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ON THE WATCH-TOWER

WE have several times referred to the possibility of an important "find" of ancient MSS. in Abyssinia; it was therefore with interest that we opened Count Gleichen's account of the recent Mission to Menelik (*With the Mission to Menelik, 1891*; London: Arnold; 1898), and with disappointment that we laid it aside on reading the following (pp. 234, 235):

There are no
Old MSS. in
Abyssinia

of the recent Mission to Menelik (*With the Mission to Menelik, 1891*; London: Arnold; 1898), and with disappointment that we laid it aside

The Abyssinian literature is confined to manuscript books written by the priests; these are nearly all of a religious or historical character. They are written on parchment and bound very much like our own books, except that what a publisher would call "bound in boards" must be in their case taken absolutely literally. In some cases the wooden boards are sewn up in stamped calico, or similar stuff, and the whole book is fitted into a leather case and slung over the shoulder by straps—looking at a distance as if the bearer were just going to a race-meeting.

Some of the books are very neatly written, and roughly illuminated with figures of saints, or decorations of different sorts. But it is rare to find a really good old book. The treasures of the monasteries in bygone days were ruthlessly burned by the Arab and Galla invaders, and although we made every endeavour to learn what had become of certain valuable manuscripts, which, according to the authorities of the British Museum, ought still to be in the country, we were told by the bishops that everything previous to the fifteenth century had been destroyed at that period by their enemies.

There is, indeed, a monastery built on an island in Lake Zuai, about three days' journey to the south of Addis Abbaba, and here, according to information received by German savants and others, there should be missing portions of some of the old gospels, the Book of Enoch, and a mass of stuff relating to the early history of the Christian Church at Alexandria and elsewhere. But on our mentioning this to the Emperor, and asking if we might not perhaps photograph portions of any of these old manuscripts he might have in his possession, he said he regretted very much that it was impossible, as they no longer existed. Only last year he had been to Zuai and had overhauled all the treasures there; but there was nothing of much value, and in no case anything dating back further than the Arab invasion. As an earnest he sent us an old book which he said was about the most valuable of the whole, but this turned out to be only a copy of the gospels, written in the reign of King David of Ethiopia, about 1520 A.D.

This will be read with disappointment by many of our colleagues; yet "hope springs eternal in the human breast," and though Ethiopian Abyssinia may have been robbed of the treasures her ignorant monks could not even appreciate, much less understand, we have confidence that cloister and tomb and genizah and midden have still many a missing link to restore in the historical chain, and that even Menelik and his bishops may not have opened their hearts to Her Majesty's Mission without reserve, for though they cannot appreciate the real value of a single one of the old MSS., the superstitious reverence of so many hundreds of years, which regarded an ancient roll, especially when the monk could not read a word of its script, as possessed of a magical power, is as difficult to get out of the bones of an Abyssinian as the fear of Yahweh out of a Calvinist.

* * *

THE monkish copyists among the Copts seem to have had a proper idea of their own imperfections; they were honest men, too, to judge by their pious colophons. The most characteristic of these we have already quoted, and "O Lord, have mercy on the soul of the sinner who wrote this" might be suggested as an almost universal prayer, not only for copyists but also for authors of all times. We append a few more specimens for our reader's delectation taken from *The Periodical* for March.

The Pious Prayers
of Ancient
Penmen

In the description of the MSS., on which the just published *Coptic Version of the New Testament* is based, are some quaint invocations added by copyists of the MSS. At the end of one, for instance, are the words: "And he who wrote is the poor Parsúma, unworthy to be called 'Christian,' still less a deacon, who prays every one who will read this blessed copy to remember him for pity and forgiveness of his many sins, and he who will say anything for him, may he have like (mercy)"; at the end of another, "And the poor copyist, unproductive earth, not worthy to be called man, much less Priest, Sim'án ibn Abu Naṣr aṭ-Ṭamedáy, humbly intreats everyone who studies in it to remember him at the end of his prayer, and show kindness for his past faults in it, and correct the imperfections in all of it, and may he have his reward. And though indeed I wrote according to my power what I found (in) the copy, turn away from my errors, for surely I am not learned, but a learner and imitator of the learned who have passed away"; at the end of a third, "And the copyist of this new quire, and restorer of this glorious book was the servant poor, despicable, weak, lazy, and afflicted, who is not worthy to raise up his head among men by reason of abundance of sins, Matthias by name, the least and humblest of deacons of the church of our holy father Shanudah, in the street of the River in old Cairo."

* * *

THE following paragraph is taken from Dr. Josiah Oldfield's article ("Vegetarian Still: a Reply to Sir Henry Thompson") in the August number of *The Nineteenth Century*, in defence of Vegetarianism against the onslaught of Sir Henry Thompson in the April and June numbers:

The Root of
Vegetarianism
"Philological"
and Otherwise

Vegetarianism does not mean vegetable-eating. "I vegetare, thou vegetarest, he vegetares" [*sic*], is not synonymous with "I eat vegetables, thou eatest vegetables, he eats vegetables." The root of the word is "*vegeto*," to vitalise, to give vigour, and the principle underlying the word thus derived is that the best vitality can only be obtained from foods which are in the ascending scale of vitalism, not from those in the descending scale. There is an immense difference between a fruit, or nut, or grain, and the body of a stall-fed animal. The one is a storehouse of latent vitality, wherein the very best that the plant or tree can produce has been focussed for the purpose of that highest mystery in life, *viz.*, reproduction and species perpetuation. The flesh of a stall-fed animal, on the other hand, is a substance in which the products of vital degradation—katabolic change—are ever to be found, and, with the exception of a few special organs, and with the exception of the blood which is usually drained away, the body of the animal which is eaten would fall within the category of multitudinous atomic deaths, and could not be put into the same class with those storehouses of vitality to which I have previously referred.

BUT Dr. Oldfield is not to have it all his own way even among those who have been vegetarians before he was thought of, for if the London correspondent of *The Western Vegetarianism and Climate Morning News* (of Aug. 21st) is to be believed :

There has been an important wholesale secession from the ranks of the Vegetarians. The entire Dominican Order in England has received permission from Rome to eat flesh four days a week instead of perpetually abstaining as heretofore. In cases of ill-health or specially hard work meat is to be allowed six days a week. This important decision has been arrived at after the closest medical and official scrutiny as to the effects of perpetual abstinence from meat in a variable climate like that of England. The result is that Vegetarianism has been declared incompatible with good work.

There is no doubt that strict vegetarianism is not suitable for all ; a man who has to grapple with the whirl of the present mad rush which we call civilisation, whether physically, nervously or mentally, can only in rare instances stand the strain of a strict adherence to the tenets of what Carlyle so rudely termed "that d—d potato gospel." Each man must find out for himself what is the best food to keep his own particular body fit for the work he intends to get out of it. The body should be made an obedient instrument for the work to be accomplished, and not the man a slave to some ideal form of nourishment which he imagines a mythical Adam and Eve munched in Paradise.

* * *

THE wit of Mr. Punch, our readers will remember, recently bubbled over into a sketch of a nervous young curate breakfasting with his bishop. The curate did not seem to get along very well with the egg he was discussing ; nevertheless, overawed by the "great company that was in it," as Father Tom would have said, he steadily persevered, and even when the egg reached as far as the episcopal nostrils, assured his lordship that it was "excellent in parts." So too with the Church, it is excellent in parts, and one of such parts is represented by some of the writers in *The Christian World*. In the issue for August 11th there is an admirable article on "The Law of Renouncement," the opening words of which are worth quotation and run as follows :

"Excellent in
Parts"

It is an illustration of the curious one-sidedness of modern science that it so ostentatiously neglects the subject of the spiritual life as a sphere for its investigations. Philosophers like Comte and Spencer, who have attempted an encyclopædic survey of human knowledge, barely skirt the fringe of this region. They leave off where the "saints" of all the great religions are ready to begin. Yet what is certain is that the spiritual life, in its most exalted forms, is as much a sphere of law as is chemistry or geology. More than that. The laws of it are not only as inevitable, and we may add, as discoverable as those of any recognised science, but the knowledge and right use of them are, beyond those of any other department, of moment to human welfare.

* * *

BUT the above is as nothing compared to the article on "The Occult in Religion," written evidently by the same pen, in the issue of the same periodical for August 4th.

Occultism in the Church The following pronouncement is one of the most welcome signs of the pricking through of common-sense which we have seen for many a long day.

The relation of religion to occultism is to-day, amongst both orthodox and unorthodox, a subject of growingly eager investigation. Both sides are coming to recognise religion as a mystery, in the sense that its place in the soul is an ultra-rational one. Brinton sums up the position with a decisiveness which is certainly alluring when, as the result of his anthropological inquiries, he declares science to be the outcome of the mind's conscious, and religion the outcome of its subconscious, activity. The phenomena of dreams, of trance or clairvoyant states, of the Neo-platonic rapture, and other abnormal conditions of the soul are being turned to in all directions as a possible clue to vital problems. Kant, whom nothing in the field of thought escaped, recognised this "field of obscure ideas" (*das Feld dunkler Vorstellungen*) as of the first human importance; and Baur, to our thinking, reached his greatest accomplishment, not so much in the field of New Testament criticism, as in his work on the Christian Gnosis, where, beginning at the second century, he traverses and illuminates that vast region of philosophical mysticism, so little known to the average religious reader, which from that time till now has been growing up behind the common Christian creeds and doctrines.

The interest of thinkers of all schools is, in fact, being largely diverted just now from what is prominent and on the surface in religion to what lies behind. It is being recognised that every cult has had its secret doctrine, and that what is true in this respect of Brahminism, of Buddhism, and of the faith of Ancient Egypt is true also of Christianity. And let us remember that in the Church this esoteric teaching was not by any means necessarily a heresy.

THERE is a pleasant story told in *Our Dumb Animals* about Turgenieff, the Russian novelist ; it runs as follows :

Sport ! When Turgenieff was a boy of ten his father took him out one day bird shooting. As they tramped across the brown stubble a golden pheasant rose with a low whirr from the ground at his feet, and, with the joy of a sportsman, he raised his gun and fired, wild with excitement, when the creature fell fluttering at his side. Life was ebbing fast, but the instinct of the mother was stronger than death itself, and with a feeble flutter of her wings the mother bird reached the nest where her young brood were huddled, unconscious of danger. Then, with such a look of pleading and reproach that his heart stood still at the ruin he had wrought [and never to his dying day did he forget the feeling of guilt that came to him in that moment] the little brown head toppled over, and only the dead body of the mother shielded her nestlings.

“Father, father !” he cried, “what have I done ?” as he turned his horror-stricken face to his father. But not to his father’s eye had this little tragedy been enacted, and he said : “Well done, my son ; that was well done for your first shot. You will soon be a fine sportsman.”

“Never, father ; never again shall I destroy any living creature. If that is sport I will have none of it. Life is more beautiful to me than death, and since I cannot give life, I will not take it.”

* * *

WE cut the following from the review in *The Athenæum* (of July 30th) of the second volume of M. de Morgan’s *Recherches sur les Origines de l’Égypte*.

The Pre-historic Egyptians The net result of M. de Morgan’s labours seems to show that the whole of Egypt, from the sea to the second cataract, was at first occupied by a mixed race of people whose original home is unknown, and that the Egyptians of history were invaders from the East who eventually succeeded in driving out their predecessors. The earlier and the later people differed much in physique and in mental and moral characteristics, and there is no evidence forthcoming which shows that either of them influenced the other to any great extent. It appears, however, that certain of the earliest of the invaders from the East were co-existent with the latest of the aboriginal Egyptians. The earlier people possessed considerable brain power, and they were by no means savages. In the working of flints they surpassed, probably, every other early people whose remains have come down to us. That they had strong religious instincts is certain, and though their views about God must have been anthropomorphic in the highest degree, the proofs which the graves afford of a belief in a future life held by those who made them are sufficiently

definite to deserve the highest respect. Their methods of burial are quite un-Egyptian in the ordinary meaning of the word, for it is clear that they had no knowledge of the art of mummifying, and so they were obliged to get rid of the flesh by hacking it away from the bones piece-meal.

The discovery of this so-called "new race" has thrown back Egyptian chronology thousands of years, and we are at last moving somewhat in the direction of a sane computation of times; but it requires a very large wedge and a very heavy mallet to get such an elementary idea into the head of the average "scientist."

* * *

THERE was a delightful story the other day in the columns of one of our great dailies which should give us Western folk pause in our compassing of sea and land. Criticism in a Nutshell The story is of a man crossing the world on a bicycle. When he had got over China and down to Shanghai the English made much of him, and took him to see a Chinese official and recounted his exploits. The Chinaman listened stolidly, and when they had done he murmured softly, "He too muchee dam fool!"

* * *

JUST as we are passing the last proofs of our present issue, the daily press is full of comments on the memorable speech of Sir William Crookes as President of the British Association at Bristol. *The Times* gives the full text of this bold declaration of principles, but we are unable to reproduce it this month for lack of space. We hope to print that part of Sir William's speech which is of special interest to Theosophical students in our October number, together with a remarkable "scientific dream," which appeared in a recent number of *Nature*, and which has also been crowded out of our present issue; meantime, as an object lesson in the change of public opinion, we will select a *résumé* of Sir William's speech from one of the papers previously most hostile to "occultism." Let us take *The Daily Telegraph* of September 8th. The leader-writer was evidently there and caught the enthusiasm, for thus he writes:

It may have been a surprise to his listeners, but can be none to those who have the advantage of knowing Sir William Crookes, that from these subtle topics [Sir William's chemical researches] he passed with much courage and characteristic logic to the subject hitherto tabooed in the Halls of Science—psychic philosophy. The President of the British Association prefaced his deeply interesting remarks by saying: "Thirty years have passed since I published an account of experiments tending to show that outside our scientific knowledge there exists a Force exercised by intelligence differing from the ordinary intelligence common to mortals. This fact in my life is of course well understood by those who honoured me with the invitation to become your President. Perhaps among my audience some may feel curious as to whether I shall speak out or be silent. I elect to speak, although briefly. To enter at length on a still debatable subject would be unduly to insist on a topic which—as Wallace, Lodge and Barrett have already shown—though not unfitted for discussion at these meetings, does not yet enlist the interest of the majority of my scientific brethren. To ignore the subject would be an act of cowardice—an act of cowardice I feel no temptation to commit." So far from abandoning or regretting his explorations in the region of what was prematurely styled Spiritualism, Sir William inclines to see the light breaking over some theory which may reconcile the "occult" facts with Science, perhaps by way of "telepathy" and the law that "thoughts and images may be transferred from one mind to another without the agency of the recognised organs of sense." Thus while the brilliant speaker acknowledged that this part of his field had not yet come into the scientific area, he pointed out a path by which its incidents and the facts of telegraphy without wires might be found eventually to harmonise. Boldly did the President affirm that "confirmation of telepathic phenomena is already afforded by many converging experiments," and courageously did he assert that "we must beware of rashly assuming that all variations from the normal waking or sleeping conditions are necessarily morbid." Perhaps the most daring sentence of all which he uttered was when he closed the remarks on experimental psychology by announcing that "it is henceforth open to Science to transcend all we now think we know of matter, and to gain new glimpses of a profounder scheme of Cosmic Law." Another passage of this admirable address is likely to be long remembered. It was when Sir William Crookes cited the famous dictum of his predecessor in the chair, who saw in matter, too long despised and abused, "the promise and potency of all terrestrial life." "I should prefer," said the President almost at the very conclusion of his utterance, "to reverse the apothegm, and to say that in life I see the promise and potency of all forms of matter."

* * *

THE SECRET OF THE HOLY GRAIL

THERE is a profound secret hidden in the midst of mediæval history; its existence is acknowledged by the majority of writers, but its origin is never ascertained, and its real nature is never appreciated. This secret is the truth as to the doctrine and aims of the Knight-Templars, who were the last guardians of the sacred Chalice of the Grail, which drew to its mystic cult the devotion of the whole of Europe. We find in the historical traces of the Grail an enthusiasm which nothing avails to quench, and men seemed drawn by a power they could not name to forsake all things and follow this strange quest.

The versions of the Legend are so numerous and so interwoven that it would require the scholar and historian who is also a true mystic to disentangle the various traditions and follow up each thread through the many hands which have touched it, sometimes reverently, but too often unintelligently.

The voluminous criticisms of recent writers have been summarised by Nutt* as follows: "The origin of the Grail romances must be sought for in a Christian legend based partly upon the canonical, partly upon the uncanonical writings. This Christian legend was woven into the Breton sagas by the author of the oldest Grail romance." And Paris† says that: "The secret tradition of the Saint Graal leaves no doubt as to the mysticism or the subtlety of the theology, the profound knowledge of apocryphal gospels in the theory which it contains of the Eucharist and the explanation of the mysterious presence of Christ—of which delicate matters no one dared to speak in the twelfth century."

The result is a mass of romances which, like an unpolished mirror, suggests rather than reveals on its misty surface the

* Nutt, A., *Studies on the Legend of the Holy Grail*, p. 120. London, 1888.

