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ON THE WATCH-TOWER

THE other day while searching in the "Periodical Publications" catalogue in the British Museum our editorial eye was arrested by the title "Lucifer." On closer inspection "The Lucifer" the periodical thus designated instead of being "A Theosophical Monthly 'designed to bring to light the hidden things of darkness,'" proved to be a French revolutionary political sheet, plentifully besprinkled with woodcuts in which the orthodox representation of the "Prince of Darkness" was conspicuous as the oppressor of all such enlightened spirits as "citoyen" Buchoz-Hilton. Le sieur Buchoz-Hilton appears to have had the honour of being both editor and publisher of the venture, for which indeed and for many other reasons, mostly political, he had been imprisoned some scores of times and rejoiced greatly thereat in true martyr spirit. Nor was he at all cast down by his being "in prison oft." He was still "going strong" in the 4th year and 38th number of his daring enterprise, which bears date February, 1850, and continues his autobiography with the following startling headlines:

"Mémoires politiques et judiciaires du citoyen Buchoz-

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Hilton pour servir à l'édification et à l'instruction des niais qui ont la manie de sacrifier leur fortune, leur santé, leur repos, en pure perte, sur l'autel de la patrie et de la République des singes à queues, demi-queues et sans queues."

This is the only copy of citizen Buchoz-Hilton's curious production which the Museum possesses, and no one will regret that the rest of the numbers are missing. We note, however, that the title of this quaint revolutionary print was not exactly the same as that which our REVIEW bore through twenty of its volumes, for Buchoz-Hilton called his sheet (there are four pages of it) "*The Lucifer*," which we are not surprised to find—his hybrid name suggested it—described as an "English and French Monthly Newspaper"; it was printed both at Paris (3, rue Richelieu) and at London (13, King Street). Thinking that our readers might perhaps be interested in this chance find of archæological remains we have printed the above paragraph.

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IN looking through our Australian mail a month or so ago, our eye fell on a notice in *The Argus* of February 14th, of a projected excursion to the Islands of the South Seas.

That "Primitive Man" Among much else of interest promised to the intending excursionists, the following paragraph caused us to shed a final tear over an old friend—we mean the deceased hypothesis of the "primitive man" which is fast decomposing in the arms of its fond parents. Our paragraph runs :

When in the Tongan group an opportunity is to be given passengers to visit Kologa, where is to be seen the greatest of Tongan wonders—the "Trilethon," a sort of gigantic Stonehenge, composed of immense blocks whose erection and removal to their present site will probably always remain a mystery. Hardly less interesting are the "Langis," or tombs of the ancient kings of Tonga. These immense mausoleums are built of gigantic slabs of stone, each several tons in weight, which have been cut out of the reef in ages gone by and carried many miles to their present position—no one knows how. These wonderful buildings extend for miles, and cover the remains of kings of thousands of years past.

Indeed there is no "primitive man" known to history. The "primitive man" has ever back of him mighty civilisations, is indeed for the most part the slowly decaying remnants of such

once great civilisations—a reversion to type through isolation arising from great seismic disturbances. Some of the remnants can be worked up again, some will disappear, but the “primitive man” appears in neither line of this “transmigration.”

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Cosmos (Paris, March 19th) publishes an article by G. M. Stanoievitch, a Russian scientist, wherein he describes another of the innumerable scientific discoveries which are filling in the details of the broad sketch which Theosophy has made of the evolutionary process. He has noted that the growth markings on a section of wood or vegetable are precisely similar to the arrangement of lines of force and “equipotential” lines which constitute the field of force surrounding every attracting body, such as a magnet, and which are rendered visible when iron filings are scattered on a sheet of paper covering a magnet, in a way which is familiar to all students of elementary physics. From this he argues that plant growth must be governed by forces that marshal the cells in line in very much the same way as iron filings are “lined up” by magnetic force. “We cannot believe,” he says, “that the similarity of these phenomena, so different in their nature, is due to chance. It would be more natural to conclude that they are produced by analogous, if not by identical actions, that each plant represents a cellular field, characterised by its lines of force and its equipotential surfaces (visible or not), and that each cellule moves and becomes fixed definitely following a line of force or an equipotential surface, the *forces that govern growth being directed forces*” [italics ours]. Readers who have been interested in the articles on the Geometry of Nature, and have followed the theosophical teaching as to the working of Nature’s finer forces in the several kingdoms of manifested existence cannot fail to be interested in this series of observations. Polished sections of concretions of carbonate of lime, purely crystalline and inorganic in origin, have often been sold to the ignorant buyer of curios as fossil wood. Mr. Stanoievitch’s article suggests the true explanation of the resemblance, and theosophists will see another illustration of the trite “as above so below” maxim, and recognise once more

that, however prodigal in her examples, Nature is frugal in her methods.

* * *

THE most authoritative journal of psychology written in the English language is, as every one knows, the quarterly review called *Mind*. Turning over the pages of the last number we stumbled on a review of a book on "ghosts." Surely, we thought, these great authorities on psychology (the "*science* of the soul") will have something of interest to tell us about "ghosts" now that the S.P.R. has been working away in so industrious and scientific a fashion for fourteen years or so. But it is not to be yet, as it seems; our modern psychologist still prefers to found his "science" on the denial of the soul's existence. Thus we read that "*Hours with the Ghosts* is a detailed *exposé* of the tricks of slate-writing, materialisation, spirit-photography, Blavatskyism, etc." But the most delicious part of the whole joke is yet to come, and the poor S.P.R., after the painfully dull and wearisome labours with which its hyper-sensitiveness to the charge of being "unscientific" has led it to burden its voluminous Transactions—is crushed out by the superior remark: "Unfortunately, the author is still to some extent in the bonds of superstition; telepathy and psychic force figure largely in his explanations." "The bonds of superstition"! Too delicious! And this is our authoritative science of the soul to which we have to bow with reverence. *Merci!*

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IN the May number of *The Nineteenth Century* is an article by Mr. Sidney Peel on "Nicolas Culpeper, Soldier, Physician, Astrologer and Politician." This biographical sketch of Culpeper will be of interest to all who have searched through the pages of his famous *Herbal*, which Mr. Peel tells us a Royalist periodical of the time, the *Mercurius Pragmaticus*, slated in the following vigorous fashion. After mentioning that the Pharmacopœia had been "done (very filthily) into English by one Nicolas Culpeper," it goes on to remark that he "by two years' drunken labour had gallimawfred the Apothecaries' Book into nonsense, mixing every receipt therein with some samples, at least, of rebellion or

Culpeper's *Herbal*
and MSS.

atheisme, besides the danger of poisoning men's bodies. And (to supply his drunkenness and lechery with a thirty shilling reward) endeavoured to bring into obloquy the famous societies of Apothecaries and Chyrurgeons." The same old story, we see. The chief point of interest to students interested in Culpeper's subjects is the statement that at his death he left behind him no fewer than seventy-five unpublished works.

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THE last number of *La Nouvelle Revue* (May 15th) contains an able article by Mons. Paul Flambart on the "science of the stars," entitled "L'Astrologie et la Science."

Astrology It is "all that there is of the most favourable,"

to use a French phrase, and should bring rejoicing to the hearts of that "foule de prosélytes pleins d'ardeur" which the art counts among our own countrymen and women, who, says M. Flambart, "have the reputation for being practical"—and he's not joking. Our essayist is not a man to delay us over trifles and niceties of terms. Thus, referring to the "astral body," in generous open-heartedness, he exclaims: "But let us not be frightened at words. Let us agree to call the 'astral' the part of our faculties dependent on the stars at the moment of birth, and search for the laws which govern the astral body." Precisely; but that is exactly the begging of the whole question!—the Philistine will say. The student of occultism, however, will read on, for he knows that the "stars" are not the physical planets, though the latter may be the physical pointers which mark certain changes in that occult nature which is a sealed book to all but the very few. The "astral body," as M. Flambart says, is truly the key to the riddle of astrology, but who can fit the key to a lock rusted over with the misunderstanding of ages?

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IN *The Expositor* for June there are some interesting notes on the name "Christian" by Mr. Arthur Carr. The first use of the

The Name
Christian

term is supposed to have been made at Antioch according to the *Acts* document. Previously the members of the early Faith had been

known as "brethren" (*ἀδελφοί*), "disciples" (*μαθηταί*), "those

of the way" (οἱ τῆς ὁδοῦ), the "believers" (οἱ πιστεύοντες), the "called" (οἱ κλητοί), the "saints" (οἱ ἅγιοι), "they of the Christ" (οἱ Χριστοῦ), *i.e.*, the men of the Messiah or Anointed, who were themselves also anointed. Thus Theophylact: "We are called Christians, having ourselves been anointed, just as kings used to be called anointed ones." So Theophilus: "We are called Christians because we are anointed with a divine unction." Again Gregory of Nyssa: "Through showing the Christ have we received the name of Christian." And again Cyril of Jerusalem: "Being deemed worthy of this holy Chrism (or unction), ye are called Christians." This is interesting as showing the strong influence of Gnosticism on common Christianity.

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IN the issue of *Nature* for May 26th, there is the abstract of a lecture delivered at the Royal Institution by Mr. Alan A. Campbell Swinton, and entitled "Some New Studies in Kathode and Röntgen Radiations." In an interesting paragraph the lecturer sums up the various theories as to the new "force" as follows:

Science on the
Borderland

With regard to the true nature of the Röntgen rays, there have been many theories. There is the original suggestion of Röntgen himself, that they may possibly consist of longitudinal waves in the ether. Others have thought that they were possibly ether streams or vortices. There is a theory that they consist of moving material, particles similar to the Kathode rays. There is the more generally received doctrine that they are simply exceedingly short transverse ether waves, similar in all respects to the waves of light, only so much shorter than the most ultra-violet waves hitherto known that they pass between the molecules of matter, and are consequently neither refracted nor easily absorbed or reflected by any media. Lastly, there is the theory, first suggested to the writer early in 1896 by Professor George Forbes, and recently independently enunciated and elaborated by Sir George Stokes, which imagines them to be frequently but irregularly repeated, isolated, and independent disturbances or pulses of the ether, each pulse being similar, perhaps, to a single wave of light, but the pulses following one another in no regular order, or at any regular frequency, as do the trains of vibration of ordinary light.

PROBLEMS OF SOCIOLOGY

(CONTINUED FROM p. 208)

IF we look back some thirty years, we shall find in England a fairly strong party representing the republican ideal. Any one who took a share in the political movements of that time will remember that a definite feeling in favour of republicanism was very widely spread, more especially among the manual workers, who displayed distinctly anti-monarchical sentiments. That feeling—as popular waves of feeling often are—was due to causes that had not in them the elements of permanency, and that have for the most part disappeared during the last twenty years. Philosophic republicans there have always been, and they will continue to be, but we are concerned here with practical problems rather than with academical debates. The popular feeling which showed itself against the heir to the crown was chiefly due to what we are bound to admit was the lamentable example of reckless extravagance and carelessness of life shown by the then young man who stood highest on the steps of the throne. This feeling has subsided as years have brought dignity and sobriety in public life. Another thing that has contributed to make republicanism in England a practically dead issue is the obvious failure of that system alike in France and in the United States. In the latter country the failure is the most marked. The interference with private life, greater there than here; the increasing wars between capital and labour, waged with a terrible bitterness unknown in older lands, and with a violence on both sides that shocks humanity; the poverty which holds in its grip a huge population surrounded by natural advantages; the corruption and police oppression that are rotting municipal government; the withdrawal from public life of the most thoughtful and refined people, in consequence of the intolerable conditions con-

nected with it, conditions such that the very name of "politician" has become a reproach; all these and other causes have brought about a complete disillusion as to republicanism in action, whatever arguments may be adduced for it theoretically by those who believe in human equality. Men who twenty years ago were concerned in questions of government have now for the most part passed on into questions of economics, and declare that, whatever may be the form of government, it is a sound economic system which is needed to make a nation prosperous, contented and happy.

We may then put aside the issue as between monarchy and republicanism, as not coming within practical-purview. And as though to mark its unreality there stands the wonderful celebration of last year (1897), acclaiming the conclusion of the sixty years of rule by our present monarch. Everyone admits—no matter what may be his personal opinions or prejudices—that we witnessed an unexampled uprising of sentiment in every part of the English-speaking world, an uprising that submerged for the time every other feeling. England and all her colonies were swept by one wave of enthusiastic devotion to the sovereign who sits on the throne of this vast empire, and all observers were struck by the strength and the passion of the sentiment, the hold it had on the popular heart, the transfiguring effect on the object of that devotion. The truth is that, deep in the heart of nations, despite all the crimes that evil kings have wrought, there lives a passionate desire to look up and see as the Head of the nation one human being who incarnates all it has of greatness, of glory and of power, who stands as its symbol to the world. This tendency in human nature seems to be ineradicable, and its strength is witnessed by its survival through all strain of royal crimes. History testifies to the fact that extremity of misery and despair has ever been needed to goad a nation into revolt.

Rebellion is not the natural tendency of the human brain and heart. Man desires with a passionate longing to be taught, to be guided, to be ruled, as is shown by the pathetic inextinguishable loyalty of the masses to one man after another who rises into power on their shoulders. But man also demands that

the one who claims to teach shall be able to teach ; that the one who stands as guide shall be able to guide ; that the one who is crowned as ruler should be able to rule. In this country, amid our political parties, there is no one man who stands out as leader, whom all would unitedly acclaim as great, who incarnates the ideal of a nation's Head. Were it possible that in a royal House a man should be born with the genius of a Ruler, with the power to awaken popular enthusiasm, with the brain to guide the nation, and the heart to love the people with a wise and all-embracing tenderness, seeing their sufferings, understanding the causes, and applying with a firm unflinching hand the sufficient remedies, then should we see what loyalty means in the heart of a nation, and the power that such a one would wield, amid glad assent, to eradicate wrongs and establish better conditions, with all the concentrated force and directness of an individual will, guided by a keen intellect and a noble heart. Government would no longer be a series of compromises arrived at by decisions depending on the varying strength of parties, but a clear rational application of definite principles to definite ends.

In our own days the study of economics is leading many into various forms of Socialism. These forms are all democratic, and are based, explicitly or implicitly, on the assumption of the basic rights of man, and the counting of heads. The majority of heads is to fix the form of government, no matter what the contents of the heads may be. Empty ones, if the hands connected with them can scratch a cross on a ballot-paper, are to count as much as full ones, the drunken profligate is to balance the noblest sage. Truly it is said that under a proper system there would be no empty heads and no drunken profligates ; but the proper system is yet to be established, and social derelicts are meantime to have an equal hand in making it, and to form part of the materials out of which it is to be constructed. "The sovereign people" cannot logically exclude any. This is the rock on which democratic socialism must split. It is the condition of success in all compulsory or voluntary groupings of men for the attainment of an object, that the head of the association shall be superior in faculty, knowledge, and grip of the whole situation to those who compose the active constituents of the working

body; if he cannot rule and they cannot obey, disaster is certain. Hence the manifold failures in co-operative production. The head of a business, the captain of a ship, the general of an army, the principal of a college, the father of a family—each of these must be superior to his subordinates in the matter in hand, else chaos results. Only in a democratic State are the ruled supposed to elect the ruler, an equal to govern equals.

It is argued that a man might be elected to a position of authority and be vested with full power during the period of his official status; it is, however, very difficult for the official superior to impose a strict discipline on and to control effectually those to whom he is ultimately responsible, and by whom he may be ejected; the prompt obedience necessary to success is also not easily yielded by those in whose hands is the power of throwing off their chief. Even were these difficulties overcome, greater ones remain behind; in voluntary associations trust must be given to the elected officer, while he must be ruled by a sense of keenest honour to do his duty to the full; these qualities are lacking both in men and their chosen leaders for the most part, as is evidenced by the bitter suspicions of his fellows, that have broken many a labour leader's heart after fettering his energies for years, and by the failures in integrity among officials that have so hampered trade organisations. Trust and high honour are among the noblest and rarest of human qualities at the present stage of evolution, yet without the general diffusion of these democratic Socialism must fail.

If we look at governing bodies belonging to the State—such as socialistic communities would organise—we see staring us in the face the hideous difficulty of corruption. Men elected to office are continually found using their office for personal gain. In democratic America municipal and other public bodies are sinks of corruption, and there is scarcely any attempt to hide the fact that officials must be bribed when any undertaking is in question with which they are able to interfere. Where are we to find the men who may be trusted with office and will not turn it to their own ends? Such men are found where office is accepted for love of country and from traditional sense of obligation to the public service, but—until

human nature be changed—such qualities are not to be found often in those who seek elective office as a means of livelihood.

That a noble form of Society is possible in which all the forces of the State shall be organised to subserve the general good, and in which all the plenty and happiness for which Socialists are rightly yearning shall be realised, is indeed a truth, as we shall presently see. But it will not be what we now call democratic, for democracy runs counter to the all-compelling laws of nature.

The fundamental error on which this system is based is the idea that “men are born equal,” the keynote of the “declaration of the rights of man,” which was the legacy of the last century to the present. Truly if men were born into this world but once, this fundamental error ought in justice to be a natural truth, and each man should be as good as any one else, and have equal rights in the community. If the soul be newly created when it comes into the world in a new body, or if, as some think, man is only a body; if everyone now living in England was born for the first time during the present century and will pass away from earth for ever when the grave closes over his head or the fire consumes his body; if our only experience of earthly life lies in this brief space which stretches from the cradle behind us to the grave in front of us; then we might expect that one man should not be innately wiser or better than another, one fitted to rule, another only fitted to obey.

As we know by observation, men are not born equal but very unequal; some with tendencies to virtue, others to vice; some with genius, others with narrowest intellect. Never can a stable society be built if we start by disregarding nature, and treat as having right to equal power the ignorant and the wise, the intellectual and the stupid, the criminal and the saintly; on that uneven ground no edifice that will endure can ever be based. Yet if man be born but once, it would be unjust to build on any other foundation; for it would be a shocking injustice to subordinate one man to another, save by his own free choice, if both come freshly to the world, neither having learned anything, nor struggled, nor experienced, in former lives. In such case it would seem as though everyone had an equal right to everything,

and should have his equal turn at governing among the rest ; ignorance should have as great a voice in the guiding of a nation as wisdom, and a free fight and free scramble should give each man his chance in so irrational a world.

Nor are matters mended if "equal" be translated to mean "should have equal opportunities," for to give equal opportunities to the unequally equipped is to condemn the weaker to perish in the struggle for existence. We have, in our selfishness, left the weaker as a prey to the stronger, instead of training the stronger to regard his strength as imposing on him heavier responsibilities—among which are the helping and protecting of the weaker. Our economic system is one of free combat, with the inevitable "Woe to the vanquished." In former days it was a battle of bodies, now it is chiefly a battle of minds, but a battle none the less. We have learned that a man must not use his muscles to plunder his neighbour ; we have yet to learn that he must not use his brains to the same end. It is no more right to trample on others because we are cleverer, smarter, shrewder than they, than in the days that are called barbarous it was right for a man to use his strength to rob, to crush, to enslave. The free combat that we call "civilisation" is not a state that can endure. I am not denying the necessity of passing through this stage in evolution, in order that the individual may be developed, but am looking to the next stage, for which we may rightly begin to work.

No one with a human heart in him can go through one of our great cities, seeing the condition of thousands of our people, realising the hopelessness of them for those who are born into them, without feeling a bitter pain, even if he think the state of things to be without remedy. To see into what surroundings children are born, how they grow up, how their parents live and die—these things are enough to break the heart if it be not wise enough to understand, and strong enough to labour. And I, for one, cannot have harsh condemnation for words, however wild, and schemes, however ill-considered, that spring from suffering, misery and starvation, embittered by ignorance alike of causes and of ends. I have seen too much of the life of the poor, of the wearing anxiety and blinding pain, of the brutalisation and

crushing out of hope and energy, to feel aught but tenderest compassion for their woes and sympathy with the motive that underlies all honest efforts for their relief. The wildest words are often but cries of pain, half-inarticulate, born of the blind feeling that something is wrong and of ignorance how to change, of the despair that grows out of patience long outworn and breaking hearts that find no help in man or God.

The worst of all is that this is of modern development and belongs especially to western lands; it is not of more than a century and a quarter's growth, and dates from the substitution in general use of machinery for handicrafts. The huge aggregations of population brought about by the methods of production are the superficial cause of much of the degradation; another of these causes is the crushing out of individual faculty. In the older days those who were employed in supplying objects needed by the community were men who, to a great extent, had joy in their work, the joy of the creator in his finished product. The craftsman of days not long gone by was an artist in a humble way, and his faculties were drawn out by the effort to invent, to improve, to adorn his work. Looking back even a couple of hundred years to the things in common use amongst us, we find everywhere traces of the individual hand and fancy. Farm-houses are still found where treasures of oaken tables, dressers, chests, etc., have come down in the family for generations, and these things in common use are eagerly bought up by connoisseurs, though but the work of ordinary craftsmen, often of "farm-hands," who in the long winter's evenings—as still in Norway and Sweden—would carve rough copies of flowers and twisted stems, adding a leaf or a bud or a tendril as the whim suggested itself, or some onlooker put in his word.

