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ON THE WATCH-TOWER

A Hindu College

OUR much cherished wish of founding a Hindu College, in which the best education demanded by modern conditions might be wedded to a sound religious and moral training on Hindu lines, has taken definite shape, and the first Hindu College—the mother, we hope, of many a daughter—was opened in Benares, the sacred Kâshî of Hinduism, on the seventh day of the seventh month, 1898. The opening ceremonies were religious; they began with Ganesh Pûjâ and Homan, and then came chanting of the Vedas. After this, the Principal of the College, Dr. Arthur Richardson, F.T.S., delivered the inaugural address. Large numbers of students from the Government College flocked in to witness the ceremonies, and many teachers came to show their sympathy. Twenty-eight students applied for admission on the first day, and the number by the following week had risen to sixty-five. The College opens with three classes and the following staff:

Principal and Prof. of English, ARTHUR RICHARDSON, ESQ., PH.D., F.C.S.
Prof. of Mathematics and Science, A. G. WATSON, ESQ., C.E.
Prof. of Sanskrit, BABU INDRANÂRÂYAṆA SIṀHA, M.A.
Prof. of Logic and History, BABU SHYÂMA SHAṄKAR HARA-CHOUDHURY, B.A.
Head Pandit, PANDIT NITYÂNAND PANT VYAKARANÂCHÂRYA.

The fees are fixed very low—one rupee a month in the School,

two rupees a month in the College. It is named "The Central Hindu College," and is opened under the auspices of the Theosophical Society.

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THE need of such an institution has long been felt by the people and admitted by the Government. The Muhammedans have a flourishing college at Aligarh, where the young sons of Islâm are trained in the principles of their faith. Not long ago a high Government official exhorted the Hindus to make provision for the religious training of their children, and it is admitted that the lowered tone of morality among the mass of educated Hindus is due to the absence of sound moral and religious instruction during youth. A boarding house will be attached to the School as soon as funds permit, so that boys may have the advantage of home supervision while pursuing their studies. The sum needed for realising all we have planned, including the building and endowment of the College, is a very large one, but we shall work patiently on until we have gathered it, sure that a scheme so useful, a work so unselfish, will not be suffered to fail for the mere lack of funds.

The need of Religious Education

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THE *Pioneer*, the leading Anglo-Indian journal, pays a very high tribute to the influence of Buddhism over the Burmans, saying that Burma is "practically the only country where any approximate approach to true Buddhism can be studied in its popular and work-a-day effect on the life and customs of a people in more or less direct contact with modern civilisation and conditions." It goes on to comment on the effect of this application of Buddhist principles to common life, and says:

Burmese Buddhis

> That these, in many ways, have exercised a beneficial influence on the formation of national character, is undeniable. The private charity which, not recognising the relieving of actual distress as its limitation, takes the form of building monasteries, schools, roads, bridges, wooden causeways over water-logged ground, and other useful public works of benefit to the community, is a direct outcome of religious law. Further, the free education voluntarily imparted to all male children of the village by the monks is also due to the teachings of their faith. It seems difficult to realise, to such as are acquainted only with eastern life in India, that every Burman coolie

has at one time in his life been able to read and write. Again, the universal purity and disinterestedness of the priesthood, standing as it does in such sharp relief when contrasted with that of the life led by similar communities in other parts of the East, is traceable to their creed and the rules which regulate their admission to the monasteries. A pongyi, when taking the vows of poverty, chastity, etc., does so only for a limited time. His life, while he remains a monk, is as open as his religion. At the end of the period for which he is bound, he can, should he elect to do so, revert to the lay state, marry, and again become possessed of property. To such resignation no stigma attaches.

Admitting that these and many other good points—such as the Burman's universal kindness to animals, his consideration for others and his extreme courtesy, etc.—are all more or less directly the outcome of Buddhistic teachings, there are other less beneficial influences traceable to the same source.

It is curious to read of these "less beneficial influences," as studied through European spectacles. The Burman has the "marked and salient defect" of an "apathy which leads to light-hearted contentment with a temporary sufficiency," and productive power is consequently limited in its application to the supply of the need of the moment. Hence as "a worker, a business man, a contractor," the Burman gets shouldered out of the business of the country by his foreign rivals. Further, he has a "rooted objection to discipline," and "the fighting value of the Burman is small." Hence he is not fitted "to face the *sturm und drang* of modern life." This is probably true, and it may be admitted by those who are uncivilised enough to think that the Burman's state is the more gracious for this very unfitness.

The Burmese woman is as independent as her European sister. She chooses her own husband, subject, while she is a minor, to her parents' approval. She holds her own property after marriage, and in case of divorce not only retains this, but also is entitled to a share of any increase in fortune during married life.

She can enter into contracts, borrow money and sign deeds, either distinct from, or jointly with, her husband. The simplicity which prevails where marriage is in question, also obtains in the case of divorce. At the request of either husband or wife, the elders are empowered to pronounce a decree absolute. In addition to the usual pleas, those of incompatibility of temper and drunkenness are also recognised. In spite of this facil i

divorce is not of frequent occurrence. The elders in so far as possible act as mediators as well as judges. Also public opinion acts as a strong restraining influence, the stronger in that the communities are small. In herself the Burmese woman has many qualities that commend her in European eyes. She is bright, cheerful, devoid of all false modesty or shyness. In her clean white jacket, with a soft-coloured silk covering her from waist to heel and a bright flower in her hair, she is pleasing to the eye, a dainty little person, and often not devoid of pretensions to good looks. At the same time she is hard-working, a good woman of business, and often more to be relied on than her consort.

* * *

A QUAINT piece of information is given in *Natural Science* with respect to what is called "making cheese backwards." Dr. Olsen, by a careful study of cheese microbes, has elaborated a plan whereby microbes may produce cheese instead of cheese producing microbes. "He keeps a stock of the microbes of various cheeses, and out of a bowl of milk makes Gorgonzola, Stilton, or Camembert, as desired." It sounds like a joke, but after all it is not unreasonable. For the peculiar characteristics of each cheese would inevitably express themselves in its microbes, and these would in consequence be able to impart to the common factor, the milk, their own specific quality.

"Making Cheese backwards"

* * *

EDITORS are proverbially hard-hearted, but it seems that in China the race has developed a "sweetness and light" which the western autocrat has never striven to attain. Here is a letter of refusal, sent to a would-be contributor, in sharp contrast with the terse "declined with thanks" familiar to some of us. The editor writes:

A model Editor

Illustrious Brother of the Sun and Moon.—Behold thy servant prostrate before thy feet; I kowtow to thee, and beg that of thy graciousness thou mayest grant that I may speak and live. Thy honoured manuscript has deigned to cast the light of its august countenance upon us. With raptures we have perused it. By the bones of my ancestors, never have I encountered such—with such pathos, such lofty thought! With fear and trembling I return the writing. Were I to publish the treasure you send me, the Emperor would order that it should be made the standard, and that none be published except such as equalled it. Knowing literature as I do, and that it would

be impossible in ten thousand years to equal what you have done, I send your writing back. Ten thousand times I crave your pardon. Behold my head is at your feet. Do what you will. Your servant's servant—The Editor.

* * *

THE *Church Gazette* for July 16th contains an interesting page, headed, "Is there spiritual evolution after death?" The very asking of such a question in a Church paper shows that mental evolution on this side of death may certainly be seen; for who, five-and-twenty years ago, would have dreamed of such a discussion within the pale of ecclesiastical Christianity? Five writers take part in this symposium; one of these may be put aside, for he takes up the position that individuality does not survive the death of the body; his negation of post-mortem evolution is therefore based on non-belief in the continuance of the soul. The other four writers unite in arguing for evolution beyond the tomb. The first bases his view on the idea that the soul must "reach a state of perfection"; since it is not perfect "at its divorce from the body," it must complete its growth after leaving the body. The second founds his belief on the law of continuity, and says:

Evolution after Death

> The law of continuity has been observed to hold in all our experience of nature, both physical and psychic; and though this does not absolutely prove that it holds universally, yet it forms the strongest presumption to that effect of which the case is capable; and it is only the most ordinary process of induction to assume that a law which is subject to no observed exception is, in fact, trustworthy throughout.
>
> But to assume such a law would compel us to accept not only a spiritual evolution after death similar to that which obtains here, but one which is continuous with the present—that is, commencing at the very point where here it ceases, and not separated from it by an unaccountable gap.
>
> Moreover, were it possible to look for an after life, starting suddenly on a greatly higher level, then the main incentive to conduct in this life would be removed, since, instead of our after state depending, as effect does upon cause, on our condition here, we might then succeed, in virtue of theological formulæ, in reaping rewards of which we have never legitimately sown the seed.

The third relies on "the evidence of science and good common sense," and argues that as æons have been spent in

fitting the earth for man, it is reasonable to expect that æons will also "be spent in bringing Nature's greatest product—man—to his fullest and highest development." The writer proceeds:

We do not believe that man's training ceases at death. How many pass from this world to the next with characters only half-developed—with infinite possibilities lying dormant? We know that, as yet, we are but in the first stage or chrysalis state of our being. Common sense tells us we must pass from this rudimentary life into something higher, or our life must be a failure.

By the scientific truths of the conservation of energy and the transformation of force, we are assured that we have a continuous existence after death. And by the laws of continuity and evolution, there must be a continuous universe and a "continuous progressive change" from lower to higher life, from imperfect to perfect worlds.

Death, therefore, does not mean extinction of being, but a means of passing into other worlds. Death is but another step in the orderly course of advance and development.

The fourth rests confidently on "the continued goodness and power of the Deity," and considers "that another sphere of existence must exist where the inequalities of this life shall meet with adequate redress." Given any future state, "it appears superfluous to insist on its evolutionary character," since a stationary condition would be at once tedious and useless. As an argument, this is not particularly convincing; the real interest of the whole discussion consists in the fact that it has taken place at all.

* * *

H. P. B. writing in the first volume of the *Theosophist*, p. 242, on "The Theory of Cycles," makes the following statements:

The first of these waves [of national activity] began in China, 2,000 years B.C.—the "golden age" of this empire, the age of philosophy, of discoveries and reforms. . . .

A second historical wave appears about that time [1,000 B.C.] in Central Asia. . . .

Again, at this period [at the birth of Christ] we find the rising of a third historical wave at the far East. After prolonged revolutions, about this time China forms once more a powerful empire, and its arts, sciences and commerce flourish again.

At the same time [1,000 A.D.] the fourth wave approaches from the Orient. China is again flourishing. . . .

The wave ceaselessly moves further on to the west, and, beginning with the middle of the past century, Europe is living over an epoch of revolutions and reforms, and according to the author [whose work she is commenting on], if it is permissible to prophetise, then, about the year 2,000, Western Europe will have lived through one of those periods of culture and progress so rare in history. [The Russian press, taking the cue, believes that] towards those days the eastern question will be finally settled, the national dissensions of the European peoples will come to an end, and the dawn of a new millennium will witness the abolishment of armies and an alliance between all the European empires. . . . The signs of regeneration are also fast multiplying in Japan and China, as if pointing to the approach of a new historical wave at the extreme East.

Before many years are passed we shall see how far some of these views are to be realised. It is interesting, in this connection, to remark that there exists in India a widespread belief that in 1897 a child was to be born who should restore to India something of her former spiritual glory, and that in 1905 an upward cycle for India would begin.

* * *

We have often called our readers' attention to the books of Lafcadio Hearn on Japan. The following pathetic little tale is culled from his *Glimpses of Unfamiliar Japan*:

Once there lived in the Izumo village called Mo-chida-no-ura, a peasant who was so poor that he was afraid to have children. And each time that his wife bore him a child he cast it into the river, and pretended that it had been born dead. Sometimes it was a son, sometimes a daughter; but always the infant was thrown into the river at night. Six were murdered thus.

But as the years passed, the peasant found himself more prosperous. He had been able to purchase land and to lay by money. And at last his wife bore him a seventh child, a boy.

Then the man said: "Now we can support a child, and we shall need a son to aid us when we are old. And this boy is beautiful. So we will bring him up."

And the infant thrived; and each day the hard peasant wondered more at his own heart, for each day he knew that he loved his son more.

One summer's night he walked out into his garden, carrying his child in his arms. The little one was five months old. And the night was so beautiful, with its great moon, that the peasant cried out: "Aa! kon ya medzurashii e yo da!" (Ah; to-night truly a wondrously beautiful night is!)

Then the infant, looking up into his face, and speaking the speech of a man, said:

"Why, father! *the LAST time you threw me away* the night was just like this, and the moon looked just the same, did it not?"

And thereafter the child remained as other children of the same age, and spoke no word.

The peasant became a monk.

* * *

A DISCOVERY which may revolutionise our methods of life is notified from Vienna; Dr. Leo Lilienfeld has produced albumen artificially from phenol, amydo-acetic acid and phosphoro-chloric oxide, and has demonstrated its identity with the albumen of animal matter before the Chemical Congress. It ought not to be beyond the resources of culinary art to flavour this artificial meat in ways which will render it acceptable to the palate. Then indeed will a blow be struck at the destruction of animals for food. Meanwhile the *Vegetarian* has started a crusade against the cruelties carried on in slaughter-houses, and urges that even if people do not follow the better path of abandoning flesh as food, they should at least procure that flesh without the infliction of perfectly unnecessary suffering on sentient creatures. We wish our contemporary well in his merciful work.

Meat without Animals

THE SIBYL AND HER ORACLES

(CONTINUED FROM p. 406)

BUT the outline of the story of Atlantis is too well known to Theosophical students to delay us long. The account of the priests of Saïs, who claimed to have the records preserved in their temple of Neïth, the Wisdom-goddess, is substantiated by occult tradition and defended by its students as a real historical occurrence. The Greeks of that period are stated by Plato to have been the remote forefathers of the Greeks of his own time. But between the two races there had been a period of "barbarism," and the inhabitants of the post-diluvian Greece had forgotten their great forebears, preserving simply their names as names of gods.

Now "historic" Greece was traditionally populated by colonies from Egypt, Phœnicia and Asia Minor, mingling with the autochthones, who we now know from Plato were the poor remnant of the former great nation, which had fallen back into "barbarism."

The great Greek race of Atlantic times, according to occult tradition, is said, on the contrary, to have come from the north, an offshoot of one of the great streams of the ever-emigrating Aryan root-stock; of this great stream the distant ancestors of the Celts were one of the earliest waves. When the great cataclysm occurred it changed the face of the country far and wide. The Sahara sea became a desert; Greece was narrowed and shorn of the major part of her territory, and split up into a peninsula and an archipelago of islands, for ages the centre of seismic and volcanic disturbance.* The offshoot of the Aryan

* Can the now acquired archæological fact that the oldest strata of archaic ruins in Greece lie beneath a deposit which points to some great seismic disturbance, be possibly owing to the Atlantic cataclysm? Archæological science will certainly indignantly deny such a hypothesis, for it would play havoc with all its chronological theories; the frank recognition of the deposit at any rate is a move in the right direction.

stream which had inhabited the land was partly destroyed and partly forced to retire northwards to the mountains. The sea-coast settlements of the mainland of what is now Asia Minor were swept off the face of the earth and the populations were thrown back inland. This state of affairs lasted for some thousands of years, until nature regained her balance and mankind was forced by the growth of population to press forwards again.*

Now the great stream of the white Aryan race, of which the *original* Celts were the main offshoot, succeeded the prior emigrations of what became the Aryan-Hindu and Iranian streams from central Asia. For ages it was kept back by the Caucasus, but when it finally overflowed that rocky barrier, it streamed West, mostly along the Northern shore of the now Black Sea and so onwards. Thrown back by the effects of the Atlantic cataclysm, it gathered strength again and slowly reoccupied the ground it had lost, and crossed over to the coasts of Asia Minor, forming numerous independent states or colonies from what was afterwards called Thrace, a conquering independent people among an indigenous populace of alien race and colour; white, fair long-haired Greeks among a dark red race belonging to the same main stock as the rulers of the Atlantic Island. This is then the state of affairs we should expect to find about 1500 B.C., when perhaps the immediate neighbours of the Aryan Greeks in Asia Minor were the Hittite conquerors of the indigenous populace.

As the races white and dark red differed in colour, so they differed in religion. The faith of the Greeks had its root in the religion of the once great civilisation of central Asia, which for us is now lost in the night of time, and had its sister-faiths in the original Vedic and Iranian primitive cults. It is interesting to notice that the revivers of the ancient traditions of Greece from the sixth century onward ascribed the religious instruction of this 1500 years' period to the *Thracian* Orpheus.

The keynote of the religion was the cult of the All-Father,

* Our present collection of the Oracles contains the interesting statement that Phrygia was the first country to emerge from the waters (*cf.* the Flood-legend in Book vii., also i. 196, iii. sec. 2, 140, v. 129); another legend makes the Ark ground on Ararat in Phrygia (i. 261).

Zeus or Dzaus, evidently a name non-Greek as we understand Greek. But each main community would doubtless have a variant of the general cult, and pay honour to some special power of the godhead. Some, for instance, would bring into prominence the idea of Wisdom, of Pallas Athena,* and devote themselves to her service; others would worship him in his manifestation by means of fire, the manifest and hidden, one of which modes would be the cult of Hephæstus, and another that of Hestia or Vesta. Now the great school of Later Platonists, who claimed to be the direct heirs of the Orphic tradition through the Pythagoreans and Plato, gives us some insight into the occult side of the Hestia cultus.

Thus Philolaus, the renowned Pythagorean philosopher, speaking of the universe, says: "There is a fire in the middle at the centre, which is the Vesta ('Hearth') of the universe, the 'House of Zeus,' the 'Mother of Gods,' and the basis, coherence and measure of nature."†

Again Simplicius, one of the last of the brilliant intellects of the Later Platonic schools, in his commentary on Aristotle's *De Cælo*, says:

"Those who more thoroughly share in the Pythagorean doctrines say that the fire in the middle is a creative power, nourishing the whole earth from the middle, and warming whatsoever it contains of a 'cold' nature. Hence some call it the 'Tower of Zeus,' as he [*i.e.*, Aristotle] relates in his *Pythagorics*. Others, however, call it the 'Guardian of Zeus,' as Aristotle states in the present treatise. According to others, again, it is the 'Throne of Zeus.'" Simplicius then adds from Aristotle one of the great doctrines of Pythagorean initiation, stating that: "They called the earth a star, as being itself an instrument of time; for it is the cause of day and night."‡

The popular cult of the Greeks of this period may be seen from an inspection of the still surviving collection of Orphic

* The great goddess of the Trojans, for instance, called Atê, is now identified with Athê-na.

† Ap. Stobæum, *Eclog. Phys.*

‡ *Cf.* Aristotle, *De Cælo* II. xiii. See Thomas Taylor, *The Mystical Initiations or Hymns of Orpheus* (London; 1787, reprinted in 1792 and 1824, and also in 1896), pp. 155-157.

Hymns, based on the archaic originals, many of which still bear marks of likeness to the Ṛig-vaidik Mantrâḥ, the oldest Hymns of the Indo-Aryan cultus.

It is also interesting to notice that Dr. Schliemann found on the site of ancient Troy very numerous instances of the Svastika (卐), the sacred cross of India; this is all the more important, seeing that it is not found in Egypt, Assyria, or Babylonia, or among the Hittites. It is *in this connection* an exclusively Aryan symbol.

As far, then, as our remaining indications go, they bear out occult tradition as to the origin and cultus of the Greeks.

Again, the very name Vesta, and her cult by maiden prophetesses, the Vestal Virgins, so familiar to us from the early history of Rome, at once put us on the track of the Sibyl. Rome, as we shall see later on, got her earliest religious institutions from Cumæ, and Cumæ was a colony from Kymê, the ancient Smyrna, which in its turn was a colony from Gergis in the Troad.* The *Æneid* again of Virgil shows how later legend connected the mythical hero of Rome with Troy. Moreover the Roman Sibyllines were finally committed—so it is conjectured—to the Vestals as their most appropriate guardians.