† Paris, A. P., *Les Romans de la Table Ronde*, I., from Migne, *Dict. des Legendes*, Paris, 1868.

form of a distant but living ideal. The whole tendency of thought in the legends is towards an exalted religious symbolism, and as Naef* says: "It is continually reminding us of some ceremony of secret initiation . . . we find the cult surrounding this strange chalice far surpassing in grandeur and elevation even the homage paid by Rome to her most sacred relics, and it is just this exaltation of mystery and holiness which so clearly reveals the secret of the allegory. This mystic symbolism is but a protest from those who were in advance of their time, and who sought to escape from the absurdities of scholasticism and the despotism of the Church."

Even if it were possible we would not attempt to follow the many and interesting records and stories of the actual Chalice itself, made of a single Oriental emerald, which is said to have existed in the days of Solomon, and to have had such wonderful virtues that those who had once seen it had no more sorrow and obtained every desire of their hearts. Some said it had been preserved at Jerusalem, and was the same Cup which Henry III. received from the Master of the Templars and Hospitallers, and which Robert Grosstete† preached about, in 1247, believing that he held in his hand the Holy Vessel that had been touched by the lips of the Lord. Others said it was the hexagonal plasma taken by the Crusaders at Cæsarea, and worshipped ever afterwards in the Church of St. Laurens at Genoa, and written of by Bernardino of Siena.‡ But

We may not hope from outward forms to win
The passion and the life whose fountains are within,

and we are concerned now with the traces, such as they are, of the doctrines that lie behind.

The foundation of the legend is the apocryphal *Gospel of Nicodemus*, and the tradition of the vision of Joseph of Arimathea one of the secret disciples of Christ. From these sources arise

* Naef, F., *Opinions Religieuses des Templiers*, p. 36, et seq. Nismes, 1890.

† "Roberti Grossteste Epistolæ" in *Chronicles and Memorials of Great Britain and Ireland during the Middle Ages*; 1857. Preface, p. lxxviii.

‡ Fra Gaetano, G. A., *Il Catino di Smeraldo Orientale*, p. 59. Florence, 1718.

the old French versions,* which by their naïve seriousness impress the reader with the sense of a mystery that belongs to the sacred "heart of things," which mortal tongue may not, because it cannot, utter. Connected with this Gospel is a less well-known apocryphal work called *The Passion of our Saviour Jesus Christ*, "written and rendered by the good master Gamaliel and Nicodemus his nephew, and the good knight Joseph Dabrimathie, translated from Latin into French." This is an extremely rare book of 1497,† printed in Paris by J. Trepperel. There is also another work of 1510 which is entitled, *The Death and Passion of Jesus Christ*, "which was composed by the good and expert masters, Nicodemus and Joseph of Arimathea." Upon these and probably on many other lost apocryphal and uncanonical works is founded the chief poem of the Saint Grail, generally called *Joseph of Arimathea*, by Sires Robièrs de Borron.‡ This was "englisht" in 1450, by one Herry Lonelich,§ and is to be found in a unique MS. in Corpus Christi College, Cambridge.

The old French Prologue of this version was inserted to supply the loss of Lonelich's own beginning. It is, if anything, more intelligible than the later English, and has a power and sweetness of its own.

Prologue :—(1) The writer will not tell his name, but it will appear afterwards in his words.

(2) How in 717 in the wildest part of White Britain the writer lay in his hut in great perplexity of mind concerning the nature of the Trinity, and the great Master reveals himself as a beautiful man—"si bel et si delitable que sa biautes ne pourroit estre contée ne descrite par langue de nul homme mortel ;" that is, "so beautiful and so wonderful that His beauty could not be told or described by any mortal language." And the Vision says : "Dost thou know me ?" and he answers : "My eyes are mortal and I cannot perceive the brightness above all the

* Also from a pagan tradition, see Th. de la Villemarqué, *Romans de la Table Ronde*. Paris, 1861, p. 159.

† Migne, *Dict. des Apocryphes*, I., 1099.

‡ See Paulin Paris (*Romans de la Table Ronde*, p. 93) who says this poem was also founded "on a tradition that I call the Gospel of Brittany which goes back to the third or fourth century."

§ *The Grand St. Graal*, from Furnivall's edition. Early English Text Society. Trübner, 1874.

brightnesses ;” and Christ said : “ Fear not, I am the true Teacher of all who doubt. I am He by whom come all the good sciences. For I am the great Master who teaches all the terrestrial masters. And I indeed will make you certain and wise concerning a thing which no mortal man has ever known. And by you it shall be revealed and explained for all those who shall tell of it.”

The French here is very precise and graphic* :

A chest mot me prist par le main destre et si me mist dedans *j petit liuret* qui n'estoit pas en nule maniere plus lons ne plus les ke est la paume d'un home, . . . et il me dist : “ Ch'est li liures u quel tu trouveras si grans merveilles que nus cuers morteus nes pourroit penser. Ne ia de nule riens ne seras en doutanche dont tu ne soies avoies par chest liuret. *Et si i sont mi secre ke ie meismes escriis de ma main*, ke nus hom ne doit veoir se il n'est avant espurgies par confession et par jeune de 3 jours en pain et en iae. Et apres che les doit il *en tel maniere dire, ki les die de la langue du cuer*, si ke ia chele de la bouche n'i paraut. *Car il n'i puent estre nomme par nule langue mortel*, que tout li quatre element n'en soient commeu.”

At these words He took me by the right hand and put therein *a little book* which was not in any wise longer or larger than a man's palm, . . . and He said : “ This is the book in which you will find such great marvels such as could not be imagined by any mortal heart. And there is nothing which you shall desire to know, which you shall not be instructed in by this book. And therein are My secrets which I have written therein Myself with Mine own hand, and which no man may see if he have not been purified by confession and by fasting three days on bread and water. And after this he must utter it in such a way as it is spoken by the voice of the heart, not after the manner of the tongue. For indeed it cannot be named by mortal language without the four elements being disturbed.”

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This vision of Christ appearing to the Hermit of White Britain, is almost the same as the vision accorded to Joseph of Arimathea himself when he was in prison, which is described in Borron's metrical version. Joseph has been imprisoned for his devotion to Jesus, and had hidden his precious cup before they took him away. In the night a Vision appears to him and says : “ Do you not know me, Joseph ? ” and Joseph answers that his

* A translation is appended for the benefit of those who cannot read the old French.

eyes are blinded by the beauty of the light and that he cannot see clearly.

Nostres Sires ha treit avant
 Le veissel précieux et grant,
 Où li saintimes sans estoit
 Que Joseph requellu avoit,
 Quant il jus de la crouz l'osta
 Et il ses plaies li lava ;
 Et quant Joseph vist le veissel
 Et le connut, mout l'en fu bel ;
 Meis de ce mout se merveilloit,
 Que nus ne seut ou mis l'avoit
 Qu'en sa meison l'avoit repus,
 C'onques ne l'avoit veu nus.
 Et il tantost s'agenouilla,
 Nostre Seigneur en mercia ;
 " Sire Diex, siu-je donque teus
 Que le veissel si précieux
 Puisse ne me doie garder
 Où fis vostre saint sanc couler ? "

And the Lord brings to him the precious Cup wherein Joseph had received the sacred Blood when he took Him from the Cross. And when Joseph saw the cup, he rejoiced and marvelled much, for none had seen him hide it away in his own house. And he knelt down and thanked the Lord : " Lord, am I then indeed such that I may keep the precious Cup which held thy sacred Blood ? "

And Christ says that he shall be the guardian of the Cup, and he explains many things to Joseph and says :

" Tout cil qui ten veissel verrunt
 En ma compeignie serunt ;
 De cuer arunt emplissement
 Et joie pardurablement.
 Cil qui ces paroles pourrunt
 Apenre et qui les retenrunt
 As genz serunt vertueus,
 A Dieù assez plus gratieus ;
 Ne pourront estre forjugié
 En court ne de leur droit trichié
 N'en court de bataille venchu
 Se bien, ont leur droit retenu,
Ge n'ose parler ne retraire
 Se je ne le pourroie feire,
 Neis, se je feire le voloie,
 Se je le grant livre n'avoie
 Où les estoires sunt escrites,
 Par les granz clerks faites et dites :
Là sunt li grant secré escrit
 Qu'on unmmme le Graal et dit,

All those who this Cup shall see,
 Shall be of my companye
 And shall have their hearts' desire,
 And joy eternallye.

Those who can learn these words and keep them shall be righteous and acceptable unto God ; they shall not be judged, neither shall any despoil them. They shall never be vanquished for they will be well defended. I do not dare to repeat without the great book written by the great writers, even if I could, the great secret which is called the Graal.

Then the Lord gave him the Cup and Joseph took it willingly. And God said: "Joseph, all that you wish shall come to pass if you keep the three virtues." Afterwards when "Vaspas-yens" has revenged the death of Jesus, Joseph, needing advice about the separating of the sinners and the believers, offers a prayer to the Grail as he had been instructed.

Joseph à sen veissel s'en va
 Et tout plourant s'agenouilla
 Et dist: "Sire, qui char presis
 En la Vierge et de li nasquis—
 Par ta pitié, par ta douceur,
 I venis, et pour notre amour
 Entre nous vousis converser
 Pour ta creature sauver
 Qui a toi vourroit obeir
 Ta volonté feire et suir.
 Sire, tout aussi vraiment
 Com vif, vous vi mort eusement
 Si cumme après la mort te vi
 Vivant à moi paller ausi
 En la tour où fui emmurez
 Où me feistes granz bontez
 Et là, sire, me commandastes,
 Quant vous ce veissel m'aportastes
 Toutes les foiz que je vourroie
 Secrez de vous, que je venroie

And Joseph went to his Cup and weeping knelt before it and said: "Lord, who wast born of a Virgin, of thy pity and thy gentleness, come to me, and for the love that is between us, speak to me to save Thy creature who wishes only to do Thy Will. Lord, as truly as I have seen Thee alive I saw Thee after death, yet living, and Thou didst speak to me in the prison, and Thou wast very gracious to me. And Lord, Thou didst tell me that whenever I wished to learn of Thy secrets I should come to this precious Cup, wherein is Thy sacred Blood."

Devant ce veissel précieux
 Où est vostres sans glorieus."

Then Joseph hears the Voice which says: "Joseph, if thou lovest me take no part in this folly;" and Joseph obtains all the counsel he seeks.

Next in order of the Legends we find the strange poem *Titurel*,* supposed to have been written by Wolfram of Eschenbach, which tells of the precious heirloom being preserved in turn by those who were chosen to be the Grail guardians until it comes to Titurel, who reigns for 400 years, and instructs his children in the spiritual meaning of the Grail;† and how the

* Hammer, *Mines de l'Orient*, v. and vi., p. 88, notes, and p. 117, note 135, also p. 24, "Ac exaltatio mystica quam poema Titureli toties spirat quoties in eulogio hunc calicem incelebrat, abstrusum quoddam arcanum subintelligi probat."

† San Marte, *Leben und Dichten von W. v. Eschenbach*, chap. v. Magdeburg, 1836. See also C. C. Fauriel, *Poésie Provençale*, sect. iii., p. 119 (Paris 1846), on Provençal origin.

Grail nourishes all men in a marvellous manner, and is invisible to all but the chosen who belong to its "Ingesinde" (inner community): "Des Grales Bezeichnung mag Niemand weder Mund noch Zunge deuten." "The Significance of the Grail may not be told by any man either by speech or language." In chap. xl., it relates, "How the Grail went to India." And in chap. xli., "How the Castle and the precious Chapel disappeared in one night."

In the account of "The Book of the Holy Grail" in Malory's *Morte D'Arthur*,* we find the Grail established as the Cup of the Eucharist, and there is an extraordinary description of an occurrence in the Castle. (Chap. xx.) "And they satte them at the table in grete drede and made their prayers; thenn they saw a man come out of the Holy Vessel that had all the signes of the passion of Ihesu Criste, bledynge all openly, and sayd: 'My knyghtes and my servants and my true children, which be come out of deadly life, I will no longer hyde me from you, but ye shall see now a parte of my secretes and of my hydden thinges. . . . Now holdeth and regoeth the high Mete which ye have soo moche desyred.'" (And afterwards Chap. xxi.) "A hand came right to the vessel and took it, and so bear it up to heaven. Since then was there never no man so hardy for to say that he had seen the Sancgreal." "Thus endeth this noble and joyous book, entitled *La Morte d'Arthur*, notwithstanding it treateth of King Arthur and the achieving of the Holy Sancgreal, and in the end the dolorous death and departing out of this world of them all." "The which is cronyed for the truest and holiest story that is in thys world."

And so the Grail is said to have left this earth of ours "so wise and cold," for "there was none found athirst among men," and with it went the simple faith in the importance and function of the virginal character which it insistently illustrates. Here is no shrinking, secluded and thin-blooded ascetic, but the positive and determined figure of the knight,

Whose strength is as the strength of ten,

Because his heart is pure,

and who goes forth on many a practical and effectual campaign

* See also Hammer, *Mines de l'Orient*, v. and vi., p. 88, note 34. Vienna, 1818.

against the things that war with the soul, "till one shall crown him King, far in the spiritual City." For the ideal to him is real and love is no illusion, since he has found in a consecrated life that silent ultimate which unifies all loves.

There are some who believe that the Grail will come again,

Where the strange and new have birth,
And Power comes full in play.

and then, instead of many churches, we shall have the Church which Joseph called the "Palace Spiritual," and instead of a Saint-Siège for one alone, there will be the Siège Périlleux which every strong soul may possess, and which gives to those who dare the crown of human life—the self-consciousness of the "spirit which knows itself as spirit." And the pastoral function will pass once more to the contemplatives and the saints from shore to shore, for they alone are always orthodox, and they alone are unanimous. Thus the age of the Grail is the "Third Age" which is yet to come, written of by Joachim de Flore, and its Evangel will always be an unwritten secret, except for those who have attained to the "mysticus intellectus."

In conclusion, it is necessary to draw attention to the ever-recurring theme of the Joy of the Grail, the real nature of which is only realised by those who are its "Intimates," the "Ingesinde" of Titurel, in a solitude that is not isolation, and a silence that is not vacancy. And the means of its acquisition, the Pearl of great price, is "of set purpose hidden because of its value, for if all men could find it there would be none found that would live in the world."*

I muse on joy that will not cease,
Pure spaces clothed in living beams,
Pure lilies of eternal peace,
Whose odours haunt my dreams;
And stricken by an angel's hand
This mortal armour that I wear,
This weight and size, this heart and eyes,
Are touched, are turned to finest air.

These are Royal Secrets, and if a man knows them not he will never be told.

A. L. BEATRICE HARDCASTLE.

* S. Laurens, *Justinian*, in ejus vita.

ALCHEMY AND THE GREAT WORK

(CONTINUED FROM VOL. XXII., p. 455)

5. ALCHEMY IN THE WEST

THE earlier history of Alchemy in western countries is involved in some obscurity. In the earlier centuries of the present era there appeared innumerable treatises on philosophy, magic, astrology and transmutation, which were all ascribed to Hermes Trismegistus.* It has been the practice of Egyptian writers, as Abammon explains to Porphyry, to credit their works to the divine personage Tat or Hermes; and afterwards the compilers of religious and philosophic books adopted the practice of inscribing them "according to" or by the name of some distinguished individual or author as approving. Older ecclesiastic literature also abounds with documents thus fictitiously addressed; in this way the "Emerald Tablet," which was said to contain the recipe for making gold, was imputed to Hermes, and the designation of "Hermetic Philosophy" was adopted.†

* This is a character first described by Manetho as a son of the Agathodæmon, who restored learning and the arts to Egypt. The priest first using the appellation is conjectured by Mr. Sharpe to have written during the reign of Commodus.

† It may be proper under these circumstances to give a copy of the Tablet:

1. I speak not things untrue, but that which is true and certain.
 2. That which is below is like that which is above, and that which is above is similar to that which is below, to accomplish the wonders of The One.
 3. As all things were produced by the means of the One Being [the Demiurgos], so all things were produced from this One by adoption.
 4. Its father is the Sun; its mother is the Moon.
 5. It is the cause of perfection throughout all the earth.
 6. Its power is perfect if it is changed into earth.
 7. Separate the earth from the fire, the subtile from the gross, acting prudently and with judgment.
 8. Ascend with the greatest sagacity from the earth to the sky, then descend again to the earth, and unite the power of things below and the things above.
 9. This thing hath more fortitude than fortitude itself, because it will overcome every subtile thing and penetrate every solid thing.
 10. By it the world was formed.
 11. Hence proceed wonderful things, which were in this way established.
 12. For this reason I am called Hermes Trismegistus [the superlatively great] because I possess those parts of the Philosophy of the whole world.
- What I had to say about the operation of the Sun is perfected.