It is not, of course, possible to turn back the wheels of time and bring back the era of handicraft, even though it was more conducive to widespread comfort and development than the era of machinery in which we live. Machinery is here, and is here to stay, and we must adapt our society to the new conditions. As yet we have taken no steps to meet the difficulties caused by it, nor to make up for the deprivations imposed by it on manual workers employed on it. More and more in our

modern life the man who tends a machine is becoming a machine himself, a flesh and blood lever of the thing of steel and iron. He is deprived of the joy of the artist and becomes an automaton, turning out millions of fragments, say the heads of pins, but never an entire thing in which he can take delight or pride, into which he can put himself, which makes him feel himself to be a living man and not a mere hand to produce. The brains of a large number of those from whom the bulk of the nation is born are thus being partially atrophied and the physical development of the workers is injured.

Not without incurring a national Nemesis may a nation allow millions of its workers to be thus arrested in their growth. Into the lower physical types born of parents thus stunted can only come souls of low development, for nations, like individuals, reap that which they sow. If men's faculties are no longer, under modern conditions, cultivated *in* their labour as they used to be, then the enormous increase of the powers of production due to machinery must be utilised to give more leisure to the machine-workers, so that their faculties may be cultivated *outside* their labour. The English workman of the past was more of a *man* than is his compeer of to-day, and if we would not see the nation composed of souls of lower types it is necessary to redress the balance. The stunting of the mind in mechanical work is the justification of the cry for shorter hours of labour, and should be met by the co-operation of all classes of the commonwealth in bringing them about. It is not labour that takes the heart out of a man, but the dwarfing, stunting, deadening labour to which so many myriads are now condemned. Where such labour is necessary it should be brief, and should be balanced by the cultivation of faculties at other times. Otherwise our system tends to the dissolution instead of to the evolution of society.

The Theosophist, believing in reincarnation and karma, is able to see the roots of our social troubles and their remedy, and to work patiently in sure dependence on the law. He sees that the ideals of society must be changed, and that the Socialists are aiming at a right end—the general happiness—by mistaken methods. And he finds in the history of the past social condi-

tions brought about, and for a time superintended, by Adepts, that they realised the most beautiful dreams of the idealist Socialist, while the basis and the methods were entirely different from those of the modern schools. Ere considering these, let us see the ideals which are created by a belief in reincarnation and karma.

Reincarnation implies the evolution of the soul, and when evolution is recognised equality is seen to be a delusion. Evolution is as a ladder up the steps of which humanity is climbing, and all men do not stand on the same rung. As evolution is a matter in which time plays the greatest part—at any rate until a late stage of growth—difference of stage in evolution implies difference of time during which the evolving entity has been climbing up the ladder. In other words souls, while eternal in their essence, are of different ages in their individuality, and herein lies the fundamental natural truth on which a stable human society must be based. For the ideal then of organisation based on the mutual contracts of individuals of equal age, each born with equal rights, we must substitute the ideal of a family, the members of which are of different ages, each born into duties dependent on the faculties they bring with them. The family, not the chartered company, is to be the ideal of the State; the discharge of duties, not the enforcing of rights, is to be the keynote of the individual life.

As evolution of the soul comes to be recognised as a factor which must enter into the organisation of society, the corollary that evolution is by law will also be accepted—karma will accompany reincarnation. Then the faculties with which a man is born will mark his stage in evolution, and will therefore determine his position in the State. And as the law guides the soul into the environment it has rendered necessary by its past actions, so in a State that was a living natural organism instead of a legal machine, souls would be as normally guided to the social grade fitted for the working out of the results of their past and their own further evolution, as in the building of the human frame the necessary materials are guided to where nerve or bone is required. Abnormal cases would appear, owing to the complexity of the causes generated by the past, but could be met, as we shall see, by special methods.

From this way of regarding the State, as an organisation based on natural laws and intended to aid and further the progress in evolution of every soul entering into it, certain principles of conduct will flow. In the family the heaviest burdens are borne by the elders and not by the children ; the youngest are carefully trained, tenderly guarded, shielded from trouble, anxiety and undue strain. If food run short, it is not the children who are first stinted ; if anything be lacking, the elders bear the suffering and strive to let the children feel no want. Their greater strength is regarded as imposing on them responsibilities and duties, not as giving the right to plunder and oppress. These principles are to be worked out in the solution of social problems, and we may now turn to the question of their practical application in sociology.

ANNIE BESANT.

(TO BE CONCLUDED)

THE *Journal des Savants* for April contains an article on Indian Alchemy by M. Berthelot, who has already published so many Greek, Syriac and Arabic texts on the subject. Alchemy is of course treated from the modern point of view and as being of solely archæological interest, and the Alchemical student proper will derive no benefit from it. The trouble with this *rara avis* of occult ornithology, however, is that as a rule he never has any idea of the history of his own subject and gets everything in consequence woefully out of proportion. Such an one should try a dose of the veteran Berthelot, which will purge him of some of his mediævalism at any rate.

Indian
Alchemy

THE COMTE DE ST. GERMAIN

OCCULTIST AND MYSTIC

(CONCLUDED FROM p. 267)

“THE laboratory is unlocked; a simultaneous cry of astonishment escapes both; at a table is seated St. Germain, calmly reading a folio, which is a work of Paracelsus. They stand dumb at the threshold; the mysterious intruder slowly closes the book, and slowly rises. Well know the two perplexed men that this apparition can be no other in the world than the man of wonders. The description of the clerk was as a shadow against a reality. It was as if a bright splendour enveloped his whole form. Dignity and sovereignty declared themselves. The men were speechless. The Count steps forward to meet them; they enter. In measured tones, without formality, but in an indescribably ringing tenor, charming the innermost soul, he says in French to Gräffer: ‘You have a letter of introduction from Herr von Seingalt; but it is not needed. This gentleman is Baron Linden. I knew that you would both be here at this moment. You have another letter for me from Brühl. But the painter is not to be saved; his lung is gone, he will die July 8th, 1805. A man who is still a child called Buonaparte will be indirectly to blame. And now, gentlemen, I know of your doings; can I be of any service to you? Speak.’ But speech was not possible.

“Linden laid a small table, took confectionery from a cupboard in the wall, placed it before him and went into the cellar.

“The Count signs to Gräffer to sit down; seats himself and says: ‘I knew your friend Linden would retire, he was compelled. I will serve you alone. I know you through Angelo Soliman, to whom I was able to render service in Africa. If Linden comes I will send him away again.’ Gräffer recovered

himself ; he was, however, too overwhelmed to respond more than with the words : ' I understand you ; I have a presentiment.'

" Meanwhile Linden returns and places two bottles on the table. St. Germain smiles thereat with an indescribable dignity. Linden offers him refreshment. The Count's smile increases to a laugh. ' I ask you,' said he, ' is there any soul on this earth who has ever seen me eat or drink ?' He points to the bottles and remarks : ' This Tokay is not direct from Hungary. It comes from my friend Katherine of Russia. She was so well pleased with the sick man's paintings of the engagement at Mödling, that she sent a cask of the same.' Gräffer and Linden were astounded ; the wine had been bought from Casanova.

" The Count asked for writing materials ; Linden brought them. The ' Wunderman' cuts from a sheet of paper two quarters of the sheet, places them quite close to each other, and seizes a pen with either hand simultaneously. He writes with both, half a page, signed, alike, and says : ' You collect autographs, sir ; choose one of these sheets, it is a matter of indifference which ; the content is the same.' ' No, it is magic,' exclaim both friends, ' stroke for stroke both handwritings agree, no trace of difference, unheard of !'

" The writer smiles ; places both sheets on one another ; holds them up against the window-pane ; it seems as if there were only one writing to be seen, so exactly is one the facsimile of the other ; they appear as if they were impressions from the same copper-plate. The witnesses were struck dumb.

" The Count then said : ' One of these sheets I wish delivered to Angelo as quickly as possible. In a quarter of an hour he is going out with Prince Lichtenstein ; the bearer will receive a little box.' . . .

" St. Germain then gradually passed into a solemn mood. For a few seconds he became rigid as a statue, his eyes, which were always expressive beyond words, became dull and colourless. Presently, however, his whole being became re-animated. He made a movement with his hand as if in signal of his departure, then said : ' I am leaving (*ich scheide*) ; do not visit me. Once again will you see me. To-morrow night I am off ; I am much needed in Constantinople ; then in England,

there to prepare two inventions which you will have in the next century—trains and steamboats. These will be needed in Germany. The seasons will gradually change—first the spring, then the summer. It is the gradual cessation of time itself, as the announcement of the end of the cycle. I see it all; astrologers and meteorologists know nothing, believe me; one needs to have studied in the Pyramids as I have studied. Towards the end of this century I shall disappear out of Europe, and betake myself to the region of the Himalayas. I will rest; I must rest. Exactly in eighty-five years will people again set eyes on me. Farewell, I love you.’ After these solemnly uttered words, the Count repeated the sign with his hand. The two adepts, overpowered by the force of such unprecedented impressions, left the room in a condition of complete stupefaction. In the same moment there fell a sudden heavy shower, accompanied by a peal of thunder. Instinctively they return to the laboratory for shelter. They open the door. St. Germain was no more there. . . .

“Here,” continues Gräffer, “my story ends. It is from memory throughout. A peculiar irresistible feeling has compelled me to set down these transactions in writing once more, after so long a time, just to-day, June 15th, 1843.

“Further, I make this remark, that these events have not been hitherto reported. So herewith do I take my leave.”*

The curious character of Franz Gräffer’s sketches is striking. From other sources it can be learned that both of these Gräffers were personal friends of St. Germain, both were also Rosicrucians. And though no date is given of the interview here recorded, we can deduce it approximately from another article in the same volume, where it is said: “St. Germain was in the year ’88, or ’89, or ’90, in Vienna, where we had the never-to-be-forgotten honour of meeting him.”†

That the Comte de St. Germain was also a Rosicrucian

* *Op. cit.*, ii. 136-162. It is to be regretted that Gräffer’s florid account opens the door to a slight suspicion of charlatanry in the mind of the modern student of occultism. It is probably, however, his way of looking at the matter which is at fault. A more experienced student would probably have described the interview far otherwise, although he might have testified as strongly to precisely the same facts.

† *Op. cit.*, iii. 89.

there is no doubt. Constantly, in the Masonic and Mystic literature of the last century, the evidences are found of his intimacy with the prominent Rosicrucians in Hungary and Austria. This mystic body originally sprang up in the central European States; it has, at various times and through different organisations, spread the Sacred Science and Knowledge with which some of its Heads were entrusted—the same message from the one Great Lodge which guides the spiritual evolution of the human race. Traces of this teaching, as given by our mystic, are clearly found, and are quoted by Madame Blavatsky, who mentions a “Cypher Rosicrucian Manuscript”* as being in his possession. She emphasises also the entirely Eastern tone of the views held by M. de St. Germain.

Again, when pointing out the relation of the Logos, or manifesting God, to that marvellous unfathomable Mystery which lies beyond all mental conception, Mme. Blavatsky says: “The Vatican MS. of the Kabalah—the only copy of which (in Europe) is said to have been in the possession of Comte de St. Germain—contains the most complete exposition of the doctrine, including the peculiar version accepted by the Luciferians and other Gnostics; and in that parchment the ‘Seven Suns of Light’ are given in the order in which they are found in the *Sapta Sûrya*. Only four of these (suns), however, are mentioned in the editions of the Kabalah which are procurable in the public libraries, and that in a more or less veiled phraseology. Nevertheless, even this reduced number is amply sufficient to show an identical origin, as it refers to the quaternary groups of the Dhyān Chohans, and proves the speculation to have had its origin in the Secret Doctrines of the Âryans.”†

The fact that M. de St. Germain possessed this rare work shows the position held by him. Turning again to *The Secret Doctrine*,‡ we find his teaching on “Numbers” and their values, and this important passage links him again with the Pythagorean School, whose tenets were purely Eastern. Such passages are of deep interest to the student, for they prove the unity which underlies all the outward diversity of the many

* *The Secret Doctrine*, ii. 212, 3rd ed.

† *Op. cit.*, ii. 250.

‡ ii. 616, 617.

societies working under different names, yet with so much in common. On the surface it would appear that better results might have been attained had all these small bodies been welded into one large Society. But in studying the history of the eighteenth century, the reason is evident. In Austria, Italy and France, the Jesuits were all-powerful and crushed out any body of people who showed signs of occult knowledge. Germany was at war, England also at war; any large masses of students would certainly have been suspected of political designs. The various small organizations were safer, and it is evident that M. de St. Germain went from one society to another, guiding and teaching; some evidence of this is found in a letter from the Saxon Minister von Wurmb, who was himself an earnest Mason and a Rosicrucian.

“Correspondence of the Prior El, with the Minister Wurmb, o.d. Fr. a Sepulcro.

“*Gimmern, June 3rd, 1777.*”

“The ‘a Cygne tr’ (Gugomos) has most certainly not gone to Cyprus, but to England. . . . M. de St. Germain chiefly on my account has come to Dresden. If he does not disguise himself in an extraordinary manner, then he will not suit us, altho’ he is a very wise man.”*

Evidently a visit was expected which had to be disguised; this gives a clue to the reason why M. de St. Germain was travelling in Leipzig and Dresden under that name of Comte Welden. According to Cadet de Gassicourt, he was travelling member for the “Templars,” going from Lodge to Lodge to establish communication between them. M. de St. Germain is said† to have done this work for the Paris Chapter of the “Knights Templar.” Investigation proves him to have been connected with the “Asiatische Brüder,” or “the Knights of St. John the Evangelist from the East in Europe,” also with the “Ritter des Licht,” or “Knights of Light,” and with various other Rosicrucian bodies in Austria and Hungary; and also with the “Martinists” in Paris.

* *Der Signatstern, oder die enthüllten sämtlichen sieben Grade der mystischen Freimaurerei*, iii., pt. 1 (Berlin, 1804).

† *Le Tombeau de Jacques Molai*, p. 34; par Cadet de Gassicourt (Paris, 1795).

He founded, according to Éliphas Lévi, the Order of St. Joachim, but this statement is not supported by any historical evidence at present forthcoming, though many of his students and friends were members of this body. Everywhere, in every Order where real mystic teaching is to be found, can we trace the influence of this mysterious teacher. A letter of his to the Graf Görtz at Weimar is quoted, saying that he had "promised a visit to Hanau to meet the Landgraf Karl at his brother's house in order to work out with him the system of 'Strict Observance'—the regeneration of the Order of Freemasons in the aristocratic mind—for which you also so earnestly interest yourself." *

From internal evidence this is an authentic letter, for the Comte de St. Germain would certainly have been helping in this body, based as it was on the old "Order of the Temple" which will be treated at length later on. It was, moreover, to save themselves from persecution that these members called themselves "Free and Adopted Masons," and adopted the signs and words of Masonry. Undoubtedly the "Strict Observance" sprang from the most secret "Order of the Temple," a truly occult organisation in the olden time.

At the suggestion of the Comte de St. Martin and Mr. Willermoz the name was changed because of the suspicions of the police; the new one chosen was "The Beneficent Knights of the Holy City."

Baron von Hund was the first Grand-Master; on his death the general leadership was vested in the Grand Duke of Brunswick, an intimate friend of M. de St. Germain. All these various organisations will be dealt with in order; at present they are merely mentioned to show the connecting link formed by M. de St. Germain between the separate bodies.

The following is a list of some of the societies, more or less connected with Masonry, which had "Unknown Heads." Translated they are as follows:

The Canons of the Holy Sepulchre.

The Canons of the Holy Temple of Jerusalem.

* "Brause Jahre" in *Gartenlaube*, No. 39, 1884.

The Beneficent Knights of the Holy City.

The Clergy of Nicosia in the Island of Cyprus.*

The Clergy of Auvergne.

The Knights of Providence.

The Asiatic Brothers; Knights of St. John the Evangelist.

The Knights of Light.

The African Brothers.

Then there are groups of various Rosicrucian bodies widely spread in Hungary and Bohemia. In all of these bodies enumerated can be traced clearly the guiding hand of that "messenger" of the eighteenth century, or of some of his immediate friends and followers. Again in all of these groups can be found, more or less clearly, those fundamental principles which all the true messengers of the Great Lodge are bound to teach: such, for instance, as the evolution of the spiritual nature of man; reincarnation; the hidden powers of nature; purity of life; nobleness of ideal; the Divine power that is behind all and guides all. These are the clues which show without possibility of doubt to those who search for truth, that Lodge whence came the Comte de St. Germain, the messenger whose life is here but roughly sketched.

His work was to lead a portion of the eighteenth century humanity to that same goal which now, at the end of the nineteenth century, again stands clear before the eyes of some Theosophists. From his message many turned away in scorn, and from the present leaders the blind ones will to-day turn away also in scorn. But the few whose eyes are opening to the glad light of a spiritual knowledge look back to him who bore the burden in the last century with gratitude profound.

ISABEL COOPER-OAKLEY.

* This is the Society mentioned by the Minister Wurmb in the letter quoted.

NOTES ON THE ELEUSINIAN MYSTERIES

(CONCLUDED FROM P. 242.)

THE TESTIMONY OF THE ANCIENTS AND OF THE INSCRIPTIONS

To continue, then, with Plutarch's description of a Vision of Hades or Glimpse into the Unseen World :

"After this they turned back again to see the punishments : and first of all nothing but distressing and pitiful sights met their eyes, till suddenly Thespesius, little expecting it, found himself in the midst of his friends, kinsfolk and intimates, all suffering punishment ;* and they, in the midst of their terrible sufferings and unseemly and painful chastisements, bewailed their fate and cried out to him. And last of all he caught sight of his own father, emerging as it were from a gulf, covered with marks and scars,† stretching out his hands to him, and no longer allowed to keep silence, but compelled by the appointed agents of retribution‡ to confess that his hands were stained with the blood of some wealthy strangers whom he had poisoned ; on earth he had completely succeeded in escaping detection, but in the after-state all was brought home to him ; for part of his crime he had already suffered, and for the rest he had still to suffer.

"So great, however, were Thespesius' consternation and fear, that he dared not intercede or beg for his father. Moreover, when he would have turned and fled, he could no longer see his gentle guide and kinsman ; but he was thrust forward by other guides whose appearance frightened him, and as though

* Thespesius' friends must have been an indifferent lot.

† *Sci.*, of his misdoings, which now seared themselves into his soul. The "gulf" is a symbol of the man's own degradation ; the evil in him objectivising itself in the subtle matter of the soul-stuff.

‡ The elemental forces set in motion by the man himself.

there were no choice but to go through with the business. Thus he had to see that the shades of notorious criminals who had been punished in earth-life were not so hardly dealt with, inured as they were to endurance on behalf of their irrational and passional natures; whereas those who had passed their lives in undetected vice, under cloak and show of virtue, were hemmed in by the retributory agents, and forced with labour and pain to turn their souls inside out. . . . Some of these, when they have the outer layer taken off, and are unrolled,* show scars below the surface, and every kind of discoloration, owing to the vice deep down in the rational and ruling part of the soul. Others, he said, he saw entwined, like snakes, two, three, or more, together, devouring one another in revenge and malice for things suffered or done in life."

Further graphic details of this inferno are described, ere Thespesius "was suddenly sucked down, as through a tube, by an exceedingly strong and violent current,† and lit in his body."

Enough, however, has been quoted to give the reader an idea of the impression made on the mind of what Plutarch would have us consider an uninitiated Greek‡ by the vision of Hades, or of the invisible world "as far as the moon."§ We are told, moreover, that he returned to his body before submitting to some process whereby he might "the better remember everything he had seen." What he remembered, therefore, was confused, and clothed in the language and symbols of the mythological recitals with which he was acquainted. Had Thespesius been really initiated, he would not have been represented as requiring a guide, and would have remembered everything clearly without the symbolic cloaking of the images impressed on his physical brain by the recitals of popular religion.

* *Sci.*, from within without.

† *πνεύματι*, lit., wind or breath. This is exactly what does happen on the return of the astral to the physical; the "tube" is the tract of the spinal cord.

‡ *Cf.*, Sopater, of Apamea, who (in his *Distinct. Quæst.*, p. 121, ed. Walz) tells us of a young man who had seen the mysteries in a dream, and thus had to be initiated.

§ Beyond which are the seven "planetary spheres" proper.

When we review the invariable testimony of all the great religions of antiquity to these after-death states, we cannot, in justice, thrust it impatiently aside as a baseless superstition, but are compelled to face the problem. The only works in which this problem has been squarely faced and grappled with, are the theosophical works to which I have already referred; in them for the first time we have an explanation based on observation and reason, and therefore scientific.

It was necessary to quote at such length from the works of Plutarch of Chæroneia, who flourished in the last third of the first century of the present era, in order to give the reader some idea of part of the problem dealt with in the mysteries. It is only thus that he can understand in their full significance the words of the tragic poet :

“ How blessed, thrice blessed, are they of mortal kind who gaze upon these mysteries, before they pass into the world invisible. They alone have there their lot in life; in miseries untold is there the lot of others.”*

Sophocles does here but repeat the thought of the famous ancient Hymn to Ceres :

“ Blessed is he who of men on earth has gazed upon these mysteries; for he who in the sacred rites is unperfected, who in them part hath never taken, aught but a fate like theirs will share, plunged in dank gloom.”†

That this was the common belief of the Greeks is further shown by the words of Pindar :

“ Blessed is he who goeth beneath the hollow earth‡ after beholding these mysteries; he knoweth the end of life, he knoweth its beginning God-given.”§

Cicero also adds his testimony, declaring the mysteries to be the highest product of Grecian civilisation, and testifies that in them, “ we have found in deed and truth the basic principles of life; for not only have we learned the proper way of living in happiness, but also of dying with better hope.”||

* Sophocles, *Frag.*, p. 348, ed. Didot; p. 719, ed. Dind.