We should, however, be in error in supposing that the institution of virgin seeresses was confined to the cult of Vesta. It was the common institution of all the fanes of Grecian antiquity. At the time of which we are speaking, 1500 B.C., the

* The chief duty of the Vestals was the tending of the sacred fire. If this were allowed to die out, the Vestal was severely punished, and the Pontifex Maximus had to rekindle it by means of the friction of two pieces of wood. We are at once reminded of the Araṇi, or fire-sticks, of the Veda, and the whole of the ancient Aryan fire-sacrifices. With the Vestals were associated Flamines and Flaminicæ. These we may compare with the Purohita. Now we are told that not only did Cumæ give infant Rome all her oracles, but also all her religious institutions. It is, therefore, most interesting to note that the greatest responsibility of the Vestals was "the charge of the sacred relics which formed the *fatale pignus imperii*, the pledge granted by fate for the permanency of the Roman sway, deposited in the inmost adytum (*penus Vestæ;* see Festus, *s. v.*), which no one was permitted to enter save the Virgins and the chief pontifex. What these objects were no one knew. . . . Some supposed that they included the Palladium [an aërolite], others the Samothracian gods carried by Dardanus to Troy and transported from thence to Italy by Æneas; but all agreed in believing that something of awful sanctity was here preserved, contained, it was said, in a small earthen jar closely sealed, while another exactly similar in form, but empty, stood by its side. (Dionys. i. 69, ii. 66; Plut. *Camill.* 20; Lamprid. *Elagab.* 6; Ovid, *Fast.* vi. 365; Lucan, ix. 994)." See Fowler's art. in Smith, Wayte and Marindin's *Dict. of Gk. and Rom. Ants.* (London, 1891), *s. v.* "Vestales."

more famous temples had each their complement of sacred "vestals" who were used in the cultus. Their functions were various, but the most important was that of soothsaying in various degrees. Sometimes the priestess would occupy the sacred seat in the temple, which was frequently a stone,* hewn into the form of a chair, sometimes an aërolite, and then address the people, delivering a moral sermon, under the divine afflatus; sometime she would address individuals in the audience. Or again, the seeresses might be used in the inner rites of the priests, which frequently were held in rock-hewn shrines, and under conditions when seer or seeress could reach a higher state of illumination.

Should we not, then, rather seek for the origin of the Sibyl in such surroundings than in the nymphs of Greek popular fancy and the rocks and streams and rustling leaves of poetical *savants?* Not but that the nymph-idea may not have a grain of truth in it, for the poetic legends of the Greeks, bred of their immediate contact with the under-life of the beautiful scenes which Nature had lavished on their fair land, were not so entirely without their basis of reality in the unseen world. The nymphs were but the poetic impersonations of a whole series of "entities," from "nature-spirits" up to those lesser beings who shared the life of the gods themselves, a world of life with some region of which every seer and seeress would be in continual contact.

But the nymph-legends and the rest pertain to the later centuries of Homer and Hesiod, the poets of the people, so prolific in myth and legend to tickle the vanity of the rival cities of their times, when "history" was still a secret of initiation. Let us then now turn to a brief consideration of these legends, and the table of Bouché-Leclercq.†

As far back as we can push our researches we invariably find that the most ancient heroes were ever consulting the oracles. Now these heroes were mostly known to the people by the bardic lays of the singers known to us as the Homeridæ, the

* Pausanias, *Descr. Græc.*, X. xii. 6; Plutarch, *Pyth. Orac.*, 7. "Everywhere, at Cumæ especially, the seat of the Sibyl was a stone" (Bouché-Leclercq., *loc. cit.*, p. 159, n. 2).

† *Loc. cit.*, pp. 146 *sqq.*

burden of whose songs centred round the Tale of Troy, and so threw out of all proportion the facts of history by fixing the attention on one event. Thus it was that the personality of the Trojan Sibyl (frequently identified with Cassandra) dominates all others, and we find that in Asia Minor three centres laid claim to her. In the north, in the Troad, the cities of Gergis and Marpessos (or Mermessos) strove for the honour; in the centre Erythræ, on the sea-coast opposite Chios, asserted her exclusive claim; and further south Colophon, with the neighbouring far-famed sanctuary of Claros, proclaimed *its* Cassandra as the only authentic Sibyl. The struggle between the three resulted in course of centuries in Erythræ winning the majority of suffrages, and this most probably because its sanctuary continued to secure the greater number of successes in matters oracular.

Now, in 1891, at Lythri, the wretched village which to-day marks the site of ancient Erythræ, a cave was discovered with a number of inscriptions which prove beyond doubt that it was the show-cave of the Sibyl in the days of later Greece. One of the most interesting of these inscriptions reads as follows:

"I am the oracular Sibyl, the minister of Phœbus, eldest daughter of a Naiad nymph. My native land is Erythræ alone and no other, and Theodorus was my mortal sire. Cissotas* was my birth-place, in which I uttered oracles to mankind as soon as I had issued from the womb. And seated on this rock I sang to mortal men prophecies of events which were yet to come. And having lived thrice three hundred years an unwedded maid, I travelled over all the earth; and here again beside this dear rock I now sit delighting in the kindly waters, and I rejoice that the time has now come true to me in which I said that Erythræ would flourish again, and would enjoy all good government and wealth and virtue, when a new Erythrus should have come to his dear native land."†

At present it is impossible to tell what is the date of this inscription. The cave was doubtless as authentic a Sibyl's cave as were authentic the several skulls of John the Baptist, shown by pious relic treasurers in the Middle Ages, or as are the various

* Otherwise unheard of.

† Frazer, *Pausanias' Description of Greece*, v. 291.

sites of the same sacred spot in the Holy Land claimed by rival sects to-day; the legend comes first and the place afterwards. But the inscription gives us at least "thrice three hundred years" of Sibylline activity to fall back upon, and sends us once more back towards our 1500 years' epoch for the origin of the Sibyl, that is to say for the reoccupation of the sea coast of Asia Minor by the Greeks.

Erythrus, as Pausanias (VII. iii. 7) tells us, was the fabled founder of the city, leading a colony from Crete. No doubt archaic Erythræ had a famous shrine renowned for its oracles, but the ancient temple had probably been destroyed and the cave was long afterwards shown as the Sibyl's seat to suit the later legends.

As for Colophon, the neighbouring fane of Claros was held in highest honour, not only by the inhabitants of the city, but also by the Samians, whose island lay in the immediate vicinity; doubtless it was a centre of priestly wisdom, and certainly it was a training school for seership. Now the most famous Samian of all history, the wisdom-lover Pythagoras, lived just at our 600-500 B.C. period. He it was who led a philosophic colony to Magna Græcia in Southern Italy, and left a mark on its highly intellectual communities which no persecution could efface. He it was who was the greatest reviver of the ancient wisdom at that time, and it is not without importance for the student of occultism to remember that the time was the birth period of Rome, the future mistress of the world.

Now there was a legend that after the burning of the Âshram at Crotona, Zamolxis, one of the pupils of the great Samian, went among the Celts and taught the Druids the Pythagorean wisdom.* Further, the legend of the Cimmerian Sibyl is connected with the Druids, and the Druids were the priestly caste of the Celts. The Cimmerians in the oldest myths are vaguely placed to the West on the furthest shores of the Ocean, later legend makes them border on early Rome, and history comes in contact with them in Asia Minor descending from the North near the Sea of Azov. But what connection have all these facts to each other ?

* See Hippolytus, *Philosophumena* (ed. Duncker-Schneidewin; Göttingen, 1859,) i. 2. p. 14.

Later writers found that the Druids held certain doctrines (for instance, the doctrine of reincarnation) which were (erroneously) regarded by the later Greeks and Romans as exclusively Pythagorean; hence presumably the legend of Zamolxis to account for the similarity. The facts themselves, however, appear to be capable of a simpler explanation. The great stream of Aryan emigration extended right across Europe from the Caucasus to the West; the Celts and Cimmerians are indications of this emigration; their priests held the old ancestral Aryan beliefs, pre-eminent among which was the doctrine of rebirth. Pythagoras taught the same Aryan wisdom. As for the doctrine of reincarnation, he certainly neither invented it nor introduced it to Greece, for as a matter of historical fact it was the main doctrine of Pherecydes, his master, and doubtless of many before him.

Now the indiscreet revelations by the pupils and later recipients of the traditions of the Pythagorean school have given rise to a number of curious legends concerning the past-births of Pythagoras.*

The point of interest in them all is that they connect the great teacher with Trojan times. Of course, for the student of occultism there can be no doubt that so great an initiate was perfectly acquainted with his past lives and their historic setting. Such knowledge, which was of course kept secret in that pre-eminent school of secrecy, was no doubt a powerful factor in the great religious revival of the time, and in the awakening of the memory of the past by collecting together the ancient religious poems and traditions. In course of years, however, some little leaked out, and was fantastically embroidered by popular fancy; every older student of the secret wisdom in our own day will be able to find parallels in his own experience. Now one of the most ancient legends of the Sibyl states that she was the daughter of a fisherman, and one of the muddle-up series of lives of Pythagoras states that he was a fisherman. Even the most lively imagination would fail to connect two such apparently fantastic fictions together, but fact is sometimes stronger than fiction.

* See my *Orpheus*, pp. 296-299, "The Past-Births of Pythagoras."

But though Pythagoras and his school may have held in their keeping the real tradition of the Sibyl's past, they would not feel it incumbent upon them to interfere with the popular legends. Thus the Samian colonists would bring to Dichæarchia (Puzzoli) hard by Cumæ, in Italy, the Samian and Colophonian versions of the Sibyl-legend, while the colonists of Cumæ, who came from Kyme, the ancient Smyrna, would bring with them the tradition of the Troad, for in the territory of Kyme was a colony from Gergis, to which subsequently the Gergithians of the Troad withdrew, when the mother-state was destroyed.* Cumæ, however, did not claim to have the Sibyl, but only her "ashes,"† doubtless a legendary gloss for a copy or copies of the traditional oracles. It was this Cumæan line of tradition which played so important a part in the famous Roman legend of the Sibyl,‡ to which we will now devote a brief space.

Cumæ is said to have been the most ancient Greek settlement in Italy, and was founded, according to common chronology, in 1050 B.C. It was a joint colony from the Æolic Kyme and from Chalcis in Eubœa, the queen of the numerous Chalcidian colonies in Magna Græcia. In the sixth century the Cumæan state was conquered by the Etruscans, but not before she civilised infant Rome, the future mistress of the world; as Delaunay says:

"At the same time that Cumæ gave Rome a written character, customs, and institutions, she entrusted to her the sacred deposit of her oracles."§

The Romans thus received their most sacred deposit from Greece, written in the Grecian tongue,‖ and the oracles became

* Strabo, XIII. i. 70.

† Servius, *Æn.*, vi. 321.

‡ On the Sibylline oracles among the Romans, see the famous edition of Opsopœus (Paris, 1599), and also Fabricius (Harles), *Biblioth. Græc.*, i. 248-257. Among later writers consult Alexandre (1st ed.), ii. 148-253; Marquardt, *Römische Staatsverwaltung* (1878), iii., pp. 336 *sqq.*; and Huidekoper, *Judaism at Rome* (New York, 1876), pp. 395-459.

§ *Op. sup. cit.*, p. 153.

‖ The oracles of Cumæ were written in Greek *and hieroglyphics;* the interpretation of the latter was known only to the initiated priests. The Romans, however, seem to have never known the interpretation of these hieroglyphics, and in course of time the old books were solely used in some unintelligent method of *sortilegium*. Some imaginative writers who see the prototypes of the "Tarot Cards" in the fabled fluttering of the leaves in the draughty cave of the old-hag Sibyl of later

for them their mystic "bible," and the story of Tarquin and the Sibyl, the "gospel-history" of their origins. The details are all obscure; for instance, we know neither which of the Tarquins was the purchaser, nor how many books he purchased.*

The books were kept in a *sacrarium* in a vault beneath the temple of Jupiter Capitolinus, in the charge of high officials, first two only in number, then ten, and finally fifteen. The books were only consulted at times of great public danger or calamity, or on the occurrence of some extraordinary phenomenon; by degrees they were no doubt more and more superstitiously regarded and finally thought to be possessed of a certain magical property in themselves. In 83 B.C., however, the Capitol was burned, and the oracular sacred deposit perished in the conflagration. When the rebuilding of the Capitol was undertaken, by Sylla, the Senate despatched an embassy of three persons in B.C. 76, to visit the principal shrines of Italy, Greece, Sicily and Libya, and to collect whatever fragments of the ancient oracles were to be discovered. Erythræ and Samos proved the most prolific in these archaic remains, and a collection of a thousand verses was made and again deposited in the Capitol.†

Augustus, shortly before assuming the title of Pontifex Maximus in 12 B.C., found that the writing of this second collection, which doubtless consisted of fragments of very old MSS., was almost illegible from age,‡ and had copies made of them.

Moreover, on assuming the highest office of the State priesthood, Augustus instituted an elaborate scrutiny of every scrap of Sibylline MS. he could have hands laid upon, and, on the pretext that they were spurious, had no less than 2,000 MSS. destroyed, saving from them only such scraps as suited the tendencies of the Roman second collection, which no doubt was selected by

legend, would have it that each leaf was adorned with its appropriate Tarot-symbol, and that the wise woman cut and shuffled in true mystic fashion, and "read the cards"! *Sic exit gloria Sibyllæ!*

* Dionysius of Halicarnassus (*Antiqq.*, iv. 62) leads us to suppose that it was Superbus; Varro (ap. Lactant., *loc. cit.*), declares it was Priscus. The Sibyl is differently named and the number of books is different; common tradition speaks of nine and asserts that three remained, while Pliny (*Hist. Nat.*, xiii. 13) says but one out of three.

† Lactantius, i. 6-14; Tacitus, *Annal.*, vi. 12; Dionys. Halic., iv. 62.

‡ Dion. Cass., liv 17.

what the commissioners could remember of the oracles of the original Cumæan deposit.

In this way no doubt Augustus hoped to make his collection unique, and replace the loss of the old mysterious books which had so long been thought to hold the fate of Rome. The Greeks and others, however, having more, could afford to be more generous, for as Varro tells us :* "Of all the Sibyls the songs are both made public and held in use except those of the Cumæan, whose books are kept secret by the Romans." This extraordinary departure, in the case of the Sibylline Oracles, from the proverbial tolerance of Rome in things religious is exceedingly remarkable, and brought upon her a speedy and terrible retribution; it shows, however, that the Oracles were regarded as the most precious religious treasure of the Empire.

A new depository was made for them near the statue of the Palatine Apollo,† and hereafter we hear but little of them except that they were consulted on very rare occasions. The fact, however, that Julian, the Emperor-philosopher who had been initiated into the ancient lore, endeavoured to revive the honour in which they were once held, coupled with the fact of the inviolable secrecy with which they had been kept by their Roman guardians, would almost suggest that there really was some reason for their sanctity other than the hereditary fear of a national superstition, and that the reason had originally been known to those who had the books in charge, while later on it was only known to those who, like Julian, had been initiated into the ancient wisdom of the "Sibyl."

The rest of the story of these Oracles of Rome is quickly told. Somewhere between 404 and 408 A.D., Stilicho, the Vandal, one of the greatest enemies of the ancient faith of Greece and Rome and the all-powerful minister of Honorius, ordered the books to be burnt publicly. It was a time when Rome, under the influence of "Christianity," had changed her ancient wise tolerance in things religious to the most bitter and implacable intolerance of everything but a blind endorsement of

* Ap. Lactant., *loc. s. cit.*

† Suetonius, ii. 31; Tacitus, *Ann.*, vi. 12.

unintelligible dogma; the gloom of the gathering night was upon the nations.

Thus much, then, with regard to the Sibyl-tradition in the Heathen world, from which indeed we can learn but little of a definite character, for hardly a line of the Oracles has been preserved. But what we do learn is of great importance for the rest of our investigations, which will deal with the Judæo-Christian Sibyllines. The Sibyl to the Greek and Roman stood for the voice of ancient prophecy, and affirmed the existence of a very ancient literary deposit whose deepest strata went back to 1,500 years before our era. That the Sibyl's antiquity, priority, and authority were unchallenged is evidenced by the fact that both at Dodona and Delphi, the most ancient seats of prophecy and the oracular art in "historic" Greece, the priests and priestesses laid claim to a Sibyl who far *antedated* all their sacerdotal organisations. At Dodona she was identified with Amalthea, the nurse of Zeus himself—the Wisdom on which the gods themselves fed. So, too, in Africa, on the borders of Egypt, the Libyan Sibyl was believed to stand back of the great shrine of Amen (Zeus Ammon), which was the most famous centre of oracular wisdom in the land.

Now we have already seen, in the case of the younger Rome, whence came her oracles and her teaching; but whence came the oracles and teaching of Greece—the oracles given her at her birth—of the Greece known to us, whose birth-time was some 1500 years B.C., Greece whose unifier was Alexander, as was the Cæsar of Rome? Tradition has preserved to us the names of "Orpheus" and the "Sibyl" as the bringers of Wisdom to Greece; but history is mute concerning them, and were the wisdom-lovers once more to open their mouths and read from the hidden records, the modern world would turn incredulously away, for what cares it for those who watch over the destinies of nations, who return again and again to help and advise and direct? Greece got her Sibyl from the temples of that great race of which she was an off-shoot, from the shrines in which the "divine men" were teachers and the priests and priestesses their pupils.

G. R. S. MEAD.

THE MODERN DIVINING ROD

ONE of the benefits conferred upon the public at large by the Society for Psychical Research lies in the following fact. When the Society definitely pronounces certain psychic phenomena to have taken place, one may accept its testimony with some confidence, for it places its standards high with regard to evidence.

Before me lies Part XXXII., vol. xiii., of the Proceedings of this Society, containing the result of an inquiry by Professor W. F. Barrett into the alleged phenomena in connection with the Divining Rod.

Professor Barrett was requested to investigate the phenomena in question, and he admits that he approached the subject reluctantly. It may be interesting to quote from his statement some passages in proof of the unscientific methods of some scientists, in order that our gratitude to the more broad-minded may be enhanced. A well-known geologist writes to him: "It is sad to find you troubling about that wretched divining rod. Why is it that of late years this 'pestilent heresy' has cropped up so? And why are educated people bitten by it? Squires, M.P.s, doctors, and, alas! parsons!" In all humility I would reply, that facts in nature have an awkward habit of "cropping up" again and again, and frequently prove to be too strong for the most learned and sceptical of geologists.

Professor Barrett also quotes from Professor Fiske, of Harvard, who "once met a water-finder, whom he promptly proved to be a rogue by showing that the rod would not move when he (Professor Fiske) used it."

On innumerable occasions has the divining rod been tested. Dr. Mayo, F.R.S., Dr. Hulton, F.R.S., Mr. Vaughan Jenkins —a writer in the *Quarterly Review* for 1822—Mr. J. D. Enys,

F.G.S., of the Royal Geological Society of Cornwall, Dr. Lauder Brunton, F.R.S., M. Bouché-Leclercq, M. Lenormant, M. Chevreul—a distinguished French chemist—De Quincey, and the Transactions of the Geological Society, are among the authorities quoted by Professor Barrett.

"Dowsing" is a very old art. It has been, and is still, employed all over the world. It is used to discover underground springs and minerals. To quote De Quincey: "Whatever science or scepticism may say, most of the kettles in the Vale of Wrington are filled by rhabdomancy."

Dowsing appears to flourish more in some districts than in others. Many successful dowsers come from Somersetshire, in England, and in France from Dauphiny. This local distribution is an important point, militating somewhat against Professor Barrett's theories as to dowsing. At the same time, it must be stated that the Professor has arrived at no definite conclusion as to the cause of the phenomena. Again quoting Professor Barrett's report: "Quakers, farmers, ladies, children, poor law guardians, clergymen, magistrates, etc., are among the English dowsers of to-day."

It is obvious that if we are going to cast slurs upon the probity of "poor law guardians and magistrates," we must be reckless persons, prepared to aim a blow at the very framework of society. Seriously, Professor Barrett brings forward an array of sober and reputable witnesses, both from the pages of history and from present-day experiments. He gives some evidence to prove that the "gift" is not uncommon, and is inherent in the dowser; it does not lie in the rod, though the dowser is somewhat affected by his preconceived ideas respecting the implement which he uses.

M. le President d'O———, who made experiments with Bléton, the French water-finder, relates that a generation before Bléton, in 1735, another saurcier, or water-finder, had said, when there was a difficulty in finding him a proper rod or baguette: "N'importe, monsieur, ce n'est pas la baguette qui me dirige; c'est un sentiment que j' éprouve au dedans de moi-même."

Professor Barrett does not assert that he has proved the

existence of a *reliable* power to discover hidden springs and minerals. He adduces much evidence in support of the existence of such a faculty. He cites one hundred and forty cases of the successful use of the divining rod, and these in many instances where expert geological advice had failed. And it is a noteworthy fact that the evidence as to lack of success is far more untrustworthy than the evidence as to success.