Geber, Giafar or Jaffar is the reputed founder of the Arabian science. A German writer has represented him as "an almost mythical person of the earliest period of Islâm, renowned as an alchemist." Like Homer, his birthplace and nation, as well as personality, are in dispute. He appears to have been a native of Tarsus in Asia Minor,* and to have lived in the second century after the Era of the Flight. He is also described as a Sûfi or Mohammedan mystic, and certainly the writings ascribed to him are susceptible of an esoteric as well as literal interpretation. Whether or not he had communications with the alchemists of China and India, we have no means of knowing; but at that period this was possible, as intercourse with those countries had begun.

He is said to have given form to the science. Alchemy, or the Egyptian philosophy,† was designated by the Arabians the "Science of the Key," as opening all mysteries, whether divine, natural or medical. It was comprehended in the "book of M—," the *misam* or balance by which all things are determined, both of the macrocosm and microcosm. In short, it was regarded as the sum of all knowledge. This study was accordingly denominated figuratively: The Search for the Philosopher's Stone and Elixir of Life.

Geber described the metals as consisting of similar elements, and suggested that the less perfect might, by proper means, be developed into nobler metals. This, however, was probably a figurative utterance, for he taught a moral as well as physical transmutation. His disciples after him combined philosophy with their scientific discourses, and manifested a like passion for esoteric interpretations. Ibn Sina, or Avicenna, wrote several works on alchemy as well as medicine, and interblended the Neo-Platonic doctrines with the subject. Other writers of distinction who flourished in later periods exhibited the same peculiarity. Alipili declared explicitly that the transmutation which alchemists contemplated was of a spiritual character.

"The Highest Wisdom consists in this," said he. "It is

* The reputed residence of Apollonius of Tyana and the Apostle Paul.

† Egypt was called *Chemia*, or land of Ham, hence *al Chemia*.

for man to know himself, because in him God has placed his Eternal Word by which all things are made and upheld, that it may be his light and life. By it he becomes capable of knowing all things both in time and eternity. . . . Therefore let the high enquirers and searchers into the deep mysteries of nature learn first to know what they have in themselves before they seek in foreign matters outside of them ; and let them by the Divine Power within them first heal themselves and *transmute their own souls*. Then they may go on prosperously and seek with good success the mysteries and wonders of God in all natural things."

6. THE "GREAT WORK" OF ALCHEMY

With the revival of learning in Europe alchemy attracted the attention of the most earnest and devoted minds. Artephius in the twelfth century, Albert Groot [Magnus], Roger Bacon, Isaac Hollandus, Basil Valentine and others, left their record for those living after them. The religious authorities, both of Islâm and Christendom, began to regard the subject with jealousy and apprehension. The obscure and enigmatic language characteristic of alchemic literature now became doubly necessary.

Nevertheless, the peculiar expressions often appear to us as being plain even to simplicity. Artephius in his treatise, *The Secret Book*, sets forth the operation or experience which is mystically denominated: "The Great Work," explaining it as being not a work of the hands but a *change of the nature*, and "a thing of no great labour to him who understands it."

We may look accordingly for the key to such understanding. Sallust, the Platonic philosopher, gives it in his instructions in regard to the extravagant and incredible relations which are found in mythologic and even philosophic writings. That, he declares, which in a literal sense is manifestly absurd and impossible, must be understood in some other way. In this manner Proklos interpreted the legends of the ancient gods, Clement and Origen expounded the variations of the Hebrew Scriptures, and others have explained the folk-lore of different countries. The late Major-General Hitchcock* insisted strenuously that the

* The late Elhar Allen Hitchcock is justly entitled to an honourable mention among writers on philosophic subjects. He was born at Vergennes in Vermont,

writings of the alchemists were of a similar character. "They are all symbolical," he declared, "and under the words 'gold,' 'silver,' 'lead,' 'salt,' 'sulphur,' 'mercury,' 'antimony,' 'arsenic,' 'orpiment,' 'Sol,' 'Luna,' 'wine,' 'acid,' 'alkali,' and a thousand other words and expressions, indefinitely varied, may be found the opinions of the several writers upon the questions of God, Nature, and Man, all brought into or developed from one central point, which is: Man in the image of God."

This statement of General Hitchcock may be verified by many declarations of the alchemic writers themselves. Nevertheless, we would not intimate that they made no reference to chemical manipulations. The peculiar imagery which they employ to convey their ideas would often be destitute of meaning, except as it implied a knowledge of such procedures. We must believe, therefore, that many of the alchemists were skilled in physical science as well as in the philosophy which they were seeking to hide by the enigmas which they deduced from the scientific terminology then in use. The perfection to which they attained in the use of their mystic language is at the same time forcibly illustrated by the grave mistakes which are made by those who would interpret it from the materialistic point of view.

M. Figuier was one of this class of expositors. In his attempt to explain the "Great Work" of the alchemists, he declared that the chief difficulty in the preparing of the philosopher's stone consisted in procuring the "mercury of the philosophers." This, he adds, the alchemists themselves acknowledge to be above human power, and only to be obtained by the grace of God, or by the friendship of an adept to whom it has been revealed. He remarks that it is called by names like the following: Animated Mercury, Double Mercury,

May 18th, 1798; and in many respects was like his celebrated maternal grandfather, whose name he bore. He was for several years an instructor at the Military Academy at West Point, and he also served in the Seminole and Mexican Wars. He then made the tour of Europe and the East, and afterwards became the author of several works on literature and philosophy. Among these were *Alchemy and the Alchemists*, *Swedenborg a Hermetic Philosopher*, *Christ the Spirit*, *Notes on the "Vita Nuova" of Dante*, etc. He resigned his commission in 1867, and died at Hancock, Georgia, August 5th, 1871. We pay him the tribute of personal friendship.—A. W.

Mercury Twice-Born, The Green Lion, The Serpent, Sharp Water, Vinegar, Virgin's Milk, etc.

M. Figuier has evidently obtained his information from genuine sources; but it is plain enough to the simple understanding that he has misconceived the proper interpretation. The "psychic man," skilful only in sensuous knowledge, as the apostle declared, "doth not receive matters of the spirit, for to him they are foolishness." M. Figuier is of that class, learned in his own sphere, but blind in the world beyond. We turn to the alchemists themselves.

"All," says Isaac Hollandus, "all that we have need of is concealed in Saturn; for in it is a perfect mercury, in it are all the colours of the world." He says again: "Saturn is our philosopher's stone and our Latten, out of which, with small labour, little art and expense, and in a short time, our mercury and our stone are extracted. . . . This stone is the true *aurum potable*, the true quintessence which we are seeking; and *we seek no other thing in the world but this stone*. Therefore, the philosophers say that whoever knows our stone and can prepare it, needs no more; wherefore, they sought this thing and no other."

Perhaps Artepheus was more explicit to those who can understand his terminology. "Those bodies which are thus dissolved by our 'water,'" he remarks, "are called *argent vive*,* which is not without its sulphur, nor the sulphur without Sol or Luna; because gold and silver are the particular means or medium through which Nature passes in the perfecting and completing thereof. And this *argent vive* is called our esteemed and valuable 'salt,' being animated and pregnant; and [it is likewise called] our fire, because it is nothing but fire—yet not fire but sulphur, and not sulphur only, but quicksilver drawn from Sol and Luna by our 'water,' and reduced into a stone of great price: that is to say, it is the matter or substance of Sol and Luna, or silver and gold, altered from vileness to nobility."

Basil Valentine has been praised by superficial writers for his expositions of the metal antimony and its uses. He is said to have named it *regulus*, from the facility with which it acted

* Living silver; German, *Quäcksälver* [? Quacksalber—Ed.], whence the term *quack* in medical nomenclature from using this drug in medicine.

on the royal metal, gold. Nevertheless his treatise, *The Triumphal Chariot of Antimony*, was unequivocally a Hermetic as well as scientific production. "In the preparation of antimony," he says, "the key of Alchemy consists, by which it is dissolved, divided and separated; as in calcination, reverberation, sublimation, etc; also in extracting its essence and vivifying its mercury, which mercury must afterward be precipitated in a fixed powder. Likewise, by art and a due method, it may be made an oil for the cure of diseases."

As a preparation for the Great Work, or as he calls it, "The Study of Antimony," Valentine prescribes prayer and contemplation. Any one familiar with mystic discourse understands the full meaning of his language. Other alchemists, from Geber down, have concurred in the giving of directions of similar tenor. They continually treat of the religious and philosophic character of their pursuit, rather than of its scientific objects. "The Holy Trinity created the Philosopher's Stone," Valentine declares emphatically. "God the Son, a glorified man, is, even as our glorified and fixed Sol, a philosopher's stone."

7. A HERMETIC SOCIETY IN THE MIDDLE AGES

General Hitchcock was very positive in the conviction that this species of writing was peculiar to the alchemists and students in Hermetic philosophy, but was never intended for ordinary readers. He was of opinion that it was a conventional language which men of thought all over Europe had employed. There are many signs in alchemic writings, he declared, of the existence of a secret society, in which, possibly, this language was determined.

It may be remarked in this connection that there have been Mystics in all ages of modern history, from the establishment of Christendom in Europe and Mohammedanism in Asia. They were of various shades of character and sentiment, but they had a common family likeness, and seemingly, by spontaneous impulse, made use of forms of speech which had a general similarity. It was never difficult for them to understand one another.

Nevertheless, every sacerdotal and religious body was a

secret order, as in the case of the Orphic associations of Greece, the Pythagoreans, the Mithraic fraternity. Each had its peculiar rites and symbols, its sacred names of gods and pass-words, and likewise its conventional forms of speech. In his famous argument against Christianity, Celsus asserted that the Christians existed in secret societies, which was in violation of the laws of the Roman world.

General Hitchcock was the owner of a collection of mystic and occult works, several thousand in number, and spoke intelligently. Other writers confirm his opinion. Raymond Lully,* in his treatise, *Theatrum Chymicum*, mentions a secret society in Italy, the chief of which bore the title of "Rex Physicorum." Semler is supposed by Mr. A. E. Waite to refer to this body in his account of "an association of physicians and alchemists who united their knowledge and their labours to attain the discovery of the Philosophick Stone." †

Another writer asserts positively, however, that this society was formed in the year 1410, and merged in the Rosicrucian Order in 1607.

Rossetti, the Professor of Italian literature at King's College, London, was of opinion that a secret society had existed in Italy since as far back as the year 1000. He supposed it to embrace members belonging to every part of Europe, and to be composed of the most learned and scientific men, whose intelligence was in advance of the world. They were aware of the errors of the Roman Church, and in order to avoid its persecutions, adopted a conventional language. The exoteric import of this language appeared friendly to the party in power, but the esoteric meaning was directly in opposition to the claims put forth by the Church, and was clearly understood to be so by the initiated. Rossetti explained the writings of Dante, Petrarch,

* This distinguished alchemist is said to have been a native of Ferrago, and is sometimes described as a "Jewish neophyte." His visit to England, and the attempt of Edward I. to compel him to produce gold by transmutation, are mentioned by several writers. He has been erroneously identified with an enthusiastic religious propagandist, of the same name, in Majorca, who died in 1315.

† *History of the Rosicrucians*, chap. vii. A distinction was sometimes made, that the "philosopher's stone" effected the transmutation of natural substances, but that the *philosophic* stone was of a superior nature and quality. "It is," as Éliphas Lévi declared, the "Supreme and Immovable Reason."

and other authors in conformity with this theory. He intimated likewise that Emanuel Swedenborg was a member of the society. He also supposed it to be still in existence.

Roger Bacon also explains the use of secret writings by arguments that seem to be in harmony with this hypothesis. "The cause of this concealment by all the wise men," he declares, "is the contempt and neglect of the secret things of wisdom by the vulgar sort. They do not know how to make use of those most excellent things; and, indeed, if they do conceive of any worthy thing, it is altogether by chance and fortune; and they do exceedingly abuse that knowledge which they possess, to the great damage and hurt of many men, yea, of whole societies. Hence, he is worse than mad who publisheth any secret, unless he conceal it from the multitude, and deliver it in such wise that even the studious and the learned shall hardly understand it."

ALEXANDER WILDER.

(TO BE CONCLUDED)

TO YAMA, GOD OF DEATH

To Yama, mighty king, be gifts and homage paid.
 He was the first of men that died, the first to brave
 Death's rapid rushing stream, the first to point the road
 To heaven, and welcome others to that bright abode.
 No power can rob us of the home thus won by thee.
 O king, we come; the born must die, must tread the path
 That thou hast trod—the path by which each race of men,
 In long succession, and our fathers, too, have passed.
 Soul of the dead! depart; fear not to take the road—
 The ancient road—by which thy ancestors have gone;
 Ascend to meet the god—to meet thy happy fathers,
 Who dwell in bliss with him. Fear not to pass the guards—
 The four-eyed brindled dogs—that watch for the departed.
 Return to thy home, O Soul! Thy sin and shame
 Leave thou behind on earth; assume a shining form—
 Thy ancient shape—refined and from all taint set free.

(*Rig Veda*, X. 14. MONIER WILLIAMS' Trans.)

THE YELLOW MAN

MANY years have elapsed since the events hereafter narrated took place, the actors are all dead, even the locality no longer exists so as to be recognisable, for what was at the date of the occurrence almost an unknown land has come to be our largest and most populous colony. Notwithstanding, it seems to the writer to be worth while to put on record one of the strangest and most circumstantial "ghost stories" that it has ever been her lot to meet with, and this in no ordinary experience.

Born in a land where ghosts were accepted members of many families, brought up in one of their strongholds, where even the children's nursery was one of the haunted rooms, what wonder was it that the talk of guests who came to the house should frequently turn upon such matters, and that in the course of years many extraordinary and well-authenticated stories should have come to the writer's knowledge. The following has always seemed to her to be one of peculiar interest, not only because of the actors involved, but because of the *mise en scène* where the events to be recorded worked out their end.

To go on then with the story. It was on a winter's evening about twenty years ago that a large merry party were assembled round the dinner table of what was then "home." The wood-fire burned and crackled cheerily, the room was brightly lighted with candles, and the ladies' dresses added to the gaiety of the scene. There was much laughter and chatter, and though conversation had turned on ghosts and other subject matter, on personal experiences and first hand-evidence, there was no attempt to give the theme serious attention. To the left of the hostess, however, a gentleman was seated, quietly listening. He did not look like one to be imposed upon by traveller's tales; quiet and sedate, rather a slow and unattractive manner and a ponderous way of saying things; an archæologist and a man who had seen a good

deal of the world ; those at table looked round, arrested in their talk, when he began to speak.

“Perhaps you would like to hear a story in which I played a part,” he began ; “it is one of my earliest Australian experiences, and took place in the first years of the Colony. I had a seat on the bench at Sydney at the time, and anyone who chooses to verify my statements will find them written in the early record of cases that came before the magistrates of that day.

“Two settlers and their families left Britain for Australia and finally settled down on their respective holdings, about forty miles up country from the town of Sydney. They were within a mile of each other, and the same road went to their farms. In those days little clearing had been done, the bush came down to near the dwelling-houses and the country was wild and little populated by the British. John Stevenson, the owner of the farther farm, had a wife and children, as had also the other, Robert Quin, but of what these families consisted is not necessary to the story.

“After a while Stevenson had to go home to the mother country ; his parents died, or business of some kind took him, and he was absent from the colony for about a year. In those days no rapid mail service existed, and Stevenson went and came without once hearing how things were faring with those he had left behind. However, he was once more safe on Australian soil, and he lost no time in starting for the farm.

“As has been said, the road led past Quin’s clearing, up a lane a little off the main road. On reaching this point of his journey he drew up, threw the reins to the man who was with him, saying he would not be gone long, but would just have a few words with his friend in passing. It was a lovely evening, and the delay would not signify. Sure enough he was not absent many minutes before he returned, agitated and upset by what had occurred. He had gone up the path, he told his companion, and there, as usual, at the end of it, Robert Quin sat swinging on the cross-gate, smoking his pipe as was his wont after the day’s work. Instead, however, of at once coming forward to greet his friend, he swung his legs across the gate and jumped down on the farther side, making in the direction of the house. Stevenson

called after him and hastened his pace, and on nearer approach was struck with surprise at the clothes Quin wore. They were bright yellow, and not only the clothes, but more startling still, the man himself was yellow—at least, so it appeared to Stevenson. What had happened? What misfortune had befallen his friend? The place, too, seemed deserted; there was no stir of life, no other of the family to be seen. Again Stevenson hailed him, hastening his steps. At this the other, without looking round, quickened his pace to a run, till he came to a paling dividing the cultivated land from the bush; this he vaulted and dived into the thick scrub on the other side. It was too late to follow him, night was coming on, and Stevenson returned to the waggon perplexed and anxious. He could not afford to lose his best friend.

“In the joy of home-coming and the rush of family questionings, the thing passed from his mind, and it was not till later in the evening he put the question :

“ ‘What has happened to Bob Quin? Has there been a quarrel? He wouldn’t look at me, wouldn’t speak as I passed.’

“ ‘His wife looked up, questioning and astonished.

“ ‘Bob? Bob Quin? Why, of course, you haven’t heard. Poor Bob was murdered almost immediately after you sailed.’