† *Hymn. in Ceres.*, v. 480-483.

‡ The “ Tartarus ”-plane of the invisible world presumably.

§ Pindar, quoted by Clement Alex., *Strom.* iii.; *Frag. Thren.* 8

|| Cicero, *De Legg.*, ii. 14.

From this we learn that Cicero had been initiated. It should, however, be always borne in mind that the term "initiated" is of very wide signification, and embraces a number of degrees: the lowest comprising an *imparted* knowledge of the conditions of the life in Tartarus and Hades; then the actual *face to face* knowledge of that state of existence; beyond that a knowledge of the life in the realms of the Gods, the heaven-world, and so on of higher and higher states.

Thus Plato, speaking of the lowest stage, says: "Whoever goes to Hades without initiation and instruction in the mysteries, shall lie in mud;* but he who has been purified and perfected in the mysteries, on passing on to the other world shall dwell with the Gods."†

So again Strabo tells us that: "The mystic sense of the sacred ceremonies is a homage to divinity, and imitates its nature, which is hidden from the senses."‡

Diodorus Siculus also affirms that: "It is said that those who have participated in the mysteries become thereby more pious, more just, and better in every respect."§

Finally Andocides, in the fifth century B.C., said to the Athenians, his judges: "You are initiated, and you have contemplated your sacred rites celebrated in honour of the two goddesses, in order that you may punish those who commit impiety, and save those who defend themselves from injustice."||

Other passages from classical writers to the same purport may be seen in Lobeck,¶ Lenormant,** and also in Foucart,†† who further supplies us with two recently discovered inscriptions, published in the Greek *Archæological Journal*. The first is from the statue of a hierophant, and runs: "But when I come unto the land of the blessed ones and my appointed hour"; and the second exclaims triumphantly: "A noble mystery, in truth, is

* That is, the lowest and most material of the after-death states.

† *Phædo*, xiii.; so also *ibid.*, xxix.; *Gorgias*, xlvii.; *Rep.*, ii. 6.

‡ V. x., p. 467.

§ V. v., p. 48.

|| *De Myster.*, 31.

¶ *Op. cit.*, i. 45 sq., 69 sqq., et al.

** *Op. cit.* (Sept.), pp. 430 sqq.

†† *Op. cit.*, p. 54.

what the blessed ones reveal! No ill at all, but blessing sure is death to those who die."*

Enough has now been said to give the general reader some idea of the scope of the mysteries. The inner side of the initiation, however, must still remain a mystery; it was certainly something far higher than the mere imparting to the neophytes of certain formulæ, of the same nature as those in the so-called Egyptian "Book of the Dead,"† as M. Foucart supposes.‡ That such formulæ were given in the lower grades is true, as may be seen from the evidence of the Gnostic schools, especially of the Marcosian and of the circle or circles to which the Coptic Gnostic works are to be ascribed; but that this was the "end" of the mysteries is far from the truth, for the real mysteries exist to-day, and the probationary degrees of the Ceremonialists, by whom alone such formulæ were and are used, are but the first steps of *one* of the seven ladders which lead to the mystic heaven.

It is well known that the Orphic mystical tradition and schools were closely connected with the Eleusinian initiation. An ancient document, attributed by the disciples of this tradition to a pupil of Pythagoras, had for its title *The Passing into the Invisible World*, or *The Descent into Hades*.§ Foucart is of the opinion that this was a Ritual containing instructions analogous to those in the "Book of the Dead" and to the revelations made to

* Ἐφημ. ἀρχαιολ., 1883, pp. 79 and 82.

† The collection of the chapters of "The Coming forth by Day," or by whatever name the now generally called *Book of the Dead* should be designated, is in no sense a book; it is for the most part a disordered assemblage of formulæ of a magical nature, intended to aid the passage of the soul through the realms of the unseen world. In the time of Egypt's decadence, the actual words of the formulæ were regarded as having in themselves a magical potency, and collections of them were buried with the mummy to act as talismans. But this was not always the case; in earlier times these formulæ, or rather their prototypes, pertained to the initiation of the Egyptian mystery-cultus; they were used to strengthen the will of the neophyte and to aid him in developing his subtle body. The ceremonial form of magic, especially the use of symbols, sigils, invocations, apologies, etc., was peculiarly characteristic of Egyptian occultism; as the knowledge became gradually lost, the formulæ were superstitiously handed on from generation to generation, and finally became either mere empty appanages of the undertaker's art, or the stock-in-trade of charlatans and sorcerers. For, "ten measures of sorcery came down into the world; Egypt received nine measures, and all the rest of the world one," according to the Jews (*Kiddushin*, 49. b), who did not love the Egyptians over-much. (See Laible-Dalman, *Jesus Christ in the Talmud, Midrash and Zohar*, Streane's tr., Cambridge, 1893, p. 48.)

‡ *Op. cit.*, pp. 66 sqq.

§ Κατάβασις εἰς Ἄιδου.

the initiated at Eleusis. Whether this conjecture is correct or erroneous, there was in any case a Ritual of this kind, of which fragments have been preserved, in a series of inscriptions engraved on plates of gold, and discovered in tombs. The first is from a tomb at Petilia, in what was once Magna Græcia rendered so famous by the School of Pythagoras, and runs as follows :

“In the mansions of Hades, upon the left, a spring wilt thou find, and near it a white cypress standing ; this spring thou shouldst not approach. But there [to the right] wilt thou come on another, from Memory’s lake a fresh flowing water. Before it are watchers. To them shalt thou say : ‘Of Earth and starry Heaven child am I, my race is of the heavens. But this ye must know of yourselves. With thirst I parch, I perish ; quick, give me to drink of the water fresh flowing from Memory’s lake.’ Then will they give thee to drink of the spring of the gods, and then shalt thou reign with the rest of the heroes.”*

The student will at once remark the terms “left” and “right” in the above passage, so familiar to us in Gnostic nomenclature. The two “springs” flow respectively from the Lakes of Oblivion and Memory. These “Lakes” are again our Crateres; a draught from the waters of the one takes the soul to rebirth, a cup of the water of the other takes the soul to the Heaven-world. These “lakes” belong to the series of states of the primal substance which the so-called “Chaldæan Oracles” designate *πηγαίους κρατήρας*, a term containing the idea of centres from which streams or phases of matter originate. In one of these oracles, preserved by Proclus in his commentary on Plato’s *Parmenides*, we read of that creative or formative Power, “which first leaped forth from Mind, enveloping Fire with Fire, binding them together that it might interblend the mother-vortices (*πηγαίους κρατήρας*), while retaining the flower of its own Fire.”† This is a most graphic description of the work of the creative Power in the primal evolution of the fire-substance and the blending of the primary phases of “matter.”

* *Inscr. Gr. Sicilia et Italia*, 638. Foucart reprints the text of this and the following inscriptions, pp. 68 sqq.

† Cory, *Ancient Fragments*, p. 244 (2nd ed., 1832), who translates the phrase “mother-vortices” by “fountainous craters.”

The Lake of Memory is of course connected with the so-called Platonic doctrine of "reminiscence"—I write "so-called" because the doctrine is far older than Plato. The Lake of Memory is the state of substance which gives life to the higher Ego.

As to the lower "lake," it is interesting to note that the same term is used in the *Pistis Sophia* treatise (pp. 382 *sqq.*) Thus in the fragments of "The Books of the Saviour," we read that the soul of the sinner "who curseth," after passing through certain punishments (which are described even more graphically than those depicted by Plutarch), is brought "unto the Virgin of Light, who judgeth the good and the evil, that she may judge it. And when the Sphere shall turn, she will hand it over to her Receivers, that they may cast it into the æons of the Sphere. And the Workmen of the Sphere will cast it into the *lake* which is below the Sphere, so that this [lake] becometh a seething fire and eateth into it, until it hath mightily purified it.

"Then cometh Ialuham, the Receiver of Sabaôth Adamas, who giveth the draught of oblivion unto the souls, to bring a draught full of the water of oblivion and give it unto the soul, that it may drink, and forget every place and every region through which it hath passed, so that it be cast into a body which shall live out its time in constant sorrow."

With regard to the "apology" of the soul in the inscription on which we are commenting, something will be said later on.

Another inscription recently discovered at Eleutherna in Crete, by M. Joubin,* which repeats the preceding in an abbreviated form, proves that we are dealing with a ritual that was widely spread. The inscription is far anterior to our era.

Another inscription of the same nature was found at Thurii, also a city of ancient Magna Græcia, and runs as follows :

"But when thy soul passeth from out of the sun's light, bear towards the right, as all who have been well-advised† should do. Farewell, O thou, who dost enjoy a consciousness thou never yet hadst shared. A god hast thou become from man; into the

* *Bulletin de Corresp. Hellén.*, 1893, p. 177.

† That is, initiated.

milk like as a kid hast thou fallen. Farewell, goodbye; unto the right, straight to the sacred meads and groves of Proserpine.”*

The remaining inscriptions were also found at Petilia in 1880. 'Tis thus the soul of the initiated addresses the powers of the realms of death, and presents her apology:

“ ‘Pure from the pure I come, O queen of the realms below, and thou, most glorious god of righteous counsel, and ye the rest, ye gods immortal! For of your race am I, it is my boast; by fate am I now vanquished. . . . Out of the circle, the painful and grievous, my flight have I winged; swiftly upon the longed-for crown my foot I set; into the bosom of the queen, the mistress of the dead, I plunged.’

“ ‘Upon the longed-for crown I swiftly set my foot.’

“O happy, blessed one, from mortal god immortal thou becomest.”

“A kid, into the milk I plunged.”†

The latter half of the inscription evidently refers to the ritual of initiation. The soaring above the circle is presumably the freeing oneself from the painful round of rebirths, which the unpurified must follow; the setting the foot on the crown of power and renown is paralleled in the mysteries of Mithras;‡ the passing into the realms of the dead, while living, refers to the initiation of the soul of the candidate into the states of after-death consciousness, while his body was left in trance. The successful passing through these states of consciousness removed the fear of death, by giving the candidate an all-sufficing proof of the immortality of the soul and of its consanguinity with the gods. The curious phrase, “A kid into the milk I plunged,” perhaps receives its explanation in the words, “into the bosom of the queen, the mistress of the dead, I plunged.”

For the “apologies” of the soul to the warders and guardians of the various realms through which it passes we have only space to refer the reader to the Coptic Gnostic works, to

* *Inscr. G. S. et I.*, 642.

† *Ibid.*, 641.

‡ This may also refer to the winning of the crown referred to by Plutarch in the first passage we have quoted above, when the final words, “He hath conquered,” were pronounced; but the original favours the interpretation given in the text.

the Schema or Diagramma of the Ophites in Origen's polemic against Celsus, to the Egyptian "Chapters of the Coming forth by Day," and to the beautiful Babylonian poem known as the "Tablet of the Descent of Istar into the Under-world." The subject is an exceedingly wide one, deserving separate treatment; for the present we can only quote two specimens of these apologies. The specimens selected are ascribed by the Church father Irenæus to the Marcosian school of the Gnosis, and have already been quoted in my papers on "The Symbolism of the Gnostic Marcus."* The first runs as follows:

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

The second is addressed to the powers surrounding the world-fabricator, or demiurge, and runs thus:

"I am a vessel more precious than the female power [lower Wisdom] who made you. Your mother knoweth not the root from which she came, but I know myself and know whence I am, and I invoke the incorruptible Wisdom [above], who is in the Father; she it is who is the Mother of your mother, the Mother who hath no mother, nor any male consort."

The object of these few Notes has not been to treat the subject in detail, much less to exhaust it. The end in view has been simply to show what was the real human interest attaching to this great mystery-cultus of ancient Greece, and I claim to have demonstrated, as far as any such subject is demonstrable with the present materials at our disposal, that the main factor in the mystery teaching was one of intense and absorbing interest to every thinking man and woman not only in the past, but also in the present age. We may object to the method of the instruction as being opposed to the manners and customs of the rational-

* THE THEOSOPHICAL REVIEW, xxi., pp. 314-323, 393-400. See pp. 399, 400.

† That is to say, "generation," the sphere of rebirth, the Brâhmanical and Buddhistic samsâra.

istic Protestantism at present in favour in the most active circles of Western Christendom, but the ancients received instruction on these most important matters, whereas the moderns have been for so long without any instruction on the subject that to hide their own bankruptcy they are forced to deny that there has ever been any teaching at all.

It is true that the acute observer can already trace the back-swing of the pendulum, and see how eager the starved minds of the multitude are for any information concerning the real nature of the soul and the state after death, but the vested interests of those who at present have the monopoly of supplying the starving folk with mental and spiritual food fight all the more bitterly against any who would try to give the folk bread instead of stones, and life and light instead of deadly negation or unintelligible dogma.

What, for instance, after the above evidence, shall we say of the unintelligent view of the latest orthodox writer on this subject, who declares that the revelations of the mysteries were no more to the initiated than the sight of the interior of a cathedral would be to one who had heard of the Christian doctrines but had never previously experienced the æsthetic beauties of a service in one of our Gothic temples !*

Canon Cheetham's book is the most unsympathetic work on the subject which has appeared since the time of Lobeck, and is written with the purely apologetic purpose of lessening the effect of Hatch's straightforward admissions. The Canon reduces the Pagan Mysteries to the level of modern Masonry at the best, and resolves the Christian Mysteries into thin air.

On the other hand, Th. I. Lefaki's essay, entitled *A Study on the Mysteries of Eleusis and the Oracles*,† is too exaggerated and too slightly based on accurate scholarship to command attention. It is a romance rather than a study; and though spiritism, psychism, hypnotism and much else, are rightly brought into

* *The Mysteries, Pagan and Christian*, by S. Cheetham, D.D., F.S.A. ; London, 1897.

† *Μελέτη ἐπὶ τῶν Ἐλευσινίων Μυστηρίων καὶ τῶν Μαντείων ὑπὸ Θ. Ι. Λεφακῆ*, published at Athens, on the occasion of the revival of the Olympic Games, March 25th, 1896.

service to explain some of the phenomena connected with the subject, it is impossible to quote M. Lefaki with any degree of confidence. The book has been kindly translated for us by one of our colleagues, from modern Greek into French, and the MS. lies before us as we write, but the essay has as slight a relation to the facts as the recent athletic meeting had to the glorious Games of a race that is no more.

In conclusion, in addition to the works already referred to in these Notes, we may append a brief notice of several other books and articles,* which may prove of service to the student. Prior to Lobeck, the chief writers on the mysteries were Warburton,† Sainte-Croix,‡ Taylor§ and Creuzer||. Creuzer was a Doctor in Theology of the Roman Church and found symbolism everywhere.¶ In 1829, Lobeck published his great work *Aglaophamus*** to crush the symbolic school. In the words of Purser "its learning is portentous, its satire grim and savage. But with all his great gifts Lobeck had one thing wanting, the sense of things religious. . . . The whole book bears the character of a violent reaction, and so far is necessarily unfair."

Since Lobeck, see Hermann-Stark, *Gottesdienstliche Alterthümer*, §§ 35, 55 (1858); Schömann, *Griechische Alterthümer*, ii.

* A full bibliography would be a tremendous undertaking; for a beginning consult the list published in P. N. Rolle's *Recherches sur le Culte de Bacchus* (Paris, 1824; 3 vols.), I., pp. i-xxii.

† *The Divine Legation of Moses demonstrated, on the Principles of a Religious Deist, from the Omission of the Doctrine of a Future State of Reward and Punishment in the Jewish Dispensation*; London: 1st ed., 1738-41, 2 vols.; 10th ed., 1846, 3 vols. For the controversial writings to which this work gave rise see the British Museum catalogue, s. v. "Warburton (William), Bishop of Gloucester."

‡ *Mémoires pour servir à l'Histoire de la Religion Secrète des Anciens Peuples, ou Recherches Historiques et Critiques sur les Mystères du Paganisme*, par M. le Baron de Sainte-Croix; Paris: 1st ed., 1784, 2nd ed. (with Notes of S. de Sacy) 1817.

§ *The Eleusinian and Bacchic Mysteries, a Dissertation*, by Thomas Taylor; 1st ed., Amsterdam, 1790 or 1791 (this was no doubt printed in London); 2nd ed., with additions, appeared in *The Pamphleteer*, vol. viii., 1816; 3rd ed., New York, 1875, ed. with an introd., etc., by Alexander Wilder, M.D.

|| *Symbolic und Mythologie der alten Völker, besonders der Griechen*, by Georg Friedrich Creuzer; Leipzig and Darmstadt, 1810-23, 6 vols.

¶ He was violently attacked by J. H. Voss, a zealous Protestant, in an *Anti-symbolik* (1824).

** The part of this work devoted to the Eleusinia was based on a series of dissertations read by Lobeck before the University of Königsberg, namely: *De Bello Eleusinio*, Ptt. i. and ii., 1821; *De Præceptis Mysticis*, Ptt. i. and ii., 1822; *De Mysteriis Privatis*, Ptt. i. and ii., 1823; *De Mysterorivum Eleusiniorum Gradibus*, 1824 (?); *De Dialecto Mystica*, Ptt. i. and ii., 1825; these were all published at Königsberg (Regiomonti).

380-402; August Mommsen, *Heortologie der Athener*, 62-75, 222-269 (1864); Baumeister, *Denkmäler*, s. vv. "Eleusinia," and "Eleusis"; Lenormant, *Rech. Archéol. à El.*, and *Monographie de la Voie Sacrée Éleusinienne* (1864); Sauppe, *Mysterieninsch. von Andania*; Foucart's commentary on this inscription in Le Bas, *Voyage Archéol.* (1847-77), *Inscr. de la Peloponn.*; Foucart, *Associations Religieuses chez les Grecs*; Gerhard, *Griech. Mysterienbilder*, and *Ueber d. Bilderkreis von El.* (1863-65).

Also the following articles: K. O. Müller, in Ersch and Gruber *Allg. Encyk.*, art. "Eleusinia," reprinted in his *Kleine Schriften*, ii. 242-34 (see also his *Orchomenos*, p. 453); Petersen, in Ersch and Gruber, xxviii. 219 *sqq.*, especially pp. 252-269 in the second vol. of art. "Griechenland"; Preller in Pauly's *Real Encyclop.*, arts. "Eleusinia," "Mysteria," "Orpheus," which Ramsay considers to be the best statement of the subject (also his *Demet. und Perseph.*, 1837); W. M. Ramsay in *Enc. Britt.*, 9th ed., 1884, art. "Mysteries"; and L. C. Purser, in Smith, Wayte and Marindin's *Dict. of Gk. and Rom. Antiquities*, 3rd. ed., 1890, arts. "Eleusinia" and "Mysteria."

The most recent works on the subject are: Rubensohn, *Die Mysterien heiligtümer in Eleusis u. Samothrake*, Berlin, 1892; A. Dieterich. *Nekyia*, 1893; E. Rhode, *Psyche*, Freiburg und Leipzig, 1894; G. Anrich, *Das antike Mysterienwesen in seinem Einfluss auf das Christentum*, Göttingen, 1894, pp. 6-13; and finally, J. G. Frazer's *Pausanias's Description of Greece*, London, 1898, 6 vols.—especially ii. 502-514 and v. 534, 535—which is, however, solely of archæological interest; facing p. 504 is an excellent plan of the excavations from 1882 to 1895, and on pp. 513 and 514 is a full bibliography of all the articles and papers in scientific journals and transactions dealing with the archæological side of the subject.

G. R. S. MEAD.

THE MODERN ALKAHEST

“THE nearest approach to the properties of the mythical alkahest or universal solvent of the alchemists is to be met with in fluorine.” Such are the opening words with which Professor Dewar began his address to the Chemical Society of Great Britain in November last, when laying before its members the results of the remarkable experiments, carried out by Professor Moisson of Paris and himself, on the liquefaction of this element.

Although fluorine has long been known in combination with hydrogen and other elements, it was for the first time isolated and prepared in the “free state” by Professor Moisson in 1886. It was then found to be an almost colourless gas, having, as was expected, a most extraordinary affinity for almost every substance with which it comes in contact. It rapidly acts on and corrodes glass, eating it into holes, whilst bodies like flint and sand unite spontaneously with it and are resolved into invisible gaseous compounds. Iron, sulphur and charcoal take fire and burn at its touch.

But it is for hydrogen that fluorine exhibits the most marked affinity, the two gases combining with explosion when they are simply mixed together, and all compounds containing hydrogen are torn to pieces in its presence in order to satisfy its rapacious appetite.