To cite one case: Professor Barrett consulted Mr. J. H. Blake, F.G.S. of the Geological Survey. Mr. Blake was so contemptuous of the divining rod, that he had obviously not taken the trouble to verify the accuracy of his adverse testimony. He brought forward a case of failure, in which Mullins, the water-finder, told the late Mr. W. J. Palmer, of the Biscuit Factory, Reading, that water would be found at a certain depth. Mr. Blake averred that it would not be found, owing to the geological formation of the ground, and he proved to be right. Mr. Blake also gave a similar case, in which he advised General Buck, of the Hollies, Burghfield, Mortimer, Berks. Professor Barrett enquired as to these cases of failure. General Buck replied that it was true that he had found water at the depth indicated by the geologist, but that he had not attempted to bore on the site pointed out by the water-finder; there was therefore, no failure involved. In the case of Mr. Palmer, Professor Barrett was informed that he was dead, and that his son Mr. G. W. Palmer had no knowledge of the circumstances to which Mr. Blake referred; while his own experience with the divining rod had been "eminently satisfactory."

Mr. C. E. de Rance, F.G.S., being appealed to by Professor Barrett, scouted the belief in the dowser, but, being pressed, was not able to give definite instances of failures. He fell back upon general statements. But these generalities are not supported by the mass of evidence collected by the Professor. Nevertheless, failures or partial failures are not unknown, though evidence as to complete failure on the part of an established amateur or professional dowser would appear to be hard to obtain. Those who wish to see the whole evidence presented by Professor Barrett can do so in the S.P.R. report.

I content myself with citing one striking case, then

touching upon the physical effect of water-finding upon the dowser, and finally considering one of Professor Barrett's theories.

About the year 1888, Messrs. Richardson, bacon-curers of Waterford, required a large supply of water. They took advice from geologists. A well was sunk by J. Henderson & Son, Glasgow. They bored 292 feet and relinquished the bore. Then the well-sinking was entrusted to the Diamond Rock Boring Co., of London. They bored 1,011 feet, 7 inches, and failed. Mr. Kinahan (senior geologist of H. M. Geological Survey of Ireland), next suggested a spot where water might be found. A well was sunk to forty feet, and a little water was obtained; eleven feet deeper the supply failed, and the boring was discontinued by Mr. Kinahan's advice. Then Mr. Mullins senior, a water-finder, was called in. He indicated a spot, and an abundant supply was found. This is a good case, but one case is not conclusive—nor would even twenty be. Nevertheless, I cannot but think that any unprejudiced person, examining the evidence presented by Professor Barrett, must conclude that there is a strong presumption that dowsing is a genuine power latent in man.

Professor Barrett is not of the opinion of the gentleman who states that, "He strongly suspects it to be the devil, but if not it must be electricity." It is not electricity, though the belief of the dowser that it is so would seem to affect the "gift." The dowser is conscious of certain physical disturbances. Sometimes a sensation like that of a slight electric shock; sometimes he is seized with sickness, sometimes with dizziness; sometimes he breaks into a profuse perspiration; sometimes there is no sensation. Bléton became feverish when dowsing. The motion of the rod would seem to be due to unconscious muscular action. Professor Barrett states that "The sympathetic nervous system, especially the solar plexus, appears to be the chief seat of the disturbance with the dowser."

A dowser can apparently transmit the power to twist the rod to any person whose wrists he grasps. Another point is that he renders himself, "as far as possible, oblivious to the ordinary stream of sense impressions."

It is at this point that we encounter our old friend—the

darling of the S.P.R.—"the subliminal self." "Just as when the sun sinks, the stars become visible, so the dark continent within us, the large unconscious background of our life, only emerges when the light of consciousness is dimmed." So says Professor Barrett. I would rather prefer to say, that when the large "unconscious background" asserts its consciousness, the feeble glimmering of the lower senses is dimmed and swallowed up. But I do not think that this is the case with the dowser. If the "subliminal consciousness" be the Ego, then I do not think that that consciousness is responsible for the phenomena of dowsing. But if it be true that certain classes of elemental essence enter into the composition of the bodies of man, and that he is linked to the elements of nature by these, is it not conceivable that when the senses—guided by the I—are held in suspense, or are lent to the service of the lower vehicles, the essence dwelling in the bodies of man may vibrate in response to kindred vibrations from without, and so we may get the phenomena of dowsing?

In taking a group of amateur dowsers, Professor Barrett remarks: "A dowsing faculty, if such there be, is not confined to any particular age, sex, or class in life." He then gives instances of which: "No. 1 was a clergyman; 2, a judge; 3, a local manufacturer; 4, 13, 14, 18 and 19, ladies; 5 and 9, gardeners; 6, deputy Lieutenant; 8, a respected member of the Society of Friends; 10, a little girl; 11 and 15, boys; 12, a miller; 20, a French Count."

It is also noteworthy that the dowser, as a mineral finder, is more frequently met with in the past; it is as a water-finder that he flourishes to-day. This would seem to indicate some dawning physical change in man. It certainly does not appear reasonable that the power should reside in the individuality that lies at the back of ordinary consciousness. It is rather when the Ego is "off guard" that the faculty asserts itself, and is displayed through the cells of the physical body. This suggestion appears to be more tenable than the subliminal self theory—a theory which is made responsible for too many phenomena related to the varied consciousness of man.

IVY HOOPER.

THE WATERS OF RENUNCIATION

It was night, and the clear vault of heaven was gemmed with a myriad lustrous stars. Cool was the air, and still; and as I sat outside, the calm of Nature soothed the turmoil of the mean cares of life. I gazed up at the stars, and their pure fulgency entered my soul, causing a deep serenity within.

Deeper grew the hush, and I more tranquil; and lo! in the silence I heard the murmur of a thousand voices that were not of earth — voices low and indistinct, but musical as the plash of waters on a summer noon. Sweetly they rose and fell, and their exquisite cadence filled me with a pure enjoyment. Suddenly they ceased: then I heard them close to me—no longer murmuring, no longer indistinct. They were not like human voices, for the words were scarcely articulate; it seemed as though they were more attuned to Nature, for in them I could distinguish the rustling of leaves, the gentle murmur of rippling brooks, the warbling of birds, and last, but sweetest, it seemed that I could *hear* the growth of flowers—the outbursting everywhere of beauty.

Again the voices ceased, and I heard one alone, followed by a silvery ripple of laughter. Then I felt a light touch upon my forehead, and lo! I again heard that mellifluous nature-voice—but this time I understood.

"This mortal can hear and comprehend us now," said the voice; and again that bell-like laughter floated on the air.

"But he cannot see," said another.

"Shall we allow him to see?" asked the first.

"Yes! yes!" cried the rest.

Once more I felt a touch upon my forehead.

"O mortal!" said the voice, "thine eyes are opened."

I looked around me and saw nothing but verdure. The sky was still clear, and the stars shone brightly; but there was

something which made the scene different from those with which I was familiar—something which made everything assume a mysterious beauty that was not of earth. High on a tree a nightingale was pouring forth a flood of rapturous melody; but nowhere could I see whence came those voices. In dim perplexity I wondered whether I had been dreaming, but then I saw that my surroundings were different from any I knew. I was vaguely thinking how this could be, when once more that silvery laughter rose around me in joyous peals.

"How blind he is!" exclaimed a voice near to me; and gazing in its direction, I saw a form, sylph-like and so unsubstantial that I had passed it over in my hasty survey. It was human in shape, but small; slender, but well-proportioned; and of exquisite beauty. Upon the head was a wreath of flowers, interwoven with the luxuriant hair. I gazed around, and everywhere I saw those airy shapes, so delicately formed, so beauteous. They were all looking at me with glances eager and mirthful, seeming to thoroughly enjoy my surprise.

"He sees us! he sees us!" they cried; and again that joyous laughter rang out loud and clear.

"And what shall we do with this daring mortal who has invaded our domain?" asked the first who had spoken.

"Do with him!" cried the rest. "Let us send him back to earth."

"But who are ye?" I asked.

"We are the Spirits of Nature," answered the first, "we have been known to you mortals by many names."

"Where am I, then?—and why do we not see you?" I asked.

"Thou art on earth, and yet not on earth," the spirit replied. "Thinkest thou we could live amid your coarse surroundings! No! ye live upon the outer earth; we, upon the earth ye cannot see—and why? Because ye are blind."

Again that mirthful laughter pealed bell-like on the still night air.

"They are blind! they are blind!"

"For one moment has thy sight been opened," said the first nature-spirit; "but now thou must return to earth."

"Return to our dull earth, after gazing on you who are so pure—so beautiful!" I exclaimed.

"Alas!" said the spirit; "there are many things more pure, more beautiful, more exquisite than we—even among you mortals."

"Ah, yes! even among them," sighed the rest.

"*I* know of none," I said, with human incredulity.

"Have I not said ye are blind?" replied the spirit. "What see ye but the outer vesture? and yet, beauty lies never there. Look around upon this scene; listen to the music of yon child of the air. Have ye mortals anything so exquisite as these woodlands—as yon nightingale? No? And yet these belong to you!—but ye are blind."

"They are blind! they are blind!" the others cried.

"But what is there among us purer and more beautiful than you?" I asked, still unbelieving.

"Look!" said the nature-spirit, and touched my forehead. A mist gathered before me, which gradually rolled away; and I saw a mother, and on her breast was a LITTLE CHILD.

"Art thou satisfied?" asked the spirit.

"No," I answered, "the child is so near to heaven."

"Blind! blind!" cried the spirit. "I tell thee, that even in the greatest misery and wretchedness on earth can be discerned more purity, more beauty, than any we can boast."

"Ah, yes!" sighed the rest.

"Ye say so!" I said; "but I am a mortal who cannot believe without proof. Show me something else which can be found in all ranks and conditions of life, and then I will believe ye."

"Proof!" said the spirit, with deep sarcasm. "*Proof*, dost thou call it? but thou shalt have it!"

"Ay! give him the proof he calls for," the others cried.

Again the spirit laid its hand upon my forehead.

"Look!" it spoke.

I did; and before me I saw a shining river, broad and smooth, whose fathomless waters were clear as crystal. At first sight I thought the waters were still, so clear and unruffled were they, but soon I knew they ran deep and swiftly. Near me the

river was flowing between verdurous banks, but ever and anon the banks were barren, steep or broken; and now and then a rugged rock would rear its head amidst the waters, but ever would they glide along tranquil and clear.

There was something about the river which enchanted me, but it was not merely its beauty; perhaps it was its rapid, noiseless flood. It seemed to bring back some remembrance that I could not *quite* understand.

"What is this river?" I asked the nature-spirit; and as I spoke I felt it was purer than they.

And the spirit replied, in a voice that was almost sad:

"The Waters of Renunciation."

And then I knew why that river was so pure, so deep, so noiseless.

Again I gazed at the waters, and my eyes followed the stream away, away, until it was in the midst of the haunts of men. Suddenly the river dissolved before me, and I was filled with a sense of blank desolation. Eagerly I strained my eyes, but nowhere could I see that crystal stream.

* * * *

Lo! as I gazed, I beheld a human habitation. Lowly it was, and poor; aye! poorer, perchance, than any in the city in which it stood. That humble dwelling was the abode of Sickness, and Death had breathed upon it.

In one of the two rooms a woman was kneeling by a bedside, and on that ragged couch a young girl was lying. In reverence I bowed my head; it was a widow and her child. Those little cheeks were thin and wasted, and the hot flush upon them told of the fever that was consuming the innocent life. The bareness of the room was eloquent of long-continued suffering and want, culminating in the illness of the child.

With yearning fondness the mother gazed upon her darling, as a fervent prayer arose that God might spare this flower. Alas! she knew it would hardly avail; for there was present a worse foe than even the fever—Starvation was there, with ghastly visage, and eyes that leered horribly on that tender form. And not upon the child alone its horrid gaze was fixed; no, upon the mother that gaunt spectre also looked. For some days

had she felt the pangs of hunger; with maternal devotion had she denied herself that the vain struggle for her daughter's life might be a while prolonged. She gazed upon her now, heart-broken, with sorrow too deep for tears.

"God! oh, spare my child!" she cried, with clasped hands and eyes uplifted. The prayer came from her in passionate accents, with broken sobs of agony; but Starvation smiled a sickly smile, and Death drew only nearer.

Uneasily the little head tossed from side to side, and then for a moment lay still.

"Mother!" spoke a weary voice, as the blue eyes opened. The fever was consuming her tiny frame, but the eyes it made lustrous and more beautiful. "Mother!"

"Yes, my darling," she replied tenderly, as she leaned over the bed, and kissed the burning forehead.

"Mother, I am so hungry!" said the child. "Give me something to eat."

The mother repressed the wild gasp of agony that rose within, and again her child tossed restlessly to and fro.

"Mother!" she spoke presently, and her voice was quick and eager. "Look, mother!—don't you see those trees?—over there. What are those pretty creatures, mother?—look! look!—they are bringing us food—oh! such food—milk and cakes—fruit—sweets—look, mother!—milk and cakes, mother—we shan't be hungry now! Ah!"—the little head sank back—"why won't they let us eat?" and a low wail came from those tiny lips.

The mother spoke not, but gazed up to heaven in unspeakable appeal. And as I saw this, a sudden peace fell on me, for in that human heart I again beheld the Waters of Renunciation, and that pure stream was flowing still and deep.

Presently the vision faded, and I was left alone.

* * * *

Once more I gazed around me, and lo! I saw an English park. The sun shone brightly, and every dewdrop mirrored back his light, for it was morning. High rose the lark, and as he soared he loaded the air with exquisite melody. Verdant

were the leaves, for it was spring-time; the tender flowerets oped to the balmy breeze, and nature smiled.

Two young men were strolling in the park; and I knew that I was in the presence of something sacred and infinitely beautiful—of friendship. Scarce had they passed through adolescence, and their young hearts had not yet learned that worldly wisdom which kills all native truth and simpleness. Arm-in-arm they strolled, silent and absorbed; but joyous as the morn were they, for LOVE had lately kindled in their breasts its ardent flame. Neither had yet declared his passion, not even to the other; but each thought that in turn he was beloved. Higher soared the lark, and the flood of his ecstatic song grew richer, mellower; but in *their* hearts was a purer melody, a deeper joy.

And as they walked I heard one speak.

"Harold," he said, and his tone was low and gentle, "I love!"

"That is nothing wonderful," replied his friend dreamily.

"And I feel sure she loves me in return," he continued.

"That is still less wonderful!" was the reply, with the sincere flattery of friendship. "But, tell me, George, who is the blessed object of your affection."

"Agnes Waldron," he said, with a tender lingering over the hallowed name.

But why did the other's face so quickly pale? why did a pain shoot through his heart, more piercing than the murderer's cruel thrust? Ah! *his* love was also given to Agnes Waldron, and he, too, thought he was beloved by her. For one swift moment he wrestled with his emotion; then he firmly grasped his friend's right hand.

"George, old man!" he said, "I wish you joy! She's an angel."

"Thanks, Harold, she is," replied the other, simply, and then he dwelt fondly upon her charms, and the signs he thought he had observed of her affection.

And Harold's love was true; he was glad that Agnes had found a worthier for her love than he, and he felt happy in his friend's felicity. His friend was never conscious of the devotion he had shown, but *I* knew why he felt more drawn towards him.

A flower blooms unseen by human eye, but it does *not* "waste its sweetness on the desert air"; its fragrance has not been lost, its beauty is not in vain—the earth is richer. The gentle thought, the loving wish, may never reach the ear of the beloved; the many sacrifices that are daily made may never be known; but they are not, therefore, without effect. No! for whether known or unknown, they serve to draw more tight the cords, unseen but strong, which bind the human heart to those it loves. So it was in the vision I saw.

And lo! where Harold stood I beheld the Waters of Renunciation, pellucid, fathomless; and I gazed with awe upon that stream's majestic flow.

* * * *

I had many other visions. I saw the Waters of Renunciation in kings and beggars—in all conditions of men and women; aye! even in children I beheld that crystal stream. I saw it in the storm at sea, in the strife of men; but pre-eminently it was in the hearts of those mighty Teachers, by whose great sacrifice the world is rich indeed.

And once, too, in the days of old, I saw two friends. Dearer, far, was each to the other than his own life. War arose; and in the fierce clash of arms I beheld those two—the one prostrate, the other with spear uplifted.

"Oh! cruel is Duty, which bids me kill thee!" said the last, sadly.

The other gazed yearningly upon him, and then replied:

"And just because I love thee, I say, strike!"

And as the spear descended, in both those hearts I saw the Waters of Renunciation, pure, unruffled, with current deep and strong.

Many scenes I saw—enough to show me that wherever was humankind, there was that River also.

* * * *

The last vision faded, and I was falling. I knew I was falling to earth, but now I felt no repugnance to returning. The nature-spirits I did not see again, but I knew they had spoken

truly; Humanity was purer, more beautiful than they. I thought of those lines of Whitman:

> In this broad earth of ours,
> Amid the measureless grossness and the slag,
> Enclosed and safe within its central heart,
> Nestles the seed Perfection.

At length I was among the old, familiar surroundings. It was still night, and the stars were shining, pure, serene. But in my heart was a purer light, a deeper serenity; for I had seen the Waters of Renunciation, and he who has beheld that crystal stream is evermore at peace.

HERBERT KITCHIN.

THE good and beautiful is that after which every soul strives. "Those who penetrate into the holy of holies must first be purified by taking off their garments and enter naked into that which they seek; and there they exist, and live, and understand.—Whoever therefore sees this, with what a love does he burn, with what a desire does he yearn to be at one with the Beloved," for the beauty of the Vision of God is the end of all souls, whose sorrows and trials keep them from forgetting the desire for eternal bliss. "There" is the "Fatherland whence we came; and there is our Father." To fly to God we need no fleet or ships; "we must throw away all things, neither strive to see any more; but having closed the eye of the body, we must assume and resurrect another vision, which all indeed possess, but which very few indeed develope.—PLOTINUS.

THE CHRISTIAN THEOSOPHIST

(CONTINUED FROM p. 445.)

Of course, when attempting to ascertain what really is Christianity, we have to enquire directly of Jesus himself. It is of small consequence what was thought of him or it by controversial writers after his time, and of none at all of what was decreed by Church councils hundreds of years later, councils composed of ignorant and partisan fanatics, seething with personal rivalries and antagonisms, and swayed by anxiety to please an emperor or his favourites. All such referees can be dropped because hopelessly incapacitated by lack of knowledge and lack of fitness, and an appeal be made straight to the words of the Master. And as we disconnect ourselves from disputatious interpretations of every kind, ignoring patristic or scholastic glosses and keenly alive to the obvious meaning which a popular teacher must have intended to convey, we soon sense the spirit which lay behind each utterance, and then the significance of the utterance itself. It is not necessary to verify every text by examining all early manuscripts, or to waste time in harmonising discordant passages, for the general purport of the whole recorded teaching is abundantly distinct. And when we perceive of what spirit Jesus was, and what was the message he sounded to the world, we know what was the religion of Christ, whatever may have become and is the Christian religion.

In a very remarkable sermon by a very remarkable man, the Rev. O. B. Frothingham, preached many years ago in the city of New York upon " The Secret of Jesus," the speaker began by remarking that to every great moral reformer there appertained a word which expressed the essence of his system. The word of Manu was Justice, the word of Moses was Law, the word of Confucius was Moderation, the word of Zoroaster was Purity, the

word of Buddha was Renunciation, the word of Jesus was Love. If we read the Gospels with this very simple key, all becomes clear. Love of duty, love of truth, love of sincerity, love of excellence, love of man, love of God—love everywhere for all that is worthy of love, antagonism only to what is poisonous, false, hypocritical, mean, inhuman, undivine. The very sharpness of the denunciations against Pharisaism and pretence were because of love to the qualities which they combated and befouled. God as the loving Father, man as the beloved child, men as brethren because thus children—these thoughts gave pervasive eloquence to his discourses and an occasional pungency when life's evils showed them traversed. The Secret of Jesus, as Mr. Frothingham demonstrated, was Love; and it was because of this deep sympathy with the tenderest of all man's emotions that the great human heart responded to his words and even deified him in a creed. Oceans of tears have been poured at the foot of the cross, and millions of souls, thrilled with gratitude for his utter self-abnegation, have prostrated themselves in enthusiastic devotion before him, eager to spend and be spent for the one who had given all for them. His sacrifice has been for centuries the theme of hymn and prayer and sermon, and the deathless story sways now, as it did in Apostolic times, the heart of sinner and of saint. You may call it legend, poetry, myth, what you will; but no historical criticism can shatter it, and no attack permanently impair, for it roots itself in the very centre of man, and its secret is beyond the reach of doubt and chill.

