and express only the sensuous and fugitive; but the degree in which he does either the one or the other is the measure of beauty or baseness in his work. A celebrated landscape-painter—Crome of Norwich—used to say: "If your subject be but a pigstye, dignify it." We dignify the meanest subject when we look through the generated symbol to the idea which underlies it; without this insight the noblest subject becomes mean in our appropriation. As Nature reflects the idea in her mountain-chains, her woods and valleys, her seas and rivers, in the singing of birds and the courses of the changeful clouds; so the artist adumbrates it with pigment and canvas, with stone and chisel, in harmonious relations of sounds and the rhythm of well-ordered words. Whereas his appeal is made through the senses, he employs sensible forms as the medium of his communication; but he uses these forms as Nature herself uses them, not as an end in themselves, but as the symbols of somewhat otherwise inexpressible—of intelligible truth. "The arts," says Plotinus, "do not simply imitate what is apparent to the senses; they recur to the principles from which Nature herself proceeds."

The highest efforts of expression in Nature and in man have beauty as their aim. Art is but one of the methods by which man expresses his perception of the beautiful, and it resembles Nature's method. But beauty itself is one in all things. The beauty which shines forth in a virtuous action, or is present in a noble thought, is the selfsame beauty which delights us in a painting or a symphony. It is only the means of expression that varies. In the highest sense the Good, the True, and the Beautiful are identical. Nay, is not beauty Being itself? Plotinus tells us —and it is one of the profoundest thoughts ever uttered by man —that a thing has being only in proportion as it is beautiful. For primal Beauty is the divine Intellect; and this again is Being, the world of Ideas or essential forms, the manifestation of which in matter constitutes this visible universe. Now whereas man is himself a lesser universe, a representative of the great universe in small, all those Ideas which are the substance of the

the unduring energy of the imagination. Its seat is in the very essence of the man, in that which in him is permanent and real, that which unites him with the Divine Intellect, the cause and exemplar of all manifestation.

Now as the Divine Intellect, which is the fulness of all ideas, manifests itself first in universal soul, is by soul produced into nature, and by nature finally revealed in the entire visible universe; so the idea of beauty, which is one of the aspects of the Divine Intellect, being established in the soul of the artist, unfolds itself first to his imagination, and thence proceeds to its ultimate embodiment in the work of art. The idea, then, is the eternal model to which God looks in the creation of the world, and to which the artist also must look if he would create that which shall be worthy of the name of art. And his work will be beautiful according to the measure of his perception of the idea, and his ability to arouse that perception in others.

When, however, it is said that the imitation of a generated model is not truly beautiful, we are not, of course, to infer that it is the duty of an artist to refrain from imitating the phenomena of nature; since to certain of the arts the imitation of such phenomena is a necessary condition of their existence. But the meaning is, that such imitation is base whenever it exists for its own sake alone; that the artist's business is indeed less with the apparent form than with the spiritual truth, the idea, which is revealed through it. We often hear it said that such a man's work is without feeling, without individuality. No conceivable accuracy of mechanical imitation can render that work of art interesting, or truly beautiful, to which feeling and individuality are wanting; for these are the expression of the artist's soul, and it is through these that the idea is manifest. Imitative skill is but the grammar of his art, nor is it to any purpose that a man shall string together words and sentences, however correctly, if there be no thought at the back of them. The transitory phenomenon is not the real object of the artist; it is but the symbol which he employs in indicating what his inner man has seen of the nature of eternal being.

There is nothing in this world so mean but it discloses, to him who is capable of recognising them, signs of a divine origin;

THE RELATION OF ART TO THEOSOPHY

THERE is a memorable and deeply significant passage in the *Timæus* of Plato, to the effect that when an artist takes that which is eternal as his pattern, he will produce something beautiful; but that when he looks to a model which is generated and corruptible, his work will be devoid of beauty. The philosopher is here speaking of the creation of this visible universe, which is beautiful, inasmuch as its model, or archetype, is the eternal Idea subsisting in the mind of God; but his words are especially applicable to all those manifestations of the creative faculty in man which we designate in common by the name of Fine Arts. As with the world itself, so with the work of art; it is beautiful so far as it expresses a beautiful idea subsisting in the mind of the artist. And this idea, if we reduce it to its simple essence by divesting it of all those adventitious circumstances which are but the clothing wherein it reveals itself to the imagination or the sense—this idea, thus simplified, is in fact a reminiscence of the eternal archetype; in other words, of intelligible beauty.

Perhaps this may be made clearer by an illustration. Let us suppose that a painter conceives in his imagination some beautiful scene, and that he transfers this conception to his canvas. The picture on the canvas is not the idea; it is but an image of the idea, presented under certain material conditions and limitations. But neither is the picture in the artist's imagination the idea. What he there beholds, though unapparent to the external sense, is still but an image, more perfect indeed than the former, but an image nevertheless. The forms and colours of his imagination are conditions under which the idea manifests itself to the inner sense, just as the visible forms and colours are conditions of the outward representation. The idea, therefore, subsists neither in the perishable work of art, nor in

other only half. I keep these coins as a curiosity, and I certify to the truth of my narrative.

We all listened attentively to the Abbé. M. de Fontenelle, who, thanks to his trumpet, had been able to hear him, proceeded to say gravely that more than once in his life he had been in the company of Rosicrucians; d'Alembert jested, and the Count de Buffon, who had a lively imagination, longed for such a personage to appear to him.

"Gentlemen," then said President Hénault, "was it the devil, or apoplexy, that carried off this man out of the world?"

"What do we know?" replied M. de Fontenelle, "the lion ever prowleth about us, ready to devour us."

"Have you really come to believe in such absurdities?" asked d'Alembert carelessly.

"At your age," replied the patriarch of sciences and of literature, "I believed nothing, and now I believe all. It is easier for an old man, it saves him from discussions."

Taken from the *Souvenirs sur Marie Antoinette*, par Mme. la Comtesse d'Adhémar, ii. 191.

THERE are three kinds of silence; the first is of words, the second of desires, and the third of thoughts. The first is perfect; the second more perfect; and the third most perfect. In the first, that is, of words, virtue is acquired; in the second, to wit, of desires, quietness is attained to; in the third, of thoughts, internal recollection is gained. By not speaking, nor desiring, and not thinking, one arrives at the true and perfect mystical silence, wherein God speaks with the soul, communicates Himself to it, and in the abyss of its own depth teaches it the most perfect and exalted wisdom.—*De Molinos.*

into the said room. I was weak enough to take advantage of this facility, and one evening I went and hid myself there. There was no light in my guest's room, but nevertheless talking was going on; he was being pressed to finish his work; he was asking for the time to be extended, and the answer was that his term having expired, he had now only to make up his mind.

"Very well!" he replied, "to-morrow evening we will see."

These words spoken, I heard nothing more; I made sure that no one could come outside from his room, for the secret door was bolted on my side. Soon after sunrise I went to visit my mysterious unknown. I found him greatly depressed; he told me that he should soon cease to be an encumbrance on me, and that he should leave the country in a short time. I made the usual polite speeches. In the evening, when he had retired and barricaded himself in, I went again to my staircase; I listened and heard nothing, not even a breath or the sound of his footstep. This caused me some uneasiness; had he gone to bed, or was he ill? I made up my mind to solve the mystery on the morrow.

The next day I hastened to knock at the door—no answer; I knocked a second, a third time—the same silence. I began to fear some misfortune, I sent for the fiscal procurator, for the curé; then I had the door forced open. What a fearful sight was before my eyes!

My guest lay stretched in the middle of the room, his neck twisted, his face black. His broken articles, his burnt manuscripts, proved to me that his death was not from a natural cause. In a cash-box were found ingots of gold, weighing about twenty thousand francs, but no personal papers to make known to whom I had given hospitality; the official verdict was "fulminant apoplexy." I wrote to Rome, to M. d'Icara, but received no answer from him; I then applied to our ambassador, who informed me that no traces had been discovered at Rome of the individual whom I described. I distributed the gold partly to the Church of Milhas, partly to the hospitals of Pamiers, Mirèpoix, Castelnaudary and Saint-Félix, and there it all ended.

When the year was completed, I examined my two sous; one had been entirely metamorphosed into pure gold, and the

Sebastian de Varicléry, at the Château de Milhas, when the footman announced to me a person whose name I heard for the first time. I ordered him to be admitted, and I saw a man of poor appearance, simply dressed, and with a foreign accent; he handed me a letter from my old friend the Italian, whom I had somewhat forgotten, in which he begged me to give shelter for some months to an able Rosicrucian, a persecuted scholar.

This recommendation appeared to me somewhat suspicious, but the stranger showed a rare amiability, and I lodged him outside the château, on the pretext of leaving him more at liberty. He accepted this, shut himself up at home, and began furnace-work, for this was his habitual occupation. He never went out, and I saw him scarcely once in a week. This continued throughout the autumn and the whole winter; as to the rest, there was no disturbance, no importunity—a solitary man, without a servant, and eating so little that to avoid idle talk I was obliged to send him provisions daily.