But now the winged Pegasus has been stabled; in other words, fluorine has been liquefied by the application of intense cold, and great is the change produced. The removal of heat from the gas not only converts it into a liquid (as was to be expected), but also brings about a chemical millennium as regards its properties, and the lion now lies down with the lamb; liquid fluorine rests peacefully in a thin glass vessel, and all those substances (with one exception) with which it combined so energetically before are now unaffected by it. For hydrogen,

however, the intensely cold and liquid fluorine still shows a partiality, and in one experiment, in which a fragment of frozen turpentine (a compound rich in hydrogen) was dropped into the liquid, it caused such a violent explosion as to blow the whole apparatus to pieces; thus affording a very practical proof that although apparently "dead" to most substances, it still had some life or chemical activity, even at these low temperatures.

The temperature at which fluorine liquefies is 187°C . below the freezing point of water, and it was at this temperature that the comparative inertness was observed. When, however, the cooling agents are removed and the liquid receives heat from the surrounding air again, it passes off in gas, and all its original activity returns.

It is now generally accepted as a fact that heat gives the motion to the ultimate particles of all matter, and that this motion shows itself under suitable conditions as chemical action—such as that displayed by fluorine gas at the ordinary temperatures. Its apathy at very low temperatures would appear to be due, therefore, to the slowing down of the movement of its particles, and consequent damping of its chemical activity.

But it is not yet absolutely dead, for it is not absolutely cold. Theoretically the absolute zero is a point 273°C . below the freezing point of water. This is the north pole of the chemist, not yet reached, it is true, though year by year it is more nearly approached, and it is inferred that if cooled to this limit fluorine would fail to respond even to the charms of hydrogen. It would, in fact, be chemically dead, like every other substance under these conditions.

In conclusion, it is interesting to compare the properties of gaseous fluorine with those of argon, for while the former unites with every element—except oxygen—the latter has never yet been persuaded to show the slightest interest in any of its brother elements, or to enter into combination with any other substance, be the temperature high or low. We do not yet know whether argon is so dead that it will not combine, or so active that it cannot be made to part company with its all-satisfying self. In fact, we have yet to learn what chemical action is. In chemistry the unexpected generally happens—as is necessarily the case

before the laws underlying the manifestations we call facts of nature are understood. We find then that these two elements, so diametrically opposed to each other in almost every respect, have a property in common, not shared by any other elements; they are unique in that they are the only two gases so far known which when cooled liquefy at the same temperature; thus the most widely separated become in this respect the most closely united.

One word more. We have spoken of the chemical life and death of fluorine, but we must be careful not to confuse our terms; in extending the term life in this way we are sure to be misunderstood by accurate thinkers who give more limited meanings to the word, and it is a question whether we are wise to speak of the "life" of inorganic matter when we mean the exhibition of energy, familiar as chemical action, cohesion, etc. Fluorine offers us an analogy in so far that heat energy manifests in it, giving it its properties. So Jîva manifests in the higher organisms, giving them "life," and the great storehouse of heat surrounding our globe may be compared with the sea of Jîva in which we live; the lower and higher forms of matter both draw from their respective store-houses, but can we say that energy and Jîva are one, except in the widest sense of the term? When we extend a term, such as life, beyond its usually accepted limits, we cannot be too careful to make clear to the untheosophic reader that we have taken this liberty, and to explain in what sense we are using the term.

A. RICHARDSON, PH.D.

THE ATHANASIAN CREED

(CONTINUED FROM p. 273)

YET again does our writer recur to the vast question of the equality of the three great aspects, for he continues, "And in this Trinity none is afore or after other, none is greater or less than another, but the whole three persons are co-eternal together and co-equal." It has been objected that philosophically this must be untrue, since that which had a beginning in time must have an end in time; that since the Son comes forth from the Father, and the Holy Ghost from the Father and the Son, a time must come when these later manifestations, however glorious, must cease to be; that, in point of fact (to put the objection in the form so familiar fifteen hundred years ago), "Though great is the only-begotten, yet greater is he that begat."

This suggestion seems at first sight to be countenanced by much that we read in Theosophical teachings as to what is to occur at that far-distant period in the future which in our earlier literature was spoken of as the mahâpralaya, when all that exists shall once more be merged in the infinite—when even "the Son himself shall become subject to Him that put all things under him, that God may be all in all." Of that great consummation of the ages it is obvious that in reality we know, and can know, nothing; yet if, remembering the well-known occult aphorism "As above, so below," we endeavour to lift our minds in its direction by the help of analogies in microcosmic history which are less hopelessly beyond our grasp, we are not without some evidence that even taken in this highest and sublimest sense the confident words of our Creed may still be justified, as we shall presently see.

But it is evident that this utterance, like all the rest of the document, is primarily to be interpreted as referring to our own

solar system and those three aspects of its Logos which to us represent the Three Great Logoi; and assuredly they may be regarded as æonially eternal, for, so far as we know, they existed as separate aspects for countless ages before our system came into being, and will so exist for countless ages after it has passed away.

And after all he would be but a superficial thinker to whom it would be necessary to prove that as regards the work of the evolution of man, at any rate, "in this Trinity none is greater or less than another"; for though it is true that the spirit of man is directly the gift of the Father, since it comes to him in that third outpouring which is of the essence of the First Logos, yet it is also true that no individual vehicle could ever have been evolved to receive that spirit without the long process of the descent into matter of the monadic essence, which is the outpouring of the Second Logos, the Son; and assuredly that descent could never have taken place unless the way had been prepared for it by the wonderful vivifying action of the Third Logos, the Holy Ghost, upon the virgin matter of the cosmos, which alone made it possible that, for us men and for our salvation, He should become "incarnate of the Holy Ghost and the Virgin Mary."

So that all three of the forms of action were equally necessary to the evolution of humanity, and thus it is that we are so clearly taught to recognize that among them "none is afore or after other," either in point of time or of importance, since all must equally be acting all the while in order that the intended result may be brought about; thus it is that we are equally bound to all by ties of deepest gratitude, and that to us therefore it remains true that "the whole three persons are co-eternal together and co-equal,"—the upper triad which forms the Individuality of the Solar Logos Himself.

I said that there seemed some evidence to show that, even in the highest and remotest sense, this glorious Trinity would remain co-eternal together. For undoubtedly the principles in man which correspond to its three persons are those which we have been in the habit of calling *Âtman*, *Buddhi*, *Manas*. Whether those names were wisely chosen, whether their real meaning is

at all identical with that which we have learnt to attach to them, I am not concerned to discuss now. I am using them simply as they have always been used in our literature. And I say that, although we know nothing whatever (of our own knowledge) about the universal pralaya when all that is has been once more withdrawn into its central point, we *have* some small amount of direct evidence as to the corresponding process of withdrawal towards the centre in the case of the microcosm, man.

We know how after each incarnation a partial withdrawal takes place, and how, though each personality in turn seems entirely to disappear, the essence and outcome of all that is gained in each of them is not lost, but persists through the ages in a higher form. That higher form, the individuality, the reincarnating ego, seems to us the one thing really permanent amidst all the fleeting phantasmagoria of our lives; yet at a certain rather more advanced stage of our evolution our faith in its permanence *as we have known it* will receive a severe and sudden shock.

After a man has passed far enough upon his way to have raised his consciousness fully and definitely into that ego, so as to identify himself entirely with it, and not with any of the transient personalities upon whose long line he can then look back as mere days of his higher life, he begins gradually but increasingly to obtain glimpses of the possibilities of a still subtler and more glorious vehicle—the buddhic body.

At last there comes a time when that body in turn is fully developed—when in full consciousness he is able to rise into it and use it as before he used his causal body. But when, in his enjoyment of such extended consciousness, he turns to look down from outside upon what has for so long been the highest expression of him, he is startled beyond measure to find that it has disappeared. This that he had thought of as the most permanent thing about him has vanished like a mist-wreath; he has not left it behind him to resume at will, as it has long been his custom to leave his mind-body, his astral body, and his physical encasement; it has simply to all appearance ceased to exist.

Yet he has lost nothing; he is still himself, still the same individuality, with all the powers and faculties and memories of

that vanished body—and how much more! He soon realizes that though he may have transcended that particular aspect of himself, he has yet not lost it; for not only is its whole essence and reality still a part of himself, but the moment he descends in thought to its plane once more, it flashes into existence again as the expression of him upon that plane—not the same body technically, for the particles which composed the former one are dissipated beyond recall, yet one absolutely identical with it in every respect, but newly called into objective existence simply by the turning of his attention in its direction.

Now to say that in such a man the manas was lost would indeed be a marvel of misrepresentation; it is in existence as definitely as ever, even though it has been spiritualized and raised to the buddhic plane. And when at a still later stage his consciousness transcends even the buddhic plane, can we doubt that all the powers both of buddhi and manas will still be at his command, even though an infinity be added to them?

Perhaps it may be somewhere along the line of thought which is thus suggested that it will be found possible to harmonize these apparently contradictory ideas—that all which exists must one day cease to be, and yet that “the whole three persons are co-eternal together and co-equal, so that in all things, as is aforesaid, the Unity in Trinity and the Trinity in Unity is to be worshipped.”

And so this first half of the Athanasian Creed ends as it began, with a clear straightforward statement which leaves nothing to be desired: “he therefore that will be saved must thus think of the Trinity.”

We then pass on, just as in the other Creeds, to a further elaboration of the doctrine of the descent of the Second Logos into matter, which is also declared to be a prerequisite for æonian progress; “furthermore, it is necessary to everlasting salvation that he also believe rightly the incarnation of our Lord Jesus Christ.”

Then our writer proceeds carefully and methodically to define his position in this important matter; “for the right faith is that we believe and confess that our Lord Jesus Christ, the Son of God, is God and man; God, of the substance of the

Father, begotten before the worlds, and man, of the substance of his mother, born in the world." This part of the subject was so fully considered in the earlier part of this paper when dealing with the Nicæan symbol that it is hardly necessary to dwell much upon it here, since this is simply a fuller and more explicit form of the statement of the dual aspect of the Christ, showing how He, the alone-begotten, the first of all the æons or emanations from the Eternal, was absolutely of one substance with the Father and identical with Him in every respect, while yet in His later form He had just as truly and really taken upon Himself the vesture of this lower matter, and so was "incarnate of the Holy Ghost and the Virgin Mary" as has been previously explained. And in this latter form it is particularized that He had not existed "before the worlds" or ages began, but was "born in the world"—that is, that His descent into incarnation had taken place at a definite and comparatively recent period within this age or solar manvantara.

As we know from the accounts which are called by courtesy the "history" of the Christian Church, there had been those to whom this idea of duality had been a stumbling-block—who had deemed it impossible that conditions differing so widely and entirely could both be manifestations of the same great power; and so our Creed insists with emphasis upon the actual identity and indivisibility of the Christos. We are told that He is "perfect God and perfect man, of a reasonable soul and human flesh subsisting"—that is, consisting of the manas as well as of the lower principles; that He is "equal to the Father as touching His Godhead, yet inferior to the Father as touching His manhood"—equal to Him in every way, save only that He has descended this one step further, and in thus becoming manifest has for the time limited the full expression of that which yet He is in essence all the while.

Yet in all our consideration of this never must we for a moment lose sight of the underlying unity; "for although He be God and man, yet He is not two, but one Christ; one, not by the conversion of the Godhead into flesh, but by the taking of the manhood into God." However deeply involved in matter the Christ-principle may become, it remains the Christ-principle

still, just as the lower manas is ever fundamentally one with and an aspect of the higher, however wide apart from it it may sometimes seem when looked at from below; and the writer further makes clear to us that this is to be regarded as finally and absolutely proved not chiefly because its origin is one, as though the Godhead has been brought down to the human level, but rather by the even more glorious fact that in the future they will once again become consciously one, when all the true essence of the lower and all the quality that it has developed from latency into action shall be borne back triumphantly into the higher, and thus shall be achieved the grandest conception that any doctrine has ever given us—the true and full at-one-ment, “the taking of the manhood into God.”

Fundamentally, essentially one are they, “one altogether, not by confusion” (that is, commingling or melting together) “of substance, but by unity of person”—a unity which has been a fact in nature all the time, if we could but have seen it—just as, once more, the lower and the higher manas are one, just as the physical body is one with the soul within it, because it is after all an expression and an aspect of it, however defective—“for as the reasonable soul and flesh is one man, so God and man is one Christ.”

“Who suffered for our salvation, descended into hell, rose again the third day from the dead; he ascended into heaven, he sitteth on the right hand of the Father, God almighty, from whence he shall come to judge the quick and the dead.” These clauses call for no special notice here, since they are simply a reproduction of those upon which we have already so fully commented in writing of the earlier Creeds, though we may just observe in passing that here we have no mention of the myths of Pontius Pilate and the crucifixion.

Indeed on the whole this, the longest and perhaps latest of the Creeds, is remarkably free from the corrupting influence of the tendency which we have called (c); the only really bad instance of it occurs in the next clauses, which are obviously a blundering reference to the critical period of the fifth round. “At whose coming all men shall rise again with their bodies, and shall give account for their own works; and they that have

done good shall go into life everlasting" (that is, as usual, æonian), "and they that have done evil into everlasting fire." The writer is quite accurate in supposing that the judgment in the fifth round will be passed upon men when they rise again with their bodies—that is, when they reincarnate; but he is in error in associating this with the messianic myth of the return of a personal Christ. Again he is right in asserting that life for the rest of the æon awaits those who successfully pass the tests, but wrong in dooming those who fail to the crucible of the æonian fire—a fate reserved solely for those personalities which have been definitely severed from their egos. These unhappy entities (if entities they may still be called) pass into the eighth sphere, and are there resolved into their constituent elements, which are then ready for the use of worthier egos in a future manvantara. This may not inaptly be described as falling into æonian fire; but more accurate knowledge would have shewn the writer that this could happen only to lost personalities—never to individualities; and that the fate of those who are rejected in the fifth round will be æonian delay only, and not æonian fire, since they will remain in a subjective but by no means unhappy condition until nature offers another opportunity of a kind by which they are capable of profiting.

Our Creed ends with a repetition of the statement with which it commenced: "this is the Catholic faith, which except a man believe faithfully he cannot be saved." The Trèves edition of the *Quicumque* gives us a much modified form of this verse; but, as we have said before, when we recognize definitely what it really means, we have no reason to shirk the most positive statement of what we see to be an important truth in nature.

And so we take our leave of these time-honoured formulæ of the Christian Church, hoping that such fragmentary exposition as it has here been possible to make of them may have at least this much result, that if it happens in the future to any of our readers to hear or to take part in their recitation they may bring to them a deeper interest, a fuller comprehension, and so derive from them a greater profit than ever before.

C. W. LEADBEATER,

ESKIMO AND NEW WORLD FOLK-LORE

THE beliefs of the Eskimo and those of the various tribes of North American Indians would appear to have so much in common, that I have thought it might possibly be of some interest to glance at them side by side.

Again I must apologise for the superficial manner in which the considerations of space compel me to treat these matters. Again I do but point out a line of study which I think might be found fruitful. And having thus apologised, let me turn to the Eskimo. These people have been extremely isolated.

To quote Dr. Henry Rink :

“The inhabitants of Greenland and Labrador; and those of the shores of Behring Straits, cannot in any likelihood have communicated with each other for a thousand years or more; nor have they any idea of their mutual existence.”

And again :

“When Dr. Kane first visited the small tribe of Eskimo living on Smith’s Sound, they were astonished to find that they were not the only people on the face of the earth.”

The stories from which my information is principally gathered were taken down from the lips of the narrators. Dr. Rink says :

“Generally, even the smallest deviation from the original version will be taken notice of and corrected . . . this circumstance accounts for their existence in an unaltered shape through ages.”

A remarkable circumstance, this habit of extreme accuracy in the transmission of a tale. A very remarkable circumstance it would be in our modern civilisation.

Now what are these beliefs? (I must premise that some of them are probably misunderstood, in their inner significance,

by the Eskimo themselves. While the form has been rigidly preserved, the life has fled to other forms.)

Firstly, that men and animals have soul and body. The "soul" chiefly recognised is the body of desire. It is stated to be independent of the body and able to leave it temporarily.

It is not perceived, save by a special sense. It has the same shape as the body, but is more ethereal. It continues to live after the death of the body, and this is also true in the case of animals.

Another statement which is very curious, is to the effect that the soul performs the breathing, with which it is closely allied. Later I shall have to allude to this "breath" belief, in the various tribes.

The soul may be hurt or destroyed, or partially destroyed and repaired. Here we get, as I think, a conception of a higher and more permanent soul than the desire principle. Some *part* of the soul, it is said, may pass into another man.

Surely the more natural belief of the semi-civilised would be that the soul—a simple, not a complex thing—passed into another person, and obsessed him. I am aware that the belief in the, if I may so phrase it, shifting limits of consciousness, and the belief in the universality of life, are held by Mr. E. S. Hartland to be typical savage beliefs, but I cannot think this.

The less evolved of our own people are those least able to grasp the sensations of others. They are those with the simplest view of consciousness, where they have any view concerning it. It is not the average ploughman of to-day who credits nature—"inanimate nature"—with a living soul, a common life; it is the poet Wordsworth; it is such a mystical writer as Miss Fiona Macleod.

It is true that the savage anthropomorphises his god; but that is a different matter. And it is a fact that if you exclude from the children of the most ignorant Londoners all fairy-lore, they will not dower the woodland ways with a fairy life. They will fear a solid human tramp, who will forcibly take from them a cherished coin.

The world, say the Eskimo, is ruled by *inua*, or owners. There are *inua* of the air, sea and earth; they have the appear-

ance of fire or bright light. Men can make them their helpers or servants; but the *tornasuk*, or rulers of the rulers, must be invoked.

Divine justice principally manifests itself in *this* life; nevertheless, there are two worlds of the dead.

The under world is held to be the more desirable, as being "rich in food." The upper world is a real land, but they suffer from famine. Nevertheless, in this undesirable upper world are celestial beings who once were men.

One is led to wonder whether the undesirability of this upper world of the dead may not arise from the materialistic view taken by an unevolved people as to the nature of the desirable.

The Eskimo believe in the power of ghosts, especially in that of a murdered man. They also believe in witchcraft, which is, however, quite distinct from the power of the *angakoonek*, or priesthood.

These men are clairvoyants, and there are several orders.

Kivigtok, a man who flies mankind and learns "the speech of animals and information about the state of the world pillars."

Angerdlartugsiak, a man trained to the acquisition of certain powers.

Angakok, a man who has attained clairvoyance.

Kilanmassok, a man, woman, or sometimes a child, trained by him. They fast in desert places and invoke *tornasuk* till they become entranced.

Their methods include prayer, invocation, the use of amulets, rules of life, fasting and sacrifice, spells and prayers sung to peculiar tunes.

A peculiar song, termed a *serrat*, is held to have power innate in itself.

The *angakok* performs *torneerunek*, *i.e.*, the drawing the soul out of the body by (a) external means, (b) in dreams, (c) by throwing the soul into a certain state of consciousness to produce liberation.

These people, who, says Dr. Rink, appear to be more akin to Americans (American Indians) than to Asiatics, have beliefs

in fairies or nature spirits, and tell tales of giants inhabiting a country beyond the sea, where one-eyed people are found.

The following is a folk tale.

A child's spirit was detained in sleep by "the inlanders," a mysterious race. An *angakok* was consulted. He lay on his back and "let go his breath," then, beginning to breathe again, he said, "the child's spirit is with the inlanders." Then the child's father bade him take an "angakok flight" and bring it back, which he did.

There is also another tale of the nightly flight of an *angakok* to the mysterious land of Akilinek, whither he guided his son; but in this tale we get an inkling of some unpleasant ceremonies connected with the dead, which take place at a newly-made grave, so that if this *angakok* was one of the priesthood, it must be held to be of a very degraded type.

There is also a tale in which the influence of the Christian missionary is observable.

The hero is carried out of his body, and receives Christian instruction, but he also perceives all the *tornasuk*, or gods of his race, burning in a pit of fire. When he returns he perceives his own body "void of intellect," but he re-enters it, having no other place of abode.

This tale is told as history, and is said to have taken place in 1743.

It is therefore recent, and is a curious mixture of ancient lore, actual occurrence and modern teaching directed to an old and simple race.

There are also traces of the belief in the migration of souls.

But let me now turn to the North American beliefs, quoting chiefly from Brinton's *Myths of the New World*. In that work considerable attention is directed to the conception of the connection between the Supreme Soul, the soul of man, and breath or wind. For example, in the tongue of the Dako tahs, says Mr. Brinton, *niya* is breath, life; among the Piuts, the same word is applied to life, breath, and soul; *silla* is air in Eskimo, and *sillam inua* is the owner of the air, or All.

In another dialect, *zakana whrisha* = wind, and *whrishmit*, life. Aztec, *ehecatl* = air, life, soul. Creek, *esau getuk emissie* =

Master of Breath. Cherokee, *oonawleh unggi* = eldest of winds. Choctaw, the storm wind. Quiché, the creative power *Hurakan* from which, says Mr. Brinton, is derived "hurricane" (?).

In ancient Mexico, *mixcohuatl* = the cloud serpent; in modern Mexico, the whirlwind.

Mr. Brinton proceeds to consider the recurrence of the sacred number four among the Indian tribes, and in connection with the wind or breath symbolism; he concludes the origin to be a primitive adoration of the four points of the compass. Students of Theosophy will see a deeper meaning; the interest for them will lie in the fact that this particular form of symbolism exists among these dying tribes.

In the beginning, say the Indians, four men with their wives were created by the Heart of Heaven, from these came all that lives.

