THE

THEOSOPHICAL REVIEW

VOL. XXII. APRIL 15, 1898 No. 128

ON THE WATCH-TOWER

A VERY straightforward book is the volume entitled *Was Israel ever in Egypt? or, a Lost Tradition* (London: Williams and Norgate; 1895). It states boldly, and in plain language, the results at which Kuenen and Wellhausen and the leading exponents of the Higher, Subjective or Material Criticism, or by whatever term we choose to name the scientific investigation of the contents of Biblical documents, have arrived. The author is G. H. Bateson Wright, D.D. (Queen's College, Oxford; Head Master, Queen's College, Hong Kong), who was so well spoken of by both English and German critics for his work, *The Book of Job; a new critically revised Translation* (London; 1883). The freedom with which Dr. Bateson Wright tackles the subject is calculated to take away the breath of the ordinary person who knows nothing of criticism. For instance, to impress upon the reader the hopelessly unhistorical nature of what we may call the name-punning novelistic patriarchal romances of the Hexateuch literature, he indulges in a parody which the extreme orthodox will no doubt regard as blasphemous, but which is an *exact parallel*, by no means exaggerated, for all who understand the elements of Hebrew. The parody of a D.D., *not* on the Word of God, but on one of the many sorry substitutes for God's Word, which

A D.D.'s Parody

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ignorance has so long imposed upon the faithful, deserves to be put on record. Dr. Wright tells us that this form of illustration was suggested to him "by Archbishop Whately's parody on the Book of Joshua, in which he pretended to throw doubts on the historic truth of the career of Napoleon Buonaparte," and runs as follows (pp. 33, 34):

B.C. . . Now King Celtus took unto him to wife Belga, and she bare him three daughters—Hibernia, Caledonia, and Britannia; and the sons of Hibernia were these: Ulster, Munster, Leinster and Connaught; and Leinster was father of Dublin.

A.D. 400. Now the sons of Teuton were these: Anglus, Saxo, Juta, Danus, and Horsa. And to Saxo were born four sons, Essex, Middlesex, Wessex and Sussex. And the son of Juta, Kent. Now Kent sat by the sea-shore, and ordered the waves back from his chair, but lo! they surrounded him altogether; then said he unto his servants, "Call me no more a god, for God only ruleth the winds and the waves." Therefore was the name of that place called Godwin, for there strove he with God, but could not prevail. And to Danus were born sons, Northumber, Durham and York. Now, York was a great man, and had three sons riding upon horses; to each of them gave he a province, therefore is the name of that province called Riding unto this day. And his servants conspired against him and smote off his head, and set it up on the walls of his city that he had built for himself withal; so he died; therefore they that speak in proverbs say, "Alas! poor Yorick."

A.D. 1066. And the high priest said unto him, "Thus hath the Lord said, Get thee up and take the land, for to thee have I given it; and he said, Good is the word of the Lord: I am willing to go up:" therefore was his name called Will-i-am. Now the chief city of that land was great exceedingly, and much business was wrought there, and many a loan done; therefore called they the name of that city London.

A.D. 1314. And Bruce fled from the face of his enemies, and a woman said unto him, "Turn in, my lord;" and she was baking cakes, and the woman said unto him, "See that these cakes burn not;" and it came to pass that as his heart was heavy because the enemies of God possessed the land, lo! the cakes did burn. Therefore was that place called Bannockburn, and there did God give him great deliverance.

* * *

Renan and Psychical Research

IN the charmingly written *Life of Ernest Renan* (London: Methuen; 1897), by Madame James Darmesteter (A. Mary F. Robinson), is a passage regarding the great French scholar's attitude to psychical research, which may not be without interest to our readers. Renan not only left the Church but also lost his faith

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in revelation for reasons which are now comfortably accepted by all really educated minds in the Christian community. Finding that the second part of Isaiah could not possibly be due to the same hand as the first, that Daniel was clearly apocryphal, that the grammar and history of the Pentateuch could not possibly date from the time of Moses, he had to cast aside the infallibility of the "revealed text"; finding further that many a dogma of the Church reposed on no better foundation than erroneous translation of the Vulgate version, he had to reject also the infallibility of the Church. His philological training thus forced him to take up an exclusively rationalistic position, against which his Breton nature was ever chafing. Psychical research, one would think, would have been the very thing to restore such a mind to its proper balance; it might have opened up the way for such a nature to an understanding of that higher science of the soul which is the secret of all religion. But this raft of salvation was the very means he rejected with scorn, to judge by the following reminiscence of Mme. Darmesteter's (pp. 251, 252):

It was at the house of the dear philosopher of the Rue Casette. The Renans were there, some others, the Lyttons, I believe, and ourselves. That morning M. Taine had received a bundle of the papers of the Psychical Research Society. The psychologist—much interested at that time in the problems of dual personality and so forth—let the conversation wander into the dubious sphere of the phantoms of the living. M. Renan appeared sunk in a dream of his own. From time to time he shook his mane like a slumbering lion. Suddenly he looked up and spoke, with a flash in his blue eyes—*θεὸς ὤν τις ἐλεγκτικός*. Briefly, indeed, and with a rare scorn in his irony, did the cross-examining god dispose of those vague approximations, those imprecise reminiscences of another's experience, which suffice to found a fact in the annals of unscientific observers. Truth, Science, were eloquently bid to the rescue, enjoined to engulf and swallow up the miracle-mongery, the wonder-worship, still so dear to the fashionable uneducated. And suddenly the prophet relented, cast up his hands in kindly deprecation—"O les gens du monde! la science des gens du monde!" In spite of all, he knew he had a weakness for these well-bred culprits.

Charmingly written, but absolutely upside down! The "lion," the "god," the "prophet"—nay, we might almost say, the "ass" in Renan "braying," while the real god and prophet showed themselves not exactly in the great philologist's last

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words, but in the feeling which the said "ass" in him could only thus articulate. And yet Renan wrote a *Life of Jesus*—the life of a Master of the soul-science! Little wonder, then, that his romance, based on his rationalistic interpretation of the fourth Gospel, set in the framework of Josephus and of his own archæological researches in Palestine, should limn the portrait of an imaginary "charmant docteur" and not of the Christ. Renan was a great philologist, a lovable and good man, but of occult nature and her possibilities he knew nothing.

* * *

THE following quotation from the paper of the famous Swedish traveller, Dr. Sven Hedin, "Four Years' Travel in Central Asia," which was lately printed in the March number of the *Journal of the Geographical Society*, though of great interest as a date mark for the entrance of Buddhism into Tibet, puts an end to all speculation as to the discovery of the ruins of a prior civilisation in the Desert of Gobi. Near Kotan Dr. Hedin was shown some sand-covered ruins which he describes as follows:

The Gobi Buried Cities

> In the valleys between the dunes, we could see, as far as the eye could reach, ruins of houses built of poplar. As a rule, the timbers of which the frame work had been built were only standing about two feet high. They were very much worn by drift-sand, chalk-white, hard, but so brittle that they broke like glass when struck. The walls consisted of interwoven reeds covered with plaster on which we found some artistic mural paintings—praying women of the Arian type, Buddha sitting on the cup of the lotus, tasteful ornaments, etc. An excavation led to the discovery of a manuscript and some plaster casts. There is no doubt that this city is of Buddhist origin, and we may thus *à priori* with perfect certainty assert that it is older than the Arabic invasion led by Kuteybe-ibn-Muslim in the beginning of the eighth century.

* * *

IN the *Saturday Review* for March 26th there is an interesting note on Dr. Russell's further photographic researches, which he communicated to the Royal Society on March 24th in amplification of his treatise *Experiments on the Action of Metals and other Substances on a Photographic Plate*. Reichenbach is now entirely vindicated, as any reader may see by the following:

Reichenbach Vindicated

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Each of these substances gives off its own particular vapour, presumably in the form of a gas, and this vapour can act upon the silver salts in the sensitive plate in precisely the same manner as light itself. The exact methods by which this has been proved are too technical to be described at length, but they essentially consist in subjecting the oils and metals experimented with to such a treatment that they are compelled to declare their emanations to be either optical rays or vapours, for there is no third possibility. They have been carried through tubes by a current of air, made to turn corners, to wriggle in and out between plates of mica, and at the end of all these peregrinations they still retained their former photograph capabilities. And by no possible chance could any self-respecting ray of the X or any other kind do that.

* * *

THE *Hamburger Nachrichten* of March 17th and 18th, and the *Hamburger Fremdenblatt* of March 20th, give details of the Telectroscope, an instrument for transmitting pictures of far-off events as they occur, as well as of printed books and MSS. Szczepanik, a Pole, is said to have the honour of perfecting the idea, which was described by Plessner, of Berlin, in 1892, and previously by the Frenchman Senlecq in 1877. The Telectroscope combined with the Cinemicrophonograph, a new adaptation of the phonograph by which we are to hear the moving people of the Telectroscope speak, is destined to be on view at the Paris Exhibition of 1900.

The Telectroscope

* * *

PROFESSOR MERCADIER'S discovery, mentioned in the *Hamburger Fremdenblatt* of March 5th, that one wire can be used for twelve dispatches by the use of a different musical note for each pair of senders and receivers, is interesting.

Music and Telegraphy

* * *

THE same issue informs us that a Boston scholar named Sullivan is said to have rediscovered Alexander v. Humboldt's dwarf race on the upper waters of the Rio Negro, between the Amazon and Orinoco. Their skin is reddish yellow and their hair shows a relationship to the Indians. The men are about four feet eight inches high, the women smaller. Their thick bodies,

Humboldt's Dwarf Race

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thin arms and stork-like legs do not constitute them a handsome race.

* * *

PAUL WENDLAND, in the February issue of *Hermes*, points out that the account in St. Matthew and St. Mark of the mocking of Jesus after his condemnation, and not before it, as is related in St. John, is made clearer if we read Philo's description of just the same treatment of the Jewish King, Agrippa I., in Alexandria, during an outbreak of Jewish persecution, A.D. 38, and remember that it was the custom for the Roman soldiery, during the Saturnalia, to take a man upon whom the lot fell and clothe him in kingly robes, and indulge him in every desire, before offering him up as a victim by the sword.

The Mocking of Jesus

* * *

THE Heidelberg University Library obtained last year a number of papyrus leaves from the dragoman of Dr. Reinhard, the German Consul-General in Cairo. Dr. Karl Schmidt finds amongst them the *Acts of Thekla* and also the *Acts of Paul* in Coptic, of which we have hitherto known nothing except that the latter ranked high amongst early Christian writings. A slight examination has shown that the *Acts of Thekla*, and also the apocryphal exchange of letters between Paul and the Corinthians, which was discovered in 1644 in an Armenian MS. were only part of the *Acts of Paul* and the date of those must be placed two generations later. The Alexandrian Church had the *Acts of Paul*, which they alone retained in full, translated from Greek into Coptic. The results of further research will be interesting.

New Coptic Christian MSS.

* * *

THE French Egyptologist, Amélineau, thinks that he has discovered at Om-El-Galab, near ancient Abydos, in Upper Egypt, the graves of Osiris, Set and Horus, for which Mariette Bey had vainly searched for nineteen years. Amélineau fixes the date of the graves at B.C. 8000 and maintains that even then the Egyptians used hieroglyphs and were perfect architects. He, however, thinks that

The Tomb of Osiris

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he will have difficulty in persuading his brother Egyptologists of the truth of this.

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The S.P.C.K. and the Higher Criticism

THE exposure of the tortuous methods which the S.P.C.K. has foolishly adopted to cover the retreat of the apologists before the onslaught of the Higher Criticism was begun by *The Athenæum*, some twelve months ago, continued by *The Guardian*, and is now finally completed by *The Church Quarterly Review* for January. In reviewing the English "translation" of Hommel's "Einspruch" (*The Ancient Hebrew Tradition, as Illustrated by the Monuments. A Protest against the Modern School of Old Testament Criticism*), by Mr. McClure, the Secretary of the S.P.C.K., and published under the "Direction of the Tract Committee" of the same *lucus a non lucendo* named body, the writer in that most moderate of all Quarterlies administers the following cutting rebuke:

We had intended to call attention to certain discrepancies between the German and English forms of this work, but a letter of Mr. McClure's in the *Guardian* of November 24th fortunately removes the necessity for doing so. We gladly take this opportunity of stating, on the authority of Mr. McClure, that Professor Hommel accepts the full responsibility for the alterations, which he authorised after examination and before the alteration of the English version. We have compared very closely the original with the translation, page by page and line by line, and we are prepared to say that in the whole of the S.P.C.K. version of 327 pages there are not a dozen of which the margin of our copy is not scored with errata, and some of them, in our judgment, very serious errata, and perhaps still more serious omissions. How Dr. Hommel can have tolerated such departures from the original text passes man's understanding. We can but regret that the *Tract Committee* thought it consistent with their duty to the public to suppress the fact that such alterations had been made. In the unfortunate case of the S.P.C.K. version of Maspero's *Struggle of the Nations*, the *General Literature Committee* did its best to atone for the far graver alterations which had been surreptitiously introduced for divers purposes, by issuing a notice which, if stated in the Preface when the book came out, would have gone a long way to disarm hostile criticism. For our own part we are only too pleased to be relieved from the necessity of pursuing the subject further, and we will only say in conclusion that we think it is to be regretted that Mr. McClure should have allowed so contemptuous and almost resentful a tone to appear in a

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controversy which, of all others, ought to be conducted in a temperate and scholarly spirit.

* * *

Pasteurism

We have received from the Secretary of the Indian Anti-vivisection Society copies of letters which have passed between Surgeon-Gen. Thornton and Lord George Hamilton with regard to the proposed Pasteur Institute for India. While we cannot find room to reprint this correspondence, we are in hearty sympathy with the movement against the introduction of this modern revival of a very ancient evil into the area of British India. The setting up of bodily well-being as the paramount good to be followed at all costs is leading to the practice of methods hardly distinguishable from the black art of the past, and even more horrible from the point of view of the amount and duration of the torture inflicted on the victims of scientific cruelty. By all lawful means let India protest against the pollution of her people and the subversion of ancient ideals. These are prices which are too heavy to pay even for physical health and vigour, and when, as in the case of vivisectional experiments, the results of the investigations are so completely in the region of unrealised speculation it is not only immoral but stupid to persist in it.

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PROBLEMS OF ETHICS

(CONCLUDED FROM p. 74)

REPELLED by these moral difficulties which surround revelation and may even be said to be inseparable from all revelations given to a primitive people, many of the most thoughtful and cultured people of our day reject it altogether as of authority, and regard conscience as the direct arbiter in morals; some go so far as to declare that it is the voice of God in man, and ought to be obeyed as a divine authority. This ethical school has been effectively attacked by the blunt pointing out of the fact that conscience is a very variable quantity—varying with civilisation, with intellectual development, with public opinion, with the general tradition and training of a nation. Further, that conscience in one man contradicts conscience in another, so that a person acting conscientiously may do things which another person as conscientiously condemns. Thus conscience speaks with many voices, yet always preserves the note of authority, of imperious command, and tortures with remorse the man who disobeys. When a man listens to conscience he feels himself to be listening to something that comes from outside or beyond himself, something that does not argue but asserts, that does not plead but commands. This voice, with its imperious "Do this," "Avoid that," seems by this very imperiousness to claim unquestioning obedience, and this has led to the ascription to it of divine authority. Yet if—as is clear from a study of the facts of human history—it sometimes commands crimes, we cannot rightly describe it as the voice of God. The inquisitor was sometimes conscientious when he racked and burned his brother man for the glory of God and the salvation of the souls of others who might be inclined to follow that heretical brother; he acted with a clear conscience, honestly believing himself to be doing

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service both to God and to man. Yet we can scarcely admit that in his case conscience was an infallible guide, or regard it as the voice of God speaking in the human soul.

The question, then, arises: What is this conscience which arrogates to itself such supreme authority, speaking as though it ought to be obeyed without challenge? Here Theosophy steps in and explains the genesis of conscience, and hence the limitations that surround it in the evolving—the not yet evolved—man. According to theosophical teaching the human soul, or intelligence, is a growing and developing quality, evolving by the experience gathered in life after life. Born into the world utterly ignorant and therefore without knowledge of good or evil, the soul at first could not recognise any difference between right and wrong. At that early period every experience was useful simply as experience, and everything encountered in life had some new lesson to impart to the infant soul. Whether an action were right or wrong, in our sense of the terms, it was equally useful to the soul, for only by the results which followed could knowledge of law be obtained. It was found that happiness followed some actions—those that were in harmony with the laws of nature—and that misery followed others—those that were in contravention with these laws; by these results the soul slowly learned to distinguish between the actions that made for progress and those which made for retardation. As the soul passed through incarnation after incarnation, it gathered a large store of these experiences of actions and their results: these experiences were increased by those reaped in the intermediate world, wherein the soul sojourned for awhile after leaving the earth, and found that suffering followed on the heels of the physical yielding to the impulses of the animal nature. Continuing its pilgrimage and arriving in the heavenly world, the soul rested and looked back over these varied experiences, and cast up the ledger of the concluded life-cycle. Certain classes of actions had led to happiness and growth, other classes to unhappiness and delay. The first classes, it decided, were those which it was desirable to repeat, while the latter should be entirely avoided. When the time had arrived for the return to earth, and the soul was employed in making for itself a new

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mind, it wove into this new mind the conclusions on desirable and undesirable actions to which it had come when reviewing its previous earth-life. Some of these were clear and definite: "That course of action led to sorrow, this course to joy; performing that deed I reaped misery, performing this I found content and peace. In the future I will avoid that, and I will do this." These decisions it implants in the mind it is forming, to be utilised in the coming life, and when it comes into the world in a new body these conclusions appear as innate ideas. The events from which the conclusions were drawn remain in the memory of the soul but are not imprinted on the mind; for the latter the conclusions themselves are enough, and they form a summary sufficient for guidance, unencumbered with a mass of unnecessary and burdensome detail. These conclusions form what we call conscience, or moral instinct, which responds at once to external impacts; when the parents or the teacher tell the child, "This is right, that is wrong," the mind of the child promptly acquiesces in the statement, if it fall within the limit of the registered results of its own experience; if it do not, the mind of the child remains bewildered and unconvinced, and withholds the inner assent although it may yield an outer obedience. Here comes in the value of education; the innate ideas may lie latent, if not aroused and brought out by external stimulus, however promptly they may respond to that stimulus when it is applied. Further, the weaker among them are strengthened when a statement of results is made externally beforehand, and the results follow the course of action described.

Regarding the nature of conscience in this way, we arrive at an understanding of its limitations. When anything comes before the soul similar to its past experiences, the registered decision asserts itself and the "voice of conscience" is heard; but when new circumstances arise, and no registered decision is available, conscience is dumb, and the man is compelled to rely wholly on the judgment then formed by the reason. Such a judgment will be largely influenced by the atmosphere in which he lives, by the customs and traditions of his time, by the prepossessions arising from racial and religious prejudices and from his own personal idiosyncrasies.

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As the soul developes and gains fuller and fuller control over its vehicles, it is able to utilise more fully the experiences of the past, and to draw upon its memory for help beyond the well-digested conclusions registered in the mind as innate ideas of right and wrong. When it seeks to influence the lower vehicles, its communications must always have in them the note of authority, for the mind-consciousness can only know that some thought or impulse comes to it from a hidden and unexplained source, and there is nothing to approve to the reason that which is yet felt to possess compelling power.

When we study the subject from this standpoint it is easy to see why conscience, lacking experience, should make wrong decisions and give wrong commands, and we can accept the fact with equanimity, since the very experience of the sorrowful results that accrue from the mistake will give the soul wider knowledge, and thus ensure a wiser decision under similar circumstances in the future. Further, we see that the saying that a man should follow conscience is true, for even supposing the dictate of conscience be mistaken in any given case, it is none the less the best available judgment possessed by the individual, and its faultiness being due to insufficiency of experience it will be partly corrected by the results of the obedience rendered. The soul grows in the dark hours when a problem of action is presented to it that it is unable to solve. For the fairly moral person no difficulty arises in making the choice between the clearly wrong and the clearly right; to see is to decide. The problems which rack our brains and wring our hearts are those which arise when, standing before two courses of action, both seem right or both seem wrong, so that duty appears to be divided. The theosophist, finding himself in such straits, understands why he is thus groping in the darkness, and sets to work to do his best with a calm and steady mind—the result of knowledge. He puts before himself as fully and clearly as possible the two courses of action and their probable results, and brings to bear upon them his best powers of reason and judgment; he tries to eliminate as far as possible "the personal equation," to ignore the bearing of the alternative courses on his own wishes or fears, likes or dislikes, and to free himself from bias and prejudice;

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he then, with the whole force of his heart, wills to do the better of the two, seeking the illumination of spiritual intelligence; having thus done his best, he chooses, and fearlessly advances along the selected path. He may have chosen amiss, but even then, his intention being pure, that good intent will prevent the arising of any very serious harm; he will suffer for his mistake, and will thus increase his knowledge and be able to choose more wisely in the future, but the powers which "make for righteousness" will use his pure will to neutralise the results of his intellectual blunder. Results are guided more by motives than by actions, for the force liberated by a high motive is more potent than that generated by action, and will produce more good than the mistaken method will produce harm. Further, the motive works upon character, while the action only brings results on the physical plane. Thus, trusting to the Law, relying on the Law, we may act fearlessly even when darkness enshrouds us, for we know that the Law to which we commit ourselves will break in pieces our mistakes, while conscience will grow wiser through the exercise of our highest faculties, and will become stronger by the very conflicts through which it passes.

