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ON THE WATCH-TOWER

THE *French and English Gazette* of April 9th contains the following interesting account of a somewhat remarkable prognosticator :

A Modern
Prophet

It is not generally known that believers in soothsayers can still consult one who, in his day, was known as the Prophet of Napoleon. This is none other than M. Ledos, who has been rather overshadowed in recent years by Mlle. Couesdon, the young lady of the Rue de Paradis, who holds communications with the Archangel Gabriel. M. Ledos was frequently consulted at the Tuileries in the days of the Second Empire, and foretold, it is said, many things which frightened the Empress Eugénie. It appears that the Napoleonic prophet foretold the wreck of the Empire when M. Emile Ollivier was called to power. The younger Dumas, who had a good deal of inclination towards the occult sciences, one day showed Ollivier's photograph to Ledos, remarking that it was the likeness of one who was regarded as a modern Richelieu. "That man!" said the soothsayer, after he had examined the new Minister's features, "why, he will be the gravedigger of the Empire, and the evil genius of France!" In 1860 the Marquis de Boissy showed Ledos the portrait of the Prince Imperial, whereupon the prophet said that the child would never reign, being predestined to a premature and violent death. In 1864 the augur was at the Tuileries, and horrified the Duchesse Otranto, Prince Murat, and some Ministers, by saying that the Palace wherein they were at

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the time would be razed to the ground after a few years. M. Ledos likewise astounded the Dominican Friars of the Arcueil School, by predicting that their Superior, Père Captier, would be shot, and this was, in fact, his fate during the Commune in 1871. These various predictions caused M. Ledos to be regarded as a maniac or a bad Frenchman during the Second Empire. In 1890 Comte de Villeplaine was shot at Saint Chameaux, in the Tarn, and on his body was found a paper, written fourteen years previously by M. Ledos, and predicting the death by violence of the nobleman in question. M. Ledos still gives consultations about destinies, and is believed by many to have powers little short of supernatural.

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PROFESSOR ALLESON, of the Berlin Geographical Society, has described to a representative of the *Newcastle Leader* his remarkable discoveries in "Dawson's Island," a lone island in the Pacific.

Another Easter
Island

It is, he says, one of the most wonderful places ever visited by man. Stretched out before us was a broad tableland, probably three miles in extent, and utterly devoid of vegetation. For the most part it was as smooth and flat as if levelled by the hand of man, and upon it were strewn masses of wonderful ruins in all stages of decay. Here were the remains of buildings that had probably once been well-formed structures, and the last crumbling remains of walls, of which only a few feet now remained standing. Far in the distance rose a huge pile that crowned the extreme edge of the plateau, and looked majestically out over a deep volcanic ravine that extended for hundreds of feet below. Around this, on all sides, could be seen the ruins of structures in the last crumbling stages of decay. The natives took us round to the side of a mountain, where they said the workshops of this long-dead people had been located. This side of the mountain was of hard volcanic rock, which rose in a series of ledges from ten to fifteen yards each to a peak several thousand feet high. Upon each ledge was a number of gigantic stone heads. Some were cut off at the neck, while in others the whole bust was shewn. They ranged in size from ten to thirty feet high, and were hewn out of solid volcanic rock. Some of the images were standing erect; others thrown down upon curious platforms, that looked as if they had been specially constructed to hold them, and upon which they probably had once stood. Others again were broken, and some had tottered so far over that they seemed ready to crash down upon those below. All the faces bore a striking resemblance, and the expression was most sinister. In each case the head was long, with protruding chin and expanded nostrils, and all of them appeared to be the faces of men. The whole place is full of the most remarkable archæological remains,

IN *The New Zealand Times* of January 19th there is a scholarly letter on the Maoris by Mr. Henry M. Stowell. The following outline of Maori tradition in it should be of interest to our readers :

Maori Tradition

Vast though the subject be and wide the interval of space and of time, unfettered by cataclysmal disasters and terrestrial changes, the mind of the Tohunga-ariki, or adept, of less than one hundred years ago could grasp with clearness the principles of creation which had been handed down as a legacy from his forefathers; he could explain the evolution and involution of a germ, how it was affected by its surrounding elements, and what those elements consisted of; he could describe the contents of the universe, recite how the stars were sown throughout space, their order and class, and the forces which keep them suspended and circling in their respective spheres; he could point to the four parts of the "giridle of the sky" and tell us that even these points participated in the unceasing motion visible elsewhere; he would state that far beyond the "column of the sky," or milky way, new worlds were ever being created, and that Rehua-Sirius is recorded to have rushed in brilliance through the dark opening near Tamarereti, or Southern Cross, on the way to his present position in the sky. He would assert that all material and visible phenomena were hastening onwards to their final equilibrium at the instance of the Kahui-kore, that as man was born of his mother—the earth, so he returns again to her, that the flesh of man encases the spirit, and that the spirit encases the soul, that as the spirit does not perish with the body, so the soul does not necessarily perish with the spirit. Turning to personal history, he would state that his ancestors had dwelt in New Zealand from time immemorial. That his progenitors had originally belonged to a large country, the borders of which almost extended to New Zealand, that the principal part of that country was suddenly submerged by subterranean forces, and that a large proportion of the people of his race perished, and at the same time historical buildings containing the records, history, and all other treasures were lost. That that country is now represented by the various islands in the Pacific known as Hauraiiki, Tongatapu, Tongarewa, Tonga-uru, Tonga-whiti, Tawhiti, Whiti, Kuparu, Wawau-atea, Rangiatea, Hamua, Maunu, Manono, Aromanga-tane, Aromanga-wahine, Pakura, Tarawa, Tutuhira, Rarotonga, Omanaia, Waerota, Tokereau, Arorangi, Matatera, Rarohenga, and Nukuroa (the ancient name of New Zealand). That since that cataclysm, which affected also New Zealand, some islands have from time to time disappeared, while others have reappeared. That in the course of time, New Zealand, whose people then led a quiet and uninteresting life, was revisited from the islands and communication re-established throughout these ancient borders of the Old Kingdom.

That since communication was re-established, New Zealand has been

regularly visited from the islands, and that voyagers have also proceeded thither from New Zealand. And that finally the latest voyagers came here eighteen generations ago.

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PROFESSOR AMÉLINEAU, to whose discoveries we referred in our last issue, has anticipated his "*compte rendu*" to the Académie des Inscriptions et Belles-lettres, by an article in *Le Figaro* of April 15th. The French Egyptologist claims to have found on the *emplacement* of the necropolis of Abydos, not only records of the prehistoric dynasties of Menes, but also the tombs of Set, Horus (the *Figaro* prints "Hams"!) and Osiris—a statement which we are all bound to regard with a certain amount of scepticism. M. Amélineau, however, further claims to have discovered traces of a state of civilisation "not later than seven or eight thousand years before our era." This is deserving of greater credit, and, if true, is a discovery of immense importance and bears out the occult tradition. In consequence of these discoveries M. Amélineau writes :

Egypt Ten Thou-
sand Years Ago

I am able to affirm that at that early period the greater part of the arts practised in our own times were already cultivated, indeed so great progress had already been made in them that the artists of these far-off times were able to turn out veritable masterpieces; that the "stone age" was far from content with the surroundings of the "age of barbarism," as Europe is perhaps too prone to believe; that men could then cut all kinds of stone, even the hardest like diorite, even the most friable like chalcite, or the most delicate like rock crystal, and that too with consummate skill.

Writing was invented, and I have discovered stelæ of which the hieroglyphic characters are of the same nature as the signs used later on in the historic period, but hitherto unknown. Sculpture had made astonishing progress, architecture was asserting itself, and painting had made a start. They knew already how to work red copper; pottery, though coarse, was nevertheless able to turn out pieces of very large size. They could work in a surprising fashion the hardest woods, and inlay them, and already the art of making enamelled glass had yielded its secrets to the unrelaxing efforts of human ingenuity. In a word, almost all the early industries were known and practised. Certain peculiarities of the objects met with show that the intercommunication between the peoples of the time were more extended than has previously been supposed. The funerary cases were made of cedar wood, and this would have been impossible without communication between Egypt and Syria. Their ebony also came from Central Africa, and I have

discovered skeletons of dwarfs who perhaps were from the tribes which Stanley came across, as related in his *Darkest Africa*.

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Nature, of April 21st, has some interesting information on recent discoveries in Egypt derived from the recent work of M. de Morgan (*Recherches sur les Origines de l'Égypte*. The Autochthones of Egypt Paris: Leroux; 1897).

For some years past the natives of Upper Egypt have been offering numbers of curious objects for purchase to the tourist and wandering Egyptologist, and the said objects were so remarkable from artistic and other points of view, that more than one archæologist have pronounced them to be forgeries. That these objects came from several different places in Upper Egypt was quite certain, but it was hard to believe the fact, and most people, whatever they said, privately thought the statements of the natives to be unbelievable.

M. de Morgan was the first to find the solution of the difficulty, and now he has triumphantly proved that these strange objects do really come from a number of sites which extend along the Nile Valley from Cairo on the north to Wady Halfa on the south, and that they represent the remains of a people who occupied Egypt before the Egyptians who have hitherto been known to us from inscribed statues, temples, etc. . . .

But though M. de Morgan has not been alone in making researches concerning the history of the remote period in which these sites were occupied, and though Messrs. Petrie and Amélineau have collected much information from their excavations at Amrah, Ballas, and Nakada, it must not for one moment be imagined that all the questions connected with the prehistoric people of Egypt can be answered, nor all difficulties solved. Nor can it be said whence these people came, or when they first occupied their stations in the Nile Valley; at present it is difficult even to find a name for them which will satisfy both M. de Morgan and Mr. Petrie. M. de Morgan, basing his opinion upon anthropological evidence adduced by Dr. Fouquet, as much as upon the archæological evidence which he himself has carefully sifted, has come to the conclusion that the people whose remains he has found are as old as any race known in the world, and that, in any case, they are the earliest inhabitants of Egypt. On the other hand, Mr. Petrie calls them the "New Race," which appellation, viewed in the light of the evidence given in M. de Morgan's book, is clearly wrong, and shows that Mr. Petrie did not understand the facts of the case.

According to M. de Morgan the word "Egyptian" signifies the man who migrated from Asia to Egypt, whose civilisation was peculiar to himself, and whose ethnic history is still unknown. Between him and his predecessor, whom we may call the aboriginal inhabitant, he draws a sharp distinction, both mentally and morally, and the former was mesaticephalic and the latter

dolichocephalic. It is important to note that the *indigènes* had smooth and fair hair, and that they belonged to the white race; thus the old theory that the Egyptians were of negro origin receives another blow, and incidentally it is quite clear that the Cush referred to in the Bible as the home of the Egyptian is not Ethiopia.

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WE shall look forward with interest to the paper of the Rev. Samuel M. Zwemer, F.R.G.S., on "The Star Worshippers of Mesopotamia," which will be published in the Transactions of the Victoria Institute. Mr. Zwemer is dealing with our old friends the Mandaites, with whose scripture, as contained in the Codex Nasaræus, so many theosophical students have been made familiar in *Isis Unveiled* and *The Secret Doctrine*. Since the time of the Swedish Orientalist Norberg, who published the Chaldæo-Syriac text of this *Sidra Adam* or *Book of Adam*, with a Latin translation, in 1815 and 1816, comparatively little has been done to throw any real light on the subject. (See, however, A. J. H. W. Brandt, *Die Mandäische Religion*, Utrecht, 1889.) Recently I lent my copy to a competent Syriac scholar interested in theosophy, in the hopes of persuading him to undertake a new translation, but he found himself too old for the task. Mr. Zwemer appears to have treated the subject from the point of view of a traveller rather than that of a scholar, but this may be merely owing to the newspaper report of his lecture read before the Institution on April 4th, which runs as follows:

It appears that in the towns along the lower Euphrates and Tigris, especially at Amara, Sook-es-Shiookh, Busrah, and Mohammerah, there still dwell an interesting people, variously known as Sabeans, Nasoreans, or St. John Christians. They call themselves Mandæans, and although only numbering four or five thousand, they have always been, and remain entirely distinct from the Jews, Moslems, and Christians, among whom they have dwelt for centuries. It seemed to him that in this remnant of a race and religion they had still an example of the oldest form of idolatry, *i.e.*, Star Worship, and, according to Kessler, "the only existing religion composed of Christian, heathen, and Jewish elements."

Isolated by a creed, cult, and language of their own, they love their isolation, and do not intermarry with strangers or accept a proselyte to their faith. Nearly all of them follow one of three trades. They raise the finest dairy produce of Mesopotamia; they build a peculiar kind of light canoe

called "mashoof," and, for the rest, all of them are silversmiths. Both men and women have a remarkably fine physique: tall, of dark complexion, good features, and with long black beards. Some of the men are typical patriarchs, even as we imagined Abraham appeared when he left their present country for Haran. On ordinary days their dress does not distinguish them from Moslems or Jews, but on feast days they wear only white. Their women go about unveiled, and have a more masculine cast of features than Moslem women; they are also rather taller. At present only the few among them can read or write the language (the Mandaitic) although all can speak it, and from religious motives they refuse to teach those outside of their faith even the first lesson, except secretly.

What their real faith or cult is it was difficult to tell. That they turn to the North Star when they pray, and "baptise" every Sunday, was all that Moslems or Christians could tell. One narrator, however, declares that towards midnight the Star Worshipers, men and women, come slowly down to the riverside, disrobe, and bathe in a circular reservoir. On emerging from the water, each robes him or herself in white, crosses to an open space in front of the tabernacle, where the priest places the sacred book, "Sidra Rabba" [?] upon the altar. The high priest then takes one of two live pigeons handed to him, extends his hands to the polar star, upon which he fixes his eyes, and lets the bird fly, exclaiming, "In the name of the Living One, blessed be primitive light, the ancient light, Divinity self-created." Then follows the "high mystery," as they term their communion. On a charcoal fire some dough of barley-meal and oil is quickly baked. A deacon seizes the remaining pigeon, cuts its throat, and strains the neck of the innocent bird over the wafers to allow four small drops to fall on each in the form of a cross. Amid the continued reading of the Liturgy these wafers are taken round to the worshippers by the priests, and "popped" into the mouths of the members, with the words, "Marked be thou with the mark of the Living One." Here one sees Judaism, Islam, and Christianity, as it were, engrafted on one Chaldean trunk; gnosticism, star worship, baptisms, love feasts, sacrifice, ornithomancy, and what not else in one confusion.

PROBLEMS OF SOCIOLOGY

FEW questions, perhaps only those that are connected with religion, rouse as much hot feeling as those of sociology. Enthusiasts of any school can see no good, can scarcely admit common honesty, in enthusiasts of another. Folly or knavery, deliberate or invincible ignorance, is held to be the only conceivable explanation of views in antagonism to those cherished by the speaker. "Of course, no decent person can be a socialist," says one. "Of course, no humane person can be anything but a socialist," says another. And so on, with all the pairs of opposites into which sociology is divided.

Needless to say that here, as everywhere, the extremist is in the wrong, and truth lies in the golden mean. The great schools of sociological thought are none of them based on a fundamental error, but each on a partial truth; each manifests an aspect of the truth, necessary for social well-being, and denies other aspects of the truth because of the limitations of its exponents. The heat shown by the combatants may very well be excused in view of the importance of the issues at stake; for sociology is concerned with the external happiness of people everywhere, with their condition, their welfare, their comfort, their daily lives. Some, moved strongly by sympathy with the suffering before their eyes, will plunge headlong along any road that promises immediate relief; others, further-sighted and recognising hidden dangers, oppose vehemently all reform, lest while bringing a transient good it should result in deeper ill. These two tendencies lie deep in human nature, and by their interplay work for gradual evolution. Separated, as they generally are in action, they are wont to precipitate social catastrophes. Looking at human history, we often find it difficult to say which of these two classes—those who would have change at all hazards or those who would stand on the old paths

at all hazards—have most contributed to revolutions; whether these have been brought about mostly by the violent advocacy of those desiring change, or by the stubborn obstinacy of those who refused in any fashion to alter with the changing circumstances of man. If the two forces could be united in harmonious co-operation, progress would be at once rapid and safe, but while our limitations remain as narrow as they are at present, the hasty action followed by reaction, the forward rush and hasty retreat, are likely still to alternate in social affairs.

No persons in whom heart and brain are developed can look at modern social conditions without recognising the intellectual ineptitude and the moral obliquity that have brought modern nations to their present pass. Not order but disorder, not government but anarchy, face us on every side, and we find everywhere unrest and discontent, the eloquent witnesses to the failure of modern civilisation. The air is full of confused murmurs, of inarticulate complainings, and despite the efforts of the unselfish and the growing sensitiveness of the social conscience, the hatred bred of a dull sense of injustice faces the repression bred of suspicion. The brotherhood which is a fact in nature is daily contradicted and defied in social life, and the friction generated by disregard of natural law threatens to burst into flames which will consume society, and leave the ground clear for another attempt to build a civilisation, or possibly, if men be sufficiently evolved, for the construction of a system ordered in accordance with facts.

All are agreed that the present state of things is unsatisfactory, and the century has been rife with proposals for change. These may be classified under three heads: political, dealing with the external organisation of society; economic, dealing with the production and distribution of wealth, and hence with ownership of the means of production; and at the close of the century, Theosophical, dealing with the broad principles underlying all human relations. The politicians deal with the fabric of society, and political remedies can but concern themselves with externals that can be dealt with by legislation; none the less there must arise under this head a question of vast importance—the root of the authority swaying national affairs. A

very large and increasing party, comprising many of the broadest-minded among the young thinkers of our time, entirely turns its back on politics, declaring that political arrangements are not at the root of the troubles of the day. These thinkers say that we shall never get rid of our troubles—poverty, ignorance, class antagonisms, recurrent strife between capital and labour—by working from the political standpoint; that below the political basis is the economic, and that politics can only deal with the surface of things. Let political arrangements be as good as the wit of man can devise, nevertheless with an unsound economic system misery must continue. A third party, small in numbers at present, says that even when we have reached the economic basis we have not yet touched the social bed-rock. They admit that economics go deeper than the questions which agitate the political world, but they allege that there is something that underlies both politics and economics, and that is human nature. They say that until human nature is understood, with its fundamental, ineradicable tendencies; until a study is made of man as man, both as an individual and in his social relations with his fellows, man in the past, the present and the future, with his weaknesses and his powers; until this be done, we shall never be able to build a society which will endure. The best political and economic systems will be shattered if they are built without regard to the fundamental laws by which humanity evolves, just as the best-planned edifice will be wrecked if the ground on which it is built gives way. The people who talk in this strain are usually called Theosophists. All Theosophists certainly would agree in this, however much they may differ as regards present-day politics and economics. Whether or not they take part in political or social questions, they always hold these to be subsidiary to that which they regard as basic—a wide view of humanity as composed of souls evolving through vast ages of time under a definite law of growth. Hence they recognise the necessity for understanding the constitution of human nature and the conditions necessary for its evolution.

Yet Theosophical teachings lend themselves with peculiar force to the elucidation of the very problems that politics and

economics propound. The Theosophical view of life must profoundly modify the atmosphere through which these problems are seen, since it presents men as evolving souls—under whatever political and economic condition they may at any one time be born—coming back to this world over and over again, inheriting their past and building their future while living in their present. Looking further backwards and further forwards than any political or economic system, Theosophical teachings deal with man as an evolving entity, creating his future environment by his present activities, and modifying his present surroundings according to his place in the scheme of evolution. Theosophy applies the principle of evolution to society in a more radical fashion than does any school of thinkers, seeing in society not only an evolving organism—as do many others—but an evolving organism made up of souls, each one of which is also evolving. Those who see each man evolving during millions of years must necessarily look on all political and economic schemes as partial and temporary—as local and parochial, if the phrase may be permitted. Any political and economic system can but represent a passing phase in the vast evolution of humanity. Hence the Theosophist tends to a peaceful attitude of mind towards the different conflicting parties in the State; he is not inclined to rush wildly with one or the other, but sees that each embodies a principle necessary for the well-being of the whole, serving as a temporary vehicle for a fundamental tendency in human nature. He sees that the solution of problems will lie in the wise blending of principles and methods that are now in antagonism to each other, so that the total experience of humanity may be utilised in the social structure.

It may be well to remark, in order to avoid mistake, that Theosophical teachings with reference to sociology have not yet been clearly formulated, and that any attempt to state them will certainly be coloured by the idiosyncrasies of the particular thinker concerned. The most that can just now be done is to indicate certain salient points and to make a tentative effort to apply these broad principles to present-day problems; with the help afforded by the history of the past, as we learn it from Theosophical teachings, and the revelation of the occult side of

nature in those same teachings, it should be possible to shed some light on the conditions necessary for a satisfactory solution, and to see the place and working of the tendencies now in collision that should be brought into harmony. The conservative and the liberal in politics, the socialist and the individualist in economics, severally represent necessary factors in social evolution, and the man who could utilise them all, putting each into his own place and holding all in balanced stability, would be a veritable saviour of society. This was done of old, we have learned, by the King-Initiates, who in far-off ages gave to humanity its earliest lessons in social construction, and it may be—nay, the time shall surely come—that in another Golden Age it will again be done, in a fashion suited to more highly evolved souls and to a humanity grown out of infancy into manhood. Society must again be based on a recognition of the fundamental laws of brotherhood, reincarnation and karma, for these alone can unite progress with order, assign social functions with justice, and ensure abundance of material goods with propriety of distribution. Ignorance of these facts has brought about anarchy; knowledge will give right government, and the content that springs from justice.

Let us consider, first, the political problem: What should be the government of a nation, what its external organisation? A large body of thoughtful people, though far less in number now than in the early days of the century, concern themselves mainly with politics, regarding political order as the chief factor in national happiness. In considering the political aspect we will exclude the economic from view for a time, for the sake of clearness, and confine ourselves to the fashion of the instrument with which the law works in the nation. We are not here concerned with details, such as the political parties of any given time, or the way in which two or more sets of people may struggle for the direction of the government of a country; our study lies with the fundamental question of national organisation: "Where is the root of government, the source of authority?" This question must be answered in principle in one of two ways; however much the answer may be hedged about with qualifications, it can be ultimately reduced to a basic idea—that

of monarchy or of democracy. At present among ourselves authority is supposed to grow from two roots, a limited monarchy and a limited democracy—a manifest compromise, a transitional state. Under monarchy come all the varieties of personal rule, wherein the ruler is ruler by virtue of some quality pertaining to himself, some inherent natural qualification acknowledged by the ruled as giving him sovereignty over them. Under democracy come all the varieties of national organisation based on some system of the election of the government by the governed, those in which the root of power lies in the ruled, not in the ruler. The executive may be called a monarch, a president, a dictator, a council, or anything else, but he or it wields merely a delegated authority derived from the subjects, and resumable in the last resort by those who gave it.