The tree and cross symbolism was found by the earliest Christian missionaries to the New World—Tree of our Life, Tree of our Flesh, being the phrases used. The bird and serpent symbolism was also found. The water symbolism is among all these tribes. Baptism was practised among the Cherokees, Aztecs, Mayas, and Peruvians. Here is an extract given by Mr. Brinton from the Aztec order of baptism: "O child, receive the water of the Lord of the World, which is our life; it is to wash and purify. May these drops remove the sin which was given to thee before the creation of the world, since all of us are under its power. Now he liveth anew, and is born again. . . . Now our Mother the Water again bringeth him into the world."

"Know that the life in your body and the fire on your hearth are one and the same thing, and both proceed from the same source," said a Shawnee prophet.

But now to turn to the folk-lore tales proper.

We find a curious tale of Michibo, the great hare who created the earth. It may be remembered that the hare is a very frequent "sacred animal," and a frequent wrapping of the external soul.

Mr. Brinton says, in the above quoted work, that *michi* means great, and *wabas*, hare. But *wab* also means white, and from it is derived dawn light.

Michibo, the great hare, is more properly the great light. Therefore, says Mr. Brinton :

“ The Algonkins, who knew no other meaning for Michibo than the great hare ” (concerning which the most fantastic folk tales are woven) “ had lost by a false etymology the best part of their religion.”

Tales are told of the white children, the white sons, the white life beyond the dawn. Among the Quichés, the bird serpent moulds and makes the world, and before that moulding and making “ the fathers and mothers sleep in the waters.”

Flood stories are found among the Athapascas, Algonkins, Iroquois, Cherokees, Chikasaws, Caddos, Natchez, Dakotas, Apaches, Navajos, Mandans, Pueblo Indians, Aztecs, Tlascalans, Mechoacans, Toltecs, Mayas, Quichés, Haitians, natives of Darien, Araucanians, and others. The Mayas of Yucatan state in their tales that this world is the fourth.

Among the Algonkins, man has two souls. The Sioux assign to him the same number as that assigned by Plato. The Dakotas assign four. Oregon and Carib Indians locate a subordinate spirit in every pulsation of the body, and one supreme in the heart.

The Mexicans speak of the perpetual life of the sun, and of the unalloyed pleasure of the departed, for a term of years ; while all tribes agree that the souls have to pass a “ great river ” in which the bad may be swept away.

“ They conceive that when the soul has been awhile with God, it can, if it chooses, return to earth and be born again.”

It would be interesting to compare this theory, not only with the theosophic belief in the devachanic period, and subsequent return to incarnation, but also with the Celtic tale of the Voyage of Bran, and the reincarnation of Finn.

I hope shortly to investigate these ancient Celtic beliefs in the Blessed Isle or Happy Land, so strangely linked to that of rebirth, and so strikingly akin to Grecian thought.

Mr. Brinton gives some account of the North American Indian priesthood ; their methods of producing insensibility to pain, a feature met with in folk tales and actually practised ; also

their incantations, spiritualistic practices, second sight, mesmerism, etc. They have likewise secret societies, with grades of initiation, and a "mystery language."

This, says Mr. Brinton, has been closely examined, and is found to be a mere fraudulent jumble of words, the origin of which may be traced. This may be true; but even so, the tradition of an esoteric tongue is of interest, when found among the tribes who are descended from the remnants of the Atlantean race.

Mr. Brinton points out that the modern prayers are for temporal blessings, but the ancient Aztec prayer for a chief was: "O Lord, open his eyes, and give him light."

These are rather traces of an ancient religion than folk tales, and in my opinion they are highly luminous facts. Again, as to the tales themselves, the doings of the great hare, when the hare is read as light, have a certain meaning.

There is a curious superstitious practice which occurs in many folk tales, and which is actually practised to-day in many countries. It is cited by Mr. Hartland in the *Legend of Perseus*. It is the giving of certain portions of a hare to barren women who desire to bear children. Can this be a custom springing from a distorted memory of the fact that to all things the Great Light gives life, and that all are born from Him?

Mr. Hartland also refers to the numerous births of the hero Yehl among the Thlinkits, and points out the connection between the tales of Yehl's birth and the religious belief as to the birth of the God Quetzalcoatl among the Aztecs.*

Space forbids further analysis; I can only hope that this meagre account of the beliefs of a decaying race may give some food for thought to those who are interested in the folk tales which are the common heritage of the nations.

I. HOOPER.

* In connection with the raven-god symbolism, see *The Secret Doctrine*, i. 478.

THE GREAT ORINATION AS TAUGHT BY THE BUDDHA

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

(CONTINUED FROM p. 231)

THE NIDĀNAS

(1) THE first link in the chain is the relation to Avidyâ. That is to say, the really unrelated and absolute Nirvâṇa is thought of as related to Avidyâ at the beginning of the evolution of any system.

The word Avidyâ means both “nescience,” “non-cognition” or “ignorance,” and “non-existence” or “non-being.” The Sanskrit sentence “na vidyate,” of which Avidyâ is the noun-form, means both “is not” and “is not known.” In Indian philosophy “nescience” and “non-being” are ultimately the same as “science” and “being.”* The early Buddhists understood Avidyâ in the sense of “non-being.” Nâgasena explains it to Milinda as meaning “nothing existed,” “naught was.” He says, “Before this, everything in every way, everything in every form, was Avidyâ,—*was not.*” (*Milinda-Pañho*, p. 51.) Avidyâ or (Pâli) Avijjâ = nâhosi. It is the same as the Asat of the Upaniṣhads.

Thus the first relation is of Being to Non-Being; of Sat to Asat, of Vidyâ to Avidyâ, of Positive to Negative—the indispensable condition of all manifestation.

In the pictorial representation† of the Causal Nexus this dual relation of Being and Non-Being has been symbolised as a camel led by its driver.

* Again the universe is the same as the Veda, being the same thing looked at from a different standpoint.

† See the Ajaṅṭa fresco, discovered by Surgeon-Major Waddell.

It is also symbolised in Tibet by a blind old woman led by a man. Again, in the *Journal** of the Buddhist Text Society of India, another Tibetan symbol for the same conception is a blind woman sitting near a lamp—the lamp of Being presumably.

The relation is the same as that of Puruṣha to Prakṛiti, or Pradhâna, of the Sâṅkhya; with this difference, however, that whereas the Avidyâ of the Bodhi (the Wisdom of the Buddha) and of the Vedânta is purest Non-Being in every sense of the word, the Prakṛiti, or Pradhâna, of the Sâṅkhya—or rather of the later speculative Sâṅkhya—is a reality, as real in fact as Puruṣha itself or himself.†

The meaning of this relation of Nirvâṇa to Avidyâ is that the Sat Nirvâṇa broods over the thought “nothing exists,” “naught is.” This “naught is” is thus the Prakṛiti, that which is dwelt upon.‡ It is the Pradhâna, that which has been placed before (or objectified).§ And the Sat, Being, broods and dwells upon it. It “looks round,” gropes in the dark (avidyâ) as it were. Naught is.

This process has been taught in the Upaniṣhads as follows:

“In the beginning Âtman (the Self) alone was this, in the form of Puruṣha.|| He looked all round and saw naught but Himself.”¶

This “brooding,” “groping,” “churning,” as it were, in the deep of Avidyâ, has been called, in the Upaniṣhads, “tapas” and “îkṣhâna.”

(2) The result of the brooding, of the relation of Sat to Asat, is the production of Saṃskâras (or Saṃskâra, collectively).

Through Avidyâ do the Saṃskâras come.

Saṃskâra means “anything that is carefully and gradually

* Vol. V., Part i., Supplement, after p. 40.

† It ought, perhaps, also to be noted that the Puruṣha of the Sâṅkhya is one among many, while the Nirvâṇa of the Bodhi, and the Brahman or Atman of the Vedânta, is one and infinite.

‡ Comp., prakaraṇa and prakṛita, used of a thesis treated.

§ Pra-dhâna = ob-jectum. In Pâli literature, pradhâna means chiefly, if not exclusively, “meditation,” “dwelling upon.”

|| Pure Intelligence without any relation to objectivity—a relation which brings about relative consciousness.

¶ *Bṛih. Up.*, I., iv. 1.

made." It comes from sam + kṛi, to make carefully. In the *Rig-Veda-Saṁhitā* it has been used of the careful building of a house (iii. 31, 12), of the preparation (distillation) of Soma (iii. 35, 8, vi. 41, 3), and so on.

From this sense of careful preparation, Saṁskāra has come to mean "refining," "purification," "ornamentation," "stamping," "impress," and so forth.

When applied to psychological and metaphysical conceptions, Saṁskāras mean "ideas" which are gradually evolved and formed in the mind, "impressions" that are left on the mind as the ultimate results of all sense-perceptions. They thus mean "notions," "instincts," "prejudices," "predilections," and so on. They form collectively the abiding and predominating idea which rules one's activity; through which one acts in a particular way and no other. Saṁskāras form the guiding and ruling idea of one's being. In fact it is these collectively which give one being.

How this collective Saṁskāra is gradually formed and evolved, has been very clearly shown by Nāgasena in his reply to Milinda.* He says, As a house is gradually built, as a tree is evolved from the seed, as a potter makes his pots, so is the Saṁskāra evolved slowly, and step by step. To quote the words put into his mouth :

"There first arises (a) the manifestation of the cognising power† in a particular sense (Chakṣhu-vigñāna, etc.,‡) through the relation of (b) the sense and (c) that which affects it. The union of the three is 'Contact.' From Contact comes 'Sensation' which leads to 'Desire.' From Desire [through other intermediate steps] is the birth of Saṁskara [*i.e.*, Karman]."[§]

The Saṁskāra is thus the ultimate result of all the activities of a being, the last impresses that are left on it. Therefore they have been called "sesa-chetasikā,"|| or "final deposits of mentality."

* *Milinda-Pañho*, pp. 52-54.

† Vigñāna—the common and central witness, watching and holding together all Saṁskāras, like the watchman of a city sitting in the central cross roads (p. 62).

‡ Chakṣhu-vigñāna = the manifestation of Vigñāna in Chakṣhu (sight). Shrotra-vigñāna = the manifestation of Vigñāna in Shrotra (hearing), etc.

§ *Ibid.*, p. 51.

|| *Abhidhammattha-Saṅgaho*, VII. 9.

It is, therefore, the Karman of the being—the sum total of all its movements—nay, Being itself. In fact, the term Saṃskâra and Karman are interchangeable. Buddha-Ghoṣha often uses Karman when he has to speak of Saṃskâra. It is the fruit of the present existence and the seed and germ of the future, the veritable Karman, ruling and guiding that future along a particular line, and no other.

This is true not only of the individual, but of the Kosmos as well. Like the individual the Kosmos also has its Karman, its Saṃskâra, which is its very being and existence. This cosmic Saṃskâra (collectively) consists of “Ideas” or “Types” which regulate and guide the manifestation of everything in the universe. They are the “potentialities” and possibilities of the present system. They are the Karman, the seed carried over from the past, out of which evolves the tree of the present universe.*

This may sound startling to some. But we must remember that the Bodhi, like the Vedânta, teaches that the present universe is only the outcome of a past one, born out of the Karman of the past. Both the Bodhi and the Vedânta teach that manifestations are guided by the law of alternate activity and rest which is visible all through the universe. Following this law, a universe comes into manifestation when the cycle of unrolling—evolution (Vivarta-kalpa, the Day of Brahmâ), the period of activity—begins; and passes out of being when the cycle of inrolling—involution (Saṃvarta-kalpa, the Night or Sleep of Brahmâ)—takes its turn. Thus the Wheel of Necessity revolves for ever and ever, the beginningless and endless whirl of Saṃsâra.

So then the present universe is only the re-incarnation of the past, whose Karman causes, rules and guides all its diverse forms. Nothing exists here without a cause, and the Kosmos is no exception to the rule. Saṃskâra—the memory of the past, ideas evolved slowly and gradually in former lives—is the cause of the

* This cosmic Karman has been called Sheṣha (*cf.* sesa-chetasikâ) and Ananta, in the Paurâṇic allegories of cosmic evolution. It is Sheṣha (lit. “remains”), because of its being the deposit of the preceding universe, Ananta (lit. “endless”) because it contains within itself the infinite variety of beings in potentiality.

endless forms of being which make up the universe as a collective and orderly whole.

These memories revive through coming into relation with Avidyâ, through the brooding over "Nothing exists," following a very simple law of psychology. Though one can be *thought-less* in absolute dreamless rest of mind and soul, yet, if one thinks at all (*i.e.*, if one's mind is active and restless at all), he cannot think of a thing without thinking of something else. To think of non-existence one has to think of existence as well, however latent and "subliminal" the contrasting thought of existence may be. Thus the "Primal Being" thinking of Non-Being becomes conscious of beings as well, of thoughts of past existence. When the Primal Being, who knew the past, broods over Non-Being, the brooding brings before Him the diversified picture, the Saṃskâra of the system that was. Thus it is that through Avidyâ manifests Saṃskâra, the Karman and cause of the present being of the universe.*

In the *Chhândogya Upaniṣhad*† Saṃskâra has been spoken of as the "spark" or "flash" (*tejah*), which is there identified with Vâch, the Cosmic "Speech" or "Word" (*Tejomayî Vâk*). Perhaps no more graphic word-symbol could be found to describe the manifestation of Saṃskâra. It flashes before the great Thinker as He broods over Non-Being. Once manifested, it acts as the guiding and ruling light for all the rest of cosmic activity.‡

In the *Kaṭha*, the Light-spark is the Mahâtman which follows after Avyakta (the unmanifested, the same as Avidyâ).

The *Bhagavad Gîtâ* (viii. 3), speaks of it as Karman following Adhyâtma or Svabhâva.

* *Individual* Saṃskâra or Karman, however, which passes from incarnation to incarnation, could not be spoken of as manifesting through Avidyâ. No Buddhist believes, nor has it been taught anywhere by Lord Buddha, that *Vigñâna* and Saṃskâra (or *Nâma-rûpa* from another standpoint) which make up the individual, pass into Avidyâ at death and come out of it in the next incarnation. It is well known as a Buddhist teaching that soon after this body dies (*kâyassa bhedâ*, say the Buddhists), the Saṃskâra held together by *Vigñâna* appears, is re-born, somewhere else, either in purgatory, heaven, or some other condition of being. Saṃskâra coming into manifestation *through Avidyâ* does not refer to the reincarnating entities which run their race during the manifestation of a universe. The coming from Avidyâ refers to the starting of the cosmic race at the beginning of a system.

† *Op. cit.*, VI. ii. 3.

‡ In the *Bṛihadâraṇyaka* this step has apparently been omitted (see *Bṛih. Up.*, I. iv. 1).

It is represented by Mahat in the Sâṅkhya—the Cosmic Ideation coming from Prakṛiti.

In modern Theosophical literature it has been called Âtman.

Its pictorial symbol among the Buddhists is a potter making pots.

(3) Next comes Vigñâna, the I-consciousness or Ego, which originates through Saṃskâra.

Vigñâna has been described as having the nature of final cognition (as opposed to Saṃgñâ). It has been compared to a city watchman sitting in the central cross-roads, and thence watching everything.* Thus it is the central cognising principle—the notion “I,” the Ego in everything. It is the agent. It is this principle in everything which asserts itself and responds to surroundings. It is this which holds together everything as such, every group of name and form, and maintains it as an orderly whole. It comes into manifestation through Saṃskâra. So also with the cosmic “I.”

In the *Bṛihadâraṇyaka Upaniṣhad* above referred to, this evolution of the great Ego has been described as follows :

“In the beginning Âtman (the Self) alone was this, in the form of Puruṣha [pure Intelligence]. He looked all round and saw naught but Himself. Then for the first did He gather [the thought] ‘I am.’ Thus arose the [great] notion (nâma) ‘I.’”†

In the *Kâthaka* this has been called Gñânâtman Buddhi, and the purest Sattva.‡

In the *Chhândogya* it is Âpaḥ,§ and Prâṇa,|| that which keeps everything threaded and linked together. Assuredly it is the Ego-principle in everything—the Ego, which is evolved and evolving, ever growing and continually changing—which holds all experiences together.

The Sâṅkhya calls it the Ahankâra, the I-principle in all.

In the modern presentation of Theosophy it is the Buddhistic

* *Milinda-Pañho*, p. 62.

† *Op. cit.*, I. iv. 1.

‡ *Op. cit.*, III. 10-13, VI. 7, 8.

§ *Op. cit.*, VI. ii. 3.

|| *Ibid.*, VI. v. 4.

principle in man and in our system, corresponding to the *Buddhi* of the *Kosmos*.

In the pictorial representations of the Buddhists, it is figured as an ape, pathetically appropriate to the fruit-enjoying mimic of the individual *Ego*, though we should hesitate to refer it to the Collective *Ego** of the universe, the *Buddhi*, the great *Ahaṅkāra*.

(4) Next, from *Vigñāna* the *Ahaṅkāra* evolves *Nāma-rūpa*.

Though the literal meaning of *Nāma-rūpa* is name and form, the term stands for all differentiated objects in the philosophy of India. For if we analyse an object, gross or subtle, physical¹ or super-physical, we find nothing but a notion (*nāma*) appearing in a form (*rūpa*). *Nāma-rūpa* may be translated by objectivity as apart from and opposed to subjectivity.

It is said to arise through *Vigñāna*, because the distinction of objects from the subject is possible only after the evolution of the notion "I." "I am here, and there the objects I know, objects of such and such a name and such and such a form."

This distinction between the "I" and the "not I" means a division in the manifesting principle. Hitherto the consciousness was identified with the *Saṃskāra*, or rather, the *Saṃskāra* was one with and within, so to say, the knowing principle; now with the recognition of the *Ego* as apart from the *Saṃskāra*, the latter (being distinguished from the *Ego*) is thrown out, and, as it were, objectified. Thus it is a dividing process of the one consciousness into two, namely, self-consciousness, and consciousness of objects as distinguished from the subject.

But in this division the object which is thrown out, so to say, from the subject, is nothing but the *Saṃskāra* appearing in another light, namely, as different from the knowing principle. Thus *Nāma-rūpa* is only the *Saṃskāra*, viewed as the object of the subject.

Thus the *Saṃskāra* producing self-consciousness as "I am" still remains the object of that consciousness. In this aspect it is *Nāma-rūpa*, the objectified universe. That is why the universe, which is nothing but Universal *Nāma-rūpa* (held together by Collective *Vigñāna*) just as an individual is nothing but partial

* Not the Self which is beyond all *Ego*.

Nâma-rûpa (held together by specific Vigñâna),—is called Saṁskâra. Everything is Saṁskâra, Karman; everything is also Nâma-rûpa, as is well-known to every student of Buddhism.*

In the *Bṛihadâraṇyaka* this manifestation, by a process of bifurcation, of Nâma-rûpa, the great cosmic objectivity, has been described as follows :

“He was as female and male together in close embrace
He fell [divided that very self of his] into two. Thus Husband
and Wife did they become. . . . So is the bright space
filled by the Wife indeed.”†

In the Nâma-rûpa of the Bodhi we recognise the Tan-mâtrâs and the Sthûla-bhûtas, subtle and gross objects, of the Sâṅkhya.‡

The pictorial symbol of Nâma-rûpa in the ancient Indian fresco is that of a physician feeling the pulse of a sick man—a very appropriate symbol indeed, for it is Nâma-rûpa which exactly measures the throbs of the cosmic life, the action of the cosmic agent, the Ego.

In Tibet it is symbolised also by a boat, probably to convey the idea of launching the great boat of the objective universe in the ocean of space.

(5) The re-action of Nâma-rûpa on the Vigñâna furnishes it with the six powers of perception—five distributive or special—hearing, touch, vision, taste and smell—and one collective or general, the mind (Manah).

Therefore it is said through Nâma-rûpa is the rise of Śhaḍâyatana.

When Vigñâna objectifies Nâma-rûpa, it either hears or touches, sees, or smells, or tastes. As it does this, or, to put it differently, as it is acted upon by Nâma-rûpa in these various ways, there evolve the five distributive powers of per-

* This is very important, as it will help us to understand how it is that Nâma-rûpa with Vigñâna is reborn.

† *Op. cit.*, I. iv. 3.

‡ Here both the Sâṅkhya and the systematised Vedânta mention two steps; first the evolution of the subtle objects, and then from them the evolution of the gross. In the Bodhi, however, they are mentioned together; similarly in the *Bṛih. Up.*, as pointed out above, the special mention of the origin of Saṁskâra is omitted in tracing the evolution of A haṅkâra.

ception, and the synthesis of the distributive powers evolves the mind.

The Upaniṣhad version of this story of sense-evolution is to be found in the *Aitareya*,* where it is shown how the Devas (senses) enter the man.

In the systematised Vedânta this has been shown very clearly. We can learn from any text-book of the Vedânta system that:

“Through the influence of æther (Âkâsha) as an existing substance, the power of hearing is evolved.

“Through the influence of the luminous substance (Agni) as an existing principle, the power of sight is evolved,” etc.†

It is too well known to need more than mention here that the idea of external powers (Adhidaivata)—physical and super-physical—drawing out and feeding the corresponding subjective powers (Adhyâtma) pervades the whole of the Vedântic teaching, whether in the Upaniṣhads or in its systematised form in the Mîmâṃsâ. That the sun is the adhidaivata correspondence of the adhyâtma “Eye” was known to the Aryans of India thousands of years ago.