Conscience then—or moral intuition, as it is sometimes called—is not an infallible guide, but it has a place in directing our conduct; it does not decide between right and wrong without experience, but yields at any time the decisions arrived at by the study of experience by the soul. Thus understanding it we can use it, without being greatly troubled when it fails us at the hour of our sorest need, and in these cases of failure we must fall back on our best judgment to form a decision, abiding contentedly by the results.

Let us consider utility as affording the basis for ethics, and see how far this ground commends itself to our reason. The formula often given, "the greatest happiness of the greatest number," needs, as every thoughtful utilitarian declares, some explanation for its due application. The nature of the happiness meant must be defined, both as to quality and quantity of duration; the higher must not be sacrificed to the lower; nor the lasting to the transient. Utilitarianism stated partially and without due discrimination lays itself open to effective attack as

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selfish and calculating, but put as the theosophist might put it, in the deep and wide sense, it is sound and philosophical. It should mean that if we act in accordance with law we must be acting for ultimate happiness; that ultimate happiness and ultimate right are inseparable, since we live in a world of law; that in this world, where every law is an expression of the divine nature, obedience to law in bringing about harmony must necessarily bring about happiness, and must at the same time be identical with the highest good. When we see that the law of the world is a law of progress, that we are evolving towards a more perfect condition, that the divine will is bringing about the perfection of all, that in perfection there can be no disharmony and therefore no suffering; when this is seen, we see also the underlying truth of utilitarianism beneath the partial expression, and that in the ultimate analysis there is no distinction between virtue and happiness. We are often blinded to this importan truth by the fact that in the process of evolution the following of virtue repeatedly brings pain, and this must be until the lower nature is wholly transcended, until we have wholly outgrown the brute in us, and let "the ape and tiger die." We gradually learn that nature incessantly demands pleasure—*i.e.*, harmonious and adapted co-operation—but that when the pleasure is attached to the possession of a form that breaks into pieces, such pleasure is followed by pain; we learn that in following the lower pleasures we are grasping at things which pierce us in the grasping, that such pleasures are delusive, and that all that is against the law—and therefore "wrong"—must inevitably lead to pain. We learn that we are the higher, not the lower, nature, and must transfer our centre of consciousness from the animal self to the divine Self; that we are not the body, as many think, nor the mind, as more highly developed people imagine, but the Self which is unity, in which all live and move. Evolution emphasises, strengthens, makes strong and defined the individual in order that he may become a centre of consciousness able to endure as a centre amid the keenest and strongest vibrations after the protective scaffolding of the individuality has been removed. The progress of man is from consciousness to self-consciousness through all the stages of selfishness and self-assertion, until self-consciousness can persist

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without losing memory and identity and all that is valuable as giving stability, while casting aside the limits that prevent interpenetration of numberless self-consciousnesses; nay, it is to expand to all-consciousness without losing its centre, expanding and contracting at will. In the course of this progress each man learns by sad and bitter experience the infrangible unity of all beings, finding that nothing that injures one can be good for any, that that which brings happiness to all can alone bring happiness to each. Not the happiness of the greatest number but the happiness of all is necessary for the happiness of one.

Oneship is not in the lower but in the higher, not in the body or the mind but in the spirit, the divine, the eternal life. Virtue and happiness are ultimately the same, because virtue is that which serves the life of all, not the separated life, and it is virtue merely because it aids evolution and is lifting the many towards the One. If in utilitarianism anything less than unity be postulated, if any point be set up short of that eternal oneness which is hidden in us and is being brought into manifestation, then the system is incomplete. No system can be really rational unless it be spiritual in its foundation and recognise the one Spirit as the life in all.

These three systems then, of authority, of intuition, of utility, contain truth and should be mutually helpful; they are complementary, not antagonistic, and each brings its useful lesson for the teaching of man. No system of ethics can be sound if it do not recognise the *evolving* life of the soul as its foundation and inviolable law as the condition of evolution. These two fundamental principles, so familiar to us as reincarnation and karma, are the basis of ethics, and without these no ethical problem can be solved.

One divine Life, given as a seed for the life of man; that seed growing by reincarnation, the infolded powers of the Spirit becoming the unfolded powers of the man made God—such is the secret of evolution. Those who in the early days of humanity gave to it revelation dealt with the early stages of the human soul, stimulating its growth; those who appealed to intuition recognised the growing soul which possessed a harvest of experience; those who spoke of happiness and virtue as one—

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if they knew the inner truth of their teaching—were grasping after the oneness of all things and the perfect happiness that lies only in the development of all. Thus the human soul develops out of ignorance into partial knowledge, out of partial knowledge into divine life, where the highest good is the highest bliss. On one or other stage of that ladder everyone of us, readers mine, is standing; the problems we meet in daily life belong to our stage of growth, and we solve them by knowing and by living. Sometimes a wiser and an older soul brings its experience to the helping of the younger, and by speaking out its knowledge for the guidance of the less advanced makes their evolution more rapid; the very proclamation of a law makes the recognition of that law the easier. Such souls are the Revealers, and all such teachings are of the nature of revelation. For such helping divine Teachers, liberated souls, remain among us, bearing the burden of the flesh; by their spoken words they quicken our nascent intuition, and by this revelation of truth aid us to climb more swiftly towards the light. From that Brotherhood has ever come revelation, the revelation of fragments of the Divine Wisdom. They send out their disciples as messengers, who repeat the truths they in humbleness have learned, in order that the world may evolve more rapidly. But never let it be forgotten that we progress more by living than by studying. As we destroy separateness and live compassion our eyes will be opened to the visions of ideal beauty. Now, as ever, is it true that only those who do the will shall know of the doctrine, and in no age of the world more than in the present has it been possible for man to be truly "taught of God."

ANNIE BESANT.

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NOTES ON THE POLYHEDRIC THEORY

THE following article by Señor Soria will hardly be intelligible unless the reader first takes up the articles in the July, October and December numbers of this Magazine, entitled "The Geometry of Nature." The main features of Señor Soria's theory—which he terms the "polyhedric," as it is based on solid geometrical figures, or polyhedra—are explained and illustrated by drawings in those articles.

From the geometrical point of view the most essential feature in the scheme is the unity of forms. The ultimate form is the tetrahedron, and the other four regular solids are derived from it. By combining two tetrahedra so that they intersect symmetrically and their centres coincide we can obtain the cube and the octahedron by joining respectively the external points and the points of intersection. From five tetrahedra are derived the dodecahedron and the icosahedron, as may be seen by a reference to the former papers.

The accompanying figures, taken from the paper in LUCIFER for July, illustrate the process. Connecting the corners *a*, *b*, *c* and *d* of the cube (Fig. 1) we make a tetrahedron, as these points are at the ends of diagonals and so are all equidistant from

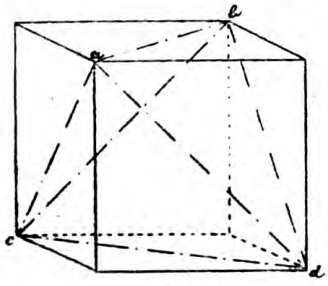

Fig. 1.

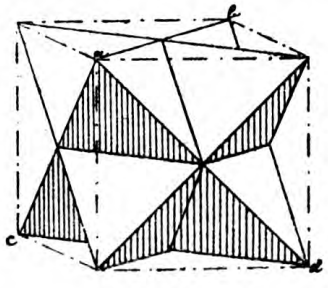

Fig. 2.

each other. Joining the other four points in the same way we obtain a second tetrahedron intersecting the first, forming Fig. 2.

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By cutting off the projecting corners of this figure, or, what is the same thing, joining the points in which the edges cross, the octahedron appears.

Fig. 3 is a plan of a dodecahedron, or twelve-faced solid, each face of which is a regular pentagon. Joining the points a', b', c' and d', which are equally distant from each other, a tetrahedron results, as shown by the chain lines and by similar letters (a', b', and c') in Fig. 4. It may be seen that one point of each pentagon is occupied by a point of the tetrahedron, and if

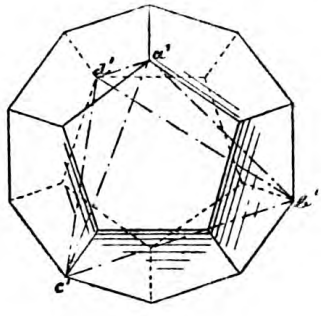

Fig. 3.

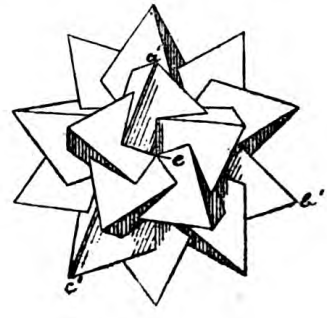

Fig. 4.

we proceed in the same way with the remaining four points in each face, four other tetrahedra will be made, the five cutting each other regularly and making the complicated shape shown in Fig. 4. The icosahedron, or twenty-faced figure, is formed by joining the points in which all the tetrahedra intersect, twelve points in all, of which one only, e, is visible.

The five regular solids built up in this manner are regarded as the basis of all the forms of nature. Their combinations give an absolutely limitless series of figures, all, however, when analysed, regular in nature, though they may appear irregular when looked at merely from the outside. The atoms of the chemical elements are supposed to be combinations of such shapes, and in connection with this theory the following passage from W. K. Clifford's *Lectures and Essays* will be of interest. The passage is from Vol. I., p. 213, in a lecture entitled, "The First and the Last Catastrophe."

"There is only one case of evolution that we know anything at all about—and that we know very little about yet—namely, the evolution of organised beings. . . . . But it seems to me

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quite possible to conceive, in our entire ignorance of the subject, that there may be other processes of evolution which result in a definite number of forms—those of the chemical elements—just as these processes of the evolution of organised beings have resulted in a greater number of forms. . . . . It is a possible thing, for example, that mechanical conditions should exist, according to which all bodies must be made of regular solids, that molecules should all have flat sides, and that these sides should all be of the same shape. I suppose it is just conceivable that it might be impossible for a molecule to exist with two of its faces different. In that case we know there would be just five shapes for a molecule to exist in, and these would be produced by a process of evolution. The various forms of matter that chemists call elements seem to be related one to another very much in that sort of way; that is, as if they rose out of mechanical conditions which only rendered it possible for a certain definite number of forms to exist, and which, whenever any molecule deviates slightly from one of its forms, would immediately operate to set it right again."

This is a passage of considerable interest, as it shows that one of the most famous mathematicians of these latter days perceived geometrical laws as the possible basis of all elements, and even regarded the five regular solids as the fundamental types. It is curious however, as illustrative of the general lack of acquaintance with solid forms, that Professor Clifford should have supposed that only the five regular solids possessed faces all of which were similar. There is, as a matter of fact, an infinite number of figures, which may be called semi-regular, bounded by similar faces.

That geometry plays a great part in the innermost work of nature can no longer be regarded as a mere guess—it is as certain as the application of mathematics. What remains is to discover the actual way in which we can apply our geometry, and the following notes endeavour to set forth the way.

A. M. GLASS.

THE CENTRAL NEBULA

The atom, according to this theory, is a point, having no extension, the centre of two opposite motions of some unknown

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substance. One of these motions emerges constantly from the central point and spreads out (in a manner comparable to light), into a sphere whose radius increases indefinitely; the other returns from the sphere towards the zero point, as if an incandescent point should absorb the luminous rays previously emitted. This ceaseless rhythm of expansion and contraction, the perfect image of our respiration, is the basis of the universe, from which basis all the other phenomena are derived. We will pass by the metaphysical problem, and will not attempt to enquire if this rhythm be the act of an omnipresent and free will contained within the mathematical point (that is, beyond the world of phenomena), or if there be any other acceptable explanation. We assume that the rhythm exists, and are more and more inclined to the belief that some such hypothesis must be the true explanation of the facts, as we perceive its perfect agreement with all the phenomena with which we are acquainted.

The unextended point is converted into the atom by its motion, and by combining with itself simultaneously in all possible modes it engenders four great classes of quantity: Space, Time, Thought, and Force.

As in the rhythm which forms the atom the expansion precedes the contraction, these oscillations in contrary directions meet each other according to a determined spherical surface, from which, as a permanent matrix, emanate in all directions innumerable atoms similar to the primary or central one—like torches lit from a central inextinguishable flame, without diminishing it in any way. This indefinite production of atoms independent one of another—each with its own personality and endowed with two movements, one, proper to itself, of expansion and contraction (the origin of universal gravitation) and the other of translation, separating the atoms from the original one—engenders the central nebula—the immense ocean of life whose subtle waters contain potentially all possible combinations of atoms, all possible forms of life. This nebula, increasing indefinitely in volume, will cause in the parts most distant from the centre a differentiating force, this force becoming more active in proportion as the attraction of the atoms one to the other begins to preponderate over the repulsive force by which they were ex-

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pelled from the central atom into the infinite void of space. Groups of four atoms are first formed, building themselves into regular tetrahedra (the most simple of regular bodies), and successively into more and more complicated shapes. These will be so many nuclei of condensation, by which the nebula will be broken up into minor nebulæ. These must move away from the centre but must also take up positions of perfect equilibrium with respect to each other, equidistant from the central atom, the common centre of gravity for all.

In order that the whole system shall be in equilibrium we must assume that the minor nebulæ are equal in mass or in the number of atoms, and also that they are distributed around the centre so as to form one of the five regular polyhedra. The Pythagoreans and others before them believed that the figure so produced was a regular dodecahedron, and therefore they affirmed, considering the sun as a central nebula, that if there was a planet *earth*, there must be another planet *anti-earth*, invisible because hidden behind the central nebula. I believe that the essential features of their idea were correct, although they erred as to the details.

The unceasing generation of atoms projected by the matrix sphere which surrounds the central atom, may be the cause of the rotatory movement with which the partial nebulæ are endowed on separating from the central one.

These hypotheses appear to receive confirmation from the fact that they are evidently analogous to what we know of the fraction of the nebula which forms our solar system. Our sun is the matrix sphere which gives us life, the soul which rules and governs our planetary system, just as the primal central atom is the soul which rules and governs the entire universe. The atom centre of our earth and of its central fire is the soul of our planet (that which Kepler called the "angel rector"), and all the forms of nature have a central atom or soul. In the same way there is in the interior of our brain a central atom, a mathematical unextended point which can never be discovered by the knife or the microscope, but which exists and rules our body. In all human associations there is a ruling person who serves as the human central atom. All these facts have for their origin the

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geometrical law which requires that the sphere, the regular solid figures and all the infinite regular combinations of these figures, that is to say, all the forms of nature, shall have a central atom or soul.

The Law of Combination

One thing can combine with itself, or two or more different things can combine together, in an infinite number of ways, each one of which has another symmetrical with it. But amongst this infinite duality of combination, there is one which is unique, which has no duplicate. It is therefore the perfection, the Pythagorean unity.

To pass from one point to another we have an infinite number of paths forming curved or bent lines, each of which has a symmetrical duplicate, but there is only one possible straight line. This straight line in motion produces an infinite variety of superficies, double or symmetrical, but only one plane. The only unique method of combining two or three planes, is to cross them at right angles. The five regular polyhedra, or solids, are also unique modes of combination, are Pythagorean unities, are absolute perfections. All the forms of nature are regular, that is *unique*, combinations of the regular solids, and for this reason are absolute perfections, are Pythagorean unities.

In the more advanced or complex classes of geometry the same law obtains as in the more elementary. In morals unity is the basis of the good, because our own conduct, or what is the same thing, the metaphysical line which connects two points of our life, can be traced in an infinite variety of ways, double or symmetrical; but between this infinite duality there is only one right or straight line, which is "The Good." In each moment of our life there is some physical, moral or intellectual act, which is the most perfect of all possible ones, because it is the only one which has no duplicate.

Unity is beauty, because to the artist, who endeavours to combine a certain number of things, whether ideas, sounds, figures or colours, there is offered an infinite duality of possible combinations, and instinctively, if he be a true artist, he rejects all combinations which are reversible, and adopts the one which is unique.

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The second fundamental fact of the law of combination is that on combining a Pythagorean unit with itself there appears a new Pythagoric unit, or more than one unit, which did not previously exist. For example, by combining two tetrahedra so that their centres coincide and their edges cut each other perpendicularly (see July LUCIFER) there appear two new forms—positive and negative with respect to each other—the cube and the octahedron. Also on combining five tetrahedra, we obtain the dodecahedron and the icosahedron. Combining two chemical elements, sulphur and carbon, for instance, there are created new geometrical properties (which we call physical or chemical) which did not before exist. Combining two forms of the human species, there appear in the child geometrical properties (physical, intellectual and moral) which did not previously exist in the parents or in the ancestors. On combining two races we obtain new social conditions, unknown in the races forming the combination.

To sum up: the ceaseless appearing of new things is the logical and mathematical result of combination, for combination is equivalent to creation. The expression "The world has been made," is not exact; the world is always being made. This idea takes nothing away from and adds nothing to existing hypotheses as to the origin of the world, but the law of combination should be considered as a factor common to them all.

Each form being the cause of the more complex forms which are derived from it, the first cause, the elemental form from which all are derived, necessarily resides or is contained in the zero of extension (which is not, however, the absolute nothing)—that is, in the mathematical point.

ARTURO SORIA Y MATA.

(TO BE CONCLUDED)

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PERSONALITY AND INDIVIDUALITY

IT is usually exceedingly interesting and not infrequently very profitable to look back from the vantage ground gained by years of effort and study upon some of those conceptions which, in the early days of one's acquaintance with a subject, were found to be most illuminative and helpful. Often, indeed, such a retrospect made in the light of fuller knowledge adds to the richness and value of the early thought, brings out details that had been overlooked, and explains difficulties that once seemed incapable of solution within the limited range of the physical brain's capacity.

In turning over some of the old pages of theosophical thought, which at one time played a more prominent part in our meditations, our study, our current expositions, than has been the case in more recent years, it struck me that it might not prove altogether unprofitable for others also to look back at some of them in the light of our present knowledge. Premising, therefore, that in the following pages I speak for myself alone, in no sense *ex cathedrâ*, but simply setting forth the thoughts—perhaps the fancies, erroneous or distorted—which have suggested themselves to my mind, I propose to invite the reader to a somewhat desultory reconsideration of the subject indicated by my title.

I can still recall very vividly the keen shock of delight, the sense as of a sudden new-born, penetrating perception, the feeling as if fetters had fallen from the wings of one's life—fetters that had long been irksome though not recognised as bonds—which I experienced when first the reality and the significance of the distinction between Personality and Individuality became clear to my mind. It was such a comfort to look forward to a getting rid of this "Old Man of the Sea"—this bundle of memories, characteristics, tendencies, habits, imperfect or mutilated faculties, almost useless for the time because so imperfect—which

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made up the son of my father and mother, which was called by a name and had a form which at every turn proved itself a limitation fertile in the keenest disappointment and pain. It did seem such a relief to know that one was not destined by an implacable fate to drag *that* particular bundle of imperfections through the endless ages of infinity, but could look forward—as our transatlantic friends would say—to "a new deal" in which, though many of the cards might be the same, yet after the reshuffling it would at any rate be a fresh hand with which the new game of life would have to be played when re-birth caused the coming into existence of a new Personality.

Much of this feeling may well have been morbid in a way. At any rate it was certainly widely removed from the complacent self-satisfaction of a man who is absolutely content to go on being "John Smith, Cheesemonger," for all eternity.

Then came the deeper and more far-reaching thought of *Light on the Path*, which greatly enhanced and deepened the significance of the distinction between Personality and Individuality, while at the same time, studied in the light of Du Prel's *Philosophy of Mysticism*, it struck the keynote of the practical method and application of the conception to life in the world. But, intensely helpful and enlightening as was this teaching, there was more than one intellectual difficulty connected with it which I could not solve. Thus, for instance, seeing that the Ego is ever one and the same throughout all its successive incarnations—save for growth—and belongs to no sex, nation or time in especial, how are we to explain the very strong and marked presence in the Personality of peculiarities which are clearly traceable to these factors, and not merely adhering to the body, but impressed on the inner man with sufficient intensity entirely to colour and determine not only his sojourn in kâmaloka, but the whole of the many hundred years often spent on the rûpa levels of devachan after the physical life was over? And, moreover, these peculiarities are more noticeable and marked in the highly-developed men and women of the world—outside the ranks of occultism of course —than in those whose evolution has obviously not advanced so far.

Now such a thing as nationality, for instance, can hardly be

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regarded as the expression of anything in, or belonging to, the Ego—except in so far as the *lack* of certain qualities in the Ego may leave free play to forces and tendencies which the development of the qualities lacking would have controlled. This negative contribution—if one may so call it—being all that can fairly be ascribed to the Ego in regard to nationality, and so forth, whence, then, the very marked and positive features which so often appear in the personality? Heredity?—the heredity of the body? National karma? The influence of environment—to put it scientifically? Certainly the explanation must lie somewhere in that direction, but one could not work it out, and had to content oneself with a somewhat vague and unsatisfactory recourse to "karma" — a blessed word, which, like Mesopotamia, often helped us to bridge an abyss of ignorance.