This spirit of love, then, this spirit which impelled the words and acts and life and death of Jesus, is the essence of the religion of Christ. It was a spirit of the broadest human interest, quite transcending family or national barriers and ranging over the whole field of humanity. Its background was a conviction that all men are the offspring of the one divine Parent, and so have common title to the universal Fatherhood and the universal inheritance. This is Theosophy, pure and undiluted. But evidently something more is needed to give it intelligent application to the world of struggling human beings, beset with innumerable difficulties and often in doubt as to principles and laws.

The sentiment, as a sentiment, is priceless because true : yet as a sentiment, it might be misdirected, fail in judicious use, be vapoury and unpractical, unless coupled with rigid facts to guide it in its mission. Perhaps it was this which led so soon to a dogmatic outfit by the Church. People would be told of the exquisite character of the recent Teacher, how full of tender pity were his words and deeds, how he insisted on reality and truth and duty, and how he lived in penury and died in shame that the thoroughness of his devotion might be apparent; and they would be moved to enthusiasm by such a spectacle. But at once various questions would arise. Men would ask: who was he? where did he acquire such powers and such philanthropy? what does he say as to the object of life, and the way to attain it, and the strength needful for that way? how does he account for the frightful evils which desolate existence, and what prescription does he offer for their cure? do we fulfil all right by simply loving each other, or are there truths of being which proclaim other lessons too? Doctors and councils undertook to answer these queries, and so arose a framework of dogma and precept and ethical obligation, speculation filling up where fact was wanting. Ecclesiastical ingenuity never had lack of material, for the changing condition of society and the sweep of religion over all fields of inquiry brought up countless problems for mind and heart; but very much had of necessity to be left to scholars, a very moderate outfit proving sufficient for the laity. Yet this has in time proved imperfect as a cure for social ill, and earnest men have asked whether the development has not been on wrong lines, and away from the sources from which Jesus drew his inspiration and which must have been responsible also for his convictions. Criticism has therefore assailed Church history even up to very early dates, and has abundantly exposed the mistake of expecting to furnish fact as to Jesus and his mission by searching everywhere save in the region back of him and from which he emerged. Theosophy states this clearly, for it perceives every one of the world's great Teachers as the outcome of a far-reaching past, voicing a message formed in the seclusion of a hidden preparation in a region and among preceptors invisible to the race yet living for it, slowly evolving

through self-discipline and trial a fitness for appearance at the very epoch ripe for him, and thus having as his conscious background a training and a certainty never to be shaken. Incomprehensible as a prodigy, anomalous as a God, Jesus is intelligible as an Adept. He must have had a preparation, and such preparation means many lives of progress and a record accumulating in wealth.

But these things mean Reincarnation and Karma, the root-truths of Theosophy. That great system cannot find satisfactory explanation of the spirit of Jesus and the words he uttered in any other way than by seeing him as the product of a long and careful process in self-culture, none of its results lost as incarnations multiplied. But with equal clearness it perceives that, if he was an outcome of law, so must be all his fellowmen and brethren. The unity of the race as from one Father implies like treatment of all, and Theosophy therefore gladly uses his own words as evidencing his and its conviction that only through many earth-lives and through a course presided over by absolute Justice can any of us attain to his spirit and his devotion. If the Church had taught Karma and Reincarnation instead of Atonement and Sacramental Grace, it would have explained the mystery of Jesus and have given his followers the clue to a regeneration of society. In showing how the Master was formed, it would have shown how his disciples are to imitate him and how the world is to be saved.

And this indicates, I should say, what is the constitution of a Christian Theosophist. Let us suppose a person deeply reverencing the character of Jesus, profoundly sympathetic with his large-hearted philanthropy, keenly percipient of the purity and gentleness and perfection of his nature, warmly responding to his call for personal attachment and a similar devotion. Jesus is his ideal man and Teacher. The record of the Gospels is for him ample treasury of inspiration and aspiration. His wants are met in the story of that life. He desires to follow the model and conform to his injunctions. He, too, wishes to rid himself of all selfish taint and to labour for the good of men. Surely such a man is a Christian.

But if ignorant of the previous history of Jesus, if without

any clue to the method by which that character was evolved, he is hampered with an almost fatal difficulty. He has virtually set before himself a model, and yet has no knowledge of the process which the model used, and which *he* must use if he is to attain the same results. Mere pious purpose will not answer, for this would be as likely to induce unreasoning fanaticism as an intelligent course. The emotional nature, apart from its risk of collapse when not braced by sober fact, is not a guide but a force. To be of value it must be conducted on right lines. Hence to become *what* Jesus became, one must become *as* Jesus became. And this was by a systematic training under fixed laws of interior and exterior culture, perceived and conformed to more clearly through a long series of distinct lives, the nature gradually advancing to higher planes, the perceptions and the character and the will strengthening with each career. The purpose could not have been varied or weakened, and every new life must have added something to its vigour. The great Law in physics and morals of cause and effect must have been present to consciousness at each step, for there can be no progress at haphazard; and this in later stages must have been imparted by skilled Teachers, for occult knowledge has to come from those who possess it. And if Jesus, thus equipped with power and wisdom for a special mission after æons of preparation for it, then stepped forth into the arena of the world's activity, and sounded a call to all who would hear of spiritual things, it must have been as the representative of a Circle of Initiates, all favouring his effort at that epoch. So are evidenced Karma and Reincarnation, and the guiding hands of Teachers and Masters, and their conviction, as well as his, that the time had come.

Of course no humble disciple of such a Prophet expects to attain a like eminence. The purpose is far more modest. But the spirit of consecration to duty and service is the same, and so is the wish to follow the same path of personal development. To follow the path it must be known, and yet none of the Gospels give any clue whatever to it. He who needs this knowledge must therefore seek it elsewhere, but nowhere can it be found save in the one system which from immemorial ages has trained the mind and guided the feet of those who would strive after per-

fection. This is Theosophy. A man desiring real imitation of Jesus can only find the key to it in that venerable science. Jesus had studied probably in Egypt, possibly in the school of Initiates in the North-east of Palestine—nothing certain being known of the thirty years before his public ministry began. The doctrines of both, however, were in substance the same, as also the course of training, and these are set forth cautiously in the books of eras earlier than our own, more plainly in those of the present day. They express that great system of spiritual philosophy which seeks to raise man upward through experience and effort to a divine elevation, and to do so after the manner appointed by the divine will. Hence they inspect the whole scheme of being and the laws of evolution, scientifically applying all knowledge to this great aim. They show what man is, and how constituted and how developed, and provide for the successive stages he must reach, and the discipline essential to each. All is matter of rigid scientific fact, the outcome of ages of recorded experience, and he who treads that path does so with assurance that every step is marked out by innumerable preceding pilgrims. Each had passed through many lives of sustained effort, each had kept perpetually in sight the karmic rule, each had achieved as he was unflinching and devoted. If Jesus was among the greatest of those Masters, it was because he had been among the greatest of those students.

Theosophy is therefore as necessary to the follower of Jesus as it was to Jesus himself. In fact, if one is to be a disciple of a teacher, how can he reject the teacher's method? And so to say that a man is a Christian Theosophist is to say that he endeavours to become as his Master through the same process as his Master. Having a like aim, he accepts a like means. He holds to the spiritual philosophy, he conforms to the spiritual training, he reveres the spiritual ideals.

Of course there are varieties of Theosophists, for Theosophy, the one central truth, must express itself in varied form as it combines with the many intellectual and emotional qualities which are dominant in different eras and in different types of men. Some are contemplative, others metaphysical, others studious, others practical, others psychic, others sentimental,

Certain lands will display a prevalent style of Theosophy, while in them certain individuals will display a modification of it after their own characters. Each is legitimate, for each is natural. And yet I venture to think that one of the finest of such varieties may be the Christian Theosophy now spoken of. It has the advantage of being to some extent indigenous, for, though much of the truth known to Jesus and equally essential now has to be learned outside the Gospels, the name Christian, the facts of Christ's life, the nature of his teaching and works, are all familiar to the locality, an inheritance of many generations. The historic record is in a book everywhere to be found, the language the vernacular and singular for its purity and beauty. If the New Testament could be read apart from the glosses of later commentators, it would be a theosophical text-book, all the more acceptable because belonging to the reader. Christian Theosophy is free from the national or local prejudice which would surround a Theosophy wholly imported. Then, too, the ethical tone of the Scripture narrative is so in accord with our modern habit. It is not a speculative or scholastic matter, but lays hold directly of practical things in life, pointing out duty in our daily avocations, making itself a rule for the counting-house and not merely for the study. This is more than modern: one may say that it is American.

And when we reach the actual spirit of Jesus himself, we see how perfectly it is fitted for the essential of a universal religion. It was a spirit of the broadest sympathy, the deepest philanthropy, the largest interest in human welfare. Its great love reached out to all who needed love or valued it, and it stretched warm hands of succour to the sorrowful and the heavy-laden, offering them cheer and peace and rest. So intensely sympathetic was it that the children came to him, and all who were in trouble hung upon his discourses and felt that he was indeed a messenger from God, for such devotion to man must have had a divine source. Even the record of his words touches the heart now as the sound of them did then, and the proud and the embittered and the sinful melt before the story of his unselfishness. Brilliant intellect may not sway humanity, learning or power may leave it unaffected, but it cannot withstand the gentleness

of love, and when that love pours itself out in generous self-sacrifice it becomes the universal solvent to which the sturdiest yield. And so the spirit of Jesus is at once the finest and the grandest and the most potent of all influences, and thus commends itself as the essential component of a religion to reach every class and every heart.

Couple it with the truths he had learned in his long preparation, the truths we know as Theosophy, and see how exactly the union meets the requisition for a religion of humanity. Such a religion must be, as we have seen, a compound of fact and force, of realities and motives. Now Theosophy furnishes those facts and realities from its immemorial study of Nature and Man. During the countless ages along which studious exploration by its Masters has gone on, the world of being has opened up its contents. The steady evolution of humanity, body and mind, has been accurately ascertained, the apparent bar of death has been overpassed and the farther course perceived, the destiny intended has been both sketched and illustrated. The various planes of consciousness have had their nature explored. Laws of life and mind and spirit have been so formulated that progress is a matter of scientific treatment. Meaning, purpose, significance suffuse the varieties of human condition, physical, mental, moral. The arbitrary distinctions and barriers invented by theology are shown to have no real existence. Everywhere the possibilities of advance are thrown open, fitness being the only passport. Re-incarnation, the great fact of each individual career, appears clear as noonday, and Karma, the law regulating its succession, shares the illumination. We know wherefore we are here, and why here as we are, and how to return as we would wish. And we know what we may be, and whither we are to push forward, and the means to push forward aright. For Theosophy solves for us the problem of existence.

Such an outfit of facts needs only the beautiful spirit of the Christ to vitalise it with true motive. Love is that spirit, love to all that is good, to fellow-pilgrims, to the Universal Brotherhood. And as Truth thus energised with Motive moves onward through the nations, everywhere must the highest instincts of humanity leap to greet it. Hope springs up as the grand designs

of Nature are exhibited and the helps to attain them are assured, and genial kindness diffuses itself over the race as the common origin and the common interest are displayed. Contests and jealousies and rivalries die down in the presence of the loving spirit; society is transformed under the new influence of cohesive care. The Religion of Humanity has been disclosed. It meets all needs and wants, it furnishes every motive and every consolation. As Christian Theosophy it unites all truth with all fervour, and, like honey out of the rock, has the strength of certainty with the sweetness of comfort. He who receives it begins to partake of its character; he who assimilates it is transmuted into its likeness; he who promulgates it has become what it illustrates and enjoins—a Christian Theosophist.

ALEX. FULLERTON.

THE mere lapse of years is not life; to eat and drink and sleep; to be exposed to the darkness and the light; to pace round in the mill of habit, and turn the wheel of wealth; to make reason our book-keeper, and turn thought into an implement of trade—this is not life. In all this but a poor fraction of the consciousness of humanity is awakened, and the sanctities still slumber which make it most worth while to be. Knowledge, truth, love, beauty, goodness, faith, alone give vitality to the mechanism of existence; the laugh of mirth that vibrates through the heart, the tears which freshen the dry wastes within, the music that brings childhood back, the prayer that calls the future near, the doubt which makes us meditate, the death that startles us with mystery, the hardship which forces us to struggle, the anxiety that ends in trust—are the true nourishment of our natural being. But these things which penetrate to the very core and marrow of existence, the votaries of riches are apt to fly; they like not anything that touches the central and immortal consciousness; they hurry away from occasions of sympathy into the snug retreat of self, escape from life into the pretended cares for a livelihood, and die busy as ever in preparing the means of living.—MARTINEAU.

THE GREAT ORIGINATION AS TAUGHT BY THE BUDDHA

Being an Attempt at an Exposition of the Process of Relative Origination

(continued from p. 352)

So far, then, the preliminary preparations for the manifestation —birth—of a being as a species, as specialised and separated from the rest. When all the arrangements have been made, the surroundings selected, and a body—physical or super-physical—organised, or to put it in the technical language, when the Bhava has been builded, then alone is the separated being born. So it is said:

(11) From Bhava does the Jâti arise.

That the word Jâti means appearance or birth *as a species* will be evident from the same *Mahâ-Nidâna-Sutta* to which we have so often referred. There it is said:

"If, O Ânanda, the Jâti of all, in every form and every way were non-existent—such, for instance, as that (the Jâti) of the Devas for the Deva-state (or species), of the Gandharvas for the Gandharva-state, of the Yakṣhas for the Yakṣha-state, of the Bhûtas for the Bhûta-state, of the men for the human-state, of the quadrupeds for the quadruped-state, of the birds for the bird-state, of the reptiles for the reptile-state—if, O Ânanda, the birth of beings in their respective species did not exist, then, special [or separated] existence (jâti) being absent, it being stopped, would there be any wear and tear of old age and death?"*

* *Dîgha-Nikâya*, ii. 72, King of Siam's ed. The untranslated technical Sanskṛit terms refer to various forms of beings, some super- and some sub-human in their nature. The Bhûtas, if I mistake not, mean here the elementals, or the souls of the elements, and not spooks or departed evil souls.

All these specialised and separated forms of existence, the different Jâtis—whether in the higher kingdoms, where every individual is a species, or in the lower and sub-human regions, where the species is the individual, a species which acts as a unit different from other units of species, and includes within its fold all the entities which belong to it and which are but fleeting manifestations of the one common life of the species—all these are possible, says the Buddha, only through Bhava, which is nothing but organisation made to fit the surroundings, nothing but the adjustment of the relative position of the coming being in the universe.

A profound truth; and no thoughtful mind, as it seems to me, can fail to recognise it, if he ever ponder seriously on the problems of being. For when we come to analyse any form of being, be it a grain of sand, a man or a God, we find it has its existence as such a being only through a particular relationship with the rest of the universe; nay, it is that particular relation which we call that being. And the relation is that of Karman, activity, or that of cause and effect. Therefore it is that the Buddhist sees in a being nothing but a particular set of Karman, exceedingly complex or comparatively simple, a constantly changing, because active, link in the endless chain of cause and effect which we call the universe.* Change the relative position of this link, and the being is no longer exactly the same. Change the piece of Karman or the causal relation, which now appears as a grain of sand, a man or an angel, and the grain of sand is no longer a grain of sand, the man or the angel is something else than what he was.

Thus it is that existence as a particular being or a species depends entirely on the relation which the being bears to the rest of the universe, on the adjustment of the particular position it holds in the cosmic hierarchy of beings. It is this scientific truth which the terse Buddhist formula expresses when it says: "Through Bhava does the Jâti arise."

The same story of the origin of species we read in the

* For the identity of Karman and the manifestation of a being, see also *Bhagavad Gîtâ*, viii. 3.

Upaniṣhad, where it traces out the evolution of the different forms of being "down to the very ants."*

The pictorial representation of this link of Jâti is a child by its mother, whose pregnancy, as we have seen, symbolised the preceding link of Bhava.

Thus when the separated life is launched on the great ocean of the universe, there follows misery in its train. Then alone is there the possibility of wearing out that limited life of constant change, death and all that is involved in limitation. This has been said by the formula :

(12) Through Jâti do old age, death, sorrow, lamentation, misery, anxiety and despair spring into existence. Thus does the whole host of misery arise.

Of this entire group of suffering, death was taken to typify all, as will be seen from the pictorial representation of the Ajaṇṭa fresco where it has been symbolised by a corpse which is being carried to the cremation. And this is quite natural. For death means only change of the mode of appearance. And a manifested and specialised life is nothing but a series of deaths or of constant changes, which are the cause of all the other sorrows and sufferings. Knowing this did the Master declare :

"Yad anityan tad duḥkham."

"Whatsoever is impermanent and changeable—whatsoever is subject to death—is miserable."

At this point we reach the last link of the Causal Chain (Nexus) in so far as the origin of misery is concerned. It is the last of the twelve Nidânas as they are called. But that does not imply that with it all causation comes to an end. It only means that no other fresh form of manifestation, different in *kind* from misery, comes into being. But misery, death, continues following the line of cause and effect as long as the specific being rolls on from change to change, from death to

* *Bṛih. Up.*, I. iv. 4. In this Upaniṣhad, and in the Vedânta generally, as far as I can remember, the process of Bhava, intermediate between Upâdâna (Sambhavana, or union of the Up.) and Jâti, has been omitted. The Upaniṣhad goes on to show how, after the "union" or Upâdâna (grasping) is effected, the Jâti or species evolves from it as a cause. It does not stop to point out the gradual formation of the relation and organisation (Bhava). But, of course, it is taken for granted, as, in the Buddhist formula, the evolution of Karmen-driyas is taken for granted, though there has been no explicit mention of the process.

death, in other words, till the specific manifestation ceases to exist. Specific, separated life and constant change or death are inseparable one from the other, nay, they are the two aspects of one and the same thing. The whole universe with every being in it—Gods, men, beasts, plants, stones and all—is nothing but a continual show of changes and transformations, of constant births and deaths, of ceaseless movements and activities.* Such a universe of ceaseless changes or deaths comes into being as the last link of the Causal Chain. The origin of misery or change and death (duḥkha-samudaya) is the same as the origin of the universe itself (loka-samudaya), and of everything in it.† Such is the teaching of the Buddha.

To recapitulate, and to put the process into modern language:

1. Everything in the universe, visible and invisible—mineral or vegetable, an animal or a man, a God or an angel—consists of ceaseless changes and transformations, of deaths regarding the old and births regarding the new modes of manifestation—in short, of constant action and re-action. Therefore, there is no abiding bliss in these modes of existence. (Duḥkha.)

2. Such a state of affairs is the inevitable consequence of all specific and separated manifestations—of species, of existence as Gods, men, beasts, plants, minerals, and so on. (Jâti.)

For as long as there is separateness and plurality, one must act upon and be re-acted on by the other, one must change and be changed by the other. Separateness, specific manifestation and change, death, sorrow and suffering thus go hand in hand.‡

3. Separateness and specific mode of manifestation, however, are the direct outcome of one's taking a particular relative position in the universe, of adjusting oneself to a particular set of surroundings—of building a world of one's own. (Bhava; namely, Kâma-bhava, Rûpa-bhava or Arûpa-bhava.)

4. The particular relative position again is determined by

* Compare Jagat, Karman, Saṁsâra, etc., as applied to the universe.

† Comp. *Saṁyutta*, xxii. 90.

‡ Comp. on this, the beautiful passage of the *Kaṭhopaniṣhad*, iv., 11., which says: "No difference does here exist—none whatever. From death unto death he goes who sees difference which is only apparent." See also *Bṛih. Up.* IV., iv. 19, 20.

one's clinging to, identifying oneself with, and grasping a particular set of objects and no other. (Upâdâna.)

5. The clinging to objects is due to desire. (Tṛishṇâ.)

6. Desire is the outcome of pleasant sensation (Vedanâ) produced by that object.

7. Sensation is possible as long as there is the contact (Sparṣha) between the senses exercised by oneself and the objects.

8. These senses (Ṣhaḍâyatana) themselves, again, are but the outcome of, and drawn out by, the action of the objective world on one's self as the subject.

9. And the objective world (Nâma-rûpa) is the result of distinguishing oneself as the subject, and the I-consciousness, the knower, from the object which is known. The objective world is thrown out from one's own self. Thus it is the outcome of self-consciousness.

10. The I-consciousness (Self-consciousness, Vigñâna, Ahaṅkâra) in its turn is produced by a particular set of impressions or ideas—or collectively, Ideation.

11. Ideation (Saṁskâra) again is dependent upon the relation of Being to Non-Being, upon the notion "naught is" which is only Ignorance, for the Being always is.

12. Ignorance (Avidyâ) then is the ultimate cause of limited and specific existence, and therefore of all sorrow and suffering, of death and change.