In the Sâṅkhya the collateral evolution from Ahankâra of the Tanmâtrâs on the objective and Indriyas (organs) on the subjective side has been explained very clearly, as is known to every student of the system. Only here the Indriyas are eleven, counting five active or motor organs in addition to the six perceptive powers mentioned above.

The senses produced by the the reaction of Nâma-rûpa on the Ego are not at first physical; for they are evolved before the birth of the physical being. The physical representations of the distributive senses in the physical body are but the translations, as it were, of the subtle senses. There is also a physical representative of the collective sense, though as yet evolved in comparatively few. It is an organ in the head which receives thoughts and other subtle vibrations from outside without the intervention of spoken or written words. This sense, when

* *Op. cit.*, II. 4.

† Âkâshasya sâttvikâmshâch chhavanendriyam sambhûtam, etc.

developed, enables one to read the thoughts of others and transfer his own to others in a definite and regular manner.

For this reason I speak of them as distributive and collective senses, and not external and internal. The term "external" generally conveys the idea of the senses being physical.

That there are distributive senses which are not physical will be evident if we remember how we see and hear, taste and smell, in dreams and in visions, when all the physical representatives of the sense organs are entirely passive.

Moreover, we must remember that Lord Buddha, together with all other great Teachers, asserts the existence of countless beings not physical. They live in subtler forms with senses like our own only subtle and more wide-reaching than their physical representations. When a man dies, that is, when his physical body is de-organised, he appears—is born, as some would say—somewhere else, let us say in Kâmaloka. But there he does not lose any of his senses, and this shows that the senses are not physical.

The symbol of the six sense organs in the Ajaṅṭa pictorial representation is a mask of a human face with an extra pair of eyes in the forehead for the collective sense or Manaḥ. In Tibet they are also represented by an empty house in which the Ego lives.

(6) When then there are the sense objects, Nâma-rupa, on the one hand, and the senses, Śhaḍâyatana, on the other, there arises Sparsha, that is Contact, between the two. That is to say, the Vigñâna begins to exercise the sense-powers on the objects.

This relation has been symbolised by a man and woman kissing one another.*

(7) From this relation there arises Vedanâ, Sensation or Feeling, symbolised by an arrow piercing the eye of a man.

(8) From Feeling, evidently at first pleasurable, springs Trishṇâ, the Desire and Thirst to grasp the object to which that feeling is traced.

* From this point down to Bhava, the tenth link, we are dependent on the Tibetan pictures solely, for unfortunately this section of the Indian wheel fresco is lost.

It has been well symbolised by a man drinking wine.*

(9) This Desire when carried out results in the next link of the Causal Chain, which is Upâdâna, Grasping and Identification. Here the Agent is identified with Nâma-rûpa, which has appealed to the senses.

In the *Bṛihadâraṇyaka* it has been referred to as the union of husband and wife (sambhavanam).

Just before this stage the systematised Vedânta and Sâṅkhya place the evolution of the active or motor organs, the Karmendriyas, due to the active or inciting influence (rajas) of the sense objects. The Bodhi, however, does not specially mention this stage, but includes it in Upâdâna, which is impossible without the active organs, whether super-physical or physical.

The Tibetan symbol of Upâdâna is also the marriage of husband and wife.† But according to Waddell it is represented by a man plucking the fruit from a tree and storing it up in a basket.‡

(10) When Vigñâna identifies itself with Nâma-rûpa, the latter begins to be organised and built up.‡ This process of formation is called Bhava.

That Bhava means gradual formation and organisation will be evident from *Milinda-Paṇho* (pp. 52-54), where it (the process of bhavanam) is compared to the building and organising of a house, and so on.

In the *Mahâ-Nidâna-Sutta* we read how Vigñâna descending into the mother's womb, when reincarnating, *organises* Nâma-rûpa and builds it into a shape.

This organising and building does not refer merely to the formation of the body which the Vigñâna has to wear. It also means the formation of one's world—the adjustment of surroundings and circumstances, the sum total of which we call our world. We are the maker of our surroundings by our Karman, and our body is made only to suit these surroundings.

* These intermediate steps have been omitted in the Vedânta and Sâṅkhya as far as I can see.

† *Journal, Buddhist Text Soc.*, V. i.

‡ To my mind the first symbol is preferable, and probably this was also in the Indian wheel.

For this reason we find in the *Mahâ-Nidâna-Sutta* as illustrations of the link Bhava, Kâma-bhava, Rûpa-bhava and Arûpa-bhava. These everyone makes for himself.

True the *Mahâ-Nidâna-Sutta* shows the process of reincarnation, and not the first origin of a being as such. Yet the explanations given there of Bhava and other links enable us to determine the meaning of these links with reference to primal origination also. For, once the Vignâna and Nâma-rûpa have come into manifestation from Avidyâ, the rest of the process is the same both in the first incarnation and in the many others which are to follow.

The Tibetan symbol of this link of Bhava is, according to Waddell, a married woman—a pregnant woman rather, the pregnancy suggesting the building of the child's body, surroundings and all.

In the *Journal* of the Buddhist Text Society it is given as a woman bringing forth a child.

J. C. CHATTERJI.

(TO BE CONCLUDED)

JACOB BÖHME AND HIS TIMES

THE darkness of the Middle Ages had drawn to a close ; gunpowder had transformed the conditions of warfare and led the way to the decline of the feudal system with its knights in armour, its tournaments and its chivalry ; the printing-press was opening the door to a new intellectual life, for the first printed book which issued from Guttenberg's press in 1457 had marked the dawn of a new day, while the taking of Constantinople in 1453 had given the West access to the treasures of classical antiquity by bringing about the rapid spread of Greek learning.

A new spirit was abroad, a spirit of wider thought, free enquiry, bringing with it, above all, a purer ethical ideal. The forerunners of the Reformation, Wycliffe, Huss, and others, had done their work, and at last the great inner movement in men's hearts and minds began to crystallise out in many forms, more or less closely centred round Martin Luther. In 1517 Luther nailed his famous ninety-six Theses to the church doors of Wittenberg, and the Protestant Reformation may be said to have begun its organised life. The sixteenth century—Böhme was born in 1575—was thus a period of intense and strenuous activity in many directions, but especially in religion and in ethical endeavour ; it was indeed the birth-hour of the modern world.

Luther and Melanchthon were working at Wittenberg in 1518, Calvin at Geneva ; a little later (1540) Loyola founded the Jesuit order to oppose them. The struggle of the Netherlands against Philip of Spain, our own Elizabeth and the Spanish Armada, fell into the latter half of the century ; while the Huguenot wars, the massacre of St. Bartholomew and the career of Catherine occupy the political stage in France during this momentous period of European development.

But even during the deep darkness of the Middle Ages the

mystical tradition in Christianity had never become wholly extinct, and as forerunners of the Reformation on its mystic side Eckhart, Tauler and Cardinal Suso revived within the bosom of the Catholic Church in Germany some of those deeper truths and more profound religious conceptions which belong to the Wisdom Religion of the ages and which never entirely disappear from the consciousness of man.

This line of mystic tradition in Germany—with which we are here specially concerned—coming down from Eckhart, Tauler, and Suso, is continued by Schwenkfeld on the pietistic and Frank on the pantheistic sides, while in its more practical and political aspects it finds a powerful and eloquent exponent in Valentine Weigel, who may well be called the most important of the Lutheran mystics. In Paracelsus, on the other hand, we find the same tradition, only in a more scientific and less purely theological form, taking on the garb of Alchemy, and treating of the purifying of the human heart and soul in the same language as is employed in regard to the treatment of the nobler metals. These were the direct predecessors of Böhme, and Weigel, Frank, Schwenkfeld and Paracelsus were known to him in part through their writings, which he mentions, still more, perhaps, through conversation with some of his better read and more learned friends, such as Dr. Kobern, Abraham von Frankenberg, and Hinkelman of Dresden.

But the mysticism of this sixteenth century, the century into which Böhme was born, is by no means confined to the German tradition which we have just traced, nor to the Lutheran and Protestant phase of Christianity in which he was bred up and to which he naturally adhered. In 1515 St. Theresa was born in Spain, and her long life stretched through a great part of this critical hundred years, during which the course of our Western development hung, as it were, in the balance. To the same period belongs St. John of the Cross, another leading figure in the roll of ascetic Mystics who infused new life and fresh energy into the frame-work of the old Church. France too found in St. François de Sales one whose life, in its tender selflessness and broad-minded charity, had an even greater effect upon the larger world outside the walls of convent and monas-

tery, for the influence which both St. Theresa and St. John of the Cross wielded, was far more potent within the cloistered shades than in the living world of men and women ; while that of St. François de Sales made religion living and loveable to all who came within its quickening sphere.

From Italy came that great philosophical, rather than theological mystic, Giordano Bruno, shaking sparks of living flame from the torch of his fervid genius through every centre of intellectual life in the Northern and Western world. Some twenty years older than Böhme, his martyrdom coincides—if the usual date of 1600 is correct—exactly with the dawn of Böhme's inspiration, for the latter experienced his first illumination in that same year.

Four years later again (1604), we meet with the first public manifesto, the famous Fama Fraternitatis, of that mysterious order of the Rosy Cross, whose activity under so many masks and disguises forms so striking a feature of the seventeenth and eighteenth centuries.

So universally had the need for a Reformation of the Church been felt, that the movement which crystallised round Luther's Wittenberg theses practically swept all before it in Germany and, indeed, all over Europe during the first half of the sixteenth century. But the reaction soon began to set in. The nemesis of the negative overtook the reformers, as it ever does and must overtake every movement and every individual lacking in perfect balance of character and judgment. Luther and the Reformers had repudiated the authority of the Church and sought to restore what they imagined to be the primitive Christian teaching or Gospel Christianity, whence indeed they derived their earlier name of the Evangelical party. Instead of looking to the Church, they looked to a book as the source of authority, and *logically* they were committed to a position involving the widest and most complete freedom of individual interpretation of the text of Scripture. But though they had shaken off its authority, they could not free themselves from the dogmatic and authoritative attitude which ecclesiastical organisations inevitably engender, and soon began to set up among themselves an orthodoxy, or rather many orthodoxies, one for each of their greater leaders. But by the

very protest against the authority of the Church, in which the Evangelical movement had its being, they were deprived of any final and recognised authority for the settlement of such differences, and being thus as it were thrown back, each man upon his own heart and judgment, while the idea of a broad and all-embracing tolerance was equally hateful to almost every section among them, the Reformers began to quarrel bitterly among themselves. The differences which already existed at the outset of the movement became intensified and sharpened; sects and subdivisions sprang up on all sides; bitter theological and ecclesiastical strife broke out; and soon the various sections of the great Evangelical movement were far more occupied in anathematising each other than in living the Christian life, in intriguing and battling among themselves than in consolidating and strengthening their position against the now awakening life and vitality of the old Church.

The counter-reformation began, aided and assisted precisely by those who should have averted it. For it was the anarchy, strife and confusion among the Reformers themselves that turned men's minds and hearts back to their old ideals, as much as any inherent superiority, either intellectual or ethical, in the Roman Church itself which attracted them, though the change which came over that Church itself in the latter half of the 16th and in the 17th century is almost as marvellous and surprising as any historical phenomenon can be.

Böhme was born at Seidlitz in 1575, and thus his early manhood falls into this stormy period of the strifes and bickerings among the Reformers which were to lead to the reaction of the counter-reformation, to the long and bloody struggle of the Thirty Years' War (1618-1648) and, it almost seems, to the holding back of civilisation in Western Europe for at least a century. He grew up in an atmosphere filled with the din of these controversies, for he was of an intensely religious nature, and though but a shoemaker by trade must have heard, Sunday after Sunday, the bitter denunciations and spiteful polemics with which almost every pulpit in Germany was then resounding. That he was deeply conscious of the madness and folly of such an attitude of internecine hatred among the Reformers, his works

bear ample testimony. For in so far as he ever speaks of having himself a definite mission in the world, he regards as his life-work the restoration of unity and the recalling of the warring Evangelical factions to a recollection of the fact that the true spirit of Christianity is a spirit of peace and charity, while strife and hatred are of all things the most unchristian.

The character of the times in which he lived reflects itself on almost every page of his works, and has much to do with the special emphasis which Böhme lays upon certain aspects of his teaching. On the other hand, the most striking superficial characteristics of his work—his alchemical phraseology and Paracelsean terminology—belong also to his age, though he uses the phraseology and employs the terms entirely in a way and with meanings of his own, for he had no knowledge of Latin even, and owes his acquaintance with these terms rather I think to the conversation of his friends than to his own study. Moreover he had a curious theory of his own, according to which the *sound* of the various syllables composing a word revealed to him its real significance and meaning. He often elaborates this at considerable length and his works offer many examples of how he applies his method; but the curious thing about it is that fundamentally his idea is the same as the Hindu theory of Vâch, and I have not met with any similar theory of sounds possessing inherent meaning of their own in any Western writers prior to Böhme. He who would read Böhme, then, must learn the meaning of all his terms from Böhme himself, aided by his students and followers, and not seek to interpret him by the light of other writers of his time. Indeed it seems as if his direct indebtedness even to those who are clearly his immediate predecessors—Weigel and Paracelsus—was not as great as is sometimes maintained. He is certainly indebted to them—probably indirectly through his friends—for the terms and phraseology in which he formulates his ideas. But I find myself compelled to admit that, as far as I can judge, he does *not* owe to them or to any one else the matter to which he seeks, often very badly and sometimes altogether in vain, to give expression. I cannot resist the conviction that his own account is literally true, and that he actually *saw* that which he seeks to express. And to anyone familiar with the inherent

difficulties attending *any* attempt to express in words the truths actually seen on higher planes of consciousness, the only wonder will be that—considering Böhme's own want of training, of preparation and of all intellectual discipline—his failure was not a thousandfold more lamentable still.

Of course the idea that Böhme's "visions" and "illuminations" can have had any more real basis than an over-heated imagination and the pangs of a morbidly-sensitive, emotional nature, must be totally unacceptable to the ordinary materialistic critic or orthodox student. But to a Theosophist the matter stands quite otherwise. He knows and understands, theoretically at least, something about other planes of consciousness, and the bringing through on to our plane of what is seen and known on higher ones. Hence on the one hand he is safe from falling into the error of the materialist, who regards the whole problem from an essentially false standpoint, while being also able to avoid making the mistake of the orthodox religionist, who ever seeks to force the facts of nature into the narrowness of his own orthodoxy; on the other hand, he will not accept Böhme as an infallible seer, nor suffer his balance of judgment and clearness of intellectual insight to become swamped in the blind and uncritical adoration of which Böhme is sometimes the object. He will thus approach Böhme with the right equipment for a successful study of his works, and he may be sure of finding much that will repay his labour, though for reasons already hinted at, that labour is likely to be very great and in many respects tedious and irksome, while the results in themselves will add but little to the knowledge already in the possession of the well-read student. But perhaps in the future something can be done to render the approach to Böhme less difficult and more attractive.

BERTRAM KEIGHTLEY.

EARLY CHRISTIAN HUMOUR

IN the Apocryphal Acts there are several stories which show that the compilers of these early legends were not without the idea of humour—the lost Siddhi. We will quote a couple of instances for the amusement of our readers. The first is the legend known as “John and the Bugs,” which is found in the *Acts of John*. We use Salmon’s account (*Introduction to the New Testament*, p. 350, 8th ed., 1897), based on Zahn’s text (p. 226). Once upon a time John and his companions were a-journeying for apostolic purposes.

On their journey the party stopped at an uninhabited caravanserai. They found there but one bare couch, and having laid clothes on it they made the Apostle lie on it, while the rest of the party laid themselves down to sleep on the floor. But John was troubled by a great multitude of bugs, until after having tossed sleepless for half the night he said to them, in the hearing of all: “I say unto you, O ye bugs, be ye kindly considerate; leave your home for this night, and go to rest in a place which is far from the servants of God.” At this the disciples laughed, while the Apostle turned to sleep, and they conversed gently, so as not to disturb him. In the morning the first to awake went to the door, and there they saw a great multitude of bugs standing. The rest collected to view, and at last St. John awoke and saw likewise. Then (mindful rather of his grateful obligation to the bugs than of the comfort of the next succeeding traveller) he said: “O ye bugs, since ye have been kind and have observed my charge, return to your place.” No sooner had he said this and risen from the couch, than the bugs all in a run (*δρομαῖοι*) rushed from the door to the couch, climbed up the legs, and disappeared into the joinings. And John said: “See how these creatures, having heard the voice of a man, have obeyed; but we, hearing the voice of God, neglect and disobey; and how long?”

The second legend is to be found in the *Acts of Thomas* (Salmon,

ibid., pp. 337, 338). The apostle Judas Thomas (or the Twin), according to tradition, received India by lot for his apostolic sphere of work. Thomas at first does not wish to go, but is sold by Jesus, his master, to a trader from the East as a slave "skilled in carpentry."

The Palace that
Thomas Built

When Thomas arrives in India, he is brought before the King, and being questioned as to his knowledge of masons' or carpenters' work professes great skill in either department. The King asks him if he can build him a palace. He replies that he can, and makes a plan which is approved of. He is then commissioned to build the palace, and is supplied abundantly with money for the work, which, however, he says he cannot begin till the winter months. The King thinks this strange, but being convinced of his skill acquiesces. But when the King goes away, Thomas, instead of building, employs himself in preaching the Gospel, and spends all the money on the poor. After a time the King sends to know how the work is going on. Thomas sends back word that the palace is finished all but the roof, for which he must have more money; and this is supplied accordingly, and is spent by Thomas on the widows and orphans as before. At length the King returns to the city, and when he makes inquiry about the palace, he learns that Thomas has never done anything but go about preaching, giving alms to the poor, and healing diseases. He seemed to be a magician, yet he never took money for his cures; lived on bread and water, with salt, and had but one garment. The King, in great anger, sent for Thomas. "Have you built me my palace?" "Yes." "Let me see it." "Oh, you can't see it now, but you will see it when you go out of this world." Enraged at being thus mocked, the King committed Thomas to prison, until he could devise some terrible form of death for him. But that same night the King's brother died, and his soul was taken up by the angels to see all the heavenly habitations. They asked him in which he would like to dwell. But when he saw the palace which Thomas had built, he desired to dwell in none but that. When he learned that it belonged to his brother, he begged and obtained that he might return to life in order that he might buy it from him. So as they were putting grave-clothes on the body, it returned to life. He sent for the King, whose love for him he knew, and implored him to sell him the palace. But when the King learned the truth about it, he refused to sell the mansion he hoped to inhabit himself, but consoled his brother with the promise that Thomas, who was still alive, should build him a better one. The two brothers then received instruction and were baptised.

“ THE RESURRECTION OF THE BODY ”

THERE are some writers who are useful in a peculiar way in certain stages of human belief, by, intentionally or unintentionally, directly or indirectly, indicating deep-seated sources of long persistent errors. If unintentionally and indirectly, so much the better, as indicating an absence of bias or prejudice. Mr. James Smith, in his article on the “ Imperishability of the ‘ Perispirit,’ ” in *The Theosophist* (January 18th, 1898, p. 225), may be reckoned among these. Whether his notions of what he calls the “ Perispirit ” are true or false, in whole or in part, he seems to indicate the origin of two very persistent beliefs, and to rescue them, at all events partially, from the charge of utter absurdity, and perhaps to identify them with still more ancient doctrines.

1. One of these is the belief in the resurrection of the body, held by probably the majority of Christians to this day. In vain science points out that every particle of the body is constantly changing and that the departing atoms combine with the material of other bodies, so that we cannot call any body our own for more than a very short period. In vain the greatest mystics teach that man, the persistent immortal “ individual,” takes other bodies on reincarnation, as man, the transitory “ personality,” takes other clothes (*Bhagavad Gîtâ*, ii. 22); the belief nevertheless persists.

As the Sanscrit term “ dehin ” for the persistent individual might mean either “ embodied soul ” or “ ensouled body,” it seems not unreasonable to assume that the idea of the resurrection of the body may have a deeper and more ancient basis than an obstinate prejudice or prepossession of mere ignorance.

We find in the *Bhagavad Gîtâ* (ii. 26) a belief indicated by some ancient philosophers, namely that the spiritual being is ever dying and ever being reborn. This “ dehin ” or ensouled body may be what Mr. Smith calls the “ Perispirit ” or “ Soul-body,” in expounding the doctrine of the higher class of Spiritualists to which he belongs. He contends that this “ Soul-body,” identifying it with Paul’s $\sigma\omega\mu\alpha$

πνευματικόν (1 Cor. xv. 44), probably equivalent to “dehin,” is that which moulds the material body, and which maintains the identity of its type “incarnation after incarnation,” and “not only so, but the ‘Perispirit’ will often”—then why not always?—“reproduce in a later incarnation *all the physical characteristics it stamped upon the body* belonging to it in a previous one.”

He considers the “Perispirit” just as imperishable as the Spirit itself, (*i.e.*, Âtman) “*of which it becomes the body* during each of its spherul lives,” and elsewhere (p. 227), he calls it “as undying as the Spirit itself.”