Most people would probably say, at this point, that no discussion can arise in the present day between the principles of monarchy and democracy thus defined, and certainly very few persons would now accept the basic idea of monarchy, and frankly say that they believed in the "Divine Right of Kings." Yet, considering the part played by this idea in the history of the world, its endorsement by religion, and its acceptance by the wisest and best of our race in the past, its origin cannot be without interest. It comes down to us from the days of Lemuria and Atlantis, when perfected men belonging to an earlier humanity dwelt among our infant races and guided their earliest steps. They ruled the nations without question, in virtue of their manifest and unchallenged superiority, as a father rules his children; by their wisdom, compassion and justice they enthroned the idea of monarchy in the hearts of men, and knit together in their minds religion and royalty, being in very truth to their peoples the representatives of God upon earth, embodying in their rule so much of the divine order as was suitable to the place and the time. There was no doubt in the minds of any as to the innate difference between the primitive kings and the nations that they ruled; they gave to the people their arts, their sciences, and their polity; they were at once their teachers and their guides; they built the outer fabric of the nation, and nursed its dawning life. From those heroic figures of antiquity, encircled still with the

magic of their deeds enshrined in myth and poem, there has come down an ideal of kingship in which the king was greater, wiser, nobler, diviner, than the people over whom he ruled, when his valour was their buckler and his wisdom their enlightener, where selfishness played no part, self-seeking held no place, when he gave himself and his life to the people, toiled that they might rest, waked that they might sleep, fasted that they might eat, when kingship meant supreme self-surrender in order that the nation might be guarded, taught and raised.

When our own Âryan race was segregated, its Manu was naturally its king, and in his direct line were incarnated the mighty souls who carried on his work under his immediate supervision. The purest physical heredity, maintained by these great souls, afforded suitable encasement of flesh for these early monarchs, and the physical heredity remained when, in process of time, Initiates of lower rank incarnated in his family to continue the royal duties. Thus the divine right of kings became wedded to the idea of hereditary birthright, and for tens of thousands of years the connection of the two was maintained—a view quite intelligible as a tradition from these earlier times. The King-Initiate did not become possessed of “divine right” because he was born in a given family; but having in himself the necessary qualities, he took birth in that given family as the recognised and convenient method of obtaining the fealty of the nation, and the conditions suitable for training the new body and mind in which he was to function during that incarnation. An experienced and highly developed soul was chosen as ruler of a nation by the great spiritual hierarchy that guides the evolution of humanity; *there* lay the recognised root of supreme authority, that hierarchy being the vehicle of the LOGOS in the department of His realm we call our world. Hence such a soul came as ruler, dowered with the right divine to rule, delegated by the hierarchy that was the expression of the ruling life of the LOGOS, chosen for his fitness, his capacity, developed through hundreds of incarnations in all the ascending grades of a past humanity. The taking birth in a particular family was merely a convenient way of publicly designating the chosen ruler, so that the kingship might pass from one personality to another without confusion, jar or strife. To

the people for many ages that birth gave the right to rule them, they knowing not the facts behind the veil; only a tradition was handed down of a golden age when kings were gods, and the hereditary kings of later millenniums traced their ancestry back to some divine King; Son of the Sun, Son of Heaven—some such name was the proudest of their royal titles, until in the efflux of time the title was regarded as a superstition, the fact on which it was based being lost in the night of the past. As the souls that incarnated in the Âryan race to finish their human evolution passed on into loftier regions, less developed souls stood at the head of humanity, and gradually, as the karma of the race accumulated, there was less and less direct interference by the Great Ones. The nursling had become the child on his own feet.

Less removed from their subjects in development, and not having yet outgrown the human weaknesses of selfishness, ambition and pride, the kings began to use their unrestricted powers for their own advantage instead of for their people's good. Losing touch with their superiors in the invisible world, they lost the sense of responsibility to them, and gradually came to regard themselves as independent, and as arbitrary "lords over God's heritage." Then the people, misruled, began first to rebel against and later to limit the authority of their kings—feeling, truly enough, that monarchs who used their unbounded power to ensure enjoyment for themselves instead of welfare for their people, were no longer true incarnations of divine right. In Europe, the disappearance of the idea of reincarnation and karma intellectually involved the disappearance of the idea of hereditary divine right, while its practical destruction was brought about by the wickedness or mediocrity of the kings themselves. And yet if the idea of monarchy be admitted at all, we are brought logically to the view that the king must derive his authority from some invisible spiritual superior, who delegates to him the administration of a department in the divine world-government, and to that end invests him with the authority necessary for the effective carrying on of the administration. There is an impassable gulf between the hereditary being ruling a nation for life and the minister elected by the nation to a certain post, with power revocable at

will. A monarch who is not a monarch ; a ruler who does not rule ; a supreme head (in name) of a nation who at every point of activity is precluded from action ; such a personage may be a most useful and admirable functionary, worthy of all respect, but his office is in a transitional condition and cannot permanently exist. He is too great not to be greater ; too small not to be smaller. If he be "king by the grace of God" he should have the power and the responsibility of kingship as well as its name ; if he be "king by the will of the people," holding his office by virtue of an election by the nation—an election declared and revocable by some assembly representing the nation—and deprived of all reality of power, the title of king is somewhat too splendid for the limited reality.

ANNIE BESANT.

(TO BE CONTINUED)

THE Christian Literature Company of New York has recently issued the first volume of an American reprint of Professor Max Müller's "Sacred Books of the East" series, pulled from the original plates. The first issue combines Vols. i. and xv. of the Oxford series, and so gives us Max Müller's version of the twelve principal Upanishads in one cover. The sober and scholarly appearance of the English edition is, unfortunately, replaced by a gaudy and inappropriate cover which is intended, presumably, to attract the multitude. It is, however, needless to say that the series of the Sacred Books of the East as translated and edited in the present edition can never become popular. The various volumes are pioneer efforts intended for scholars. Literature and religion are for the most part conspicuous by their absence from this famous series, and the popularising of the World Bibles is and will remain in other hands.

The "Sacred Books
of the East" in
America

OF THE NEGATIVE VIRTUES

AMONGST the curious changes in the use of words as they pass from century to century one of the most curious is the change which has transformed the "Virtus" of the ancient Roman into the "Virtue" of the nineteenth century Englishman. It is no mere matter of words; the change runs down to the very foundations of the idea of right and wrong; and a little examination of it will be found exceedingly suggestive as to the origin of the relations now existing between the Church and the world.

Every schoolboy knows the group of words to which *Virtus* belongs: *vir*, the male, the positive and active principle in nature; *ver*, the spring time when the Nature power stirs from its winter sleep; *virgo*, the woman who has not (in Scripture phrase) been "humbled" by submission to another's power; *virga*, *virgulta*, the strong fresh shoots in which the superabundant energy of the tree breaks forth in its season, and the like; all, apparently, linked together by the ground idea of outrushing strength and expansion—the *whirl* which, as the "whirlpool," resistlessly draws in all which comes nigh it. We see in it the Aryan standing as the superior being amidst the lower Dasyus he has subjugated; the Hercules, the Prometheus—in short the Demi-god of the Greeks—by his very power emancipated from all the "virtues" of the lower orders of men. Not until the Heroic age was long ended and the Greek civilisation was rapidly going down the hill, did it become conceivable that the Demi-god—the man of "virtue"—could be anyways improved by subjection to the *morality* of ordinary men and women; and people called the inventors of the idea Sophists, and laughed at them—if they could not put them to death. There was, in those days, nothing *immoral* in the drunken freaks and amours of the Gods and heroes; they must be, by their very nature, capable of every enjoyment of man, and in a far higher degree. The feeling

is not confined to Greece and Rome; the Eastern conqueror to whom it was equally enjoyable at a word to "plunder or to enrich a province"—the Khalifeh of the Arabian Nights—was equally raised above morality by his vast *power*. Nay, we may go higher still. We of the nineteenth century find (and rightly find) much in the Hebrew Jehovah which goes against *our* moral feelings. But to His own people such an idea was not possible. He was their "God," and as such He might be a "Jealous God"—might require the sacrifice of their first-born, might bid them slaughter the conquered tribes who did not worship Him—"men, women, children and cattle"—without offence. As the Psalmist rightly puts it, *their* goodness extended not to Him. Whatever He willed was right, according to the unknown law which Gods obeyed. The Greek perceived the necessity of such a law, even for Gods, and called it Fate; the uncultivated Hebrew did not rise to such a conception. To him Jehovah was not much more than Setebos to Caliban—a mysterious, and often exceedingly uncomfortable Power who would sometimes let him alone to be happy in his own way with the Gods—and the daughters—of the neighbouring tribes, but more frequently would be angry with him and then must be appeased somehow—anyhow—with blood or whatever might happen to please Him for the time.

Now in all this there was no *temptation*, in the ordinary sense, to the common man to do likewise. Men had to live in community, and for this purpose they must live a life whose virtues lay, not in purely self-centred enjoyment, but in hard and successful labour for the common good. Hercules was a valuable labourer when he chose, and could cleanse the Augean stables—a task beyond the common man's power; but Hercules would have been a very uncomfortable neighbour to the village—as inconvenient as the Lord of the Castle in later days. Thus there grew up what we may call a village morality *for* villagers, but this still depending more on actual good *deeds* than the mere negation of doing no harm to anybody. In truth, in the country, where people still live much more "according to nature" than clergymen and ministers understand, this latter character is looked down upon to this day. Tennyson's "Northern Farmer" speaks the pure Greek morality; the parson may have something

against him on the score of "Bessy Marris' barn," but the outcome of his life—the thing on which he is ready to be judged—is, that whilst "Parson reads one sermon a week, *he* has stubbed Thornaby Waste"; he has done his duty to the land, and there are the broad acres he has reclaimed, and every grass blade of the "feed" on them a testimony for him for ever, If it were possible for you to bring him to understand that you believe all *that* is to go for nothing because he has not duly "repented" for his sins and "got salvation!"—well, it is lucky for you that it is *not* possible!

It is customary amongst the writers of the more advanced schools to lay upon the Christian religion the degradation of the positive virtues into the mere negation of doing no sin; but this is a very hasty and incorrect generalisation. It is a danger of *all* attempts at religion, and comes from the idleness which, philosophers tell us, lies at the deepest root of all human nature. Once the feeling of *responsibility* established—once the conception of a Power who or which *punishes* disobedience to the Law, fairly formed in the mind, and ninety-nine out of a hundred will tend more and more to arrange their lives in the slave's way, simply to escape the whip. And the mischief is that before long the majority will make this into a rule, a morality; and soon the few stronger and more generous souls who must, by their nature, *do* something for the world in which they find themselves, are treated as "sinners," and denominated "the wicked." No man yet ever did any good for the world, without in the process doing some harm also; Napoleon used to express this in a favourite phrase, "There is no making omelettes without breaking eggs!" The very exhortation so often repeated in the Gospels, "Judge not!" means just this, that very often it is not possible for the bystanders to see whether, on the whole, the good or evil predominates; and the *danger* of judging is that the good people may get the habit of always settling, like flies, on a "raw," and by requiring an *unmixed* goodness which is not possible, may destroy every initiative of improvement, and bring things down to the dead low-water level of stagnant corruption which they have mostly at the present time attained.

The leaders of every religion have had to fight against this

tendency. I need only remind my readers of the many denunciations in our Indian books of the doctrine that we may cease to sin by ceasing to do anything; the Catholic saints and religious writers are never tired of enforcing the principle that "the absence of a vice is a *very* different thing from the possession of the contrary virtue." How is it, then, that nearly all religion has fallen in this way?

The broad general answer must, as it seems to me, be that society has reached a point at which no other kind of religion is, for the time, possible. For many centuries back the Demi-gods—those whose innate energy lifted them in some way *over* the usual limitations, have become more and more impossible in the new society. The Italian Renaissance may be taken as the visible turning-point. Certain men (some of them not ill-adapted by nature for the task) were then permitted by circumstances to dispense themselves from all laws of morality and decency, and to do whatever they pleased; with the result that men, after long endurance of unspeakable horrors, rose in a true crusade, and with fire and sword rooted them and their offspring out of the world for ever. Henceforth morality must be that of the million only. That religion brought itself to recognise this and adapt herself to the new circumstances is the work mainly of the Catholic Jesuits and the Protestant Evangelicals, and much abuse they have received for it; the freethinker cannot pardon them for enabling religion to survive, whilst the unintelligent religious mind cannot forgive them for opening their eyes to the fact that they live in a new world and must live in a new way.

But the change is in itself a sorrowful one. No longer may the Church be the leader in the new social movement—*that* is always *dangerous*, and danger is the only thing to be considered; the priest, the minister, must henceforth be merely the anxious guardian of the Law. In every question brought before him, he must only consider how the man must act so as to escape damnation. Naturally, inevitably, every generation sees the web spun thicker and spread wider. Anxious "penitents" must have an answer about every action—"Is it safe? If not a sin, may it not be an occasion of sin—putting ourselves in the way of

temptation—were it not *safer* to refrain?” And at last, in this way, religion has become a life which no self-respecting man can longer live. It is not the arguments against the popular religions which make them untenable—arguments never killed a religion which *was* alive. But, precisely as the University examinations, intended to test a young man’s fitness to go out into the world and do a *man’s* work, suffer a *reductio ad absurdum* when it is found that young women can pass them *more* successfully; so does a religion suffer a similar *reductio ad absurdum* when it is found that in it “virtue”—the man’s life energy and power of initiation, the thing by which the world has to be saved—has been whittled down into a negative “goodness” only possible to old women—of both sexes.

I shall of course be met at this stage with the retort, But *our* religion is anything but a negative one! Don’t we keep up societies innumerable, at an expense of millions of pounds, to send the Gospel all over the world—don’t we ourselves go about visiting the poor—can you walk down the lowest street of the slums without running every half dozen houses or so upon a mission or a coffee tavern or a lecture hall, or what not? I know it, my friends; I admit—sorrowfully admit—that there never was a place or time in which people were so fussily busy in doing what they consider good to others as in England and America at the present moment. Let me, after my fashion, quote a very old story. A gentleman was talking to a Saint—I think that *wonderfully* wise man S. Philip Neri, the Apostle of Rome—and bemoaning the wickedness of the world and the hopelessness of setting it right, just as you might be doing to your favourite clergyman. The Saint answered, “There is nothing easier than to set things straight. If you and I set *ourselves* right, and everyone else will do the same, it *is* done!”

It is all a failure, my friends; all your efforts only widen the breach between your class and the poor amongst whom you so unselfishly labour. You have only negations to preach to them, and they are no use. To tell a poor soul in the streets he will be damned if he swears, if he steals, if he does (in short) twenty things a day which he *must* do to live at all, is to do no good, but harm. But if he says to you (as he *would* say if he knew enough

to frame the thought), Can't you make some arrangement whereby *your* superfluities could be brought to the help of my necessities? ah, then you draw back and say something about Divine Providence and the "station to which he was born." When an Anglican Sister of Mercy goes into the slums (it was in the paper only yesterday) with a gold watch and chain pinned to her dress, do you think the poor make no remark? I don't hold with Tolstoi's new fad—it is not our duty to cast ourselves into the abyss simply because others are there, and without hope or expectation of raising them by our sacrifice; but on the other hand our sense of Universal Brotherhood—our reverence for the Divine Spark which dwells in the poorest and lowest of these poor souls, will have to move us to much more serious disturbance of our dignity and ease than merely giving subscriptions to societies. It is our pride—our sense of superiority, that dignity which we take with us on every good work we undertake—which has to be sacrificed, if we would reach the hearts of the poor; as long as you feel yourself wiser, holier, better than the poorest soul you visit, you would do more good to keep away. If *that* seems a paradox, you must come to us Theosophists for the explanation.

It is just because we Theosophists *have* the key to these social difficulties, because we have learnt the new positive virtue which must supersede alike the old heathen pride of power and the modern meanness of avoiding sin, that I venture to speak thus strongly, for it is not all Theosophists who recognise the greatness of the gift they have received. Old habits of thought cling to us. It is true the Master when He looks at our heart would fain find it clean—void of all offence; but no more than the Master of Nazareth would He have it "empty, swept and garnished," as we are too apt to leave it. The pattern of our virtue is furnished for us by the Masters Themselves; the constant, effortless, natural flow of power and love from out of us, as it flowed from Jesus of Nazareth in His life on earth, as it flows from the Masters on those who lift up their hearts to Them now. The story in the Gospels is the exact illustration, "Some one hath touched me, for virtue hath gone out of me!" No fussy rushing about to help, forming societies, begging subscriptions, making schemes—only the ready, quiet, silent fulfilling of the

actual need which meets us. If we were to give *our* schemes a holiday ; if we replaced our morning prayer by the thoughtful study of how to make some one in our surroundings the happier for our presence this day ; if our evening self-examination were to be made not so much on the sins we have avoided as on the pleasure we have failed to give ; if we were to count the day as lost on which there has not radiated around us an atmosphere of " grace, mercy, and peace," for which everyone about us, nay, even those we met in the street, were somehow the happier and the better—and, as the Saint said, if everyone else would do the same, would Earth not *be* Heaven ? For those we do *not* meet, we are not responsible ; for those we met yesterday our responsibility is ended, for those to come to-morrow it has not arrived ; our only duty is to see that those who *do* touch us shall find the healing of their plague. And this, let us not forget, far more by word than by what we foolishly call action, far more by thought than by word ; for our duty, that of those who *know*, is with men's souls, not their bodies. It may be beyond our power to help their bodies ; it may be our duty for higher reasons not to leave them in their childish ignorance and foolish ease—to disturb them and make them uncomfortable in their minds ; but all, from the lowest to the highest, need more faith in the Divinity within them, more confidence in what they can do " through [this] Christ that strengthens" them. We can give all the comfort of our hearty sympathy, our brotherly love ; we can show them that others have passed their way before them, dark and sorrowful as it may be. This for those with whom we have speech ; but we have hardly fulfilled our whole duty if there does not from our hearts, from our eyes, go forth something which even those who pass by may feel as the priest's call from the altar, " Lift up your hearts ! " and to which they shall be moved to respond, " We lift them up unto the Lord ! "

A. A. WELLS.

CONCERNING INTELLIGIBLE BEAUTY

FROM THE GREEK OF PLOTINUS

TRANSLATED BY W. C. WARD

(CONCLUDED FROM p. 41)

X.

ZEUS, therefore, being the eldest of the other gods, of whom he is the leader, proceeds first to the contemplation of the intelligible world; and he is followed by the other gods, and dæmons, and souls who are able to look upon these things.* And the glory of the intelligible world shines forth upon them from an unseen place, and, rising on high above them, it illumines all things and fills them with light; and the souls who are below, it strikes with amazement, and they turn away, unable to look on its brightness as of the sun. And some are uplifted by it and behold it, but others are troubled, inasmuch as they are more remote from its nature. And the beholders, they who are able to see, all look upon it and upon whatsoever it contains, but each one does not always attend to the same spectacle; for one, intently gazing, sees shining forth the source and nature of Justice, while another is filled with the vision of Temperance (σωφροσύνη),† not such as mortal men possess, when indeed they possess it. For our temperance in some way imitates that divine temperance; but that, diffusing itself over all intelligible natures and circumscribing, as it were, the vastness of that world, is seen last of all by those who have already beheld many things clearly. The gods, both separately and unitedly, contemplate this spectacle [*i.e.*,

* See the *Phædrus*, § 56. The whole of this paragraph especially is to be referred to the *Phædrus*. The "unseen place" of Plotinus is that "region beyond the heavens" of which Plato says that no poet has ever yet celebrated it, nor ever will celebrate it, as it deserves.

† "The Greek Temperance, a truly cardinal virtue, is the moderator of *all* the passions."—Ruskin, *Stones of Venice*, Vol. ii., p. 337.

the intelligible world and the ideas which it contains]; it is beheld by the souls, who see all things there, and who thereby become such that they themselves contain all things from beginning to end. And they [the souls] abide in the intelligible world by so much of their nature as is fitted to be there, and often they are wholly there, whenever they are not separated from it.*

These things, then, Zeus beholds; and if anyone of us resembles Zeus in love of them, he also will at last behold Beauty as a whole visible in all things, and will participate of the beauty which is there [in the intelligible world]. For all things in that world are bright, and fill with brightness those who are there, so that they too become beautiful; as often when men ascend to high places where the earth reflects the golden light of the sun, they also reflect the light, and appear similar in colour to the place whither they have ascended. But the colour which blooms in the intelligible world is beauty itself, or rather everything there is fundamentally both colour and beauty, for that beauty is not something extrinsic which appears on the surface only; but by those who do not see the whole the superficial appearance alone is deemed to be beauty. But they whose souls are filled with the contemplation of total beauty, so that they resemble men intoxicated with nectar, become no longer spectators merely. For that which is beheld and that which beholds it are no longer external to one another, but he who sees clearly has within himself that which he sees. And having it, he oftentimes knows not that it is within himself, and looks upon it as something external, since he beholds it as something visible, and wishes so to behold it. And everything which one beholds as a spectacle he beholds externally; but he ought to transfer this spectacle into himself, and look upon it as one and the same with himself; as if someone God-possessed, being inspired by Phœbus or by one of the Muses, should conceive within himself the vision of the God, if indeed he is able to see God in himself.

* Souls, in whatever stage of existence, are united with the intelligible world by so much of their divine essence as is active within them. Even on this earth, when a soul is so absorbed in divine contemplation (or rather, ecstasy) as to be forgetful of all else, it may be said to be, for the time, wholly united with that world.

XI.

But if any one of us, being unable to see himself, considers closely what it is that he beholds when he is possessed by that God, it is himself that he thus considers, and what he beholds is his own image made beautiful. Discarding this image, beautiful though it be, and concentrating himself, in undivided unity, he is then *one all* together with that God who is present with him in silence, and he is conjoined with Him so far as he is able and desires to be. If he turn again from the one to two [*i.e.*, become consciously distinct from the God], remaining still pure, he is yet near to God, so that he may again become conjoined with Him, if again he turn to Him. And in this conversion (*ἐπιστροφή*) or turning to God his gain is this: at first he is conscious of himself as some thing distinct from the deity; hastening then inwards, he possesses all things, and leaving behind him the consciousness of self [as something apart], from fear of being different from the God, he becomes one with Him. And if he should desire to see anything as different from himself, he makes himself external. He who would understand the divine nature, and preserve in his mind an impression thereof, must attain the knowledge of it by diligently seeking. Thus learning what is the nature of that into which he is entering, and assured that he is passing into a state of blessedness, he must now give himself up to it utterly, and become, instead of a spectator, himself an object of contemplation, radiant with the conceptions which proceed from the intelligible world.