Thus the true Being, the only Reality, the Nirvâṇa That *is*, manifests Itself, through Its relation with Non-Being, Avidyâ, in countless Vigñânas or Self-conscious entities, following the lines of infinite series of Saṁskâras. These Vigñânas again, objectifying the Saṁskâras, which give them their being and guide their movements, roll on from birth to birth, from death to death, and form to form. Every single entity in the universe, whether it be a grain of sand, a man or a God, is thus nothing but Vigñâna, or Ahaṅkâra, holding together a set of Nâma-rûpa. Therefore it has been said: "Whether one be born, be of old age or be dying; whether disappearing or reappearing (being re-born), all that is accomplished O, Ânanda, by this much only—namely, Nâma-rûpa with Vigñâna. By this

much only one becomes an object of designation (naming), by this much an object of definition, by this much [again] one is a being (lit. an object of cognition), [and] by this much alone does one come within the field of cognition. [In short] by this much does one roll the rolling [of births and deaths] for manifestation here in the realm of Saṁsâra (itthattaṁ)—this much, namely, Nâma-rûpa with Vigñâna [which holds it together]."*

J. C. CHATTERJI.

* *Digha-Nikâya* ii. 80. King of Siam's ed. This process of "rolling," or Reincarnation, which was originally intended to be included in the above essay, is left out for the present, as it is thought advisable to treat the subject separately.

IT is probable that all thoughts are in themselves imperishable; and that if the intelligent faculty should be rendered more comprehensive, it would require only a different and apportioned organisation—the *body celestial* instead of the *body terrestrial*—to bring before every human soul the collective experience of its whole past existence. And this, perchance, is the dread book of judgment, in whose mysterious hieroglyphics every idle word is recorded! Yea, in the very nature of a living spirit, it may be more possible that heaven and earth should pass away, than that a single act, a single thought, should be loosened or lost from that living chain of causes, to all whose links, conscious or unconscious, the free-will, our only absolute *self*, is co-extensive and co-present.—S. T. COLERIDGE, *Biographia Literaria*, Vol. I., p. 115, 1st. ed.

PROBLEMS OF RELIGION

To the true Theosophist every man's religion is a sacred thing, and he would not consciously jar on the feelings of any; for whether a statement of religious truth be adequate or inadequate, crude or well-considered, it is sacred for the one who accepts it as embodying his special ideal. We may rightly use our keenest intelligence and our most patient thought in searching for the wisest and most adequate presentations of things spiritual; but on the other hand we do well to remember that spiritual truths are so many-sided that the utmost the intellect can do at one time, is to present a single aspect of such a truth. Even when that aspect is given in a crude form, it but shares the crudity of all intellectual statements of spiritual truths, the difference between the crude and the polished being but a difference of degree, not of kind. We might put side by side for instance, the crudest idea of God that might be obtained from the most ignorant costermonger and the subtlest conception formed by the loftiest philosopher, and might be struck by the wide discrepancy; yet if that same subtle conception could be compared with the adoring thought of a lofty spiritual Intelligence, able to live consciously in the splendour of the Logos, we might realise that any thoughts of God that can express themselves through the physical brain can only represent degrees of inaccuracy, grotesque in their inadequacy. Even the greatest of spiritual Seers must fail when he seeks to lisp in mortal numbers the glory of the Vision that blinds his raptured gaze; much more then, when we are dealing with the ideas of Deity formulated by half-developed men and women like ourselves, may we learn humility and charity in criticising—if we must criticise—our brother's faith. It is wiser to seek, even in the strangest view, for a faint suggestion of an aspect that we may have missed, than to use our critical

fangs to rend in pieces an idea which is helping some human soul to rise, and is evolving in some undeveloped intelligence the germs of aspiration and worship.

Therefore in dealing with some of the Problems of Religion, I shall seek at least to deal with them reverently, careful to avoid jarring on human feelings, and mindful of the maxim, "Nothing that is human is alien to me." In indicating the lines along which, in the light of Theosophy, solutions seem possible, I would not force on any reader ideas which are unacceptable to his own reason and intuition, for the thought on religion which a man originates is far more helpful to him than the parrot-repetition of words that do not represent his individual conception of truth.

There are five problems of religion which stand out as of perennial and universal interest, and while each might well demand a volume for itself for adequate treatment, it may not prove useless to present them with brevity, showing how the theosophic method is at once suggestive and illuminative; for very often in religion, as in ethics and sociology, it reconciles the adherents of opposing schools by harmonising concepts that are superficially discordant, proving them to be facets of the same truth when their mutual relations are seen. These five are as follows: the nature of God in manifestation; the existence and growth of the human soul; freewill and necessity; the place of prayer in the religious life; the atonement.

First let us take up the problem of problems, that of the existence of God and the conceptions of Divinity formulated by man. There is one fundamental principle that must be recognised in approaching this problem—the unity of existence. If God and man be regarded as basically different, a mighty unspanned gulf stretching between them, then the problem of the divine existence and of man's relation thereto seems to frown upon us as defying solution. But if God and man be seen as of one essence, humanity as an offshoot of the one Tree of Life, and as one of myriad offshoots, sub-human and superhuman—one radiant arch of beings, each instinct with divine life—then the question as it affects man appears as by no means a hopeless one. The West, tending to the former conception—that of a

fundamental difference of nature between "the Creator and the created"—has swung between the unacceptable extremes of crude, anthropomorphic Monotheism and philosophic Agnosticism; the East, founding its religions on the second conception—that of unity—has contentedly accepted a religious Pantheism as intellectually necessary and as emotionally satisfying. Pantheism in the West has hitherto been an exotic, and has appealed strongly only to the highly intellectual; its God has remained a cold abstraction, intellectually sublime but emotionally chill. In the East, Pantheism, while asserting as clearly as possible the One Existence, meeting all intellectual difficulties by the affirmation of the universality of that Existence—God is everything and everything is God—yet passed naturally into the recognition of endless gradations of Beings expressing very various measures of the divine Life, some so lofty in their nature, so vast in their power, so far-reaching in the range of their consciousness, that they include every element that Christian Monotheism has found necessary for the satisfaction alike of the intellect and of the heart.

It is apparent in reviewing Christian Monotheism that anyone who approaches the study of the divine Existence from the standpoint of the intelligence is sure ultimately to land himself in Pantheism; if he does not openly reach it, it is because he shrinks from formulating the logical conclusion from his premisses. No better example of the inevitableness of this conclusion can be found than the Bampton Lectures of the late Dean Mansel; following purely metaphysical lines, he saw himself led more than once into the "dreary desolation of a pantheistic wilderness," and so passionately did his heart revolt against a view that robbed him—as he misconceived Pantheism—of his Father in heaven, that he flung aside the irresistible conclusions of his logic and took refuge in the dicta of revelation, as a shelter from the arid glare of an empty sky and a barren land. The Eastern Pantheism—which, as already said, posits a universal existence in which all beings are rooted, and accepts to the fullest the belief that in God "we live and move and have our being"—recognises also that the divine Life manifests itself in modes of existence which bridge over the gulf between man

and God manifesting as God. It acknowledges mighty Intelligences who rule the invisible and visible worlds, the presiding Gods who guide the order of nature and watch over the destinies of men, the agents of the supreme Will in every department of life, the fitting objects of reverence and of worship. Just in proportion as the existence of these great Beings is recognised and enters practically into human life—whatever may be the name given to them—is religion strong against the attacks of Agnosticism and unbelief. For these ranks of spiritual Beings, rising in ascending hierarchies till they culminate in the supreme God of the system to which they belong, give to men intelligible ideals of divinity, which rise as they rise, expand with the expansion of their consciousness, and meet at every stage of evolution the craving of the human heart for some superior Being far above itself, whom it can love, trust, reverence, worship, appeal to for aid when human help is far. It makes possible and real the "Father in heaven" for the child and the peasant as well as for the philosopher, presenting for adoration the concrete Being with enlarged faculties and powers that the heart is ever seeking. The just arguments of the metaphysician and the logician, against the existence of a God at once infinite and personal, have shattered themselves time after time against the immovable conviction of the spirit in man that it is akin to, is the offspring of some mighty divine Being, and man has doggedly refused to surrender his conception of such a Being—however illogical it might be—until a higher conception was offered including everything he was seeking in the lower.

This view of the life-side of the kosmos is one that in no way outrages reason or transcends possibility; on this the statement of an avowed Agnostic may help us: "Looking at the matter from the most rigidly scientific point of view, the assumption that, amidst the myriads of worlds scattered through endless space, there can be no intelligence, as much greater than man's as his is greater than a black beetle's; no being endowed with powers of influencing the course of nature as much greater than his, as his is greater than a snail's, seems to me not merely baseless, but impertinent. Without stepping beyond the analogy of that which is known, it is easy to people the cosmos with

entities, in ascending scale, until we reach something practically indistinguishable from omnipotence, omnipresence and omniscience. If our intelligence can, in some matters, surely reproduce the past of thousands of years ago and anticipate the future, thousands of years hence, it is clearly within the limits of possibility that some greater intellect, even of the same order, may be able to mirror the whole past and the whole future; if the universe is penetrated by a medium of such a nature that a magnetic needle on the earth answers to a commotion in the sun, an omnipresent agent is also conceivable; if our insignificant knowledge gives us some influence over events, practical omniscience may confer indefinably greater power."* This possibility of the learned Agnostic is known as truth by the Seer, and moreover it represents the life-side as corresponding with the form-side delineated by science. For the worlds around us are at various stages of evolution and are grouped in an ascending order. Our own planet is part of a group of planets, having their common centre in the sun; our solar system is part of a group of systems, having their common centre in a distant star; probably that group of systems, again, has a common centre with other similar groups of systems, and so on and on. Thus the universe is seen as made up of departments, each successive unit forming a section in a wider department—graded hierarchies of forms. The analogy of nature thus leads us to look for similarly graded hierarchies of living Intelligences, guiding the forms, and we are thus brought face to face with the Gods.

Occultism teaches us that over each department in nature there presides a spiritual Intelligence; to put the matter in a more concrete form, over our solar system presides a mighty Being, the LOGOS, the manifested God of that system. He would be called the Father by the Christian, Ishvara by the Hindu, Allah by the Muhammedan. His consciousness is active at every point in His kosmos; His life sustains it, His power guides it, everywhere within it He is present, strong to help, mighty to

* *Essays upon some Controverted Questions*, by T. H. Huxley, p. 36, ed. 1892. It is not pretended that Dr. Huxley believed that things *are* so; wise men, he thought, would say "not proven" and be agnostics.

save. Dimly we know that beyond Him there are yet greater Ones, but for us it is easier to conceive of the Power that maintains our system, to whom we are definitely related, than of the vaster Consciousness which includes myriad systems within His realm. Each LOGOS is to His own universe the central object of adoration, and His radiant ministers are rightly worshipped by those who cannot rise to the conception of this central Deity. As the intelligent beings within His kingdom rise higher on the ladder of evolution, their ideal of God enlarges, deepens and expands; at each point of their growth their ideal shines alluringly above them—narrow enough at the lowest point to meet the needs of the most limited intelligence, vast enough at a higher to task the intellect of the profoundest thinker. Thus a conception of Deity may be found which is intelligible to the child, to the ignorant, to the undeveloped, and which is to them inspiring, consoling and sublime. If a lofty conception were offered to them, they would merely be dazzled by it, and they would be left without anything to which their hearts could cling. The idea that satisfies the philosopher would convey nothing to the ignorant, the words that express it would to him be meaningless; he is told of a Being in terms that convey to him the chill void of an immeasurable space, and he is practically forced into Atheism; he is given nothing under pretence of giving him everything, for a thought that he cannot grasp is to him no thought at all.

What is needful to man in his conception of God? A Being that satisfies his heart and compels the homage of his intelligence, that gives him an ideal that he can love and worship, and towards which he may aspire. It is more important that a man should realise some One before whom his heart can expand in loving adoration than that his concept should be philosophically satisfactory and metaphysically correct. The spiritual nature is to be stimulated into activity; the soul is to be helped in its growth; the spark, which is the essence of the divine Fire on the altar of the heart, must burn up into the Flame whence it came forth and towards which it endlessly aspires. The attitude of love, of worship, of aspiration, is necessary for the growth of the soul, and if the lips falter, if the words be halting, if the

infant soul can only utter the broken lispings of its infancy, does the Supreme Love despise its offspring because the expression of the filial love is clumsy and the thought inarticulate? "As one whom his mother comforteth" does the young soul feel the clasping of the everlasting Arms, and while the form in which Deity is clothed may be that of a subordinate God, the life that thrills through is a manifestation of the one Life, the one Love.

The Roman Catholic Church has met the varieties of human need by presenting for the worship of her children not only the "Blessed and glorious Trinity," but the mighty Archangels and Angels—the "Gods" of the Ancient Wisdom and of Eastern Faiths—and the sweet human familiar image of Mother Mary and her infant Son. Hence the vast power wielded by the Church over the ignorant, who are comforted in their daily struggles and homely lives by the vision of these celestial visitants; the humble countrywoman can whisper her troubles into the ear of the gentle nursing Mother, and feel assured of womanly sympathy; the child can smile up into the face of his Guardian Angel and sink peacefully to sleep beneath his veiling wings. It is noteworthy that the Roman Catholic Church holds the learned while attracting the ignorant, satisfies the philosopher while consoling the peasant. And this is because she adapts her teaching to her pupil, and does not offer the stone of an abstract idea to those who crave the bread of a concrete presence. Moreover, by thus giving intelligible objects for the worship of the unevolved she guards from degradation the sublime concepts of Deity that the advancing soul demands. The all-pervading mighty presence of God omnipotent, omnipresent, omniscient, and the gracious divine Motherhood of the Virgin immaculate, remain as deep spiritual verities in nature, unvulgarised by the cramping materialising of the undeveloped mind. The Holy of Holies is kept unpolluted, while the thronging multitudes find all they need in the outer courts. Only those who have been anointed with the chrism of spirituality may pass within the veil, and see the dazzling glory of the Shekinah lightening the most holy Place.

ANNIE BESANT.

(TO BE CONTINUED)

THE FRATRES LUCIS

The Order of the Knights and Brothers of Light

"To the Seven Wise Fathers, Heads of the seven Churches of Asia, health, happiness and peace in the Holy Number."

Such is the heading of a valuable manuscript, a condensed outline of which can now be placed before the students of Theosophy, and which will prove of interest to many of them. But before treating the MS. it is necessary to relate how this precious document came into our possession, and then to give a brief sketch of the Fratres Lucis, as the order forms a valuable link in the chain of theosophical ancestry.

Beginning, then, with the MS. It was one of the many rare and valuable manuscripts belonging to the library of the late Comte Wilkorski,* in Warsaw. He was a well known mystic and mason in Poland, and did much towards the spreading of occult science in his country. Like a "bolt from the blue" came the Imperial edict for the suppression of all mystic bodies in Russia and Poland; Catherine II. would brook no societies in her kingdom, which she, as woman, could not join. Thus, as Empress, she closed all the Lodges, and swept the valuable libraries off to St. Petersburg and Moscow. The Imperial Library in Petersburg is a veritable occult treasure-house, for from the collection of the Comte Wilkorski alone the Empress harvested fifteen hundred bound works on occult and mystic subjects—Theurgy, Alchemy, Theosophy, etc., with numberless manuscripts, private and most precious to students. We were fortunate enough to unearth, hidden amongst other rare gems of occult lore, an original document belonging to the Knights

* Sometimes called Wieligorskey.

of Light, one, perhaps, of the most interesting and important of the mystical bodies of the last century, an order which was governed by "Unknown Heads,"* and about which very limited knowledge has escaped into the outer world. The manuscript—which now appears for the first time in print—has been translated from Russian into French, thence into English. Its chief value for students of Theosophy consists in the following facts:

1. It shows clearly that the Theosophy of the present century is identical with the Theosophy of the last and preceding centuries, by the way in which it is kept apart—in the charges given to entering neophytes—from magic, theurgy, and alchemy.

2. It gives us a definite link with the mystic students of the last century and must be, at least, about a hundred and ten years old in its present form, *i.e.*, the actual document we have seen. It was carried off from Warsaw to St. Petersburg about 1785.

3. The relation of Freemasonry to the mystic bodies is shown very clearly; it appears to have been one of the "steps" by which members passed on to more definite training. For even in the last century masonry—in general—appears to have been regarded as a body without a soul, or perhaps to say a "lost soul" would be more accurate.

4. The "Blue Masonry," or St. John's Masonry, was the only form regarded as having a definite link with the mysteries of the past,† according to those authors who are not prejudiced materialists.

5. The document gives us an authentic and faithful account of the inner details of a secret and mystic organisation, and is in itself one of the best answers to the charges brought against the Order.

No set of persons has been more bitterly attacked than the Fratres Lucis; by the Materialists in Germany they were accused of every crime. The Church in Austria was as unfair. Fortunately the robbery of Catherine II. has placed in our hands evidence of the utmost value in disproving these charges, and but for the

* THE THEOSOPHICAL REVIEW, xxii., 311.

† *Isis*, ii., 398.

"looting" of the imperial Catherine, this document would still be safely hidden by those who have other documents of the Knights of Light in their keeping.

Turning now to the historical aspect of the subject, we can have no doubt but that this society is identical with the very Fratres Lucis cited by Kenneth Mackenzie as having been founded at Florence in 1498; his account is as follows, and it coincides moreover with various facts within our knowledge:

"The Brothers of Light—a mystic Order, *Fratres Lucis*—established in Florence in 1498. Among the members of this order were Pasquales, Cagliostro, Swedenborg, St. Martin, Éliphas Lévi, and many other eminent mystics. Its members were much persecuted by the Inquisition. It is a small but compact body, the members being spread all over the world." *

To the names here enumerated may be added that of the Comte de St. Germain, Mesmer, and many others less well known to the general public of our day, but none the less most zealous students and workers in the past. It was alleged by many of the enemies of mysticism, such, for instance, as Herr Dr. Biester and Herr Nicolai, in Berlin, that this Society was founded by the Baron Hans Heinrich Ecker von Eckhofen only about the year 1780, and that it was broken up and its members dispersed in 1795. These rumours were widely spread in the periodicals of the day, by those whose wish fathered the thought; but, unfortunately for their veracity, which is now being sorely tried by time and research, the Brothers of Light still live.

The periodical which was the special organ of the Order continued to be published up to the year 1812, and perhaps longer; this important work was entitled, *Der Signalstern, oder die enthülten sämmtlichen sieben Grade der mystischen Freimaurerei, nebst dem Orden Der Ritter des Lichts;* für Maurer und die es nicht sind. (Berlin, 1804.)

That this work was much thought of may be seen from a reference to it in a book published some time later by a well-known mason and mystic student, Herr *Z.* Funck, who writes as follows: "However much may have been written on Freemasonry, no work gives the unvarnished truth, and when occa-

* *The Royal Masonic Cyclopædia*, p. 453, by K. R. H. Mackenzie, London.

sionally the order of admission has been given, much remained behind, and the most important points were left untouched. *Der Signalstern, or the Seven Unveiled Degrees of Mystic Freemasonry*, Berlin, by Schöne, is up to now the most important work. . . . The Baron Ecker von Eckhofen also possessed a collection of MSS. concerning all the organisations of the Masonic Order and other secret societies, which was unique in its way."*

Passing on from these unknown members to the period more within our own knowledge, we find that the link is still kept unbroken, for the Abbé Constant—better known as Éliphas Lévi—was a member of this body, Lord Lytton was connected with it, and the documents belonging to the Fratres Lucis are now in the charge of one of the members of the Theosophical Society, having been committed to his care for possible future use. Thus we have the link in our midst, the thread which definitely connects the work and workers of the nineteenth century with those of the eighteenth. Perhaps it may enlighten some students in their valuation of such MSS. if they learn how wholesale was the destruction in the last century of occult and mystic works. In Vienna, for instance, during the reign of Maria Theresa, the Prefect of the Court Library, President of Studies and Censorship, by name Gerhard, Freiherr von Swieten, made a wholesale destruction of alchemical and other works of like character. "The number of works of this kind destroyed by Swieten is said to have amounted to twenty thousand, amongst them works of relatively inestimable value. They had been taken partly from the Court, partly from the University library, and were partly collected in a thorough house-to-house search undertaken for this purpose."† This took place about 1770. Another passage gives even more detail; it says: "The baiting and hunting of the Deists under Joseph, of the Illuminati under Leopold, of the Jacobins under Franz, had been mere child's play in comparison with that which, on von Swieten's signal, continuously stormed in upon the unlucky

* *Kurze Geschichte des Buchs Sarsena*, p. 19, by Z. Funck. Bamberg, 1838.