One morning, when I went to see him and was jesting with him about the nature of his occupations, he begged me to give him a sou; I put two sous in his hand; he threw one into a crucible full of a reddish and liquid substance, drew it out some minutes afterwards and put it aside. Then he took the other sou with the pincers, dipped it half into the boiling liquor, and that done, he wrapped them both up. Then he gave them back to me, enjoining me not to look at them till after a certain time.

After this interview he lapsed into a dull melancholy, and my efforts could not draw him out of it. He shut himself up more than ever, shunning all diversion, and receiving no visits. Since I had known him better, I had let him live in the château, in a large room, entered through a closet which he kept carefully locked. My confidential valet-in-waiting told me several times that the stranger went out every night with some one. I laughed at him, but he returned to the charge so often, citing facts to confirm what he told me, that I no longer knew what to think. I remembered that behind the Rosicrucian's room there was a secret entrance, which, through a low staircase, gave access to the different floors. A door hidden in the wainscoting opened

of the money that he had lent him, as at the beginning of this year an unknown hand would faithfully repay him, and also his other creditors. The most incredible part of this story is that in fact on January 10th, 1775, a good-looking stranger presented himself at the house of this gentleman, and of the others, and repaid them in full the sums lent to the miracle-worker.

Certainly one could not place confidence in such a man, but it is none the less true that there are some persons gifted with extreme ability, with profound science, and who do things utterly beyond the scope of ordinary humanity. I knew a certain Abbé de Varicléry, prior of Notre Dame de Romané, and descended by male line from the ancient house of the Princes of Carrara, lords of Padua in the thirteenth and fourteenth centuries. The Abbé de Varicléry lived in his family château, situated in Languedoc, and came to Paris from time to time. He was very intimate with the Marquise du Deffant, President de Montesquieu, President Hénault, and Madame de Tenein. His good sense and cool judgment were especially extolled. A great hunter besides, we laughingly called him the modern Nimrod; he talked little, but well, was wonderfully learned, was almost ranked among philosophers; in a word, he might pass for an *esprit fort*. In the great world where he lived, he enjoyed an excellent reputation. He died about thirty years ago.

This preamble is necessary in order to understand the narrative that is now to be read; it was given in the presence of Messrs. de Buffon, d'Alembert, de Fontenelle, Hénault, and of myself. I will let it speak for itself.

The Story of the Abbé de Varicléry.

Having an attack of acute rheumatism, I went to take the baths of Rennes; this is a little village where the waters are excellent. There I made the acquaintance of an Italian, witty, crafty and very learned. We discussed history, morals, theology, then we went on to the occult sciences. The time came for leaving Rennes, and I parted from my water-drinking companion with regret; he gave me his name and address in Rome; I did the same to him, and we have never seen each other since.

Six years after, I was staying with my brother, Count

Dresden, preceded by fame. Besides the Minister, Warm, the Privy Councillor of Hohenthal and the Countess of Rex, Schopfer had the glory of drawing into his party the Duke of Courland, who, by blandishments, made him forget the former ill-treatment that he had received from him. The Colonel spent enormous sums at the Hôtel de Pologne; champagne and punch flowed in torrents. At midnight he would arrange the spectators at the back of a room, and begin his conjurations. Presently the doors opened noisily, and spectres were seen appearing under different forms, who answered the questions addressed to them. It was thus that the Duke of Courland found himself again in the presence of the Chevalier of Saxony and of the late King of Poland, his father.

Schopfer was reputed to be a man of miracles, when M. de Marbois came to disturb his success. In his character of French Resident, he considered he had the right to call in question his Colonel's commission. In spite of the Duke's protection, the Resident declared that Schopfer was an imposter, and that he would have him deprived of his cockade and epaulettes. The Colonel, not being able to legitimatise himself at Dresden, returned to Leipzig. There he carried on his marvels with the same encouragements. On the 7th of October following, he gave a grand supper to his most zealous partisans, and invited them to a promenade party at the Rosenthal. On the 8th, at daybreak, he left the town, accompanied by M. Bischofswerder, the Duke's equerry, by Captain de Hoffgarten, advocate Hoffmann, the dealer Hyssen, and some others. On the way he told them that he was not ignorant of the calumnies circulated about him, and that he was about to confound his enemies by such a marvel as had never yet been seen. On arrival at the entrance to the Rosenthal, he placed those present in the form of a cross, and desired them to pay great attention to what he was going to do. With these words he went behind an arbour, and the spectators, who opened eyes and ears so as to lose nothing of the promised miracle, heard the report of a pistol; it was Schopfer, who had just blown out his brains. Such was the end of this singular man. Among sundry letters which he wrote the day before his death, one for M. de Rosa was found. He desired him not to be distressed on account

STRANGE PEOPLE OF THE EIGHTEENTH CENTURY

A VERY extraordinary story comes from Saxony. The hero was not of high station; he was named Schopfer, and was a coffee-house keeper by trade. Head of a lodge of Freemasons which was abhorred by those of Leipzig and Dresden, he boasted of being in correspondence with Prince Charles of Saxony, Duke of Courland, on matters of Freemasonry. This bragging brought a little misfortune upon him; the real Freemasons accused him to the Duke, who, indignant at his audacity, ordered Colonel Zantier to make his soldiers give him fifty strokes and so pay him out.

This chastisement, far from breaking down Schopfer's courage, redoubled his audacity in the art of working wonders. He showed his disciples, in their nocturnal gatherings, the souls of the blessed and of the damned; to one, his dead father, to another his brother, etc. Several people became fools over this, which soon gained him the reputation of an inspired man who ruled the inhabitants of heaven and hell. In a short time he acquired a large number of partisans who proclaimed his miracles. Wishing to give himself a new degree of importance, he assumed the title of Colonel in the service of France, and said he was a bastard of the Prince de Conti. He broke the sign-board of his coffee-house, and turned his house into Schopfer's Hotel. What is amusing is that persons of distinction sought his acquaintance. Among the votaries that he had at Leipzig, the most zealous was M. de Rosa. This worthy merchant supplied him with as much money as he wished for, fully believing that he should lose nothing by it; for among the sciences of which M. Schopfer was master, the least was that of making gold. At the beginning of September, 1774, these two individuals went to

in truth beyond all imagining, and oft, rapt by the intensity of its love beyond those concrete limits imposed by the intellect, it soars upwards into the realm where limits are not, and feels and knows far more than on its return it can tell in words or clothe in intellectual form. Then in prayer the mystic gazes on the Beatific Vision, then the sage rests in the infinite calm of the wisdom that is beyond knowledge, then the saint is penetrated with the radiant purity in which God is seen. Such prayer irradiates the worshipper, and from the mount of such high communion descending to the plains of earth, the very face of flesh shines with supernal glory, translucent to the flame which burns within. Happy they who know the reality which no words may convey to those who know it not; those whose eyes have seen the King in His beauty will remember, and they will understand.

ANNIE BESANT.

THIS monster must be vanquished, this seven-headed beast of self-love must be beheaded, in order to get up to the top of the high mountain of peace. This monster puts his head everywhere; sometimes it gets amongst relations, which strangely hinder with their conversations, to which nature easily lets itself be led; sometimes it gets, with a good look of gratitude, into passionate affection, and without restraint, towards the confessor; sometimes into affection to most subtle spiritual vain glories and temporal ones and niceties of honour—which things stick very close; sometimes it cleaves to spiritual pleasures, staying even in the gifts of God, and in His graces freely bestowed; sometimes it desires exceedingly the preservation of health, and, with disguise, to be used well and its own profit and convenience; sometimes it would seem well with very curious subtleties; and lastly, it cleaves with a notable propensity to its own proper judgment and opinion in all things, the roots of which are closely fixed in its own will. All these are effects of self-love, and if they be not denied, impossible it is that a man should ever get up to the height of perfect contemplation, to the highest happiness of the loving union, and the lofty throne of peace internal. —*De Molinos.*

aid, but it also opens the channel of communication between his higher and lower natures, and thus allows the strength and illuminative power of the higher to pour downwards into the brain-consciousness. The currents of energy which normally flow downwards, or outwards, from the Inner Man are as a rule directed to the external world, and are utilised in the ordinary affairs of life by the brain-consciousness for the carrying on of its daily activities. But when this brain-consciousness turns away from the outer world, and, shutting its outward-going doors, directs its gaze inwards; when it deliberately opens itself to the inner and closes itself to the outer; then it becomes a vessel able to receive and to hold instead of a mere conduit-pipe between the interior and exterior worlds. In the silence obtained by the cessation of the noises of external activities, the quiet voice of the soul can make itself heard, and the concentrated attention of the expectant mind enables it to catch the soft whisper from the Inner Self.