How then shall one be in the beautiful without seeing it? If he see it as something different from himself, he is not yet in the beautiful; but by becoming himself the beautiful he is in it to the fullest degree. If then his vision be of something external it cannot be true vision, or such as is identical with the object to which it is directed; but this [the true vision] is a kind of consciousness and sensation which he hath of himself, being on his guard lest, by wishing for more sensation, he depart from himself. This, too, must be borne in mind, that our sensations of ills affect us more as shocks than as cognitions, the cognition being repelled by the shock. Thus sickness gives us more of a

shock, but health, being quietly with us, gives us a truer understanding of itself; for it presides within us as something natural to our constitution, and is one with us. Disease, on the other hand, is something alien and unnatural to us, and is hereby plainly manifest, in that it appears to be something violently opposed to our nature, while the things which are properly our own, and identical with us, are unfelt. And we, being so constituted, understand ourselves best of all when we have identified our self-knowledge with ourselves. Thus in the intelligible world, when our knowledge is greatest according to intellect, we appear to ourselves to be ignorant, if we expect the impression of sense, which assures us that it has seen nothing; for it sees not nor can ever see such things as are there. That, then, which disbelieves [intelligible realities] is sense, but that which perceives them is another than sense [*i.e.*, is the rational soul, which is the man himself]. Or if the soul disbelieve, it would disbelieve in its own existence; for it is not able to place itself outside itself, and to behold itself, as an object of sense, with the eyes of the body.

XII.

It has been shown how one may do this [*viz.*, perceive intelligible realities] both as differing from, and as being the same with, the object of his perception.* Now when he perceives, whether as different or as the same, what does he report? He will say that he has seen God bringing forth a beautiful offspring, and generating all things in Himself, and preserving in Himself that which He hath produced without pain. For, pleased with what He hath produced, and delighted with His offspring, He keeps them all in His presence, and rejoices in His own glory and in theirs. All these being beautiful, and they more beautiful that remain concealed within the Father, alone of the rest Zeus the Son was manifested externally. From whom, being the youngest son, may be seen, as from an image, how great is the Father, and how great the brethren who abide with the Father.† And not vainly does he declare himself come

* The understanding may behold intelligibles externally, without attaining that perfect vision which Love alone confers.

† The Father (Kronos, or Saturn) is the divine Intellect, and the "supplier of all intellectual life." According to the myth, he devoured all his sons prior to

from the Father; for he is another world proceeding from that one, and made beautiful, as an image of beauty itself; * for it is not in accordance with the divine law that an image of the beautiful and of essence should not itself be beautiful. He therefore in all respects imitates his archetype [the divine Intellect]. For he hath life and the property of essence, as an imitation [of intelligible essence]; and beauty he hath, as proceeding from the Beautiful itself. He participates also the eternity of Intellect, as an image thereof; otherwise he would at some time cease to possess that image. But this is not an image formed by art; and every image formed by nature lasts as long as its archetype endures. For this reason they are not in the right who suppose that the sensible world will perish while the intelligible remains, and who think the former was produced as the result of deliberation on the part of the Creator.† For whatever be the manner of such a creation, they will not understand, nor do they know, that as long as that [intelligible] world shines, this world of ours will never fail, but since that *is*, this also exists. But the intelligible world ever was and ever will be; for we are obliged, by the desire of signifying something concerning it, to employ such words as these.‡

XIII.

The God [Kronos], § then, who is represented as fettered in

Zeus, who was concealed by his mother. These elder sons, therefore, are the "brethren who abide with the Father," *i.e.*, the Forms or Ideas of Intellect subsisting in their cause, and greater because unmanifest; since even intellectual manifestation implies a certain extension, or departure of the Thing from itself. Zeus is the Form proceeding into manifestation, and becoming the creator of the universe.

* The divine Intellect is one with the intelligible world, or Beauty itself; and Zeus, his son, who here represents the Universal Soul, is said to be a world proceeding therefrom, since, as creator of the sensible universe, he is essentially the universe itself on the plane of soul.

† Here again Plotinus alludes to the Gnostics.

‡ *I.e.*, such expressions as *was* and *will be* cannot properly be applied to that which is eternal.

§ According to the mythologists, Kronos mutilated his father Heaven, and was in his turn cast into fetters by his son Zeus. Since Heaven here stands for the One itself, the "uniform gift" which He imparts to his son is the One Being ($\tau\omicron\delta\ \epsilon\acute{\iota}\nu\ \acute{\omicron}\nu$), *i.e.*, Being considered simply in relation to its unity, and apart from all other attributes. This One Being is therefore the First Intelligible, and contains causally the multitude of forms or ideas which are distinguished by Intellect. In Intellect, again, these forms subsist as distinct in powers yet as one in essence, for their essence is Intellect itself, which is eternal. And further, they subsist in Soul, the *logos* of Intellect, and by the self-motive power of Soul are evolved and separated, and manifested in the visible universe.

reference to his abiding in the same, and who has yielded to his Son the government of this universe—for it was not fitting that He, laying aside the sovereignty of the intelligible world, should seek for a sovereignty younger and inferior to Himself, since He possessed already the fulness of all beauty—this God, then, renouncing these things [*i.e.*, the sovereignty of this universe], established his father [Heaven] in Himself, and lifted Himself up to Him. And on the other hand He established as posterior to Himself those things which proceed from his son; so that He is between these twain, whereas He produces into division and difference the Unity which is above Him, and holds Himself on high above whatsoever is posterior to Him, and in relation to which He is represented as fettered. Thus He is between the Father who is superior, and the son who is inferior to Him. But since the Father is greater than beauty, He [Kronos] is that which is primarily beautiful, although the soul is also beautiful. But He is more beautiful than the soul, because soul is but a vestige of Him, and on this account she is beautiful by nature; yet is she more beautiful whenever she looks to Him.

If then the soul of the universe (to speak more plainly) and Aphrodite herself are beautiful, what must Intellect be? If the soul derive her beauty from herself, how great must that Intellect be [which is the source of the soul]! But if she derive it from something else, from whence hath she her beauty, whether acquired or connate with her essence? For with us also, whenever we are beautiful, it is by belonging to ourselves that we are so; and we become deformed by passing into an alien nature. And when we know ourselves we are beautiful, but deformed when we are ignorant of ourselves.

There, then, in the intelligible world, beauty subsists, and thence it proceeds. Is then what has been said sufficient to guide us to a clear understanding of the intelligible place, or must we proceed thither again, and by another path?

THE GREAT ORINATION AS TAUGHT BY THE BUDDHA

BEING AN ATTEMPT AT AN EXPOSITION OF THE PROCESS OF RELATIVE
ORINATION

THE problem of what is called the Process of Relative Orination (Patichcha-samuppâda)—symbolically represented as a wheel-rim of twelve ties or an endless chain of twelve links, the Nidânas—is one of the most difficult and least understood questions which confronts the student of Buddhism. Its difficulty is so great that Lord Buddha Himself is represented as hesitating for a moment whether He should teach it to the world, whether there were any fit to receive and understand it. And if I propose to hazard a tentative explanation of the problem it is only because I have been fortunate enough to receive a few hints as to its right meaning from teachers whose knowledge is far greater than my own ; without some such help the present attempt would be highly presumptuous for a simple student like myself.

Before, however, we proceed with our tentative explanation of the great Process let us see what place it occupies in the Dharma taught by the Buddha, what position it holds in His Wisdom called the Bodhi.

This will be at once clear if we give a quotation which tells us how Lord Buddha Himself described what that Dharma is.

Just after he attained Sambodhi or the highest Illumination, the Lord was sitting under the Ajapâla Nigrodha tree, absorbed in thought and full of boundless compassion for the suffering world. Then the thought came to Him :

“ Realised by me is indeed this Law (Dharma), profound, difficult to perceive, difficult to comprehend, peaceful, exalted, [far] beyond the reach of intellection, delicate, and intelligible [only] to the wise. But the people are dwelling in desire,

attached to desire, and delighted in desire. To such people, therefore, dwelling in desire, attached to desire, this truth—the truth of the Relativity [of existence] and of the Relative Origination [of all will be] difficult to perceive; still more difficult to perceive moreover [will be] the truth of Nirvâṇa—That which is the cessation of all saṃskâra (karman), absolute freedom from all basis for manifestation (upâdhi), freedom from all desire, the antithesis of all attachment, [yea] the cessation [of all goings-out.]*

In the above we find the Dharma clearly defined by the Lord Himself. It consists of two propositions:

(1) The relative (*a*) existence and (*b*) origination of beings, without any *absolute* reality in them as such.

(2) Nirvâṇa, where all saṃskâra ceases.

This is the whole essence of Buddha's teachings. These two propositions granted, all the rest follow as a necessity.

Of these again, the first, the relative (*a*) existence and (*b*) origination of beings, plays the more prominent part in the Dharma, in so far as it has to do with the practice of religion. And this naturally so, for there need not, indeed cannot, be much said about Nirvâṇa; only this, that it is to be realised when all proper steps are taken to remove the evil of relative being. Once believing that there *is* such a sublime consummation, all the aspirant to Nirvâṇa has to do is to understand how he has come into existence, that is to say, the process of Relative Origination, the topic of our essay; and further, how he exists or continues in it. Then, by following a reverse process, so to say, he will undo those links of existence and realise Nirvâṇa, nay, *be* Nirvâṇa.

On the thorough understanding of this relativity of the origination of the changing existences experienced by the real Being depends the power of discerning the real keynote of all practical Buddhism, which is:

“Anichchâ sabba-saṅkhârâ uppâda-vaya-dhammino,
Uppajjivâ ni rujjhanti tesaṃ vûpasamo sukho.”

“All that are made and evolved are non-eternal. Birth and

* *Mahāvagga*, I. 5, 2, Oldenberg's ed. And yet people fancy that the Law taught by the Buddha is very simple and meant equally for all,

decay their very nature make. [As surely as] they come into being [so surely] they cease to be. Their complete cessation [alone] is bliss."*

Everything is saṃskâra, evolved and made, that is to say, brought into being only relatively; therefore :

- (1) Everything is anitya, impermanent ; and thus,
- (2) Everything is duḥkham, misery ; consequently,
- (3) Everything is anâtman, not the Self (non-self).

These are the three characteristics stamped on everything, as such, in the Universe, because none of them has any absolute being. This idea, fully grasped, produces in the candidate non-attachment to everything, and he applies himself diligently to the realisation of Nirvâṇa, firstly by calming the passions, the flowings-out of the heart and mind (âsravâḥ ; Pâli, âsavâ), which have their foundation in attachment and selfishness, in the notion "This is mine," "I am this thing," and so on ; and secondly, when the passions are calmed, by the acquisition of the virtues, by meditation and contemplation consummating in Samâdhi.

Thus it is that on the thorough grasping of the Process of Relative Origination and Existence chiefly depends the whole of practical Buddhism. Waddell is perfectly right when he says that "this chain [the Process of Relative Origination] forms the chief corner-stone of Buddhism."†

But, at the same time, this Process—the Causal Nexus, as it has been called by some—cannot be understood unless we have some sort of idea, however vague it may be, as it must be—of what Nirvâṇa is. Nor can we have the full incentive to apply ourselves diligently to the removal of saṃskâras—which can be done only by the realisation of Nirvâṇa—unless we recognise that there is such a thing as Nirvâṇa, and that it is possible to get beyond saṃskâras, and be free from all the weary revolutions of saṃsâra, the wheel of births and deaths. We must set before ourselves Nirvâṇa as the goal.

What, then, is this Nirvâṇa ; and what is its relation to the saṃskâras ? The question has been answered most clearly in

* *Samyutta*, I. 2, 1, and several other places. That is to say, as long as they last there is no abiding bliss, which is found only when they altogether cease to be.

† *Buddhism of Tibet*, p. 106.

the Piṭakas, as the following citations, among many others, will show. Thus we read in the *Dhammapada* :

“ Chhinda sotaṃ parakkamma kâme 'panuda Brâhmaṇa,
Saṅkhârânaṃ khayam ñatvâ akataññû'si Brâhmaṇa.”

“ Stop the stream [of âsravas, goings-out, desire and attachment], O Brâhmaṇa, with [all thy] might. Cast [all] desires aside. When thou hast known [and realised] the destruction of all which are evolved and made (saṅkhâras), [then only] shalt thou know That which is *uncreate*.” *

Thus Nirvâṇa is the Uncreate, as opposed to all saṃskâras, which are created. It is to be realised by stopping all goings-out. It is beyond all streams of existence which is ever fleeting and relative. Therefore It is called Nirodha, ceasing, cessation.†

Again, in the *Majjhima Nikâya* :

“ Myself subject to birth [before I was a Buddha], O Bhikṣhus, I perceived the misery in everything that is subject to birth ; [so] I sought most eagerly that birthless [lit., unborn] Nirvâṇa, which is the security that can never be excelled ; and I attained It. Myself subject to old age, disease, death, sorrow and suffering, I perceived the misery in everything that is subject to these. [So] I sought most eagerly that Nirvâṇa, unaging, undiseased, deathless, sorrowless and beyond suffering's reach— [that Nirvâṇa] which is the security that can never be excelled ; and I attained It.” ‡

In the above, Nirvâṇa is spoken of as unborn, unaging, undying, and so on, as opposed to everything that is subject to birth, death, misery and the rest.

Still better and clearer as a metaphysical principle it appears in the *Udânam* as follows :

“ There is, O Bhikṣhus, That which is unborn, which has not become, is uncreate, and unevolved. Unless, O Bhikṣhus, there were That which is unborn, which has not become, is

* *Op. cit.*, xxvi. 1.

† That this is the reason why It is called Nirodha, Nirvâṇa, and by all such negative names, will also be evident from *Milinda-Pañho*, pp. 68-69 (Trenckner's ed.). There we read how men are carried away by the stream of passions, and how Nirvâṇa is realised by stopping this stream. For stream comp. *Samyutta*, xli. 5, 4.

‡ *Ariya-Pariyesana-Sutta*, p. 167, Pâli Text Soc. ed.

uncreate, and inevolved, there could not exist* here the manifestation of what is born, has become, is created and evolved. It is only because, O Bhikṣhus, there is That which is unborn, has not become, is uncreate and inevolved, that therefore the manifestation of what is born, has become, is created and evolved, does here exist.†

Sharper distinction between the Real and the Unreal, the Noumenal and the Phenomenal, the Absolute and the Relative, could not be made. And not only this, but we have here in clearest terms expressed the idea that :

Without such an Absolute Reality, relative and dependent existence could not at all be possible.

Here is a statement which is of the greatest importance for the understanding of the Process of Relative Origination.

Anyone acquainted with the teachings of the Vedānta (both in the Upaniṣhads and also in the systematised form of it), at once recognises here exactly the same ideas as are taught in that "Final Goal of the Vedas."

Nirvāṇa is the Real, the Sat, It is the same as the Mokṣha, Brahman or Âtman of the Vedānta.‡

Though really unspeakable, It is described when spoken of at all by the same terms as are applied to Brahman, Âtman or Mokṣha.

Nirvāṇa is changeless, therefore absolute Bliss. It is unexcelled, unborn, undecaying, unaging, immortal, free from everything dead (kuṇapa); transcending name and form; beyond time and space; neither past nor future, nor yet present, but *always*; neither here nor there, but everywhere. It is unproduced and unproducibile. It is neither any virtue nor yet any aggregation of virtues, for virtues are produced. Virtues do but enable one to realise It, lead one to It, as chariots§ carry one to a destination.

* Lit., "could not be cognised." But in their basic sense (paramārthataḥ) "to exist" and "to be known" are convertible terms.

† *Op. cit.*, viii. 3.

‡ Mokṣha is identical with Brahman; see Shrī Shaṅkara's Bhāṣhya on the *Vedānta Sūtras*, I. i. 4.

§ *Cf. Ratha-Vinīta-Sutta.*

It is not any state of mind, because a state of mind is produced ; mind is but an instrument whereby one may realise It, but only when that mind has the proper qualifications ; nothing is like It, infinite and eternal (ananta.)*

From the above description taken from the Pâli books, every student will surely at once be able to identify Nirvâṇa with the Brahman or Âtman of the Vedânta.†

Thus recognising Brahman in the Nirvâṇa of the Buddhist, the student will also recognise that the teaching concerning the saṃskâras, the three characteristics of impermanence, misery, and non-self, is the same as that of the Vedânta, which, as "every school-boy" knows, postulates that: "From Brahmâ down to the tuft of grass" (Â-brahma-stamba-paryantam), everything is unreal ; Brahman alone is Real.

So far then, we see, the teaching of Buddhism and Vedântism is identical. Is it possible, then, that there is any difference as regards their teaching of Origination, that is to say, how everything comes into that relative state of existence which makes it that thing and no other ? This is the question we have now to answer, and so attempt an explanation of the Process of Relative Origination, or the Causal Nexus, as we shall now call it for the sake of brevity.

In the first place we shall regard the Causal Nexus as representing the *scheme of cosmic evolution*, the evolution of everything in the universe, and not attribute it, as many have, to the *process* of reincarnation. This Causal Nexus teaches how the various species of being‡ come into existence prior to starting on that pilgrimage of saṃsâra, which is accomplished by countless revolutions of birth and death till Nirvâṇa is seen.

It is most distinctly stated in the *Mahâ-Nidâna-Sutta* of the

* See *Ariya-Pariyesana*, *Ratha-Vinita* and other *Suttas* ; *Samyutta*, i. 3, 7 ; *Udânam*, i. 10, where the description is exactly the same as that of Brahman in the *Kath.Up.* — "the sun and the moon do not shine there," etc. ; *Udânam*, viii. 1-4 ; *Milinda-Pañho*, pp. 268-271, and pp. 313-328 of Trencker's ed. ; etc.

† There has been so much discussion in the West on this question of Nirvâṇa, that to treat it fully it would be necessary to quote as many passages as possible out of the Piṭakas and other authentic books. But this fuller treatment of the subject must be postponed for the present.

‡ Using that word in the Buddhistic sense of a nexus of causation, continually changing in the relation of cause and effect, but retaining the identity and continuity of one particular line of manifestation and no other.

Dīgha-Nikāya that it is the Vigñāna and Nāma-rūpe, or rather Nāma-rūpa * held together by Vigñāna, which pass from incarnation to incarnation, changing of course all the while, but retaining continuity and identity, just as the physical body, which changes completely in every seven years, and yet retains its continuity and identity.†

The Causal Nexus shows how this Vigñāna and Nāma-rūpa to which the Vigñāna is bound as its Upādāna or basis of desire, first come into being. When this part has thus first come into existence, it passes from birth to birth.

Unless we take the Causal Nexus in this sense—namely, the process of cosmic evolution—we cannot reconcile it with what we learn in the *Mahā-Nidāna-Sutta*, nor with what is called the *Wheel of Relative Origination* (patichcha-samuppāda-chakka). The *Process of Relative Origination* or Causal Nexus is one thing, the *Wheel of Relative Origination* is another. That this *Wheel* continues this process by means of Reincarnation, and that it fills in certain details left out in the *Mahā-Nidāna-Sutta*, we shall see later.

From the *Sāmyutta-Nikāya* also we learn—and learn without a shadow of doubt—that the Causal Nexus refers to the evolution of the universe, to the origination of *everything* in it.

There it is said that people generally believe either in the (absolute) *being* of the *world* (loka) or in its (absolute) *non-being*; but he who has seen and known the origination of the *world* (loka-samudaya), as also its dissolution, cannot hold to either of these extreme views. Lord Buddha has seen this origination and dissolution; therefore he teaches a middle view, namely, the *relative existence* only of the universe. His teaching on this point has been given as follows:

“*Everything* (sarvam) exists [absolutely]. This O Kātyāyana is one extremity [extreme view].

“Everything does not exist [at all], this is the other extremity.

“Avoiding both these extremes, O Kātyāyana, the Tathā-

* That is the saṃskāras; see below.

† See *Mahā-Nidāna-Sutta*, D. Nik., Vol. II., pp. 79-81. King of Siam's ed,

gata [Buddha] teaches the Law (Dharma) through a middle course, [namely] :

- “Through Avidyâ (Non-Being) as a basis* originates Sâṃskâras (Ideation);
- “Through Saṃskâra† as basis originates Vignâna (I-consciousness, the Ego, the Agent);
- “Through Vignâna as basis originate Nâma-rûpe (Differentiated Objects as opposed to the Subject—Ego);
- “Through Numa-rûpa† as basis originates Śṣaḍâyatanâni (Six Fields of Cognition);
- “Through Śṣaḍâyatana† as basis originates Sparsha (Contact);
- “Through Sparsha as basis originates Vedanâ (Sensation, Feeling);
- “Through Vedanâ as basis originates Trīṣṇâ (Desire, Thirst);
- “Through Trīṣṇâ as basis originates Upâdâna (Identification, Grasping);
- “Through Upâdâna as basis originates Bhava (Formation);
- “Through Bhava as basis originates Jâti (Species, Specialisation);
- “Through Jâti as basis originate Jarâmaranâdayaḥ (Old Age and Death, sorrow, lamentation, grief and despair—collectively Duḥkham, misery).
- “Thus does the entire host of misery arise.”‡

In the above we have the process of cosmic evolution (loka-samudaya), or the origination of everything (sarvam), and it is

* Pratyaya (Pâli, pachchaya), from prati + i, which means, to go towards, to approach, grasp, be related to, depend upon, believe, etc. I translate it by “basis” because the term “cause,” by which it is often rendered, does not quite cover the meaning connoted by pratyaya, a term which includes conditions as well. It refers not only to the seed, which is only one cause of a tree, but also to rain and sunshine, the conditions of growth, etc. There are twenty-four kinds of pratyaya mentioned in the *Abhidhamma*.

† For the sake of convenience we shall use these three technical terms in the singular as collectives.

‡ *Samyutta*, xxii. 90. In the above translation of the Causal Nexus the full form of every proposition has been given. But for the sake of convenience it is perhaps better to use shorter sentences, as Warren has done, namely : “On Avidyâ depends Saṃskâra,” etc. ; though in this case some of the words of the original have to be left untranslated.

difficult for even the hardest sceptic to venture to gainsay it in the face of such a distinct statement. The *world* (*loka*), then, with everything in it, does exist, by means of the above process, not absolutely, but only relatively.*

But how? How can this process of causation refer to the origination of all things, even of those things which are called "inanimate"?