“ ‘Bob Quin murdered! The thing is ridiculous. I have seen him this evening, spoken to him alive, in the body. He did seem a bit queer, I grant you; off his head he may be, but murdered he is not. I’ll stake anything on that.’

“Then came questions and answers and many surmises. Yes: Bob was murdered, at least so it was believed, but the murderer had not been caught, there was no trace of the body, nor of how the thing had been done. It seemed to have taken place long ago now, talk had died out, and the family left the farm.

“All these theories and probabilities were swept impatiently to one side by Stevenson. He had seen his friend, had been within a few yards of him, what use then to talk of murder to him who had seen Bob, as he thought, alive, and in the flesh. No time was to be lost in unravelling the mystery. Next morning he once more started for Sydney, intent on sifting to the bottom the apparently tangled web of circumstance.”

The narrator paused a moment. He had told his tale with quiet precision. There had been no embellishments, no straining after effect. The courses of the dinner were being got through; the men-servants, eagerly attentive to the story, went through their duties with well-bred seeming indifference. The guests on the other hand, having no object in dissembling their interest, for the moment let their knives and forks lie idle. Mr. H. began in the same even tones:

“It was at this point that I first saw Stevenson. I was on the bench with two others when he came into court. He was excited and irritable. His story had been received with jeers by the inhabitants. Certainly, on the face of it, it was not easily credible; that a well-known man, missing for months, after whom every possible search had been made, should suddenly appear, presenting the extraordinary appearance that Stevenson described, and then, though within hail of his oldest friend, should refuse to hold any communication with him. We too were inclined to treat the matter lightly,” Mr. H. continued, “but the man was in deadly earnest. He swore he would not rest till he found Quin alive or dead, and he had come to us to enable him to pursue his search. What he wanted was that we should let him have three or four natives; once put on Quin’s tracks, he was certain of their success, if the missing man were anywhere in the neighbourhood. So as we could not get rid of him in any other way, we acceded to his request.

“I did not go up country with him, but the result was sufficiently startling to be well known, and was long talked about in the colony. Stevenson, with his gang of natives, returned as quickly as possible to Quin’s farm, and there he put them on the tracks. The gate was shown to them, the fence over which he leaped, and finally the part of the bush into which he disappeared.

“It was at the fence they came on their first find. Searching carefully for a clue they caught sight of a tuft of human hair sticking in the paling. ‘This is white man’s hair,’ they said. Into the bush they dived, encouraged by success, and in about a hundred yards they came to a large stream, which, at the place where they struck it, formed itself into a deep, still pool.

Round its banks the acacia trees formed a screen, their boughs sweeping down to the water's edge. The blacks made at once for this pool, dipping in their hands, and eagerly tasting the water. 'The white man is here,' they solemnly declared.

"Not a moment was lost in beginning preparations for the search. The pool, as soon as possible, was dragged; the natives were right, the white man was found.

"The strangest part of the story remains to be told. When the body was brought to the surface, not only the body itself, but the clothing was dyed a brilliant yellow. The acacia trees were the cause—in the months that had elapsed since the murder, there had been ample time for them to do the work of transformation. Along with the body a knife was brought up. A curious Spanish weapon," said Mr. H., "with a twisted blade. Through the circumstance of the finding of the knife, the murderer was identified and brought to justice. Three months later he was hanged in the city of Sydney—for the murder of Robert Quin. I was there myself, and can vouch for it."

Mr. H. stopped speaking, and went on quietly with his dinner, but the impression left by his tale has never been forgotten by those who heard him.

M. E. GREENE.

THE SIBYLLISTS AND THE SIBYLLINES

IN the two papers on "The Sibyl and her Oracles," which have just been concluded, we endeavoured, firstly, to give the reader a short sketch of the evolution of the Sibyl-saga among the Greeks and Romans, secondly, to discriminate and analyse the small deposit of history which had been brought down in the streams of tradition and fable from archaic times to the time of the Cæsars, and finally to prove the universal authority of the Sibyl in the Empire. We have now to turn to the second part of our subject, and show how this authority was used by both Jewish and Christian propaganda in the interests of their common endeavour to influence the general mind of the nations through their hopes and fears, and how that this common effort is a most important source for tracing the evolution of the origins of Christendom.

As Greece and Rome came into closer contact with the East in strife and war, so came there to Western ears a knowledge of other oracles burdened with the fate of those far older* stocks of human kind on whom the lustier vigour of the West imposed its rule. Thus we hear of the Persian Sibyl, the Chaldæan and the Jewish, of the Lybian Sibyl, and of the Sibyl of ancient Khem. These nations had each their prophets and their prophetesses, and war and servitude are ever a fertile time for prophecy and for unknowing folk to lend their ears to the portentous cry, "Thus saith the Lord."

What the Sibyl was to the Roman or the Greek, such was the Prophet of the Lord to the Jew. There was this much difference, however, that whereas fortune had smiled on Alexander and on them who followed him, and was laughing now on the Roman eagles, the goddess had never smiled upon the Jew

* We are here comparing them of course solely with the historic Greeks and Romans.

except for the brief period of the Maccabees, and even then was niggard of her favours. The Jew had ever some heel upon his neck ; and so his " Thus saith the Lord " was uttered with a right good will, through clenched teeth as it were, with desperate effort to shake free and hurl to Hades the Antichrist who durst presume to set his impious foot upon the Lord's Anointed—the chosen Israel incarnate in his race. Not, however, that the Jew was agreed upon the way to win his freedom, for ever since the return from Babylon, where most of his kind remained, contented with their lot, there had been two well-marked views of Israel's future: one the popular, the spirit of revolution led by the fanatical party of the Zealots ; and the other the spiritual ideal of the inner circles of the Chasidim and the Essenes, that the true Israel was to be the " Seer of God," composed of those who spent their lives in God's service, whereby the whole world should be purified and the Anointed of the Lord be manifested in all his fulness. Not for them was the crude material view of the people who would have the Messiah to be an earthly king who should vindicate their race against the nations and with sword and flame lay waste the land, that Yahweh might wash his hands in the blood of his enemies—a reversion to the ideals of the wild Bedawin times of their forbears ; for the Chasidim and Essenes was a holier and purer faith—first in germ and then in full development—of a blessed time of peace for all, when the Israel of God, chosen from all the nations, should show himself as the perfected man, mankind perfected, who should put all things in subjection under his feet with love—love to God, love of virtue, and love of the brethren. Such at any rate was the high ideal of the Essenes, and it is said to have moved the admiration of all men.

Between these two extreme views we naturally find every shade of opinion, for a large literature has come down to us in which to trace these tendencies. The evolution of Judaism from 450 B.C. onwards is marked by an intense literary activity—in the first place directed towards the building up of a national consciousness and the glorification of a dim traditional past by a guild of penmen who derived their inspiration from the religious and historical traditions of Babylonia and Persia, and

exploited them for the benefit of their own uncertain legendary past ; and in the second, under the influence of Grecian culture, directed to a propaganda of Jewish ideas evolved from Eastern sources in Grecian dress among the reading classes of the nations of the Empire.

In the first place we have the collecting, over-working, editing and re-editing of the books of the Old Covenant canon, and their translation into Greek, with innumerable glosses to suit Greek taste, so that their original content was taken out of the area of mere tribal interests, and gradually worked over to give the appearance in many passages of a universal scripture, but never sufficiently so to disguise the appalling contrast of the barbarous conceptions of the original deposit with the grandiose passages and higher views of the later writers, who on the old traditions of the Schools of the Prophets raised up a structure of a spiritual religion—in great part owing to their contact with the higher civilisation into which their immediate ancestors had been taken captive.

This way of literature is naturally entirely contrary to all our modern ideas, and consequently a large part of the researches of our scholars has been taken up with demonstrations of the “pseudo” this and “false” that in it ; but let us pause a moment before we pass a too-hurried judgment.

The point that has been almost entirely neglected by all our critics is the fact that the majority of these pseud-epigraphic,* prophetic and haggadistic,† apocryphal and apocalyptic writings were penned, in part at any rate, by men who had devoted themselves to the religious life, and who passed their time in contemplating the old scriptures, prophecies and hymns, in order that they might contact the same spirit of prophecy and religious poesy and so continue it. The description given by Philo in his famous tract *Concerning the Contemplative Life* may be taken as a very fair representation of this phase of literary activity, though it should of course be

* That is to say “with false inscriptions,” for instance, *The Psalms of Solomon*, *The Book of Enoch*; but equally so *The Psalms of David*, *The Book of Daniel*, *The Gospel according to Matthew*.

† That is to say, pseudo-historical with a view to edification.

understood that the use of Philo's words in this connection does not commit us to any identification of the Therapeuts with the Chasidim or with the Essenes; there are many points of connection, but no proofs of identity.*

In the community of the Therapeuts every man and woman had their own cottage, Philo tells us, and then continues: "In each dwelling is a sacred place, called a shrine or 'monastery,'† in which in solitude they perform the mysteries of the holy life, taking into it neither drink, nor food, nor anything else requisite for the needs of the body, but only laws and inspired sayings of prophets, and hymns and the rest, whereby knowledge and devotion grow together and are perfected.

"Thus they preserve an unbroken memory of God, so that even in their dream-consciousness‡ nothing is presented to their minds but the glories of the divine Virtues and Powers.§ Hence many of them give out the rhythmic|| doctrines of the sacred wisdom, which they have obtained in the visions of dream-consciousness.¶ . . .

"The whole interval from dawn to sunset they devote to their exercises. Taking the sacred writings they spend their time in pious study,** interpreting their ancestral code allegorically, for they think that the words of the literal meaning are symbols of a hidden nature which is made plain [only] by the undermeaning.

* The whole subject of these famous orders will be treated in subsequent papers; for the present it must suffice to give the reader a very general outline and a few quotations from Philo's invaluable tractate (written about A.D. 26), the authenticity of which has now been placed on an invincible basis by the critical text of Conybeare (*Philo about the Contemplative Life or the Fourth Book of the Treatise concerning the Virtues*, Oxford, 1895), in opposition to the fantastic theory of its spuriousness put forward by Grätz, Nicolas and Lucius.

† That is, a "small closet or chamber in which one can be alone." This is the original meaning of the term, and is first found in this passage of Philo. It is hardly necessary to remind the reader of the Saying of Jesus, "Enter into thy closet," etc.; it was the custom for every Pharisee to have such a closet, and the Chasidim and Essenes were the most pious of the Pharisees, who were the most pious of the Jews.

‡ *ὄναρ* is a technical term for a vision during sleep, or out of the body, as opposed to *ὑπαρ*, a vision when awake, or in the body.

§ The hierarchies of being between man and God.

|| These were rhythmic or poetic utterances, oracles or prophetic sayings.

¶ The Greek *ὑπνος* used in this connection is the same as the Sanskrit *svapna*, and *svapna* is the term for all subtle consciousness as distinguished from the gross consciousness of the physical body.

** Lit., "philosophise."

“ They have also works of ancient authors who were once heads of their school, and left behind them many monuments of the method used in their allegorical works; taking these as patterns, as it were, they imitate the practice of their predecessors.”

Here for a moment Philo has drawn aside the veil which has hidden for so long the scripture-making of Jew, and subsequently of Christian, and has let us peep into the *scriptoria* of one of their literary guilds with its hive of busy craftsmen. Were then these men forgers and plagiarists; cheats and falsifiers?

Now that we have at last got the dust of a false bibliolatry out of our eyes, and are watching the murky clouds of the verbal inspiration superstition speeding desertwards in the far distance; now that we have returned to a sane view of “revelation,” and understand something of the make-up of the old books and the literary “morality” of antiquity, where schools took the name of a teacher and a similarity of inspiration was regarded as coming from an identity of source—we may answer confidently: Not so; they were but the legitimate heirs of the law-composers, the oracle-collectors, and the psalmodists of the past. For if they be forgers in the modern sense of the term, then the whole of the scripture we have is a forgery, for it has the very same ancestry. But they are saved from the charge of forgery in so far as they considered themselves to be inspired, the direct disciples of the ancient prophets whose names they magnified so as to impose their authority and consequently their own—for in either case it was the authority of their school—upon the people. They are saved from the charge of vulgar forgery in so far that they *did* practise the holy life and *did* contact the same spiritual impulses which played through the ancient Schools of the Prophets. For prophecy had not ceased and the greatest prophet of them all, He whom some of them afterwards first called the Christ, taught in their ranks.

Their works were naturally of varying value, of varied inspiration, some sublime and noble, some indifferent; and equally so were they intermingled with the propagandist literary efforts of Zealots, revolutionary tracts written with disguised names for fear of the rulers. There was every kind of “inspiration” from

that of the highest souls of the purest communities down to the fanatical frenzy of the "mad Mullah" type.

This much, however, is certain, that without a knowledge of this literature we shall never have the slightest conception of the environment of the origins.*

Now as to the intent of the Sibyllists and their literary fellow craftsmen; in writing on "Jewish Propaganda under a Heathen Mask," Schürer, who is perhaps the highest authority on the general subject, says:

"The works which belong to this category differ greatly so far as their literary form is concerned, but have all the common feature of appearing under the name of some heathen authority, whether of a mythological authority, as the Sibyl, or of persons eminent in history, as Hecataeus and Aristaeus. The very choice of this pseudonymic form shows, that *all these works were calculated for heathen readers, and designed for the propagation of Judaism among the heathen.* For only with heathen readers were such names a standard authority, and only on this account could this form have been chosen by Jewish authors. . . .

"The Sibyllines desire to effect a propaganda properly so-called. They set forth directly before the heathen world the folly of idolatry and the depravity of its moral conduct; they threaten punishment and ruin in case of impenitence, and promise reward and eternal happiness in case of conversion, and they thus seek to win adherents to the Jewish faith in the midst of the heathen world. . . .

"[The Græco-Roman] Sibyllism was from its very nature specially adapted for being turned to account in the interest of religious propaganda. The oracles, being of apocryphal origin, in private possession, and circulating without control, might be completed and added to at pleasure. What had been done in

* For the most recent general treatment of the subject in English see Thomson (J. E. H.), *Books which Influenced our Lord and His Apostles*, Edinburgh, 1891; Deane (W. J.), *Pseudepigrapha: An Account of Certain Apocryphal Sacred Writings of the Jews and Early Christians*, Edinburgh, 1891; Schürer (E.), *A History of the Jewish people in the Time of Jesus Christ*, Edinburgh, 1897 (translated from the German), the whole of Vol. iii. of Div. ii. of this monumental work deals with the subject. See also Harnack (A.), *Geschichte der Alt-christlichen Litteratur bis Eusebius*, Leipzig, 1893, especially pp. 845-865, "Übersicht über die von den Christen angeeignete und z. Th. bearbeitete jüdische Litteratur." We hope to take the subject up again on a future occasion and give the general reader some idea of the extent and content of this literature.

this respect by Greek hands might as easily be undertaken by Jewish. Besides the oracles, like the mysterious in general, enjoyed a high reputation among religiously disposed minds. It might then be hoped that entrance to extensive circles would be obtained under this form. Hence it was a happy hit when *Jewish propaganda took possession of this form to turn it to account for its own purposes.***

The point that Schürer does not bring out, however, is the one we have laboured to develop in the preceding paragraphs. The propaganda on a heathen soil was but a continuation of the Jews' hereditary mode of scripture-writing in their own domain; the area of activity was simply widened.

Deane also omits this point when saying: "Given the existence of a body of such prophetic utterances among the heathen, which were considered of superhuman authority and universally credited, it fell naturally into the mind of Jew and Christian to endeavour to gain acceptance for the truths which they had to teach, not only by tracing these truths in the extant words of poet and prophetess, but also by themselves expressing them in the form and under the guise of Sibylline inspiration. The mystery that enveloped these oracles greatly helped the impersonation, and the authors thought themselves quite justified in their undertaking if by this means they might insinuate the truth of God's unity and righteousness, and disseminate the hopes which animated their breasts."†

So also Alexandre, who further undertakes an elaborate apology for the method of the Sibyllists; but, in my opinion, were it not that the example had been set by men who were themselves prophets, the best of whom were in psychic contact with the hidden prophetic traditions of the nations—or who were at any rate aided by those who were—all such suppositions as those of Schürer and Deane, and all such apologies as those of Alexandre would give us no shadow of reason to exonerate the Sibyllists from the charge of systematic and flagrant dishonesty.

* *History of the Jewish People, loc. cit.*, pp. 270, 271, 274; the italics are Schürer's.

† *Pseudepigrapha*, pp. 280, 281.

The theosophical student, however, in dealing with the subject, should ever bear in mind that there was a secret as well as a public literature, and that we are dealing with the *propagandist* side solely, for our present collection of Sibyllines consists of a motley chaos of oracular pieces in which apparently the *precise* facts of *past history* are written in the *prophetical* tense, and these are then followed by only *vague* predictions of the future. This has led to a canon of criticism among scholars, and immediately there, where the precise indications which may be referred to historical events cease, do they place the date of the compiler of the piece. In brief, it is more than any scholar's reputation is worth to allow the public to imagine that he has any belief in prophecy; and, to do him justice, he is consistent, for if he is not an apologist he applies the very same rule to his analysis of the Old Covenant documents.