At present we can give a somewhat fuller answer, which not only helps, I think, to clear up this particular difficulty, but also throws a suggestive light upon other points. In *Man and his Bodies*, Mrs. Besant has told us that the physical body has a different origin and owes its essential character and peculiarities to quite another order of causes than those which mould and determine his other vehicles. Thus while on the one hand the astral and mental bodies, as formed at rebirth, are purely and entirely the expression of the Ego—including its negative as well as its positive characteristics—on that particular plane; on the other the physical body is a structure definitely designed by the Lipika and built by the artificial elemental formed *ad hoc* by the Mahârâjahs. Leave aside for a moment the Ego and its influence on the building. We have then as the outcome of this line of causation, this work of the Lipika, a physical body which is no dead, inert, passive piece of mechanism, but a living creature, with a consciousness, however shadowy, dim and vague, of its own, in addition to the aggregate of the separate consciousness of its cells. This creature, our body, owing to the way in which it is built and designed, will have its own lines of least resistance in every department of activity. On one side, the vegetative, it may have—and often indeed has—all sorts of odd peculiarities, say of digestion, or of liking and repulsion for particular tastes or

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smells; on the other, the brain and each of the senses will have hundreds and hundreds of small, sometimes even of quite large and marked, peculiarities and idiosyncrasies. Various bodies are "by nature" quite differently affected by various classes of outside influences and stimuli to another, and will react quite differently under their impact—and all this remember quite apart from the Ego, quite independently of what the Ego is in itself or of its wishes, efforts and aspirations, except in so far as the body as a whole is a kârmic outcome of the Ego's activity in the past.

Further, during its formation, both the physical body and the elemental building it have been acted upon by all the forces of the environment, national, social, family, etc., and so it has had worked into it elements derived from all these sources. Thus, very far from being the colourless, negative instrument we sometime are apt to imagine, this physical body of ours may rather be compared, in its power to modify, to colour and to influence the manifestation of the Ego, to the transforming life of some mighty tree, transmuting the sap—the life-current of the tree—into all the multitudinous colours, shapes and appearances which make such a monarch of the forest a storehouse of almost inexhaustible variety. Not, it must be understood, that the Ego possesses but few or simple characteristics of its own; rather indeed is the contrary true; but still the life of the body, itself one phase of nature's transforming power, is a magician of no mean potency.

Now on this body, both during its building and throughout its life, the Ego plays; first contributing to shape it more fitly to the expression of the Ego's own needs, later on using it as the vehicle of its manifestation—the seat, or rather the focussing point, of much of its consciousness. But here, as everywhere in Nature, action implies reaction; and in a degree varying according to the development of the Ego on one side and the potency of the kârmic forces crystallised into the body on the other, this latter reacts upon the Ego manifesting through it. First, as the body grows, in the case of people of average development especially, it will clearly modify and affect the astral body (as formed in rudiment by the Ego on its descent into incarnation) to a very large extent, not only by tending to cause a gradual atrophy of

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such characteristics as do not find appropriate mechanism for their manifestation in the physical body, and by adding to the strength and prominence of such as do find it; but also more generally by the almost unceasing pressure throughout life exercised by a relatively rigid body upon one much more plastic and less dense than itself.

In this way the characteristics associated with the physical body must to a greater or less extent stamp themselves upon the astral, which thus in the full-grown man will exhibit two sets of characteristics; one being directly the expression of the Ego, the other due to the reaction of the physical body. And, *mutatis mutandis*, the same thing must occur, though to a relatively much less marked extent, in regard to the mind-body. Hence we see that the Personality, as we know it in the grown man, is the product of two sets of factors, and neither wholly an expression of the Ego, on the one hand, nor merely a product of the environment on the other. Taking, for instance, an Ego rather below than above the average standard of development for our race and time, we may well conceive that the contribution it makes to the shaping and detailed building of the astral body would not be much greater than the effect of the reaction upon the latter from the side of the physical body. In this way the Personality, *i.e.*, the Ego as seen through and manifesting under the limitations of the physical body, must necessarily differ not inconsiderably from the pure Ego on its own plane. Add now to this the fact that in such a case as the one we are considering, the "centre of consciousness," *i.e.*, the centre in which we find the clearest, most definite and most vivid self-consciousness, is not on the plane of the Ego, nor even in the astral body, but actually in the physical brain, since such a man would only be "awake" and clearly conscious of his surroundings in the physical body; while in sleep, when the Ego in the astral body is withdrawn from the physical, he would be in a brown study, absorbed in his own subjective thoughts and imaginings, and quite oblivious of his surroundings. Thus, then, at this stage, the Ego is only fully conscious of both self and surroundings when in the state of waking physical consciousness; and naturally enough, we find that it entirely identifies itself with

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the physical body, in which it experiences the maximum of vivid and clear self-consciousness, so that for men in this stage the "body is the self." It is true that the centre of his interest, his "centre of gravity" so to speak, is in his desires, in the life of the astral body. But as these same desires are for the most part turned outwards and directed primarily to physical things, it is natural that he should only be *clearly* self-conscious when in the physical body.

But this cannot but imply that what we know and perceive of such people down here is much more due to the body, and to the lack of development in the Ego which allows the astral body uncontrolled activity, than to the Ego proper which for the time has so completely merged itself into, and identified itself with, this same body. So that here we get in manifestation a great deal of "personality" and very little "individuality"; a conclusion that is borne out by the fact, so often observed, that, at such a stage, interest is almost entirely centred in the passing concerns of the moment, or the slightly wider duties and activities belonging to physical life.

Advance now to a stage much higher on the upward ladder. Consider the man who is awake and self-conscious on the astral plane during the sleep of the physical body. This implies that while the centre of waking self-consciousness has been transferred to the astral, the centre of life—the centre of gravity, so to speak, of the man, the actual centre of his interests and activities—has been transferred at least to the mental body, most probably to the Ego itself, even if not as yet actually tending to pass on to the buddhic plane through the gateway of initiation. In such a case we ought assuredly to find that the Ego and the mental body have attained to very fairly complete control and mastery over the astral body, and that comparatively few of the special features of the latter are now due entirely to the absence of development in the Ego, but are rather expressive of inequalities, of want of balance and harmony among the various faculties, powers and characteristics which distinguish the Ego and make its individuality. In a way of course such inequalities in growth, such want of harmony and balance, are *negative* characteristics of the Ego, things wanting to it; but a little thought

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will show that this kind of "lack," this absence of perfect balance in its development, is not quite the same thing as that actual absence of growth and power in certain directions which plays so large a part in the earlier stage, although essentially and fundamentally they have the same root.

Hence the contribution of such an Ego to the building of the man will certainly be very large and important. The rudimentary astral body formed on its descent into rebirth will be a potent and well-defined factor; and even on the building of the physical body, especially that of the brain and nervous system, the reincarnating Ego will exert a potent and considerable influence. So that, to a very much larger extent than in the previous case, the physical body itself will be moulded by the Ego and shaped by it for the expression of its own nature, faculties and powers.

On the other hand, however, we must remember that since the physical body needed for the expression of such a developed Ego must obviously be a relatively very highly developed, organised and specialised one, such a body will be proportionately difficult to obtain equally perfect and adequate in its adaptation to *all* the needs of the Ego alike. Further, since the Ego is a developed one, it will almost certainly have a very considerable amount of highly specialised and potent karma to work off of that kind which finds its working out in connection with the building of the physical body and its attendant circumstances. Particularly is this likely to be the case as regards the karma due to the effects produced on the world by the previous mental and spiritual activities; and such karma may not unfrequently lead to the imposition upon the Ego (in the form of its new physical body) of very definite, very irksome, even very burdensome and crushing limitations at the hands of the Lords of Karma. Now such limitations, whether they belong to the domain of manifestation of the senses, of the intellect, or of the emotions, would clearly form marked and characteristic features of the Personality—but they would belong purely to the body and be as it were reflected back on to the Ego only in consequence of its intimate association with a physical body in which these limitations were inherent. For instance, there are several cases known of people who,

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though highly developed, and even actually upon the Path, have yet in their present bodies a kârmic limitation which renders it almost impossible for them to bring through into waking memory or consciousness any of their higher experiences. Or again, people are known in whose Egos some power or faculty—music, mathematics, or what not—is present and well developed, but who show no sign whatever on the physical plane of possessing it. In these cases, too, the necessary mechanism for the manifestation and exercise of some particular faculty or power is wanting in the brain, and for this life it is, and must remain, entirely absent from the Personality. But among the most distinguishing features of the Personalities about us, the mental and emotional powers and faculties which they exhibit must certainly be reckoned; and this shows us how even in the case of a developed Ego some of the most marked characteristics of its personal manifestation may in no sense be expressions of that Ego as it now is, but rather distorting or disfiguring masks imposed upon it in the form of the body as a kârmic result of the effects wrought upon others in past lives. Thus it is only as the bonds of karma are broken, the old karma outworn, and the soul nearing its liberation, that we can expect to behold on the physical plane anything which can be taken as even approximately showing forth the true growth and evolution of the Ego itself. And realising this, we shall learn to be far more tender and respectful in the judgments we form about others, and shall not be so ready to forget what a mighty and far-reaching task we have undertaken in aspiring to enter on the Path. For its goal is the absolute, perfect, complete dissolution of the Personality, *i.e.*, the entire removal of all those limitations which constitute it, and which, in subtler form, make the Ego an entity conscious of separateness. Each true step upward must imply a getting rid of the blinding, narrowing, limiting power of the Personality; and the fuller knowledge of details now in our hands does but tend to bring out more clearly and unmistakably than ever the supreme importance of that thought which held so large a place in our minds in earlier days. To-day, even more than in the yesterday of fifteen years ago, we cannot too soon recognise with the utmost clearness that in this work of subduing, dissolving,

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and purifying the Personality, lies our all-important task; and the clear recognition of this fact seems to me the more imperative because these very expansions of our knowledge which delight us are not without danger, for they are but too apt, unless we most carefully guard against it, to stimulate and strengthen the subtler factors of Personality within us, and thereby make all the more arduous and difficult the accomplishment of what we have undertaken.

BERTRAM KEIGHTLEY.

THAT principle which prompts us to pay an involuntary homage to the infinite, the incomprehensible, the sublime, forms the very basis of our religion. It is a principle implanted in us by our Maker, a part of our very selves; we cannot eradicate it, we cannot resist it; fear may be overcome, death may be despised; but the infinite, the sublime, seize upon the soul and disarm it. We may overlook them, or rather, fall short of them; we may pass them by, but so sure as we meet them face to face, we yield. —THOREAU.

ALL transcendent goodness is one, though appreciated in different ways, or by different senses. In beauty we see it, in music we hear it, in the palatable the pure palate tastes it, and in rare health the whole body feels it. The variety is in the surface or manifestation; but the radical identity we fail to express.—THOREAU (*Love*).

THE profane never hear music; the holy ever hear it. It is God's voice, the divine breath audible. Where it is heard, there is a Sabbath. It is omnipotent. All things obey it, as they obey virtue.—THOREAU (*Summer*).

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"THE FORGIVENESS OF SINS"

Another View

"If we examine even the crudest idea of the forgiveness of sins prevalent in our day, we find that the believer in it does not mean that the forgiven sinner is to escape from the consequences of his sin in this world." Indeed, the test of his deserving to be forgiven is his willingness—nay, more, his desire—to be adequately punished for his sins. So long as the erstwhile sinner is not sufficiently softened and subdued in spirit by the fire of remorse and the intense realisation of the evil nature of his acts, not only to be willing to submit to any possible order of punishment, but to desire and pray to be subjected to such punishment, and thus expiate his sins completely, his repentance is not complete, he is not deserving of forgiveness. This is well recognised in the theology of every religion that gives prominence to the doctrine of the "Forgiveness of Sins," even in the form of these three words.

"Whom the Lord loveth, He chasteneth," is the reiteration, for the races of the West, of what was given to the races of the East in the Gîtâ verse:

Yasyânugraham ichchhâmi tasya sarvaṁ harâmyaham.*

"Whom I wish well unto, I rob him of his all."

Similarly, the tradition of Islâm says that when the Sûfî Rabia was ill, and great theologians visited her, one said, thinking to console and teach her, "He is not sincere in his prayers, who does not bear patiently the castigation of the Lord"; and another, "He is not sincere in his prayers who does not rejoice in His castigation"; but she taught them instead, saying, "He is not sincere in his prayers, who, when he sees the Lord, does not forget that he is being chastised."

* The passage does not occur in the Bhagavad Gîtâ.—J. C. C.

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It is plain, then, that "Forgiveness of Sins" cannot mean to anyone the escaping from all punishment, the logical fallacy of a cause failing to produce an effect. And this has been so well perceived by the mass of the professors of all these faiths, that they have instinctively discovered the truth of a temporary purgatory in replacement of the terror of an eternal hell, even when not helped in the discovery, perhaps hindered therein, by the priests and custodians of the faith. In this aspect of the question of the Forgiveness of Sins, an illogical eternal hell was balanced by an equally illogical forgiveness; or, with greater logic, the efficacy was recognised of earnest and intense mental repentance and remorse, and self-humiliation, keen in pain as pain can be, to counterbalance the mental excess of selfishness and pleasure of self-assertion that led to the commission of the sin repented of; or, with instinctive and perfect logic, a limited purgatory was seen to suffice for the correction of human sin, that could never, however heinous, be other than limited also. Apart from this aspect, there is another which is developed in those systems of scientific religion which know the truth of the law of karman and of reincarnation. These, too, have their Forgiveness of Sins. What do they mean when they say:

Kṣhîyante châsya karmâṇi tasmin dṛiṣhṭe parâvare.

"His (man's) karmas (prârabdha, etc.) fall away, when He, the Far and the Near, has been beheld" (*Muṇḍakopaniṣhad*)

"When a man has committed an evil action, he has attached himself to a sorrow"; and so, too, when a man has committed a good action, he has attached himself to a joy. "This tie is what we call karman; the suffering is the kârmic result of the wrong"; and the joy, of the right. But how and why does this attachment take place, is this tie created? Why should a pain or pleasure caused by one to another return from another to the one at all? The answer is brief, and perhaps unsatisfactory at first, but its full significance may be realised later on. Because the one and the other are the same, and the pain or the pleasure is therefore caused in reality to the self alone. The *distinction* of one and other, without which good and evil, right and wrong, sin and virtue would not be, and the *succession* of the *returns* of pain and pleasure between them, are the work of Space and

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Time, the chief steward and manager of Mâyâ's great household of jugglery. The "mistake" of the "bheda-buddhis," of "many-ness and difference," the "heresy of separateness," which is inherent in the manifested universe, gives rise to the possibility of pain or pleasure being caused by "one" to "another"; but the essential unity of all selves corrects the "mistake" by bringing the pain or pleasure back again to its source, and this pendulum-swing of action and reaction goes on till "his karmas fall away." The question remains, how the attachment takes place and how the tie is created; what are the usual working-forces employed in the carrying out of the scheme? The answer is again brief, and practically is a repetition of that given before: By means of the appurtenants of the self, its desires.

Doing a good action, that is to say, giving to another a certain pleasure with corresponding privation to self (and such are ever found in ultimate analysis to be the component elements of every good action), the ordinary *sa-kâma* self registers within its deeps that good action as a loan advanced, and *to be recovered later on.* And it may be as well to note here that no self is *a-kâma*, desireless, in the strict sense of the word, except in the moment when it realises its identity with the Supreme Self; no action can commence without desire, the kâma to take or the kâma to give; as Manu states the paradox:

Kâmâtmatâ na prashastâ na chaivehâstyakâmatâ.

"It is not well for the self to be desire-full, and yet, here, there is no utter absence of desire." But the kâma to give, the kâma of self-sacrifice, when it ends with the immediate action of the sacrifice, and is not connected with a wish for return, is occasionally and perhaps loosely styled a-kâma or niṣh-kâma, absence of desire, also.

As in the case of the good action, so the self doing an evil action, *i.e.*, securing to itself a pleasure, to the privation of another self, similarly records within itself the evil deed as a debt incurred, *to be repaid hereafter.* The corresponding joy of the good action, and the remorse of the evil, sub-conscious though they may be and often are for the time, are the forms of the record. The kâma, the desire, the necessity to recover and to repay in each case is the bond that binds the self to saṁsâra—

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process, rebirth; it is the force that keeps the pendulum swinging continuously, till it be exhausted. This kâma looks not to the past and knows it not, but gazes at the future only, counting from its own immediate right or wrong, and ignoring all previous rights or wrongs. And then in the feuds and vendettas of borders, islands, highlands, and all countries whatsoever of East and West, the tribe or the family always counts from its own last member killed, and never counts the members killed by itself of the other party, and thereby, never endeavouring to cast up accounts, keeps them progressing indefinitely till nature, which deals with definite time-periods and keeps a separate account for each, closes them and wipes out both the sets of combatants.

Thus, in consequence of the whole kâma-nature of the self being changed and swung back to the opposite pole, by the persistence during post-mortem states of the joy or the remorse of the good deed or the evil, it comes about that the vice and wickedness, and strength and self-assertion, which do succeed so often in the real tragedy of the world, become the Great Law's black stamp of creditor and recoverer upon the foreheads of those who rejoice in the command of the world's goods, while goodness and virtue, and meekness and weakness, are the same unfailing Law's invariable mark of debtor and repayer upon the front of the sufferer. And so has Bhartṛihari, the king-poet yogin of old, cause to mourn over the

Nṛipâṅgaṇa-gataḥ khalaḥ satatadurgataḥ sajjanaḥ.
The knave disporting in the royal place;
The good man ever in adversity;

and modern poet-thinkers also cause to grieve for

Gilded honour shamefully misplaced,
And right perfection wrongfully disgraced,
And art made tongue-tied by authority,
And simple truth miscalled simplicity;

and for

Beauty and anguish, walking hand in hand
The downward road to death.

Thus are sacrifice and pain the true atonement for sin, though not vicariously, for, as the German mystic said:

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Though Christ a thousand times in Bethlehem be born,
But not within thyself, thy soul will be forlorn;
The Cross of Golgotha thou lookest to in vain,
Unless within thyself it be set up again.

But when the cross has been set up within the self, when the Supreme has been seen, when the self has realised that it is all selfs, then the kâma has vanished. Indeed, the cessation of kâma is the necessary preliminary of that Great Seeing. Thenceforward the actions that are done by the remnant—upâdhi—not being accompanied by the kâma for return, or, to put it in other words, being caused only by the kâma to give and repay, are no longer registered as *new* transactions to be closed in the *future*, but each pleasure *received* from and pain caused to another, in the performance of duty, is *written off as a past loan realised;* each pain suffered from and pleasure caused to another is *entered as a past debt paid off;* and, from want of binding joy or remorse, no new bonds and ties for the future are created; and so the process of "Forgiveness of Sins," of "kṣhaya of karman," goes on till the whole count is closed and clean, and the upâdhi-remnant has passed away entirely. For "sins" mean not, in this reference, evil actions only. The Sanskrit equivalent, "pâpe," has been well and clearly explained in the books as meaning in its true philosophic significance *both* puṇya and pâpa —act of merit and act of sin—as both bind equally to saṁsâra when performed, as said before, by the ordinary sa-kâma self, still travelling on the pravṛitti-mârga, the path of evolution, as opposed to the nivṛitti-mârga, the path of involution and return.

And thus, too, "The sense of forgiveness then is the feeling which fills the heart with joy . . . when the part feels its oneness with the whole, and the one Life thrills in each vein." And not until this sense has arisen within the former sinner himself, not until he himself destroys the connection of his actions with the future, by feeling their connection with the past, not until he himself really exhausts his karman, by exhausting all wish, loving or angry, for return, can the Initiate, ordinarily speaking, "declare that the man's sins are forgiven," and that his karman is exhausted.

The view taken above is sequential to the view of the

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Supreme, the Universal Whole, as above change and beyond movement, ever completed and eternally perfect. In the November number of this REVIEW, the question appears to have been treated from the standpoint whence the universe of Mâyâ is viewed as ever progressing further and further onwards. Each view is consistent with a corresponding view of the intimately, indeed inseparably, connected question of predestination and free-will, the final text on which is the verse of the *Bhagavad Gîtâ :*

Ahaṅkâravimûḍhâtmâ kartâham iti manyate.

" (The Jîva), his self deluded by egoism, *imagines* himself to be the actor (*i.e.*, possessed of free-will)."

ANÂMA JÎVA.

"THE OVER-SOUL"

THE THEOSOPHY OF EMERSON

THAT Emerson, in common with many of the ancients, was a Pantheist of the higher order, is, I think, a self-evident fact. That he also held to the doctrine of the Anima Mundi, under a modern appellation coined by himself, it is hardly necessary to assert in the hearing of one who knows what the term implies, for he does but re-affirm in his essay of the Over-Soul what has already been postulated in the Vedânta of the relation of man to Mahat, the Mind of nature and the Soul of the world.

" Man is a stream whose source is hidden. Always our being is descending into us from we know not whence. . . . I am constrained every moment to acknowledge a higher origin for events than the will I call mine. As with events, so is it with thoughts. When I watch that flowing river, which, out of regions I see not, pours for a season its streams into me, I see that I am a pensioner ; not a cause, but a surprised spectator of this ethereal water ; that I desire and look up and put myself in the attitude of reception, but from some alien energy the visions come. The Supreme Critic on all the errors of the past and the

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present, and the only prophet of that which must be, is that great nature in which we rest as the earth lies in the soft arms of the atmosphere; that Unity, that Over-Soul, within which every man's particular being is contained and made one with all other; that common heart of which all sincere conversation is the worship, to which all right action is submission; that overpowering reality which confutes our tricks and talents, and constrains everyone to pass for what he is, and to speak from his character and not from his tongue, and which evermore tends to pass into our thought and hand, and become wisdom, and virtue, and power, and beauty. We live in succession, in division, in parts, in particles. Meantime, within man is the soul of the whole; the wise silence; the universal beauty, to which every part and particle is equally related; the eternal ONE. And this deep power in which we exist, and whose beatitude is all accessible to us, is not only self-sufficing and perfect in every hour, but the act of seeing and the thing seen, the seer and the spectacle, the subject and the object, are one. We see the world piece by piece, as the sun, the moon, the animal, the tree; but the whole, of which these are the shining parts, is the soul."