The answer is that in reality there is nothing inanimate. We have seen that Lord Buddha posits Absolute Reality only of Nirvâṇa, the only Noumenon, but for which nothing could exist. In other words, it is Nirvâṇa, the only thing *real* (*sat*), which manifests itself in the countless forms which we call our universe. And whoever regards the universe and everything in it as the manifestation of one principle, cannot but look upon all—man, beast, plant and mineral—as *essentially* the same. If man is sentient, so are also minerals, only the sentiency in them is incalculably more veiled, more latent. Any one recognising one and the same fundamental principle underlying all manifestations, has only three logical and consistent view-points open before him regarding the universe.

(1) If he admit that fundamental principle to be intelligent—as does the Vedântist when he speaks of the principle as Brahman or Âtman; † then he must look upon everything as conscious, though certainly in different degrees.

(2) If he consider the first principle as unintelligent—as does the materialist—then he should logically consider every manifestation, man included, as unintelligent and unconscious, seeing that an intelligent cannot proceed from an unintelligent.

(3) If he maintain that he does not know anything whatever regarding the nature of the ultimate principle, whether it be intelligent or unintelligent—as does the agnostic—then he should logically also make the same statement regarding all

* The Northern Buddhists also understand the Causal Nexus as referring to cosmic evolution, as appears from a description of this Nexus given, from their standpoint, in the *Journal of the Buddhist Text Society* of India (Vol. V., Pt. I. Supplement, following page 40). The Tibetan word for the Causal Nexus (*kun ḥ byuñ*) means, we are told, "the origin of all things."

† To the Vedântist everything is alive, and the Universe full of Devas, or intelligences; everything being the manifestation of Âtman, the Self hidden in the hearts of all.

manifestation ; he should also remain agnostic regarding everything and say, " I do not know whether man is intelligent or unintelligent," and so on.

These are the only logical positions for anyone who regards the universe as the manifestation—temporary and fleeting—of one and the same principle, which alone is real.

Of these Lord Buddha takes the first position, and the process of evolution He teaches is purely idealistic and psychological. He teaches one intelligent principle—in itself neither conscious nor unconscious in our present sense of the terms*—evolving consciousness, and thus producing the universe which is nothing but a saṃskâra, an idea.

If we have grasped these preliminary postulates our understanding of the Causal Nexus, which we shall now attempt to explain, will be made easier.

J. C. CHATTERJI.

(TO BE CONTINUED)

* I use the terms "intelligence" and "consciousness" in different senses "Intelligence" is "conscious" of an object when it is related to such an object. "Consciousness" I use in a relative sense, implying the relation of subject and object, Sat and Asat, Brahman and Mâyâ, the Real and unreal. This duality lasts as long as the universe lasts ; without it a universe could not be.

NOTES ON THE ELEUSINIAN MYSTERIES

CONTINUED FROM P. 157)

"A VISION OF HADES"

BEFORE we go further it will be necessary to translate another passage from the little-read theosophical treatises of the famous eclectic priest of Apollo, in order to give the reader some idea of how the after-death state appeared to the mind of an uninitiated* Greek when out of the body. The following story is taken from cap. xxii. of the dialogue, *On those who are Punished by the Deity Late*.†

A certain Aridæus or Thespesius of Soli, a town on the sea coast of Cilicia, in Asia Minor, apparently died from the effects of a severe fall, and was buried. At the end of three days, however, he recovered consciousness and escaped from his tomb. After this unpleasant experience Thespesius became an entirely changed person; from being a man of very shady character indeed, he became an example of virtue. The following is the account he gave to his intimate friends of the extraordinary experiences through which he passed while out of the body.

"When his consciousness passed out of the body, he experienced from the change the same sort of sensation that a sailor would who had been swept overboard into deep water.‡ Then, coming

* I write the word "uninitiated" with hesitation; for it is quite possible either that Plutarch merely invented the story as a literary setting for his own first-hand knowledge, or that he elaborated a rough popular tale into the detailed narrative of his treatise. Against this view, however, we may urge the consideration that such an undertaking would have been too hazardous, seeing that the punishment for the revelation of the mysteries was death. And yet again this risk may have been obviated by the fact that the narrative was straightforward and *not* couched in the peculiar phraseology of the mysteries, and so it might have been pleaded that no violence had been done to the ancestral rites.

† Περὶ τῶν ὑπὸ τοῦ θεοῦ βραδέως τιμωρουμένων, or *De sera numinis vindicta*. I use the text of Bernardakis, published in the Bibliotheca Teubneriana series, Leipzig, 1891.

‡ It is perhaps for some such reason that "water," the "sea," the "ocean," etc., were used so widely as symbols and glyphs for subtle matter.

up a little, he seemed to breathe in every part of him, and to see on every side at once, as though his soul—the ‘single eye’*—had been opened. But of objects with which he had been previously familiar, he saw none save the stars,† which were stupendous in size and having enormous differences with one another in magnitude, sending forth a radiance marvellous in its shades of colour and possessed of sound, so that the soul sailed softly in the light,‡ as in deep calm, and easily and swiftly passed from one region to another on every side.

“Omitting most of the things he saw, he said that the souls of those who died, when passing from the lower [physical] to the higher [psychic] state, formed, as it were, a kind of flaming bubble§ from which the air was excluded; then, when the bubble quietly broke,|| they appeared with forms like men,¶ only

* A familiar phrase to Pythagoreans and Platonists.

† ἄστρα; perhaps we have here the reason why Paracelsus called this state of matter the “stellar” or “astral light.” These “stars” were the seven stellar orbs or spheres, interpenetrating one another, of which the Chaldæan and Egyptian traditions and the Pythagorean and the Platonic schools treated at such length. They are not to be confounded with the seven “planets,” substituted for them among the uninitiated, and interwoven with a false geo-centric theory stereotyped by Hipparchus and his commentator Ptolemy, who by such a fantastic combination cut off their astronomy and astrology from the parent stem and made them an almost lifeless branch. The physical “planets” are merely “indicators” of the real spheres. The Pythagoreans, on the contrary, with the rest of the really initiated, taught the true helio-centric theory, as Aristotle bears witness in the fourth century B.C.: “The majority,” he says, “of those who claim that the whole heaven has been investigated, say that [the earth] is in the centre. The Italic school, called Pythagoreans, on the contrary, maintain that what is in the centre is fire, and that the earth, being one of the stars [*i.e.*, planets], by its orbital motion round this centre causes night and day” (*De Cælo*, II. xiii.).

The text is as follows: Τῶν πλείστων ἐπὶ τοῦ μέσου λεγόντων ὅσοι τὸν ὄλον οὐρανὸν πεπερασμένον εἶναι φάσιν. Ἐναντίως οἱ περὶ τὴν Ἰταλίαν καλούμενοι δὲ Πυθαγόρειοι λέγουσιν· ἐπὶ μὲν γὰρ τοῦ μέσου πῦρ εἶναι φάσι, τὴν δὲ γῆν ἐν τῶν ἀστρων οὐσαν, κύκλῳ φερομένην περὶ τὸ μέσον νύκτα τε καὶ ἡμέραν ποιεῖν.

‡ Thespesius is not in these “spheres,” it should be remarked, but in their “light.” As will be seen further on, he is in the “sublunary region,” that is to say, the earth’s astral aura, or atmosphere, the limits of which are roughly marked on the physical plane by the moon’s orbit.

§ πομφόλυγα φλογοειδῆ; an envelope of astral or radiant substance.

|| The “breaking of the bubble” may mean either: (a) the shedding off of that portion of the physical etheric matter which still inhered in the aura of the person after death; or (b) the densest layer of subtle or astral matter, which is said to be coterminous with the physical matter of the earth’s crust, and constitutes the “garment” of those who are denizens of “Tartarus,” as the Greeks called this sub-terrestrial region, most probably using a name more archaic than their own race.

¶ The plane or region above Tartarus is said to be a duplicate of earth-life, being coterminous with it.

far lighter. They, however, differed in their movements; some leaped up with wonderful lightness and soared straight up [to heaven]; while others were kept turning together in a circle, like spindles, bobbing up and down, with a mixed and confused motion, which recovered its balance only after a long time and with great difficulty.*

“As to the majority of them, he did not know who they were; but he recognised two or three acquaintances, and tried to approach them and talk to them. They, however, would not listen to him, and did not seem to be in their proper minds, but out of their senses and distraught, trying to avoid the sight of and contact with all. And first of all they turned round and round by themselves, then falling in with many in the same condition, they huddled together, drifting about in every direction confusedly, without any object in view, and uttering inarticulate sounds, cries of wailing and fright.†

“Other souls were to be seen above in the higher region ‡ of the [world-] envelope,§ shining with joy, crowding together in friendly intercourse, but avoiding the troubled souls below them; they seemed to show dislike by contracting themselves into themselves, but joy and delight by expanding and extending themselves.||

“In that region, he said, he caught sight of the soul of a relative, though he was not quite sure about it, for his kinsman had died while he (Thespesius) was still a boy. However, the other came up to him and said, ‘Welcome, Thespesius.’ And on his replying in surprise that his name was not Thespesius, but Aridæus, the other remarked, ‘It *was* Aridæus, but from henceforth it will be Thespesius ¶; for indeed thou art not dead,

* And this, unfortunately, is still the unhappy fact; the majority of those who die are either in great fear owing to the insane soul-paralyzing doctrine of an eternal hell, or are all distraught at the strange and unexpected nature of their surroundings, being neither aware of where they are nor what is expected of them.

† The lower planes or regions of the post-mortem state; the 6th and 5th sub-planes of *kâma-loka*, counting from above, to use our modern technical terms.

‡ The 2nd, 3rd and 4th planes; the “summer-land” levels, presumably.

§ The sub-lunary regions.

|| A very correct description, I am told, of the action of fear or dislike and of love or pleasure upon the auric envelope.

¶ Meaning anyone “sent by” or “proceeding from the gods,” or God.

but by the will of the gods thou art come hither in thy higher consciousness, while thou hast left the rest of thy soul, as it were an anchor, in the body. And this thou mayest now and hereafter prove to thyself by the fact that the souls of the dead cast no shadow and never close their eyelids.'*

"On hearing this Thespesius set himself the more to use his rational faculties, and, taking a closer look, he saw that he had a faint and shadowy outline attached to him,† while those [who had no physical body] shone all round and were transparent, though not all in the same way; for some were like the purest full-moonlight, emitting one smooth, continuous and even colour, while others had patches spreading here and there or narrow bands [of the same colour]. Others again were entirely variegated and strange to the sight, dappled with livid spots, like adders; and yet others had dim scratches.‡

"Then Thespesius' kinsman (for there is nothing to prevent our calling souls by persons' names) pointed out everything,§

* It has been remarked that so-called "ghosts" and "apparitions of the dead" never close the eyes. The closing of the eyes is regulated here by the alternations of light and darkness; while the subtle state of matter, the realm of the "astral light," is, it is said, without these alternations. The "shadow" again is presumably some portion of the most subtle part of the etheric physical matter, which still clouded Thespesius' aura, seeing that he was still "anchored" to his body, by means of a magnetic current or etheric connection, which only by a very far-fetched and clumsy analogy can be compared to the umbilical cord which attaches the embryo to the mother.

† *συναΐρουμένην*, lit., = raised and suspended together. Shilleto translates "suspended over him"; see his *Plutarch's Morals*, in Bohn's series, London, 1888, p. 359.

‡ It is said that there is a certain number of states of subtle matter, analogous to the solid, liquid, gaseous and etheric states of physical matter; in fact, as we shall see later on, that there are seven, according to the number of the "spheres." After death, we are told, the soul, or rather its astral envelope, passes through these seven stages of density, gradually shedding off the denser phases of matter and becoming more and more ethereal. Seeing that this matter and all of its phases are luminiferous, as we have already been told, it is easy to follow the idea of the light-colours playing over and through the soul-envelope, and to understand how they are of different radiance according to the phase of astral matter which is for the time dominant in the aura.

§ We have now an exposition of the kârmic agencies at work in the world; first, there is the unmanifested Logos; then the manifested or creative Logos, Zeus, in his aspect of self-limitation, that is to say, with his spouse or power, Necessity. The daughter of Zeus and Necessity is the Inevitable, Adrastæa, the kârmic law. Servants to her are the three great powers, Retribution, Justice and Vengeance. Thus there are seven great kârmic powers in all. This is the hierarchy of the justice-side of the Logos; the hierarchy of the mercy-side is another, and yet, perchance, the same.

telling him that Adrastæa,* daughter of Necessity and Zeus,† has been set by the highest cause, as the administer of retribution over all offences. And no sinner is either so great or so small as to escape her by flight or violence.

“ There are three kinds of punishment, each appropriate to one of the [three] warders and executors [of Adrastæa]. For speedy Retribution deals with those who are punished at once, in the body and through their bodies, but in a somewhat mild fashion, since many offences are passed over as only requiring expiation; in the case of those, however, whose moral cure is a more serious business, they are handed over by their conscience to Justice after their decease; and finally, in the case of those who are rejected by Justice as altogether incurable, Vengeance, the third and most implacable of Adrastæa’s ministers, pursues them as they wander and flee, some one way, some another, and pitifully and cruelly undoes them all, and thrusts them down into a state which we can neither speak nor think of.‡

“ Of these [three kinds of] punishments,” he said, “ that which is brought about by Retribution, while a man is still alive, resembles a method of chastisement in vogue with the Persians among others, where they strip the clothes and head-dresses off the culprits and scourge the former, while the latter entreat them with tears to stop. In like manner punishments by means of loss of goods or bodily suffering do not really probe the disease sharply nor reach vice itself, but most of them are matters of opinion and sentiment.§

“ Thus it is that whenever a man leaves that world|| for this unpunished and impure, Justice seizes hold upon him by the

* Lit., “ she from whom none can escape.”

† That is, of the inalterable creative law of cause and effect.

‡ This is evidently a state or region more awful than the Tartarus. It is clearly the Avichi of the Buddhist and Brâhman. The word a-vichi is said to mean the “ waveless.” It is the *final* state into which the irredeemably evil in spiritual wickedness are thrust, until the end of this world-period. It is called “ waveless,” presumably, because it is a state of complete isolation, and is repeatedly referred to in the Coptic Gnostic treatises.

§ Just as the “ clothes and head-dresses ” are the garments of the body, so the body is the garment of the soul. The soul is the real sinner; and bodily chastisement, except for venal offences, does not touch the real culprit.

|| *Sci.* earth-life.

soul, just as he is, naked, unable to plunge into anything, and so hide and cloak his villainy, but every bit of him in full view of everyone on all sides. And first of all he is shown to his good parents, if such they are, or to his ancestors, to make him see how contemptible a wretch he is; whereas if his forebears were bad, he has to look on their sufferings and they on his, and this continues for a long time until he has exhausted every one of his evil tendencies in sufferings and pains, which in extent and intensity as much exceed all suffering in the body, as waking consciousness is more vivid than a dream. And the scars and marks of every one of their evil tendencies more or less remain on all of them.

“Observe, he continued, the colours of the souls of every shade and sort: that greasy, brown-grey (τὸ μὲν ὄρφνιον καὶ ῥυπαρόν) is the pigment of sordidness and selfishness; that blood-red inflamed shade (τὸ δ' αἱματωπὸν καὶ διάπυρον) is a sign of a savage and venomous nature; wherever blue-grey (τὸ γλαύκιον) is, from such a nature incontinence in pleasure is not easily eradicated; innate malignity mingled with envy, causes that livid discoloration (τοῦτ' ἐστὶ τὸ ἰώδες καὶ ὑπουλον), in the same way as cuttle-fish eject their sepia.* Now it is in earth-life that the vice of the soul (being acted upon by the passions and reacting upon the body) produces these discolorations; while the purification and correction here have for their object the removal of these blemishes, so that the soul may become entirely ray-like† and of uniform colour.

“As long as these colours are present, there are relapses into the passions, accompanied with pulsings and throbbings; with some souls faint and soon suppressed, but with others vigorously intensified. Of the latter class some by dint of

* Cf. the essay of C. W. Leadbeater, entitled *The Aura: An Enquiry into the Nature and Functions of the Luminous Mist seen about Human and other Bodies* (reprinted from *The Theosophist*), Madras, 1895, pp. 14 sqq.

“Dull hard brown-grey usually indicates selfishness Lurid, flaming red—a quite unmistakable colour, though difficult to describe—indicates animal passions. . . .” Blue-grey is not mentioned but is the *opposite* of light blue which “shows devotion to [or love of] a noble spiritual ideal.” “Dull brown-red—almost rust-colour—shows avarice.”

† ἀγγοειδῆ; see my essay *The Theosophy of the Greeks: Orpheus* (London, 1896), “The Augoeides,” pp. 281 sqq.

repeated correction at length recover their proper disposition and condition; others again, by the strength of their intractability and their being nailed down to the love of pleasure, are carried down to the bodies of animals. The former class, through weakness of reason and want of use of the 'contemplative' element of the soul, are carried down by the 'practical'* element in it to rebirth;† while the latter, lacking an instrument for their unbridled lust, long to unite desires to enjoyment and bring them together by means of a body, for out of the body there is only an imperfect shadow and dream of pleasure without fulfilment.‡

* The "contemplative" and the "practical" parts of the soul are the energies or modes (*guṇas*) which the Indian philosophers characterise respectively as pure (*sāttvika*) and passionate (*rājasa*). The "contemplative" and "practical" are, according to Proclus (*Tim.*, I, 348, tr. Taylor), the higher and lower aspects of the rational part (*λόγος*) of the soul. Macrobius, in his commentary on the *Dream of Scipio* (*Som.*, I., xii., 63; Cominus excud., Petavii, 1736), translates the Greek terms "contemplative" (*θεωρητικὸν*) or "rational (*λογικὸν*) part" by the Latin expressions *ratiocinatio et intelligentia*, reason and intelligence, and the "energetic" or "practical part" (*τὸ πρακτικὸν*), by the expression *vis agendi*, the power of action. The former is said to be "ruled by Saturn," the latter by "Jupiter." According to the mythology of the Greeks, Saturn (Cronus) was the father of Jupiter (Zeus). Jupiter is the fabricative power or Logos, and Saturn the contemplative or emanative power or Logos. Cf. my *Orpheus*, pp. 272 sqq. The term "contemplative" is sometimes translated "theoretic," but this has nothing to do with the modern meaning of the word, but is derived from the Greek *θεωρία*, which signifies "direct sight" or eye to eye knowledge. Thus Porphyry, in his *Auxiliaries to the Perception of Intelligibles* (ii.), intended as an Introduction to the philosophy of Plotinus, tells us that the contemplative or theoretic life has three grades of virtues, the highest of which is the ideal or paradigmatic, pertaining to the spiritual mind alone. These are the Uranic powers latent in man, Uranus being father of Saturn. They transcend the soul-powers, just as the type or paradigm transcends the image; for the spiritual mind contains at one and the same time all the essences which are the types of lower things. This is the Vedāntic *Kāraṇa Sharīra* or "causal body," the inmost nature of man.

† *πρὸς γένεσιν*, the technical term for the ever-turning wheel of birth and death, the ever-becoming, the *samsāra* of Brāhman and Buddhist.

‡ This lowest intractable class of souls consists of those in whom the dark or heavy mode or quality (*tāmasa guṇa*) rules absolutely. When the latter is entirely in the ascendant and the two other qualities are atrophied, that is to say, when the contemplative and practical parts are killed out in the soul, then, and only then, is retrogression into the nature of an animal possible. Such a soul becomes irrational (*ἄλογος*), and it is concerning such souls that Proclus (*Theol. Plat.*, p. 7., *Introd.*, ed. Taylor) says: "True reason asserts that the human soul may be lodged in brutes, yet in such a manner, as that it may obtain its own proper life, and that the degraded soul may, as it were, be carried above it and be bound to the baser nature by a propensity and similitude of affection. And that this is the only mode of insinuation we have proved by a multitude of arguments in our Commentaries on the *Phædrus*." And Chalcidius also in his Commentary on the *Timæus* (p. 350, ed. Fabricius) tells us that Hermes declared that a human soul, that is to say, the rational part of the soul, can never return to the body of an animal, and that the will of the gods for ever preserves it from such disgrace. Cf. my essays *The Theosophy of the Greeks: Orpheus*, "The Doctrine of Rebirth," pp. 292 sqq., and *Plotinus*, pp. 32 sqq.

For a description of the passion-colours of the soul and the after-death states

“After these explanations he was conducted by his kinsman at great speed across an immense space, as it seemed, nevertheless easily and directly as though supported by wings of light-rays; until having arrived at a vast vortex (χάσμα) extending downwards, he was abandoned by the power which supported him. He observed also that the same thing happened to the rest of the souls there, for checking their flight, like birds, and sinking down, they fluttered round the vortex in a circle, not daring to go straight through it. Inside, it seemed to be decked like Bacchic caves* with trees and verdure and every kind of foliage, while out of it came a soft and gentle air, laden with marvellous sweet scents, making a blend like wine for toppers, so that the souls feasting on the fragrance were melted with delight in mutual embraces, while the whole place was wrapt in revelry and laughter and the spirit of sport and pleasure.

“Thespesius’ kinsman told him that this was the way by which Dionysus ascended to the gods and afterwards took up Semele; † it was called the Place of Lethe (Oblivion).‡ Where-

as treated of by modern theosophical writers, the reader may be referred to three essays by C. W. Leadbeater, entitled *The Aura* (Madras; 1895), *The Astral Plane* (London; 1895), and *The Devachanic Plane* (London; 1896); and also to Mrs. Besant’s latest work, *The Ancient Wisdom* (London; 1897). Even the most sceptical and prejudiced will be struck with the similarity of evidence separated by so many centuries; while the student of these matters will see how admirably the observations and theories of the modern writers supplement and explain the record of the ancient chronicler. It may be added that neither Mrs. Besant nor Mr. Leadbeater was acquainted with this passage in Plutarch.

* Presumably the bowers of delight of the sensuous corruptions of the Bacchic mysteries.