Even more markedly is this the case when the prayer is for spiritual enlightenment, for spiritual growth. Not only do all helpers most eagerly seek to forward spiritual progress, seizing on every opportunity offered by the upward-aspiring heart, but the longing for such growth liberates energy of a higher kind, the spiritual longing calling forth an answer from the spiritual realm. Once more the law of sympathetic vibrations asserts itself, and the note of lofty aspiration is answered by a note of its own order, by a liberation of energy of its own kind, by a vibration synchronous with itself. The divine life is ever pressing against the limits which bind it, and when the upward-rising force strikes against those limits, the separating wall is broken through, and the life floods the soul.

Imperceptibly almost from the spiritual aspirations we pass into the prayer which is pure worship, pure adoration, from which all petition is absent, and which seeks only to pour itself forth in sheer love of the Perfect, dimly sensed. Such prayers, grouped as Class C, are the means of union between man and God, drawing the worshipper into the Being he adores. In these, the consciousness limited by the brain contemplates in mute ecstasy the Image it creates of Him whom it knows to be

may hurl his prayers against that destiny in vain. The artificial elemental he has created by such prayers will find all its efforts futile; no helper will come in his way to cause the desired relief to be sent to him; no nature spirit will pay any attention to his cry. Where the relations that had existed in the past between the souls of parents and of a dying child necessitate in the present life the breaking of the tie at a particular period, the current of force set free by prayer will not avail to prolong the thread of the young life. Here, as everywhere, we are living in a realm of law, and forces may be modified or entirely frustrated by the play of other forces with which they come in contact. Two exactly similar forces might be applied to set in motion two exactly similar balls; but in one case no other force might be applied to the ball and it might fly to the mark aimed at, in the other a second force might strike the ball and send it entirely out of its course. And so with two similar prayers; one may be kârmically unopposed, or even aided on its way by a kârmic force, while the second may be flung aside by a kârmic force far more energetic than the original impulsion. One prayer is answered, the other falls to the ground apparently unheeded; in both cases the result follows the law.

Let us consider Class B. Prayers for help in moral and intellectual difficulties are efficacious both in action and reaction. They draw the attention of those servants of humanity who are ever-seeking to help the bewildered soul, and counsel, encouragement, illumination, are thrown into the brain-consciousness, thus giving the answer to prayer in the most direct way. Ideas are often suggested which clear away an intellectual difficulty, or throw light on an obscure problem, and the sweetest comfort is poured into the distressed heart, soothing its perturbations and calming its anxieties. This may be called the objective answer to such prayers, where the help of stronger and more advanced souls—of a disciple, an angel, a Master—is readily given in response to the cry for aid. But there is also a subjective answer, not so readily recognised, as a rule, by those who pray, that may be regarded as the reaction of the prayer itself on the one who offers it. His prayer truly places his heart and mind in the receptive attitude, which makes it easy to render him objective

unaccustomed to exercise their wills, the concentration of the mind and the earnest desire necessary for success are far more easily reached by prayer than by a deliberate mental effort to put forth their own strength. They would doubt their own power, even if they understood the theory, and doubt is fatal in all exercise of the will. That the person who prays does not understand the machinery he sets going in no wise affects the result; a child who stretches out his hand and grasps an object need not understand anything of the working of the extensor muscles, nor of the chemical and electrical changes set up by his movement in muscles and nerves, nor need he elaborately calculate the distance of the object by measuring the angle made by the optic axes; he wills to take hold of the thing he wants, and the various parts of his body obey his will although he does not even know of their existence. So also is it with the man who prays, unknowing of the creative force of his thought or of the proceedings of the creature he has sent forth to do his bidding; he acts as unconsciously as the child, and like the child grasps what he wants.

A prayer of Class A may also be answered in other ways than by the action of an artificial elemental. A passing disciple, or other helper at work on the astral plane, may hear his prayer and bring about the desired result. Especially is this likely to be the case when the utterer of the prayer is a philanthropist in need of aid for the carrying on of some beneficent work. The helper will throw the thought of sending him the assistance he needs into the fertile soil of a charitable brain, and the result will follow as before. Sometimes, but I think more rarely, the will of the praying person affects a nature spirit, or elemental proper, and he actively exerts himself to bring about the wished for effect; some people exercise a peculiar power over nature spirits of various kinds, and the "little people" will take much trouble in order to supply the needs of their favourites.

The failure of earnest and strongly-willed prayers to bring about the object aimed at seems to be due to the fact that they dash themselves against some kârmic cause too strong for them to turn aside or to modify to any appreciable extent. A man condemned by his own action in the past to die of starvation

do not refer to what are termed subjective experiences, but to hard facts of the so-called objective world. A man has prayed for money, and the post has brought him the needed amount; a woman has prayed for food, and food has arrived at her door. In connection with charitable undertakings, there is plenty of evidence of help prayed for in direct need, and of speedy and liberal response. On the other hand, there is also plenty of evidence of prayers left unanswered, of the hungry starving to death, of the child snatched from its mother's arms by death, despite the most passionate appeals to God. Any reasonable view of prayer must take into consideration these conflicting facts, must neither refuse to admit the answers nor evade the recognition of the failures to obtain any. All facts must fall into their place in any true theory of prayer.

We will take separately our three classes of prayers, and we shall find that the occult lives in nature are the agents which bring about answers to prayer, the particular agents at work being those suitable to the kind of prayer put forth.

When a man utters a prayer of Class A, he may obtain an answer through one of several agencies. His concentrated thought and earnest will affect the elemental essence of the astral plane, and he creates a powerful artificial elemental, whose one idea is to bring about what its creator desires. This elemental, where the prayer is for money, food, clothing, employment, for anything that can be given by one man to another, will seek out a person able to give, and will impress on that person's brain the image of its creator and of his special need, this impression giving rise to the thought of sending the man help. "I thought of George Müller and his orphanages this morning," a rich man will say, "I may as well send him a cheque." George Müller's prayer is here the motor power, the artificial elemental is the agent concerned in bringing about the desired result, and the cheque, unasked for of man on the physical plane, comes as the "answer to prayer." The result could have been obtained as readily by a deliberate effort of the will, without any prayer, by a person who understood the mechanism concerned and the way to put it into motion. But in the case of most people, ignorant of the forces of the invisible world and

nature is a fact, not a dream. All the world is filled with living things, invisible to fleshly eyes. The astral world interpenetrates the physical, and crowds of intelligent conscious creatures throng round us at every step. Some are below man in intelligence and some soar high above him. Some are easily influenced by his will, others are accessible to his requests. In addition to these independent entities, the elemental essence of the three kingdoms is responsive to his emotions and his thoughts, and is swiftly shaped into forms whose very life is to carry out the feeling or the thought that ensouls them; thus he can create at will an army of obedient servants who will range the astral world to do his pleasure. Yet again there are available human though invisible helpers, whose attentive ear may catch a cry for aid, and who gladly serve as veritable "ministering angels" to the soul in need. And to crown all there is the ever-present, ever-conscious life of the LOGOS Himself, potent and responsive at every point in His realm, of Him without whose knowledge not a sparrow falleth to the ground, not a dumb creature thrills in joy or pain, not a child laughs or sobs—that all-pervading, all-embracing, all-sustaining Life and Love, in which all live and move. As nought that can give pleasure or pain can touch the human body without the sensory nerves carrying the message of its impact to the brain-centres, and as there thrills down from those centres through the motor nerves the answer that welcomes or withdraws, so does every vibration in the universe which is His body reach His consciousness and draw thence responsive action. Nerve-cells, nerve-threads, and muscular fibres may be the agents of feeling and motion, but it is the *man* that feels and acts; so may myriads of intelligences be the agents, but it is the LOGOS that knows and answers. Nothing can be so small as not to affect that delicate omnipresent consciousness, nothing so vast as to transcend it. We are so limited that the very idea of such an all-embracing consciousness staggers and confounds us; yet perhaps the gnat might be as hard bestead if he tried to measure the consciousness of Pythagoras.

It is impossible to deny the fact that prayers *are* answered, and that many can give out of their own experience clear and decisive cases of "answers to prayer." Moreover, many of these

ON PRAYER

THE question is continually asked: "Do you Theosophists believe in prayer?" and it may be helpful to some to study the subject of prayer in the light of occult knowledge, prefacing the study with the remark that the belief of Theosophists will vary according to their knowledge, and that no Theosophist save the writer is committed to the statements that follow. The public does not yet realise that a Theosophist is not fitted with a ready-made suit of beliefs when he enters the Society, but is only supplied with materials from among which he may choose those which suit him, and must then proceed to fashion his garments for himself. The views that are here submitted are given simply as the views of a particular student, as materials for study.