† *Silhouetten aus der Oesterreichischen Maurerwelt.* Latomia, xxvii., 75. Leipzig, 1869. Published by T. T. Weber.

Rosicrucians and their companions . . . first they were proscribed, then given over unprotected to the arbitrary pleasure of the subordinates of the police, who penetrated into their houses during the night, dragged the terror-stricken people out of their beds, rummaged out their cupboards, confiscated and destroyed their books and writings, shattered their apparatus, threw their costly chemicals out of the window, walled up the laboratories, seized upon all their effects, took from thence the unhappy creatures, with their hands bound like common criminals, and then left them pining in unhealthy prison cells for weeks—for months indeed—without trial, regaled them with flogging and scourging, oppressed them with exorbitant fines, and finally shifted them off over the frontier—often without legal judgment from competent courts—mostly towards Bavaria and Saxony, without troubling themselves further as to the fate of the helpless ones." * The writer might have added one more clause to the very accurate description here given, and the picture would have been complete. He omits to say that in all the public papers and magazines the characters of the leaders of the mystical societies were attacked in every possible way, and their names besmirched with accusations of vice and dishonesty. On the death of the Empress in 1780 better times dawned for the Mystics and Rosicrucians. Joseph II. became a protector, and not an enemy, but even he could not restore the good name and reputation of some of those unfortunate Occultists. For the printed aspersions still remained, and the world is ever more ready to see the evil in people than the good. If numbers are any criterion of success, then indeed Vienna was a true centre for mystical activity, for we find the numbers of those who could be counted in various occult societies, spurious and true, as mounting up to 20,000 in Joseph's reign. Such, then, were the conditions in Vienna when the centre of activity of the "Brothers of Light" was removed from there to Berlin; very few of the Rosicrucians were, however, admitted into this order, for they were very generally tainted with a thirst after gold and powers of various sorts, having fallen away from their ancient ideal.

* *Op. cit*

Turning now to the most prominent men who took part in this mystical society, we find first two brothers, whose names are prominently brought forward in all the attacks that were made upon occultists and mystics in the last century—the Barons Heinrich and Karl Ecker von Eckhofen. Few men have suffered more bitterly from unmerited aspersions than the Baron Heinrich, the elder of the two brothers. They were nephews of one of the famous Rosicrucians of the early part of the last century, Dr. Schleiss von Löwenfeld of Salzbach, who was named *Phoebron* in the R+Order. Von Eckhofen was also, at one time, a member of the Rosicrucian body, but he had left on account of his doubts as to the genuineness of the knowledge possessed by these later Rosicrucians. He was in consequence most bitterly attacked by his late co-members, and accused of being the author of a book which appeared at that juncture, containing some very serious charges against the Order, and showing how much they had fallen away from the early ideal. It was called *Der Rosenkreutzer in seiner Blösse. Zum nutzen der Staaten hingestellt durch zweifel wider die wahre Weisheit der so genannten ächten Freymaurer der goldnen Rosenkreuzer des alten systems*, von Magister Pianco, Amsterdam, 1781. This work caused much sensation, and all the blame fell on Heinrich von Eckhofen, who, although he had withdrawn from the Rosicrucians on account of their methods and lack of real wisdom, did not attack them. He defended himself against the charge, but without avail. Fortunately one reliable author knew the facts, and he says: "Nicheri Veckorth was the name of the elder Hans Heinrich Ecker von Eckhofen in the Rosicrucian order. We possess a pamphlet which is unknown to Kloss,* entitled *Nicheri Veckorth an Phoebron Chlun über den in der Wahrheit Strahlenden Rosenkreuzer.* Cum licentia Superiorum. Regensburg, 1782. In this pamphlet Ecker defends himself against Phoebron, who thought he was the author of *Der Rosenkreuzer in seiner Blösse*, by Magister Pianco. (Kloss. Bibl. n 2651), and Phoebron not only attacked Ecker in his work *Der im Licht der Wahrheit Strahlende Rosenkreuzer* (Leipzig, 1782), but robbed him of his honour as a citizen.

* Kloss is a great authority on Masonic and mystic works, and had a valuable library in Frankfort. His Bibliography is a most valuable compilation for students.

Nicheri (or Ecker) affirms that the real author of the first named work—the real Pianco—was Friedrich Gottlieb Ephraim Weisse. Ecker says of himself that he had become a Freemason in his 16th year, and very soon after a Rosicrucian; he had some mysterious dealings with the 'Lodge of the Seven Heavens' (which we do not find mentioned in any notices); in 1776 he left the army with honour; in 1778 he founded an Order (the Joachim's Order ?); he had been for a long time Gentleman of the Bed-chamber, and since 1779 had been Counsellor at Court. He had a very large correspondence with princes and ministers and even kings, and does not deny having accepted men in a new and better regulated system.* This system here referred to may be that of the Ritter des Lichts or the Asiatische Brüder, in both of which these brothers laboured faithfully. The pamphlet alluded to by the editor, quoted above, is indeed very little known, and the onus of the attack fell entirely on Hans Heinrich von Eckhofen. The order of the Knights of Light was first made public in Vienna about 1780, when he was living there, working to purify the occult organisations. At the period we have cited, when von Swieten persecuted all these societies, Eckhofen left Vienna and went to Berlin, where he made a strong centre for mystical students. The Order of the Brothers of Light was joined by the Crown Prince, Frederick (afterwards Frederick William II. of Prussia); later on his son also became a member (William III.), under the name of "Ormerus Magnus." Says Findel in his Masonic history on this point: "The King, wishing to oblige the Unknown Chiefs of the Order, thought he could not do this better than by bestowing marks of distinction upon their Superior Director."†

Besides the King and Crown Prince of Prussia the Landgraf Charles of Hesse held the post of Chief Superintendent in the Order; the Duke Ferdinand of Brunswick was a member; also von Bischofswerder Königl. Preussicher, General and Minister of War to Frederick William II.; the latter was also a most zealous adherent of the Rosicrucians, a member also of the

* *Allgemeines Handbuch der Freimaurerei*, ii., p. 426; Leipzig, 1863. Zweite Völlig umgearbeitete Auflage von Lennings Encyclopædie der Freimaurerei.

† *History of Freemasonry*, by J. C. Findel, trans. from 2nd ed., p. 276. London, 1866

"Strict Observance"; he was, moreover, like Prince Charles of Hesse, a personal friend of M. de St. Germain. Nor must the name of C. N. von Schröder be omitted; he was also in a high and responsible position at the Berlin Court as Königlich Preussicher Hauptmann, and was also a member of the "Strict Observance" and a Rosicrucian; also von Wöllner, who was Minister of State and Chief of the department of Ecclesiastical Affairs. He was also a Rosicrucian and a member of the "Strict Observance," and a most devoted student. The younger Hans Karl Ecker von Eckhofen was, like his brother, most active in this work, but as he had most to do with another Society, the "Knights of Asia," the details about his life must come in another sketch.

Many writers pretend that these two societies were identical, but they were not, and there is no foundation for the assertion except in the fact that members of the one society were frequently members also of the other.

Both the Barons Ecker von Eckhofen had been Councillors at the Court of Prince Hohenlohe-Waldeburg; both had held various public and responsible offices.

Such are a few of the members of the Fratres in Berlin. Their ramifications extended in various directions, but it never became a "popular" movement; the conditions were too difficult, as we shall see. Let us turn now to the MSS. of Wilihorski,* of which only a condensed summary can be given. It is headed:

"Manuscript of the Brothers of Light.

"The system of the Wise, Mighty, and reverend Order of the Knights and Brothers of Light. To the Seven Wise Fathers, Heads of the Seven Churches of Asia, health, happiness and peace in the Holy Number!

PART I. SECTION I.

Section I.

"In my opinion, peace, both inward and outward, depends in all societies on their outward and inward order, and therefore certain laws are required which have this effect and maintain it in regular activity. For this reason We command:

* This name is sometimes spelled Wieligorsky.

SECTION II.

"That the whole System of Knights and Brothers of Light be divided into five Sections and into as many degrees, as follows:

"(*a*) Knight Novice. 3rd year.
(*b*) Knight Novice. 5th year.
(*c*) Knight Novice. 7th year.
(*d*) Levite.
(*e*) Priest."

After this division into degrees, the writer goes on to say that each such degree was to be called a "chapter," differing according to the degree—for instance, "the Chapter of the Knights of the Novices of the 3rd year," with its sub-divisions; the "Chapter of Levites" in the same order, and according to its degree.

SECTION II.

This Section contains "the perfect foundation of the Chapters, of their division in Europe according to their difference, their strength, their power, their importance, order, date, etc."

The next clauses contain an elaborate arrangement of numbers: that is to say, each Province is only to have certain numbers. "The number of Novices of the third year shall be 5 times 27, or 135; the number of Novices of the fifth year 4 times 27;" and so on. But when the "Chapter" is arranged, a much more limited circle is formed. Thus we find that not more than 19 are permitted at a time, and presumably the "Novices" have to wait until vacancies occur, for in Section 6 it speaks of certain promising "Novices of the third year" having to wait, and being "made to study only the theory of physics." All the various "Chapters" and the body of the whole system depended on one "Head Chapter," known to the Knights by the name of the "Protectorial Chapter of Europe."

SECTION III.

This deals with the arrangements for voting at the election of officers; these are of interest, for they demonstrate the conservative methods adopted by this order. First it is laid down that

no Novices of any degree can either "hold a sitting, or have a vote on any matter." That is to say, that until the fifteen years of probation had elapsed no member could have a voice in the organisation—a wise and wholesome rule which resembles very closely the Pythagorean School with its five years of silence. In the fourth degree, that of the Levite, we read: "No Levite by himself alone can hold a sitting, nor have a vote, but all the Levites of a Chapter have together a single vote." In the fifth degree there is again more power permitted: "Every Priest may hold a sitting and have a vote in the 'Chapter' in which he happens to be, whether the Chapter of Novices, that of Levites, or his own."

Section IV.

This section proceeds with the manner in which the elections are to be conducted; it decrees that "the building in which the Knights and Brothers assemble must be spacious, sufficiently isolated, and suitable for their business; that is to say, it must have at least four chambers, of which one must serve as an antechamber." Then come the directions for the furnishing, which is to be minutely symbolical in design and colour. "The walls are to be hung with red stuff with green stripes at the edges; on each wall must be placed seven lustres, each with three candlesticks." But in the middle of the chamber is to be a Church candelabrum with "seven golden candlesticks;" most elaborate are the altar arrangements, with its steps of mystic numbers and curtains to shield it.

The elections are to take place at seven o'clock, not later; the Novices at this ceremonial are to remain in the outer chamber with drawn swords, to act as guards for the inner chambers. Within all is in stately and dignified arrangement. Then after some opening ritual there comes an impressive ceremony. The Provincial Administrator, having rung his bell seven times, makes the following speech: "Our meeting, reverend and mighty Brothers, has for its cause a very serious matter, which has been explained to you. Your choice is to fill the post of a mighty and reverend Brother, who may, as Head of our Province, take right good care of it, and of the whole of our Sublime Order in general. Try so to make this choice that you may fearlessly give account

of it to the Supreme and Infinite Being." After this admonition comes the business of casting the votes, conducted in a dignified and responsible manner; when the votes have been taken, the newly elected Knight is installed and given his "cap and gown." Then follows a service; the newly elected one kneels at the altar while the Chancellor reads the psalm: "Why do the heathen permit themselves to rage, and the people speak a vain thing? The kings of the earth rebel, and the rulers conspire against God [against] His holy Sovereign! Let us break their bonds asunder and fling away their fetters from us. But God is living in the heavens and above us; He speaketh to them in wrath, and shall terrify them with His anger. But I have set my Heavenly Father on the Mount of Zion. I will proclaim that which the Lord hath spoken to me. Thou art my Son, I have given thee life. Break them with an iron sceptre, break them in pieces like an earthen vessel! Let me show forth the Lord unto you, and let me give you judges on the earth. Serve God with fear, and rejoice with trembling. Kiss the Son and perish not on the way, for quickly is His anger kindled, but great good shall be for those who put their trust in Him."

"After this prayer the Chancellor-Assessor and the Knight Sword-bearer uncover the chest and head of the newly-elected one" and after some more ritual the following queries are put by the Provincial Administrator:

"Reverend Brother, dost thou promise to believe till the end of thy life in the good Author of all creatures?

"Reverend Brother, dost thou promise to observe truly the statutes of the Order of the Knights and Brothers of Light, never to try to diminish or change them, and in accordance with these laws to leave to each one his rights and never to forsake them?"

"I promise it."

"Does the Reverend Brother promise to love the Knights and Brothers of Light more than himself, all fellow-members as himself, to render to everyone such service as may be expected from him?"

"I promise it."

After these vows are taken, "the Chancellor takes a golden

cup in which the Priest's oil is kept, and anoints the crown of the head of the newly-elected person in the pattern of two pieces of a tree bent in the shape of a cross, with the words: 'God elects him as the chief of His elect' (anointing the left hand and the chest); 'David said to the Philistine: Thou dost threaten me with thy sword, thy spear, and thy shield, but I draw near to you in the name of the Lord, the God of Israel, whom thou hast heard" (anointing the right hand). After this he is robed in his robes of office, the Chancellor then places his cap on his head, addressing him thus:

"He who is the Chief Priest among his brothers, on whose head has been poured the holy chrism and whose hand has been touched, shall be clothed with this sacerdotal robe, and let him not uncover his head nor rend his robe."

Other exhortations are made to the new Knight on the grave responsibility that his new office has entailed on him, ending with this prayer: "They who have ears to hear, let them hear what the Spirit saith unto the Church: he that overcometh shall have the first tree of life in the paradise of God. And to the angel of the Church he shall write: This is the first and the last, who shall die and shall live again; to him that overcometh I will give of the hidden manna, and I will give him a good certificate, and this certificate he alone that hath it shall know it. The lightning shall arise from the Altar, and also the thunder and the Voice, and seven lighted candlesticks shall be before the Altar which represent the seven Spirits of God. . . . . May God bless you and keep you! May God instruct you and be gracious to you! May God turn His countenance and give you peace!"

ISABEL COOPER-OAKLEY.

(TO BE CONTINUED.)

CALLED TO THE GODS*

A Legend of Northern Siberia, Toungouss Tribe

Near the Pole, in the Land of the Midnight Sun, where the river Ken-Yura storms down the rocks to an area of greener plains, stands erect a high pile of wood richly ornamented with sculpture. To this pile every year the Toungouss, errant tribes, stream from the near ranges of mountains. The valley then overflows with life, and the camp fires, lighted in a half circle at the foot of the mountain, form in the summer twilight a diadem of golden sparks through the pale green veil of the forest with its misty grey trunks. How beautiful are the mountain valleys in that season; the summer flies do not yet sting, and a sweet shade rests on the earth. All is in flower and glory; on the high summits glitters the winter snow cooling the heat; over all a pale transparent sky, without stars and without night, burns in one single glow of pink, melting the sunset of the vanished day into the dawn of the new. During a whole week the elders assemble round the wooden pillar, for council and social needs; they collect the taxes, and distribute the duties. In the meantime the young of the tribe make merry with dances, sports, games, and love-making. All is one song of life and mirth and colour, and the silver jewels of girls sound like spring bells everywhere.

So it was of old.

But one year a sad silence fell on the mountains. No peals of laughter rolled with the thunder of the river, no swift foot of elk glided over the moss. The council assembled slowly, with reluctance. Dark faces, mournful eyes. The merry Toungouss were like changed men. As yet they lingered, awaiting the long-delayed coming of Seltichan, the chief of the rich men, the wisest and the most respected.

* Free translation from V Sirko's *Yakout Novels*

'He cometh not!" they said, "and who will come to those that are doomed!"

"Eh, prince," said one of them to the first speaker, a rich hunter, "we cannot escape Fate."

"No, no use," murmured the prince, like one in a dream "I tried, I failed."

He told them again his fearful story: "I was with my herds on the highest top of Bour-Yanghi, I was to come down soon, here to the valleys. But I heard of the death of all the cattle around, and I was detained by caution. The God was merciful a long time. Then I grew proud. One night, all at once, I awoke with a trembling of heart. I heard from afar a strange noise, like a call. I listened; it was like guns firing in the forests. Then I rose and left my tent, the moon was shining; the dogs crawled to my feet, and below—behold!—a huge shadow glided along the mountain, into the woods of the valley. I held my breath and covered my eyes with my hand, overwhelmed with awe."

"Oh, oho, oh!" sighs the crowd.

"And then, what? a hundred cattle fell dead on the spot. We left the place the same night, without even waiting for sunrise. We fled, and the herds died on the way. All was in vain; I did not even take the rein from their horns. So say the Russian hunters; they advise: 'Do not touch *his* victims, *he* will be angry and find you out anywhere!' We fled so far that we came where no human foot had been set; there were stones, nothing but stones, and the wild wind of the heights. We made a hole in the snow under rocks and lived in it. It was good there, we began to hope. No beast died. One day went, a second. We did not speak of *him*, we tried not to think of *him* even, perhaps he will forget us. We did not leave the herds for one hour, living among them like the wild Tchouktchees, the nomads of the desolate Foundras.* All at once, again I awoke in the night with a trembling heart. As before, the moon shone and the herds slept in the snow and the silence. All around were the shadows of rocks, but *one*

* "Foundra" is a vast space of frozen moor.

shadow was not a shadow of stone, it hung by itself in the air. . ."

"Oh, oh, oh!"

"Naked, I glided from my bed and crawled along in the shade with my gun. I was mad with frenzy and thought to kill him; he did not notice me, he stood and looked at my herd. My gun struck a stone, the noise made him turn and he fastened on me his burning eyes. I fired, I do not know what came then. Something like a storm went over me. When I rose my herd was dead. Toumara was a poor man!"

All were silent.

Toumara looked up, and his eyes remained fixed on a point outside the circle of listeners with an expression of surprise and emotion. All turned in the same direction, and beheld, leaning on a milk-white elk, an old, silver-haired Toungouss, robed in the ancient many-coloured national dress. Behind him, holding the reins of his elk, stood a youth, like him in face and dress.

"Seltichan," exclaimed all. "Art thou come, our father! And we thought thou hadst forsaken us! What news? What hast thou heard and seen behind the range? How lives the tribe of Memel? Are they happy yet, or dying as we are? What wilt thou do, O our sire? Comest thou alone, or with thy tribe? Are ye all going to the sea, or shall ye come back to the Range?"

Seltichan gave the reins to his son, entered the circle, and saluted all. He sat down near the prince.

"The plague crossed the Range two months ago," said the old man, calmly. "The Memel fled. They go to the sea, but will take another road, far from the stricken. All will arrive this evening."

"O Seltichan! we thought thou wouldst come, thou the sage, the hero, the happy one!" said the prince.

A shadow passed on the elder man's noble brow.

"No one can escape Fate," he answered, coldly.

"Thy fate is success, O Seltichan. The God loves thee."

Again a shadow flitted over Seltichan's face. He retorted shortly:

"The God loves me because I keep the old rules. My

goods are not tainted with human tears; they come to me from woods and water, from rocks and mountains."

"Oh! thou hast always been the generous hand that helps!" cried out the circle. "In days of need thou hast helped thy people. Thou gavest to those 'deprived of the next day.' And who but thou canst give?"

"It is the truth, without thee we are lost, Seltichan! Who is richer? Whose heart is kinder? Art thou not the first among us? Who is without fear, without malice, who never lies, never bows down? Thou alone, O Seltichan!"

"God knows I will not forsake you. I will divide with you what is mine," said Seltichan, with uprising emotion.

"How we suffered, O friend," began again Toumara; "how dreary was the long flight in the mountains, with hunger and terror pursuing our camp. The rest of the cattle fell, the little children died of want. We ate the strings of our boots and the leather of the tent. One day nothing was left. We stood in the icy desert far on the summits—we alone: my wife, my son, my child-daughter and I. The girl was yet full of life, and fresh like a deer. 'Toumara,' said her mother, 'let the girl die to preserve her parents' life.' The child looked on without understanding; our hearts fell. Her mother said to her: 'Talio, when the race is in danger, the daughter dies for it.'"

"True, true," exclaims the circle.

"'Go, then, Talio, wash in the white snow and take thy last look on the world.' The child now understood and sprang back, screaming. We held her by force. Then she implored us with tears: 'Wait till the night, the God may send a prey. I am so afraid; I want to live.' And we waited, looking to the horizon, the knife of sacrifice in the mother's hand. All at once a scream; I rose; my wife showed me afar at the forest's verge, a wild elk. We killed it, we ate; the God gave us food, to die only tomorrow."

At this moment a well-known sound startled the listeners. . . . The faces grew sunny. Mioré, Seltichan's son, came running to his father.