In the light of Theosophical teaching this may be thus explained. There is a Divine Mind, which for the lack of a modern name we will call by the Sanskrit term Mahat. It is the totality of the consciousness of the cosmos—the Intelligence we recognise as natural law as well as that which, differentiated into an individuality, becomes the mind of man. Under the conditions essential to the evolution of this particular world, it was recognised and named by the early philosophers—Plato, the Stoics, the Neo-Platonists, and a host of others—as the Soul of the Universe, the ethereal or spiritual essence diffused through, organising, and acting throughout the whole and its parts, according to the capacity of its vehicles, giving rise, under the required conditions, to all its multifarious characteristics. Appropriated from his environment by man, it becomes, in turn, his consciousness and the laws of his being. And this it is which interrelates him to everything else, and makes of the whole the eternal and fundamentally indivisible One. For does not Emerson proceed to say:

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"All goes to show that the soul in man is not an organ, but animates and exercises all the organs; is not a function like the power of memory, of calculation, of comparison, but uses these as hands and feet; is not a faculty but a light; is not the intellect or the will, but the master of the intellect and the will; is the vast background of our being in which they lie—an immensity not possessed, and that cannot be possessed. From within or from behind a light shines through us upon things, and makes us aware that we are nothing, but that the light is all. A man is the façade of a temple wherein all wisdom and all good abide. What we commonly call man—the eating, drinking, planting, counting man—does not, as we know him, represent himself, but misrepresents himself. Him we do not respect, but the soul, whose organ he is, would he let it appear through his action, would make our knees bend. When it breathes through his intellect, it is genius; when it breathes through his will, it is virtue; when it flows through his affection, it is love. And the blindness of the intellect begins when it would be something of itself. The weakness of the will begins when the individual would be something of himself. All reform aims in some one particular to let the great soul have its way through us; in other words, to engage us to obey. Of this pure nature every man is at some time sensible. Language cannot paint it with his colours, it is too subtle. It is undefinable, immeasurable; but we know that it pervades and contains us. We know that all spiritual being is in man. . . . So is there no bar or wall in the soul, where man, the effect, ceases, and God, the cause, begins. . . . The sovereignty of this nature whereof we speak is made known by its independency of those limitations which circumscribe us on every hand. The soul circumscribeth all things."

While this same Over-Soul is the hypostasis of all intelligence, all intellection, all spirituality as we may know them, we find as we go farther through the essay, that Emerson is dealing exclusively with its higher attribute, Buddhi according to the Sanskrit nomenclature; hence the term Over-Soul, in contradistinction to its lower qualities.

In an epigrammatic sentence he says: "Speak to his heart,

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and the man becomes suddenly virtuous." That is as much as to say that whatever in man we appeal to, from that we get a response. This statement is wholly unconditional; no specific kind or quality of a man is stipulated; but any man, rightly addressed, will evince sentiments of virtue because his soul, being a part of the one universal soul, will reveal its obscured goodness, if it can be evoked. The difference between a good man and a bad one consists, evidently, in the nature of the man as a vehicle for the universal soul, allowing it to respond to good or bad influences with greater or less facility. Therefore, to allow this higher nature untrammelled activity is the real education, for it contains within it the germ of intellectual, moral and spiritual growth.

"For," says Emerson, "whoso dwells in this moral beatitude does already anticipate those special powers which men prize so highly. . . . And the heart which abandons itself to the Supreme Mind finds itself related to all its works, and will travel a royal road to particular knowledges and powers." [Here let me remark parenthetically that this is a fact, susceptible of experimental demonstration.] "For, in ascending to this primary and aboriginal sentiment, we have come from our remote station on the circumference instantaneously to the centre of the world, where, as in the closet of God, we see causes, and anticipate the universe, which is but a slow effect." "After its [the soul's] own law, and not by arithmetic, is the rate of its progress to be computed. . . . Advances are not made by gradation, such as can be represented by motion in a straight line, but rather by ascension of state, such as can be represented by metamorphosis—from the egg to the worm, and from the worm to the fly. The growths of genius are of a certain *total* character. . . . By every throe of growth the man expands there where he works, passing, at each pulsation, classes, populations of men." [Hence Masters and other human and superhuman prodigies, as a result of a forced development in perfect harmony with the laws of spiritual evolution; hence also Occultism, by which means this is accomplished.] "With each divine impulse the mind rends the thin rinds of the visible and finite, and comes out into eternity and inspires and expires its

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air. . . . The simple rise as by specific levity not into a particular virtue, but into the region of all the virtues. They are in the spirit which contains them all. The soul is superior to all the particulars of merit."

God is immanent. "Persons themselves," the author tells us, "acquaint us with the impersonal. In all conversation between two persons tacit reference is made, as to a third party—to a common nature. That third party or common nature is not social; it is impersonal—is God. . . . Mind is one. . . . Jove nods to Jove from behind each of us. . . . We are wiser than we know. If we will not interfere with our thought but will act entirely [that is, with concentration], or see how the thing stands in God, we know the particular thing, and everything, and every man. For the Maker of all things and all persons stands behind us and casts his dread omniscience through us over things."

When the individual soul is merged in the universal soul, it does not question its immortality, neither will it condescend to evidences; it *knows* it is immortal, because it feels itself to be a part of that which is infinite; and that which is infinite has neither beginning nor end. Let the doubting soul which, understanding not itself, doubts its very existence, and drifts aimlessly into the future without hope, lay this to heart, as from one who has communicated with the Infinite concerning this matter:

"These questions which we lust to ask about the future are a confession of sin. . . . The only mode of obtaining an answer to these questions of the senses is to forego all low curiosity, and, accepting the tide of being which floats us into the secret of Nature, work and live, work and live, and all unawares the advancing soul has built and forged for itself a new condition, and the question and the answer are one. Thus is the soul the perceiver and revealer of truth." "Thoughts come into our minds through avenues which we never left open, and thoughts go out of our minds through avenues which we never voluntarily opened."

One class of men speak from within or from experience, as parties and possessors of the fact. Of such is the "fervent

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mystic, prophesying half-insane under the infinitude of his thought." Another class—the scholars, the assorters, classifiers and labellers of lore—speak from without, as mere spectators. Much of the pretended erudition of men is superficial and artificial. There is a certain knack and skill and technique about their work, but it lacks inspiration—the unutterable afflatus; it is *minus* the conviction and authority which demands credence and respect for him who speaks from within. "Genius is religious"; that is, it is devoted wholly to its ideal, and is sincere, earnest and spontaneous in its adoration of those aspects of the Infinite which command its reverential contemplation. It is in this respect brought nigh, nay, it touches the very fount of genius, for genius, as Emerson has intimated, is the effect of contact between the Divine Mind and the human intellect, wherein "out of the abundance of the heart the mouth speaketh."

"This energy does not descend into individual life on any other condition than entire possession. It comes to the lowly and simple; it comes to whomsoever will put off what is foreign and proud; it comes as insight; it comes as serenity and grandeur." "Ineffable is the union of man and God in every act of the soul. The simplest person who in his integrity worships God, becomes God; yet for ever and ever the influx of this better and universal Self is new and unsearchable. Ever it inspires awe and astonishment. . . . When we have broken our god of tradition, and ceased from our god of rhetoric, then may God fire the heart with His presence."

God hath not spoken to the prophets and become manifest unto seers in the ages that are past, that He should now sit dumb and veiled within the pavilion of an insufferable splendour which is darkness to mortal eyes. Ever, in all times and seasons, He appears to move to and fro among men, going out and coming into the secret chambers of the soul as a familiar friend. But this is only in appearance, for He filleth immensity with an omnipresence that cannot be shut out of Itself; only the failure of our dull and gross sensibilities to apprehend His continual abiding with us makes Him seem now present and now absent. It is for us to say when His potent finger shall open

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the inner eye to His adorable Beauty; when His voice shall bid the dead arise to the supernal life that is even now ambient as the air about us; when He shall arouse us to our opportunities. Not till the ear is attent and attuned to the message doth the word come; not till the Moses shall ascend the Mount of Sinai will the awful Presence be felt and seen. We choose to wait and murmur for the things which we ourselves must reach out and take—which must ever remain beyond us until we *can* reach out and take them. "Thou art That!" says the Vedântin. Thou hast but to find thy Self and explore thy Being, and all is thine; it can belong to none else, for thou art That, which is All. This being so, we can readily understand and believe what our mystical philosopher has here set down:

"O believe, as thou livest, that every sound that is spoken over the round world, which thou oughtest to hear, will vibrate on thine ear. Every proverb, every book, every by-word that belongs to thee for aid or comfort, shall surely come home through open or winding passages. Every friend whom not thy fantastic will but the great and tender heart in thee craveth, shall lock thee in his embrace. And this because the heart in thee is the heart of all; not a valve, not a wall, not an intersection is there anywhere in Nature, but one blood rolls uninterruptedly in endless circulation through all men, as the water of the globe is all one sea, and truly seen, its tide is one."

"The soul gives itself, alone, original and pure, to the lonely, original and pure [the Over-Soul], who on that condition, gladly inhabits, leads and speaks through it. Then is it glad, young and nimble. . . . Behold, it saith, I am born into the great, the universal Mind. I, the imperfect, adore my own Perfect. I am somehow receptive of the great Soul, and thereby I do overlook the sun and the stars, and feel them to be but the fair accidents and effects which change and pass. More and more the surges of everlasting nature enter into me, and I become public and human in my regards and actions. So come I to live in thoughts and act with energies which are immortal. Thus revering the soul, and learning, as the ancient said, that 'its beauty is immense,' man will come to see that the world is the perennial miracle which the soul worketh, and be less astonished

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at particular wonders; he will learn that there is no profane history, that all history is sacred, that the universe is represented in an atom, in a moment of time. He will weave no longer a spotted life of shreds and patches, but he will live with a divine unity. He will cease from what is base and frivolous in his own life, and be content with all places and any service he can render. He will calmly front the morrow in the negligency of that trust which carries God with it, and so hath already the whole future in the bottom of his heart."

These are a few of the utterances of Emerson, culled from what I have heard called by competent critics his most beautiful essay, "The Over-Soul." I have also heard the author alluded to as a most profound philosopher of the Platonic school, a great and a good man. He was not, I am aware, technically a Theosophist, yet if Theosophy be a knowledge of the right relation of man to the Universe, I would ask: If Emerson was not a Theosophist, what was he?

WILLIAM T. JAMES.

THE DETHRONING OF THE "INANIMATE"

As a sign of the advance which is being made in the modern scientific world in its conceptions and ideas of the phenomenon of "Life"—an advance into which it is inevitably being forced—we may turn to a recent paper, read before the Royal Society by Messrs. H. T. Brown, F.R.S., and F. Escombe, B.Sc., F.L.S., and published in *Nature*, on "The Influence of very low Temperatures on the Germinative Power of Seeds." Seeds of various kinds of plants, belonging to widely different orders, as barley, oat, gourd, trefoil, pea, balsam, sun-flower, convolvulus, plantain lily, were placed for 110 consecutive hours in evaporating *liquid air*, *i.e.*, at a temperature of from −188°C. to −192°C., or about 310°F. below zero. After this they were placed—side by side with seeds of the same plants which had not been so treated, and which thus acted as controls—under suitable conditions for germination, when it

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was found that *both sets* of seeds *germinated equally well* and produced perfectly healthy seedlings, which in some cases grew to maturity. As the authors considered it certain that the excessively low temperature must, during that period of 110 hours, have reached the internal tissues of the seed, and as, moreover, it was considered impossible that chemical changes, such as respiration, could at such a temperature have taken place, the difficult question arises: What are the conditions which enable the protoplasm of the internal tissues of the seed to survive during that period? Hitherto, as Professor Michael Foster, during the discussion which followed the paper, remarked (stating at the same time, that he felt himself pulled up sharply by these experiments), we have regarded "life" as being conditioned by the chemical changes above mentioned, the Professor therefore felt sceptical as to no such changes taking place in the seed.

The President of the Society (Lord Lister), during the discussion on the paper, cited the case of some earthworms he had once left for a long time in a bottle, so that they became completely dried up and perfectly hard, but on being once more provided with water, they swelled up and resumed their ordinary active life.

Here, it seems, are two instances (to which may be added certain experiments with desiccated Rotifers), in which "life," as it is ordinarily understood by our men of science, could scarcely have been found; in the case of the seeds owing to the lowness of the temperature, in the case of the worms and Rotifers owing to the absence of water. Yet the seeds germinated and the worms revived.

We must, therefore, find a definition of "life" different from that given by Herbert Spencer, *viz.*, "the continuous adjustment of internal relations to external relations," for if the ordinary chemical changes which characterise "life" as we see it around us are in abeyance, then this definition, as understood by its author, must be relinquished.

This latest scientific discovery of the persistence of protoplasmic life under the most abnormal conditions of temperature surely shows that there must have been in these seeds *ultra-chemical* changes going on, changes in the positions and constitu-

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tion of the molecules too minute for our ordinary perception to grasp, and that it was these which preserved the characteristic of "life," and which, on the supply of the proper conditions, were able to induce the ordinary perceptible and grosser chemical changes which led to the germination of the seeds.

This experiment, too, tends to bring the scientific conception of "life" one degree nearer to that which Theosophy sets forth, *viz.*, that life is continuous through all the realms of Nature, that it is present (though far less manifest) in the mineral as well as in the vegetable and animal kingdoms, and that the difference between the two latter kingdoms and the mineral kingdom is that in the former the forms are more complex and plastic and enjoy a fuller manifestation of the *self-same* life which throbs through all.

For it would appear that protoplasmic substance is not so remotely severed from the mineral world as we are all inclined to think. It has now been found that it may survive unscathed a temperature of —190°C. (and according to Pictet as low as —200°C.) without the least derangement of its structure; how much greater cold it may be able to resist we know not, probably very much. On the other hand science tells us that at the temperature of —273°C. *all atomic movement*, in whatever substance, must cease. Can there then be such a great gap in properties and structure between the "dormant" *protoplasmic* and the "active" *mineral* substance, seeing that the limits of the possibility of vibration of their component particles are so near together, probably are even identical?

The only difference seems to be that protoplasm is rather more complex in structure; its molecules are more active and undergo more changes in position, submit to more attractions and repulsions, and are thus capable of giving rise to more varied and to a greater number of phenomena in the life-history of the organism which they compose.

The fact is that science is nearing, or has already reached, the last portal leading to the inner mysteries of "Life," and farther, by any physical means, it can never go. Outside that door its votaries must long remain, arguing and disputing amongst themselves as to the meaning and import of this or that

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phenomenon, in whichever of the three kingdoms it be found, until within their brain those higher senses be evolved which shall enable them to lift aside the veil and view things as they really are.

W. C. WORSDELL.

[Other experiments on seeds, etc., taken from Brown and Escombe's paper.]

In the earlier experiments of C. de Candolle and Pictet made in 1879, temperatures of −39°C. to −80°C. were employed, and these only from 2 to 6 hours, whilst Wartmann in 1881 exposed seeds for two hours to −110°C. without effect. In 1884 Pictet found that an exposure of various kinds of Bacteriaceæ for three days to −70°C., and afterwards for a further period of 36 hours to −120°C., did not destroy their vitality, and in the same year Pictet and C. de Candolle exposed seeds to −100°C. for four days with the same result. Pictet, in 1893, further extended his observations to various microbes, and also to a large number of seeds, and claims to have cooled them down without effect to nearly −200°C., but he gives no details of the experiments nor any indication of the length of time during which the cooling lasted. His conclusions, however, are that since all chemical action is annihilated at −100°C., *life must be a manifestation of natural laws of the same type as gravitation and weight.* [The italics are mine.—W. C. W.]

C. de Candolle kept seeds for 188 days in the "snow-box" of a refrigerating machine at from −37°C. to −53°C. and they resisted the treatment successfully. He says the protoplasm of the ripe seed passes into a state of complete inertness in which it is incapable either of respiration or assimilation.

(But these experiments did not necessarily preclude *intermolecular respiration*, such as takes place in anaërobiotic plants, etc.)

[G. J. Romanes experiments:]—Seeds of various plants were submitted in glass tubes to high vacua of $\frac{1}{1000000}$ of an atmosphere for a period of fifteen months. In some cases, after the seeds had been *in vacuo* for three months they were transferred to other tubes charged respectively with oxygen, hydrogen, nitrogen, carbon monoxide, carbon dioxide, hydrogen sulphide, aqueous vapour, and the vapour of ether and chloroform. The result proved that neither a high vacuum, nor subsequent exposure for twelve months to any of the above gases or vapours, exercised much, if any, effect on the subsequent germinative power of the seeds employed. (But these did not necessarily preclude, except, perhaps, chloroform and ether, *intermolecular respiration.*) [The italics are mine.—W. C. W.]

In 1896 Professor R. Chodat, of Geneva, found that a lowering of temperature for several hours from −70° to −110°C. failed to kill young spores of Mucor mucedo, and he adduces certain evidence, which is not, however,

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wholly convincing, that even the mycelium itself, when cultivated on Agar-Agar, and whilst in active growth, is able to resist the action of these low temperatures. Chodat says: "*C'est une fatale erreur* qu'on rencontre dans presque toutes les traités *que la respiration est une condition nécessaire de la vie, alors qu'elle n'est qu'une des conditions de sa* MANIFESTATION. La vie est conditionnée par certaines structures. *Les forces qui les mettent en jeu peuvent être des forces toutes physiques.* Elles sont simplement les sources d'énergie qui pourront mettre la machine en mouvement." [The italics are mine.—W. C. W.]

[Final paragraph of Brown and Escombe's paper—:] As it is inconceivable that the maintenance of potential vitality in seeds during the exposure of more than 100 hours to a temperature of −180°C. to −190°C. can be in any way conditioned by, or correlated with, even the feeblest continuance of metabolic activity, *it becomes difficult to see why there should be any time-limit to the perfect stability of protoplasm when once it has attained the resting state*, provided the low temperature is maintained; in other words, *an immortality of the individual protoplasts is conceivable*, of quite a different kind from that potentiality for unending life which is manifested by the fission of unicellular organisms, and with which Weissmann has rendered us familiar." [The italics are mine.—W. C. W.]

I may also mention, as an instance of the power of protoplasm to resist external destructive agencies, that Giglioli (*Nature*, October, 1895) immersed seeds of lucerne for *sixteen years* in ABSOLUTE ALCOHOL, without destroying the germinative power of the seeds, of which 66% germinated.

W. C. W.

NOTES ON THE ELEUSINIAN MYSTERIES

IT is absolutely impossible for any one to understand the inner working of the various tendencies which made possible the rise of the Christian Faith, and especially the Gnostic side of it, without some knowledge of those supreme institutions of religious antiquity which are commonly known as the mysteries. Unfortunately the subject has never yet been dealt with in a really satisfactory manner; the older works are for the most part a hopeless jumble of unrelated facts and fantastic theories, while from the time of the appearance of Lobeck's encyclopædic volumes,*

* *Aglaophamus sive de Theologiæ Mysticæ Græcorum Causis*, Regimontii Prussorum, 3 vols., 1827. This was the first critical analysis of the materials then at the disposal of scholarship, and all subsequent opinions have been directly or indirectly

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which are as admirable for their collection of material derived from classical sources as they are soulless in the materialism of their opinions, the majority of later scholars have vied with each other in minimising, if not in giving the lie to, the whole testimony of antiquity, and reducing the mysteries to the same level as the empty shows of modern Masonry or the meaningless ritual of a Protestant church service at the best, and to orgies of debauchery at the worst.

It would be out of place (even if it were within our power), in the present short sketches, to attempt to deal with this absorbingly interesting theme at all in detail, and so lift a corner of the outer veil which hid and hides the secret and sacred wisdom from the gaze of the majority, sifting out the true mysteries from the false, the outer from the inner, and the inner from the truly spiritual and divine. For the present we shall only attempt to deal with the matter in the most cursory manner, touching on the Greek mysteries (as represented by the Eleusinia) and, in a subsequent paper,* on the Mithriac (as the inner core of the most popular cult† of the Græco-Roman world of the first centuries), and thus allowing the reader to make his own deductions as to their bearing on the development of that particular phase of the ever new-old faith of mankind, which since the days of Saul of Tarsus has been known as Christianity.

influenced by it. The religious institutions of antiquity, especially the esoteric cults of the temples and the mysteries, have been, almost without exception, misunderstood, and consequently misinterpreted, by the extreme rationalism of modern scholarship, owing to the ignorance of our literary scientists of even the most common phenomena of psychism, not to speak of the higher possibilities of the soul.

* This task, however, must be postponed until the appearance of Professor Franz Cumont's Introduction, which is promised for the end of the year. Cumont's monumental work (*Textes et Monuments Figurés relatifs aux Mystères de Mithra, publiés avec une Introduction Critique*, par Franz Cumont, Professor à l'Université de Gand. Fasc. i., 1894 ; Fascc. ii. and iii., 1895 ; Fasc. iv. 1896 ; Bruxelles, 4°) may be fairly said to be exhaustive of the present materials, and, if the Introduction proves to be as good as the rest, will be far and away the most authoritative work on the subject.

† " The worship of Mithras, or the sun-god, was the most popular of heathen cults, and the principal antagonist of the truth during the first four centuries of our period "—Rev. G. T. Stokes, art. " Mithras " in Smith and Wace's *Dict. of Christ. Biog.*, 1882. This is the universal admission from the time of Justin Martyr onward, the Church fathers declaring that the Devil, in the Mysteries of Mithras, had plagiarised all their most sacred rites by anticipation. This curious hypothesis has persisted almost to our own times, fanaticism being unable to comprehend the elementary fact that there are certain common elements in all the great religions.