† His mother, from the under-world; referring to the mysteries of generation, and the indestructibility of life. Semele in giving birth to Dionysus, the son of Zeus (the creative power), is said to have been killed, and subsequently restored to life among the gods by her son. In reincarnating, part of the soul is said to “die,” in giving birth to itself on this plane. The “child” thus born may in its turn, in the case of an initiate, become the saviour of its “mother,” and raise her, who is also itself, on to a higher plane. In Christian Gnostic terminology this is shown forth in the Sophia-mythus or Wisdom-myth. The Christ rescues and restores the lower Sophia or soul. In the Eleusinia, the higher and lower Sophia were represented by Demeter and Core. This “vortex” or “chasm” idea must be taken in connection with the “basin” or “crater” idea which almost immediately follows. Plato, in his psychogony, speaks generally of two “basins” (craters, mixing spaces, centres or vortices), in one of which (the cosmic) the Deity mixes the all-soul of universal nature for the cosmic elements, and from the other he “lades out” the minds or souls of men, composed of sub-elements (Lobeck, *op. cit.*, p. 786). And Macrobius (*Somn.*, XI. ii. 66) tells us that “Plato speaks of this in the *Phædo*, and says that the soul is dragged back into a body, hurried on by new intoxication, desiring to taste a fresh draught of the overflow of matter [*Gnostice*, ‘the superfluity of naughtiness’], whereby it is weighed down and brought back [to earth]. The sidereal [astral] ‘crater’ of Father Liber [Dionysus, Bacchus] is a symbol of this

fore he would not suffer Thespesius to stay there, though he wished to do so, but forcibly dragged him away, explaining how that the rational part of the soul was melted and moistened* by pleasure, while the irrational part and that which is of a corporeal nature, being thus moistened and made fleshly, awakens the memory of the body, and from this memory come a yearning and desire which drag down the soul into generation, . . . the soul being weighed down with moisture.

“Next, Thespesius, after travelling another great distance, † seemed to be looking at a huge basin, ‡ with streams flowing into it; one whiter than the foam of the sea or snow, another like the purple which the rainbow sends forth, while from a distance the others were tinged with other colours, each having its own shade. But when he came closer, the basin itself (into which they flowed),—the surroundings disappearing, and the colours growing fainter—lost its varied colouring and only retained a white brilliance. Then he saw three beings seated together, and forming a triangle one with the other, mixing the streams in definite proportions. §

mystery; and this is what the ancients called the River of Lethe, the Orphics saying that Father Liber was the Material Mind (νοῦς ἑλικός).” Bacchus was thus, *in this aspect*, Indra, lord of the senses.

‡ This is an interesting topic which has not yet been properly treated in our literature. I can only at present find space to refer the reader to my translation of the Coptic Gnostic treatise *Pistis Sophia* (London; 1896), pp. 336, 337, which tells us how certain kârmic agencies “give unto the old soul [prior to reincarnation] a draught of oblivion composed of the seed of iniquity, filled with all manner of desire and all forgetfulness. And the moment that that soul drinketh of that draught, it forgetteth all the regions, through which it hath travelled, and all the chastisements through which it hath passed; and that deadly draught of oblivion becometh a body external to the soul, like unto the soul in every way, and its perfect resemblance, and hence they call it the ‘spiritual counterfeit.’” But in the case of the advanced soul it is different, for a higher power “bringeth a cup full of intuition and wisdom, and also prudence, and giveth it to the soul, casteth the soul into the body which will not be able to fall asleep or forget, because of the cup of prudence which hath been given unto it, but will be ever pure in heart and seeking after the mysteries of light, until it hath found them, by order of the virgin of light, in order [that that soul] may inherit the light for ever” (*Ibid.*, p. 392, “Books of the Saviour”). For the “vortex” and “cup” idea see the notes above and below on the “crater” or “mixing-basin.”

* That is to say, made heavy and material, as opposed to dryness and lightness.

† That is, a plane or several sub-planes higher.

‡ Lit., a “mixing-bowl” (κρατήρ), the usual symbol in the Orphico-Pythagorean, Platonic and Hermetic schools for a blending of the elements, out of which worlds, planes, and souls are severally made, as previously explained.

§ The “matter” of every plane or sub-plane, according to this philosophy, proceeds from such a “crater” or centre, proceeding from within outwards, that is

"Thespesius' guide thereupon informed him that Orpheus had come as far as this when he went in search of the soul of his wife, but, not remembering correctly, had spread an erroneous report* that the oracular source at Delphi was common to Apollo and Night, whereas Apollo† had nothing to do with Night. But that which you see, he said, is the common oracular source of Night and Selene,‡ which eventuates nowhere on the earth, nor has it a particular seat, but meanders in every direction man-wards in visions and images. It is from the latter source

from a more subtle or inner phase to a grosser or more material phase. The "crater" is the "monadic" or "atomic" state of the matter of any particular plane. Thus, with regard to the *higher* mind, in the twelfth book or rather fragment, called the "Crater or Monas," of the collection of "Hermes Trismegistus," known as the *Pæmandres*, we read as follows in Everard's version (London: 1st ed., 1650; 2nd ed., 1657):

"10. *Tat.* But wherefore, Father, did not God distribute the Mind to all men?

"11. *Herm.* Because it pleased Him, O Son, to set that in the middle among all souls, as a reward to strive for.

"12. *Tat.* And where hath He set it?

"13. *Herm.* Filling a large Cup or Bowl (Crater) therewith, He sent it down, giving also a Cryer or Proclaimer.

"14. And He commanded him to proclaim these things to the souls of men.

"15. Dip and wash thyself, thou that art able, in this Cup or Bowl: thou that believest that thou shalt return to Him that sent this Cup; thou that acknowledgedst whereunto thou wert made.

"16. As many, therefore, as understood the Proclamation, and were baptised or doused into the Mind, these were made partakers of knowledge, and became perfect men, receiving the mind." (Cf. my essay *Simon Magus*, p. 56 n.; London, 1892).

Proclus (*Tim.*, v., 316, ed. Taylor) speaks of several of these craters: "Plato in the *Philebus* hands on the tradition of the Vulcanic Crater, . . . and Orpheus is acquainted with the Cup of Dionysus, and *ranges many other such cups round the Solar Table*." That is to say, in the extra solar-space 12, and in the intra solar space 7. With regard to the creation of souls or "material minds," and not of the spiritual mind or higher ego, Proclus, in his *Theology of Plato* (V. xxxi.), tells us that the Demiurge or creative Logos is said to "constitute the psychical essences in conjunction with the crater;" this "crater is the peculiar cause of souls, and is co-arranged with the Demiurgus and filled from Him, but fills souls," thus it is called the "fountain of souls."

The student will perceive that the various elements or phases of "matter" are worked out on analogy with the white-light and the septenary colours of the rainbow. The "three beings" are presumably the representatives of the threefold energies of the Logos on the particular plane to which the consciousness of Thespesius had been raised. The "definite proportions" refer to the orderly and harmonious nature of the world-mixture.

* This passage is of interest as disclosing a *jalousie de métier* on the part of Plutarch. It should be remembered that Plutarch was an initiated priest of Apollo at Delphi, and it seems highly probable that he is here "having a fling" at the Orphic school of initiation, and asserting the superiority of his own teaching. The source of the oracle of Apollo, that is to say, the plane to which the initiated priests and priestesses at Delphi could raise their consciousness, is asserted to have been higher than the "sublunary" regions, the "astral" envelope of the earth. It was the next plane, the mental or "devachanic"; the sight employed was not astral but devachanic.

† The sun.

‡ The moon.

that dreams receive and distribute a mixture, as you see, of the simple and true with the complex and fallacious. As for the oracular source of Apollo, he continued, you have not seen it, nor are you able to do so, for the earthly nature of your soul does not allow it to mount higher or loose its grip, but drags it down by its attachment to the body.

“At the same time his guide led him closer and tried to show him the light which streamed from the tripod,* through the bosom of Themis,† as he explained, on to Parnassus. And though he longed to see, still he could not for the brightness of the light; but as he passed he caught a woman’s shrill voice in rhythmic verse prophetically chanting, and among other things predicting, as it seemed, the time of his own death.

“That, said his genius, was the voice of the Sibyl, who sings of things to come as she circles in the face of the moon.‡ And though he would have liked to hear more, he was driven in the opposite direction by the moon’s impetus, as though in the eddies of a whirlpool; and so he heard but little, but that little contained a prophecy about Mount Vesuvius and the destruction of Dicæarchia§ by fire, and a scrap about the reigning emperor,|| which ran, ‘Though good, his throne by sickness will he lose.’”

G. R. S. MEAD.

(TO BE CONCLUDED)

* *Sci.*, a higher symbolic triangle than that of the three beings already referred to. Compare this “triangle” idea with what Plutarch relates of the doctrine which his friend Cleombrotus heard from an adept who lived in absolute retirement on the shores of the Red Sea. It is to be found in the dialogue *Concerning the Cessation of Oracles*, and runs as follows: “He told me that there were 183 worlds, arranged in the figure of a triangle of which each side contained 60; and of the remaining 3 one is set at each angle. And those on the sides touch each other, revolving steadily as in a choral dance. And the area of the triangle is the common hearth of all, and is called the ‘plane of truth’ in which the logoi and ideas and paradigms of all things which have been and which shall be lie immovable, and the Eternity [lit., æon] being round them [*sc.*, the ideas], Time flows down upon the worlds like a stream. And the sight and contemplation of these things is possible for the souls of men only once in ten thousand years, should they have lived a virtuous life. And the highest of our initiations here below is only the dream of that true vision and initiation; and the discourses [*sc.*, delivered in the rite] have been carefully devised to awaken the memory of the Divine things there above, or else were to no purpose.” See my paper “Plutarch’s Yogin,” *LUCIFER*, ix. 295 *sqq.*

† The minister of law and right.

‡ Which marked the limit of the sublunary regions, or earth-envelope, † which Thespesius was confined.

§ Puteoli.

|| Vespasian; see Suetonius, *Vespasian*, xxiv.

THE WORKING BROTHERHOOD

A RUSSIAN SCHOOL FOR THE CHRISTIAN LIFE *

To live Christianity, the truest and simplest of the Christ's precepts, to work and to love, to submit to the law and to resist evil, this was the ideal which struck mightily a young nobleman's mind wholly devoted to the poor and to study of means for the relief of their sufferings.

The idea was not really new, of course—no good idea is—but the scheme for bringing it to actual life was somewhat original.

N. N. de Neplueff was in 1877 attached to the Imperial Embassy at Munich. Heeding but little as it would seem the attractions of court life and the pleasures of youth gilded with every earthly advantage, this generous dreamer devoted most of his time and thought in trying to elucidate the reason of the painful, puzzling duality in the—supposed—Christian world's existence, the difference between word and act.

He waited, as many do, as many did, and no answer came ; no ray of light illumined the heart's night. One evening he returned more depressed, more anxious perhaps than ever, from the ball of the present Prince Regent, thinking, as always, of the cottager's misery, not of the palace's wealth. He tried to sleep, and rest came at last, bringing a beautiful dream. . . . Very simple it was, as truth is. . . . He saw himself in a small *isba*, a *moujik's* hut, amidst little children of those poor peasants who were his only love. He spoke to them on what he did not remember clearly, but they were holy words, and the tiny faces were radiant. . . . When the young man awoke a sense of deep peace and joy ineffable was in him. "I felt,"

* *The School of Vosdvigenka, Cradle of the Working Brotherhood, 1885-1895*; St. Petersburg, 1895.

he says, "the words: The Kingdom of God is *within* you." The answer had come.

Once the light had dawned for him on the way to choose and the life to lead, he set himself to the task of planning out a provisory scheme of work. He was, as he says, an "aristocrat and an æsthete," and he had not in his thoughts to make of the *moujik*, of the "people" (*narod* in Russian), an infallible idol as do the *Narodnik* and most of the Socialists.

"The Russian people," he writes, "is accustomed to live in submission, not to roam free. But in our days, several new roads, new vistas have opened to it; it feels its helplessness, the *naïve* faith of old does not any more answer to a thousand new questions arising before it. It begins to seek for that answer outside the Greek Creed. Factories and cities lead it more and more into a life of pleasure and gain, earthly and easy. And before us in Russia we have a doubtful, dark future for millions of human hearts throbbing each one with its own burning imagination, determinate passion, reckless desire."

An organised working body of Christians, a Brotherhood living up to its creed and professed morals, alone could prove to doubting minds that one can become a believer while still remaining an orthodox. If the Empire is to remain a Christian Kingdom, although it has no power to compel all its subjects to this path, it can at least help those who try to keep up the Christian Ideal as a living, tangible possibility of everyday existence.

Such a Brotherhood would, physically and economically, guarantee the families of the workers, the sick and the aged, by giving up a percentage of its gain to the common fund (10 per cent.). It would guarantee the chief, the "capitalist," from the sickening feeling that his gain is the loss of others, bringing him their envy and hatred, or the still worse temptation to exploit his workmen in order to prevent them thinking and making him a fool and a dupe.

Morally, the success of the work of such a Brotherhood could only draw together chief and employés and lift their daily struggle to the height of an ordeal for the Law of Christ. . . .

So on August 4th, 1881, M. de Neplueff "burnt his boats,"

braving his stern old father's displeasure and the sneers and the suspicions of nearly all who surrounded him, and left home, "civilised" life and luxury, to begin his new work. He went to his small country seat, a *hontor* in the sunny Ukraine, the "Vosdvigenka Hontor," which soon became a lower rural school for ten orphans, recognised by the State and the Board of Education.

His ideal was to draw gently the childish minds and hearts to the higher Light, without ever exercising a pressure on their will or feeling, acting only by moral example according to the character of each pupil.

His hope was the "Love that conquers all." Even when this hope seemed to fail and the pupil drew farther and farther from teacher and brothers, taking in only the external knowledge and shutting himself out stubbornly from the warmth of the inner kinship—even then the teacher regarded this as example to the others how God Himself leaves free the will and the choice of the human soul, aye even of demons, when to direct it would be seemingly so easy. The young teacher soon discovered the "principal woe of the earth, the chief obstacle of all: the evil will and pride . . . the pride," he adds, "which has brought to his fall the Son of the Morning."

The Hontor Vosdvigenka is situated about twenty versts from the small town of Glouhoff in the Tchernigou province. The school, which in its lower class trains workmen for rural needs, and in the higher gives them an instruction to fill the posts of inspectors of field-work and of scientific gardeners, keepers of accounts in factories, and so on, and even of teachers for village schools—keeps many of its pupils for its own work. It has now had twelve years of public existence (1885-1897) and about twenty of organising toil and hard struggle for its founder.

The outer work—practical and school-teaching, labour in field and garden, kitchen and cattle-yard, house and factory—unites both sexes. The poor hut of the Russian *moujik*, to brighten and enrich its home-life, needs a skilled woman's hand, the hand of that "mother of the Russian race whose long-suffering heart can bear all" (Nekrassoff).

The school has two sections besides, for boys and—in a separate building surrounded in spring with white flowers—girls.

The children have a common room—the little ones apart, the older class apart—a dispensary, large rooms for manual work, a model *isba* (or *moujik's* hut), a well-kept yard for cattle, fowls and working tools. The school and the house are in the old garden, a small park rather, full of roses, lilacs, old oaks and young *kleny*, the strong, soft perfume of which hangs in the still, warm air of the Ukraine. Even the fields—in which all the labour is done by the children—are hedged in with fragrant rows of yellow acacia, and the gardens for young plants, the roads and the little lake—where, the work done, the pupils take their bath before evening meal—are surrounded by trees.

In the large room to the right, where the boys have their meals, the artist-teacher's hand has hung the "Prayer of the Cup," and in the garden the boys have erected, by their own exertions, a commemoration-mount, covered with flowers and semi-tropical foliage, crowned by a tiny Greek temple, and the statue of the mystic Ukranian poet, Alexis Homiakoff.

All in flowers and creepers, under huge old trees, stands the teacher's house, low and surrounded by a verandah, like a *hacienda* of the tropics. Close by it and by the school, on an open green place, is built the little church. It is grey, with its white windows decorated with brilliant blue crosses. The altar, very simple, is of light oak incrustated with dark. The whole church inside is filled with blue light, blue colour. On the altar-steps rise the two banners of the "Brother-Circles" (the inner spiritual Circles of the school); blue and silver for the Children's Circle, purple and gold for the Youths' Circle. The carpet on the steps is of purple velvet, strewn with white daturas. Again, the road from church to teacher's house is aglow with myriads of roses of all shades. The central point of all thoughts, longings and dreamings here is the Oratory in the teacher's house, a room but a few yards square, but full of love and hope infinite, for here, under his earnest gaze and kind advice, the reception into the Inner Circle takes place, and the child-candidate, facing the blue banner and the incense-veiled image of the gentle Master of Christianity, pledges his tender life and mind to Love, Truth, Forbearance and Work. . . . Round the School, the Home and the Girls' House, stretches in solemn silence one of the most

beautiful views on earth—the steppes in the full glory of boundless space, the steppes which made Gogol exclaim: “Oh, what a wondrous, shining *horizon* is Russia.”

These children, brought together by one kind heart, are widely different in rank, life and antecedents. Some are of degraded noble families, most are of ignorant, miserable peasant parents, a few the sons of fierce Cossacks of the Don. The girls, except perchance some child of a poor priest, are all Ukranian village *divchata* (lassies). All wear the simple Russian peasant dress, so becoming to type and country, even when less symbolic than the rigid Eastern boyard costume of old with the golden aureole of the *kokochnik* round the head, and the pearl net shadowing the mystic, veiled eyes of the Slav race. All submit to the same strong discipline of work, prayer and purity; and the elder boys—young men of eighteen and twenty—pass the ordeal of abstinence and unrelenting hardship without break or complaint.

All learn their lessons in groups, together, to teach the mind concentration and sustained fixity of attention. The school teaching is in the hands of specialists, but in the free hour of evening M. de Neplueff comes himself to teach the children “moral self-control.” Each evening brings this study for the united Circle of Brothers, small and grown-up. Each Saturday, after vesper service, the moral examination of the week takes place; once each month it assumes the solemnity of public confession, read by a delegate of each Circle to each pupil of it, and made with the utmost tenderness and regard. M. de Neplueff has said to them: “We must try to be in the state of goodness so long and so often that, at last, the highest Good becomes one with us, and so that the Kingdom of Heaven comes into us.” And the youths of the older Inner Circle, addressing one of their friends who was of a proud disposition of mind, once said gently: “Brother, do not forget that your *brain* is only the servant of your *spirit*.”

This system of brotherly criticism or praise—for gratitude and devotion is often shown to elder brothers who have been helpful and to the teacher of them all—has proved one of the best stimuli of the work. The bad and the careless neither fear nor

heed it, but it is a *frein* for many, and M. de Neplueff has witnessed more than once marvellous changes of conduct and feeling coming over a child all of a sudden, like the bursting of a bud into full blossom in the early hours of a warm, bright summer morning.

M. de Neplueff soon found that he could abandon the children to their own guidance, and leave them entirely free in the matters of their inner life.

From the ranks of the outer school the Inner Circle—the Junior and Senior Brotherhood Circles—at one of the weekly evening councils chooses deserving candidates for admission (five or less in number). The boys go away in their own meeting-room, the little candidates stand somewhere in the dark, trembling and wavering between hope and fear, the voices in the room grow louder, the door at last opens, and the child is gladly welcomed by the brilliant eyes and extended hands of his new “brothers.” The little boy—always a religious, pure-minded, gentle child—beams like a sunray and up to the hour of his definitive reception lives in a rosy dream of devotion to truth and love, in a fervour of novitiate.

When the great day comes, after mass, he is taken, with all his new comrades, into the private oratory of his teacher, where he has perhaps already spent many an hour of confession and uplifting resolutions alone with this beloved guide and friend. The boy chosen as bearer of the blue banner stands close to Christ's image; flowers glow and incense burns on the altar; the children pray, and the new brothers say the solemn words of the pledge—to them a pledge for life—to Good and Faith. A few words from the master, a hearty embrace from all boys, and the child has begun a new life. . . . He then begins to share each evening their more intimate existence—councils and planning of service, service to other comrades, to outsiders, closer linking of soul to soul, of thought to thought.

Years pass; he passes, too, to the higher class, and one day he is chosen from among the younger ones to take his place in the Senior Circle. . . . By their own wish the elder pupils created a post of moral instructor to little beginners, specially for such little ones who showed vicious or gloomy disposition or

incapacity. Each elder "brother" carefully follows his small charge's life, character and conduct, and at the year's end draws his psychological portrait, marking the growth and weaknesses, and the help given and needed.

Then comes the hour to leave school and go out into the world to struggle for gain and comfort, and these boys, being well-trained, are eagerly sought for to fill good situations in the country. Some go, but many remain to devote their lives to the dream of teaching brotherhood, forbearance, voluntary poverty and voluntary toil, to generations of aspirants. As step by step the school grows, so do her own teachers multiply, and the founder gathers round the banner of his ideal a nucleus of devoted, purified minds, and earnest, pure lives.

Those who go remain linked to the Home, where love and faith were to their childhood like air and sun to flowers. The letters, the "addresses," and even verses of elder pupils throw a soft light on this humble, unknown village house, hidden behind its elms in the emerald space of the steppes. Love, toil, service and study are the daily routine. And over all, behind all, shines the same still glory; through all rings the same deep note of faith, of a clear, firm, and spiritual belief, the same conviction of, the same yearning for, the life that lasts, for the Spirit and for God.

Readings of the accepted Revelation—the gospels, and comments thereon—long, deeply-examined discussions, the teacher's earnest comment and exhortation to link life and faith in one, rigid observance of Church service, and share in it—in summer, on Sunday afternoons, on a green lawn among dark pines—reading in common of some high parable, or a loved legend of the Scripture . . . these are the pleasures and the light-giving hours of the hard school life. On Sunday evenings a lecture with beautiful lantern pictures is sometimes given, when chosen outsiders are allowed in, and treated in the same gentle, brotherly spirit.

The country people, poor and suspicious peasants, have grown to trust and esteem Neplueff and the Vosdvigenka School. . . . Ten years' toil has already thrown some sparks of spiritual fire into the material, heavy everyday existence of

workmen and tradesmen for miles round. . . . Even when the envy and disappointment of some broke the health, if not the energy of the founder, and compelled him to leave his little nest for a long voyage to the Holy Land and farther, to mysterious, mystic Egypt—the School stood its ground, the seeds of faith and straightforwardness remained vigorous, and strove on to light, and Neplueff came back to a home full of peace restored and of love tried in the fire. He then made with his pupils a pilgrimage to Russia's most sacred Laura, the Kievo-Petchersky, in the old first capital of the land, Kieff, the beauty of southern Russia.

Neplueff has written for his "children" prayers set in music for their long evening meditations. Verses of high, noble thought are often recited, one of the Younger Circle boys showing himself a real poet. On February 23rd, 1886, the school played—as drama—the exquisite story of an "all-conquering love," "Prince Kostia," by Professor N. Wagner,* a story which, for many a heart, has been the first ray to illuminate with its power of renunciation and love the nothingness of earthly attractions. The School does not confine this expansion of feeling and thought to Russian and Greek brethren only. It has several times made advances to the Old Catholic movement in favour of a reunion of the Churches, and to noble men of all nations who work for the same aim of *living* up to some Christian ideal, whenever "Christian" means fulfilling Christ's teaching and law of union and mercy.