The first thing necessary in considering the utility of prayer is to analyse prayer itself, for the word is used to cover various activities of consciousness, and they cannot be dealt with as though they formed a simple whole. We find prayers that are petitions for definite worldly advantages, for the supply of physical needs—prayers for food, clothing, money, employment, success in business, recovery from illness, etc. These we will group together as Class A. Then we have prayers for help in moral and intellectual difficulties and for spiritual growth—for the overcoming of temptations, for strength, for insight, for enlightenment. These can be grouped as Class B. Lastly there are the prayers that ask for nothing, that consist in contemplation and adoration of the Divine Perfection, in intense aspiration for union with God—the ecstacy of the mystic, the meditation of the sage, the soaring rapture of the saint. These we will call Class C.

The next thing that we must realise is the great ladder of living beings from the sub-human elemental to the LOGOS Himself, a ladder in which no rung is wanting. This occult side of

words cannot say; earthly words cannot pain that countenance. Be silent, my soul.

He who created the earth from nothing stood there before me, in the divine Light brighter than the brilliant stars. And His voice spoke to me, His worshipper, with love and mercy.

"Thine hour has not come. It is not yet time. Thy perishable hand must not touch Me, the Eternal. Go, work and serve; first bear the burden of My service in patience and in hope."

He spoke. And the Vision fled mine eyes. . . .

I had come back to earth. How dark and dreary all around now seemed.

How dazzled and how dim was my sight, when I looked down the ranks of the sleeping children around me. My soul yet seemed to ring with the divine Voice; my childish heart yet trembled with rapture, my tears ran. My head still felt the touch of the Divine Hand, my thoughts were still on the high plane of true Life.

Since that hour my soul has renounced all love of earth. The heart loves *in excelsis*, it knows, it has the hope eternal. The passing life is given to work for all. I know the hour will come, the gates of Paradise will open, the Voice will speak again.

My soul! work and believe, bear in silence, pray in work. All that is of earth will pass. The word of Christ is in thee, the germ of bliss that passeth not.

A RUSSIAN.

wings on our closed eyes. All at once it seemed to me that I saw light. Yes, light came, brighter and brighter, dazzling blue, of a shade celestial, indescribable. It carried me onwards into unfathomable heights, on and on. . . . I felt my body, I felt myself, but I was flying up and up in that intense blue glory, with a heart beating and aglow with happiness untold. Then my spirit saw. . . . There stood around and before me, rows and rows of holy men, holy women. Their bodies shone like crystals or like clouds of light. Each one of the pure host stood out in the light although the ranks were so close. They sang. They sang the glory of Christ who saved them, and that ineffable song rose amidst their glorious rows shining with a gamut of perfect hues, rose and filled the air—was it air?—like incense which whirled up to still higher Heaven, penetrating all around with its divine perfume.

Some great wonder seemed to go on around me, and my childish soul was thrilled with untold, peaceful joy.

I thought: "There, in the far glory of these rays which burn so brightly in the distance, there where they are poured out in such a brilliant mass, there is He, my Lord, the Living Light."

I had not completed that thought of love and longing when I beheld one of the holy host approaching me.

"Thou seekest Christ so far!" he said, "and He is here. He is there where our hearts draw Him to us. He is before thee; fall down at the feet of thy Lord in deep humility and adoration."

"Who is he that knows my mind, and the thought I dared not confide to any being?" asked I, wonder in my soul.

"I am Matthew the Evangelist," he said.

And in that wondrous moment, in trembling, I beheld Him, the Christ, my Lord Himself.

I have seen Him. . . . . .

The Divine Hand touched softly my bent head. In the fulness of rapture, devoid of fear or thought, I stretched out my feeble palms to touch His feet and to bathe them with tears of joy supreme; His gentle motion stopped me. How did He look? What are the heavenly features of His face? I remember, but

A VISION OF CHRIST

BELIEVING Christians are often troubled with the question whether in our times, as in the old times of passionate faith, the Lord and Saviour of the Christian world, Jesus Christ, is still accessible to those whose whole souls are longing for a revelation of Him. We need not touch on the graver problems involved in that question, but it will perhaps be a comfort to such questioners to read the following account of a fact experienced a few years ago, by a person known to the writer.

In the north of Russia, a few hours' journey from St. Petersburg, is a convent of nuns; it is not very ancient, and has attained a certain prosperity and power only under its last abbess, a religious and devout woman. This lady entered the monastic life driven by an intense aspiration to realise the love of Christ and to renounce all earthly delusions. For years she worked in silence for the convent entrusted to her care. Later she began to use her literary gifts to help its very small funds. Among her stories—all of the sacred type of course—is the one which is here translated.

The heroine was a dear friend of hers, and was a pure child of twelve when the vision happened. Since then she has absolutely renounced the worldly life, and although for certain reasons she has not taken the veil, she has remained unfettered by marriage or other ties, feeding heart and life on that great hour in her past.

Her story runs thus:

It was the eve of the Assumption. The Institution in which I was a pupil was wrapped in deep silence and sleep.

I, too, was in profound, dreamless, repose. I was but a child of twelve, a mere infant like all my comrades. I lay there tired and happy. The holy night drew on, dropping her cool, loving

But if the divine Intellect be absolute Beauty, and if it be our object to raise ourselves to the divine nature, surely the way to attain this object is not by closing the avenues through which, in this world of sense, beauty may enter into our souls. In everything the beauty which it participates is the part which is divine and real. All beautiful things instruct us in the nature of the Beautiful itself, so that when at last we attain our goal we may not fail to recognise it. If we will not learn from these, if we will not accustom ourselves to trace the presence of beauty in manifestations fitted to the feebleness of our earthly vision, how shall we hope to endure the brightness of that high place where Beauty abides in its purity, unfailing and eternal? Our upward progress may be hastened or retarded, but it can only be retarded by our refusal to recognise the beauty apparent in the things of this world. The love of sensible beauty is a part of our necessary discipline; it becomes evil only by misuse and intemperance.

Beauty is not to be discovered by the understanding. We recognise it by a natural instinct, or rather, I should say, by a divine illumination which flows into our souls from the very source of beauty. If we are deceived, if we imagine beauty where it is deficient, it is because our intuitions are impure, because they are mingled with, and distorted by, feelings and desires of the lower nature. But we must never suppose that beauty in anything is a matter of opinion. On the contrary, beauty is the one reality. There is beauty in the meanest thing that exists—it could not exist otherwise; and how far we are capable of appreciating it must depend upon our own development and the measure of obstruction which we oppose to the influx of that divine illumination. The love of beauty, in its highest significance, is the love of God; since "God is the all-fair."*

Of this love of beauty, or of God, art is one of the modes of manifestation. *The true basis of art is love.* This love the artist expresses in form and colour, and—supposing him, of course, possessed of the technical skill requisite to carry out his intention—his work will be beautiful, or lovely, in proportion as love

* Emerson, *Nature*, ch. iii.

has inspired and accompanied the performance. It may be said, I think, that in form, thought more especially is revealed, as in colour, feeling; yet love lies at the root of both, for love alone gives perfect insight.

"Colour," says Ruskin, "is, in brief terms, the type of love. Hence it is especially connected with the blossoming of the earth; and again, with its fruits; also with the spring and fall of the leaf, and with the morning and evening of the day, in order to show the waiting of love about the birth and death of man."* There is a passage respecting colour in Ruskin's *Stones of Venice*, a statement of truths so important and so frequently ignored, that I must quote from it at some length.

"The fact is, we none of us enough appreciate the nobleness and sacredness of colour. Nothing is more common than to hear it spoken of as a subordinate beauty—nay, even as the mere source of a sensual pleasure. . . . . But it is not so. Such expressions are used for the most part in thoughtlessness; and if the speakers would only take the pains to imagine what the world and their own existence would become, if the blue were taken from the sky, and the gold from the sunshine, and the verdure from the leaves, and the crimson from the blood which is the life of man, the flush from the cheek, the darkness from the eye, the radiance from the hair—if they could but see, for an instant, white human creatures living in a white world—they would soon feel what they owe to colour. The fact is, that, of all God's gifts to the sight of man, colour is the holiest, the most divine, the most solemn. We speak rashly of gay colour and sad colour, for colour cannot at once be good and gay. All good colour is in some degree pensive, the loveliest is melancholy, and the purest and most thoughtful minds are those which love colour the most.