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It should be remembered, moreover, that we are dealing with the mystery-cultus solely in the Græco-Roman world, and further that the Eleusinian Mysteries are simply chosen as a type of that cultus as restricted to the ground of an ancient popular indigenous* cult of *one* of the many nationalities which formed the Græco-Roman Empire;† whereas the Mithriac represent the esoteric side of a great popular religious movement (popular in the sense of international), which the uniting together of many peoples into the Græco-Roman world had made possible, and which resulted from the contact of that world with the thought of the East.

National and local cults were gradually dominated by the simpler form of symbolism employed by the Chaldæo-Persian tradition; the worship of the Spiritual Sun, the Logos, with the glorious natural symbol of the blazing orb of day—which was common in one form or other to all cults—and the rest of the solar symbolism, gradually permeated the popular and indigenous forms of religion, and provided a universal basis for the outer forms of worship among the heterogeneous nationalities of the great Empire—in its promise to provide them with the only possible bond of union.

Mithra, the visible sun for the ignorant, the Spiritual Sun, the Mediator‡ between the Light and Darkness, as Plutarch tells us, for the instructed, caused his rays to shine to the uttermost limits of the Roman Empire. And just as his outer cult

* The earlier forms of the mystery-cultus were invariably attached to the most ancient form of religion known to the people of the land; the Eleusinia were no exception to this rule, and though they underwent numerous modifications and partial blendings with other great mystery-cults, such as the Orphic, Bacchic, and perhaps even Isaic, they can be traced back to Græco-Pelasgic forms, and so back to the pre-historic period, thousands of years B.C., of which the sole surviving tradition is preserved in the *Critias* and *Timæus* of Plato, concerning the Atlantis legend. For the best account of their origins see the admirable articles of François Lenormant in *The Contemporary Review* (May, July and September, 1880), on "The Eleusinian Mysteries" (May no., pp. 847 *sqq.*); also the earlier studies of Guigniaut, "Mémoires sur les Mystères de Cérès et de Proserpine et sur les Mystères de la Grèce en général," in *Mémoires de l'Académie des Inscriptions et Belles-Lettres*, xxi., pp. 1-113 (1857), read before the Institute in Dec., 1851, and Jan., 1852. See also Maury's *Histoire des Religions de la Grèce Antique* (Paris, 1857), tom. ii., chap. xi., pp. 297-381, "Les Solennités Religieuses appelées Mystères, et les Rites qui s'y rattachaient"; also Index s.v.

† It should, of course, be remembered that the outer apparatus of these mysteries, as in the case of other allied national mysteries, had undergone many modifications in the contact of the nation with a wider life.

‡ The Metatron of Kabalistic tradition.

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dominated the restricted forms of national worship, so did the outer forms of his mysteries modify the mystery-cultus of the ancient Western world.*

The accounts of the utter profligacy of the Græco-Roman world, which ecclesiastical writers have so fondly dwelt upon, in order to paint in deeper contrast the virtues of their co-religionists, are not borne out by an impartial review of the facts of history. In the first centuries, on the contrary, there was a widespread striving after a higher life, and a most remarkable anxiety for spiritual things was displayed by the adherents of innumerable schools of philosophy and religious associations. These schools and associations will be treated of in future papers.

Meantime we have to confine our attention to the mysteries. Perhaps the best summary of "the influence of the mysteries upon Christian usages" is that of Hatch, in the tenth of his Hibbert Lectures for 1888,† from which several points of interest will now be quoted.‡

The Lecture opens with the following words:

"Side by side in Greece with the religion which was openly professed and with the religious rites which were practised in the temples, not in antagonism to them, but intensifying their better elements and elaborating their ritual, were the splendid rites which were known as the Mysteries. Side by side also with the great political communities, and sheltered within them by the common law and drawn together by a stronger than political brotherhood, were innumerable associations for the practice of the new forms of worship which came in with foreign commerce, and for the expression in a common worship of the religious feelings which the public religion did not satisfy. These associations were known as θίασοι, ἔρανοι or ὀργεῶνες."

With regard to the external ceremonies of the mysteries,

* The last hierophant of the Eleusinia, as Eunapius (*Lives of the Philosophers*, "Maximus") tells us, was "Father of the Mithriac Mystery," *i.e.*, a priest of Mithras.

† *The Influence of Greek Ideas and Usages upon the Christian Church*, by Edwin Hatch, D.D., Reader in Ecclesiastical History in the University of Oxford; 4th ed., 1892.

‡ Dr. Hatch's own words are quoted at length so as to avoid any suspicion of writing up the facts to suit preconceived views.

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taking the Eleusinian as a type,* "the successive stages or acts of initiation are variously described and enumerated, but there were at least four: *κάθαρδις*—the preparatory purification; *σύστασις*—initiatory rites and sacrifices; *τελετή* or *μύησις*—the prior initiation; and *ἐποπτεία*, the higher or greater initiation,† which admitted to the *παράδοσις τῶν ἱερῶν*,‡ or holiest act of the ritual. . . .

"The main underlying conception of initiation was, that there were elements in human life from which the candidate must purify himself before he could be fit to approach God. There was a distinction between those who were not purified, and those who, in consequence of being purified, were admitted to a diviner life and to the hope of a resurrection. The creation of this distinction is itself remarkable. The race of mankind was lifted on to a higher plane when it came to be taught that only the pure in heart can see God. The rites of Eleusis were originally confined to the inhabitants of Attica: but they came in time to be opened to all Greeks, later to all Romans, and were opened to women as well as to men.§ The bar at the entrance came to be only a moral bar."||

"The whole ceremonial began with a solemn proclamation: 'Let no one enter whose hands are not clean and whose tongue

* The reader should remember that Dr. Hatch is here dealing solely with the public ceremonies of the Eleusinia, which were known to everyone. It was only when the precincts of the Temple were entered that even the lowest mysteries began. The Temple was called by various names, such as the "initiation hall" (*τελεστήριον*), the "mystic enclosure" (*μυστικὸς σηκός*), the "great hall" (*μέγαρον*), and the "palace" (*ἀνάκτορον*).

† *Cf.* Lenormant, *op. cit.* (July), p. 135.

‡ That is, the tradition of the sacred doctrines, which was handed on from mouth to ear, or by direct sight; the explanation of the symbols, etc. It should be remembered again, however, that we are here only dealing with the outer mysteries and not with the real inner rites, when the candidate was taken out of his body.

§ The mysteries, like the religions of antiquity, were originally *national*, and purposely adapted to the idiosyncrasies of race. In the intermixture of races the original distinctions were broken down. The inner doctrines of all the mysteries were identical, the differences in the outer degrees being necessary in the various countries in order to lead the candidate by natural stages from his limited national ideas of religion to more universal conceptions, and finally to the truths of the one universal religion of mankind.

|| It is interesting to learn that an inscription has recently been discovered showing that the public slaves of Athens were initiated at the public expense; *cf.* Foucart "Le Culte de Pluton dans la Religion Eleusinienne," art. in *Bulletin de Correspondence Hellénique*, 1883, p. 394. On the gradual breaking down of the exclusiveness of the Eleusinia, see Lenormant, *op. cit.* (July), pp. 121 *sqq.*

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is not prudent.'* In other mysteries it was: 'He only may enter who is pure from all defilement, and whose soul is conscious of no wrong, and who has lived well and justly.' "

"The proclamation was thus intended to exclude notorious sinners from the first or initial ceremony. The rest was thrown open to a man's own conscience. He was asked to confess his sins, or at least to confess the greatest crime that he had ever committed. . . .

"Confession was followed by a kind of baptism. The candidates for initiation bathed in the pure water of the sea.† The manner of bathing and the number of immersions varied with the degree of guilt they had confessed. They came forth from the bath new men. It was a *κάθαρσις*, a *λουτρόν*, a laver of regeneration. They had to practise certain forms of abstinence; they had to fast;‡ and when they ate they had to abstain from certain kinds of food.§

"The purification was followed by a sacrifice—which was known as *σωτήρια*—a sacrifice of salvation: and in addition to the great public sacrifice, each of the candidates for initiation sacrificed a pig for himself.‖ There was an interval of two

* P. Foucart (*Recherches sur l'Origine et la Nature des Mystères d'Eleusis*—Extr. des *Mém. de l'Acad. des Ins. et Belles-Lettres*, tom. xxxv., 2e partie; Paris, 1895) has gone hopelessly wrong over this famous proclamation. He supposes that the words *καὶ φωνὴν συνέτος* refer to the powerful voice of the hierophant! Lobeck (*op. cit.*, i. 15) would have it that the phrase means simply a "born Greek"; so also Lenormant, "Greeks attested by their language" (*op. cit.* (July), p. 122). The words of the proclamations are taken from Origen, *Adv. Cels.* iii. 59, and those of the Eleusinians are also found in Theo. Smyrn., p. 22, ed. Dupuis, and *Orat. Corinth.* iv. 356, ed. Reiske. For what follows the student should consult Lenormant, *op. cit.* (July), pp. 135 *sqq.* This is the clearest account yet given; unfortunately Dr. Hatch does not seem to have been aware of it.

† Rather in the two small salt lakes called Rheitoi, which flowed out into the sea. The neophytes faced the sun, and poured the water over their heads with their hands the requisite number of times.

‡ For nine days.

§ *Cf.* Lenormant, *op. cit.* (July), pp. 124 and 143. "Their fasting, however, was similar to that of the Mussulmans during Ramadhan; they took no food so long as the sun was above the horizon, but only on the rising of the stars, this being the time at which the goddess had eaten for the first time after her abstinence."

‖ We should remember that we are dealing with the outer mysteries adapted to an outer form of religion which still made use of blood sacrifices, just as the Jews did. We ourselves still retain the slaughtering and eating (for instance lambs at Easter), though we have abolished the sacrificial side of the slaughtering. The pig was a symbol of the most bestial propensities of the lower nature, as may be seen from the Coptic Gnostic works; and this fact may give a clue to the explanation of the miracle legend of the casting of the evil spirits into the herd of swine,

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days before the more solemn sacrifices and shows began. They began with a great procession—each of those who were to be initiated carrying a long lighted torch, and singing loud pæans in honour of the god. It set out from Athens at sunrise and reached Eleusis at night. The next day there was another great sacrifice. Then followed three days and three nights in which the initiated shared the mourning of Demeter* for her daughter, and broke their fast only by drinking the mystic κυκεὼν—a drink of flour and water and pounded mint, and by eating the sacred cakes.†

"And at night there were the mystic plays: the scenic representation, the drama in symbol and for sight. Their torches were extinguished; they stood outside the temple in the silence and darkness. The door opened—there was a blaze of light—and before them was acted the drama."‡

So much for external ceremonies and the Lesser Mysteries,§ or outermost degrees, at which we hear that as many as 30,000 initiated assisted at one time at Eleusis, and Herodotus tells us of an occasion on which as many as 100,000 "initiates" of this degree assisted in Egypt. If, then, the restrictions and purifications were so severe for the lowest degree, if the punishment of revealing the mysteries of this degree was the supreme penalty

in the gospel narrative. It is, however, exceedingly probable that in later times individual sacrifices were offered only in very exceptional cases. For as there were thousands of candidates, there must, on the general supposition, have been thousands of *porculi*, and the extraordinary sight of such numerous pig herds could not have failed to impress itself on the writers of the period. The "pig" sacrificed was most probably a small model in clay or metal.

* This name was a substitute; "for the true name of the divinities [*sic*] who presided at the mysteries was unknown to the profane; it was revealed to the initiated alone"—(Foucart, *op. cit.*, pp. 33 *sqq.*). Foucart is not quite clear grammatically; but doubtless he means "the names," etc.

† "The act of drinking the *kykeôn* had in the Eleusinia the character of a real sacrament; we see in it, consequently, a part of the παράδοσις τῶν ἱερῶν" (Lenormant, *op. cit.* (July), p. 143.

‡ For a sketch of the history of the great temple of Eleusis (the τελεστήριον), see Lenormant, *op. cit.* (May), p. 860; and for a description of the buildings, *ibid.* (July), pp. 125 *sqq.* This magnificent fane of antiquity was destroyed in 396 B.C., by fanatical black-robed monks, calling themselves Christians, who guided the hosts of Alaric, the Goth, over the mountains into Attica.

§ The terms Lesser and Greater Mysteries are used variously by different authors; they are here employed in a general sense. For the more restricted and technical use of the terms as applying to the ceremonies at Agra (or Agræ), and Eleusis, see Lenormant, *loc. cit.*

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of death, how much more severe must have been the tests and how much more sublime the instruction in the inner degrees?

Dr. Hatch's summary is useful as enabling us to form a mind-picture of the great popular festival connected with the Eleusinia, which had many points of resemblance with the great religious processions and festivals in Roman Catholic countries in our own time. The population of Athens turned out in holiday garb to see the sight and accompanied the procession of Mystæ with friendly interest and cheerful enthusiasm. The procession formed up with state and ceremony at the Pompeion in Athens, and during the days of its slow progress to Eleusis, the Mystæ and their friends camped out at night. The people feasted, but the candidates partook of food only after sundown. Many ceremonies had to be observed and many famous shrines along the Sacred Way had to be visited. The Mystæ were clad in white robes and at night carried torches. When at length the sacred enclosure was reached, the great outer gates swung to and the people saw no more of them till the inner rites were consummated and the candidates returned, when they met them on the way with laughter and jests.

Arrived in the *temenos*, the neophytes, men and women, the women being kept apart from the men, were formed into companies, and an oration was delivered. Next, in companies, they made their offerings of first-fruits, corn and wine, and visited the many shrines that surrounded the sacred court, marching round and singing hymns. At night the grand ceremony was ushered in with the blare of trumpets, and the candidates assembled outside the great closed doors of the temple. Most probably at this juncture they chanted the famous Hymn to Ceres,* when at a certain point referring to opening, the closed doors were flung wide and the blazing interior lit with innumerable lamps burst upon their vision, with the great altar in the background. The neophytes entered, somewhat in trepidation, not knowing what to expect, and before their eyes was enacted the first mystic drama of the Great Goddess, the Cosmic Soul, and her ravished daughter, the individual soul, while the herald proclaimed what was going to

* See Guigniaut, *loc. supra cit.*, Première Mémoire, pp. 5-33, "De l'Hymne Homérique à Déméter (Cérès), en général, et de son Rapport avec les Mystères d'Eleusis, leurs Rites et les Dogmes, qui pouvaient y être enseignés."

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happen as each scene presented itself. Above all stood the great figure of Pallas Athene, the goddess of wisdom, the patroness of Athens and of the forebears of the Grecian race.

Many remained content with this (the *muêsis*), and did not proceed further, but for others there was a further mystery-play, to which they were admitted after the lapse of a year (the *epopteia*). Its subject was the descent into the invisible world, most probably derived from the Orphic tradition. In early times these two degrees perhaps formed only one, but as it was found impossible to keep out undesirable people entirely, the initial ceremonies were divided into two. Beyond the *epopteia*, a further attempt was made to give the initiated some idea of the Elysian Fields, the devachanic life, or at least of the higher regions of Hades, the invisible world.

The moral teaching consisted in showing dramatically the punishments which awaited the evil-doer in Tartarus, the herald proclaiming that such and such retribution awaits him who commits such and such crimes, and also in enacting the happy scenes of Elysium, the herald pointing out that such and such rewards attend the man who does good deeds. There was also instruction concerning the coming into existence of things, when the "playthings of Bacchus"* were explained, and also some exposition of astronomical phenomena. All was done deliberately, impressively and in order, and though we cannot to-day see any cause for such great secrecy, there is no doubt that the impression caused on the mind of the learner was immensely deepened by the solemn ceremonies, and that the result was a good one.

The real mysteries, however, were much more impressive, but on a very much smaller scale; they were kept very secret, and the candidates were selected very carefully. These mysteries were not held at Eleusis, but at several centres of which the existence was kept a profound secret. The candidate was secluded for many days, and had to go through a rigorous discipline of fasting, prayer and meditation. But this side of the mysteries pertains to the philosophic and contemplative life, and attaches itself to the great religio-philosophic schools, such as the

* See my *Theosophy of the Greeks : Orpheus*, pp. 249 *sqq*.

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Pythagoreans among the Greeks, the Therapeuts among the Egyptians, and the Essenes among the Jews, while the side of the mysteries of which we are treating in the present paper, pertains to the religious associations of what I may call the second class.

Let us now return to Eleusis and enquire into the nature of the dramatic instruction given to the Mystæ.* The subject of instruction was the mystery of life and death. Of the life and death of the sun, of the death and resurrection of the glorious orb of day, of the death and life of the earth in the seasons of the year, an explanation of the eternal course of natural phenomena; but was this all, as so many have supposed? By no means. This was but the outermost veil of the mysteries, merely another set of symbols; for the great theme of the sacred science was and is the life and death, and death and resurrection of man; whence he comes, how he is brought into the world, whither he goes at death, and how he is born again. And so on to higher and higher mysteries along the path of that mystical blending with the gods, and finally with the God (*μυστικὴ θεοκρασία*), of which Jamblichus speaks.

Of the highest grades of the mysteries, however, it is not proposed to treat in this paper, although there are clear enough indications of their nature, for students of occultism, scattered here and there through the pages of classical antiquity. For instance, we read in Plutarch (*Phoc.* 28): "Formerly, in our times of great prosperity, the gods have often manifested themselves at this holy ceremony by mystic visions." The "gods" indeed did teach in the pure mysteries, manifesting themselves in "mystic visions"; only nowadays we speak of "Masters" or their accepted pupils, and of their "theophanies," as appearances in a "subtle body," etc.

So also Lenormant: "Even the *epoptês*, as Sôpatros says,† only arrived at the knowledge of a part of the secret of the mysteries,

* The Pannychides, or all-night solemnities, were principally composed of the following elements: "hymns, sacred dances, mimical scenes, sudden apparitions accompanied by solemn words (*ῥήσεις, verba concepta*), and disciplinary precepts (*παραγγέλματα*) pronounced by the *hierophantês*" (Lenormant, *op. cit.* (Sept.) p. 415.

† *Distinct. Quæst.*, p. 121, ed. Walz.

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γνῶναί τι τῶν ἀπορρήτων. The doctrinal tradition which furnished the key to the symbols, ceremonies and myths in their entirety, was reserved as an incommunicable privilege by the higher ministers of the worship, and, in particular, by the *hierophantês*. 'All do not know,' says Theodorêtos,* 'what the *hierophantês* knows; the majority only see what is represented. Those who call themselves priests perform the rites of the mysteries, and the *hierophantês* alone knows the reason of what he does, and discloses to whom he thinks fit.' We know positively that, for the *hierophantês* and the *daduchos*, there was, on entering upon their office, a real consecration, accompanied by a new and peculiar initiation, which is styled the 'last term of the *epopteia*,' τέλος τῆς ἐποπτείας." † This led to the *autopsia* (αὐτοψία), in which the epopts are said to have seen the "gods" face to face in their real nature.‡

Moreover, "in the Egyptian *Book of the Dead* man at the moment of his death is represented as a grain which falls into the earth in order to draw from its bosom a new life. Though we are not obliged, on that account, to seek its origin on the banks of the Nile, the symbolic teaching of the mysteries of Eleusis was the same, and the fable of Korê is as much the image of the destiny of man after death as it is that of the reproduction of vegetative life by means of the seed committed to the earth."§

Thus the sacred drama even in the Lesser Mysteries described the after-death state of the soul, and the cycle of rebirth, while in the Greater the sublime science of divine things was taught to those who had proved themselves worthy.

This is clearly evidenced in the following passages from Clement of Alexandria and Plutarch. Both had been initiated; Clement's acquaintance with the Lesser Mysteries colours the whole of his theological works, and Plutarch's fuller knowledge makes the voluminous treatises of that priest of Apollo a mine of valuable information to the occult student. Thus in his

* *Therap.*, i., p. 412, vol. iv., of Schulz's ed.

† *Op. cit.* (Sept.), p. 414.

‡ *Cf.* Simplicius, *Auscult.*, iv., 188 a; Lobeck, *op. cit.*, p. 102.

§ Lenormant, *op. cit.* (Sept.) p. 429.

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commonplace book, called the *Stromateis*,* Clement, one of the most enlightened of the Church's fathers, writes:

"It is not without reason that in the mysteries of the Greeks, lustrations † hold the first place, analogous to ablutions among the Barbarians.‡ After these come the lesser mysteries, which have some foundation of instruction and of preliminary preparation for what is to follow; and then the great mysteries, in which nothing remains to be learned of the universe, but only to contemplate and comprehend nature [herself] and the things [which are mystically shown to the initiated]."§

The words of Plutarch show still greater knowledge and refer not only to the sight of the lower Hades but also to the vision of Elysium. Thus he writes:

"When a man dies he goes through the same experiences as those who have their consciousness increased‖ in the mysteries. Thus in the terms τελευτᾶν and τελεῖσθαι,¶ we have an exact correspondence, word to word and fact to fact. First of all there are wanderings and wearying journeyings and paths on which we look with suspicion, and that seem to have no end; then, before the end, every kind of terror, shuddering, trembling, sweating,

* The correct title of the work should be "Gnostic Jottings (or Notes) according to the True Philosophy," says Hort (*The Ante-Nicene Fathers*, p. 87; 1895).

† That is, "baptisms," purifications by water.

‡ That is, "non-Greeks."