In some marvellous way the “Perispirit,” according to this view, brings back with it on its return either the same or a precisely similar body, with the same physical characteristics.

He does not, however, clearly explain what becomes of the elements of the body, which are dissolved or dispersed on or soon after death, though he admits that the body is dissolved into its constituent elements, leaving only the “Soul-body” or “Perispirit,” and “Spirit” (the Divine principle) which remain.

His idea as to the function of the “Perispirit” is very remarkable. He says, “the first,” *i.e.*, the “Perispirit” or “Soul-body,” “is thenceforth the outward form or apparel of the second; and as while it was implicated in the flesh it stamped its image upon the material body, so when it is divested of the latter it bears such a resemblance to it, that the recognition of those who have passed into the spheres is immediate and easy by all the spirits who knew them in the earth-life”; and this he considers the meaning of Paul’s saying (1 Cor. xv. 49), “As we have *borne the image* of the earthy (τοῦ χοϊκοῦ), we shall also *bear the image* of the heavenly (τοῦ ἐπουρανίου),” or “transcending the heavens,” that is to say—shall bear a resemblance to the Supreme Manifested Logos, which is of course above the heavens, its own creation.

This idea of the “Perispirit” moulding the new body might imply either that the old body actually *returns with it*, and so there is a literal “resurrection of the body”; or that its old stamp is impressed on an entirely new body, so as to be recognisable at once.

The latter is least at variance with both Science and Theosophy; but the former may have been the belief of the “Spiritualists” of former ages, and so have been handed down to the present time.

It would thus be not so much an absurd as a mistaken view.

Mr. James Smith appears to attribute to the “Perispirit” all the

qualities or powers which belong to what Theosophists call the “causal body,” as well as to the “astral body”; and not perhaps without some show of reason, as the term “body” in the former case does not seem a very happy expression of what would be difficult to express by any words.

2. Again, as to the “eternal torments” in Hell believed in to this day by most who call themselves “Christians”—or, as Mrs. Besant expresses it (*Ancient Wisdom*, p. 108), “the place of eternal torture, the endless Hell still believed in by some narrow religionists, being only a nightmare dream of ignorance, hate or fear”—perhaps a less degrading origin may be found for this belief in the Spiritualistic doctrine expounded by Mr. Smith in his theory of the Perispirit, where of the evil liver he says (*ib.*, p. 227) that “his mental sufferings are so great that he believes them to be eternal,” thus at the same time rejecting the idea or notion of eternal torments, and yet to some extent accounting for the belief by their intensity. Very little change would be needed to make this agree with the Theosophic doctrine of Kâmaloka.

The Spiritualism of Mr. James Smith is in the right way, inasmuch as it is embodied in a kind of reasoned creed or theory, and all such efforts must have the sympathy of the student of Theosophy.

F. H. BOWRING.

IN THE TWILIGHT

“It is all very well to talk about helping people out of their difficulties, but they are often very difficult to help,” quoth the Archivarius plaintively, when the friends gathered under a large tree in the garden, to which they had adjourned by unanimous consent for their summer symposia. “I had a curious experience the other night, in which, despairing of impressing the dense human understandings, I at last turned my attention to their camels, and succeeded with them while I had failed with their owners!”

“Tell us, tell us!” cried the Youngest eagerly. “We don’t often get an animal story, and yet there must be plenty of things that happen to them, if we only knew.”

“Result of Rudyard Kipling’s Jungle books,” murmured the Shepherd *sotto voce*. “He will be looking for the grey wolf and the black panther on the astral plane.”

“Well, why not?” said the boy mischievously. “I am sure that you like some cats better than some humans.”

The Shepherd smiled demurely. “We were talking about camels, I believe, not cats. Cats ‘are another story.’ Go on with yours, Archivarius,” said he.

“It is a very little one,” answered the person appealed to, looking up from her seat on the grass. (The Archivarius was fond of sitting cross-legged like an Indian.) “I happened to be crossing some desert place, I don’t know where, and chanced on a party of people who had lost their way, and were in terrible distress for want of water. The party consisted of three Englishmen and an Englishwoman, with servants, drivers and camels. I knew somehow that if they would travel in a certain direction they would come to an oasis with water, and I wanted to impress this idea on the mind of one of them; but they were in such a pitiable state of terror and despair that all my efforts were unsuccessful. I first tried the woman, who was praying wildly, but she was too frantic to reach; her mind was like a whirlpool, and it was impossible to get any definite thought into it.

‘Save us, O God! O God! save us!’ she kept on wailing, but would not have sufficient faith to calm her mind and make it possible for help to reach her. Then I tried the men one after the other, but the Englishmen were too busy making wild suggestions, and the Mahomedan drivers too stolidly submissive to fate, for my thought to rouse their attention. In despair I tried the camels, and to my delight succeeded in impressing the animals with the sense of water in their neighbourhood. They began to show signs familiar to their drivers as indicating the presence of water in the vicinity, and at last I got the whole caravan started in the right direction. So much for human stolidity and animal receptiveness.”

“The lower forms of psychism,” remarked the Vagrant sententiously, “are more frequent in animals and in very unintelligent human beings than in men and women in whom the intellectual powers are well developed. They appear to be connected with the sympathetic system, not with the cerebro-spinal. The large nucleated ganglionic cells in this system contain a very large proportion of etheric matter, and are hence more easily affected by the coarser astral vibrations than are the cells in which the proportion is less. As the cerebro-spinal system develops, and the brain becomes more highly evolved, the sympathetic system subsides into a subordinate position, and the sensitiveness to psychic vibrations is dominated by the stronger and more active vibrations of the higher nervous system. It is true that at a later stage of evolution psychic sensitiveness reappears, but it is then developed in connection with the cerebro-spinal centres, and is brought under the control of the will. But the hysterical and ill-regulated psychism of which we see so many lamentable examples is due to the small development of the brain and the dominance of the sympathetic system.”

“That is an ingenious and plausible theory,” remarked the Doctor, “and throws light on many singular and obscure cases. Is it a theory only, or is it founded on observation?” he asked.

“Well, it is a theory founded on at present very inadequate observations,” answered the Vagrant. “The few observations made distinctly indicate this explanation of the physical basis of the lower and higher psychism, and it tallies with the facts observed as to the astral senses in animals and in human beings of low intellectual development, and also with the evolutionary relations of the two nervous systems. Both in the evolution of living things and in the evolution of the physical body of man, the sympathetic system pre-

cedes the cerebro-spinal in its activities and becomes subordinated to the latter in the more evolved condition."

"That is certainly so evolutionally and physiologically," replied the Doctor reflectively, "and it may well be true when we come to deal with the astral faculties in relation to the physical basis through which they are manifested down here."

"Speaking of animals reminds me of nature-spirits," said the Scholar, "for they are sometimes spoken of as the animals of the Deva evolution. I had a visit the other night from some jolly little fellows, who seemed inclined to be quite friendly. One was a little water elemental, a nice wet thing, but I am afraid I frightened him away, and I have not been able to find him since."

"They are naturally suspicious of human beings," remarked the Shepherd, "we being such a destructive race; but it is quite possible to get into friendly relations with them."

"Mediæval literature is full of stories about nature-spirits," chimed in the Abbé, who had dropped in that evening on one of his rare visits to London. "We find them of all sorts—fairies and elves, friendly or mischievous, gnomes, undines, imps, and creatures of darker kinds, who take part in all sorts of horrors."

"It was a strange idea," mused the Vagrant, "that which represented them as irresponsible beings without souls, but capable of acquiring immortality through the mediation of man. Our Maiden Aunt sent me a charming story the other day from Jacob Grimm's *Deutsche Mythologie* about one of the water-sprites. Speaking of the offerings made to them by men, he writes: 'Although Christianity forbade such offerings and represented the old water-sprites as devilish beings, the people nevertheless retained a certain fear and reverence for them, and indeed have not yet given up all belief in their power and influence: they deem them unholy (*unselige*) beings, but such as may some day be partakers in salvation. To this state of feeling belongs the touching legend that the water-sprite, or Neck, not only requires an offering for his instructions in music, but a promise of resurrection and redemption. Two boys were playing by a stream; the Neck sat and played on his harp; the children cried to him: "Neck! why dost thou sit there and play? Thou canst not be saved." Then the Neck began to weep bitterly, threw away his harp, and sank into the deep water. When the children came home, they told their father, who was a priest, what had happened. The father said: "Ye have sinned against the Neck; go back, comfort

him and promise him redemption." When they returned to the stream, the Neck was sitting on the bank, moaning and weeping. The children said: "Weep not so, Neck; our father has said that *thy* Redeemer also liveth." Then the Neck joyfully took his harp and played sweetly till long after sunset.' Thus runs the tale."

"That was a very easy way of saving him; generally one was expected to marry the sprite," remarked the Abbé ruefully, as though recalling some uncanny mediæval experience. "One had to accept purgatory here in order to gain for the creature entrance into paradise hereafter."

A burst of laughter greeted this pathetic utterance, and the Marchesa said: "Some of the mediæval ideas still persist; in a letter from Italy received the other day the following curious account is given: 'At a village called Gerano, near Tivoli, about seventeen miles from Rome, it is the custom of the wet-nurses, especially on the Eve of St. John, to strew salt on the pathway leading to their houses, and to place two new besoms in the form of a cross on the threshold, in the belief that they thus are protecting their nurslings from the power of witches. It is believed that the witches must count every grain of salt and every hair or stick in the brooms before they are able to enter the houses, and this labour must be finished before sunrise; after that time they are powerless to inflict any evil upon the children. In the Marche near Ancona on the shores of the Adriatic, it is considered necessary at all times—so I am told by the portress here, who is a native of that part—where there are children at the breast, never to be without salt or leaven in the house. Further, they must not leave the children's clothes or swathing-bands out to dry after sunset, and should they be obliged to take them out after that time they must be careful to walk with them close to the houses, under the shadow of the eaves, and if crossing an open place to do so as quickly as possible; these precautions are also against witches. I was also told by the portress that one day her mother, after having washed and swaddled a little brother, laid him on the bed, and left the house for a short time on an errand to one of the shops near. On returning she found the house door open (this formed an angular space behind it), and on going to the bed she found it vacant. This did not at first alarm her, as she thought a neighbour had possibly heard the child cry, and had taken it into her house. On enquiry, however, no one had seen it or heard it cry, and this caused alarm and search. After some time the mother, on closing

the door, found the child on the floor, face downwards, and almost black with suffocation; you may imagine the consternation. The fact was attributed to witches, and the sister says that during the whole of his life—which ended in decline when he was about twenty-seven—he was always unfortunate.”

“Poor witches! they have been the scapegoats of human ignorance and fear from time immemorial,” commented the Doctor. “It is well for many of our mesmerists and mediums that they live in the nineteenth century. But it is quite possible that we may see a modern witchcraft scare, if occult forces become known and any of them are used malignly.”

THEOSOPHICAL ACTIVITIES

It has been arranged by some of our leading Indian members that a Central Hindu College should be started in July at Benares to preserve, during the present transition period, the India “stately and yet simple ways” of the best and noblest Hindu life, whilst assimilating all that is best and highest in European learning. Dr. Arthur Richardson is to be the first Principal of the College. We sincerely hope that a great future will attend this excellent enterprise.

The list of lectures shows that there is a deep interest in Theosophy throughout India.

A PROPERTY called Lamolie House, in St. George’s, Grenada, B.W.I., has been bequeathed to “the Trustees for the time being of the Theosophical Society in Europe, appointed or Europe acting under an Indenture dated the 4th day of August, 1890,” by the will of the late Mr. Edward Thomas Passee, a prominent inhabitant of the island and a member of our Society.

We take the following short biographical notice of the generous donor of this most unexpected bequest from the St. George’s *Chronicle and Gazette* of April 23rd:

“Mr. Passee was a native of this island and was descended from an old French family.* At an early age he was sent to England for his education. Returning to Grenada, he entered the employment of

* Our deceased colleague’s name should therefore be spelt “Pasée,” but both the lawyers and the reporters spell it “Passee.”

the late Mr. John M. Gay, but subsequently turned his attention to agriculture, and in time became one of the colony's most successful planters. Mr. Passee took a lively interest in local politics and for a short time occupied a seat on the Legislative Council as an acting unofficial member. He was frequently afterwards offered a temporary seat on the Council, but he declined to enter the legislature again unless he could do so as a permanent member. When the Parochial Boards were brought into existence, Mr. Passee manifested much interest in 'the new departure,' and as Chairman of the St. Mark's Board was instrumental in bringing about the many improvements that have converted the Town of Victoria into the neat little place which it now is.

"Mr. Passee was also fond of literature, and before his health began to decline, frequently contributed prose and poetic productions to the local press. . . .

"In accordance with a behest in his will, the body of the deceased has been embalmed, and will be sent to England to be cremated at St. John's, Woking. . . .

"In accordance with a further behest of the deceased, his ashes will be brought back to this island in an earthenware urn, which will be broken a quarter of a mile from the jetty at Victoria and the fragments and ashes scattered on the surface of the sea."

Mrs. Besant sailed for England from Bombay on June 4th. A series of five Sunday lectures in the Queen's (Small) Hall have been arranged for her, beginning on July 3rd, and omitting July 10th.

The Vâhan gives notice that the eighth Annual Convention of the European Section will be held in London on Saturday and Sunday, July 9th and 10th. On Friday, July 8th, there will be a reception of delegates at the Westminster Town Hall before Mrs. Besant's lecture in the Great Hall at 9 p.m. On Saturday, at 10 o'clock, the Convention will hold its morning meeting in the French Drawing-room, St. James' Restaurant, Regent Street. In the afternoon, from 3.30 to 5 p.m., there will be a reception and afternoon tea at Headquarters. The evening meetings will take place in the Small Hall, Queen's Hall, at 8 p.m. on Saturday and on Sunday at 7 p.m.

Two new Branches have been chartered during the month. The Wandsworth Branch and the Branche Centrale Belge.

White Lotus Day was observed by many of our members in grateful remembrance of the pioneer work of H. P. Blavatsky. Reports from the various Branches show that the proceedings, although

of the simplest kind, were found most useful in keeping the younger members in touch with the history of the Society.

The Blavatsky Lodge has held its usual Thursday meetings, and also a *Secret Doctrine* class has been conducted on Sunday evenings by Mrs. Cooper-Oakley with success.

Mr. J. C. Chatterji, after a series of successful lectures at Brussels, is spending some weeks in Paris, where a series of lectures have been arranged for him in the Musée Guimet.

The Countess Wachtmeister is also now staying in Paris, but we are afraid she will not be able to carry out her good resolution of taking a rest.

The Paris Branch took "Thought Forms" and "The Future Progress of Humanity" for its subjects at the last monthly meeting.

In Germany the Hanover Branch meets every Wednesday at 8 p.m. for a systematic course of study of the *Ancient Wisdom*, which is already translated by Herr Deinhard. Herr Günther Wagner has just completed the translation of *Man and his Bodies*. This is a most useful line of Theosophical activity.

In Berlin the members meet every Friday, and either lectures or discussions on Theosophical subjects take place.

THE General Secretary's Report to the twelfth Convention of the Theosophical Society, American Section, shows the number of Branches to be 58, with a total of 1,035 members against 703 last year. Steady work has been carried on, and the Section now finds itself a united and consolidated body, ready to do good work both in study and propaganda during the year before it. Altogether the General Secretary's report is a bright one.

The Twelfth Annual Convention of the American Section T.S. assembled at headquarters in Chicago, on Sunday morning, May 15th. The General Secretary, Mr. Fullerton, called the meeting to order, and Professor Herbst, of Sheridan, Wyoming, was elected temporary chairman. Mr. George E. Wright, President of the Chicago Branch, was then elected permanent chairman of the assembly, which then proceeded to routine business. Forty-two Branches were represented in person or by proxy.

The result of the election of officers was as follows:—General Secretary and Treasurer, Mr. A. Fullerton. Executive Committee: Mr. George E. Wright, Chicago; Mrs. Buffington Davies,

Minneapolis; Mr. William J. Walters, San Francisco; Mr. F. E. Titus, Toronto, Canada. Councillors: Mr. Robert A. Burnett, Chicago; Dr. J. W. B. La Pierre, Mattawan, Mich.; Miss Marie A. Walsh, San Francisco; Dr. Asa G. Huvey, Courtland, N.Y.; Mrs. Jane Marshall, Indianapolis; Mr. Selden M. Burton, Oklahoma Ty.; Mr. Chas. H. Little, Freeport; Mrs. Lulu H. Rogers, Amalie, Cal.; Miss Margaret K. Slater, St. Louis; Albert P. Warrington, Norfolk; Mrs. Catherine Staples, Minneapolis; Mrs. Janet E. Rees, Wallingford; Mrs. Bertha Sythes, Boston; Miss Josephine Locke, Chicago; Dr. Marie Wood Allen, Ann Arbor.

The morning and afternoon sessions were devoted to transaction of business, and the evening was taken up with music, and addresses by Mr. Fullerton, Mr. F. E. Titus and Miss Josephine C. Locke.

White Lotus Day was appropriately observed by many of the Branches, as the various notices show.

ON April 8th the Fourth Annual Convention of the Australasian Section was held in the Hall of the Sydney Branch, 42, Margaret Street. The main business done was the election of Mr. Martyn to the General Secretaryship, the election of the other officers and the discussion of financial and propaganda questions. It was decided to continue the journal of the Section in its present form. Several gifts of books to the various libraries were mentioned with much appreciation, notably one by Mrs. Staples.

REVIEWS AND NOTICES

THE FURTHER EVOLUTION OF HUYSMANS' "DURTAL"

The Cathedral. By J. K. Huysmans. Translated from the French by Clara Bell. (London: 1898.)

THIS is a translation of the second book in the trilogy planned by Huysmans, *En Route* having been the first book of the series,* *The Oblate* being destined as the last. Durtal, of course, reappears as the central figure, and we also see much of the Abbé Grêvesin. Among the other characters are to be noticed the Abbé's housekeeper, Madame Bovoil, "a pillar of prayer," and an interesting one at that, who "guided by inner voices" had made long pilgrimages on foot across Europe—to wherever the Virgin had a sanctuary; also the Abbé Plomb, "very learned, a passionate mystic, and thoroughly acquainted with the Cathedral"—of Chartres, from which the book takes its name.

"In leaving Durtal at the close of *En Route*," writes Mr. Kegan Paul in his prefatory note, "he stood at the parting of the ways, and it was uncertain whether he would drift back to his wallowing in the mire, or pursue the steep path of penance and virtue to the end. It is with a relief from tension and of satisfied hope that in *The Cathedral* are no signs of wavering; his change of life continues; he is occasionally wearied with the monotony of a provincial town, but he feels the hand of God is on him turning his steps towards righteousness, his eyes and thoughts to mediæval mysticism, to the rapt meditation of the cloister rather than to the modern Catholicism which is ready to make a pact with the world." And again he writes further on: "Happy they who, turning like Durtal from the husks which the swine did eat, find no cold German Protestants . . . but an unsullied series of grand cathedrals, the greatest of them under Our Lady's patronage leading the prodigal in the way of peace."

If it be true that Roman Catholicism is a more living "faith"

* The first book of the series was the disgusting production *Là-bas*.—ED,

than rationalistic Protestantism, still more true is it that there is a larger hope for the mystic of to-day and a brighter light shines forth to illumine his path than is to be found in any one creed. And if Roman Catholicism is to become the accepted form of faith, even of the western world, it must quicken that spark of vitality within it and become *really* Catholic. It need not indeed "make a pact with the world," but it must build on the broader foundations required by a developing people. Truth remains ever one and the same, but the soul's apprehension of it changes and widens with the soul's growth. There can be no satisfactory maintenance of forms that have been outworn. The true meaning behind the symbol of "Our Lady," for example, must be recognised, and Jesus, the great Master of Christendom, be seen as that which in truth He is—but one amongst many Masters who live for the helping and regeneration of the worlds.

The book is, on the whole, interesting, for the inner experiences of the mystic, whatever creed he may profess, are the experiences of the living soul, and have a value for all time. Moreover it tells us something about some of the mediæval mystics, and many of its pages are filled with a discussion of mediæval art and of the symbolism of colour and number, flora and fauna, in connection with church decoration. Here again, Durtal is ever seeking to reach the inner meaning, and we read that it was this "psychology of the cathedral, this study of the soul of the sanctuary," which helped him "to forget for some hours the turmoil and struggle of the soul."

We shall be curious to follow Durtal's further growth out of the mud, as Oblate at the Benedictine Abbey of Solesmes.

E. G.

HOW TO BECOME A MAGICIAN

The Book of the Sacred Magic of Abra-Melin the Mage, as delivered by Abraham the Jew unto his son Lamech, A.D. 1458. Translated by S. L. MacGregor-Mathers. (London: John M. Watkins, 26, Charing Cross, S.W. Price 21s. net.)

MANY people, owing to the constitution of their nature, are strongly drawn to the path of Ceremonial Magic, with the ready control it offers, by the use of external means, over the Elemental Kingdoms. Unless the lower nature be completely purified, and unless the subtle faults of ambition and pride be wholly eliminated from the mind, this pathway is beset with terrible snares and pitfalls. However, as it

is a recognised pathway to Adeptship, and is as fitted for one type of mind as the path of Bhakti for another, it is right that its teachings and methods should find due exponents, and Mr. MacGregor-Mathers has added a valuable book to the already available literature on the subject; he has further added to its value by his interesting introduction and erudite notes.