"I know that this will sound strange in many ears, and will be especially startling to those who have considered the subject chiefly with reference to painting; for the great Venetian schools of colour are not usually understood to be either pure or pensive, and the idea of its pre-eminence is associated in nearly every mind

* *Modern Painters*, v. 327.

with the coarseness of Rubens and the sensualities of Correggio and Titian. But a more comprehensive view of art will soon correct this impression. It will be discovered, in the first place, that the more faithful and earnest the religion of the painter, the more pure and prevalent is the system of his colour. It will be found, in the second place, that where colour becomes a primal intention with a painter otherwise mean or sensual, it instantly elevates him, and becomes the one sacred and saving element in his work. The very depth of the stoop to which the Venetian painters and Rubens sometimes condescend, is a consequence of their feeling confidence in the power of their colour to keep them from falling. They hold on by it, as by a chain let down from heaven, with one hand, though they may sometimes seem to gather dust and ashes with the other. And, in the last place, it will be found that so surely as a painter is irreligious, thoughtless, or obscene in disposition, so surely is his colouring cold, gloomy, and valueless. . . I know no law more severely without exception than this of the connection of pure colour with profound and noble thought."*

The elevating power which Ruskin attributes to noble colour may be felt very strongly also in noble music. I say in *noble* music, because it is possible for music to be very much the reverse of noble. Appealing to us through the emotions, music is capable of stirring in us the most exalted, but also the most debased feelings. In the latter case its power for evil is very great, since it presents itself under a mask of beauty, which is not indeed *true* beauty, but which, possessing often much superficial seductiveness, easily passes for true beauty, not only with persons of sensual temperament, but even with the musically uneducated, who are in this respect too dull to respond to the severer and less sensational forms of genuine art. What music should be, and what at its best it is, may be learned from Plato's definition. Music, says he, is "the movement of sound so as to reach the soul for the education of it in virtue."† That is a definition which deserves to be borne always in mind. We know, those of us who are capable of being moved by music, whether the pre-

* *Stones of Venice*, ii., 144-146. † *Laws*, ii., § 13.

sent influence be enervating or invigorating. There are degrees of nobleness in the art, as there are degrees of susceptibility in the auditor; the more susceptible we are to the charm, the greater is its power over us for good or for evil. It is a striking evidence of the power of music that, when it is indeed noble, it is able to overcome, and even annihilate, such evil influences as may be incidentally associated with it. For example, probably most of you are acquainted with those famous operas of Mozart's, "Le Nozze di Figaro" and "Don Giovanni"; and you have perhaps remarked how utterly base and foolish are the words which accompany Mozart's enchanting melodies. But I will venture to say that no true lover of music ever listened to those operas without feeling in his heart invigorated and uplifted by them. The music raises us at once into a higher region, while all that is base and trivial in the work remains below, unheeded and innocuous. Of course, it is better still when words and music reinforce each other; when—as in the music-dramas of a great master of our own time—the precision of noble thought is added to the intensity of noble feeling. But in every case this is the distinguishing mark of true music—that in its presence evil becomes impotent and unfelt.

The perception of beauty, as we said, belongs rather to the intuition than to the understanding; but it is an intuition of the rational soul. It is true that art makes its first appeal to the senses; it is also true that all great art—all art which possesses the beautiful in an eminent degree—appeals through the senses to the intellect itself, that faculty which in us intuitively recognises the permanent and divine, since its own essence is divine and permanent. The delight which art gives us is thus in a measure intellectual; or, if you prefer the term, spiritual; a kind of foretaste, faint, indeed, and imperfect, of spiritual ecstasy. "He to whom my music reveals its whole significance," said the composer Beethoven, "is lifted up above all the sorrow of the world." It matters nothing that we cannot express in words what we feel in the presence of a great work of art. Words, after all, are but a clumsy means of expression. By words we cannot adequately convey our deepest thoughts, far less that which lies even beyond thought, in the region of the pure Intel-

lect. Art speaks to our intuition, and whispers truths to which no words correspond. The essence of art is harmony, and its purpose is that we may become harmonious in ourselves.

But the art which appeals chiefly to the irrational nature is not lasting. It loses its power over us by familiarity, while true art gains by it. How many songs, for example, are published year after year, which please for a while, and soon are wholly forgotten, their place in the popular estimation being taken by fresh productions, not better than the former, but only more novel! For the instability of vulgar art is in no wise due to any improvement in vulgar taste. It is unstable because it appeals to an instinct which is likewise unstable, and which is ever seeking for something new. The noblest beauties of colour, form, and sound, beauties which in the initiated awaken the fullest reminiscence of the eternal Idea, are by the vulgar and uneducated not merely unvalued, they are totally unperceived.

Thus the true object of art is to elevate the rational soul, but by no means to amuse the irrational. We live in an age of which one of the most striking and prevalent characteristics is the thirst for amusement, and which has become, in consequence, generally incapable of any steady appreciation of what is great in art. There is one art, indeed, and one only, which can be truly said to flourish at the present time—the art of music. But although much music of a high order is still produced, and the taste for such music is perhaps more wide-spread than ever before, it is yet a question whether, in our own country at least, the love of good music is now so general as it has been in the past. It is probably the case that the number of persons who are educated to appreciate, more or less, the works of the great composers, is constantly increasing; but how does it stand with the bulk of the people in regard to music? In former times the music of the masses consisted chiefly of those simple ballads which are still, I believe, valued in cultured circles, but which are, year by year, less frequently to be heard elsewhere. Rude and unpretentious as they are, these ballads are yet, in their simple way, quite good and wholesome music, expressive of natural feelings and such refinement as was possible in the lowly classes amongst whom they originated. But now, as I said, they

are seldom heard, unless perhaps in districts which are yet comparatively free from the blight of what we are pleased to call civilization. They are dying out of the national life, and their place is everywhere taken by the vulgar and debasing trash of the music halls.

In Ruskin's *Fors Clavigera* (Letter 83) there is a short paragraph on the meaning of the word "amusement," which is well worth remembering. After quoting that divine sentence of Plato's—"and the movement of sound, so as to reach the soul for the education of it in virtue (we know not how), we call Music"—Ruskin continues: "You see from this most important passage that the Greeks only called 'Music' the kind of sound which induced right moral feeling, ('they knew not *how*,' but they knew it *did*), and any other kind of sound than that, however beautiful to the ear or scientific in composition, they did not call 'Music' (exercise under the Muses), but 'Amusia,'—the denial, or desolation for want, of the Muses. Word now become of wide use in modern society; most accurately, as the Fates have ordained, yet by an equivocation in language; for the old French verb 'muser,' 'to think in a dreamy manner,' came from the Latin 'musso,' 'to speak low,' or whisper; and not from the Greek word 'muse.' But it having once taken the meaning of meditation, 'a-muser,' 'to dispel musing,' became a verb very dear to generations of men whom any manner of thoughtfulness tormented, and—such their way of life—could not but torment: whence the modern 'amusement' has practically established itself as equivalent to the Greek 'amusia'."

It is, then, the office of music—and of art in general—to "induce right moral feeling": not to inculcate, as a discourse, the principles of right living, although it may be, but is not necessarily, associated with such teaching; but rather to excite in the soul a *feeling* of good, in which whatever is evil or unworthy has no part. Perhaps it may be said that works of art, like their authors, are seldom wholly good or wholly bad. Moreover, the aspects of beauty are manifold, and we do not all recognise the same aspect. Persons who are keenly sensitive to the beautiful in conduct may be altogether incapable of recognising it when it is manifested in art, or, possibly, even in nature.

Indeed, artists are sometimes strangely unsusceptible to beauty in forms of art other than those which they themselves pursue. One may be an excellent musician without possessing good taste in painting; or an excellent painter (though I believe this is more rarely the case) without any appreciation of what is best in music. Again, those who are uneducated in art will often be affected and benefited by some touch of sweet and wholesome sentiment in a picture, for example, otherwise worthless. Incapable of discerning its defects, they will enjoy what beauty it possesses; while by those in whom the artistic sense is more highly developed the defects will be felt so acutely as to render enjoyment impossible. It cannot be said that the work of art is wholly devoid of beauty which is capable of wholesomely affecting any mind, however undeveloped. The higher our development the more exigent we become in our demands upon the artist: that by which the child is satisfied is insufficient for the grown man. But works of art of the class to which I am now referring—in which, so to speak, a good moral is pointed by an ill-told tale—are not in truth desirable possessions, even to those who are incapable of discerning their defects. If their influence be in some measure good, they are sure in other respects to hinder the further development of those who take pleasure in them.