But a student of occultism cannot be so sure of this canon of rationalism. Prophecy, he knows, is not impossible; the mystic orders from whom many of these writers came, aimed at developing the prophetical faculty; doubtless, then, they had many precise prophetical utterances and predictions privately current among them, although they may very well have hesitated to reveal anything but the vaguest outlines of the future to the public.

Be this as it may be, the numerous Judæo-Christian oracles, current under the name of the Sibyl, were in the early centuries accepted as unquestionably authoritative. Frequent appeals are made to them, and the early Fathers, such as Hermas, Justin Martyr, Athenagoras, Tatian, Theophilus, Clement of Alexandria and Lactantius, quote them as an ultimate appeal. It was not till the times of Eusebius and Augustine * that their authority was ever called into question.

This is a point of enormous importance, and is not to be lightly put on one side by attributing it solely to the uncritical temper of the early Fathers. It proves that the Sibyl of the Jews and Christians came from the same source as the rest of

* Comp. Euseb., *Constant. Or. ad. Sanct. Cæt.*, i. 19; August., *De Civit.*, xviii. 17; *Cont. Faust.*, xiii. 2. Origen is, however, an exception; but we shall refer to him later on.

their scripture. It is a matter of only secondary importance how future generations sifted out this scripture; the fact remains that in the earliest centuries the Sibyllines were not only of undisputed authority, but were the sheet-anchor of the apologists.

“In the earliest controversies between the Christians and the apologists and the champions of the old creed, we meet frequent appeals to ‘the oracles of the Sibyl,’ as an authority which both the disputants must recognise. . . .

“The most curious circumstance, indeed, of this remarkable history is the seemingly implicit acceptance of the Sibylline prophecies as authentic by the Christian apologists and polemical writers throughout the second century. Tatian, Athenagoras, and still more Justin Martyr, rely on them as indisputable, or at least undisputed authority. Theophilus cites them with equal show of confidence. . . .

“Nor can their appeal to the oracles be explained by a mere *argumentum ad hominem* addressed to Gentile believers. No doubt this consideration enters somewhat into the confidence with which the appeal is made; but there can be no doubt that the argument of the apologists goes much farther and ascribes to the Sibylline predictions an independent authority, if not divine, certainly supernatural.”*

That the Christians in the second century gave their unwavering allegiance to the Sibyl is further evidenced by Celsus, who calls them ironically Sibyllists.† From all of which the

* *The Edinburgh Review or Critical Journal*, July—October, 1877 (vol. cxlvi, art. ii., pp. 31 *sqq.*), p. 35. This critical paper is one of the best accounts we have in English on the subject, and was written with the distinct purpose of calling the attention of English scholars to the work that had been done in France and Germany and the neglect of the subject in our own country. J. H. Lupton's article “The Sibylline Oracles,” in Smith and Wace's *Dict. of Christ. Biog.*, is almost entirely based on this paper.

† Origen, *Contra Celsum*, v. 61 (ed. Lommatzch). Both Deane and Schürer give an erroneous reference, the former v. 6, and the latter vi. 61. Origen, in his answer some eighty years after the death of Celsus, quotes Celsus, who lived and wrote against the Christians just after the middle of the second century, as follows: “He [Celsus] says, moreover, that some [of the Christians] are Sibyllists—this doubtless through his misunderstanding some [of our people] who found fault with those who believed in the existence of a prophetess Sibyl, and called such people Sibyllists.” The commentators on Origen hereupon learnedly set to work to show that the Fathers almost without exception believed in the Sibyl, and therefore Origen was mistaken in his assertion. Origen is simply practising the usual craft of an Apologist *ad majorem gloriam*. If the facts don't suit, so much the worse for the facts. The term “Sibyllist,” however, it should be noted, is used by Plutarch (*Mar.*,

authority of the Sibyl among the early Christians up to the time of Lactantius, the beginning of the fourth century, is securely established.

When the first effort of Jewish Sibyllism was given to the world we do not know, for much has been lost. As, however, the oldest deposit of our present collection is assigned to about the middle of the second century B.C.,* and as we may assume that nothing was added after the time of Lactantius, we may place the Sibyllist activity in a time-frame of some 500 years, and these just the most important for tracing the evolution of the Christian origins.

The collection which has come down to our own time consists only of some 4000 lines, and was originally got together by a redactor of (in all probability) the fifth century, who tells us in his preface that the various oracles were scattered far and wide, and he has done his best to gather them together. It is he who divided them into books, and pieced the scattered fragments together, with many interpolations of his own and tags to make one subject run more smoothly into another.

Shortly after this collection was made, the Sibyllines are lost sight of and do not appear again till the time of the Renaissance, the earliest existing MSS. being of the fourteenth and fifteenth centuries. These MSS. are divisible into three groups; the first is based on a collection which originally contained fifteen books, the second and third form one of eight books.†

The MSS., however, are full of *lacunæ* and of the first group,

42) simply to denote a "seer." In vii. 53 of the same polemic Origen further quotes the bitter words of Celsus: "If you had said even of the Sibyl, whose authority some of you make use of, that she was a child of God, you would have said something more reasonable. But you have had the presumption to include in her writings many blasphemous things, and set up as a god one who ended a most infamous life by a most miserable death." To this Origen replies (§ 56) that Celsus does not mention what these interpolations are. "He might have proved his assertion by producing some older copies which are free from the interpolations which he attributes to us." Origenes Adamantius little thought that the "Fathers" of the nineteenth century would cast in their lot with Celsus on this point. Origen then proceeds to refute the charge of Jesus living a most infamous life, which, indeed, probably arose from the scandalous Ben Pandira legends, which had wide circulation at the time of Celsus.

* The oldest historical quotation of the Sibyl which is known to us is a citation from the *Chaldaica* of Alexander Polyhistor (c. B.C. 80—40); a passage which is also quoted by Josephus (*Antiqq.*, i. 4, 3) and Eusebius (*Chron.*, i. 2, 3). See Schürer, *loc. cit.*, 282 and 288.

† See Harnack, *Gesch. d. Altchrist. Lit.*, p. 862.

the MSS. of which were not known till the beginning of the present century,* no copy contains Books ix., x. and xv.

All the previous editions are comprised in the modern edition of the text by the French scholar Charles Alexandre, who printed a critical text of all the Sibylline pieces and fragments which have reached us, with five elaborate Excursus in Latin,† and by J. H. Friedlieb, in Germany, who published a text, translation and notes about the same time.‡ They were followed by Heinrich Ewald in a commentary,§ which attracted much attention. These three scholars were generally regarded as the chief authorities on the "higher criticism" of the subject; but as they contradict one another on many important points,|| other views have been put forward, especially by H. Dechent¶ in Germany, and by H. F. Delaunay,** in France, and more recently by Schürer in Germany. Indeed the collection which has come down to us is such a chaos†† that it has baffled the acutest scholarship; nevertheless, on certain general results the majority of scholars are agreed, and on these points we may in the main most safely follow Schürer, whose authority is followed by Harnack.

But before going further with the analysis, it may be as well for those who have an acquaintance with the original to state

* Cardinal Mai was the first to publish Book xiv. from a Milan MS. in 1817, and Books xi.-xiv. from Vatican MSS. in 1828.

† *Oracula Sibyllina*, Paris, 1841; *Excursus*, 1856; 2nd ed., revised and condensed, 1869. This work contains a full bibliography up to 1869. The best critical bibliography however, is to be found in Schürer, *loc. cit.*, pp. 288-292, to which little is to be added.

‡ *Die sibyllinischen Weissagungen vollständig gesammelt, nach neuer Handschriften-Vergleichung, mit kritischem Commentare und metrischer deutscher Uebersetzung*, Leipzig, 1852.

§ *Abhandlung über Entstehung Inhalt und Werth der Sibyllischen Bücher*, Göttingen, 1858.

|| See J. Rendell Harris, *The Teaching of the Twelve Apostles and the Sibylline Books*, Cambridge, 1885; on pp. 19 and 20, parallel tables of the dates assigned by Alexandre, Friedlieb, and Ewald to the various deposits are given.

¶ An inaugural dissertation, *Über das erste, zweite und elfte Buch der Sibyllinischen Weissagungen*, Frankfurt a. M., 1873; and an article, "Character und Geschichte der altchrist. Sibyllen Schriften," in *Zeitschrift für Kirchengesch.*, Gotha, 1878.

** *Moines et Sibylles dans l'Antiquité judéo-grecque*, Paris, 1874; on p. 130 is a short bibliography in completion of Alexandre's.

†† "The collection as we have it is a chaotic wilderness, to sift and arrange which will ever baffle the most acute criticism."—Schürer, *loc. cit.*, p. 276. "The work as at present arranged is a mass of confusion and incongruity, no pretence at chronological order being arrived at."—Deane, *op. cit.*, p. 285.

that the oracles are written in Greek and in Homeric hexameter verse, a metre which is said to have owed its origin to Ionic genius and doubtless in the first place to the inspiration of the prophetic spirit, as indeed the Sibyl herself claims.* In the oldest deposit there is a "real Homeric vigour,"† but the later verses often limp badly.

As to the analysis of our literary chaos then, we may first of all distinguish three main strata.

First of all we have a slight pagan deposit consisting of genuine heathen oracles incorporated by the Sibyllists.

The second category is formed of oracles traceable to Hellenistic Jews in Alexandria.‡ They were composed in the course of the two centuries which preceded our era, and during the first three-quarters of the century which begins at the birth of Jesus Christ.

"The third category is composed of oracles written either by Alexandrian Jews or by Christians, from the year 80 of the first century of our era to the end of the third."§

It will be at once seen that the critical date for the beginning of the shading off of the Jew into the Christian is the time of the destruction of Jerusalem,|| and that this shading off is prolonged for a far longer period than we should otherwise have expected; for according to the evidence of the Oracles it is almost a century after this date before the Messianic views in them at all disclose any reference to a historical Christ.¶

G. R. S. MEAD.

(TO BE CONTINUED)

* Cf. iii. 419 *sqq.*, and xi. 163 *sqq.*, where, however, Homer is charged with plagiarism, though perhaps on no better grounds than Plato was charged by Aristobulus, the Jew, and subsequently by certain Church Fathers, of copying Moses!

† Lupton in art. in S. and W.'s *Dict. of Christ. Biog.*, vol. iv., p. 647b.

‡ Mostly, but also in Syria and Asia Minor.

§ Delauney, *op. cit.*, pp. 123, 124.

|| When the popular Jewish hopes of a physical Messiah were finally shattered. For the history of the evolution of the Messiah idea, see Maurice Vernes' *L'Histoire des Idées Messianiques depuis Alexandre jusqu'à Hadrien*, Paris, 1874; also Drummond's *The Jewish Messiah* and Stanton's *The Jewish and Christian Messiah*.

¶ It is because of this lack of any distinct reference to the historic Jesus as the Messiah, while at the same time the doctrine of the mystical Christ is one of the main burdens of this stratum of the oracles, that there is such a great difference of opinion as to where the Jew leaves off and the Christian begins.

JAMES PIERREPOINT GREAVES

WHILE in our theosophic literature we find some account of the lives of the more prominent mystics of the past, the subject of our present sketch seems to have escaped that amount of notice to which his peculiar position and teachings may be supposed to have entitled him. Born in 1777, this great Christian mystic attained to his full power in the first half of the present century, and it is through his influence over the hearts and minds of a few devoted adherents that we have some account of his thoughts and utterances.

We are told that his earlier years were spent in mercantile business, with which, however, his peculiar intellect did not accord, and which he abandoned. He then went abroad for some years and identified himself with Pestalozzi and his educational system, subsequently introducing his methods into this country. During his residence abroad, Greaves became initiated into the German and Swiss Illuminism, and on his return to England founded an Æsthetic Society which was in sympathy with the philosophy of Baumgarten, Kant, Richter and Euler. The members of this society agreed to meet every week at his house in Burton Street, Burton Crescent.

In his "Memorial of James Pierrepoint Greaves,"* Mr. Francis Barham says: "It is almost impossible to describe aright the fervour and enthusiasm with which Greaves maintained the reality of Divine Spiritualism. He professed that he realised it as actually present; as an element in life more intense than any imaginable electricity, and his faith in this Spirit, by which he felt himself inspired, always preserved in him the most lively cheerfulness and freedom from anxious care. This was the more remarkable, as Greaves drank nothing but water [a curious

* *Triune-Life, Divine and Human. Being a Selection from the Commonplace Books of James Pierrepoint Greaves.* London: Elliot Stock, 62, Paternoster Row, E.C. 1880.

reflection—W. B.] and ate only fruits and vegetables many years before his death. He said to those who recommended him a grosser style of diet, ‘that the Central-Spirit always burned brighter and stronger in proportion to his abstinence from meats.’ Nor was his joyous animation apparently depressed by a painful internal disease which tormented him extremely, and finally brought him to his grave.

“Such was Greaves. Methinks I see the old man now, sitting in his great arm-chair attired in a grey dressing-coat. There he sat still from morning till night, for his physical sufferings at that time disabled him from moving, and gave forth with all the energy and vehemence of a prophet the high and unearthly idealisms that gushed from his heart. He spoke rather from inspiration or impulse, than from reason or study. He abominated premeditation and reference to learned authorities. Eloquence was to him as natural as sweetness to the flower, or salt to the ocean. His illustrations of divine things were brilliant and inexhaustible. It might well be believed that they sprang fresh and pure from a Divine source within, as emanations from the inspiring Spirit.

“Greaves’ method of uttering the immediate sentiments and instinctive impressions of the soul became the rule of the *Æsthetic Society*, which assembled at his house. When the members arrived, a question was proposed, on which every man was expected to say something freely and familiarly, without partiality or hypocrisy. These somethings, which were random shots of eloquence, uttered on the spur of the moment, possessed a peculiar raciness and originality; and the more extraordinary they were, the better were all the parties pleased. I never attended any meeting in which there was more of the free and bold utterance of honest, hearty thought, of suggestions and illustrations more startling, more brilliant, more noble and grand.”

Before the time of the external manifestations which we are accustomed to associate with the term “Spiritualism,” Greaves claimed that he was the living advocate of spiritualism as against the existing materialism of his day. He had found out by experiment and experience the grand truth that no external

socialistic scheme for the welfare of man could have anything but a very temporary and incomplete influence for good, so long as the regeneration of the man himself were unattended to. There are no *outward* means whereby wretchedness and misery may be overcome.

Tranquillity and peace within can only be looked for when the moral sympathies have power "to generate causally or inwardly or outwardly"—to use his own phraseology.

He lays frequent stress on man's place in the divine economy as an intelligent co-operator with God. For this to become possible man must first have an intellectual appreciation of that possibility and the soul must seek to be constituted an adequate cause, fit for the spirit to procreate it.

"So long as the soul knows nothing of its primary composition, it goes on in self-effort to accomplish ends for which it is utterly inadequate. Before man can obey the law, this sublime law must become consubstantiated. The soul is born subject to after-births, and holds relationships according to its births with universal natures. The nature of man is reversed when he is, by regeneration, transferred from the individual to the universal."

Man, indeed, to become a co-operator with God, must do all in his power to clear away the obstructions from below that the "Triune Life" may be manifested through him, and that he may learn to "connect individual faculties with their genetic centres." It is, moreover, useless to try and make anyone understand this, when that person does not feel it as an inward growth or accomplishment. "Those who feel not the Spirit-sympathy call all expressions of the same matters of opinion or imaginary fancies. The Divine Economy is entirely confined to the Spirit-sympathy with the congenital sympathies, independent of external circumstances. . . . If our sympathies were more obedient to the conscious-generated sympathies, the spirit would cause them to express the same poetically."

Again, further on, he says: "When the animal-soul is properly re-united to the Divine image, then the Divine image begins to work a likeness of itself, and the outward man thereby becomes an image of the Image of God. The Divine Soul must

bring the animal soul into subjection, and use it as a servant of that almighty love of which it is an image.”

Man has three natures, acting individually, separately and of their own impulse, and as long as this is so, so long is man imperfect, discordant and unregenerate, for he does not obey the Triune Law, which aims to make him one, the spiritual man or the Trinity in Unity. “Before man can obey the law, this sublime law must become consubstantiated. . . . Until the human soul and its system work in harmony with the Divine Soul and its system, there must be incessant joylessness within and changes without.”

Greaves more than once is found to declare the necessity of mysticism before a man’s eyes can be opened to spiritual verities. Man may reason, having faith, and imagine that he has convinced himself of the existence of certain higher truths, but this will be a very different thing from knowledge, which is impossible without the interior, mystic or hidden growth of his nature.

For, says he: “Man is, without these mystical natures, an unprofitable, gravitating mass; we may learn much from studying the cerebro-spinal and sympathetic nervous centres and the triune law which governs them. Isolate a moral faculty from its mystical nature, and irritate it as much and as repeatedly as you will, nothing can come from it but a dead, lifeless form; it having no joyful vitality within it, it cannot circulate the germ or procreate a vital, joyful sensibility. All that a moral faculty can do, deprived of its mystical nature, is to perceive what it receives externally and imitate the same.”