In concluding his record of his twenty years' experiences, Neplueff says: "These twenty years have been given to the attempt of serving Russia and the Faith; they are not lost whatever be the results, for they have given to my life:

The eternal sense
Which alone gives the right to live."

In the handsome book which contains all the documents of the outer and inner life of the School for nearly a quarter of a century, many gleams of brilliant soul-light flash. The "Initiation" of Rodion Lelianoff—the young poet of the school—is a

*Prof. N. Wagner has been in friendliest relations with H.P.B., and remains true to her memory.

beautiful picture of the taking of the pledge and of the entrance into the Junior Circle. A series of graceful verses bear on love to Nature, long musings of oneness with that Nature, with the pink glory of the evening-sky, with the soft stars of night, with all. They tell of the tender love, of the care and comprehension of animals and plants. They stoop to the smallest . . . they expand through earth, sun, sky, to God. And all at once a reminiscence, repeating Alexis Tolstoi's famous thought, "All this has been a little changed . . . but when?"

Charming are the descriptions of the deep peacefulness and sense of rest that sweep over the dreamy, pure stillness of that house on a summer night. Truly did the venerable Prof. Wagner, in describing the school to the writer, term it a "real Place of Peace." The windows are all wide open, stars shine in over the rows of murmuring elms; with the dawn the birds call the children to rise with the first ray. Loving, careful steps are heard in the silence; the teachers or seniors on duty make their nocturnal round and watch over the little sleepers, tenderly bending over the white bed of some favourite pupil of great promise.

With the first ray then the bird-world stirs and calls to life again. The children rise at the first tinkling of the bell; no sloth, no laziness is allowed. A senior is first sent among the children and calls to order gently, but firmly, every little sluggard. They wash or run to the lake in the glen. In half an hour all are out in the fields, except those who are on duty to bring out the cattle and the working oxen. It is dark yet, the morning star pales slowly as the East glows pinker and more pink. The dawn comes in the vast silence of the steppes, the smell of hay and wild flowers mingles with the heavy perfume from the far-off gardens; the morning wind rises, and the children from either side a field at once begin a song of gladness; yet strange to say it is a sad, sweet melody of death, a funeral chant of the Greek Church, the mournful note which for ever vibrates in the depths of Russian souls . . . an unconscious blending of dawn and rebirth with death and return into the primæval darkness.

And when darkness and rest come again, and the golden

wheel of the sun and the day is turned once more, some chosen pupils, some newly initiated to the Senior Circle, gather round the long, white-covered table of their beloved spiritual father and teacher. Strange red flowers glow in artistic vases on the white linen. M. de Neplueff, answering to eloquent entreaties, opens his piano and plays his own soul-music and the high music of others, of long bygone great masters. The peasant children listen; the purifying light of refinement shines lustroly in the misty eyes of Slavs. . . . And suddenly the boy Rodion exclaims in a wondering, lingering tone of rapture; "How strange, master! when you play that strain I see a vision: A lovely garden, a house in green shade. . . . It is moonlight. . . . And now it is an unknown land. It must be the south of which you spoke to us when you told us of your travels. . . . But it is different. . . . I do not know what it is, but it is *quite familiar*. I know it, I am sure. . . . What is it then that I cannot remember . . . how, . . . when, . . . where? . . ."

Spiritual, pure life leads unconsciously to the awakening of soul-consciousness; it has led these children to the question: What *is* it, . . . how, . . . when? The answer lies with Theosophy!

A RUSSIAN.

NOTES ON THE POLYHEDRIC THEORY

(CONCLUDED FROM P. 119)

GEOMETRICAL EVOLUTION

THERE are no simple *bodies*, because the only absolutely simple body is the central atom which combining with itself engenders the other atoms, living things in which appears a new power—that of being centres of movement and of moving themselves as such centres.

These atoms cannot by combining together form a three dimensional shape more simple than that of the tetrahedron—that is, the living thing which results from the placing of four living atoms at the points of a geometrical tetrahedron ; or (what is the same thing) covering the Platonic *idea* of the tetrahedron with the *body* of four living atoms placed in equilibrium in its vertices. This engenders within the body of the four atoms a centre of gravity and of figure, a soul, a central atom of distinct species, which, in likeness to the central atom of the universe, governs the movements of the vertices relatively to each other.

All the forms of nature are regular combinations of the tetrahedron ; consequently all have a geometrical centre, a soul, a central atom, so intimately united with the vertices of the form presided over by it that all physical or chemical action exerted on the vertices of the polyhedric form (or body) will react in some way on the central atom. Conversely, all psychic action exerted upon the centre (or soul) of the combination will repercuss on to the body, that is to say, on to some or all of the vertices. It is obvious that the greater the complexity of the forms the more complex will be the nature of the central soul and the higher in the process of evolution will be its level of perfection.

The central atom of each form (by the geometrical fact of its being the centre of figure, and the metaphysical fact of its being

the image and likeness of the central atom of the universe) is the centre of movements, invisible and intangible, of some unknown substance which is perhaps only space in motion.

The process of evolution is nothing else than the ordered and gradual manifestation of the mathematically possible combinations of the *living* regular tetrahedron with itself; that is, of the thing composed of the four living atoms, call it what you will, monad, protyle, protoplasm, etc., whose form or body is a regular tetrahedron. The geometry of the tetrahedron is geometry *par excellence*, because it is the geometry of nature.

The undeniable fact that all forms are combinations of the regular tetrahedron remains veiled or hidden to a superficial examination, because the combinations have for external forms polyhedra which appear to be less and less regular, but which nevertheless are capable of being decomposed into a number of regular tetrahedra. The four atomicities which the chemists observe are the expression of this geometrical fact.

Let us combine two tetrahedra so that their centres coincide and the edges cut each other in the form of a cross. There appear two related forms, the effects of which the tetrahedron is the cause—the cube and the octahedron.

If we combine five tetrahedra so that their centres coincide and the points are separated as far as possible, there appear two other related forms—the dodecahedron and the icosahedron.

In demonstrating the unity of the five regular polyhedra we have already entered upon the path of evolution, but its difficulties increase at each step.

Let us place on each side of a tetrahedron another similar figure. The four most separate of the vertices form a new tetrahedron, from which, by repeating the process, proceed other tetrahedra of greater dimensions, in an indefinite series. Each one contains those which have gone before, in a position of perfect equilibrium, giving a series of bodies whose atomic weights will be $4, 4 \times 2, 4 \times 3, 4 \times 4, 4 \times 5, 4 \times 6 \dots 4 \times n$.

Placing six cubes round a central one, so as to occupy all the sides, a form will be obtained which can be easily imagined and constructed. This form is quite regular, but of a class of regularity distinct from that of the five regular solids, and

superior to it. As each cube is equivalent to two tetrahedra, and the figure is composed of seven cubes, it is consequently equal to fourteen tetrahedra. The external figure enclosing this combination (formed by joining the external points) conceals the perfect regularity, because it is composed of three different classes of faces, *i.e.*, of six squares, eight triangles and twelve rectangles.

In a similar manner, if we place eight octahedra, or twelve dodecahedra, round a central one; or if, instead of placing only one figure on each side of the central one, we place lines of 2, 3, 4, etc.; if we take each form thus obtained and combine it with itself and with the others in as many different ways as the governing polyhedron has classes of polygons for sides, we shall produce an infinite number of figures, all capable of being inscribed in a sphere—the embryonic or elemental forms of all the possible organic forms, in which the perfectly regular internal structure (composed of a definite number of regular tetrahedra) is concealed by the apparent irregularity of the faces of the external figure. In these faces we see appearing successively regular polyhedra, whose sides give the series of the prime numbers, their powers and combinations of their powers, rectangles, rhombs, intersections of triangles, squares, pentagons of various sizes, trapeziums, etc.

No one, on seeing for the first time some of these forms, will believe that they are built from regular polyhedra, but nevertheless this is an evident and indisputable geometrical fact which can be seen by the eyes and felt with the hands. How is it possible that anyone can believe without close consideration the truth which we announce, that all, absolutely all, the forms in the universe result from the geometrically possible combinations of the regular tetrahedron?

If since the disappearance of the Pythagorean school, which without doubt knew these things and much more, twenty-four centuries have passed without the rediscovery that the dodecahedron is the result of the combination of five regular tetrahedra—if this most simple but fundamental fact in the doctrine of evolution has been unnoticed by the giants of science—how is it possible that an obscure soldier in the army of knowledge can

convince the entire army that the true protoplasm is the *living* regular tetrahedron?

If the atom is a living sphere with its own proper movement, four atoms in equilibrium, in the form of a regular tetrahedron, form the true protyle. That which the materialists admit without definition, without form and without concrete attributes, is a thing abstruse and incomprehensible.

If we took a man who knew no other form than that of the regular tetrahedron and he found that, on combining two such figures so that the centres coincided and the edges cut each other in the form of a cross, the cube and the octahedron appear, he would certainly say that the combination had produced two things which had previously existed in the tetrahedron, but which had not been manifested. The man might express the operation of the genesis of these forms by the abbreviated sign or symbol of the cross.

This is what, in my opinion, the geometers previous to Pythagoras had done, on observing in the successive transformations which are now the object of my studies, the phenomenon of perpendicularity, or the law of the cross, repeating itself with singular persistency.

Let us take the figure described above produced by six cubes placed around a central one. On prolonging the planes of the six squares in the said figure, a cube will result. If we prolong the eight triangular sides, the octahedron will appear, and on treating the twelve rectangular faces in the same manner the rhombic dodecahedron emerges. Thus the polyhedron enveloping the seven cubes is a regular figure (of another class of regularity) which is at the same time cube, octahedron and rhombic dodecahedron, three distinct polyhedra, a form triple and simple at the same time.

The transformation has arisen by the conversion of each point or vertex of the central cube into an equilateral triangle, and each edge into a rectangle. By the power of the law of combination the rhombic dodecahedron and the octahedron, which were hidden but potential in the cube, have emerged and manifested themselves.

In the same way, combining together regularly these poly-

hedra of twenty-four points (produced by the seven cubes), there will emerge other regular forms, and from these still others, and so on indefinitely. In this series of transformations, we perceive millions upon millions of creations of new forms, potentially contained and hidden one within the other. On looking around us and seeing that the seed is changed into the flower, and the chrysalis into the butterfly, and the fœtus into the man, these changes appear to us as marvellous as the geometrical transformations which we have described; and they are incomprehensible until we understand geometry, until we have persuaded ourselves that the phenomena of crystallisation and of nutrition of plants, of animals and of men, are nothing else than the building of the most minute regular geometrical elemental forms upon a central group, more or less complex, and that from this operation results the birth of new forms potentially contained but concealed in the nucleus.

The group of seven *living* cubes, with an atom at each point, is in my opinion the form of hydrogen, from which are derived the forms of all the simple and compound chemical bodies.

Whoever observes that the definite proportions and the saturation of the chemical compounds coincide with the geometrical saturation of the regular combinations of polyhedra; who is persuaded that the atomic weights of any substance can have a regular geometrical representation, that there is a perfect relation between the atomic weights of the simple substances and the vertices of certain regular polyhedral forms; who constructs for himself some regular combinations of these forms, and sees how the same figure can be considered as a cube, an octahedron, a dodecahedron or an icosahedron; he who does these things, will begin to understand that all the secrets of chemistry are disclosed in geometry, and that to be a chemist, a naturalist, a doctor, a sociologist, a statesman or a philosopher, it is necessary to begin by being a geometrician.

Why is water a combination of hydrogen and of oxygen in the proportion of one to eight, if not because to a nucleus of octahedral form there are applied eight other like figures, one to each face?

Why are certain hydrocarbons combinations in the proportion of one to six (in molecular weight), if not because to a cube of any class of regularity can be applied six other cubes, one to each face ?

ALL THINGS ARE NUMBERS

The Theosophical septenary constitution, the Chinese doctrine of the five elements, the Buddhist trinity, the Zoroastrian duality and that of the modern geometricians, the Pythagorean unity and the monism of modern science, are partial aspects, more or less confused, of a truth more lofty and embracing—that the world is the appearance and the manifestation of mathematical truths, or what is the same thing, that the evolution or graduated series of the natural geometrical forms has for its arithmetical expression, for its abbreviated symbol, the succession of prime numbers, of their powers, and of all the possible combinations of both. I cannot demonstrate this, although to me it is as certain as the postulates of Euclid, some of which are no less undemonstrable, but I hope that there will appear some great geometrician who will be able to prove it. All I can do is to indicate some of the less complex facts which point in the direction I have shown.

The first atom (whatever may be its origin) is the Pythagorean unity, the first One, which engenders all other forms. The monistic tendency of modern science and the monotheism of religion are the apparition of the number One, of the first prime number, of the absolute perfection which corresponds to the unique combination.

The duality, the symmetry, the sex of all the forms, the division into syzygies or pairs, are the apparition of the number Two, for all the forms of all the geometrical classes are double and single at the same time. The most simple expression of the number 2 is the straight line formed by two atoms. The tetrahedron is the duplication of this line or edge, or 2^2 .

On combining the tetrahedron with itself the number Three appears in two forms (see Introduction, p. 113): (a) the double tetrahedron—the cube, the octahedron—a form triple, double and single at the same time; (b) the right-handed pentatetrahedron—

the dodecahedron, the icosahedron; (c) the left-handed pentatetrahedron—the dodecahedron, the icosahedron; and (d) finally the Pythagorean decad, the double pentatetrahedron—the dodecahedron, the icosahedron; all forms triple, double and single at the same time.

The mysterious trinity, most obscure and even absurd for many minds, because it touches the highest point in geometry, is in the elemental geometry of the tetrahedron a thing so evident that it needs no demonstration because it can be seen and felt. A cube cannot exist without having a double tetrahedron and an octahedron within it. Each one of these three forms exists separate from the others and joined to them at the same time.

GEOMETRICAL FORM OF THE ETHER

Eight atoms or centres of force grouped in the form of a cube, and a central atom placed at the point of intersection of the four diagonals, make a perfectly balanced system (the Ogdoad of the Gnostics).

Combining together cubes of the same dimensions so that each side of one cube lies against the side of another, space can be completely filled—the infinite space containing the central nebula and all the minor nebulæ derived from it. As the cube is the most elementary form giving such a result, and as we cannot conceive that anything in nature is amorphous or without life, we may infer that interplanetary space is built up into such a structure.

Of what size then, are these cubes and the tetrahedra of which they are built? This requires investigation.

Living space (the absurd amorphous ether of the physicists) is then an immense crystal of the cubic system, an ocean of the most subtle matter, in whose bosom crystallise, subject to mathematical laws, all the forms of nature. If this be not its structure, what other can be? There is no other shape more simple, and thus the form of living space, sometimes called ether, must be a cube of indefinite dimensions subdivided into an infinite number of minute cubes—the web of Mâyâ, the net in which all beings are imprisoned.

This cubic construction, the most simple combination of the

fundamental tetrahedral form, is much more complicated than appears at first sight. Let us consider any cube whatsoever (the Gnostics chose the first cube or Ogdoad engendered by the central atom or Plerôma), and unite by a straight line the central atom with two opposite vertices. Prolonging this line indefinitely, an indefinite series of vertices and centres of other cubes can be threaded upon it. If through the six remaining vertices of the primary cube we trace lines parallel to the first, which we can consider as axis, we shall obtain a hexagonal prism, whose edges are engendered by the vertices of the cube contained in them. We can thus trace the appearance of crystallisation in hexagonal prisms, and can see that this is a polyhedric envelope form, belonging to the cubic system.

If through the vertices of the other cubes composing the ether we draw lines parallel to the axis of this first prism, we can observe that space is filled with like hexagonal prisms, and as the cube contains four different diagonals, living space can be considered as the result of intersecting, in a regular manner, four systems of hexagonal prisms.

Also, as the cube, remaining immovable in the centre, can combine with itself only in a regular and balanced manner, so that five equal cubes form a pentahexahedron and therefore a dodecahedron, an icosahedron, the Pythagorean decad and the multitude of geometrical forms to which such combinations give birth, living space can be organised in five equal ways which interpenetrate each other regularly. This results in a balanced combination of dodecahedra, within each one of which are contained the other four solids—besides the pentatetrahedron, the double pentatetrahedron and the pentaoctahedron which I have discovered, and certainly many others which as yet I have not perceived.

It seems to me that this structure should be taken into account in the study of light and other phenomena.

We may note that the hexagonal prism can be decomposed into rhombic dodecahedra. Thus space can be filled completely with cubes, with rhombic dodecahedra and with hexagonal prisms. We may also see that this very simple cubic structure can be considered under many and diverse aspects,

If we study any form whatever we may see that it decomposes into cubes. Liquids and gases are structures made by placing cubes together, like the structure of interplanetary space, with this difference: that instead of the cubes being of the first class of regularity (see THE THEOSOPHICAL REVIEW for December) they are of different classes of regularity. We must of course bear in mind that in all cases the edges of these cubes are ideal or figurative, because the cubes are formed by atoms or groups of atoms placed in the eight vertices.

ARTURO SORIA Y MATA.

THE COMTE DE ST. GERMAIN

OCCULTIST AND MYSTIC

(CONTINUED FROM p. 167)

SONNET PHILOSOPHIQUE ATTRIBUÉ AU FAMEUX ST. GERMAIN

CURIEX scrutateur de la nature entière,
J'ai connu du grand tout le principe et la fin.
J'ai vu l'or en puissance au fond de sa minière,
J'ai saisi sa matière et surpris son levain.

J'expliquai par quel art l'âme aux flancs d'une mère,
Fait sa maison, l'emporte, et comment un pépin
Mis contre un grain de blé, sous l'humide poussière;
L'un plante et l'autre cep, sont le pain et le vin.*

Rien n'était, Dieu voulut, rien devint quelque chose,
J'en doutais, je cherchai sur quoi l'univers pose,
Rien gardait l'équilibre et servait de soutien.

Enfin, avec le poids de l'éloge et du blâme,
Je pesai l'éternel, il appella mon âme,
Je mourus, j'adorai, je ne savais plus rien.†

ONLY a mystic could write, and none but mystics can gauge, words so potent in their meaning, treating as they do of those great mysteries that are unfolded, in their entirety, only to the Initiated. The "Veil of Isis" ever hides the earnest student of the Great Science from the vulgarly curious; hence in approaching the philosophic and mystic side of this mysterious life the difficulties of research become even more complicated by reason

* Referring to occult embryology.

† *Poèmes Philosophiques sur l'Homme*. Chez Mercier; Paris, 1795.

of that veil which hides this Initiate from the outer world. Glimpses of knowledge rare among men; indications of forces unknown to the "general"; a few earnest students, his pupils, striving their utmost to permeate the material world with their knowledge of the unseen spiritual life; such are the signs that surround the Comte de St. Germain, the evidences of his connection with that great Centre from which he came. No startling public movement springs up, nothing in which he courts the public gaze as leader, although in many societies his guiding hand may be found.

In modern Freemason literature the effort is made to eliminate his name, and even, in some instances, to assert that he had no real part in the Masonic movement of the last century, and was regarded only as a charlatan by leading Masons. Careful research, however, into the Masonic archives prove this to be untrue; indeed, the exact contrary can be shown, for M. de St. Germain was one of the selected representatives of the French Masons at their great convention at Paris in 1785. As one account says: "The Germans who distinguished themselves on this occasion were Bade, von Dalberg, Forster, Duke Ferdinand of Brunswick, Baron de Gleichen, Russworm, von Wöllner, Lavater, Ludwig Prince of Hesse, Ross-Kampf, Stork, Thaden von Wächter The French were honourably represented by *St. Germain*, St. Martin, Touzet-Duchanteau, Etteila, Mesmer, Dutroussel, d'Hérecourt, and Cagliostro."*

The same category of names, but with more detail, is given by N. Deschamps.† We find Deschamps speaking of M. de St. Germain as one of the Templars. An account is also given of the initiation of Cagliostro by the Comte de St. Germain, and the ritual used on this occasion is said to have been that of the Knights Templar. It was in this year also that a group of Jesuits brought the wildest and most disgraceful accusations against M. de St. Germain, M. de St. Martin and many others, accusations of immorality, infidelity, anarchy, etc. The charges were levelled at the Philaltheans, or "Rite des Philalètes ou

* *Magazin der Beweisführer für Verurtheilung des Freimaurer-Ordens*, i. 137; von Dr. E. E. Eckert, Leipzig, 1857.

† *Les Sociétés Secrètes et la Société, ou Philosophie de l'Histoire Contemporaine*, ii. 121. (Paris, 1881).

Chercheurs de la Vérité," founded 1773 in the Masonic Lodge of "Les Amis-Réunis." Prince Karl of Hesse, Savalette de Lange (the Royal Treasurer), the Vicomte de Tavanne, Court de Gebelin, and all the really mystic students of the time were in this Order. The Abbé Barruel* indicted the whole body, individually and collectively, in terms so violent and on charges so unfounded that even non-Masons and anti-Mystics protested. He accused M. de St. Germain and his followers of being Jacobins, of fomenting and inciting the Revolution, of atheism and immorality.

These charges were carefully investigated and rejected as worthless by J. J. Mounier, a writer who was neither Mystic nor Mason, but only a lover of honest dealing. Mounier says: "There are accusations so atrocious, that before adopting them a just man must seek the most authentic testimony; he who fears not to publish them, without being in the position to give decided proofs, should be severely punished by law, and where the law fails, by all right-minded people. Such is the procedure adopted by M. Barruel against a Society that used to meet at Ermenonville after the death of Jean Jacques Rousseau, under the direction of the charlatan St. Germain."†

This view appears to be well corroborated, and is upheld by various writers; in fact, the proof is conclusive that M. de St. Germain had nothing to do with the Jacobin party as the Abbé Barruel and the Abbé Migne have tried to insist.

Another writer says: "At this time Catholic Lodges were formed in Paris; their protectors were the Marquises de Girardin and de Bouillé. Several Lodges were held at Ermenonville, the property of the first-named. Their chief aim was 'd'établir une communication entre Dieu et l'homme par le moyen des êtres intermédiaires.'"‡

Now both the Marquis de Girardin and the Marquis de Bouillé were staunch Royalists and Catholics; it was the latter, moreover, who aided the unhappy Louis XVI. and his family

* *Mémoires sur l'Histoire du Jacobinisme*, ii. 554 (Paris, 1797).

† *De l'Influence attribuée aux Philosophes, aux Franc-maçons et aux Illuminés, sur la Révolution de France*, p. 154 (Tübingen, 1801).