The harm, however, in such works as these, proceeding usually from simple incompetence on the part of the artist, is only so far positive as all satisfaction in what is inferior of its kind tends naturally to deaden our faculty of perceiving what is truly excellent. Far more injurious are those productions in which art is deliberately prostituted to the passions of the animal nature. In its crudest form art of this kind may be sometimes recognised in the worst of our music-hall songs, or in pictures which make hideous the pages of certain journals and other publications of the lowest type. To such manifestations, indeed, the term "art" is scarcely applicable: they can excite little emotion but disgust except in persons whose rational soul is, for the time at least, nearly dormant. But art of this degraded and degrading character does sometimes present itself under a mask of beauty and refinement, and then the evil which is in it becomes doubly dangerous by the admixture of good; although it is also

true that in such cases observers of sufficiently elevated temper may still receive pleasure from the beauty without suffering themselves to be infected by the baseness. Yet to those who are capable of receiving harm in this way, art of such a kind is especially injurious, inasmuch as the apparent good is used to disguise the foulness of the underlying ill, and to invest it with a sentiment which does not belong to it. Thus the love of beauty may be turned to evil, to its own ultimate destruction; so true is the old saying, *Corruptio optimi pessima.*

It is a frequent argument with those who seek to deny the connection of art with morality, that works of art of the noblest character have been produced by persons of notoriously immoral lives. The fact is indisputable; not so the application. An immoral man may indeed produce beautiful art, but he produces it not by virtue of his immorality, but in spite of it. All that is truly beautiful in his art is the reflection of somewhat truly beautiful in himself. In proportion as the immorality of the artist is more apparent, his work is less beautiful. The truth of this assertion will, I think, become obvious, if we consider it for a moment. Let us suppose an artist of genius, whose performance in his art is exquisitely beautiful, but whose life is in other respects sensual and degraded. The selfsame passion which in him tends, on the one hand, to sensual indulgence, is displayed, on the other hand, in the excellence of his art; as desire in the soul is one energy, whether it be directed upwards or downwards. But in his art this passion or desire is held firmly under control, while in his immorality it is uncontrolled. This is the all-important difference. Morality lies not in the extinction of desire, but in the control and right direction of it. From the artist's passion proceeds the intensity of his expression, but were it not completely under control there would soon be an end of his art. This passion may be directed upwards to an orderly and beautiful result, or downwards to sensuality and chaos; but sensuality, in proportion as it prevails, is destructive of art, since it is a foe to order and moderation; and in all true art order and moderation are essential constituents.*

* Now that the connection of art with morality is so often and so strenuously denied, it is encouraging to find it as strenuously affirmed by one whom we shall

The importance of art as an educational factor is always strongly insisted on by Plato. "The right training of the soul with respect to pleasures and pains, so that from first to last it may hate what it ought to hate, and love what it ought to love"*—this is Plato's definition of education; and he tells us further, that the earliest education of youth, rightly understood, comes through the Muses and Apollo, and consists in the arts of singing and dancing; the former being especially the discipline of the soul, as the latter is of the body. But these arts of singing and dancing—or, more comprehensively, of music and gymnastic—included, for the Greek, far more than the words at present suggest. With Plato, gymnastic was the art of training and regulating the body so that it might become a fit instrument for the soul. Music included poetry—all rhythmical expression of thought. Indeed, words are always inseparable from Plato's conception of right music: he even condemns purely instrumental music as non-educational, not deeming it possible that the movement of inarticulate sounds should, by itself alone, contribute to the education of the soul in virtue. His definition of music, which I before quoted, is therefore true in a wider sense than its author knew. It must be remembered, however, that in Plato's time, instrumental music was in a very rudimentary stage of development, and it was not possible for him to form any notion of the power and significance which it was destined to assume after the lapse of so many centuries. We may at least agree heartily with his general conclusion in respect to both music and gymnastic, that, as the proper purpose of the latter is to develope right habits in the body, so that of the former is to arouse and confirm right habits in the soul.

It is somewhat strange that Plato—himself so great an artist in words, and so deeply impressed with the value of art as a means of educating the soul; living, too, at a time when the art of sculpture in Greece had already risen to the summit of its

hardly be accused of overrating when we claim for him a place among the few supreme artists of all times and nations. "As I became convinced," wrote Richard Wagner, "that true Art can prosper only when based on true morals, I could not but give the former still higher honour when I found that it was completely one with true Religion." (*Religion and Art.*)

* *Laws* ii., § 1.

achievement,*—it is somewhat strange, I think, that he should have so little to say on the subject of the plastic arts. There is, however, in the third Book of the *Republic*, a very important passage, which I will quote as a summary expression of Plato's most earnest convictions with regard not to the plastic arts alone, but to art in general. Socrates has been declaring the laws of music: that melody and rhythm must be subservient to the sentiment announced by the words; which sentiment, again, corresponds with the manners, or character (ἦθος) of the soul; so that true beauty of expression, and harmony, and seemliness, and right rhythm, are dependent upon the right disposition of the rational soul; and these are the things which should be always pursued by youth. "The art of painting," he continues, "is full of these things, and every craft (δημιουργία) of this kind; and weaving, and embroidery, and building, are full of them; and this again is the case with every kind of workmanship which is used in the making of other articles, and, yet further, with the nature of the bodies of animals and of the other created things; for in all these there is seemliness or unseemliness. And unseemliness, and want of rhythm, and discordance, are sisters to evil speech and evil manners, but the contraries of those are sisters and imitations of temperate and virtuous manners. Are we then to exercise authority over the poets alone, and to oblige them to create in their poems the image of virtuous manners, or not to create among us; or are we to exercise authority likewise over the other craftsmen, and to hinder them from creating that which is evil-mannered, and licentious, and servile, and unseemly, whether in images of living creatures, or in buildings, or in any other production of their crafts? Or, if anyone be not such as we would have him in this respect, ought we not to forbid him to practise his craft among us, lest our guardians, being nurtured on images of evil, as in an ill pasture, gathering and enjoying each day many different things, should unawares contract, little by little, some great evil in their soul? But those craftsmen are to be sought who are able in a becoming manner to trace the essential nature of the beautiful and seemly, so that the young men, as if dwelling

* Plato was born three years after the death of Phidias.

in a healthy place, may receive benefit from everything which, from the beautiful works around them, touches them through sight or hearing, like a breeze bringing health from wholesome places; so that they may be led imperceptibly, from childhood onward, to a likeness, and friendship, and harmony, with right reason."

In the same spirit Goethe introduces the fine arts into that magnificent scheme for the education of youth which he has set forth in *Wilhelm Meister's Travels*. With Goethe, as with Plato, "song is the first step in education; all the rest are connected with it, and attained by means of it." To this he adds instrumental music and the plastic arts, as mighty educational forces, tending by different paths to the same goal.

And now, if we accept the teaching of Plato, that the love of beauty in sensible forms may aid in awakening the soul to a perception of that inner and true beauty which is the source of all apparent beauty, art surely needs no further justification. True it is that with us art is often degraded, made to minister to material luxury instead of spiritual exaltation; yet for such misuse art is in no wise to be blamed. Is it not, indeed, a trite observation, that every good thing, misapplied, may be productive of evil? But to awaken the perception of intelligible beauty by means of sensible symbols is the right use of art, and to this end all true artists labour, though often, doubtless, by instinct alone, without any clear understanding of the real import of their work. In proportion as the understanding of this import is developed within him, the artist becomes also a philosopher; and I cannot take leave of this subject without referring to a great artist of our time in whom such understanding was present in an exceptionally high degree. Did I wish to indicate some work of art which might serve to illustrate by a definite example the relation which art bears to Theosophy, I could find none more fitting for the purpose than the later music-dramas of Richard Wagner. In these, with complete consciousness and deliberate intention, the master has practically exemplified Plato's teaching, that the true purpose of sensible beauty is to lead us upward to the divine and intelligible beauty of which it is an image. In such works as the *Nibelungen Ring* and *Parsifal* we find the most consummate

and beautiful art employed as a means to the expression and elucidation of the most profound theosophic truths. For this it is, and not the external reform of the musical drama, which constitutes the chief distinctive merit of Wagner as an artist: that in his works, more than elsewhere, both music and drama are raised to the highest position which it is possible for them to occupy—the position of servants and interpreters of Theosophy.

There is a stanza in Goethe's Song of the Artist, in *Wilhelm Meister's Travels*, which expresses in a few lines the sum of what I have been trying to say respecting the meaning of art. With these words of a great poet and artist the present paper may be fittingly concluded. I quote from Carlyle's translation:

As all Nature's thousand changes
  But one changeless God proclaim;
So in Art's wide kingdoms ranges
  One sole meaning still the same:
This is Truth, eternal Reason,
  Which from Beauty takes its dress,
And serene through time and season
  Stands for aye in loveliness.

WM. C. WARD.

I, LORD, went wandering like a strayed sheep, seeking Thee with anxious reasoning without, whilst Thou wast within me; I wearied myself much in looking for Thee without, and yet Thou hast Thy habitation within me, if I long and breathe after Thee. I went round the streets and places of the city of this world, seeking Thee and found Thee not; because in vain I sought without for Him who was within myself.—*S. Augustine.*

THEOSOPHY AND THE MYTH OF BALDER

In the northern mythology Balder is represented as the God of Light. According to the younger Edda, "He is so resplendently beautiful and shining that he radiates light around him, and in his dwelling-place, Breidablik—the beaming brightness—there is nothing impure."

He certainly falls before Hoder—darkness—and descends to Heb, but energises again after Ragnarök—the general destruction—in his pristine beauty.

Now if we examine this myth of Balder in the light of Theosophy, we shall discover that it is a far-away echo of the ancient doctrine of the descent of spirit into matter, and its ultimate resurrection therefrom, of the involution or envelopment of life in all the grosser forms, and its final evolution and emancipation from them, enriched by that wisdom, power and love, which can only be attained through individualisation and experience. In other words, in the Balder myth we perceive one of the old-world theosophical truths, clothed in symbols which speak to us in the colours and the tones which are characteristic of the ancient northern spirit, and the ancient northern cast of mind.