"Our people are coming, father."

"They arrive!" cried the younger man, and all ran back to the way leading into the forests.

They arrived. In front, on a dark golden elk, came a young and fair girl. Her silver-decked robe showed how loved she was in the family. In her hand she held a spear, a "palma" with which she opened the caravan's path through the bushes and the low branches of the woods. Her long hair fell free under a diadem of many coloured pearls, and above her sweet head the spear rose into the tender green, catching the sun's rays like a flying flame.

"Hoka! Hogar!" exclaimed the younger men, dazzled by her appearance.

Two great black dogs jumped round the girl. Behind came the long caravan with the noise of men's voices, the cries and trampling of animals, the tinkling of women's ornaments, which is the most pleasant music for the ear of the free and nomad Toungouss in his cold solitudes of the Pole.

"Ah, Tchoun-Mé, Tchoun-Mé!" sighed the young men, looking on the beautiful girl disappearing in the farthest bush. Then all preserved for a moment a respectful silence, for Seltichan's eldest son, the famous hunter, "Ray of the Ice," was passing.

Seltichan then rose and saluting all, departed. That meant, that he expected them all as his guests that night.

The prince looked envious; he had asked in vain for Tchoun-Mé's hand for his son, and now he was poor.

They were all there, eating, eating, till the hunger of months was forgotten, and they danced and sang.

"Oltoungaba," said Seltichan to the old Shaman, the sorcerer of the tribe, who was sitting near him, dark, dry and old like a lichen on the wood; "the God may yet bring the joy to our mountains again!"

"Seltichan," answered the old Shaman with a strange air, "our life is but a shadow thrown on the water."

* * * *

The next day up rose amidst the azure and gold of a pure sky, the joy and expectation of all.* They assembled in council, sitting on the ground, the elder in the midst, the younger behind, women and children listening outside.

* The sun, after the long winter.

Oltoungaba rose and stood among them.

"I am very old," he said, "there are younger and more powerful Shamans."

"Oltoungaba, our guide," cried the circle, "who would dare to speak to the Gods in thy presence?"

The old man was silent and looked on them musingly.

"How canst thou tarry," they began again, "when already we are like dead men?"

"Not for myself I fear. I remember the old rules. How shall my weak tongue speak in such a trial? Why call the awful One? If no hero comes forward then, I must die!"

"We must all die, all the same. We are ready; do it, Oltoungaba, if thou wishest us well!"

"Be it so," said the Shaman, after a slight pause.

Two of the most famous Shamans then came forward and dressed the old man in the magic robe with long fringes and many metallic emblems and shells. They loosened his grey hair and put on his head an iron crown with horns. An elderly Toungouss, his servant, dried at the fire his mystical tambourine. When the instrument at last was dry enough and strung like a bow, he tried it with a blow of a stick. A sad, wailing sound thrilled the air and was caught up by the distant echo of the mountains. The Shaman then sat down in the midst of the circle, on the skin of a white elk, its head turned to the south. The old man began to smoke his pipe, swallowing the smoke and taking each time a few drops of cold water. He spilled the rest of the water on the ground to the four quarters, and sat there motionless, turned to the sun. Long, long he remained so, his head bent and his eyes fixed on the distant glittering white summits of the range. At last a shudder ran through his frame, he fell in cramps. At this same moment an eagle threw his black shadow on the earth, and a sharp cry cut the air—whose voice was it? the eagle's, the magician's? None could tell. All began to tremble.

"Bad sign, bad sign," was muttered all around.

A mighty stroke on the tambourine and the bird flew up. Again the Shaman remained motionless. A long time elapsed. Then he began to play; like the humming of bees it seemed to

come from afar, nearer, nearer; stronger and stronger the noise grew, sounding now like a waterfall, like a storm, raging at last like a horde of bloodthirsty mænads. For one moment it trembled with wild fury; then, thrown down by a skilful hand, the tambourine fell straight on the white skin and remained silent, still trembling like a leaf.

"O Golioron!" cried out the Shaman, veiling his face with his palms.

Silence again. Again the mysterious invocation. The birds of the air flew up with shrieks as if they informed the powers of the air of some grave event. Again was heard the voice of the magician. His assistant now answered rhythmically at the end of each strophe:

"Hear ye the voice of the sea?"

"Oh, we hear."

"I, who preceded creation."

"Oh, yea!"

"I, the first among the chosen."

"Truly so."

"Ask them to come, the Shining Ones."

"Let them come!"

"He is like a cloud. A black crow flies before him. O child of mystery!"

"Child of mystery!"

"I am thy son. I, the worm, touching with my soles the earth, I implore thee."

"I implore truly."

"Help my weak heart to tread the difficult way."

"Oh, yea!"

And then, with invocations, the Shaman began the sacred dance of the difficult way. He met with strange and awful obstacles; he described them with graphic gestures; he trembled and triumphed; at last, held up by his faithful assistant, the old man stopped, and remained erect, lifting his tambourine high to the skies.

He sang to the Gods, describing them all in the dark shapes of that Northern imagination: "O Etygar, thou serpent of the underground, O Inany, O Arkunga"—and many they were—

"and thou whose shadow only we know. Why are you angry with your servants, O mighty Ones? Take black and white cattle, take silver, furs, coloured skins, pearls of glass and fiery drink. Who will sacrifice to you, when we all fall? Is that not enough? take a pure girl. She will bear a 'name,' no man will call her wife. O Golioron, fiery Golioron, pass on the earth, and speak to us."

Silence.

Then, in the thunder of the tambourine were heard the dreaded words that came as from afar:

"Give your dogs what you have to throw away. Show your submission; man is obedience. If not, you all will die as flutters away the mist of the morning."

"Oh! what can give those who have lost all?"

"In old times died the one who was the best, the richest, the proudest, blessed with strong sons, with fair daughters—the good, the wise, the brave. We will look on his paling face, on the dread of the end, on the tears of parting."

Oltoungaba stopped. . . .

"I will not tell the name," he whispered; "Oltoungaba is not envious, he wants the blood of none. What needs the Shaman but his tambourine? I have said."

Slowly, like one tired, he went through the rest of the ceremony. Then he sat down among the others. He was offered some tea. The others turned to their meal of flesh. None looked at Seltichan; he also seemed to have heard nothing. He was gay and communicative. The repast soon made this child, nation forget its recent awe.

Alone, his favourite son Mioré looked on Seltichan with undisguised sorrow.

"You will eat the old man," said he, with irritation, as Oltoungaba passed him. The Shaman threw at him a look of anger and astonishment.

"Thou art young and rash," said the magician, and left him standing.

"Father," a moment later said the children and the wife to Seltichan, as his guests departed. "Our sire, do not worry over what has passed; we are thy faithful slaves." And Selti-

chan, looking into their loving eyes, smiled and partook of his evening supper with a peaceful mind.

The dawn had not yet come when he arose next day and noiselessly glided out of his tent, disturbing none of the sleepers. Everywhere all were yet asleep. All was veiled with the soft mist of early morning, the first rays of the sun climbed over the Range, glittering on the rock edges among the blue shadows of the snow. Far on, at the tent of the prince, another man was standing, looking also on the beautiful rest of Nature.

It was Oltoungaba. Why was he with the prince? thought Seltichan. A dark suspicion came into his mind, and he turned back to his house with a heavy heart.

"Children," called he, "get up! Chun-Mé, daughter, light the fire; Enough have you rested on such a day!"

In a few moments the morning meal was ready. None spake, but sorrow and suspense were on all the faces round the wooden plate that served as table.

When Seltichan had finished his pipe, he addressed at last his youngest son:

"Mioré, go, call the tribe."

The youth remained motionless.

"Hearkenest thou not?"

Mioré fell at his father's feet.

"O father, do not leave us—our race opposes thy resolution! Let all our herds be stricken by the plague. We will hunt. Let them kill the fat prince."

"Silly child," said the old man, "thou knowest not yet for what I will see my tribe. Go."

"Father," cried they all thronging round him, "father, let us fly. All is ready, let us go, even if we fight."

An angry blow at Mioré made them stop, "Will you leave rending my soul to pieces?" cried Seltichan. Mioré rose and silently left the tent.

* * * *

The great excitement of the preceding night was even increasing. The race of Toumara gathered on the plain in rich light fur dresses ornamented with coloured fur and silver; the young men had their spears. The crowd was in violent mood.

"Father," implored Mioré, "you are betrayed. The prince has bought Oltoungaba's help."

"Let Oltoungaba be tried then," spoke Seltichan with a sad face. The Shaman came into the stormy crowd; dark and very old he looked and his steps were reluctant. The highest of the elder chiefs began the interrogatory.

"Hast thou received gifts from the prince to make Seltichan die, so as to let the prince remain the highest in the tribe?"

"I received gifts from him, and from thee also, and from Seltichan; I live by the gifts of love. But no one asked anything and nothing did I promise. Shame on such sinful thoughts. Shame on you. Ask everyone."

Oltoungaba turned to Seltichan: "*Thou* dost not believe me either. Hast thou forgotten how I loved thee as a child? how I taught and helped thee? how I told thee of far off countries and of the old traditions? Was I not thy father's friend? Was I not proud of thee even as of my son? Thou art a true Toungouss, a sage and a brave, we know. But these who were willing to die of old, were they not the best? To thee and to all I swear I spake true. May my hand burn, as burns my heart, through thy offence."

And the old Shaman, swift as a flash, put his hands in the fire. Seltichan sprang to his side:

"Forgive, and you all forgive," said he. "Think no evil, as I do not, for I am going. I am now resolute to go, I am called. I go, but ye remain. Be happy. Be prosperous again. Be good. I go, but my thoughts are soft as the rays of the setting sun. Fare thee well, my race."

And, tearing from his breast the embroidered dalyss, the coat of feast, he plunged his knife into his heart.

One moment he yet remained erect; then the body fell, the soul was gone.

A general cry ran through the air up to the mountains.

Oltoungaba bent his knee by the side of his pupil, opened the coat over the wound and, laying his hand on it, he turned to the Sun:

"O thou, highest of Gods! Help, protect! We are not the vilest and the worst, we who brought up such a heart!"

"We, who brought up such a heart!" cried all with him; for all for one moment felt their souls glow, ready to die as had died the brave who lay among them—for his brothers' lives.

"Such are the heroes," murmured the Shaman after a long silence.

And with loving care he covered with the embroidered dalyss the convulsed white face of the martyr.

ONCE upon a time, Lord Buddha was staying in Kanshâmbî (?) on the bank of the Ganges. There the Lord saw a huge piece of timber carried down by the stream of the river. Seeing this, He addressed the Bhikṣhus, saying:

"Do you not see, O Bhikṣhus, that huge piece of timber carried down by the stream?"

"Yes, Lord, we do," said they in response.

"If, O Bhikṣhus, this timber block do not go towards either bank, nor sink down in the middle of the river; if it be not thrown ashore, or taken possession of by human or non-human beings; if it fall not into a whirlpool or be not rotten inside, then will its tendency and inevitable direction be towards the ocean. Because, O Bhikṣhus, the current and direction of the Ganges are towards the ocean.

"In the self-same way, O Bhikṣhus, if you also do not vacillate this way and that way, if you do not sink down in the middle, nor are thrown ashore; if you do not allow yourselves to be taken possession of by men or non-human entities; if you do not fall into a whirlpool or be not rotten within, then you also, O Bhikṣhus, will make your way inevitably towards Nirvâṇa. Because, O Bhikṣhus, the tendency and direction of Right View—of the Wisdom I preach—are, without fail, towards Nirvâṇa."

"What are, O Lord, these sideways, sinking down and so on," asked one of the Bhikṣhus present.

"The two sides, O Bhikṣhu, are the six senses inside and the objects thereof outside. Attachment to and seeking pleasure in these sense objects is termed sinking down in the middle. Being thrown ashore is pride and self-hood. To be taken possession of by men, means to be entangled in and to selfishly cling to, household life, sons and daughters, and so on. To be taken possession of by non-human beings is to take to ceremonial and ritualistic religion with a view to attain to Godhood and the rest. The great whirlpool into which men fall is the five-fold desire for sense-objects. And to be rotten within is to be of evil nature and thought and deed."

(SUMMARISED FROM *Saṁyutta*, XXXV. 200.)

THE EDUCATION OF THE HUMAN RACE

By Lessing

Translated by Caroline Marshall

(continued from p. 465)

XXIX.

Here and there an Israelite would certainly extend to each individual member the divine promises and threats which applied to the state as a whole, in the firm belief that whosoever was pious must, of necessity, also be happy, and that whosoever was unhappy must be bearing the punishment of his misdeeds; he would further believe that the punishment would be transformed into a blessing as soon as he abandoned his misdeeds. It would appear that such a one wrote Job, for the plan of it is entirely in this spirit.

XXX.

But it was not possible to allow daily experience to strengthen this belief, for in that case it would have been all over with the people who had this experience, and no recognition and acceptation of the truth, as yet so unfamiliar to them, would have obtained. For if the pious man were absolutely happy, and if it belonged to his happiness that his contentment should be broken by no terrible thoughts of death, that he should die old and entirely satisfied with life, how could he long for another life? How could he meditate upon that which he did not yearn after? But if the pious man did not meditate upon it, who should? The sinner? he who felt the punishment of his sin? and who, if he cursed this life, renounced so willingly that other life?

XXXI.

It was of still less importance that here and there an Israelite denied, expressly and directly, the immortality of the

soul and future reward because the law did not refer to them. The denial of the individual, were he even a Solomon, did not arrest the progress of the general understanding; indeed, it was of itself a proof that the nation had now taken a great step nearer the truth. For individuals only deny what the many are bringing into consideration; and to bring into consideration that which no man has hitherto troubled himself about is the stepping-stone to knowledge.

XXXII.

Let us also admit that it is a heroic obedience to obey God's laws, simply because they are God's laws, and not because He has to make them good to the observer:—to observe, although the observer despairs of future reward, and is not very certain of a temporal one.

XXXIII.

Surely a people, educated in this heroic obedience to God, must be destined to fulfil, must be, of all people, most capable of fulfilling, quite special divine purposes? Let the soldier who renders blind obedience to his leader also become convinced of the ability of that leader, and then say what that leader may not venture to carry out with him.

XXXIV.

Until now the Jewish people had rendered homage to the mightiest rather than to the wisest God, in their Jehovah; until now they had rather feared Him as an angry God than loved Him; and this is a proof that the conceptions they had of their most mighty one, God, were not quite the right conceptions that we ought to have of God. But now the time was ripe that these conceptions of theirs should be enlarged, ennobled, corrected; to bring this about God availed Himself of an entirely natural means, of a better and more correct measure according to which they gained the opportunity of valuing Him.

XXXV.

Instead of placing Him in contrast, as heretofore, with the

paltry idols of the petty, neighbouring, rude tribes, with whom they had constant feuds, they began, in captivity, under the wise Persians, to measure Him against the Being of Beings, such as a more enlightened understanding recognised and reverenced.

XXXVI.

Revelation had guided their reason, and now, of a sudden, reason cleared their revelation.

XXXVII.

This was the first mutual service that those two rendered each other; and to the Author of both such a mutual influence was so little unbecoming, that without it one of the two would be superfluous.

XXXVIII.

The child, sent into a far country, saw other children who knew more, who lived better lives, and asked itself with shame: "Why do not I also know this? Why do not I, too, live so? Would it not have been well had I been taught this in my Father's house?" Then it seeks out once again its primer, of which it has long been weary, in order to put off the blame upon primers. But lo! it perceives that the blame does not lie with the books; that the blame is his alone for not having known this, for not having so lived, long ago.

XXXIX.

As the Jews, at this time, guided by the purer Persian doctrine, recognised in their Jehovah, not merely the greatest of national Gods, but *God;* and as they could more easily find Him as such, and point Him out to others in their sacred writings, because He was, in truth, to be found in them; and as they evinced the same aversion for all sensuous representations of Him, or at least were taught to have the aversion, as the Persians always had, what wonder that they found favour in the eyes of Cyrus, with a divine worship, which he recognised, it is true, as far below pure Sabæism, but still far above the coarse idolatry which had, instead, conquered the forsaken land of the Jews.

XL.

Enlightened after this wise about their hitherto unrecognised treasures, they returned, and became a totally different people, whose first care it was to make permanent this enlightenment amongst themselves. Apostacy and idolatry in their midst were soon abolished. Man can be unfaithful to a tribal God, but never to God, when he has once recognised Him.

XLI.

The theologians have sought to explain this complete change of the Jewish people in different ways, and one, who has well shown the inadequacy of these different explanations, was at length for giving us "the visible fulfilment of the prophecies, written and expressed, concerning the captivity in Babylon, and the restoration out of the same," as the true cause. But even this cause can only be the true one, in so far as it pre-supposes the more exalted conceptions of God now for the first time accepted. The Jews would now recognise that to work miracles, and to foretell the future, belonged to God alone. Hitherto they had ascribed both to their false Gods also; and it is for this reason that the wonders and prophecies had made so weak and fleeting an impression upon them.

XLII.

Without doubt the Jews acquired familiarity with the doctrine of the immortality of the soul, when in captivity among the Chaldæans and Persians. They assimilated it better in the Schools of Greek philosophers in Egypt.

XLIII.

As, however, this doctrine was not held in the same estimation, considered in the light of their scriptures, as the doctrine of the unity and attributes of God—the former being completely overlooked by the sensual people, and the latter sought for; since a previous exercise was necessary, and as they had until now only had allusions and hints, it was not to be expected that belief in the immortality of the soul could possibly become the belief of the entire nation. It was, and remained, only the belief of a certain sect.

XLIV.

I call a "previous exercise" in the doctrine of the immortality of the soul, the divine threat, for example, of visiting the sins of the fathers upon the children unto the third and fourth generation. This accustomed the fathers to live in thought with their latest descendants, and to feel, beforehand, the misfortune which they had brought upon these guiltless ones.

XLV.

I call an "allusion" that which only excites curiosity and incites to a question. Such, for instance, is the oft repeated saying "he was gathered to his fathers," instead of, "he died."

XLVI.

I call a "hint" that which already has a germ from which the truth as yet held back may develop itself. Such was Christ's conclusion from the naming God "the God of Abraham, Isaac and Jacob." From this hint it certainly seems possible to work out a strong proof.

XLVII.

In such previous exercises, allusions and hints, is to be found the *positive* perfection of a primer. In the same manner the above mentioned quality of not making the way to the undisclosed truth more difficult, or of barring it, constitutes the negative perfection of such a book.

XLVIII.

Added to all this is the dress and the style. (1) the dress of abstract truths, not lightly to be passed over, in allegory and instructive single cases which were given as actual facts. Such are, the creation under the image of dawning Day; the origin of evil in the story of the forbidden tree; the beginning of variety of tongues in the story of the Tower of Babel, etc.

XLIX.

(2) The style—at times even and simple, at times poetical, full throughout of tautologies, but tautologies that demand insight, because they now appear to be saying something else, and yet are saying the same thing, and then again seem to say the same thing and are in reality saying another or one which might be another.

L.

And you have all the good qualities of a primer for children and for a nation in the child state.

LI.

But every primer is for a certain age only. To delay the child, who has outgrown it, longer than was intended is injurious. For, in order to do this in even a tolerably useful manner, the teacher would be forced to put more into it than is there, and to draw out more than could possibly be found. He would have to seek too closely the allusions and hints, make too much of them, shake out the allegories too minutely, indicate examples too formally, press the words too much. This gives the child a petty, crooked, cramped understanding; it makes him secretive, superstitious, full of contempt for everything comprehensible and easy.

LII.

Precisely in this manner did the Rabbis handle their sacred books! Precisely with this character did they imbue the mind of their people!

LIII.

A better Teacher must come and tear the worn out primer from the child's hands. Christ came!

LIV.

The portion of the human race which God had willed to include in one plan of Education was now ready for the second

great step. He had, however, only wished to include in such a plan that portion which by language, intercourse, government, and other natural and political circumstances was already inter-united.

LV.

That is, this portion of the human race had so far advanced in the exercise of its reason as to demand and be able to use nobler and more worthy motives in its moral dealings than the temporal rewards and punishments which had hitherto guided it. The child is now a boy. Dainties and toys yield to dawning appetites. He would be as free, as honoured, as he sees his elder brethren.

LVI.

For a long time now, the better portion of this section of the human race had been accustomed to be ruled by a shadow of these nobler motives. The Greeks and Romans strove earnestly to live on after this life, if only in the memory of their fellow-citizens.

LVII.

It was time that another *true* life, to be expected after this one, should influence his conduct.

LVIII.

And so Christ was the first certain, practical Teacher of the immortality of the Soul.