Man is not a being but a becoming. Before any real progress is possible this fact must be appreciated. The why and wherefore of his existence must be understood, and his energies, instead of being dissipated, will be directed to subserve the general plan. His particular activities must take their birth in universal nature and be in harmony with her laws.

“Each man is a little world, a microcosm like Adam the first man, and reproduces his own image or likeness in the exterior world. . . . Man sets about to socially illustrate, in social modes, the universal conception, instead of suffering the Law to

work the universal conception into *real being*. Man is rather to become the exhibition of the idea than the illustrator of his own conceptions of it. To submit to the Law to perfect its own conception, is the first and great aim of all well-directed men."

This necessity for interior soul-growth is again touched upon in one of his letters, which concludes as follows: "How then is the soul going to get its proper ripeness? This is the question, and a most important one it is. The unreformed reformer is to be made man—cosmic man. All that man, physical man, is doing is only preparation to his being made cosmic man. Whatever good we at present attribute to man, comes not from man, but from the Spirit within him. Ask man why he does not practise his principles—he replies human infirmity is the cause. Ask him to point out the cause—social institutions. Ask him what makes social institutions bad—he replies as well as he can by giving in new words what he has said before. He will not see that the evil is in his own constitutional severance from Spirit. Man is the glorious problem to be achieved. Man is to become man on the earth."

Enough has been said, I think, to show the intimate relationship between the thoughts and teachings of this great Christian mystic and our own theosophic school, which in a later dress only and in more perfect manner presents to us the same eternal and fundamental spiritual verities as those that a long line of seers and mystics have, in their own language and peculiar phraseology, sought to put before the minds of the less highly evolved brothers of their race.

Let us welcome enthusiasm wherever we see it, and recognise that beside our own great theosophic movement there are many avenues leading earnest men, however gradually, up to the Gates of Truth.

W. BEALE.

THE EDUCATION OF THE HUMAN RACE

By LESSING

TRANSLATED BY CAROLINE MARSHALL

(CONCLUDED FROM VOL. XXII., p. 567)

LXX.

THOU hast seen how in the childhood of the human race, God, by the teaching of the unity of God, reveals immediately only bare truths of reason, or at least has permitted the bare truths to be taught for some time as immediately revealed truths in order to propagate them more quickly and to ground them more firmly.

LXXI.

Thou seest the same thing during the boyhood of the human race in the doctrine of the immortality of the soul. It is *preached* in the second and better primer as revelation, not *taught* as the result of human reason.

LXXII.

As we can by this time set on one side the Old Testament for the doctrine of the unity of God, and as we are gradually beginning to be able to dispense with the New Testament for that of the immortality of the soul, might there not be mirrored in the latter truths of a similar nature which we shall marvel at as revelations until they set forth reason among the other demonstrated truths and include it in them?

LXXIII.

For instance, the doctrine of the Trinity. Now if this doctrine were to bring mankind, after endless wanderings right and left, at length upon the way to recognise that God, in the sense that finite things are *one*, could not possibly be *one*, that even His

unity must be a transcendental unity which does not exclude a sort of plurality? Must not God at least have the most perfect conception of Himself, that is, a conception in which everything is found that is in Himself? Would, however, everything be found in the conception which is in Him if there were only a conception, only a possibility of His necessary reality as of His other attributes? Does this exhaust the being of His other attributes, of His necessary reality? I think not. It therefore follows that either God can have no perfect conception of Himself at all, or that this perfect conception is of necessity just as real as He is Himself. Certainly the image of myself in the mirror is only an empty representation of myself because it has only that of myself from which rays of light fall on the surface. But suppose that this image had everything without exception that I have myself, would it in that case be merely an empty representation or not rather a true double of myself? If I believe that I recognise in God a similar duplication it is not perhaps so much I who err as that language falls short of my ideas; and this much will always remain uncontradicted, that those who would make the idea popular, could hardly have expressed themselves more intelligibly and in a more fitting manner than by the name Son, whom God has begotten from eternity.

LXXIV.

And the doctrine of original sin. How if at last everything convinced us that man at the first and lowest step of his humanity was so little master of his actions that he was not capable of obeying moral laws?

LXXV.

And the doctrine of the satisfaction of the Son. What if everything at last compelled us to assume that God, notwithstanding the original inability of mankind, elected to give him moral laws, and to pardon all his transgressions, for the sake of His son, for the sake that is, of the independent content of His own perfections, compared with which and in which every imperfection of the individual disappears—that he does this so as not to shut men out from all moral blessedness, which is not to be imagined without moral laws?

LXXVI.

Let it not be objected that these speculations as to the mysteries of religion are interdicted. The word mystery meant in early Christian times something quite different from what we now understand, and the development of revealed truths into truths of reason is essential if mankind is to be helped onward by them. At the time of revelation they were certainly not truths of reason, but they were revealed that they might become so. They were, so to speak, the "makes" of the arithmetic master that he says over beforehand to the boys to help them in a manner with their sums. If they were to be content with the aforesaid "makes" they would never learn to calculate and would ill reward the intention of the good master in giving them a clue.

LXXVII.

And why should not we also be led to nearer and better conceptions of divine Beings by means of a religion whose whole historical verity, let it be granted, is doubtful—conceptions of our own nature, of our relationship to God, to which human reason, left to itself, would never have arrived.

LXXVIII.

It is not true that speculation upon these things has ever led to harm or done injury to the commonwealth. The blame lies, not with the speculations, but with the folly and the tyranny that checked them, with men who, while indulging in their own speculations, denied them to others.

LXXIX.

On the contrary these speculations, no matter what the individual result may be, are undeniably the most fitting exercise for human reason in general. Especially because, and so long as, the human heart is only capable of loving virtue for its eternal and blessed consequences.

LXXX.

For to practise the understanding on that which concerns our bodily needs, would in the present state of selfishness of

the human heart, rather blunt than sharpen it. It must and will be exercised on spiritual matters, if it is to attain complete illumination and to show forth that purity of heart which alone makes us capable of loving virtue for its own sake.

LXXXI.

Or is the human race not destined to arrive at this highest step of illumination and purity? Never?

LXXXII.

Never? Let me not, Most Merciful, think such blasphemy! Education has its goal for the race no less than for the individual. What is educated is educated for something.

LXXXIII.

The flattering prospects held out to the youth, honour, prosperity—what are they but the means whereby he is educated to become the man, who when these prospects of honour and prosperity perish, may be depended upon to do his duty?

LXXXIV.

This was the end and aim of human education; should not the divine extend as far? If art succeeds with the individual, will not Nature succeed with the whole? Blasphemy! blasphemy!

LXXXV.

No, it will come, it will certainly come—the perfected time when man, the more convinced his reason is of a brighter future, will not need to borrow motives for his actions from this future; for he will do right because it is right, not because of the arbitrary reward attached to so doing, which until now was to fix and steady his wandering gaze and strengthen it so as to be able to recognise the inner and better reward of virtue.

LXXXVI.

It will most certainly come—the time of a new and eternal gospel which is promised to us even in the primers of the New Testament.

LXXXVII.

Perchance upon some dreamers of the thirteenth and fourteenth centuries had fallen a ray of this new eternal gospel, and they only erred in predicting its rise too soon.

LXXXVIII.

Perchance their "threefold age of the world" was not such an idle fancy, and certainly they had no evil design in teaching that the new covenant must in time become as much antiquated as the old one now was. It remained for them still the same scheme of the same God—always, to use my language, the same plan for the general education of the human race.

LXXXIX.

But they were too precipitate. Only could they make their contemporaries, who had scarcely outgrown childhood, all at once, without knowledge and without preparation, into men worthy of their Third Age!

XC.

And it was this very haste that made them enthusiasts. The enthusiast often casts very true glances into the future, only he will not wait for it. He wants the future to be hastened, and hastened through him.

What it takes nature thousands of years to accomplish, is to be made ready to his hand in an instant. For what will it profit him, if that which he recognises as better, does not become the best in his lifetime? Will he come back? Does he believe that he will come back? It is a marvel that this idea does not obtain more with enthusiasts.

XCI.

Go thy secret ways, Eternal Providence. Only let me not despair of Thee by reason of this secrecy, even though thy steps appear to me to be going back. It is not true that the shortest line is always the most direct.

XCII.

Thou hast so much to take with thee on the road, so many steps aside to take. And how if it were practically proved that the huge slow wheel which is bringing mankind nearer to its

perfection, is only set in motion by means of smaller, quicker wheels, each making its own contribution ?

XCIII.

Just so ! The path by which the race attains perfection must have been travelled over by every individual man, one earlier, another later. Have been travelled over in one and the same life ? Can he have been, in one and the same life, a sensual Jew and a spiritual Christian ? Is it possible to compass both in the self-same life ?

XCIV.

Surely not. But why should not every individual man have existed more than once in this world ?

XCV.

Is this hypothesis so laughable because it is the oldest ? Because human reason had at once grasped it, before the sophistry of the schools had dispersed and weakened it ?

XCVI.

Why may I not here already have taken those steps towards my perfection which merely bring to men temporal punishments and rewards ?

XCVII.

And, again, why may I not have taken those which are so powerfully aided by the prospect of eternal rewards ?

XCVIII.

Why should I not come back as often as I am capable of acquiring fresh knowledge and new powers ? Do I bring so much away at one time, that it is not worth while to come again ?

XCIX.

Is it for this ? or because I have forgotten that I have been here already ? It is well for me that I have forgotten. The remembrance of my former condition would but enable me to make a bad use of my present one. Besides, have I forgotten for ever that which I am forced to forget now ?

C.

Or, because too much time would be lost to me ? Lost ? And what have I then to miss ? Is not a whole eternity mine ?

OF KILLING OUT DESIRES

THE science of mathematics is the one which, fortunately for itself, is most frequently tested by its results; and, just for this reason, it has been found necessary to divide it into two separate branches. The first treats of what *should* be, if everything concerned were of ideal perfection—straight lines and circles perfect, beams rigid, surfaces level, movement frictionless, and so forth. Unfortunately, however, things persistently refuse to behave as this science orders them; and what is at once the most practical and the most difficult part of the task is found to remain to be done—to find out *why* things do not obey the law, and what law it is which they *do* obey. It is found in practice that everything is imperfect, and must be treated accordingly, and that the true question to be solved is, how to get what you want notwithstanding—or, still better, by means of these imperfections.

It were a consummation most devoutly to be wished if some such division could be agreed upon in the science of ethics; but, unhappily, here the professors of what we may call the pure or abstract science have for many centuries succeeded in keeping their conclusions from the test of actual results; and a new text book is, in its practical part, no more than a rehash of what has been said for the last five hundred years or more. Of course, where these rules are regularly brought into actual use, as is the case, for example, with the Moral Theology of the Catholic Church, the applied science must *exist*, even if not recognised by the professors. A young man comes fresh from College, duly fitted out with the rules and regulations by which good Christians are to arrange their lives; but no sooner does he get into work than he finds that, somehow or other, every case he meets seems to be an exception to his rules. He has been trained to place his puppets, Titinius, Bertha and the rest, in every circumstance of life and to know the correct rule to lay down for them;

but he finds that real men and women don't behave like his wooden dolls, and is quite at a loss. Then, if he is wise and modest, he goes to an old and experienced parish priest, who has spent a life in *applying* the book-science to actual practice; and from him he will learn how, in real life, to make the necessary allowances for friction, for eccentricity, and what not; and by degrees he grows able to do good instead of harm to the souls he has to deal with. No one who has not had the experience could imagine the fund of kindly wisdom and knowledge of human nature in some of these good old men; but the misfortune is that it all *dies with them*. Not for their lives would they dare to write down and print the adaptations they have been *forced* to make in the principles, to get them to work; down would come the professors upon them, "But you are transgressing the Rules!" and to all plea of the poor working priest that his people "must live," he would only get the relentless answer, "We don't see the necessity!"

Protestants are able to treat the matter more simply. So long as the ancient, practically unworkable rules are solemnly repeated in their hearing every Sunday, they are content to improvise their actual, working morality from day to day for themselves. It is convenient, but not elevating; and I think most readers of THE THEOSOPHICAL REVIEW will agree that it is better to put ourselves to trouble to carry out a moral law which we feel as something above us, even if our feeling be a mistake in point of fact. But in both cases this way of ignoring the circumstances in which we actually live—of making believe to ourselves and others that we find our life in a law through which we are by daily necessity "driving a coach and four" every hour of our existence, is seriously injurious to our spiritual life. If it is conscious, it is *cant*; if unconscious, it is even worse; we have forced our thoughts—nay (as I said a while ago) our very senses—habitually to *lie* to us, in order to keep up the illusion.

The real fact of the matter is that there is, strictly speaking, no such thing as a general law in questions of Ethics—each man has his own moral law, as he has his own truth; *his* morals and *his* truth, and nobody else's. The nearest approach to a dogmatic rule the wisest of us can rightly lay down, is no more than

this—that *if* you come in the course of your evolution to stand where we do, and *if* you are then anything like us, you will probably find it best to do as we have done. The possibility of generalising comes simply from the fact that, *at this stage*, the majority of mankind are so much alike that what is good for one is not unlikely to be good for all, or nearly so; but we must not forget this is not so by any final, unalterable law. A time *will* come when this is no longer true for any, and already some have differentiated beyond it. At a somewhat higher stage of evolution a moralist, if asked “Is so-and-so right?” will look at his querist as an astronomer would if you asked him, “Can I see a certain distant planet with *a* telescope?” There are, of course, telescopes which can show it, and others which can not; and similarly the only answer which could then be given to the moral question would be, “For some it is right, for others it is not right; of which class are you?”

These preliminary considerations may serve as an excuse for me if I venture to suggest a certain hesitation—a pause for consideration—before we take up *for practice* the first rule of *Light on the Path*, as of all other ascetic works, “KILL OUT DESIRE.” I suppose that there will be, with some of my readers, a certain hair-stiffening and a sort of feeling as if (to use a quaint American phrase) I were “mislaying George’s hatchet and going back on the Declaration of Independence,” but I am speaking on a point which is of simply enormous importance to many of us. If I put the question thus, “Are we, you and I, at such a point of our spiritual development that killing out desire is the right step to take next?” it may not be so offensive. In this case also all turns (as I have said) first on the *personal* question, “With what sort of person are we dealing?”

Now as to *Light on the Path*, we *do* know with what sort of a person it is dealing. The elucidations we have lately received from Mr. Leadbeater show it to be strictly and essentially an instruction book for *pupils*. For at least twenty centuries it has been in use for the education of those who have already passed the threshold of initiation—who have for many previous lives nurtured the “iron will” to rise of which the *Voice of the Silence* speaks. They already dwell in the higher region where *every*

desire is felt as a clog on their progress, and this is assumed from the very first line. But we who still live in the lower world must remember that an oyster is also "free from desire"—simply opening its shell to receive the life around it, but that shell firmly fixed in the ground for the whole period of its existence. Between the oyster's freedom from desire and that of the Master there lies the whole scale of human progress; and this, mark you, made exclusively by the stimulus of desire. There is absolutely nothing which can bring you up to the Master's level but desires—ever more and more purified as you rise I admit, but desires still.

The question, then, *for us*, is, Are we so far on the Path—is the "iron will" so fully developed in us—that we *dare* try to kill out desire? Do not be in a hurry to answer; let us think carefully.

Are you indignant at the suggestion that the oyster's life can have any charms for so intelligent a person as you are? If so, you have not accustomed yourself to be honest in your self-examinations. The very highest and most advanced of us would tell you that they are not beyond the feeling. A modern philosopher has said that idleness is the very most deeply-rooted feeling in the human mind. And at the particular point of our surrounding civilisation the danger is greater than it has been for many centuries. What we pride ourselves upon as the improvements of modern society—its humanity, its tolerance, its sympathy with all, its less brutal manners, its anxiety for education and the rest, are all (good as they are in themselves) symptoms of failing nervous energy, of waning life. The modern European world is distinctly on the downward grade; we don't really care for anything; it is no longer "worth the trouble"; all we *are* anxious about is that nobody shall rob us of our property or hurt us in our persons; we no longer want to *do* anything. When somebody tries to stir us we feel it an anachronism—the time is come for lotus-eating. Even the stimulus which for the last three hundred years has never failed to rouse the English mob—the appeal to their Protestantism—is at last blunted; Mr. Kensit tries to bring it out afresh, but we only yawn, and wish the police would hinder his

making a row in church—whether he is right or wrong, who cares?

All this is simply the downward-arc tendency to revert to the oyster; and as with the nation, so with the individual. It shows itself in various ways. In the common run of those who are known as “religious” persons it is the disheartening, dead weight of habit. When I was younger and in work as a priest, I used to feel it my duty to try to stir these people to some little advance—to put more heart into their prayers, more reality into their love of Jesus; and how many times in despair have I not wished they could fall into some big, unmistakable *sin* just to take the conceit out of them and put the gratitude for love and forgiveness into them!