But we will not enter further into mythological interpretations: we wish merely to point out that Balder is the emblem of Spirit and Light.

Balder dies when mankind loses sight of spiritual Light, and turns from its spiritual and divine nature in order to plunge into ignorance and materialism; but he arises again when it once more turns its gaze upwards, and seeks spiritual knowledge and development. And even though the winter night of spiritual ignorance spreads itself again and again over the world and its inhabitants, it can never be anything more than a transition stage. For the spiritual Light has within it the eternal power

of resurrection. It ever turns again and awakens the slumbering seed to new life.

Theosophy comes to us then as a resurrection of such spiritual light. From time to time in the history of the world has this spiritual light awakened mankind to the consciousness of a life higher than the merely physical.

Theosophy now proclaims anew the message of mankind's divine nature and destiny, but its declarations are more complete, and its explanations deeper and more clearly defined than in by-gone days.

(Translated from our Norwegian Magazine, "Balder.")

M. HAIG.

NATURE is God to Spinoza, but it is another nature than we are accustomed to represent by the word God. It is the entire sum of all that actually exists, the divine whole, full of life, blossoming into flower-beauty, sky-beauty, soul-beauty for ever, a divinity that rejoices in an eternal youth. Its being is order with a soul of necessity. It is all one great problem for the mind and an infinite treasure for the heart. This we must love and seek to understand. . . . Pantheism, as a system of speculative philosophy, has purely theoretical, not pathological power; but pantheism, as the religion or absolute love which penetrates all being with the ichor of divine significance, alone can raise man above himself; and while it does not, as all other religions, obscure his mental vision, and lull him in the fatal slumber of bigoted error, it fills his life with heroic cheerfulness, and teaches him to despise whatever has only *self* for its end and aim. But it is no religion for the great mass of men. . . . I maintain that there is no other principle of morality than pantheism, that there is nothing in heaven or earth *morally good* but that recognition of the identity of interest between all life which we call love, and which is unthinkable upon any other supposition than that the interest we take in the world about us is based on an *identity of being*. Everything else is but one form or another of selfishness and not moral.—*A Young Scholar's Letters*, edited by D. O. KELLOGG.

THEOSOPHICAL ACTIVITIES

COLONEL OLCOTT and Miss Edger were received at the jetty on the arrival of their steamer from Australia, on December 5th, by delegations from the two Madras Branches of the T.S., with garlands and addresses of a most cordial nature. On the 19th December, a formal reception and welcome were given to Miss Edger in the new grand hall at Headquarters, which was tastefully decorated with flowers, palm fronds, and branches of other trees. Colonel Olcott presided, and introduced her in a felicitous speech. The Hon. Justice Subramanier, F.T.S., of the Madras High Court, as the acknowledged head of the Indian community, read an address and supplemented it with remarks of a very feeling character, at the same time expressing the regret of the people for Mrs. Besant's unavoidable absence this year. Miss Edger won every heart by her modest and affectionate reply, couched in purest English and spoken impromptu with perfect fluency. Some of the most respected gentlemen present were affected to tears. Judge Subramanier then introduced many of the guests to her, and after the usual distribution of flowers and *pan sopari*, the meeting adjourned. A. F. K.

India

We hear from the Joint General Secretary that the Anniversary Meeting and the Convention of the Indian Section passed off most successfully. Miss Edger's four lectures attracted large audiences and were very well received and fully reported. The President-Founder and Miss Edger left Madras on January 9th, for Calcutta, and will go on a tour through Northern India. We anticipate a great success.

FROM Ceylon we receive the following letter from Mrs. Higgins, whose self-sacrificing labours are meeting with the success they so richly deserve.

Ceylon

DEAR FRIENDS,

I have been in this Island a little over six years, spending all my energy, time, and means, to do what little I can towards raising the condition of Sinhalese women. My efforts, I am thankful to say, are now beginning to show successful results.

The obstacles I have had to contend with and the troubles I have had to undergo while working in an Eastern clime with an Eastern nation are matters of the past, and the way, comparatively free from trials and troubles, now lies open for further progress.

During this time, through the help of kind friends, I have founded a School and Orphanage, named by the earnest request of friends after my family—the Musaeus School and Orphanage.

I have under my protection and care over fifty Sinhalese girls of ages varying from seven to nineteen years, and they live with me under the same roof. I teach them, with the help of a few assistants, such subjects as are best suited to make them useful women and helpful members of their society. I am thankful to say that those of our pupils who have left us to begin life in their new homes are grateful to us for what knowledge we have been able to give them, and they perceive themselves the marked contrast that lies between them and their less favoured sisters who have not had the advantage of a more progressive education. Dear friends! you who live in the West cannot conceive of the ignorance that prevails among Sinhalese women!

The girls who attend this Institution are Buddhists, and since the Christian missionaries work with one object alone in view, to convert them to Christianity, they would, if not for the education given here, sink further into the depths of ignorance. Our aim is to educate them and brighten their lives, without interfering with their faith, in fact teaching them according to their own Buddhist ethics.

This work is a most important one, and it is by no means a light one, and requires much attention and help to ensure its continuous success. Who of you will lend a helping hand to carry out this work? The services of some European or American ladies are urgently wanted. Are any of the readers of this appeal free to come out and help in this work? Such help is immediately needed. Is there anyone who is willing to make some sacrifice to help on this portion of theosophic work? Who will come?

The School has also grown so large that we shall be obliged to extend our premises, but at present funds are wanting to build. Can any give us help here, and make contributions, however small they may be, towards a building fund?

I am, yours fraternally,

MARIE MUSAEUS HIGGINS.

Mr. Harry Banbery has been sent by the President-Founder to take charge of the High School at Kandy. He has arranged to go to Colombo once a month, to help the members of the T. S. and E. S. in their studies. He writes that Mr. Dhammapâla and the Countess Canovara are going to establish a nunnery for women, and a college for Buddhist priests in the Island; at the latter, Oriental languages and Western sciences are to be taught.

Europe

THE chief interest of the work this month has centred around Mrs. Besant's Scandinavian tour. In spite of the northern cold, this was brought to a successful conclusion, and the list of lectures given, and places visited, shows the high pressure at which the work, during the short time available, was kept up. Mrs. Sharpe, who accompanied Mrs. Besant, writes:

Mrs. Besant arrived at Göteborg on the evening of Thursday, January 6th, after travelling straight through from London, whence she started on January 4th. At the station at Göteborg there was a large number of members to meet her, who welcomed her most warmly and heartily, and showed the kindness which was unfailing throughout her stay. Mrs. Besant began her regular work by a meeting for enquirers on January 7th, held at the rooms of the Göteborg Branch of the Society, and a meeting of the same kind was held each day, with an always increased attendance. The rest of the day was employed with other private meetings, and conversation with members and friends. On Saturday, January 8th, Mrs. Besant gave the first of a series of four addresses on "States of Consciousness," to members of the Branch, in which she explained the gradual development of consciousness through the physical, astral, mental, buddhic and nirvânic planes, thus following the soul from its birth as an individual, through its infancy, and up to the end of its human evolution. On Saturday, in addition to these two meetings for enquirers and for regular study, Mrs. Besant gave in the evening a public meeting, the subject chosen for her being "Theosophy and Christianity." On Sunday were held the usual two meetings, while in the evening Mrs. Besant gave an address to the Branch, and any friends whom members cared to bring. The number of those who availed themselves of this opportunity was large, and they listened with exceeding interest to a very impressive lecture upon the higher evolution of the soul. Mrs. Besant sketched the stages of the Probationary Path, and of the true

Path leading up to the goal of humanity. She spoke of these two paths as the "Path of Preparation" and the "Path of Accomplishment," and must have opened out long vistas of spiritual possibilities or many, of which they had never before caught even the faintest glimpse. Monday was fully occupied, and in the evening was given the second of the public lectures. The subject which had been chosen for this occasion was "The Immortality of the Soul." On Tuesday evening Mrs. Besant left Göteborg, first holding, as on each day previously, the meeting for the members of the Branch, at which she concluded her series of addresses upon the "States of Consciousness," and later the meeting for enquirers. A very large number of friends gathered at the railway station in the evening to bid farewell to Mrs. Besant; and although such partings must always be sad, there remains to those whom she has left behind the memory of her visit, so full of help to all, together with the knowledge that to them now falls the great privilege as well as the duty of carrying on the work into which she has put renewed life and possibility. Christiania, Stockholm, Upsala, Lund, Copenhagen, Rotterdam, Haarlem, Amsterdam, and the Hague were also visited.

During her visit north, Mrs. Cooper-Oakley lectured in Sheffield to a very appreciative audience, and has held several drawing-room and other meetings, with good results, in Bradford, Baildon, and Nottingham.

The next meeting of the North of England Federation will take place at Harrogate on February 12th. The General Secretary will preside and lecture, and will also visit several of the Northern Branches between February 13th and 19th.