“Abraham the Jew” was a Hebrew of the fifteenth century, a student of magic, who finally became a pupil of Abra-Melin, an ancient and learned man, dwelling in Egypt. From him he received this system of ceremonial magic, based on the Kabalah, and after practising it with much success for many years, he bequeathed it to his son Lamech, writing thereupon three books, whereof the translation is before us. The original MS. was in Hebrew, as befitted a learned Jew; this was translated into French about the end of the seventeenth century, and it is this rare MS.—of which only one complete copy is known to exist—that Mr. MacGregor-Mathers has translated. He defines the object of the work as: “By purity and self-denial to obtain the knowledge of and conversation with one’s Guardian Angel, so that thereby and thereafter we may obtain the right of using the Evil Spirits for our servants in all material matters.” This clear definition marks the exact nature of the knowledge offered; those whose hearts are set on material things, and desire to control the agencies which affect them, may here find curious information of the kind they want. Those who seek knowledge of higher things will find nothing to gratify them in this book.

This clearly understood, the curious reader may turn to the teachings of Abraham the Jew, and peruse his own account of his life and adventures; he cured some 8,413 persons, “bewitched unto death,” making no difference on account of religion—a toleration most noble in the age in which he lived. He prolonged the life of two persons at the very point of death, created an artificial regiment which turned the issue of a battle, foretold future events, saved some important persons from imminent dangers, to say nothing of obtaining unto himself a fortune of three million golden florins at a stroke, and also a wife with a large dowry! Further, the reader may learn in full detail the process of becoming a mage, and practise it, as he like it. Lastly, he is given a large number of magic squares and gnomons, by means of which all these great things may be done (by a mage).

For my own part, this path misliketh me, but that is because my nature is not well fitted to it. Those who like it will find this

book attractive, for Abraham the Jew seems to have been a good man and a charitable, and withal tolerant in an intolerant age.

A. B.

THE LITERATURE OF INDIA.

A Literary History of India. By R. W. Frazer, LL.B. (London : T. Fisher Unwin; 1898.)

THIS is the first volume of a series which Mr. Unwin intends to publish under the title of "The Library of Literary History."

Whatever may be the merit of a work which purports to give us, within the compass of 470 pages, the history of the literary life of India, it shows at least great courage on the part of the author. Writers of the class to which our author belongs would have us of course believe that Indian civilisation cannot, *at most*, be of more than 6,000 years' standing. With such a limited idea of the age of Aryan civilisation in India, one might perhaps promise himself a comparatively easy task in trying to present us with a history of India's literary career. But even so, the task is not so easy as one would think, for not only is little known chronologically before the rise of Buddhism, but also our knowledge of events in the post-Buddhistic period is very limited. With such paucity of data, it requires great boldness to write a history in the Western sense of the word.

We cannot therefore wonder if we find much that is fanciful in the present work, especially in the first few chapters. For many of these fancies, however, our author is not himself responsible. They are almost as old as the study of Indian literature in Europe.

To the Theosophical student, however, all these speculations and theories regarding the age of the Vedas, their exact meaning, the origin of caste, the meaning of Nirvâṇa, the Buddha's position, and so on, have long demonstrated their own futility.

Mr. Frazer, while recognising the great power of the Brâhman, and also to a certain extent the good he has done, paints him in such a fashion as to lead one to think that after all he was but the embodiment of a gigantic selfishness seeking his own supremacy at any cost.

The chapter on philosophy, under the heading of the "Final Resting-place," gives a cursory view of the different schools. The Vedânta as taught by Shankara is rightly spoken of as having the

greatest influence, but, in the opinion of the author, the "assumption" of Mâyâ "vitiates the whole philosophic purport of the teaching"!

The treatment of the epics and the drama is decidedly better than anything which has gone before. It shows how the drama helped the spread of Aryan culture among the masses.

In the last part of the book, beginning with the chapter xiii., a summary view of the literature of the South, and of recent literary activities generally, is given.

On the whole, the book will give the general reader some idea of how much India has produced by way of literature, or rather how much she has preserved during her long career. As regards the merit, however, of this vast literature, the reader will not, I am afraid, glean a very fair notion.

All through the book there runs a markedly patronising tone. The missionary is advised to study Indian literature, not because he may learn anything in it, but that he may understand the position of the Hindu so as to demolish it the more successfully.

Many quotations and references have been given which will be of interest to the reader; but I am afraid that the translation of many of the passages is inaccurate.

There is also a lack of methodical transliteration of Indian terms. Here our author has failed to satisfy the standard of European scholarship, which is so marvellously accurate in these minor matters.

Some of the author's mistakes are, to say the least, very curious.

Speaking of Shaṅkarâchârya, the author tells us that he "taught from his monastery of Badrinâth in the south to that of Srîngiri in the north"!

Again it is said that "the 'Mahâbhârata' runs to 20,000 lines," and "the 'Râmâyana' to no less than 48,000 lines"!

With reference to the great modern reformer, Râjâ Ram Mohun Roy, it is said: "After three years spent in Tibet to study Buddhism, he returned home and commenced the study of English" (p. 391). Again: "Not only had Ram Mohun Roy studied the 'Veda' in Sanskrit, the 'Tripitaka' in Pâli, but he had acquired Hebrew, etc." (p. 397).

I do not know whence our author has obtained this information. Râjâ Ram Mohun Roy himself says that between his sixteenth and twentieth years he "passed through different countries, chiefly within, but some beyond, the bounds of Hindoostan" (*Works*, i. 480).

I think I may safely say that he never knew a single word of Pāli, nor do I think that he ever studied Buddhism. For while he wrote about all the religions with which he was acquainted, his works are entirely free from any allusion to Buddhism. I draw special attention to this fact because a certain class of Western writers, like our author and the Christianised Brahmos of India, often quote Ram Mohun Roy—who was undoubtedly the greatest man that Anglicised India has yet produced—in their attempt to exalt Christianity above all religions. If the Rājā spoke of Christ as the greatest man and ideal teacher, it should be remembered that he was not comparing Christ and Buddha, for he was ignorant of Buddhism and the life of Buddha. I have of course no intention to compare Buddha and Christ, or to say that one is greater than the other. But I do desire to point out that those who compare them, and set up Christ as greater, cannot use the statements of Ram Mohun Roy to support their position, for, as already said, he never even mentions the Buddha. Ram Mohun Roy never studied the Piṭakas; and I hope that this inaccurate statement will be removed from the book if it ever reach a second edition.

There are many other points in the work which seem to show that though the author has read a great deal his study has been from secondary sources, and I doubt if his book will have much weight with the scholar and student. The general reader and the non-critical mind will, of course, not experience so much uneasiness in the reading, and in saying this, we do not forget that the task is a most difficult one, and that Mr. Fraser is the first to attempt a comprehensive history of the literature of India in all the principal languages down to the present day; so that in spite of all the shortcomings of the book our sincere thanks are due to him.

J. C. C.

THE ÎSHOPANIṢHAD

The Îshāvāsyopaniṣhad and Shri Shaṅkara's Commentary. Translated by S. Sitārāma Shāstrin, B.A. (Madras: 1898.)

WE have before us a neatly got-up booklet of twenty-seven pages, giving us the text of the Îshopanishad and its English translation with that of the Bhāṣya. It is the first of a series which will contain, as announced in an accompanying notice, seven of the principal Upanishads (Îsha, Kena, Kaṭha, Prashna, Muṇḍaka, Taittirīya and Aitareya). The whole is to be dedicated to Mrs. Besant.

The task of a reviewer of such publications is very simple, for what need we say about the merit of the *Îsha* and other Upaniṣhads ?

As regards the translation, to say it is readable is high praise, for it is not very easy to render the Bhâṣhya into readable English. The get-up of the book is very creditable. Few books are so well turned out in India.

It is, however, a great pity that the translator has taken no pains whatever to give us a correct transliteration of Sanskrit terms. Even the ordinary long vowel signs have been ignored. This alone, I am afraid, is enough to repel such students as demand accuracy in every detail.

Nevertheless, in spite of this the series will be of service, not so much for the translation of the text as for that of the commentary. It is not very easy, even for one who knows a little Sanskrit, to understand the Bhâṣhyas of Shri Shaṅkarâchârya. As far as I remember, there is no other translation of the commentaries on the Upaniṣhads besides the one under notice. In the existing translations of the Texts themselves, excepting perhaps in the *Bibliotheca Indica* series, the great commentator has not been always closely followed. In the present series the reader will have an idea of what the commentator has to say, and he will also find why the Bhâṣhya is not always to be followed. In spite of the name of Shri Shaṅkara appended to it—and I am not less in reverence to Him than any—one cannot but think that in many cases the Bhâṣhya is overstrained and the meaning of the original distorted. This is, perhaps, due to the fact that there is much interpolation in the existing Bhâṣhyas, or it may be that though they are attributed to Him, they were not actually composed by the Master.

However this may be, the reader who has not studied these commentaries and has only a vague notion about them, can now, with the help of the present series of translations, see for himself what the commentaries really are.

In conclusion we would suggest that, as the rest of the series are not yet printed, the editor might easily adopt a system of transliteration, and thus do the justice to the valuable series which it deserves.

J. C. C.

AN UNAPOLOGETIC TRANSLATION OF THE BIBLE

The Sacred Books of the Old and New Testament: A new English Translation. Edited by Professor Paul Haupt. (London: James Clarke and Co.; 1898.)

Part VIII. The Book of Judges. By George F. Moore, D.D. (6s. net.)

Part X. Isaiah. By T. K. Cheyne, M.A., D.D. (10s. 6d. net.)

Part XIV. The Book of Psalms. By J. Wellhausen, D.D., and H. H. Furness, Ph. D., LL.D. (10s. 6d. net.)

THE first three parts of the so-called "Polychrome Bible," to which we have already referred on several occasions, are a credit to the editor and to the famous scholars who are determined that the translation of the Bible shall no longer be left in the hands of apology or compromise. The work of Wellhausen on the Psalms and Cheyne's life-long labours on Isaiah are already known to students in other forms, and Moore's Judges, though not of such renown, is a worthy companion of the *magna opera* of his more famous colleagues. Though no one but a professional Hebraist has the right to express an opinion on the details of these monuments of Biblical scholarship, we cannot but feel some regret that the version of the Psalms, by Dr. Furness, is but a translation of Wellhausen's German rendering. A double rendering, especially when the second translator is not a Hebrew scholar, is a source of error that should have been eliminated from so important an undertaking.

It is not of course to be supposed that the expensive volumes under notice will serve the purpose of a direct popular propaganda of the results of the last century of Biblical research. They cover the intermediate ground between the technical works of specialists addressed to specialists, and the popular works of the future which the present plain summary of the results of the work of the specialists will make possible.

The "Explanatory Notes" are clear and to the point, and sum up the results of the latest archæological research, avoiding extreme theories. The colour-scheme adopted for showing the main strata of the literary deposits which forms one of the chief features of the work, is a great help to the student in enabling him to follow the analysis of the documents. The printing and general get-up are all that can be desired by admirers of the American press, but though most of the illustrations are satisfactory, there are some views which serve

no special purpose, and are not up to the standard of the rest of the work.

Judging then by the first three samples of this new translation of the Bible, the first attempt at a really critical version which has ever been made—what is the general impression which it leaves on the mind of a theosophical reader? It is one of general satisfaction, a feeling of relief, a pleasant conviction that the learning of Christendom is marching in the right direction at last. But what, on the contrary, must be the first impression of the orthodox reader, of one brought up in the old rule-of-thumb creed of the Churches regarding the verbal inspiration of the Bible? It must be one of absolute amazement, of entire stupefaction. It is no longer a question of the crude criticisms of an Ingersol, for where an Ingersol brought forward one contradiction or pointed out one impossibility, a Cheyne or Wellhausen bring forward a thousand. The wildest dreams of the most trenchant iconoclast of the “free-thought” school, are infinitely surpassed by the absolutely overwhelming testimony marshalled against the “verbal-inspiration” superstition. Thus, with regard to the authenticity of the Psalms, Wellhausen writes: “It is not a question whether there be any post-Exilic Psalms, but, rather, whether the Psalms contain any poems written before the Exile”—indeed the Göttingen professor abandons the “polychrome” device as utterly incompetent to deal with the complexities of the problem. So again with Isaiah, it is not a question simply of a Proto- and Deutero-Isaiah, the problem is far more complex and the non-Isianic Prophecies make up the bulk of the volume. Again, the restoration of the correct reading of the tetragrammaton for the false renderings of it by “God” or “Lord” in the version of the so-called Seventy, totally alters the meaning of innumerable passages, which by this subterfuge have had a spurious universalistic sense attributed to them, and once more relegates them to the ground of Israel’s national interests. The ascription of certain doings and feelings to Yahvêh is natural enough, whereas to ascribe them to the Deity were blasphemy. To allow the transliteration JHVH for the tetragrammaton to stand in all its crudeness is perhaps not altogether a happy one for people unacquainted with Hebrew. The barbarous corruption Jehovah, however, finds no place in the new version. Thus Haupt writes:

“JHVH represents the *Ineffable Name* of the Supreme Being [of the Jews], erroneously written and pronounced *Jehovah*, which is merely a combination of the consonants of the sacred *tetragrammaton* and of the

vowels in the Hebrew word for *Lord*, substituted by the Jews for JHVH, because they shrank from pronouncing the name, owing to an old misconception of the two passages, *Ex.* xx. 7 and *Lev.* xxiv. 16. The true pronunciation of JHVH seems to have been *Yahwè* (or *Iahway*, the initial *I=y* as in *Iachimo*). The final *e* should be pronounced like the French *ê*, or the English *e* in *there*, and the first *h* sounded as an aspirate. The accent should be on the final syllable. To give the name JHVH the vowels of the word for *Lord* (Heb. *Adonai*), and pronounce it *Jehovah*, is about as hybrid a combination as it would be to spell the name *Germany* with the vowels in the name *Portugal*, viz., *Gormuna*. The monstrous combination *Jehovah* is not older than about 1520 A.D. The meaning of JHVH is uncertain."

It is, however, needless to warn the theosophical reader that the plain facts brought forward so prominently by this new version of the Bible will never be the common property of the present generation. They are the general inheritance only of the generation that is to follow; in our own times only a minority will occupy this land of truth and honesty. Not, however, that we by any means imagine that our present school of "critics"—a bad word which only names half of their functions—have conquered the whole truth or anything approaching it; but they have some truth in their view of the documents with which they deal, and the "verbal-inspiration" people had and have none. Where the modern school of critics break down is in their exclusive adoption of rationalistic methods, and though these are as light to darkness compared to the methods of the "verbal-inspiration" people, they are absolutely insufficient for a solution of the whole problem such as a theosophical student demands.

As to the style of translation, of course nothing will ever set on one side the old "Authorised Version" as *literature*; for though when it first appeared it shocked the purist in Elizabethan English by its innumerable Hebraisms, those same Hebraisms have now become models of style in English, and are not to be even detected by the ordinary reader. But "literature" is a poor substitute for truth when a man is face to face with the great problems of life. So though the new version cannot compare to the old as literature, it does what the old never did—it gives us a *translation*. We now have some idea of the motley contents of the great literary idol of Christendom, the Old Covenant documents, and he who prefers truth to phrases, who prefers fact to fiction, must turn to the new version before he

can ever quote from the old with any feeling of certainty. We look forward to the succeeding parts of this great work with lively interest, for it will be indispensable to every theosophical student.

G. R. S. M.

MAGAZINES AND PAMPHLETS.

The Theosophist, as usual, begins with "Old Diary Leaves," in which Colonel Olcott gives an account of his visit to Elberfeld (Germany), where he stayed with the Gebhards, who were, amongst others, members of the first branch of the Theosophical Society ever formed in Germany. Dr. Hübbe Schleiden is the only one remaining out of that group of friends. Two of the psychic incidents of those early days are described. Mr. Sirish Chandra Basu contributes the first part of a paper on "The Caste System in India"; it is a severe censure on caste "as at present prevailing in India." Mr. Basu deplors the fact that it is the only institution which is growing stronger at the present time "among the dying and decaying religious systems of India," and states that under a cloak of apparent veneration for Aryan traditions the "patriots" are really combining to hinder the true progress of their country. Some illustrations are given, showing the various petty distinctions that are made as to the cooking and eating of food by the sub-castes, and the writer quotes passages from Manu and other law-givers of India, to prove that the spirit which pervades them is totally opposed to the narrow interpretation now imposed upon them. Mr. Basu is rendering a real service in thus aiming a blow at the pharisaical tendency manifesting among certain sections of Hindus, and we shall look forward with interest to the continuation of his article. "A Journey on the Astral Plane," by Mr. H. D. Orkwill, is interesting, though it is evident that some confusion has arisen when bringing the vision on to the physical plane. Mr. W. A. Mayers concludes his paper on "Mystic Fire." Mr. C. A. Ward gives some interesting incidents in his paper called "Prophecy."

The Prashnottara continues its short papers on "States of Consciousness." Questions and answers deal with the vehicles of earlier races, the story of Bâlarâm and the river Yamunâ, and the relations of the various bodies to each other. The inauguration of the Central Hindu College at Benares is announced, its object being to "revive the ancient spirit of true reverence and gentleness in all life's various branches." Dr. Arthur Richardson has been appointed the first Principal.

The Theosophic Gleaner, for April, reprints an interesting article by H. P. Blavatsky from the first volume of *The Theosophist*, called "Cross and Fire." The paper entitled, "Talking, Writing and Thinking," gives some very apt quotations from Schopenhauer whose works were much tinged with Eastern thought. It is good to notice that a steady increase of the circulation of Theosophic literature in the vernacular is recorded.

A belated March *Dawn* contains an interesting instalment of "Leaves from the Gospel of Lord Shri Râma Kṛiṣṇa. Mrs. Besant's article on "Spiritual Progress in Relation to Material Progress" is continued.

We also acknowledge from India *The Ārya Patrikā*, *The Ārya Bāla Bodhini*, *The Indian Messenger*, *The Siddhānta Dīpikā*, *The Journal of the Mahā-Bodhi Society*, and from Ceylon *Rays of Light* and *The Buddhist*.

The Vāhan for June deals with many interesting points in the "Enquirer," amongst others the old question of "Freewill and Karma," dealt with by A. A. W. and G. R. S. M. C. W. L. defines a "thought-form," and G. R. S. M. disposes of a curious question by M. C. on the advisability of the conversion of Eastern nations to Christianity with reference to the development of the sixth principle.

Mercury, for April, contains Mrs. Besant's lecture on "Proof of the Existence of the Soul," also one by Mr. A. Marques on "Reincarnation." Mrs. A. Solly continues her "Theosophical Studies in the Bible."

The contents of *Balder*, our Norwegian contemporary, are the continuation of the translations from *The Ancient Wisdom*, and Mr. Leadbeater's article on "Invisible Helpers."

Theosophia from Holland opens with an account of the keeping of White Lotus Day in the Dutch and European Sections, followed by "A Remembrance of White Lotus Day," by X., and a short character sketch of H. P. B. The translation of *In the Outer Court* is begun.

Teosofia from Italy has a translation of Mrs. Besant's address to the London Spiritualist Alliance. Signorina Olga Giaccone continues her translation of Mr. Marques' "Scientific Corroborations of Theosophy."

Sophia from Spain opens with an article by Señor Melian, and Señor Soria continues his papers on "Genesis"; the translations are Mrs. Besant's article "On Prayer," and "Told in the Twilight." The publication of the second volume of *The Secret Doctrine* is announced.

La Revue Theosophique Française opens with a paper called "The Spirit and the Letter," by Dr. Pascal. Mr. H. de Castro ends his articles on "The Symbolism of the Bible." The eighteenth fascicule of *The Secret Doctrine* is included.

Humanity draws attention to the recent translation of the sixth volume of Richard Wagner's Prose Works; it contains his views on vivisection, which are "based on the Brahminic doctrine of the unity of all that lives," the root of all true religious conviction. Again "The Wisdom of the Brahmins, nay of every cultured Pagan race is lost to us . . . With the disowning of our true relation to the beasts we see an animalised in the worst sense, and more than an animalised, a devilised world before us."

The Metaphysical Magazine for May has an able article on "The Fallacy of Vaccination" by Professor A. Wilder, and a thoughtful paper by Floyd B. Wilson on "One's Atmosphere." He lays down the proposition that "man controls absolutely his own atmosphere," and proceeds to show that through the realisation "that thought controls atmosphere, it being a product of thought, man learns more of his own divine selfhood." More emphasis should, however, be laid on the fact that man only becomes master of his mind after prolonged effort to control it, and that only when he begins to struggle does he discover how much it is the playground of the floating thoughts of others.

We have also received: *Teosofik Tidskrift*; *Light*; *Modern Astrology*; *The Agnostic Journal*; *The Vegetarian*; *The Herald of the Golden Age*; *L'Hyperchimie*; *The Temple*; *The Literary Digest*; *Report of the National Anti-Vivisection Society*; *Current Literature*; *The Literary Guide*; *The Anglo-Russian*, etc.

L.