It is a true and keen remark of Mme. Swetchine’s that “if it were not an offence against charity, it would be easy enough to make out a list of ninety-nine ‘good’ people whose united goodness gives less joy to the angels than one sinner who repents!”

To those a little further advanced the temptation to reversion comes in a more subtle and dangerous shape. The wild dissipation which pervaded all classes, from king to labourer, about the close of last century and the early part of this, has left its ineffaceable traces on the race. Many of us start in life with a stock of nervous energy far below what is indispensably necessary. We come into the world as it were partially narcotised, needing to be mercilessly marched up and down and shaken to bring us up to the mark. Instead of that, by ill-luck, we get hold of some religion or book (in my own case it was *The Imitation of Christ*), which teaches the killing-out of desire! Our whole soul goes out instantly to it—it is just what we are wanting. We have not life enough to desire anything *very* seriously, but what desires we have are troublesome—life would be easier still if we had none—let us be religious and kill them! And so, in the most perfect good faith and conviction that we are becoming saints, we set what we call our energies to the task of transforming ourselves into—oysters! Some succeed—a success more sad than any failure; but there is sadness enough if, in after years, we find out our mistake, and as in Goethe’s quotation from Young’s *Night Thoughts* :

Old Age and Experience, hand in hand,
 Lead us to Death, and make us understand
 After a search so painful and so long
 That all our lives we have been in the wrong.

If death were, indeed, the end of life, and all that we have thus learnt by sad experience pure waste, as the popular theology believes, it would indeed be a hard lot; but what is the waste of a single life to *us*? We have learnt much, and shall do better next time. We shall not make *that* blunder again!

Of course this is an extreme case. I do not for one moment suggest that any of my readers are likely so recklessly and so completely to throw away their lives; but if they will think it over, it may help them to examine whether, in their own case, the aspiration to kill out desire is *purely* from the desire to rise, *quite* without mixture of a sense of how comfortable and how dignified it would be to be without. There are so many probabilities, as I have tried to show, that this may be without any fault of ours, and even without our knowledge, that no one need be ashamed to confess it to himself. It is the weakness of the age in which we live that our desires are often not strong enough to furnish the motive power for our advance, just as in other generations it was the over-energy of the physical desires which choked the growth of the spirit.

Unhappily this lack of life is harder to overcome than mere misdirection of aim. When a heavy railway train is moving, a single hand on a lever is enough to throw it into the right track; but to set it moving needs the full force of an engine of, possibly, a thousand or twelve hundred horse-power; and where are we to find this? Here we come upon a subject on which I have, strictly speaking, no right to speak at all, having only my own guesses—I can hardly call them more—to guide me. I take courage to give these, because it seems to me that the attitude of “those who know” to us lay people is that of the Teacher in the well-known Indian story, and that all the little they tell us ends, as does his teaching, with “Find it out for yourself!”

It seems to me then, that, in this time and place, we should understand better what we are about if we spoke and thought

of *purifying* our desires, our passions, rather than of *destroying* them. It is the same thing under another phrase, but this one has less risk of missing the one essential point, that we must actually *rise* by this death or purification; if we don't, we should have done better to keep them alive. We are not in the least more worthy in the Master's eyes for merely being without this desire or that; it *may* be, as I have tried to show, simply because we are not far enough beyond the oyster to feel it. For example, a man may in this incarnation not feel the power of love. Now this *may* be that he has gone through it many times already, and has learnt all that can be learnt by it; but it may also be (and at this stage it is much more likely) that he has not risen to the capability of this crown of earthly life; that all this is to come. In *this* case to desire will be an advance for him, the most powerful of all engines to start him on his upward way. And (let me whisper it in your ear) the *probability* is always that we are a good deal farther back than we have any idea of! You won't believe me *now*, but *that* is one of the things you will have to find out for yourself!

Perhaps an even more intelligible prescription is to try to raise our desire to something above the physical plane. We must learn to put such order into our desire-nature, as that it shall not dare to choose the things of this world for its pleasure contrary to *our* choice, and still less venture to send down to the body *its* orders about it without referring to *us*, the Discriminating Mind (as the Hindus call it) above it. This, perhaps, needs explanation. As all readers of our books know, above our physical body, and yet beneath the *I* who thinks and aspires in our higher moments, comes what we often call Kâma-Manas—the astral body, which receives the impressions from the physical, and translates them into pleasure and pain, combined with the lower mind, which concerns itself mainly with these feelings. We are used to speak of the physical body as the beast to be ruled; if we think of the desire-body as the “child within us” of which Plato speaks, and of our *true* self as the teacher set over it, we shall, I think, gain the idea I wish to convey. As the child, this lower nature prefers naturally to play with the dog rather than to learn its lessons; it is *our*

business to make it attend to *us* and not go dirtying its hands and messing its pinafore with playing in the street. For it is just this which in most of us the Kâma-Manas does. It *ought* to send up all the sense-impressions to us to be judged, and to wait for our orders before trying to gratify its tastes ; instead of this its action has become to a large extent what scientific people call “reflex” ; the perception of sense-pleasure comes up to it, and it sets to work to gratify itself, without asking *us* for our leave at all. Then when we say “You must not,” it answers, “But I *like* to do it !” and what can we reply ?

The usual method is to try to bully ourselves and *say* we don't like, although our whole lower nature is thrilling with the enjoyment all the time. If this will not do (and how seldom does it succeed ?) we try the narcotising way ; reducing our physical and mental vigour till we are too weak to care for anything—even sin. This, however, can never be *victory* ; it may do if the best we expect is to pass the few years of this life without actually committing the sin and go to heaven for ever after ; but though this may be theologically “saving our soul” it is in plain fact destroying it. After a long life thus spent, the way to heaven *may* be open—I am not here concerned with disputing that—but in the simplest matter of fact there will be no soul left to enter, be the gates as wide as you like. But there is something far better than this to be done. We must set ourselves to *rule* our lower nature, instead of vainly lamenting its weakness. It is in our power, not we in its, as we so foolishly imagine. Our true aim is not to gain freedom from our desires, but to rule them—to change their nature. And this is not so hard as it seems. As what I have called our true self grows, it becomes able from its higher level to *alter* that lower nature to what it would have it ; and this far more quickly and completely than that lower nature modifies the earthly tabernacle. We can say to it, you *shall* no longer take pleasure in these bodily indulgences—and in a certain time, varying in every individual case, we shall find it has ceased to do so. We can draw it up to the higher plane, so that its old enjoyments shall be replaced by the spiritual pleasures to which alone its nobler companion responds ; and thus, instead of drawing us down to the beast, it

will help us to rise to the world beyond thought. And then, when every molecule of the physical body is instantly and fully responsive to the touch of the astral, and *that* in its turn thinks and feels and orders only as the spirit directs, the time is come when in the old phrase the body has become our slave, and desire has ceased ; for what in the lower world was desire is now completely, exclusively set as Will to rise to the Gods. This done, we are qualified to knock at the gate with hope of entrance on the Path. This and no less should be the goal of our efforts, stand where we may. But if any one should go on to ask me how he, in particular, should proceed to reach it—ah *then*, what answer can *I* give but, once more, “Find it out for yourself!”

ARTHUR A. WELLS.

“THE MAKING OF RELIGION”

THE book of Mr. Andrew Lang, bearing the above title,* marks a turning-point in the study of Anthropology and Mythology. Hitherto the accepted writers on these subjects have built up religions on the foundation of the ignorance, credulity and superstition of primitive man. Animism, fetichism, and cognate *isms* have been considered as the quarries whence were hewn the stones used in the massive fabrics dedicated to the cults of the world ; ghosts were the progenitors of Gods, and dreams gave birth to the immortality of the soul. This is the position which Mr. Andrew Lang valiantly sets himself to demolish, and he states it squarely in his opening paragraphs :

The modern Science of the History of Religion has attained conclusions which already possess an air of being firmly established. These conclusions may be briefly stated thus : Man derived the conception of “spirit” or “soul” from his reflections on the phenomena of sleep, dreams, death, shadow, and from the experiences of trance and hallucination. Worshipping first the departed souls of his kindred, man later extended the doctrine of

* *The Making of Religion*. By Andrew Lang, M.A., LL.D. (London : Longmans, Green and Co., 39, Paternoster Row. Price 12s.)

spiritual beings in many directions. Ghosts, or other spiritual existences fashioned on the same lines, prospered till they became gods. Finally, as the result of a variety of processes, one of these gods became supreme, and, at last, was regarded as the one only God. Meanwhile man retained his belief in the existence of his own soul, surviving after the death of the body, and so reached the conception of immortality. Thus the ideas of God and of the soul are the result of early fallacious reasoning about misunderstood experiences.

Any student of modern books dealing with the "making of religion" will at once recognise the justice of this description, and will appreciate the courage of Mr. Andrew Lang in setting lance in rest to tilt at this modern scientific giant. Scientists and scholars, while decrying the dogmas of priests, lay down their own dogmas with such an air of authority, and the people who once meekly swallowed the pills of the priests so meekly swallow now the pills of the scientists and scholars, that it needs a brave man to refuse to open his mouth and swallow with the rest. The modern dogmas change more quickly than the old, since things move more rapidly nowadays, but while they last they are as authoritative as ever, and the penalties for challenging them are severe. Mr. Lang proceeds to outline his novel method of study :

It may seem almost wanton to suggest the desirableness of revising a system at once so simple, so logical, and apparently so well-bottomed on facts. But there can never be any real harm in studying masses of evidence from fresh points of view. At worst, the failure of adverse criticism must help to establish the doctrines assailed. Now, as we shall show, there are two points of view from which the evidence as to religion in its early stages has not been steadily contemplated. Therefore we intend to ask, first, what, if anything, can be ascertained as to the nature of the "visions" and hallucinations which, according to Mr. Tylor in his celebrated work *Primitive Culture*, lent their aid to the formation of the idea of "spirit." Secondly, we shall collect and compare the accounts which we possess of the High Gods and creative beings worshipped or believed in, by the most backward races. We shall ask then whether these relatively Supreme Beings, so conceived of by men in very rudimentary social conditions, can be, as anthropology declares, mere developments from the beliefs in ghosts of the dead.

We shall end by venturing to suggest that the savage theory of the soul may be based, at least in part, on experiences which cannot, at present, be made to fit into any purely materialistic system of the universe. We shall

also bring evidence tending to prove that the idea of God, in its earliest known shape, need not logically be derived from the idea of spirit, however that idea itself may have been attained or evolved. . . . If these two positions can be defined with any success, it is obvious that the whole theory of the Science of Religion will need to be reconsidered.

Mr. Lang then prepares to enter on a most effective and original line of argument; he proposes to “collect savage *beliefs* about visions, hallucinations” *et hoc genus omne*, and to compare these “with attested records of similar *experiences* among living and educated civilised men,” with a view to showing that there exist human faculties that can cognise phenomena which pass unheeded by ordinary people, but that lie at the root of religion. Before doing this, he clears his way by a trenchant chapter on “Science and Miracles,” demolishing, *en passant*, Hume’s much over-rated argument, and ending with the somewhat cruel remark, that “it is only Lord Kelvin who now maintains, or lately maintained, that in hypnotism there is nothing at all but fraud and mal-observation.” He then examines current anthropology, criticising the way in which it has, for the most part, avoided any study of “the evidence for the actual existence of those alleged unusual and supernormal phenomena, belief in which is given as one of the origins of religion.” Even Mr. Tylor—who “has not suppressed” the fact that savages believe in divining and practices which bring about results parallel to modern physical and psychical “phenomena”—“does not ask, ‘Are the phenomena real?’” And analysing Mr. Tylor’s theories as to the way in which arose the savage’s belief in a soul separable from the body, Mr. Lang enquires :

Was this belief in the wandering abroad of the seer’s spirit a theory not only false in its form (as probably it is), but also wholly unbased on experiences which might raise a presumption in favour of the existence of phenomena really supernormal? . . . Is this alleged acquisition of knowledge *not* through the ordinary channels of sense, a thing *in rerum natura* ?

If the answer to these questions be in the affirmative, “Mr. Tylor’s theory needs modifications,” and the Zulu phrase for clairvoyance, “to open the Gates of Distance,” is not only poetical, but is the description of a fact. Mr. Lang proceeds to give some cases of clairvoyance, and then devotes a chapter to

“Crystal Visions, Savage and Civilised,” showing that it is of “world-wide prevalence,” citing cases that have come under his own observation, and remarking that “the phenomena are certainly of a kind to encourage the savage theory of a wandering soul.” This theory may be strengthened by the appearance of the phantasm of a distant friend, which may be only “an influence, in its nature unknown, of one mind on another at a distance, translating itself into an hallucination.” Mr. Lang declares himself to be “fairly well persuaded of the possibility of telepathy,” and “inclined to believe that it does produce coincidental hallucinations.” He argues that the belief of the savage in the wandering soul is far more likely to rest on such waking hallucinations than on mere dreams, since the savage is known to distinguish clearly between dreams and waking visions; and he points out that the savage experience under this head is largely corroborated by the civilised.

“Demoniacal Possession” is next considered, the possibility that “spirits of the dead, or spirits at large, can take up their homes in the bodies of living men.” Evidence is offered both from savage and civilised sources that possession—may we not use the less offensive term mediumship?—is a fact, Mrs. Piper being here played with great effect. “Dr. Hodgson, at present, in this case, accepts the hypothesis of ‘possession’ as understood by Maoris and Fijians, Chinese and Karens.” “In China and Zululand, as in Mrs. Piper’s case, the spirits are fond of diagnosing and prescribing for absent patients.” The “study of the less normal and usual phenomena, which gave rise to belief in separable, self-existing, conscious and powerful souls” is completed by a chapter on “Fetichism and Spiritualism,” dealing with movements of untouched objects and the like. Cautious as Mr. Lang is in his statements, it is none the less clear that he himself believes in the occurrence of super-normal phenomena, and that he considers that they have historically afforded a basis for belief in the existence of the soul.

Our author then turns to the “Evolution of the Idea of God,” and traverses the theory of the orthodox anthropologist that the ghost evolves into a higher spirit, the higher spirit into a highest spirit, the highest spirit into God. In a

few brilliant pages he tears into pieces the illogical theories put forward by leading anthropologists, and affirms that the Supreme Being of savage tribes is a moral Being, “moral, uncreated, undying.” Gods do not “improve, morally or otherwise, in direct ratio to the rising grades in the evolution of culture and civilisation,” but “usually the reverse occurs.” God is not necessarily a “spirit” in the conception of the lowest savages. He is a “deathless *Being*, no question of ‘spirit’ being raised.” After this preface, Mr. Lang sketches the “High Gods of Low Races,” taking as examples the God of the Fuegians and of the Australians, in both cases a moral Being, who punishes wrong-doing. The Australians have Mysteries, “at which knowledge of ‘The Maker’ and of his commandments is imparted.” This knowledge is kept secret, and Mr. Howitt, who writes on Australian beliefs, “knew little till he was initiated.” The neophyte is taught “to avoid adultery, not to take advantage of a woman if he finds her alone, he is not to be quarrelsome.” The old men complained that “the lads had become selfish [by intercourse with whites] and no longer inclined to share that which they obtained by their own exertions, or had given them, with their friends.” A selfish man is called uninitiated. The name of the God is only mentioned in the Mysteries; at other times he is “Master” or “Father”; to make an image of him, save in the Mysteries, is a crime punishable with death; no sacrifice is offered to him; the tribe descends from his son; he is deathless. It is interesting to notice that a dance conveying esoteric instruction forms a prominent rite in the Mysteries, and that a rhombos is used to make a whirring noise.

Between these High Gods and the lower Gods evolved from dead ancestors, ghosts, casual spirits, etc., “there is a great gulf fixed—the river of death.” “The high creative gods never were mortal men, while other gods are spirits of mortal men.” In fact the High Gods are not regarded as spirits, but as undefined eternal Beings. “Not being ghosts, they crave no food from men, and receive no sacrifice,” and Mr. Grant Allen is humorously rebuked for having concluded from this that they are merely talked about, not adored. “All this,” remarks Mr.

Lang, "is rather hard on the lowest savages. If they sacrifice to a god, then the god is a hungry ghost; if they don't, then the god is 'a god to talk about, not to adore.'" However the Mysteries prove that the High Gods are adored "by ethical conformity to their will and by solemn ceremony."

The Andaman Islanders, again, in addition to "an excessively absurd *mythology*" have "a profoundly philosophical *religion*."

Their God, Puluga, is "like fire," but invisible. He was never born, and is immortal. By him were all things created, except the powers of evil. He knows even the thoughts of the heart. He is angered by *yubda* = sin, or wrong-doing, that is falsehood, theft, grave assault, murder, adultery, bad carving of meat, and (as a crime of witchcraft) by burning wax. "To those in pain or distress he is pitiful, and sometimes deigns to afford relief."