America

EXPERIENCE in the past goes to show that it is difficult for a Branch, formed only of new members, to progress steadily and successfully, unless the original founder has ample time to stay and work with it, or another older student goes soon to the spot, and gives permanent shape to the effort. We therefore notice with pleasure any accounts of visits paid to young Branches, and sincerely hope that more and more workers will be able to devote time to the inspiration and teaching so much needed. The Countess Wachtmeister's whole life is given up to this work—would that we had more like her. Mr. Titus spent a week in Buffalo (January 2-9), then a week in Rochester, returning to Buffalo for two lectures on the 16th; on the 17th he left for

Dunkirk and Lilydale. All agree that his work was a success; in Buffalo six new members joined the Branch, and more are enquiring. In Rochester Mr. Titus helped by holding public lectures and drawing-room meetings, and the fact that over fifty people attended one of the latter shows the public interest in Theosophy. Mr. Burnett also spoke on Theosophy to members and friends of the Buffalo Branch at private houses, and altogether the members feel encouraged to earnest study. Dr. Mary Weeks Burnett is working in Iowa and Illinois, with isolated groups of students, and has formed Branches in Davenport and Creston. We have no doubt that much more good work of the same kind is going on that has not been yet brought to our notice. The more, the better.

The Toronto (Canada) Branch reports eleven new members and over 100 letters asking for pamphlets, etc.

Australia

THE reports of the various Branches show that they are each busy over their individual activities, which collectively form the work of the Section. Classes are to be formed for the study of special subjects, in order to thoroughly ground the members in the teachings given out, and thus fit them to give sound reasons for the opinions they hold.

New Zealand

THE Annual Meeting of the Christchurch Branch has been altered from May to November in order to bring it more into line with the Annual Convention of the Section, which is held as soon after Christmas as possible. At the meeting held on November 16th, Mr. J. B. Wither was again elected President, and Mr. J. McCombs (3, York Street, Christchurch), Secretary. The Branch reports a good deal of activity in public and semi-public meetings, and in classes and schemes of study—attaching special value to the H. P. B. training class—and also a fair increase in numbers during the year. It has impressed the thought of the City, which is noted for its breadth and liberality, very favourably, and has gained for Theosophy a fair and impartial hearing.

The Auckland Branch is losing a valuable member by the departure of Mr. C. H. Baly for Buenos Ayres. Mr. Baly was formerly a member of the Blavatsky Lodge, London, and by his knowledge of Sanskrit, and his general scholarly acquirements, was of special value to the Branch. His loss will be felt very much, but

no doubt the Branch of the T.S. in Buenos Ayres will benefit by his presence.

Mrs. Draffin lectured in Auckland on December 19th, her subject being, "Scientific Proofs of the Existence of the Soul."

REVIEWS AND NOTICES

MAGAZINES AND PAMPHLETS

THE attack of the Society for Psychical Research upon Madame Blavatsky forms the burden of Colonel Olcott's reminiscences in the January *Theosophist*. Though important enough in the history of the Theosophical Society, it is difficult for anyone but a member of the S. P. R. to get up any enthusiastic interest in the old story. A curious article is that on "The Imperishability of the Perisprit," by a Spiritualist of the true, old-fashioned kind. The paper is a reply to a lecture by Miss Edger, and disputes, on the authority of spirit friends, the statement that the astral body, or perisprit, is not immortal. Miss Edger, on this point, appears to have "escaped from the control of her impressor." Among the other contributions are "Notes on Reincarnation," "Particles or Atoms," "Theosophy in Brief," and "Heredity."

The Report of the Twenty-second Anniversary of the Theosophical Society arrives along with *The Theosophist*, and describes a most successful series of meetings, and a gratifying increase in theosophical activity in all parts, noticeably in India and America. Miss Edger delivered four lectures in the Hall at Adyar during the course of the Convention.

The Dawn opens with the second part of a paper on "Physical Relations and their Metaphysical Applications," with illustrations drawn from science. It also contains the following improved quotation from Wordsworth: "The meanest flower that blew gave rise to sentiments that lay too deep for his tears." In *The Theosophic Gleaner* for January, the opening paper consists of a lecture delivered before the Bombay Branch of the Theosophical Society, on the path of progress. The different stages through which a man passes before and after initiation, are sketched. "A. R." furnishes an interesting contribution on Mr. Stead's "Julia," and advances a speculation that connects her with the occult Lodge, which, according to *The Astral Plane*, began the movement of modern Spiritualism. The theory is that Julia was

awakened on the astral plane after death by a member of that Lodge, and sent to influence Mr. Stead. After all, the spiritualistic theory —that Julia is just an ordinary human being, minus a physical body— seems as satisfactory as any. *The Ârya Bâla Bodhinî* for December consists mainly of an address on education, by Mr. Rangaswâm Aiyangar, delivered to young students.

We have also received from India, *The Journal of the Mahâ-Bodhi Society*, *The Sannarga Bodhinî*, *The Prashnottara*, and *The Light of Truth;* and from Ceylon, *Rays of Light*.

A useful answer on the meaning of "non-receiving," as contained in the aphorisms of Patañjali, is contributed to the January *Vâhan*. The technical meaning of the Sanskrit term "a-parigraha," rendered as "non-receiving," receives a very full explanation, which clears up the question in quite a satisfactory manner. G. R. S. M. writes on the attitude of members of the Theosophical Society towards astrology, and refers to the hints left us of an ancient science, far removed in its methods and aims from the modern art. The subject of "Fifth Rounders" gives opportunity for a brief but interesting reference to the obscure "Inner Round" process, about which we may hope for further much-needed enlightenment.

Theosophy in Australia contains a lecture delivered by Miss Edger at Sydney, on the fundamental conceptions of religion. The lecturer explained the theosophical view of the essential unity of all forms of religious belief, both as regards their origin and their teachings. "The Rationale of Death" is a continued article dealing with the life of man beyond the grave, and with his return to earth.

Le Lotus Bleu supplies its readers with a full report of the lecture given recently by Mrs. Besant in Paris, on "Theosophy and the Problems of Life." Considerable space is also devoted to an account of Mrs. Besant's visit and her work in France. "L'Art et l'Homme" is an essay on the psychology of art and is illustrated by a formidable diagram establishing correspondence between the seven principles of man, space, motion, melody, rhythm, harmony, form, colour and many other and various things.

Our Italian Theosophists have now an organ all their own, through which they can discourse untrammelled by association with other more or less conflicting views and bodies. *Teosofia* is the appropriate though not very novel name of the new venture and we wish it every success in the uphill work it must have before it. Mrs. Besant contributes a short paper to the first issue, which answers the question,

What is Theosophy? The editor opens with an address to the readers, and Signor Calvari writes on "Occultism and Theosophy."

L'Idée Théosophique is also a new venture, the first number of which appears this month. It is published in Brussels, and its declared object is to make known to the Belgian people the theosophical movement and teachings. The present issue is almost entirely devoted to an article on the spiritualistic system of Colins with elaborate comparisons between it and the system of Theosophy.

Sophia is just entering upon its sixth year and occupies a large part of its January number with a general survey of the religious and spiritual conditions of the time and the work Theosophy has to do. Señor Soria continues his "Genesis," and adds illustration after illustration to the exposition of his main theory.

Our Dutch Journal *Theosophia* begins a comprehensive study of Atlantis, based on the information given in *The Secret Doctrine*, and in Mr. Scott Elliot's *Story of Atlantis*. Following this is a translation of Rudyard Kipling's beautiful story, "The Miracle of Purun Bhagat."

The second part of the article on "The Origin of Symbolism" in *Intelligence* is most copiously and admirably illustrated, mainly from Chinese and Japanese sources. Many curious comparisons are made between the symbols and emblems of different faiths.

We have also to acknowledge the receipt of the *Teosofisk, Tidskrift* with a portrait of Mrs. Besant as a frontispiece, and translations of two of her articles; *Modern Astrology*, with an astrological interpretation of a portion of *Pistis Sophia; Light; The Agnostic Journal; The Over Soul*, an address by Dr. Washington Sullivan, in connection with The Ethical Religion Society, in which some of the more mystical ideas of Emerson are adopted—an indication, we may hope, that in the work of that Society, the dry bones of formal ethics may be clothed with a little living flesh; *Food, Home and Garden; South Place Magazine*, the official organ of that most useful institution, The South Place Ethical Society; *Theosophia*, from Sweden; *Humanity*, the journal of the Humanitarian League; *The Literary Guide*, by far the fairest and best conducted journal avowedly devoted to the rationalistic position; *The Ethical World*, a new publication devoted to the ethical movement; *Is God Knowable? The Pacific Theosophist; Universal Brotherhood; The Internationalist; L'Hyperchimie*, with a portrait of Dr. Emmens, the reputed transmuter of silver into gold; *The Truth about the Game Laws; Mercury*, too late for notice.

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