LIX.

The first *certain* teacher—certain because of the prophecies which were fulfilled in him; certain because of his own resurrection after a death, through which he had sealed his doctrine. Whether we can, at this period, prove this resurrection, and these miracles, I will not attempt to determine; nor will I attempt to determine who the person of this Christ was. All that may have been important for the acceptance of his doctrine; now it no longer weighs in the recognition of the truth of this doctrine.

LX.

The first *practical* teacher—for it is one thing to conjecture, wish, believe in the immortality of the soul as a philosophical speculation, but it is another to adjust the inner and the outer actions to it.

LXI.

And of this at least Christ was the first teacher. Notwithstanding the fact that many nations were imbued, before his time, with the belief that evil deeds must have their punishment in this life, yet they were only such as brought harm to civil communities, and therefore already had their punishment in the civil community. It was reserved for him only to inculcate an inner purity of life in view of a future one.

LXII.

His disciples have faithfully propagated this doctrine. And if they had no other merit than that of having given a general circulation to a truth which, it would appear, Christ had only intended for the Jews, they would still, and therefore, be reckoned among the guardians and benefactors of the human race.

LXIII.

That they, however, added to this one great doctrine, others whose truth was less illuminating, whose utility was less elevated, was only to be expected. Do not let us blame them for this, but rather seriously enquire whether after all these mixed doctrines have not given a new impulse to the direction of human reason.

LXIV.

Experience has at least made it clear that the New Testament scriptures, in which these doctrines were, after a time, found to be stored, have yielded, and still yield the second, and better primer, for the human race.

LXV.

They have, for the last seventeen hundred years, occupied human thought more than all other books, have enlightened it

more than all others, were it only through the light which human reason itself brought to bear upon it.

LXVI.

It would have been impossible for any other book to become so generally known among such different nations; and the fact that such diverse methods of thought have been exercised upon this same book has helped forward, without any doubt, the human race far more than if each nation had had its own special primer.

LXVII.

It was, further, highly necessary that each people should, for a time, hold this book as the *ne plus ultra* of their knowledge. The boy must so think of his primer at first, in order that the impatience to get through it may not rush him into things for which, as yet, he has laid no foundation.

LXVIII.

Yet again—and it is of the greatest importance to-day—be cautious, thou abler youth who art impatient, and chafing over the last page of this primer, and beware of letting thy weaker comrade mark what thou faintly perceivest, or what thou art beginning to see.

LXIX.

Until these, thy weaker brethren, are up with thee, rather turn once more to this very primer, and enquire whether that which thou takest to be merely windings of method, and patchwork of didactic, is not perhaps something more.

(TO BE CONTINUED)

THEOSOPHICAL ACTIVITIES

WE have mentioned in the Watch-Tower the opening of the Central Hindu College at Benares, so need not repeat the account here.

India

Preparations are going forward for the Annual Convention of the Indian Section, to be holden this year at Benares at the end of October. The President-Founder will be present; also the Countess Wachtmeister, Miss Lilian Edger, Mr. Bertram Keightley, Dr. Pascal, and Mrs. Annie Besant. A large gathering of delegates is expected.

The reports from Branches shew much activity; the Madura Branch has bought a piece of land on which it proposes to erect a public theosophical reading room and library.

THE Hope Lodge has before it for the next three months a most interesting syllabus. Papers have been promised by Mrs. Higgins, on "The Theosophy of the German Poets;" Mr.

Ceylon

Faber on "The *Secret Doctrine* Justified;" Mr. A. Schwarsz on "Mesmerism;" Mr. Stchebatchoff on "Tolstoi;" Mr. Peter de Abrew on "Devil Dancing and Bal Ceremonies of Ceylon;" Mrs. Human on "The Theosophical Aspect of Christianity;" and Mrs. Beatty on "Job the Initiate."

The work of the Lodge is progressing fairly and the members show much earnestness. When the new schoolroom is built it will also serve as a Lecture Hall. Colonel Olcott arrived here early this month, with two delegates from the Pariah Community of Southern India. The object of his mission was to confer with the Buddhists of Ceylon *re* the reversion of the Pariahs to Buddhism. It appears that the ancestors of these people were Buddhists, and the present generation of them desire to revert to their ancestral faith. The Colonel was appealed to about the matter, and he is doing all he can to help them. At a meeting held at Colombo with the principal Buddhist priests, resolutions were passed, expressing the sympathy of the meeting with the Pariahs. The Colonel will carry these resolutions to the Pariahs of Madras, and it is believed that a Dravido-Buddhist Society will be

finally formed to further Buddhist propaganda in the Madras Presidency. It may not be out of place to mention here that there exists in Ceylon a community identical with the Pariahs. They are called the Rodiyas, and they have no social standing in Ceylon among the caste-bound Sinhalese. Recently a case referring to this community was reported in a Sinhalese paper, when a number of Rodiyas were refused the right of worship in a Buddhist Temple. This may sound strange in the ears of many a Western reader, but the fact remains that in a Buddhist land, where it is naturally expected, according to Buddhist tenets, that there should be no caste distinctions, the people yet uphold them. That the priests are party to it is an open secret.

During his stay in Colombo, the Colonel was the honoured guest of Mrs. Higgins at a drawing-room meeting of the Hope Lodge, held at the "Musæus." All the members were present, and a very enjoyable meeting was brought to a close with an excellent selection of music. Mr. Stchebatchoff sang some Russian songs, favourites of H. P. B., taking back the Colonel to the days of the "old lady."

The work of the Musæus School and Orphanage is going on splendidly. Mrs. Higgins and Mrs. Beatty are untiring in their devotion to the cause. Mrs. Beatty will be soon leaving for England, and her place will be filled up by another lady expected before long, as first assistant to our dear Principal, Mrs. Higgins. It is now definitely arranged to lay the foundation stone of the new wing (School-room and Lecture Hall) of the Musæus on August 14th.

S. P.

Europe

THE Eighth Annual Convention of the European Section of the Theosophical Society took place on July 9th and 10th, and the Report is, before this, in the hands of all the members. The meeting was a most successful one, and marked a steady increase in the strength and stability of the Society during the past year, and a growing change in the attitude of the outside public towards it.

The proceedings began on Friday, July 8th, when a reception in honour of the delegates was held in the Westminster Town Hall. Many members brought their friends, and all seemed to take pleasure in welcoming the strangers and in becoming better acquainted with each other. At nine o'clock everyone went upstairs to another large hall to hear Mrs. Besant speak on "The Reality of the Unseen World." This lecture had been arranged by Miss Gertrude Stewart,

who had taken much pains to plan the excellent arrangements, and it was well attended by an appreciative audience. The next morning at ten o'clock the business meeting was held in the French Drawing Room, St. James' Hall. The usual routine was followed. Mr. Sinnett, Vice-President of the Society, was elected chairman, the roll of the European delegates was called, and those from other Sections welcomed; the representatives of the other Sections spoke, or read the greetings of their General Secretaries. India was well represented by Mr. Chakravarti, who made an inspiring speech. The reports of the General Secretary and of the Treasurer showed the Society to be working steadily, and the year as one of growth in many ways. The new members number three hundred and fourteen, and there are thirty-seven Branches in the Section. A valuable addition to our literature has been made by Mrs. Besant, who, from the midst of her busy life in various lands, has given us *The Ancient Wisdom* and *The Three Paths*. THE THEOSOPHICAL REVIEW is the transformation of our old friend *Lucifer;* its new price, 1*s*. per month, has put it within the reach of all who wish to keep on the flood-tide of theosophic thought. The *Lotus Bleu* has developed into *La Revue Théosophique*, and Italy has started, in *Teosofia*, a theosophical monthly. The answers to questions in *The Vâhan* have often been written by advanced students, and have given the organ of the Section a unique value during the year. Perhaps better than in any other way, the numerous translations of the articles on theosophic subjects by our best writers into Greek, Danish, French, German Italian, Norwegian, Spanish and Swedish, mark the spread of our movement and prove the devotion of our members in many continental countries. The important work of visiting home and foreign branches and of helping students was shown to have been carefully carried on by the members of the Headquarters' staff. The small sectional expenditure of £643 13*s*. 5*d*. only marks the amount passing officially through the Treasurer's hands. The real activities of the Society are provided for by the working members as they arise, and their costs do not appear on paper.

The chief interest of the business meeting centred around the formal resignation by Mr. Mead of the post of General Secretary, which he had so bravely and ably filled through the storm and sunshine of the Section's youth, and of the confirmation of the appointment, by the Executive Committee, of the Hon. Otway Cuffe to fill the vacant position. Mrs. Besant in a few well chosen words ex-

pressed the deep appreciation of Mr. Mead's unselfish devotion during the past eight years felt by the members, and Mr. Mead in reply spoke of his hope to serve the Society still better in the future in his own particular line of research into the origins of the Christian Religion. Mr. Herbert Burrows was elected Treasurer, and the Executive Council was re-elected, Mr. Hodgson-Smith giving place to Mr. Mead. After the usual routine business and the Chairman's address, a vote of thanks to the latter brought this very satisfactory sitting to a close.

In the afternoon, tea and conversation attracted the members to Avenue Road, and the usual group photograph was taken, over 150 members and delegates appearing in it. At the evening general meeting in the Small Queen's Hall, Mr. Sinnett and Mr. Bertram Keightley spoke, the Vice-President on "The Antiquity of Civilisation," and the latter on "What Civilisation ought to be."

Many of the members came up to the Library on Sunday morning and much enjoyed the lucid explanation given by Mr. Leadbeater to many of the questions on "rounds" and "planets" and higher states of consciousness.

"The Post-Resurrection Teachings of the Christ" was the subject of Mr. Mead's speech in the evening, at the Queen's Small Hall, and Mrs. Besant spoke, it was considered even better than usual—which is saying a great deal—on "The Theosophical Society and Modern Thought," and thus fitly brought to a close our most successful Convention proceedings. The high tone of good feeling and the earnestness of the members were marked features of the whole gathering, and the presence of Mrs. Besant amongst us was much appreciated.

The Section Reference Library will be closed during August.

A new Centre has been formed at Battersea, under the care of Mr. Philip Tovey.

The North of England Federation will hold its quarterly meeting at Harrogate on Saturday, August 20th. Mrs. Besant will preside, and will also deliver two public lectures in Harrogate on Sunday, August 21st.

The course of five lectures by Mrs. Besant upon "Esoteric Christianity" in the Small Queen's Hall is proving very successful, and is attracting good audiences. A valuable innovation is the sale of these lectures, which are printed from stenographic reports, at 1*d.* each. The demand for them is large.

Three times during July the Blavatsky Lodge had the good fortune to listen to its President—twice upon the subjects down for her upon the lecture list: "Emotion, Intellect and Spirituality," on July 7th, and "Individuality" on July 21st (it is proposed to print these lectures as Transactions of the Lodge), and once on July 28th, in the place of Mrs. Cooper-Oakley, who, we are sorry to say, was suffering from a bad eye. This was the last time the Blavatsky Lodge had an opportunity of hearing Mrs. Besant before her departure for India early in September, and after a helpful address upon "Difficulties of the Inner Life," the President bade the Lodge good-bye with an earnest admonition on the duty of each member to make a point of keeping up the attendance in her absence, and of thinking more about the welfare of the Lodge than of the gratification of listening to this or that speaker.

Mrs. Besant delivered a most interesting address on Monday, the 18th, at Grayshurst, Haslemere, the residence of Mr. and Mrs. Axel Haig, upon "Theosophy in its bearing upon some of the Problems of Life." Mrs. Besant spoke with much eloquence for an hour, out of doors, in a delightfully secluded spot at the end of a small avenue of trees, where she stood surrounded by a little crowd of attentive listeners who had been invited to meet her, and many of whom wished that the lecture had been twice as long. All present were much impressed by the wonderful power and intense earnestness of the speaker. Theosophy is new to Haslemere society; may the seed sown prove to have fallen upon good ground.

America

The Chicago Branch T.S. closed its season's work on June 29th, and will resume its regular weekly meetings on the first Wednesday in September. During the past year we have brought our membership up to one hundred, but it has fallen off a little, till at present we have ninety-four or five members. We have studied in open meetings the Manuals, with a specially prepared syllabus, and later, *The Ancient Wisdom*. From time to time we have varied this set programme with addresses from various members, and also from outsiders, on specific subjects. During the winter we had lectures on Sunday afternoons that were fairly well attended, but it has not seemed possible as yet to make Theosophy popular in Chicago. Our Branch Secretary, Miss Stevens, has been very ill, but late advices show improvement, and we hope to welcome her back in a few weeks.

The Headquarters are kept open, and although the Branch has formally adjourned until September 1st, a member has volunteered to be at the rooms every Wednesday evening, so that strangers dropping in may meet with a welcome.

The National Committee held its regular monthly meeting on July 5th. We have been trying a correspondence plan, each member writing to four or five Branches inviting correspondence, and exchanging ideas for branch and propaganda work. As yet, but little result has followed. In the meantime we are getting our committee machinery into line for winter action. PAULINE G. KELLY.

The Alpha Branch of the Theosophical Society in Boston, Mass., which was organised by Mrs. Besant in September, 1897, has secured headquarters at 6, Oxford Terrace. The rooms are open daily, and in addition to the regular weekly meeting, there is a Sunday afternoon *Secret Doctrine* class; both are well attended. The Branch owns a library of about fifty books, and it is gradually growing.

The President of the Ânanda Lodge, Seattle, Washington, reports a general feeling of friendliness towards us, and hopes to take advantage of this, through the help of the National Committee of Chicago, mentioned above. The heat of summer causes many of the Lodge members to be away, but they are planning new work for the autumn months.

REVIEWS AND NOTICES

MAGAZINES AND PAMPHLETS.

IN *The Theosophist* for July "Old Diary Leaves" deals with Colonel Olcott's visit to Burma, and the serious illness of H. P. B. at Adyar in 1884, when her life was saved by her Master. Some mesmeric experiments conducted by Colonel Olcott in Bombay and Paris are also described. Mr. W. A. Mayers concludes his paper on "Contemporary National Evolution," showing the amazing growth and development of the white races during the last two centuries. Mr. S. Stuart concludes his interesting "Notes on Divination." "Bengali Folk-Lore" is continued by Mr. Nakur Chandra Bisvas. In the concluding portion of "Prophecy," Mr. C. A. Ward mentions a curious Cheshire prophecy, a good deal of which has been verified. The third

lecture, delivered by Miss Lilian Edger during her Indian tour on "Man, his Nature and Evolution," is of interest.

With the June number *The Siddhânta Dîpîka* begins its second volume. A. Mahâdeva Shâstri continues his translation of the *Vedânta Sûtras;* the other papers are mostly of interest to our Indian members.

The Journal of the Mâha-Bodhi Society contains an interesting notice on Professor Bühler, the eminent Viennese Sanskrit scholar, by Professor Cecil Bendall. Professor Bühler was recently drowned in a boat accident on Lake Constance, and his death, at a comparatively early age, is a great loss to the world of scholarship. He held for many years the professorship of Sanskrit at Elphinstone College, Bombay, and a school inspectorship in Guzerat. These posts gave him exceptional facilities for studying the Indian customs and the history of the country, and, in conjunction with Sir R. West, Professor Bühler published in 1867-76 his *Digest of Hindu Law.* He also translated "Manu" with an admirable introduction, besides writing many articles. His greatest work, the *Encyclopædia of Indo-Aryan Research* is unfortunately unfinished.

Rays of Light, from Ceylon, in a short article called "Debt and Dandyism," draws attention to the increasing extravagance amongst the young Sinhalese, who try to live in European style and thus get into debt, which hangs as a millstone round their necks for the rest of their lives. It is a sad reflection that more of the bad qualities of the western people are invariably mirrored in the east than the good.

The Prashnottara for June has short papers on "The Origin of Letters" and "The Growth of Trees." Mr. P. S. Subramania Aiyar's lecture, delivered on "White Lotus Day" at the Madura Branch, on "Avatâras," is also given.

The Saṁskrita Chandrikâ, a Sanskrit monthly, contains an article on the late eclipses, and another gives the substance of an exposition by the present Shaṅkarâchârya of Shriṅgiri at Madhurâ (Muttra). The rest deals with subjects little interesting to us. It is a pity that a periodical published in Sanskrit should be so poor in contents.

In the August *Vâhan* the "Enquirer" is of great interest. G. R. S. M. explains at length the Pythagorean "pairs of opposites." C. W. L. deals with the question of repercussion on the physical body, and with the various kinds of insanity, some of which affect the man on other planes than the physical. B. K. suggests a course of study and reading, by which testimony can be found to corroborate the claim of the Theosophical Society as to the teaching

of the Masters. A. A. W. discusses some of the workings of the law of Karma.

The Journal of the Royal Asiatic Society of Great Britain and Ireland, July, 1898, contains several articles of interest to the student of Buddhism from a historical point of view. One of them deals with the recent finds at the Piprâhwâ Stûpa. These relics are very old and are supposed to have belonged to the Buddha Himself. It seems that this Stûpa was erected to enshrine some pieces of bone supposed to belong to the sacred body of the Lord. An accompanying plate, showing some of the relics and the prototype of the inscription, add to the value of the essay. There are also some very important utterances of Lord Reay, showing the importance of the study of Indian literature on the part of the English, and how the lack of this knowledge acts as a great drawback in the promotion of friendly feelings between the Indians and their rulers.

Theosophy in Australia discusses in its various extracts the possible end of the world within six centuries, as recently put forward by Lord Kelvin, "The relative Positions of Science and Religion" from an editorial in a recent number of *Appleton's Popular Science Monthly*, and an article by Dr. Andrew Wilson on "Some Byways of the Brain" in *Harper's Magazine* for April. "Among the Philistines" is the first instalment of a paper, "which deals in generalities;" it is thrown into the form of a conversation between a cynic and a Theosophist; the current objections are brought up by the former, and are very ably dealt with by the latter, who makes of the cynic a useful peg on which to hang some theosophic tenets. "Ancient Religions," by H. A. W. is a very admirable attempt to compress into a short paper the fundamental identity between the ancient religions and Theosophy. The author apologises for the incompleteness of his work, but, considering the length of his paper, he has managed to include so many interesting references and quotations, that students will be enabled by them to take up any line of study for themselves to prove the truth of the statements made by H. A. W. "Questions and Answers" deal with the nature of matter and the difference between Monadic Essence and Elemental Essence, and again, between Elemental Essence and Astral Matter.

Mercury for June contains a paper by Mrs. Ada Knight Terrel on Black and White Magic from the rationalist standpoint. In the short paper called "A Model Prayer" some helpful interpretations are given of the "Lord's Prayer" in the light of Theosophy. The

opening contribution is a paper written by Dr. English, of Adyar, which, besides his notes, contains long extracts from a hitherto unpublished writing of H. P. B., giving her opinion of "H. S. O."

Teosofia, from Italy, opens its July number with Dr. Pascal's paper on "Reincarnation." Mr. Marques continues his "Scientific Corroborations of Theosophy."

Revue Théosophique Française. The translation of *The Devachanic Plane* is continued. Mrs. Besant's article "On Prayer" is reprinted. In a short paper called "Possession," Hemdji classifies and describes the various ways in which people are obsessed. F. H. Balfour writes on "The Buddhism of Japan."

The third number of *L'Idée Théosophique* gives a review of the spread of Theosophy in Belgium, and under the title of "Fleurs de Theosophie" prints a series of selected extracts from *The Secret Doctrine*, followed by quotations from the writings of Dr. Pascal, Mr. A. P. Sinnett and Mrs. Besant; these latter are called "Pensées Choisies."

Sophia, from Spain, continues the translation of "The Esoteric Character of the Evangelist" and "In the Twilight." Mr. Soria continues his articles on "Genesis."

Theosophia. Our Dutch contemporary opens with a paper on "Dogmas," by Afra. The translations of *In the Outer Court*, and *Masters as Facts and Ideals*, by Mrs. Besant are continued. Mrs. Windust's lecture delivered at the Dutch Convention on "Conditions of Membership," and the continuation of Mr. I. Van Manen's rendering of the *Tao Te King* complete the number.

We have also received *The Ârya Bâla Bodhinî; Light; The Temple; Modern Astrology; The Vegetarian; The Herald of the Golden Age; The Journal of the Research Society* (America); *The Woman's Weekly; Review of Reviews; The Anglo-Russian; Love's Idol and other Poems*, by R. B. Holt; *Ideals of the East*, by H. Baynes; *Two Brothers*, by Augustinus; *Some Philosophy of the Hermetics; The Morning Star*, by Vitruvius; *The Making of Religion*, by Andrew Lang, etc.

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