§ *Op. cit.*, v., 11. Sopater (*op. cit.*, p. 123) speaks of these as "figures" (σχήματα), the same expression which Proclus (*In Plat. Rempubl.*, p. 380) employs in speaking of the appearances which the "gods" assume in their manifestations; Plato (*Phædr.*, p. 250) calls them "blessed apparitions," or "beatific visions" (εἰδαίμονα φάσματα); the author of the *Epinomis* (p. 986) describes them as "what is most beautiful to see in the world"; these are the "mystic sights" or "wonders" (μυστικὰ θεάματα) of Dion Chrysostom (*Orat.* xii., p. 387, ed. Reiske); the "holy appearances" (ἅγια φαντάσματα) and "sacred shows" (ἱερὰ δεικνύμενα) of Plutarch (Wyttenbach, *Fragm.* vi., 1, t.v., p. 722, and *De Profect. Virtut. Sent.*, p. 81, ed. Reiske); the "ineffable apparitions" (ἄρρητα φάσματα) of Aristides (*Orat.* xix. p. 416, ed. Dindorf); the "divine apparitions" (θεῖα φάσματα) of Himerius (*Eclog.* xxxii., p. 304, ed. Wernsdorf), those sublime sights the memory of which accompanies the souls of the righteous when they are reincarnated. *Cf.* Lenormant *op. cit.* (Sept.), p. 416, who, however, thinks that these authors bankrupted their adjectives merely for the sake of the mechanical figures and stage devices of the lower degrees!

‖ κατοργιαζόμενοι. The term "orgies" originally signified "burstings forth" in the sense of "emanations," and was used of the emanations of the gods or the process of intellectual, conscious, or spiritual, evolution or creation. See my *Theosophy of the Greeks: Orpheus*, p. 240; also consult the whole of chap. viii., "On the Mysteries and Symbolism."

¶ Meaning respectively "to die" and "to be initiated."

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stupor; but at last a marvellous light shines out to meet us, pure spots and fair fields welcome us, with song and dance and the solemnities of sacred sounds and holy sights. In which state he who has already perfected himself in all things and received initiation, reaches his full freedom, and passing everywhere at his will, receives the crown and accomplishes his mystery, in communion with the holy and pure, gazing down upon the unpurified multitude of the uninitiated who are still in life, wallowing in the deep mire and mist [of matter], and herded together, below him, abiding in misery from fear of death and want of faith in the blessedness of the soul-life. For you should know that the intercourse and conjunction of the soul with the body is contrary to nature." *

Plutarch is here evidently referring to certain experiences out of the body, in which the soul of the candidate penetrated various regions or states of the unseen world, traversing their various "elements," encountering their powers, and passing by their denizens. This he did with consciousness, and knowledge, and help, so that the terrors of death were for ever removed. But prior to such real initiation, the candidate, as already stated, had to submit to and successfully pass a long probation, and a number of natural and in some cases artificial tests to prove his courage and character. The uninitiated, at death, had and have to pass through the same realms, and ignorance of their nature, accentuated in our own times by the soul-deadening doctrine of an eternal hell, creates difficulties and terrors which for the most part are entirely needless.

G. R. S. MEAD.

(TO BE CONCLUDED)

* Stob., *Floril.* iv. 107, ed. Meineke; Plutarch., *Fragm.* v. 9, ed. Didot.

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THE COMTE DE ST. GERMAIN

IN THE "MITCHELL PAPERS"

(CONTINUED FROM P. 51)

THE diplomatic correspondence which forms almost the whole of this paper is practically an appendix to the last article. The details given are interesting and important links in that chain of events which brought M. de St. Germain to England. Chance, good-fortune, or some beneficent power gave the clue to these hidden records. There are very many more documents of the same kind, and at some future time they will all be published together.

The "Mitchell Papers," in which these interesting letters have been so long concealed, have never yet been entirely published. It appears that George III. requested that these documents should not be made public during his life, and they were accordingly consigned to the personal care of Mr. Planta, Keeper of the British Museum.

This correspondence was bought by the Trustees of the Museum from Sir William Forbes, the heir of Sir Andrew Mitchell, who had been Envoy at Berlin during the time that all these events took place. A certain portion of the record of his diplomatic career was published by Mr. Bisset in 1850; no mention, however, was made of M. de St. Germain, and the letters which treated of him were unnoticed.

There appears, curiously enough, to have been a "conspiracy of silence" amongst the diplomatists and writers of this period and later, for it is a constantly recurring experience to find all reference to our philosopher carefully excluded, even in cases where the original sources contain much information about him.

A striking instance of such omission is found by searching

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the different editions of works in which M. de St. Germain is mentioned; the later editions usually exclude the information given in the earlier ones. Notably may this be seen in a work (*Aus vier Jahrhunderten Mittheilungen aus dem Haupt Staats Archive, zu Dresden;* Leipzig 1857), already referred to, by Dr. Karl von Weber, Keeper of the Saxon Archives in Dresden. In the first edition of this work there is a long article on M. de St. Germain, which is not to be found in the later editions of these volumes. Instances might be easily multiplied of this steady omission wherever possible.

Now the Foreign Office records contain a voluminous correspondence, which is by permission at length being gathered together; this includes the letters of Prince Galitzin, who was at the period Russian Minister in England. All the correspondence is marked "secret," and can only be seen when sanctioned.

The British Museum records have no such restrictions, hence the documents which make up this paper have been copied without delay. The first letter appears to show that Lord Holdernesse already knew of M. de St. Germain, but no facts have so far been found on this point. The language is quaint, and the style somewhat heavy, but the contents present a page of history well worth our study.

It must be remembered that the mission undertaken by the Comte de St. Germain was a secret one, and that he had to disguise how far he was in the confidence of Louis XV.; with this point in mind it will be easier to understand the difficulties in which he was involved. Turning now to the documents, we find that the first letter is from General Yorke.

MITCHELL PAPERS, VOL. XV.

LD. HOLDERNESSE'S DESPATCHES, ETC, 1760, 6818, PLUT. P.L., CLXVIII. I. (12).

Copy of General Yorke's letter to the Earl of Holdernesse; Hague, March 14th, 1760. In Lord Holdernesse's of the 21st, 1760. Secret.

"*Hague, March 14th, 1760.*

"MY LORD,

"My present situation is so very delicate, that I am sensible I stand in need of the utmost indulgence, which I hope

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I shall continue to find, from His Majesty's unbounded goodness, and that your Lordship is convinced that whatever I say, or do, has no other motive but the advantage of the King's service. As it has pleased His Majesty to convey to France His sentiments in general upon the situation of affairs in Europe, and to express by me His wishes for restoring the public tranquillity, I suppose the Court of Versailles imagines the same channel may be the proper one for addressing itself to that of England. This is, at least, the most natural way of accounting for the pains taken by France to employ anybody to talk to me.

"Your Lordship knows the history of that extraordinary man, known by the name of Count St. Germain, who resided some time in England where he did nothing; and has within these two or three years resided in France where he has been upon the most familiar footing with the French King, Madame Pompadour, M. de Belleisle, etc.; which has procured him a grant of the Royal Castle of Chambord, and has enabled him to make a certain figure in that country.

"He appeared, for some days, at Amsterdam where he was much caressed and talked of, and upon the marriage of Princess Caroline alighted at the Hague. The same curiosity created the same attention to him here. His volubility of tongue furnished him with hearers; his freedom upon all subjects, all kinds of suppositions—among which his being sent about Peace—not the last.

"M. d'Affry treats him with respect and attention but is very jealous of him and did not so much as renew my acquaintance with him. He called, however, at my door. I returned his visit; and yesterday he desired to speak with me in the afternoon, but did not come as he appointed, and therefore he renewed his application this morning and was admitted. He began immediately to run on about the bad state of France—their want of Peace—their desire to make it, and his own particular ambition to contribute to an event so desirable for humanity in general; he ran on about his predilection for England and Prussia which he pretended at present made him a good friend to France.

"As I knew so much of this man, and did not choose to

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enter into conversation without being better informed, I affected at first to be very grave and dry,—told him that those affairs were too delicate to be treated between persons who had no vocation and therefore desired to know what he meant. I suppose this style was irksome to him, for immediately afterwards he produced to me, by way of credentials, two letters from Marshal Belleisle, one dated the 4th, the other the 26th of February. In the first he sends him the French King's passport *en blanc* for him to fill up; in the second he expresses great impatience to hear from him, and in both runs out in praises of his zeal, his ability, and the hopes that are founded upon what he is gone about. I have no doubt of the authenticity of those letters.

"After perusing them, and some commonplace compliments, I asked him to explain himself, which he did as follows:—the King, the Dauphin, Madame Pompadour, and all the Court and Nation, except the Duke Choiseul and Mr. Berrier, desire peace with England. They can't do otherwise, for their interior requires it. They want to know the real sentiments of England, they wish to make up matters with some honour. M. d'Affry is not in the secret, and the Duke Choiseul is so Austrian that he does not tell all he receives; but that signifies nothing, for he will be turned out. Madame Pompadour is not Austrian, but is not firm, because she does not know what to trust to; if she is sure of Peace, she will become so. It is she, and the Marshal Belleisle, with the French King's knowledge, who send St. Germain as the forlorn hope. Spain is not relied upon; that is a turn given by the Duke Choiseul, and they don't pretend to expect much good from that quarter. This, and much more, was advanced by this political Adventurer. I felt myself in a great doubt whether I should enter into conversation; but as I am convinced he is really sent, as he says, I thought I should not be disapproved if I talked in general terms. I therefore told him that the King's desire for Peace was sincere, and there could be no doubt of it, since we had made the proposal in the middle of our success which had much increased since; that with our Allies, the affair was easy, without them impossible; and that France knew our situation too well, to want such information from me; that as to particulars, we must be convinced of their

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desire, before they could be touched upon, and that, besides, I was not informed; I talked of the dependence of France upon the two Empresses, and the disagreeable prospect before them even if the King of Prussia was unfortunate, but declined going any farther than the most general, though the most positive, assurance of a desire for Peace on His Majesty's part.

"As the conversation grew more animated I asked him what France had felt the most for in her losses, whether it was Canada? No, he said, for they felt it had cost them thirty-six millions, and brought them no return. Guadaloupe? They would never stop the Peace for that, as they would have sugar enough without it. The East Indies? That he said was the same place, as it was connected with all their money affairs. I asked him what they said of Dunkirk? He made no difficulty to demolish it, and that I might depend upon it. He then asked me what we thought about Minorca? I answered, that we had forgot it, at least, nobody ever mentioned it; that, says he, I have told them over and over again, and they are embarrassed with the expense.

"This is the material part of what passed in the course of three hours' conversation which I promised to relate; he begged the secret might be kept, and he should go to Amsterdam, and to Rotterdam, till he knew whether I had any answer; which I neither encouraged, nor discouraged him from expecting.

"I humbly hope His Majesty will not disapprove what I have done; it is not easy to conduct oneself under such circumstances, though I can as easily break off all intercourse as I have taken it up.

"The King seemed desirous to open the door for Peace, and France seems in great want of it; the opportunity looks favourable, and I shall wait for orders before I stir a step farther. A General Congress seems not to their taste, and they seem willing to go farther than they care to say, but they would be glad of some offer; and H. M. C. M., and the Lady, are a little indolent in taking a resolution.

"I have, etc.

"J. YORKE."

It is clear that the English Envoy found himself in a difficult position; the credentials of the Comte de St. Germain were

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sufficiently good to ensure a hearing, but he was not an accredited Minister. George II. seems to have understood the complication to some extent, as it would appear from the answer sent at his command, by Lord Holdernesse, which runs as follows:

Copy of letter from the Earl of Holdernesse to Major-General Yorke. Secret.

"*Whitehall, March 21st*, 1760.

"SIR,

"I have the pleasure to acquaint you that His Majesty entirely approves your conduct in the conversation you had with Count St. Germain, of which you give an account in your secret letter of the 14th.

"The King particularly applauds your caution of not entering into conversation with him, till he produced two letters from Marshal Belleisle, which you rightly observe were a sort of credential; as you talked to him only in general terms, and in a way conformable to your former instructions, no detriment could arise to His Majesty's service were everything you said publicly known.

"His Majesty does not think it unlikely that Count St. Germain may really have been authorised (perhaps even with the knowledge of His Most Christian Majesty) by some Persons of weight in the Councils of France to talk as he has done, and no matter what the channel is if a desirable end can be obtained by it. But there is no venturing farther conversations between one of the King's accredited Ministers and such a person as this St. Germain is, according to his present appearance. What you say will be authentic; whereas, St. Germain will be disavowed with very little ceremony whenever the Court of France finds it convenient. And by his own account his commission is not only unknown to the French Ambassador at the Hague, but even to the Minister for Foreign Affairs at Versailles, who, though threatened with the same fate that befel the Cardinal Bernis, is still the apparent Minister.

"It is therefore His Majesty's pleasure that you should acquaint Count St. Germain that, in answer to the letters you wrote me in consequence of your conversation with him, you are

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directed to say, that you cannot talk with him upon such interesting subjects unless he produces some authentic proof of his being really employed with the knowledge and consent of His Most Christian Majesty. But at the same time you may add, that the King, ever ready to prove the sincerity and purity of his intentions to prevent the farther effusion of Christian blood, will be ready to open Himself on the conditions of a Peace, if the Court of France will employ a person duly authorised to negotiate on that subject; provided always, that it be previously explained and understood, that in case the two Crowns shall come to agree on the terms of their Peace, that the Court of France shall expressly and confidentially agree that His Majesty's Allies, and *nommément* the King of Prussia, are to be comprehended in the *accomodement à faire.*

"It is unnecessary to add that England will never so much as hear any *Pourparlers* of a Peace which is not to comprehend His Majesty as Elector.

"I am, etc.,

"HOLDERNESSE."

In a passage quoted from the Memoirs of Baron de Gleichen (THEOSOPHICAL REVIEW, xxii. 45), we have seen with how little ceremony M. de St. Germain was thrown over at the King's Council, and Lord Holdernesse spoke truly when writing "What you say will be authentic; whereas St. Germain will be disavowed with very little ceremony whenever the Court of France finds it convenient."

The next letter from General Yorke shows that the Duc de Choiseul was working against this much desired peace.

Copy of Letter from Major-General Yorke to the Earl of Holdernesse. Secret.

"*Hague, April 4th,* 1760.

"MY LORD,

"The credit of my political Adventurer, M. de St. Germain, does not seem to have gained ground since my last; and the Duc de Choiseul seems so much set upon discrediting him that he takes true pains to prevent his meddling in any affairs. I have not seen him since our second interview, and I

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thought it more prudent to let him alone till he produces something more authentic, conformable to the tenor of the orders I had received; he is, however, still here.

"The Duc de Choiseul has, however, acquainted M. d'Affry that he should again renew to him peremptorily to meddle in nothing which related to the political affairs of France, and accompanied this order with a menace of the consequence if he did. Madame de Pompadour is not pleased with him neither for insinuating things against M. d'Affry, of which, either from inclination or apprehension, she has acquainted the Duc de Choiseul. So that he has acquired an enemy more than he had. Marshal Belleisle, too, had wrote to him under M. d'Affry's cover, but in civil terms, thanking him for his zeal and activity, but telling him, at the same time, that as the French King had an Ambassador at the Hague in whom he placed his confidence, he might safely communicate to him what he thought was for the service of France; the tone of Marshal Belleisle's letters show that he had been more connected with St. Germain than the Duc de Choiseul, who is outrageous against him and seems to have the upper hand.

"In all this correspondence, however, there has appeared as yet nothing about St. Germain and me. The whole relates to the affairs of Holland, the insinuations St. Germain had made of the wrong measures they took here, and the bad hands they were in; I take it for granted, however, that as the Duc de Choiseul has got the better of him in one instance, he will be able to do it in all the others, especially as in that Minister's letter to M. d'Affry, he desires him to forewarn all the Foreign Ministers from listening to him, as the Court might lose all credit and confidence either about Peace or War, if such a man gained any credit.

"A person of consequence, to whom M. d'Affry showed all the letters, gave me this account, to whom he added, Who knows what he may have said to Mr. Yorke, as I know he has been to wait upon him. M. d'Affry told this person likewise, that he was fully authorised to receive any proposals from England, and that France having the worst of the quarrel could not make the first proposals; that he had opened himself to me, as far as

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could be expected at first, but that as I had taken no notice of him since, they imagined England went back.

"I won't pretend to draw any other conclusion from all this except that they seem still cramped with the unnatural connexion of Vienna which the Duc de Choiseul has still credit enough to support, and consequently, as long as that prevails, we cannot expect anything but chicanes and delays in the negotiations; they have been repeatedly told that His Majesty cannot and will not treat but in conjunction with his Ally; the King of Prussia is to be excluded, from whence it is reasonable to conclude that they will try their chance in war once more, tho' Those who govern seem inclined to keep the door open for coming back again if necessary.

"I have the honour to be, etc.,

"JOSEPH YORKE."

In some of this correspondence there are long passages in cipher (numerals), to which there is no key for the public. It is impossible, therefore, to know whether the written words contain the exact meaning or not. Space will not permit the whole correspondence to appear, so we must pass on to a letter from Lord Holdernesse to Mr. Mitchell, the English Envoy in Prussia.

The Earl of Holdernesse. R. 17th May at Meissen (by a Prussian Messenger).

"*Whitehall, May 6th*, 1760.

"SIR,

"You will have learnt by several of my late letters, all that has passed between General Yorke and Count St. Germain at the Hague, and I am persuaded General Yorke will not have failed to inform you as well of the formal disavowal he has met with from M. de Choiseul as of his resolution to come into England in order to avoid the further resentment of the French Minister.

"Accordingly he arrived here some days ago. But as it was evident that he was not authorised, even by that part of the French Ministry in whose name he pretended to talk, as his *séjour* here could be of no use, and might be attended by disagreeable consequences, it was thought proper to seize him upon

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his arrival here. His examination has produced nothing very material. His conduct and language are artful, with an odd mixture which it is difficult to define.

"Upon the whole it has been thought most advisable not to suffer him to remain in England, and he set out accordingly on Saturday morning last with an intention to take shelter in some part of his Prussian Majesty's Dominions, doubting whether he would be safe in Holland. At his earnest and repeated request he saw Baron Knyphausen during his confinement, but none of the King's Servants saw him.

"The King thought it right you should be informed of this transaction; it is the King's pleasure you should communicate the substance of this letter to His Prussian Majesty.

"I am, with great truth and regard, Sir,

"Your most obedient and humble Servant,

"HOLDERNESSE.

"MR. MITCHELL."

There is a mystery about this visit of M. de St. Germain to England which is not solved by the letter of Lord Holdernesse. Even if he did leave at once, his return must have been almost immediate, since the newspapers and magazines of the period comment on his arrival in May and June, 1760.

In the *London Chronicle*, June 3rd, 1760, there is a long account of his arrival in England, speaking of him in favourable terms. There are hints to be found in various places that he did not really leave; but so far the actual facts of what occurred are not quite clear. There is more yet to be learned in this curious bye-way of European Politics.

Peace appears more difficult to arrange than war, and the personal desires of the French Ministers blocked the way of this mission. Difficult indeed must have been the undertaking for the Comte de St. Germain, thankless the work; at every turn he met opposition, and could not count on support. All this forms a deeply interesting study, but we must now pass on to the mystical and philosophical side of this little-understood life.

ISABEL COOPER-OAKLEY.

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SOME THOUGHTS ON A BUDDHIST MANUAL OF MEDITATION

THERE has recently been published in the series of the Pâli Text Society an interesting booklet dealing with the Buddhistic phase of mysticism in India. It forms part of the issue for 1896, according to the printed date, though it only saw the light a few weeks ago. Dr. T. W. Rhys Davids is the editor of the little treatise, which has been printed at the expense of Mr. E. T. Sturdy, to whom it is dedicated. The MS. was brought to England by H. Dharmapâla, of Ceylon, and, being without title, has been christened by the editor *The Yogâvachara's Manual of Indian Mysticism as practised by Buddhists.*

It is written in Pâli and Sinhalese, and purports to supply certain formulæ and directions for the guidance of the would-be Yogin. As far as we can judge, there is little in the book that is extraordinary to a student of Yoga. And this might well be expected. For, as the student of occultism knows, no published book on Yoga can ever contain anything more than either the merest preliminaries or a number of formulæ and statements, which are absolutely meaningless without a key. Yoga has to be learnt from a teacher, and then, and only then, books may be of use as helps to memory of what has been learnt in other ways. The present work, it seems to my mind, was intended for this purpose, and therefore we find in it hardly anything beyond certain hints and the mention of certain sublime states which can be attained by the aspirant.

In his introduction Dr. Rhys Davids has given a brief summary of the contents, a glance at which will tell the reader of the states of body, mind and consciousness (112 in all), to be realised and mastered by the practice of meditation. They are, in rough English, as follows:

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1. Five kinds of joy (pîti).

2. Six qualifications of body and mind: such as serenity, buoyancy, etc.

3. Four kinds of bliss: bliss of body, of mind, bliss arising from the thought of the Buddha, and a particular kind of Samâdhi.

4. Regulation of breath, and thereby calming the body and mind.

5. Ten ways of fixing the mind: (*a*) on one point (kasiṇas); (*b*) on the ten impurities; (*c*) on the thirty-two parts of the body.

6. Ten memories (anussatis): namely, of Buddha, dharma, and the order, of conduct (rather, good habit—sîla), charity, tranquillity (nirvâṇa), the gods, death, the one consciousness (eka-saññâ), and the one element (or substrate, dhâtu).

7. Four arûpa planes of Being.

8. Four Brahma-vihâras: love, pity, rejoicing with others, magnanimity.

9. Tenfold realisation or knowledge (ñâṇa): of peace (nirvâṇa), origin and decay, etc.

10. Nine transcendental dharmas: namely, the four stages of the path and their results, and nirvâṇa.*

What is of interest to us, however, as it seems to me, is the fact that the publication of such books by men like Dr. Rhys Davids—who have hitherto so persistently fought against that mystical side of Buddhism, which is so transparently its very foundation—shows the beginnings of a change in the attitude of official scholarship.