‡ *Der Signatstern*, V., art. 19 (Berlin, 1809).

in their attempted escape. Again, both of these Catholic nobles were personal friends of M. de St. Germain; hence it hardly appears possible that the assertions of the Abbés Barruel and Migne had any veracious foundation, since the establishing of "Catholic Lodges" certainly does not appear atheistical in tendency, nor the close friendship of true Royalists alarmingly revolutionary. According to the well-known writer Éliphas Lévi,* M. de St. Germain was a Catholic in outward religious observance. Although he was the founder of the Order of St. Joachim in Bohemia, he separated himself from this society as soon as revolutionary theories began to spread among its members.

Some of the assemblies in which the Comte de St. Germain taught his philosophy were held in the Rue Platrière; other meetings of the "Philalètes" were held in the "Lodge des Amis-Réunis" in the Rue de la Sourdière.

According to some writers, there was a strong Rosicrucian foundation—from the true Rosicrucian tradition—in this Lodge. It appears that the members were studying the conditions of life on higher planes, just as Theosophists of to-day are doing. Practical occultism and spiritual mysticism were the end and aim of the Philalatheans; but alas, the karma of France overwhelmed them, and scenes of bloodshed and violence swept them and their peaceful studies away.

A fact that disturbed the enemies of the Comte de St. Germain was the personal devotion of his friends, and that these friends treasured his portrait. In the d'Urfé collection, in 1783, was a picture of the mystic engraved on copper, with the inscription:

"The Comte de St. Germain, celebrated Alchemist," followed by the words:

"Ainsi que Prométhée, il déroba le feu,

Par qui le monde existe et par qui tout respire;

La nature à sa voix obéit et se meurt.

S'il n'est pas Dieu lui-même, un Dieu puissant l'inspire."

This copper-plate engraving was dedicated to the Comte de Milly, an intimate friend of M. de St. Germain, a well-known

* *Histoire de la Haute Magie*, pp. 419, 420 (Paris, 1860).

man of the period, and Chevalier de l'Ordre Royal et Militaire de St. Louis, et de l'Aigle Rouge de Braunschweig. This unlucky portrait, however, produced a furious attack from Dr. Biester, the editor of the *Berlinische Monatschrift*, in June, 1785. Amongst some amusing diatribes, the following is worthy of notice, if only to show how inaccurate an angry editor can be. As we have already seen, M. de St. Germain was in the year 1785 chosen representative at the Masonic Conference in Paris. Nevertheless, Herr Dr. Biester, in the *same* year, opens his remarks with the astonishing statement: "This adventurer, who died *two years ago* in Danish Holstein"!

Our editor then proceeds to clinch the argument as follows: "I even know that tho' he is dead, many now believe that he is still living, and will soon come forth alive! Whereas he is dead as a door-nail, probably mouldering and rotting as any ordinary man who cannot work miracles, and whom no Prince has ever greeted."

Ignorance alone must excuse our editor from the charge of being a literary Ananias; but indeed in our own days critics of matters occult are just as ignorant and equally positive as they were a century ago, no matter what their learning in other respects.

Passing now from France to Austria, let us see what Gräffer says in his interesting, though curiously written, sketches. To give, then, a few extracts out of many:

ST. GERMAIN AND MESMER

"An unknown man had come on a short visit to Vienna.

"But his sojourn there extended itself.

"His affairs had reference to a far-off time, namely, the twentieth century.

"He had really come to Vienna to see one person only.

"This person was Mesmer, still a very young man.

"Mesmer was struck by the appearance of the stranger. 'You must be the man,' said he, 'whose anonymous letter I received yesterday from the Hague?'

"'I am he.'

"'You wish to speak with me to-day, at this hour, on my ideas concerning magnetism?'

“ ‘ I wish to do so.’

“ ‘ It was the man who has just left me, who in a fatherly way has guided my ideas in this channel. He is the celebrated astronomer Hell.’*

“ ‘ I know it.’

“ ‘ My fundamental ideas, however, are still chaotic ; who can give me light?’

“ ‘ I can do so.’

“ ‘ You would make me happy, sir.’

“ ‘ I have to do so.’

“ The stranger motioned Mesmer to lock the door.

“ They sat down.

“ The kernel of their conversation centred round the theory of obtaining the elements of the elixir of life by the employment of magnetism in a series of permutations.

“ The conference lasted three hours.

“ They arranged a further meeting in Paris. Then they parted.”†

That St. Germain and Mesmer were connected in the mystical work of the last century we know from other sources,‡ and that they again met and worked together in Paris, is verified by research among the records of the Lodge meetings already mentioned. This meeting in Vienna must have taken place before Mesmer began his work in Paris judging by the context. Vienna was the great centre for the Rosicrucians and other allied Societies, such as the “Asiatische Brüder,” the “Ritter des Licht,” etc. The former were the largest body who really occupied themselves deeply with alchemical researches and had their laboratory in the Landstrasse, behind the Hospital. Among them we find a group of St. Germain’s followers.

To quote Franz Gräffer again :

“ One day the report was spread that the Comte de St. Germain, the most enigmatical of all incomprehensibles, was in Vienna. An electric shock passed through all who knew his

* Maximilian Hell (Imperial Court Astronomer). To this highly respected scholar are due thanks for having had the impulse to take up magnetism scientifically and practically. See *Oesterr. National Encyclopädie*, art. “Mesmer.”

† *Kleine Wiener Memoiren*, i. 81 (Wien, 1846).

‡ H. P. Blavatsky, *Theos. Gloss.*, p. 214 (London, 1892).

name. Our Adept circle was thrilled through and through. St. Germain was in Vienna!

“Barely had Gräffer [his brother Rudolph] recovered from the surprising news, than he flies to Hiniberg, his country seat, where he has his papers. Among these is to be found a letter of recommendation from Casanova, the genial adventurer whom he got to know in Amsterdam, addressed to St. Germain.

“He hurries back to his house of business, there he is informed by the clerk: ‘An hour ago a gentleman has been there whose appearance had astonished them all. This gentleman was neither tall nor short, his build was strikingly proportionate, everything about him had the stamp of nobility . . . He said in French, as it were to himself, not troubling about anyone’s presence, the words, “I live in Fedalhofe, the room in which Leibnitz lodged in 1713.” We were about to speak, when he was already gone. This last hour we have been, as you see, sir, petrified.’

“In five minutes Fedalhofe is reached. Leibnitz’s room is empty. Nobody knows when ‘the American gentleman’ will return home. As to luggage, nothing is to be seen but a small iron chest. It is almost dinner time. But who would think of dining! Gräffer is mechanically urged to go and find Baron Linden; he finds him at the ‘Ente.’ They drive to the Landstrasse, whither a certain something, an obscure presentiment, impels them to drive post haste.

ISABEL COOPER-OAKLEY.

(TO BE CONCLUDED)

THE ATHANASIAN CREED

THE Athanasian Creed is usually regarded as little more than an expansion of the earlier formulæ, and, as has already been stated, criticism fixes the date of its composition comparatively late. Much obloquy has been cast upon it in recent years in consequence of what have been called its damnatory clauses, and many people who naturally enough entirely misunderstood their real meaning have on this account regarded the whole Creed with horror—indeed some of our most enlightened clergy, in open defiance of the directions of the rubric, have declined to allow its recitation in their churches. Had the meaning ordinarily attached to those clauses been the true one, such a refusal would have been far more than justified, yet to the mind of the Theosophical student they are entirely unobjectionable, for he sees in them not a blasphemous proclamation of the inability of the Logos to carry through the evolution which He has commenced, but merely the statement of a well-known fact in nature.

I do not mean to say for a moment that the majority of the members, or even of the leaders of the Church which recites it, have ever known its true meaning ; I do not even claim that he who first penned it in the sea-girt monastery at Lérins realized the full and glorious signification of the rolling phrases which he used. But this at least does seem certain—that narrowed, degraded and materialized as the Christian faith has been, corrupt almost beyond recognition as its scriptures have become, an attempt has at least been made to guide those who have compiled for it these great symbols called the Creeds, so that whatever they may themselves have known, their language still clearly conveys the grand truths of the ancient wisdom to all who have ears to hear ; and all that in these formulæ seems false and incomprehensible when the endeavour is made to read them in accordance with modern misconceptions, becomes at once luminous and full

of meaning when understood in that inner sense which exalts it from a fragment of unreliable biography into a declaration of eternal truth.

From this point of view, then, let us take up the examination of the *Quicumque vult*, omitting, of course, such parts of its explanation as would be mere repetitions of what has already been said, and confining ourselves to the points in which this Creed is fuller than the other two.

In the ordinary interpretation of the opening words "Whoever will be saved," we at once encounter a misconception of the most glaring character, for they are commonly supposed to embody some such blasphemous idea as "saved from eternal damnation," or "saved from the wrath of god" (I really cannot honour with a capital letter any being who is supposed to be capable in his anger of committing so unspeakable an atrocity as the infliction of endless torture!). A far more accurate translation, and one much less likely to be misunderstood, would have been "Whoever wishes to be safe," and when it is put in this form any student of occultism will at once see exactly what is meant.

We have all read in early Theosophical literature about the critical period of the fifth round, and we thus understand that a period will then be reached when a considerable portion of humanity will have to drop out for the time from our scheme of evolution, simply because they have not yet developed themselves enough to be able to take advantage of the opportunities which will then be opening before mankind—because under the conditions then prevailing no incarnations of a sufficiently unadvanced type to suit them will be available. Thus we shall come to a definite division—a kind of day of judgment upon which will take place the separation of the sheep from the goats, after which *these* shall pass on into æonial life, and *those* into æonial death—or at least into a condition of comparatively suspended evolution. Æonial, we observe; that is, age-long, lasting throughout this age, or dispensation, or manvantara; but not for a moment to be looked upon as eternal. Those who thus fall out of the current of progress for the time will take up the work again in the next chain of globes exactly where they had to leave it in this; and though

they lose such place as they have held in this evolution, yet it is only because the evolution has passed beyond them, and it would have been a mere waste of time for them to attempt to stay in it any longer.

It will be remembered that when a pupil has been so happy as to pass successfully through all the difficulties of the probationary period, and has taken that first initiation which is the gateway to the Path Proper, he is spoken of as the Srotâpanna—"he who has entered upon the stream." The meaning of this is that he as an individual has already passed the critical period to which we have referred; he has already reached the point of spiritual development which nature requires as a passport to the later stages of the scheme of evolution of which we form a part. He has entered upon the stream of that evolution, now sweeping along its upward arc, and though he may still retard or accelerate his progress—may even, if he act foolishly, waste a very great deal of valuable time—he cannot again turn aside permanently from that stream, but is carried steadily along by it towards the goal appointed for humanity.

He is thus safe from the greatest of the dangers which menace mankind during this manvantara—the danger of dropping out of the current of its evolution; and so he is often spoken of as "the saved" or "the elect." It is in this sense, and in this sense only, that we can take the words of this first clause of the Athanasian Creed, "Whosoever will be saved, before all things it is necessary that he hold the Catholic Faith."

Nor need we let ourselves fall into the vulgar error as to the real meaning of this last statement. The word catholic means simply universal, and that faith which is truly universal is not the form into which truth is cast by any one of the great Teachers, but the truth itself which underlies all form—the Wisdom Religion, of which all the exoteric religions are only partial expressions. So that this clause, when properly understood, simply conveys to us the undeniable statement that for any man who wishes to carry out his evolution to its appointed end, the most important thing is rightly to understand the great occult teaching as to the origin of all things and the descent of spirit into matter.

It has been objected that this statement is inaccurate, and the

objectors remark that surely the most important teaching to any man is that which educates him morally—which tells him not what he must believe but what he must *do*. Now of course that is quite true; but such objectors ignore or forget the fact that the fullest moral development is always taken for granted in all religions before even the possibility of attaining a true grasp of any sort of high occult knowledge is admitted. They also forget that it is only by this occult knowledge that either the commands or the sanctions of their moral code can be explained, or indeed that any reason can be shown for the very existence of a moral code at all.

In addition to all this it has to be clearly recognized that though morality is absolutely necessary as a prerequisite to real progress, it is by no means *all* that is required. Unintelligent goodness will save a man much pain and trouble in the course of his upward path, but it can never carry him beyond a certain point in it; there comes a period when in order to progress it is absolutely imperative that a man should *know*. And this is at once the explanation and the justification of the second verse of the Creed, around which such heated controversy has raged—“Which faith except everyone do keep whole and undefiled, without doubt he shall perish everlastingly”—the last word being of course not taken in the unphilosophical and metaphysically impossible orthodox sense, but understood as before to signify æonially, as far as this age or manvantara is concerned. There is no halo of special antiquity surrounding this particular form of words, for in the profession of Denebert, which is the oldest form we have of this earlier part of the Creed, they do not appear. But whether the original writer used them or not, there is no need to be afraid of them or to attempt to explain away their obvious meaning; this clause is after all merely the converse of the last one, and simply states somewhat more emphatically that, since a grasp of certain great facts is most important and indeed necessary in order to pass the critical period, those who do not acquire that grasp will certainly fail to pass it. A serious statement, truly, and well worthy of our closest attention, but surely in no sense a dreadful one; for when a man has once got beyond the stage in which he “faintly trusts the larger hope”

to that further stage where he knows that it is not a hope but a certainty—in other words when he has for the first time discovered something of what evolution really means—he can never again feel that awful sense of helpless horror which was born of hopelessness.

Our author then very carefully proceeds to inform us what these great facts are whose comprehension (in so far as our very finite minds may at present comprehend them) is so essential to our hope of progress.

“And the Catholic faith is this, that we worship one God in Trinity, and Trinity in Unity, neither confounding the persons, nor dividing the substance.” Perhaps the great mystery of the Logos could hardly be better put into words for our physical understanding; we can scarcely better express the eternal Oneness which is yet ever threefold in Its aspect. And assuredly the final caution is most emphatically necessary, for never will the student be able even to approach the comprehension of the origin of the solar system to which he belongs—never by consequence will he in the least understand the wonderful trinity of *Âtman*, *Buddhi*, *Manas*, which is himself, unless he takes the most scrupulous care to keep clear in his mind the different functions of the Three Great Aspects of the One, while never for one moment running the risk of “dividing the substance” by losing sight of the eternal underlying Unity.

Most certainly “there is one person of the Father, another of the Son, and another of the Holy Ghost,” for *persona* is nothing in the world but a mask, an *aspect*; yet again beyond all shadow of doubt or question “the Godhead of the Father, of the Son, and of the Holy Ghost is all *one*—the glory equal, the majesty co-eternal,” since all are equally manifestations of the ineffable splendour of Him in whom our whole system lives and moves and has its being.

“Uncreate” indeed are each of these aspects as regards their own system, and differing thereby from every other force or power within its limits, since all these others are called into existence by them and in them; “incomprehensible” indeed, not only in the modern sense of “ununderstandable,” but in the much older one of “uncontainable,” since nothing on these far

lower planes which alone we know can ever be more than the most partial and incomplete manifestation of their unshadowed glory; "eternal" certainly, in that they all endure as long as their system endures, and probably through many thousands of systems; "and yet they are not three eternal, but one eternal; not three uncreated, nor three incomprehensibles, but one uncreated, and one incomprehensible," for that in them which is uncreated, incomprehensible and eternal is not the aspect, but ever the underlying Unity which is one with the All.

"For like as we are compelled by the Christian verity to acknowledge every person by himself to be God and Lord" (that is, to recognize the almighty power of the Logos as working equally in each of these His aspects), "so are we forbidden by the Catholic religion to say there be three Gods or three Lords"—that is, to set up the three aspects in any sense against or apart from each other—to regard them in any way disproportionately, or as separate entities. How often these aspects of the Divine *have* been divided, and worshipped separately as gods or goddesses of wisdom, of love, or of power, and with what disastrous results of partial or one-sided development in their followers, the pages of history will reveal to us. Here, at any rate, the warning against such a fatal mistake is sufficiently emphatic.

Again in the Athanasian Creed we see evidence of the same careful endeavour to make clear as far as may be the difference of genesis of the three aspects of the Logos which we found so prominent in the wording of the Nicene Creed. "The Father is made of none, neither created nor begotten; the Son is of the Father alone, not made, nor created, but begotten; the Holy Ghost is of the Father and of the Son, neither made, nor created, nor begotten, but proceeding."

We need not here go over again the ground already traversed in connection with the corresponding clauses in the Nicene Creed, further than to point out that in the words "the Son is of the Father alone," we have once more an emphatic statement of the true meaning of the term usually so grossly mistranslated as "only-begotten." (See page 262 of vol. xxi. of this REVIEW.)

C. W. LEADBEATER.

(TO BE CONCLUDED)

IN THE TWILIGHT

“It is interesting to notice,” said the Vagrant, when the friends had gathered round the fire for their monthly chat, “how often we come across stories of sea-captains who have been roused and induced to change their course by some mysterious visitant. On one of my many voyages I travelled with a captain who told me some of his own experiences, and among these he related one about a man in a dripping waterproof who had come to him in his cabin, and had begged him to steer in a particular direction so as to save some cast-aways. The captain did so, and found a party of shipwrecked sailors, one of whom he recognised as his visitor. The best and most typical of all these tales is perhaps the one which Robert Dale Owen tells so well in his *Footfalls on the Boundary of Another World*—that in which the mate sees a stranger writing on the captain’s slate the laconic order, ‘Steer to the north-west.’ The captain, hearing the mate’s story and seeing the written words, decides to follow the suggestion, and by so doing saves from a wreck a number of people, one of whom is at once recognised by the mate as the mysterious visitant. A somewhat similar story, though differing curiously in some of the details, lately appeared in one of our daily papers, and though this be an unverified one it is typical enough to put on record. It is headed, ‘Crew Saved by a Ghost,’ but the ghost seems to have been the soul of a man living in this world, clothed in the astral body, as is normally the case during sleep. Here it is: ‘Many strange incidents occur at sea, but none more so than that which befell Captain Benner, of the brig “Mohawk,” a small vessel engaged in the West Indian trade. After leaving St. Thomas, her last port of call, on one voyage the brig was steering a north-westerly course, homeward bound, beating up under short canvas again high winds and heavy seas following in the wake of a hurricane which had traversed the tropics five or six days before. Her captain, who had been some hours on deck, went below at midnight, after directing the first officer, who was on watch, to keep the course then steered, and to call him in case of any change for the worse in the weather. He lay down

upon a sofa in the main cabin, but as the brig's bell struck twice, became conscious of the figure of a man, wearing a green sou'wester, standing beside him in the dim light of the cabin lamp. Then he heard the words, "Change your course to the sou'west, captain." Captain Benner got up and went on deck, where he found that the weather had moderated and that the brig was carrying more sail and making better headway. He asked the mate on duty why he had sent down to call him, to which that officer replied that he had not done so. The captain, fancying that he had been dreaming, went back to the cabin, but he was disturbed soon again by a second visit from the man in the green sou'wester, who repeated his previous order and vanished up the companionway. The captain, now thoroughly aroused, jumped up and pursued the retreating figure, but saw no one until he met the mate on watch, who insisted that he had not sent any messenger below. Mystified and perplexed, Captain Benner returned to the cabin only to see his singular visitor reappear, to hear him repeat the order to change the course to sou'west, with the added warning—"If you do not it will soon be too late!" and to see him disappear as before. Going on deck he gave the necessary orders for the change in the ship's course to south-west. The officers of the brig were not only surprised but also indignant, and finally determined to seize their captain and put him in irons, when, soon after daybreak, the look-out forward reported some object dead ahead. As the vessel kept on, it was made out to be a ship's boat. As it ranged abeam it was seen to contain four men lying under its thwarts, one of whom wore a green sou'wester. The "Mohawk" was promptly hove to, a boat lowered, and the castaways taken in. The castaways proved to be the captain and three men, the only survivors of the crew of a vessel which had gone down in the hurricane, and they had been drifting helplessly without food for five or six days. The green sou'wester was the property of the rescued captain. A few days later when he had recovered sufficiently to be able to leave his berth, he was sitting one day in the main cabin of the brig with Captain Benner. He suddenly asked his host whether he believed in dreams. "Since I have been here," he continued, "I have been thinking how familiar this cabin looks. I think that I have been here before. In the night before you picked me up I dreamed that I came to you here in this cabin and told you to change your course to sou'west. The first time you took no notice of me, and I came the second time, in vain; but the third time you changed your course,

and I woke to find your ship alongside of us." Then Captain Benner, who had noticed the resemblance of the speaker to his mysterious visitor, told his own story of that night.' In most of these cases," concluded the Vagrant, "the visitor is probably a pupil, serving on the astral plane, but occasionally one of the sufferers is himself the bringer of help."

"That is so," said the Shepherd, "but it is a very common occurrence for one of the 'invisible helpers' trained in our own circle to seek physical aid in this way for the shipwrecked. Sometimes a very vivid dream, caused by throwing an idea into the captain's mind while he is asleep, is sufficient to persuade him to take action, for sailors, as a rule, believe in the 'supernatural,' as people foolishly call our larger life. The dream, followed by a prompt awakening, prompt enough to cause a slight shock, is often enough. It is often possible also to prevent an accident which one sees approaching—such as a fire or a collision—by the same means, or by rousing the captain suddenly and making him think uneasily of such an occurrence, so that he may go on deck, or look round the ship carefully, as the case may be. A great deal more of this work might be done if only there were a larger number of our students willing to live the life which is necessary in order to qualify them for service when the soul is out of the body during sleep."

"And the work is certainly its own reward," answered the Vagrant. "You remember that steamer that went down in the cyclone at the end of last November; I betook myself to the cabin where about a dozen women had been shut in, and they were wailing in the most pitiful manner, sobbing and moaning with fear. The ship had to founder—no aid was possible—and to go out of the world in this state of frantic terror is the worst possible way to enter the next. So in order to calm them I materialised myself, and of course they thought I was an angel, poor souls, and they all fell on their knees and prayed me to save them, and one poor mother pushed her baby into my arms, imploring me to save that, at least. They soon grew quiet and composed as we talked, and the wee baby went to sleep smiling, and presently they all fell asleep peacefully, and I filled their minds with thoughts of the heaven-world, so that they did not wake when the ship made her final plunge downwards. I went down with them to ensure their sleeping through the last moments, and they never stirred as their sleep became death. One or two of them, it may be hoped, will not awaken until the dream of the heaven-

world gives place to the reality, and the soul regains consciousness amid the light and melody of Devachan."

"It is curious what tricks one's etheric brain often plays one in these matters," remarked the Scholar. "I often find myself in the morning recalling the events of the night as though I had myself been the hero of the tragedy in which I was simply a helper. For instance, the other night up in the hills among the fighting, I was doing my best to avert a serious accident, and in the course of the work had to help one of our Tommies who was bringing up a gun, driving at a headlong pace down a breakneck sort of path, and it seemed to my waking memory that I had been driving the horses myself. And I remember one night when I had tried to drag a fellow away who was working in a building where there was going to be a big explosion, and had failed to make him move, that when the explosion came and I went up with him, and explained to him as he shot out of his body that it was all right, and that there was nothing to be alarmed about—the next morning the impression on my mind was that *I* had been exploded, and thought it was all right after all, and I could taste the choking gas and the mud and slush quite plainly."

"Yes, you have an odd way of identifying yourself with the people you help," commented the Shepherd. "It seems a kind of sympathy, making you experience for the time just what they experience, and on waking the brain mixes up the identities, and appropriates the whole."

"Bruno used to describe our lower nature as an ass," quoth the Vagrant, "and there really is a good deal of the ass in the body we have to use down here, to say nothing of the asinine attributes of the astral body, at least until it is thoroughly cleaned up, and confined to its proper function as a mere vehicle. But what was that story I heard a bit of the other day, about our Youngest saving a boy in a big fire somewhere? You tell it us, Doctor."

"Properly speaking, the story is not mine to tell," said the Doctor. "I was not present on the occasion; but as nearly as I can recall, it ran something like this. It seems that some time ago the Shepherd and our Youngest here were passing over the States one night, when they noticed the fierce glare of a big fire below them, and promptly dived down to see if they could be of any use. It was one of those huge American caravanserais, on the edge of one of the great lakes, which was in flames. The hotel, many stories in height, formed three sides of a square round a sort of garden, planted with trees and flowers

while the lake formed the fourth side. The two wings ran right down to the lake, the big bay windows which terminated them almost projecting over the water, so as to leave only quite a narrow passage-way under them at the two sides. The front and wings were built round inside wells, which contained also the elevator shafts of lattice work, so that when once the fire broke out, it spread with almost incredible rapidity. Before our friends saw it on their astral journey all the middle floors in each of the three great blocks were in flames, though fortunately the inmates—except one little boy—had already been rescued, though some of them had sustained very serious burns and other injuries.

“This little fellow had been forgotten in one of the upper rooms of the left wing, for his parents were out at a ball, and knew nothing of the fire, while naturally enough no one else thought of the lad till it was far too late, and the fire had gained such a hold on the middle floors of that wing that nothing could have been done, even if anyone had remembered him, as his room faced on to the inner garden which has been mentioned, so that he was completely cut off from all outside help. Besides, he was not even aware of his danger, for the dense, suffocating smoke had gradually so filled the room that his sleep had grown deeper and deeper till he was completely stupefied. In this state he was discovered by our Youngest, who, as you know, seems to be specially attracted towards children in need or danger. He first tried to make some of the people outside remember the lad, but in vain; and in any case no help could have been given, so that the Shepherd soon saw that nothing could be done in that way. He then materialised Cyril—as he has done before—in the lad’s room, and set him to work to awaken and rouse up the more than half-stupefied child. After a good deal of difficulty this was accomplished to some extent, but the lad seems to have remained in a half-dazed, semi-conscious condition all through what followed, so that he needed to be pushed and pulled about, guided and helped at every turn.

“The two boys first crept out of the room into the central passage which ran through the wing, and then finding that the smoke and the flames beginning to come through the floor made it impassable, our little one got the other lad back into the room again and out of the window on to a stone ledge, about a foot wide, which ran right along the block just below the windows. Along this he managed to guide his companion, balancing himself half on the

extreme edge of the ledge, and half walking on the air on the outside of the other, so keeping him from dizziness and preventing him from becoming afraid of a fall. On getting near the end of the block nearest the lake, in which direction the fire seemed least developed, they climbed in through an open window and again reached the passage, hoping to find the staircase at that end still passable. But it too was full of flame and smoke; so they crawled back along the passage, with their mouths close to the ground, till they reached the latticed cage of the lift running down the long well in the centre of the block. The lift of course was at the bottom, but they managed to clamber down the lattice work inside the cage till they stood on the roof of the elevator itself. Here they found themselves blocked, but luckily Cyril discovered a doorway opening from the cage of the lift on to a sort of *entresol* above the ground floor of the block. Through this they reached a passage, crossed it, half-stifled by the smoke, made their way through one of the rooms opposite, and finally, clambering out of the window, found themselves on the top of the verandah which ran all along in front of the ground floor, between it and the garden. Thence it was easy enough to swarm down one of the pillars and reach the garden itself; but even there the heat was intense, and the danger, when the walls should fall, very considerable. So the two lads tried to make their way round at the end first of one, then of the other wing; but in both cases the flames had burst through, the narrow overhung passages were quite impassable. Finally they took refuge in one of the pleasure boats, which were moored to the steps that led down from the sort of quay at the edge of the garden into the lake, and, casting loose, rowed out on to the water.

“Cyril intended to row round past the burning wing, and land the lad whom he had saved; but when they got some little way out, they fell in with a passing lake steamer, and they were seen—for the whole scene was lit up by the glare of the burning hotel, till everything was as plain as in broad daylight. The steamer came alongside the boat to take them off; but instead of the two boys they had seen, found only one—for the Shepherd had promptly allowed our little one to slip back into his astral form, dissipating the denser matter which had made for the time a material body, and he was therefore invisible. A careful search was made, of course, but no trace could be found, and so it was concluded that the second boy must have fallen overboard and been drowned just as they came alongside. The lad who

had been saved fell into a dead faint as soon as he had been got on board, so could give no information, and when he did recover, all he could say was that he had seen the other boy the moment before they got alongside, and then knew nothing more.

“The steamer was bound down the lake to a place some two days’ sail distant, and it was a week or so before the rescued lad could be restored to his parents, who of course thought that he had perished in the flames; for though an effort was made to impress on their minds the fact that their son had been saved, it was found impossible to convey the idea to them.”

“That’s much more dramatic than my little story,” observed the Archivarius, “though my people were certainly quite as dense and unimpressible—more so, indeed, than the camels they were using as beasts of burden.”

“Stop,” broke in the Marchesa, “we really must break up, or some one will go unhelped in reality, while we are telling stories of past incidents. So let us leave our Archivarius and the camels for a future occasion.”

THEOSOPHICAL ACTIVITIES

MRS. BESANT arrived safely in Benares on April 3rd. The activity of the various Branches is increasing and lecturing Inspectors have been appointed to each of the

India

Provinces.

THE little band of Theosophical workers in Ceylon is as busy as ever. Mrs. Higgins and her staff at the Musæus School and Orphanage are winning golden opinions from the public by their steady work. It is daily increasing, and steps are now being taken to make further extensions to the existing buildings to secure more accommodation.

Ceylon

Next term begins on May 1st, when Mrs. Higgins will have many more applications for admission as boarders. But they will have to be refused for want of accommodation. Urgent appeals are being made to all friends to help her to build a School Hall, without which the Institution will not get any aid from the Government. It has promised to give that help next year, provided the Hall is built.

We trust all our friends will help. Mrs. Higgins needs the personal assistance of a few ladies to extend the educational work in the Island.

Meetings of the Hope Lodge are regularly held on Sunday afternoons at the Musæus Library and the members are studying *The Ancient Wisdom*. Mr. Banbery has been elected Vice-President of the Lodge. Our Library is being well stocked with books, and the collection in hand is well utilised by the members. *Rays of Light* is doing good service.

S. P.

Mr. Banbery writes from Kandy: "I am going on a month's lecturing tour into the interior, travelling in a bullock cart. On April 7th I shall be lecturing at Adam's Peak."

By resolution of the Executive Committee the Annual Convention of the European Section will be held in London on Saturday and Sunday, July 9th and 10th. The Hon. Otway Cuffe took Europe up the work of General Secretary of the Section on May 1st, and Mr. Burrows was appointed by the Committee to fill the vacant post of Treasurer. Mr. Mead still continues to be the Editor of *The Vâhan*.

The Blavatsky Lodge had four typical and extremely interesting lectures delivered before it during April. On April 7th, Mr. J. C. Chatterji spoke on "The Middle Path of Buddhism," and the readers of this Review will be aware of the valuable light thrown by the researches of the speaker upon the theosophy of Buddhism. On April 14th, Mr. Leadbeater's subject, "Types of Magic," was listened to with deep interest, whilst on April 21st Mr. Mead took us back to the early days of Christianity and showed how Bardaisan's "Hymn of Initiation" points to the author's exact knowledge of our theosophic teachings of to-day. On April 28th, Mrs. Cooper-Oakley gave us the result of much patient investigation into the real constitution and aims of the "Knights of Light," an occult body of the last century. All the Sunday evenings in May are occupied by a series of studies in *The Secret Doctrine* given by Mrs. Cooper-Oakley, except May 8th, "White Lotus Day," which was reserved for the grateful recollection of H. P. Blavatsky and of her work for the Theosophical Society.

The West London Lodge held its first "At Home" on April 22nd, and the members and guests evidently enjoyed the evening.

From France we learn that *Le Lotus Bleu* has changed its name to *La Revue Théosophique Française*.

Mr. Keightley has been away for a "rest," working with the

Rome Lodge for ten days, lecturing and receiving the members each morning and evening to explain questions which had arisen in the course of study and to talk over points of interest. Mr. Keightley also visited Florence and Munich and in each place saw members of the Society, or held meetings of those interested in our theosophical studies.

In Brussels Mr. Chatterji has been well received and a long and sympathetic account of his lecture on the "Philosophy of India" before the Idealist Art Society has reached us.

Mr. W. B. Fricke gave a public lecture in Rotterdam, on Monday, April 11th, on "The Cause and the End of Pain." The Hall was well filled, and the lecture, which was listened to with great attention, was very fully reported in the daily papers. On April 22nd, Mme. Perk lectured in the Bron Geboun, Haarlem; the lecture was followed by an interesting debate. We further learn from Holland that the new edition of the *Seven Principles* has just been published, also a small pamphlet, *The Theosophical Society and the Object it has in View*, by Lorenzo. The new edition of *Reincarnation* is in the press.

The Spiritualist papers have been very busy with Theosophy for the last few months, and the Utrecht Spiritist Society has invited the Gen. Secretary of the Section (W. B. Fricke) to lecture for it in June.

THE holidays are now fairly over, and activities are once more fully resumed, the various classes and meetings have picked up their work and members have settled down to the business

New Zealand of the year. In Auckland Mrs. Draffin gave two interesting and very sympathetic lectures during the month of February, on "The Teachings and Miracles of Christ," which attracted considerable attention, In the same month Mr. A. W. Maurais lectured in Dunedin on "The Ancient Wisdom: its Relation to Christianity." The Wellington Branch has reconstructed itself since the New Year, and the following officers have been elected:—President, Mrs. Richmond; Vice-President, Mr. W. S. Short; Secretary, Mrs. Gibson (24, Marion Street, Wellington). This Branch is now in a fairly healthy condition and some good and useful work may be expected from it in the future. In Woodville the President of the Branch has resigned, and Mr. T. Gilbert has been elected to fill that position. Meetings and study continue as before. This Branch is a centre of much devotion to the cause of Theosophy.

Numbers of young people have joined the Society of late, and display a good deal of interest and enthusiasm.

REVIEWS AND NOTICES

THE ADYAR LECTURES

Theosophy Applied. Four lectures delivered at the Twenty-second Annual Convention of the Theosophical Society at Adyar Madras, by Lilian Edger, M.A., 1898.

IN these four lectures Miss Edger has given us an elegant and scholarly attempt to fulfil the task set by "A Master of Wisdom" in the first volume of LUCIFER. He says: "The problems of true Theosophy and its great mission are: *first*, the working out of clear unequivocal conceptions of ethics, ideas and duties, such as shall best and most fully satisfy the right and altruistic feelings in men; and *second*, the modelling of these conceptions for their adaptation into such forms of daily life as shall offer a field where they may be applied with most equitableness."

The second of these objects has, perhaps, not yet been sufficiently studied; or else those of us who *have* ideas as to the adaptation of Theosophy to daily life have either been wanting in boldness to express them or have found other needs more pressing in this early stage of the Society's work. When, therefore, Miss Edger takes courage to lecture to the Adyar Convention on "Theosophy Applied": (1) To Religion; (2) To the Home; (3) To Society; and (4) To the State; the very last thing we should think of would be to fill our notice with small criticisms on points where *our* reading of its application might differ from hers. Her lack of the intricate knowledge of her Indian audience possessed by her predecessor in the chair—a lack for which she more than once gracefully apologises—only makes the little book the more readable and intelligible to the English public.

What Theosophy is to the religions of the world has been often enough stated; and it bears the very same relationship to the manners and customs which characterise the home, society, and even the state. Carefully guarding itself against the exclusive worship of any *form*, it takes each up from its best and highest side, and shows how from every one there is a way open to the Highest—to love all others,

not *like* ourselves, but as *being* ourselves; to live, not for the progress of our own small personality, but for the Humanity which has, by our united efforts, to rise to the level of Divinity. In this connection Miss Edger's account of her own experience in the education of children is exceedingly interesting; the young creatures, yet unspoilt by their surroundings, may be taught unselfishness as easily as they are, in almost every case, carefully instructed in the hard self-seeking which is understood to be the only fit preparation for what is truly called the Battle of Life.

But when we come to imagine our carefully trained pupils sent out into the existing world to get their living in it we begin to hesitate. Mr. Howell, in his dainty and suggestive volume, *A Traveller from Altruria*, has pointed out how serious a disqualification for "business" life is the elevation of sentiment produced by a college education; how much more an education like *our* ideal! It is for this reason that all ideal Commonwealths, like Mr. Bellamy's, have to presuppose a catastrophe of one kind or another—something which shall, practically, start a new race of men for their new world. The process which shall *transform* the present "struggle for life" into the Altruria of the novelist's dream has not yet revealed itself; but to a Theosophist one thing at least is certain—that the only way to prepare for it is for each one of us steadily and perseveringly to apply our faith in Universal Brotherhood, each in his *own* way, to the forms of our own daily life. And as a contribution to this—the most important service we can render to our country, and to the civilisation in the midst of which we live—we heartily welcome Miss Edger's volume.

A. A. W.

MAGAZINES AND PAMPHLETS

The Theosophist for April contains in "Old Diary Leaves" an account of Colonel Olcott's visit to H. P. B. in Paris, and describes a meeting at the house of Lady Caithness, at which Mr. Yves Guyot and some of his equally sceptical friends were present. An account is then given of the way the first portraits of the Masters were produced, the final and most successful being those painted by Herr Schmiechen. Mr. Mackenzie concludes his articles on "Immortality of the Soul in the Light of Theosophy," and argues that whoever accepts pre-existence of the soul and the theory of evolution must finally accept the teaching of reincarnation.

“Samâdhi, a State of Stable Equilibrium” is an interesting contribution by P. J. G., who draws attention to an article by Mr. Narain Rai Varma, in *The Pioneer*, on the recent paper read before the Royal Society by Messrs. H. T. Browne, F.R.S., and F. Escombe, B.Sc., F.L.S., and published in *Nature*. Mr. Varma “compares the condition of the Yogî while in Samâdhi to ‘resting seeds,’” and asks whether it may not be “that the Yogî knows the art of consciously attaining an absolutely stable equilibrium in which, side by side with a complete cessation of chemical activity, there is life—life with consciousness?” And again, “if life can exist in an involuntary coma along with a perfect absence of the ‘signs’ of life, may it not also exist in a voluntary coma, and may not an Indian Yogî in trance be truly ‘a living organism in absolutely stable equilibrium’?” Though not entirely agreeing with Mr. Varma’s suggestions, P. J. G. has considered them worthy of notice. This article should be compared with the paper in our last issue, entitled “The Dethroning of the ‘Inanimate’.” “Ancient Australia,” by Mr. H. A. Wilson, is interesting. Mr. Mayers continues his articles on “Mystic Fire.” In a short notice of Professor Thibaut’s translation of the “Vedânta Sûtras,” Mr. R. Ananthakrishna Sastri announces his intention of translating the *Lalitasahasranâma Bhâshya*. This, with a reprint of *Light’s* report of Mrs. Besant’s address to the London Spiritualist Alliance and “Prophecy,” by Mr. C. A. Ward, completes an interesting and varied number.

In *The Prashnottara*, Mr. G. Paranjothi Chettiar announces his translation of Mrs. Besant’s manual entitled *Man and His Bodies*, into Tamil, a vernacular of Southern India. He describes it as “a real long-felt god-send,” a rather complicated statement, but we know what our colleague means, and congratulate him on having taken the best means of spreading the teachings of Theosophy amongst the Southern Indians. Mr. P. Narayana Iyer concludes his paper on “Ideals and Conduct,” and also contributes a short article, “The Meaning of Avatars.”

The Dawn completes its first year of existence with the February number, and its readers are reminded that all profits it may yield are destined for the Bhagavat Catuspathi, a free Hindu boarding religious institution at Bhowanipore, Calcutta.

The Theosophic Gleaner opens with an interesting lecture, called “The Threefold Fire,” delivered by Dr. Arthur Richardson before the Pârsî community in the Framji Cowasji Institute, Bombay.

"Man's Quest for God," by Mrs. Besant, reprinted from our pages, follows, and with reprints of Miss Lilian Edger's lecture on "Fundamental Conceptions of Religion," and Mr. William Scott's paper, on "Evolution and Reincarnation," the number is complete.

The Journal of the Mahâ Bodhi Society for April gives an account of the recent Buddhist discoveries by Mr. Vincent A. Smith, I.C.S., and a short paper reminding its readers of the suggestion made at the Chicago Parliament, that a similar Parliament of Religions should be held at Benares in 1900.

We have also to acknowledge from India *The Ârya Pâtrika*; *The Light of Truth, or Siddhânta Dîpikâ*; *The Ârya Bâla Bodhinî*, and from Ceylon *Rays of Light*.

The Vâhan announces that no change will be made in the editorship, though Mr. Mead has resigned the office of General Secretary to the Section. "The Enquirer" maintains its usual high standard. C. W. L. enters into the question of the renunciation of Devachan as fully as is possible for the general reader. G. R. S. M. is responsible for three answers; in the first he quotes Professor Adolf Harnack as an orthodox authority on the "fundamental creed of Christendom," but a distinction is drawn between "the faith held by Christ Himself" and "the Creed of the Christian Church." The second answer gives the Theosophical definition of the "Christ spirit," while the third deals with the attitude of Theosophy towards the various religions. A. A. W. probes the weak spots in the questions with which he deals, in the skilful manner which delights the reader who can discern beneath the delicate satire the attempt made to induce students to think for themselves. B. K. discusses ably the superior merits of "Cremation *versus* Burial," in answer to the rather confused suggestion that decayed physical matter may be helpful to the evolution of lower types of nature! B. K. points out that "the specific point raised rests on a complete misconception of what the process of decay involves."

Mercury for March opens with the gratifying announcement that a new headquarters has been obtained by the Editors and the Golden Gate Branch. A small engraving enables the reader to form some idea of the outward appearance of the building where our members will meet in future. Miss Marie Walsh contributes an interesting paper on "Hawaiian Folk Lore," and gives an account of the training of the "Kahanas" or magicians, and of their psychic and healing powers; they were always members of priestly families. A most

useful leaflet is enclosed, giving a list of all the branches of the American Section, with the addresses of the Secretaries. The proof-reading and printing of *Mercury* still leave much to be desired, this last number being especially faulty in both respects.

Theosophy in Australia for March has an interesting note in "The Outlook" on the Maori genealogies and traditions, quoting from the same source we have used in this month's "On the Watch-Tower." Notice is given of the Fourth Annual Convention of the Australasian Section, which will have been held ere this notice is printed.

Theosophia from Holland, with two exceptions, "A Fairy Tale," and a paper on "Colours," by "Afra," is filled with translations of Mrs. Besant's writings, and the usual notices.

La Revue Théosophique Française, known hitherto by its present subtitle *Le Lotus Bleu*, begins with a continuation of the translation of *Devachan*, by Mr. Leadbeater. X. brings to an end his commentaries on *Light on the Path*. Mr. H. de Castro continues "Symbolisme de la Bible," and in "Variétés Occultes" Colonel Olcott discusses the difference between the ordinary "controls" and those who came during the time H. P. B. was writing *Isis*; and a description of some of them is given. The 17th fascicule of *La Doctrine Secrète* is also included in this number.

Balder, from Norway, continues its translation from the *Ancient Wisdom* by Mrs. Besant, and Mr. Leadbeater's "Invisible Helpers" is begun.

Teosofia, our Italian contemporary, opens with "The Place of Peace," by Mrs. Besant, and contains besides "Spiritualism in the Light of Theosophy," by the Countess Wachtmeister, an "Extract from a Letter of H. P. Blavatsky," and Signorina Olga Giaccone continues her translation of *Scientific Corroborations of Theosophy*, by Mr. A. Marques.

In *Sophia*, from Spain, Señor Soria continues his "Genesis," the translation of *Reincarnation* is finished, and the articles on the Sâñkhya Philosophy are continued.

Mind (not the well-known Journal of Psychology, but an American magazine), describes a document, obtained through a "western representative of the Society De Sigionoth, a very ancient eastern order of Tantric philosophers," entitled *The Code of Reconstruction of Self*. It is now published in full for the first time in English from the original Arabic. The members of the society assert that this

document is over six thousand years old, though it is "Pythagorean in sentiment and textual embodiment," and "modifications of it are traceable in the rituals of the Essenes and other fraternities of less remote antiquity"! The word Sigionoth refers to the "chanting of hymns, tunes, songs, etc., according to the fundamental chord of being." A quotation describes the ritual to which the neophyte is required to subscribe. Tântic philosophy in Arabic and a six thousand years MS. *are* novel!

The Metaphysical Magazine for April gives an interesting account of "A Strange Hypnotic Experience." Mr. H. H. Brown, a lecturer on "Soul Culture," used Psychometry, Telepathy and Hypnotism as illustrations. Having developed several young men as somnambules, the experiment was made of setting the hypnotised subjects to watch a football match which was arranged for the following Saturday, between two well-known clubs. The game was followed by the young men with interest, all the details being described, and each one seeing the game alike. On the day of the real match Mr. Brown took the same young men to see it, and to the surprise of all it corresponded exactly with what they had recounted previously. Mr. Brown vouches for this statement and will furnish names and further particulars to anyone interested in the incident.

We have also received: *Light*; *Review of Reviews*; *The Agnostic Journal*; *The Vegetarian*; *The Literary Digest*; *Neue Metaphysiche Rundschau*; *Current Literature*; *Nova Lux*; *L'Hyperchimie*; *The Herald of the Golden Age*; *The International Theosophist*; *Modern Astrology*; *The Literary Guide*; *Pearls*, etc.

L.