Our sceptics would fain maintain and have us believe that the Buddha reached His sublime consummation and evolved His glorious philosophy by intellectual speculation, which is, to them, the only way of knowing truth, if, indeed, there be any way. How long will they remain blind to the most sun-clear fact that Buddha reached wisdom and enlightenment through mystic meditation and Samâdhi, and through the development of those

* In the last but one of the groups, nirvâṇa and other states have to be realised, it would appear, as true, whereas in the last they are to be made part and parcel of one's nature (dharma).

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divine powers which are latent in every one; that He withdrew Himself from His body, nay, bodies and all other limitations—"as a sword is drawn out of the sheath"—and spoke with gods and angels; and saw creatures "dropping away" or dying from one place, and "appearing" or being reborn somewhere else? He *saw* all this. He *saw* the births and deaths of worlds, and did not speculate about them. He observed super-physical facts as does the physicist in the physical world. The sceptic may not believe in it; he may maintain that it is all nonsense, that it is impossible to be conscious apart from the body; and such an opinion is perhaps not unnatural. But in this his assertion we have but another example of how men are most positive where they know least; and we recognise yet another Eastern prince so sure that water could never be solid. He may even maintain, as he must, that Buddha could have no wisdom, for wisdom is to be gained by speculation and book-reading, not by observation of facts super-physical. But to say that He *had* wisdom, and had it by speculation, or by any other means than the mystic meditation which He Himself followed and taught His disciples to follow, is to strike at the very root of Buddhism. How can one, I ask myself, make such assertions if he have read the scriptures, Pâli or Sanskrit? Yet it has even been suggested that were Buddha to live in these days He would betake Himself to reading in a library instead of going to meditate in solitude!

Such being the general tone of official scholarship with regard to mystic subjects, it is pleasing to see one of the greatest pioneers of Pâli research publishing a book on Yoga, and not only this, but making certain admissions which show a decided change of attitude. All this, it may perhaps be suggested, is the result of the great spiritual movement that is now so strong everywhere. How can a student of religion any longer deny the possible truth of mysticism, when he sees men like Sir William Crookes taking deep interest in the elements of the subject, and making even public statements regarding the truth of transcendental facts? True, many of these scientists are engaged in the study of only the lower phases of psychic phenomena, such as thought-transference, telepathy, and so on; but even such phenomena, though in themselves of little value, show the great possibilities of human

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nature. Even Western science—medical science notably—is gradually tending towards the super-physical, the psychic.

And if it should be that scholarship could not keep pace with this movement of the world it would be fated to be left behind, and posterity would some day laugh at it and say, "How could scholasticism ever have doubted the possibilities of transcendental observation, or how could it ever have imagined that Buddha taught merely a speculative system?" But scholarship also is to grow and change its tone. It already sees a little more.

The Introduction to the *Yogâvachara's Manual* is thus a hopeful one. We find a few sound statements in it, and the best of them, as it seems to me, is the following:

"But it really requires a practised Yogâvachara, who has actually experienced what d o e s happen, to be able to explain and to rightly judge of this"—*i.e.*, the effect of a particular mode of meditation (p. xiv.).

This is indeed very just. And it is exactly here where so many have made so great a mistake. They have always dogmatised on what they have never practised. And in saying this we are not in the least forgetful or ungrateful for what they have done for the spread of Eastern philosophy and literature in the West. We are very grateful to men like Dr. Rhys Davids, for they have secured for us a hearing in the Western world. They have understood the intellectual side as far as it can be understood speculatively. But they must not forget that Eastern philosophy, whether Brâhmanical, Buddhistic, or otherwise, has also a practical or rather experimental side. And this side is far more important than the intellectual. The Sâkṣhâtkâra (Sk., visualisation or realisation) on the part of the Brâhman and Sachchhikaraṇa (Pâli) of the Buddhist, in their respective doctrines, is the most essential feature of Eastern philosophy and religion. And Yoga is the means to this end. Unless one has practised and experienced such states of consciousness, one has no right to dogmatise on these transcendental subjects, any more than the person who has never performed a chemical experiment has a right to dogmatise upon or criticise the truths of chemistry. Book-reading merely will never give insight into Eastern thought, for it is essentially based on Yoga.

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The editor of the booklet under consideration is very glad, it seems, that at last some details of Buddhist Yoga have been found (though, unfortunately, there are hardly any real details, beyond a few hints, which are unintelligible without a key, as we have said above). Are we to conclude from this that he was already convinced of Buddhist mysticism in a general way, but did not dare to speak of it publicly?

Any Theosophical student who has read the Pâli Piṭakas must be struck with the fact that Buddhism is mysticism from start to finish. We read in the Piṭakas how Lord Buddha taught His disciples to retire from the bustle of the world after they had qualified themselves by means of a certain mental and moral training. There they were to practise the four Jhânas (modes of contemplation), and then they would attain to higher states of consciousness and develop divine powers which would enable them to *see and know* the past and future, the causes of misery and the rest. Only when they had *seen and known* the causes, when they had gained first hand and experimental knowledge, then alone would they be beyond all possibility of desire and attachment (râga), and therefore free from births and deaths. (See the *Mahâ-Assapura-sutta* of the *M. Nikâya*, *Sâmaññaphala-sutta* of the *D. Nikâya* and numerous other places.) Surely no one who reads the original can fail to notice these most striking and clear statements concerning Yoga. The processes, indeed, are not called by the name Yoga, but it *is* Yoga for all that; names are of little import. And yet Dr. Rhys Davids says:

"I do not know from whom or at what period or in what degree it [Yoga, evidently] was adopted by Buddhists" (p. xiv.).

But, indeed, Buddha did teach Yoga, the one grand process of self-culture, though under a different name, Yoga consummating in Samâdhi, in highest illumination and wisdom; not only is it to be found in the Suttas referred to, but it is also scattered all through the Piṭakas. If any should complain, as does our editor, that there are no definite details given in the Suttas, he should reflect that such details cannot be given out publicly; and this firstly because they are dangerous to the uninitiated and may do harm, as sharp weapons in the hands of children;

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secondly because they cannot be rightly understood by any but one who has taken the first practical steps, just as algebra cannot be understood by the school boy, unless he has first mastered the elements of arithmetic. This is the universal testimony of every practised Yogâvachara, in the possibility of whose existence Dr. Rhys Davids evidently believes.

Our editor, moreover, as usual, seems to enjoy having a tilt at the Brâhmans. Reserving all intellectual and ethical culture for the Buddhist Yogin, he finds little but physical gymnastics in the Brâhmanical system of Yoga. He says:

"Whereas the [Brâhmanical] Yoga (though it has its intellectual and *even** ethical side), is predominantly physical and hypnotic, the Buddhist method of meditation (though it has its physical side) is predominantly intellectual and ethical" (p. xix.).

It would almost seem that Dr. Rhys Davids had never come in contact with learned Brâhmans or those who know anything of the higher life of the Brâhman. Nor would it seem that he had studied our literature on the subject with sufficient care, for if he were to take up the recognised text book on Yoga, the Pâtañjala, he would there find that the very first and most fundamental qualification for Yoga is Yama, a virtue which consists of "non-killing, truthfulness, non-stealing (in the strictest sense of the word, non-appropriation of anything whatever of others unless voluntarily given by the owner), celibacy (continence), non-coveting (freedom from all grasping greed).† These are spoken of as universal virtues to be practised by all candidates of Yoga, without exception. (See *Yoga-Sûtras*, ii. 30, 31.)

And indeed they mean a great deal more than the surface meaning of the English words would convey. "Non-killing," for instance, does not mean merely a negative virtue, as the English phrase would imply, but positive love for and kindness

* The italics are mine.

† In this connection there is a very curious reference in the Introduction of the book under notice. Referring to Mitra's translation of the *Yoga-sûtras*, Dr. Rhys Davids states that Mitra describes Yama as "murder, theft, falsehood, incontinence, and avarice"!

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to all. And so with all the rest. European scholars may not understand this so, but Brâhmans and candidates for Yoga in India are taught to take the technical terms in the positive sense.

Are, then, these virtues, constituting the very first "member of Yoga "(Yogâṅga)—the fundamental and most essential qualifications of the would-be Yogin—are they physical or hypnotic ?

When these are found in the candidate, he is to cultivate the second group of virtues, the second Yogâṅga, which is Niyama. These virtues are :

"Purity (internal or mental, and external or bodily), contentment, austerity (tapaḥ ; non-indulgence in sensual objects and diligent application to the attainment of the higher life and wisdom), meditative self-study (svâdhyâya), and constant devotion to, and the placing of the thoughts on, the Lord." (*Op. cit.*, ii. 32.)

Surely, again, these cannot be considered as "physical and hypnotic."

When, further, these have been cultivated by the aspirant, then, in the third place, comes the consideration for him of the "posture" favourable to meditation and concentration of mind. Patañjali describes this as simply as possible, saying :

"A 'posture' (favourable for meditation) is that which is steady and pleasant."

Next comes the question of the regulation of breath, and thus all the internal movements of the bodily organs, so as to make the body perfectly still.

Both of these are found in the Buddhist form of Yoga in the Piṭakas themselves. (*Satipaṭṭhâna, Mahâ-Râhulovâda*, and other *Suttas*.)

The last four of the Yogâṅgas consist respectively of :

1. The withdrawal of the senses from sense objects (the indriyesu guttadvâratâ of the Buddhist).

2. Steadiness of the mind on one point.

3. Continuity of the same without any break by any other thought.

4. Samâdhi ; rest, peace, calm, blending of the subject and object, solution of all problems of life (samâdhânam).

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All these ideas and many more are implied by Samâdhi. What it really is, however, can only be experienced and never explained to others.

This, in brief, is the Yoga of Patañjali. Is it, once more we ask, " predominantly physical and hypnotic " ?

And if Patañjali does not suffice we have the *Bhagavad Gîtâ*, which teaches Yoga of the most exalted kind, embodying, as every reader of the " Song Celestial " knows, the grandest ethical and spiritual ideas.

And if Paurâṇic Yoga is still insufficient, we may turn to the Upaniṣhads.

In the *Kaṭhopaniṣhad* Yoga is spoken of as " firm control of the senses." In the other Upaniṣhads, the grandest methods of Self-culture have been taught. But they are so well known that it is not necessary to dwell on them at further length.

But probably we shall be told that there are men in India who practise all sorts of bodily mortifications, and that they are Yogins. This is quite true; but equally so are Tibetan jugglers of the lowest type also called Buddhists. If we are not to take the practices of the latter as Buddhist Yoga, why should we consider the physical tortures of the Haṭha Yogin as the Brâhmanical form of Yoga ? There are living Yogins in India, men of the highest mental and moral calibre, who abhor physical torture, just as much as do the Arhats the devil-dances of the Tibetan.

In conclusion, let me repeat, that however we may still differ from Dr. Rhys Davids in our views of Buddhist and Hindu Yoga, we may still hope that the present treatise will set the scholastic minds of Europe and America working in a department of Hindu thought which is of utmost importance for the right understanding of Indian philosophy, and which has almost entirely been neglected by European scholarship, in its devotion to the philological, speculative, and historical side of Eastern lore. Let us hope that the influence of so eminent a Pâli scholar as our editor, will have some weight with other scholars, and induce them to study the question with that same zeal and care which they have bestowed on the other branches of our literature.

J. C. CHATTERJI.

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THE JAPJI OF THE SIKHS

[FROM M. Macauliffe's translation of the "Japji," a morning hymn of prayer and praise, which every Sikh is taught to repeat daily, quoted in *The Asiatic Quarterly Review* for April.]

INTRODUCTION.

"There is but one God, whose name is true, the Creator, the all-pervading devoid of fear and enmity, immortal, unborn, self-begotten."

II.

By His order *inanimate* forms were produced; His order cannot be described.
By His order animate things *exist*; by His order greatness is obtained.
By His order men are high or low; by His order they obtain pre-ordained pain or pleasure.

III.

Who can sing His power? Who has power to sing it?
Who can sing His gifts or know His signs?
Who can sing His attributes, His greatness and His deeds?

XIV.

By obeying Him man's path is not obstructed.
By obeying Him man departs with honour and distinction.
By obeying Him man proceeds in ecstasy on his way.
By obeying Him man forms an alliance with Virtue.
So pure is God's name.
Whoever obeys God knows the pleasure of it in his own heart.

XVI.

The elect are acceptable, the elect are distinguished.
The elect obtain honour in God's court.
The elect shed lustre on the courts of kings.
The attention of the elect is bestowed on God alone.

XXIII.

Praisers praise God, but have not acquired a knowledge of Him.
As rivers and streams fall into the sea, but do not know *its extent*,
As the sea is the king of *streams*, *so is God* the monarch of *men*.

XXIV.

There is no limit to God's praises, to those who repeat them there is no limit.
There is no limit to His creation, and to His gifts there is no limit.
His limit cannot be seen, His limit cannot be heard of.

XXVI.

Priceless are thine attributes, O God, priceless Thy dealings with Thy Saints
Priceless is Thy love and priceless those who are absorbed in Thee.
Priceless Thy justice and priceless Thy Court.
Priceless Thy mercy, and priceless Thine ordinances.
How beyond all price *Thou art* cannot be stated.

XXIX.

Make divine knowledge thy food, civility the store-keeper, and the Voice which is in every heart the call to Thy guests.
Make Him who has strung the whole world on *His string* thy spiritual Lord.
Hail, Hail to Him.
The primal, the pure, without beginning, the indestructible, the same in every age.

XXXVIII.

Make chastity thy furnace, patience thy goldsmith.
Understanding thine anvil, divine knowledge thy tools.
Fear thy bellows, austerity thy fire.
Divine love thy crucible, and God's ambrosial name thy smelting.
In such a true mind the world shall be fashioned.
This is the practice of those on whom God looks with an eye of favour.
The *kind* one by a glance makes them happy.

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IN THE TWILIGHT

When the friends gathered for their monthly symposium, there was a general cry for the "ghost story" promised by the Archivarius, and in response she drew from her pocket a bulky letter, saying: "The letter is from one of our students, Freya, who is often in Sweden, and it tells a story related to her during a recent visit. She says: 'During the autumn of 1896, while travelling from the east coast of the island of Gothland towards the town of Wisby, I was invited to pass a night at the Rectory of D——. The priest of this parish, a man of about fifty years of age, is a most earnest and devoted worker in the interest of the extremely fine Church which has fallen to his cure, and he desires most intensely to be able to restore this wonderful piece of architecture in a way that shall be worthy of it. He is most energetic in his efforts to raise the necessary funds, and loses no opportunity of furthering this object. I was much impressed by the face of this our friend, Pastor O——. I thought it peculiarly benign and peaceful, with clear, expressive eyes which seemed to tell me that something more than ordinary vision belonged to them; the shape of his mouth also was firm and decided, but singularly sweet. After supper that evening we sat talking in one of the rooms adjoining his study. I had discovered that the rector was musical, but from music he wandered into the domain of mysticism, and discussed things of a psychic nature. I found that my impression concerning our friend was not mistaken, for when once on the subject he seemed quite at home in it, and gave us numerous instances of his own psychic experiences, not as if he thought them very remarkable, for it seemed that they had belonged to him all his life. It is one of these which I am going to relate to you, giving it, as far as I can remember, in his own words:—"During some years of my boyhood," he began, "I was at a school in the parish of Tingstäde, and as my home was at some distance, I was lodged, in company with another school-fellow, at the house of a resident named Fru Smith. This good lady had a tolerably large house, and gained her livelihood by taking boarders and lodgers; in fact, there were

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no less than sixteen people living there at the time of which I am speaking. Fru Smith also acted occasionally in the capacity of mid-wife and was often absent. Late one afternoon in mid-winter she informed us that she was going away on a visit, and could not possibly return until some time the following day, so she arranged everything necessary for our meals, etc., and bidding us be very careful with regard to lights and fire, she left us, and as usual during the evening we were occupied in preparing our lessons for the next day. By half-past nine we were in bed, and had locked our door and put out our lamp, but there was sufficient light in the room coming from the glowing wood-ashes in the stove to enable us to see everything quite distinctly. We were quietly talking, when suddenly we saw—standing by our bed-side and regarding us most intently—the figure of a tall, middle-aged man looking like a peasant, dressed in ordinary grey clothes, but with what appeared to us as a big white patch on the left leg, and another on the left breast. My companion nudged me sharply, and whispered, 'What ugly man is that?' I signed to him to be silent, and we both lay still watching eagerly. The man stood looking at us for a long time, and then he turned and began walking up and down the room, his footsteps seeming to cause a rasping sound as if he were walking upon snow. He went over to the chest of drawers and opened and shut them all, as if looking for something, and after that he went to the stove and began to blow gently upon the yet glowing ashes, holding out his hands as if to warm them. After this, he returned to our bed-side and again stood looking at us. As we gazed at him we observed that we could see things through him; we saw plainly the bureau on the other side of the room through his body, and whilst we were looking his form seemed gradually to disappear, and vanished from our sight. The strangeness of this caused us to feel uneasy and nervous, but we did not stir from our bed, and at last fell asleep. Our door was still locked when we got up in the morning, but in mentioning what we had witnessed we heard that the same ghostly visitor had appeared in every room in the house—the doors of which were all locked—and that every one of the sixteen persons sleeping there that night had seen the same figure. Moreover some of these people who had been resident there for a length of time recognised the figure as that of the husband of our landlady, a worthless sort of fellow who had never settled usefully to anything, and had lived away from his wife for some years, so that he had long been a wanderer on the face of the earth. This strange

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coincidence naturally caused some of the residents to make enquiries whether such a person had been seen anywhere in the neighbourhood, and it was ascertained that the same evening a little after nine o'clock he had called at a farmhouse two miles distant, and had asked for a night's lodging; as there was no room he had been directed to the next farm, which was across a field near by. Upon hearing this the investigators at once looked in the snow for traces of his footsteps, and very soon they came across them. After following them a little way they came upon a wooden shoe, and a few yards further on they discovered the dead body of the man himself, half buried in a deep snow-drift. On turning the body over it was perceived that a large frozen clump of snow adhered to the left breast, and another to the left knee, precisely on the same spots where we had remarked the white patches on the clothing of the apparition. Although I was but a boy when this happened, it made such a deep and lasting impression upon me that the memory of it has remained with me most vividly all through my life. I have had other experiences, but this is certainly one of the most remarkable that has ever occurred to me." And if you had heard the story as I did, told simply and clearly, without any attempt at elaboration, you would have no doubt of its veracity.' A very good and reasonable ghost story, I think," concluded the Archivarius.

"He must have been an unusually visible ghost," remarked our Youngest. "Surely all the sixteen people cannot have had astral vision."

"Etheric vision would have been enough, under the circumstances," said the Vagrant. "The man would have just left the dense body and would have been clothed in his etheric. Many people are so near the development of etheric vision that a slight tension of the nerves will bring it about; in their normal state of health these very same people are etherically blind. A friend of mine at times developed this sense; if she were over-worked, ill or mentally distressed, she would begin 'to see ghosts,' and they would disappear again when her nerves regained their tone. She had a very distressing experience on one occasion, immediately after the passing over of a much-loved friend; the latter lady appeared as a ghost, still clothed in her disintegrating etheric body, and this very hideous garment decayed away with the decaying buried corpse, so that the poor ghost became more ragged, ghastlier and ghastlier in appearance as time went on. Madame Blavatsky, seeing the uncanny visitor hanging about the

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house and garden, very kindly set her free from her unusual encumbrance, and she then passed on into a normal astral life. Still, etheric vision is not sufficiently common to quite explain the seeing of our Swedish ghost by so many people."

"There seem to be two ways in which a ghost may succeed in showing himself to people who are not possessed of either astral or etheric vision," commented the Shepherd. "Either he may temporarily stimulate the physical sight, raising it to the etheric power, or he may densify himself sufficiently to be seen by ordinary sight. I think we do not quite understand how the ordinary astral person materialises himself. We know well enough how to materialise our own astral bodies at need, and we have seen our Youngest materialise himself by a strong emotion and wish to help, though he does not yet know how to do it scientifically and at will. But after what we call death, the disembodied soul does not normally understand how to materialise himself, although he may quickly master the art under instruction, as may be seen at many spiritualistic séances. When a person shows himself after death to ordinary vision, I suspect he is generally dominated by some strong wish and is trying to express it; unconsciously he materialises himself under the play of this wish, but the *modus operandi* is not clear to me. Probably this man was longing for shelter, his thoughts turned homewards intensely, and this gave the impulse which materialised him."

"He may have been vaguely seeking his wife," added the Marchesa. "Many a vagabond who has made home unendurable comes back to it in trouble. Probably he was less unpleasant in his etheric than in his dense form!"

"We should not forget," said the Doctor," that there is another possibility in such an appearance. The brain of the dying may send out a vigorous thought which impinges on the brain of the person he thinks of, there giving rise to a picture, a mental image, of himself. This may be projected outwards by the receiver, and be seen by him as an objective form. Then we should have a hallucinatory appearance, as our friends of the S.P.R. would say."

"Earth-bound astrals are responsible for more appearances than etheric doubles," remarked the Vagrant. "It is very curious how they hang about places where they have committed crimes."

"Still more curious, perhaps," chimed in the Shepherd, "when they hang round articles, as in one case I came across. A friend of mine had a dagger which was said to have the gruesome property of

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inspiring anyone who took hold of it with a longing to kill some woman. My friend was sceptical, but still eyed the dagger a little doubtfully, for when he had himself taken hold of it he felt so 'queer' that he had quickly put it down again. There seemed no doubt that two women at least had, as a matter of fact, been murdered with it. I took the thing away to make some experiments, and sat down quietly by myself, holding the dagger. A curious kind of dragging at me began, as though someone were trying to make me move away; I declined to stir, and looked to see what it was. I saw a wild-looking man, a Pathan, I think, who seemed very angry at my not going where he pushed me, and he was trying to get into me, as it were, an attempt that I naturally resisted. I asked him what he was doing, but he did not understand. So I looked from higher up, and saw that his wife had left him for another man, and that he had found them together and had stabbed them with the man's own dagger, the very one I was then holding. He had then sworn revenge against the whole sex, and had killed his wife's sister and another woman before he was himself stabbed. He had then attached himself to the dagger, and had obsessed its various owners, pushing them to murder women, and, to his savage delight, had met with much success. Great was his wrath at my unexpected resistance. As I could not make him understand me, I handed him over to an Indian friend, who gradually led him to a better view of life, and he agreed that his dagger should be broken up and buried. I accordingly broke it in pieces and buried it."

"Where?" demanded our Youngest eagerly, apparently bent on digging it up again.

"Outside the compound at Adyar," quoth the Shepherd comfortably, feeling it was well out of reach; and he finished *sotto voce*: "I should have broken it up all the same, whether the Pathan had permitted it or not. Still, it was better for him that he should agree to it."

"This month's ghosts," said the Scholar, "are not exactly pleasant company. Surely we might find some more reputable astrals than these?"

"Really useful astrals are more often pupils busied in service than ordinary ghosts," answered the Vagrant. "Let us bring up next month cases of work lately done on the astral plane."

A chorus of "Agreed" closed the sitting.

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THEOSOPHICAL ACTIVITIES

THE new Assistant Secretary of the Indian Section is Mr. T. S. Ganapati Aiyar, who held the same position some years previously.

India

The tour of Miss Edger and the President-Founder has this month taken them from the North Western Provinces down to Madras, calling at some of the principal towns on their way. Appreciative reports of Miss Edger's lectures continue to come in, and we trust that much good will result from her work.

Dr. Richardson is actively engaged in visiting outlying branches and in lecturing to them. The Rangoon Branch reports eight new members during the year; it has held regular weekly meetings, at which the first four Manuals were studied—a good foundation for its future work.

IN Ceylon Mr. Banbery is trying to raise a fund of Rs. 10,000 for the building of a school in Kandy, where there is plenty of work to be done; he is giving many lectures in the intervals of his educational duties.

Ceylon

THE General Secretary of the European Section gives notice in this month's *Vâhan* that he proposes for the future to devote himself more particularly to the literary part of his work for the Society. Mr. Mead writes:—"I am, therefore, asking the Executive Committee to relieve me of my official duties by May 1st, and to take as my substitute our friend and colleague, the Hon. Otway Cuffe, until the Convention in July, when you will formally elect my successor.

Europe

"This step has been taken only after serious deliberation with others, and has the approval of our President-Founder. It is hardly necessary to tell you that there will really be no change except one of name as far as I am concerned; I shall do the same work of lecturing as before, see as much of you all as before; I shall change neither my way of life nor my dwelling-place; the only change will be that some one else will have an opportunity of doing more work.

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Everything is in order, the Section is healthy, the times are peaceful, as you are well aware."

During the month Mrs. Besant lectured twice in the Blavatsky Lodge, London: on March 3rd on "The Rationale of Mental Healing," and on March 10th on "The Work of the Theosophical Society." Mr. Mead also spoke twice on "The Mysteries among the Greeks," on March 17th, and also on March 31st, in place of Mr. Burrows whose throat still gives him serious trouble. Mr. Leadbeater lectured on March 24th, on "Consciousness in the Lower Animals."

Mr. Chatterji left early in April for Brussels; it is his intention to lecture and hold classes also in Scandinavia during the next three months.

Mrs. Besant left England on March 14th for India, but will return again in time for the convention in July.

Mrs. Besant arrived in Rome on March 17th, and met the members of the Rome Lodge in the afternoon. On Friday the hall of the Society of the Press in the Piazza Colonna was crowded to excess to hear her lecture entitled, "La Théosophie dans le Passé et dans l'Avenir," in which, in particular, the work of the teachers of the same great truths in the past in Rome was traced, and the Romans of to-day were urged to welcome the help that had then been rejected. The rest of Mrs. Besant's short visit was filled with meetings, classes and interviews.

A Charter was granted on March 7th to several German members, with our old friend Dr. Hübbe Schleiden at their head, to form the Hanover Branch of the Theosophical Society. A new Branch, to be called the Hamburg Branch, has been formed at Hamburg, under the direction of Herr Bernhard Hubo.

In Belgium also a Branch has been formed under the name of the Brussels Branch. Its charter was granted on March 18th.

A new centre has been formed at Leeds.

In the Dutch Section during the past months several public lectures have been held, besides the important series of Mrs. Besant of which a report was given in our February number. On January 14th, Mrs. P. C. Meuleman gave a lecture on "Karma and Reincarnation" before the Nunsput Debating Club. Many from the neighbouring villages gladly made use of this opportunity of hearing something about Theosophy. The lecture was listened to with close attention, and followed by an interesting debate. On January 18th,

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Mrs. P. C. Meuleman gave a public lecture at Zwolle, entitled "Why is Reincarnation Necessary?" Some hundred people were present, and several took part in the debate, which lasted for more than an hour after the lecture. On January 21st, Mr. J. J. Hallo, junr., lectured in Gouda on "Theosophical Views of Man." The lecture was followed with close attention by a small but appreciative audience. On February 7th, Mr. J. L. M. Lauweriks gave a lecture at Rotterdam on "Principles." This lecture tended to show that Theosophy is a system of philosophy requiring a deep and attentive study, although the ethics may be understood and practised by everyone. On February 14th, Mrs. P. C. Meuleman lectured in Utrecht, at the invitation of the Dutch Freethinkers' Society, "De Dageraad." The lecture, on "Reincarnation and Karma," was followed with deep attention. The speaker pointed out that the Theosophical Society has no creed or political colour, but calls on all serious and thinking people to co-operate in spreading noble and pure thoughts, that mankind may become better and nobler; for when the thoughts of man are unselfish, the social conditions must of necessity improve. On February 25th, Mr. W. B. Fricke, the General Secretary, gave a lecture in the Hague on "The Source and the End of Pain." On February 28th, Mrs. P. C. Meuleman lectured in Rotterdam on "The Necessity of Reincarnation." That the lecture was listened to with much attention was proved by the interesting debate which followed.

We should esteem it a favour if our Dutch colleagues would kindly make their interesting report a little more up-to-date.

WE have good news of the work in America, where the branches are being visited by older students.

America

Mr. Titus has visited the branches on the southern shore of Lake Erie. In Buffalo the branch is full of hope and enthusiasm. In Lilydale the leading Spiritualists suggested that during their "camp season" next summer a daily Theosophic class should be held, and also one day be wholly given up to the presentation of Theosophy to their people. This, we understand, has already been placed upon their official programme. Dunkirk and Jameston were also visited. In one town the branch consists of the mayor, two editors of daily papers, three architects, a dentist, and a lawyer—"the brightest minds in that city." Mr. Titus had good audiences in Cleveland,

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Ohio, where twenty new members joined the local branch, and also in Toledo and Findlay. At Lima, Ohio, the Court room was crowded to hear the lecturer on "Theosophy the Religion of Science." From other points we also hear of increased activity. Dr. Mary Weekes Burnett is doing very valuable work, while the Countess Wachtmeister is, as usual, full of activity, lecturing and organising branches.

Mrs. Buffington Davis has visited Chicago, Rochester, New York, Washington and Boston, during the last month, seeing the members and holding private meetings.

The Chicago Branch has sent in a list of its lectures up to the end of May. These lectures are public and are given in the rooms of the Society, 26, Van Buren Street, every Sunday, at 3 o'clock. We notice amongst the speakers Miss Josephine Locke on "The Spiritual Idea in Conduct"; Mrs. Sears on "The Pilgrimage of the Soul," and "Life after Death"; Professor Howerth, of the University of Chicago, on "The God of the Evolutionist"; Mrs. Havens, on "What Theosophy Teaches"; Miss Donnelly, Superintendent of Female Education to H.H. the Maharajah of Travancore, on "Caste and Education in Connection with the Women of India"; and Mr. George E. Wright, President of the branch, on "The Evolution Theory in India."

New Zealand

THE report of the second Annual Convention of the New Zealand Section shows that forty-four new members have joined during the year. A considerable sale and distribution of our literature is mentioned, and satisfactory work has been done by the branches.

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CORRESPONDENCE

"The Canon"

Madam and Sir,

I notice that "Sapere Aude" in his review of *The Canon* has made a curious mistake when "correcting" a supposed error of mine. He attributes to Papus the association of Hebrew letters with each of the Tarot Trumps, adding on the strength of certain Rosicrucian MSS. (not specified) that such a connection cannot be established. As a matter of fact the Hebrew letters are figured on cards presumably dating from the sixteenth century, and seem to form as essential a part of their symbolism as the number, the name, the astronomical sign, or the hieroglyph itself. In any case to make Papus the authority for their identification is an obvious blunder.

The figure depicted by Montanus in the Ark of Noah is that of Christ without ambiguity. The marks of the nails in the hands and feet and the wound in the side are clearly shown in the engraving, thus precluding the suggestion that it may represent Adam—except in the sense that Christ was the "Second Adam."

Your reviewer is also mistaken in representing me as a pious believer in the pantheistic theories of the ancients. In writing a historical work an author is in no way accountable for the conceptions of people living in a remote age, although they may be the subject of his work.

Yours faithfully,

The Author of *The Canon.*

To the Editors
The Theosophical Review.

Note of Reviewer.—S. A. is open to conviction about the Tarot Trumps, and will confess his error if the author of *The Canon* will say where any Tarots are to be found of the sixteenth century, or of the seventeenth, or even of the eighteenth century, which have the Hebrew letters printed on them according to the attribution either of Lévi, Christian or Papus.

S. A. has seen the work of "Montanus" which has the plate of a human figure within an ark or coffin, and he is more than ever convinced that the figure was meant for Adam or Noah, and not for Jesus.

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REVIEWS AND NOTICES

Exodic Egypt

The Mummy's Dream. By H. B. Proctor. (London: Simpkin, Marshall and Co., Ltd.; Liverpool: Edward Howell; 1898.)

This book comes with its paper cover adorned by a reproduction of the vignette of Osiris and Isis enshrined, which occurs on page 20 of the *facsimile* Papyrus of Ani. The design is eminently applicable to the purpose, but a comparison of the colouring is all in favour of the ancients as usual.

The story is interesting, but cast in a form that lands the author in difficulties, out of which his equipment is inadequate to get him. A fearful and wonderful German *savant* places the hero *en rapport* with a newly discovered mummy, and after spending a night in a comatose state, the said hero, very much "played-out," tells his experiences to his friend and "blood-brother," who commits them to writing. It appears that the mummy was that of Oli-Mel, a great architect under the Pharaoh of the Exodus, and a school-fellow of Moses! The origin of Moses reminds one of the answer of the small school-girl. Asked by the sunday-school teacher, "Who was Moses?" the small girl replied, "Moses was the son of Pharaoh's daughter." "What," cried the horror-stricken teacher, "didn't you know she found him amongst the bulrushes?" "So *she* said!" responded the young imperturbable. Mesu is depicted as the ambitious leader of the discontented "outlanders," or "Aperin" of the period. The route of the Exodus is that favoured by some geographers of great repute during the last quarter of a century, and lies along the spits of sand-banks on the Mediterranean shore. Saturated by water during certain periods they become treacherous quick-sands, and such engulfed some of Pharaoh's pursuing chariots.

Moses is supposed to have returned to Egypt and led the life of an anchorite; a veiled substitute being left to watch over the sins of the Israelites.

Oli-Mel's life is experienced by the modern "subject" right up

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to its close, and even after death and burial, the closing scene being a most disturbing *post-mortem* vision of "Sut, the Evil One," who is gradually transformed into the harmless German *savant*, bending solicitously over the reviving hero.

The story is well told in parts, but weakened by purposeless interruptions of nineteenth century chatter. The introductory portion and the conclusion seem to have been tacked on solely to drag in the "occult," but whether the author's "occultism" be more than skin-deep, readers will be able to judge from the fact that, after "picking up" the mummy's life history, the hero, in a chapter headed "Restitution," is described as causing the mummy to be buried by a Church of England clergyman, according to the rites of the Church as by (British) law established. O. F.

Science and Religion of the Future

Ciencia y Religión del Porvenir. By Jesús Ceballos Dosamantes. (Mexico: Callejon de 57 Num. 7; 1897.)

Not the least interesting "sign of the times" is the strange groping after some universal system of religion, or science, or philosophy which will explain in one great scheme the whole universe.

At the side of ordinary science, with its bewildering wealth of material, there are innumerable semi-scientific and semi-philosophical theories professing to unite in some simple form the detached fragments we are always gathering. Unfortunately, the would-be philosophers too often simplify the problem by disregarding most of the facts to be explained. The slow, painstaking method of bringing together many observations and then deriving some general law, is too tedious a process for the man who feels himself called upon to exhaust the universe in one all-embracing system.

The book now before me is an excellent example of its kind. The author proceeds, through a volume of between four and five hundred pages, to give, with unfailing confidence, a solution for all the problems over which men have puzzled.

According to the modest advertisement leaflet accompanying the book, it is destined to produce a revolution in the world of thought. Evolution, "which Spencer cannot elevate to a transcendental conception, because he does not know what matter is," the author explains on a solid basis.

Matter, according to our author, is the Supreme Unity, divided

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into two poles—the luminous and positive, and the dark and negative. It is the old, old story of duality, which reappears everywhere. Each pole or state of matter is made up of seven root elements, or simple bodies. Those of the luminous matter are the red, orange, yellow, green, blue, indigo and violet atoms. The elements of the dark matter have corresponding divisions. The fundamental property of luminous matter is dynamic force, that of non-luminous matter, static force. Again, matter has three chief conditions: ether, the primordial state, in which the opposing forces neutralise each other before the two poles are separated; ponderable matter, resulting from the decomposition of the ether; electricity, or the transcendental state, resulting from the evolution of matter, the most evolved parts becoming released from the ponderable condition, and entering into the electrical.

Starting from such a basis, the writer elaborates his views in a very clever manner, but unfortunately is too apt to take phrases for realities. The ingenious misuse of such terms as electricity, ether and force lends an appearance of stability to the structure—but one must not blow too hard. A. M. G.

Magazines and Pamphlets

In *The Theosophist* for March Colonel Olcott describes some experiments on thought-transference, which he made with Mr. Ewen in 1884, the varying appearances of the thought-currents being described and compared with the thoughts they represented. Mr. Mackenzie continues his paper on "The Immortality of the Soul in the Light of Theosophy," and lays special emphasis on the opportunities afforded to members of the Society of passing on, by its means, to the higher teaching of the sacred science. Mr. A. F. Knudsen contributes a second paper on "Heredity," which is followed by two translations: the first, called "Occultism and Theosophy," from the Italian of one of our Roman members, Signor Decio Calvari, and the other from the German, by the well-known author Baron Carl du Prel, entitled "The Unknown Physics." Mr. Chaganlal G. Kaji concludes his interesting paper on "The Course of Evolution."

The Prashnottara gives an account of the Indian Convention; Miss Lilian Edger's lectures are favourably commented on, and we are glad to see Dr. Richardson is mentioned as having taken an active part in the proceedings. A useful classification of ghosts is

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given in answering one of the questions, and in another the "Gotra" ceremony is explained. A leaflet by Mrs. Besant, called *The Aryan Type*, is enclosed, which should be very useful in helping the youth of India to revive their ancient characteristics, but it is surely unnecessary to cite all "Western lads" as examples of "flippant and silly uppishness"; true, they have their faults, but the healthy discipline of public school life is a potent factor in the building up of that self-reliance of character which is so markedly absent in the generality of Indian youth.

The Dawn opens with a second article on "The Education of Our Boys"; it dwells on the possible dangers arising from a system which trains the youth of the nation in foreign language, thoughts, and sentiments, and raises the interesting question "Whether education in a foreign language and literature is conducive to the growth of originality." The first of another series of articles, entitled "An Old Indian Picture," is of interest as illustrating the Indian life of the past.

The Light of Truth, or Siddhanta Deepika, for February, begins with what promises to be an interesting translation of the *Vedânta Sûtras*, by Pandit A. Mahadeva Sastriar; it is unfortunate that the papers on "The Evidences of Natural Religion" are so involved in their style.

The Ârya Bâla Bodhinî gives an account of the reception accorded to Colonel Olcott and Miss Lilian Edger on their recent visit to Bankipore. Some violent remarks are made in support of vegetarianism; all flesh-eaters are represented as monsters of cruelty without any "natural affections," and as "devourers of the quadrupeds and animals of the feathered tribes, and the liquid fires contained in huge barrels"! It is difficult to see how the cause of vegetarianism is to be advanced by such utterly false and fantastic statements.

The Theosophic Gleaner contains a sympathetic review of the article entitled, "Where Brahman and Buddhist Meet," contributed to the November number of this magazine by Mr. J. C. Chatterji; also a reprint of "The Ceasing of Sorrow," by Mrs. Besant, and a full report of her speech at the Jubilee Meeting of the Vegetarian Society in Manchester.

We also have to acknowledge from India *The Ârya Pâtrika*, *The Journal of the Mahâ-Bodhi Society*, *The Sanmârga Bodhinî*, and from Ceylon *Rays of Light* and *The Buddhist*.

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In *The Vâhan* for this month the "Enquirer" is curtailed by a lengthy correspondence on answers to questions in previous issues. J. M. takes exception to B. K.'s answer about the loss of the soul, and, digressing from the main question, opens a discussion on the various cases which have been referred to by H.P.B. as "soulless." B. K. enters a timely protest against the tendency displayed by readers of *The Vâhan* to ignore the fact that an answer is written with the view of meeting the specific point raised in the question, and does not therefore discuss the subject as a whole. C. W. L. contributes two valuable answers, especially the second bearing on the limitations of the physical brain and explaining the method by which the faculties of the Ego are expressed.

Theosophy in Australia opens with the report of the Anniversary Meeting at Adyar. H. A. W. contributes a useful article on "The Seven Planes of the Universe," and in the article entitled "The Masters," by X., we have a most clear and orderly exposition of the place these great Teachers take in the world.

Theosophia from Holland opens with a paper entitled "The Three Parsees," by Afra; various translations from the English, with a record of the activities of the Society, complete the number.

Balder from Norway contains a continuation of its translation of a chapter of *The Ancient Wisdom*; also a short article by N. Lassen, "Can the Conscience Mislead?"

Le Lotus Bleu with the March number begins its ninth year of existence, and the editors announce that from this time forward it will be known by the title of *Revue Théosophique Française*, though it will preserve the old designation, *Le Lotus Bleu*, as a sub-title. We congratulate them on this new departure, as it is most important that all publications devoted to making these great truths as widely known as possible should have stamped on them the hall-mark of the Society whence they come. The translation of *The Path of Discipleship*, by Mrs. Besant, is begun; Dr. Pascal concludes his paper entitled "Le Sensitivisme."

The second number of *L'Idée Théosophique* from Belgium opens with an editorial in which Mr. Octave Berger expresses his sense of the responsibility incurred in his new venture; we hope that all French members will heartily co-operate with Mr. Berger, and thus make his publication a success. Now that a branch of the Society has been formed in Brussels the work will no doubt go on with increased energy.

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In *Sophia*, our Spanish contemporary, Señor Soria continues "Genesis," supplemented with interesting diagrams. Following this are translations of *Reincarnation*, by Mrs. Besant, and "Incidents in the Life of Comte St. Germain," by Mrs. Cooper-Oakley. There is also an interesting account of Mrs. Besant's visit to Paris.

A pleasing portrait of Swâmi Abedânanda accompanies *Intelligence* for March, and the first article, called "The Attributes of God," is by him; assuming that the divine underlies all creeds, the young Swâmi pleads for tolerance. L.

The present number of the *Journal of the Buddhist Text and Anthropological Society* (Vol. V., Part iii.), besides giving us certain texts and translations of Buddhist literature, includes a memorandum on the Anthropological Survey of India. It contains some very good suggestions. Babu Sarat Chandra Das writes a short note on what he calls "The Translation of the Soul from One Body to Another," which is of interest. The statement that the soul on passing into Shûnyatâ and thus attaining Nirvâṇa is totally annihilated is entirely misleading. If Shûnyatâ is absolute Reality, then one realising it is also absolutely real, beyond all name, form and other distinctive features. Another interesting, though not very detailed article, deals with medical science in India as influenced by Buddhism. The writer, himself a Vaidya, has certainly a claim to be listened to. He ascribes much improvement in medical science to Nagârjuna the Buddhist sage. The number also contains some of the Mâdhyamika texts with translations, and a translation of the Prâtihârya, and the first part of the life of Chaitanya is finished. The author, apparently a rationalist of the modern times, tries to explain away certain facts in the life of Chaitanya which have all the appearance of so-called "miracles."

J. C. C.

We have also received: *Modern Astrology*, whose equanimity is still slightly ruffled; *Light; The Review of Reviews; The Zoophilist; The Agnostic Journal; La Paix Universelle; The Vegetarian; The Temple; The Literary Digest; Current Literature; The Herald of the Golden Age; The Literary Guide; The Herald of Health; Theosophy in Brief* and *The Seven Golden Keys*, two articles by Dr. English, reprinted from *The Theosophist; Humanity*, and the *Report of Humanitarian League; The Messenger.*

ERRATA.

IN last number, page 33, line 3, for "sometimes" read "sometime." Also on page 33, line 23, for "heats" read "heights."

Women's Printing Society, Ltd., 66, Whitcomb Street, W.C.

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