The Fijians have a Supreme Being "who seems to be an impersonation of the abstract idea of eternal existence"; "his myth represents him as a serpent, emblem of eternity, or a body of stone with a serpent's head." The Indians of Guiana speak of "The Ancient One, The Ancient One in Skyland, Our Maker, Our Father, Our Great Father." The Zulus, the Dinkas, the Wayao, the Ishi, in Africa, the Hurons and other North American tribes are called into the witness-box, and a mass of interesting evidence is given. Mr. Lang considers that the Supreme Being has been crowded out by ghosts to a great extent, and that the ghost-worship was later in time :

The ancestral spirit, to speak quite plainly, can be "squared" by the people in whom he takes a special interest for family reasons. The equal Father of all men *cannot* be "squared," and declines (till corrupted by the bad example of ancestral ghosts) to make himself useful to one man rather than to another. For these very intelligible, simple and practical reasons, if the belief in a Darumulun came first in evolution, and the belief in a practicable bribable family ghost came second, the ghost-cult would inevitably crowd out the God-cult. . . . That god thrives best who is most suited to his environment. Whether an easy-going, hungry ghost-god with a liking for his family, or a moral Creator not to be bribed, is better suited to an environment of not especially scrupulous savages, any man can decide. Whether a set of not particularly scrupulous savages will readily evolve a moral unbribable Creator, when they have a serviceable family ghost-god eager to oblige, is a question as easily resolved. Beyond all doubt, savages

who find themselves under the watchful eye of a moral deity whom they cannot “square” will desert him as soon as they have evolved a practicable ghost-god, useful for family purposes, whom they *can* square. No less manifestly, savages, who already possess a throng of serviceable ghost-gods, will not enthusiastically evolve a moral Creator who despises gifts, and only cares for obedience.

Mr. Lang definitely comes to the conclusion that “the Supreme Being is succeeded in advancing civilisation, and under the influences of animism, by ruthless and insatiable ghost-gods, full of the worst human qualities”—a notable conclusion, full of significance. Whence came this idea of the Supreme Being? how did savages become possessed of it?

The Theosophical student will find no difficulty in answering these questions, and we strongly advise our readers to procure *The Making of Religion* and to make themselves masters of its contents. They will find therein a mass of evidence which they can use to demonstrate the existence of the Ancient Wisdom.

ANNIE BESANT.

[*Note.*—My articles on the “Problems of Religion” will be resumed in the next issue. The importance of Mr. Lang’s work induces me to give precedence to this notice of it.—A. B.]

THE EIGHT-STEPPED PATH

ONE of the chief characteristics of the Buddhistic teachings as recorded in the sacred book is, as every student is aware, the strong tendency to put everything in a categorical form. In some of the later books, as for instance certain portions of the *Abhidhamma*, this has been carried to such an extent as almost to lead one to think that the authors of these books had the intention of teaching a sort of verbal "permutation and combination," rather than an exposition of religious truths. While this ridiculous extravagance in categorising can hardly be attributed to Lord Buddha Himself, it would be erroneous to say that He did not adopt it in some measure. His teaching, like that of His predecessors in the Indian land, is precise and scientific. And this precision and scientific treatment of religion has led all of Them to put things in more or less categorical forms. Thus we read of *Aṣṭāṅga* (Eight-membered or stepped) *Yoga* in *Patañjali* and of the same Four Truths as taught by the Buddha in the books of the *Sāṅkhyas*.

It is just here, however, that so many have been puzzled. This is especially the case with those to whom religion is a vague aspiration without any definite and positive basis of truth, for such minds cannot conceive of religion as a positive and definite science, its truths verifiable experimentally here on earth by the qualified and earnest student; to such it is a great puzzle how Buddha could teach religion in so precise a fashion. Even if they do not puzzle over the categories they persuade themselves into the belief that the categorical treatment is intended only as a help to the memory, and therefore think there is little, if any, organic connection between the different parts of a categorised proposition.

That this is so will be evident to the reader of those books

on Buddhism which have been written by men who have little idea of Religion being a positive science. In such writings, the student will notice that the Eight-stepped Path (or the Eight-fold Path, as it is generally called) is treated as something which has very little connection between its different steps. They have been numbered eight, one reads in these writings, because such a definite expression would enable the hearer to remember well the teaching; they might just as well be counted ten or twelve, and their order might also be changed.

That this explanation of the categorical treatment of religion in Buddhism, however true in certain cases, does not apply to the Path, we shall now try to show.

The Noble Eight-stepped Path, in my opinion, is a systematic process of Yoga in its general outlines, its eight steps being grouped into three factors of the art. We read the following in the *Chūla-Vedalla Sutta* :

“ What, O sister, is the Noble Eight-stepped Path ? ”

“ It consists, O Vishākha, of the following steps :

“ 1. Right View (samyak-dṛṣṭi).

“ 2. Right Resolution (samyak-saṃkalpa).

“ 3. Right Thinking (lit., right speech, samyak-vāc).

“ 4. Right Activities (or movements, samyak-karmānta).

“ 5. Right Livelihood (samyak-ājīva).

“ 6. Right Exertion (in yoga practice, samyak-āyāma).

“ 7. Right Recollection (samyak-smṛiti).

“ 8. Right Rest (samyak-samādhi). ”

“ Is this Path, O sister, organically connected [one step evolving and leading into the other, saṃkhata], or otherwise ? ”

“ It is organically connected, O Vishākha. ”

“ Is it that the three Groups [of virtues and so on] are made up of the Path, or is it the Path which is made up of the three Groups ? ”

“ It is the Path, O Vishākha, which is made up of the three Groups and not the Groups made up of the Path.

“ Right Thinking, Right Activities and Right Livelihood, these, O Vishākha, are made up into the Group of Virtues [conduct, śīla-skandha]. Right Exertion, Right Recollection and

Right Rest—these are made up into the Meditation Group (samādhi-skandha). And what are Right View and Right Resolution—they are made up into the Discretion Group (pragñā-skandha).”*

In the above passage, it seems to me, we have a complete view of what the Path is. We see that its eight steps are classified under Pragñā, Shīla and Samādhi.

Now the word Pragñā means discriminative knowledge, discretion or prudence in its best sense. It is that, the possession of which distinguishes a man from the foolish who run after what is sensible and temporal, and leads him to *seek* the Highest and the Best, of which he catches sight only of fragments through the rational part of his nature. Pragñā is thus the beginning of Wisdom (Gñāna or Bodhi) which is the ultimate inheritance of the perfected soul. In other words Pragñā is the intellectual and intuitive aspect of the first-hand Wisdom of the liberated man.†

The meaning of Shīla is too well known to need much comment. It means habit or conduct, and refers by pre-eminence to good conduct generally.

The word Samādhi is used here in the generic sense of Meditation in all its stages. The literal meaning of Samādhi (Sam + ā + dhā + i) is completely laying to rest, completely getting rid of all agitation and motion. From that idea it has come to mean solution (samādhāna) of problems which cause agitation of mind. Thus it also means the perfect quiet and tranquillisation of the whole soul so as to perceive the Truth, which alone can solve all the problems of life and thus give peace and abiding bliss. It is in this technical sense that the word is generally used in Yoga books. The eighth step of the Path, the topic of our essay, also refers to this perfect tranquil state of the whole nature and being. But as applied to the Samādhi group in the above quotation it includes not only this highest stage of the art of attaining consummate Wisdom, but also

* *Majjhima-Nikāya*, vol. i., pp. 300, 301. For the translation and further explanation of the technical terms, see below.

† See *Mahā-Vedalla Sutta*. Pragñā is also sometimes used for what is gained after discriminative knowledge is reached, and when Shīla is cultivated.

two previous stages of Meditation, namely the sixth and the seventh steps of the Path with their subdivisions.

Thus divided into three Groups, the Path means that the aspirant should first have an idea as to what the ultimate goal is, and should learn to discriminate it from all that is opposed to it (Pragñā). This attained, he should cultivate virtuous conduct (Shīla). Lastly, grounded firm on virtue and noble life and character, he should strive after meditation (Samādhi). When he has passed through all the stages of this last, he will attain to that Wisdom which alone can make him free.

It is these very stages of spiritual evolution which have been described in that famous verse of the *Samyutta Nikāya* which Buddha Ghoṣha took as the text and opening words of his renowned work the *Vishuddhi-Mārga*, or the Path to Nirvāṇa (lit. Purity). There we read :

“ Sīle patitṭhāya naro sapañño chittaṃ paññañcha bhāvayaṃ,
Ātāpī nipako bhikkhu so imaṃ vijaṭṭhaya jaṭṭhaṃ.”

“ The man with discretion and prudence (Pragñā), standing firm on character and virtue (Shīla)—such a Bhikṣhu, strenuous and clever—as he dwells on and increases [meditates on] wisdom and devotion, unravels this knot [of Saṃsāra].”*

Nothing could be more appropriate as an opening text of the Path to Nirvāṇa than this short but comprehensive Gāthā. For the stages mentioned here make up, as we are told in the *Chūḷa-Vedalla Sutta*, the whole of that Path.†

Thus, looking upon the Path in this light as consisting of three great stages of spiritual evolution, the eight steps can be regarded as the subdivisions of the three. So the first stage, Pragñā, is divided into two :

1. Right View (samyak-dṛiṣṭi), and
2. Right Resolution (samyak-saṃkalpa).

Now, Samyak-dṛiṣṭi means taking an all-round view of everything in the universe, a recognition of the true nature of

* Note the use of the word paññā (pragñā) in two different senses in the above verse.

† We are not to think that these stages, or rather factors of the Path, are mutually exclusive. They are rather to be practised simultaneously, although it is true that each succeeding stage presupposes a certain success in the preceding ones.

things. This Right View consists, we are most clearly taught in the *Samyutta-Nikāya*,* in the realisation, or in the intellectual grasp of the fact that every special and separated being, from Gods down to minerals, originates and subsists only relatively, depending upon a certain cause or certain causes. No specialised being, as such, is absolute, eternal and unchangeable. Extreme and partial views lead one to think that beings, as such, limited and separated, subsist externally, or that they do not exist at all. The Right View avoids all such extremes and measures everything at its true value.†

From this view of life the second step, Right Resolution, follows as a natural consequence. For when the vanity of separated and specialised being is recognised, man naturally resolves to strive after That which alone is real and to shun all which is unreal. And this is just what Right Resolution means. It is that unchanging Resolution which is made by the prudent and discriminative soul to strive after the only thing Real, Nirvāṇa, or Brahman as the Brāhman will say.

These two steps taken, the aspirant is well-grounded on Pragñā. He has as the definite goal of his existence the realisation of the Real. To that end alone he now directs the whole energy of his soul. And in so doing he enters the second stage of *definite* spiritual evolution, namely, the cultivation of Shīla, or good conduct and character.

In this stage, the first step is Samyak-vāch.

Samyak-vāch is generally translated by Right Speech, but it really means Right Thinking. For we read in the Piṭakas that by vocal action one ought to understand thinking, because all speech is nothing but the outcome or expression of "reasoning and calculation" (vitarka, vichāra).‡

This is quite natural. For to build one's character definitely one must guard every action. But actions can never be guarded

* xxii. 90, also *Sālyyaka Sutta*.

† Anyone acquainted with the Vedāntic teachings will at once recognise here in the Buddhist Right View the Viveka, or discriminative knowledge, of the Vaidic system.

‡ Comp. *Majjhima*, vol. i., p. 301, "vitakka-vichārā vachisaṅkhāro." Comp. also *Kath. Up.*, where Vāch stands for the whole of human expression (iii. 13).

unless we are first guarded in our thought. Therefore Right Thinking is urged as the very first step for the building up of good conduct.

Next follow Right Activities (Samyak-karmânta) or the regulation of all our movements, which of course becomes easy, in fact only possible, when the thought is regulated and guarded.

When all our movements are right, our mode of living is also right, that is to say, we do not encroach upon anybody's rights, so as to allow anyone to have a claim upon us.* This step, which follows from the preceding as a natural consequence, has been called Right Livelihood. The man in taking this step becomes careful in what he takes and how he takes it, or in the language of the Upaniṣhad, his "appropriation is purified."†

These three virtues cultivated, the aspirant is well established in Shīla or righteous conduct and holy life. He is thus free from any claims upon him. When this is accomplished, at least to a large extent, then only is one ready to enter the following stage of spiritual life—the life of meditation or retirement (Samâdhi).

And the first step in this stage is called Samyak-âyâma (or Pâli, Sammâvâyâma).

This phrase can be translated as Right Exertion (or endeavour). But it is the exertion of a Yogin to realise the highest stage of Samâdhi, and through it the final Wisdom. That it does not refer to any other kind of exertion is evident from the passage quoted above from the *Chûla-Vedalla Sutta*, where Right Exertion is classified with the other two steps in Meditation, Smṛiṭi and Samâdhi, and the three together are called Samâdhi-skandha. We also read the following in the *Vishuddhi-Mârga* of Buddha-Ghoṣha :

"Yogins, even if they be exerting themselves hard (vâyamantâ) and be aspirants to Purity (Nirvâṇa) unless they know things as they are [*i.e.*, unless they have Right View]—cannot attain to That which is absolutely pure."‡

* See *Mahâ-Assapura Sutta*.

† *Comp. Chh. Up.*, vii. 22.

‡ Vol i., p. 10, of the Colombo ed. by Dharmaratne.

Here we have Vâyâma referring clearly to the exertions of the Yogins, that is to say, to their steady and firm application to the practices of Yoga.

And it is quite natural that Buddha should recommend this only after the character has been builded, and after the aspirant has learnt how to lead the holy life. For it is idle to begin practising Yoga and meditation unless one takes the first steps to purify his nature, and until one frees himself, at least to a large extent, from the debts which Karman imposes upon us through our follies of the past and our unrighteous living. Every practical student of Yoga knows that mind and heart in bondage can never attain to Yoga. The aspirant must have Right Livelihood before he can enter into the contemplative life, and before he can take the step of Right Exertion.

In taking this step the aspirant guards his senses, regulates his diet, frees himself from all dullness and idleness, and thus prepares himself for the next step, which is Samyak-smṛiti.*

This phrase I translate as Right Recollection. It refers in its first stages to what are called the four Sati-paṭṭhânas (Sans., Smṛityupasthâna). In its higher stages, it refers, I venture to think (though I have not yet found any support in the Piṭakas) to that steady memory of nature which frees one from all bondage.† What the four Sati-paṭṭhânas are can be known from the two Suttas on the subject. Only let me add here that in practising this step of Right Recollection one constantly calls to mind the purpose, cause, and so on, of one's every movement and being, and thus keeps up a constant "memory" (smṛiti or sati) as it were of one's goal of life.

When the aspirant is well established in this step of the meditative life, he grows steady and calm and is free from all wavering of the mind and heart, for he has constantly before him, shining like a bright star, the definite aim of his life. Calm in soul, he is ready to take the last step in the Path, which is Samâdhi, and which leads him to that temple of Wisdom which he has sought so long.

* Comp. *Mahâ-Assapura* and *Mahâ-Sakuludâyi Suttas*.

† Comp. *Chh. Up.*, vii. 26. "Smṛiti-lambhe sarva-granthinâm vipramokṣah." Also *Bhag. Gîtâ*, ii. 63.

What this Samâdhi is I have tried to explain above. It has several stages. All these, our teachers say, can be understood only by those who realise them.

Thus studying, we see, though very imperfectly, that the Noble Eight-stepped Path is a system of Yoga, definite and precise, and not a chance conglomeration of certain virtues vague and indefinite.

J. C. CHATTERJI.

FRATRES LUCIS

THE ORDER OF THE KNIGHTS AND BROTHERS OF LIGHT

(CONTINUED FROM VOL. XXII., P. 547)

PART I. (*continued*)

SECTION V.

“ On Disability for Election, etc.”

§ I.

“ NONE of those who have undergone punishment for any crime have the right to give a vote; the same condition applies to those who have been excluded for some time from the Order.”

§ 2.

“ This refers to crimes such as: disobedience, discontent shown with the regulations of the reverend Order, deceit, crafty schemes against members of the Order, murder, etc.”

§ 3.

“ He who cannot give a vote cannot accept one; and hence it follows that he who cannot vote cannot be raised to any dignity whatsoever.”

It is perhaps wise to give all the rules in full which deal with the moral and ethical conduct of the Order, in view of the fact that the attacks of all its enemies were chiefly directed in this direction. The rules are severely stringent, and there is

hardly any loop-hole of escape for those members who did not purify their moral natures. Every ethical principle seems insisted on with stress and vigour.

SECTION VI.

“Of Crimes in general and of their Punishments.”

§ 1.

“If a Novice of the 3rd, or 5th, or 7th year seeks some ulterior preferment by force or cunning, then he shall be—as a Novice of the 3rd year for three years, as a Novice of the 5th year for five years, and as a Novice of the 7th year for seven years—excluded; and after this period, if he has repented and shown that he has atoned for his error, he shall be received into his Chapter, but in each degree taking the lowest position after the period of three, five, or seven years.”

§ 2.

“If any Levite shall have been guilty of the crime mentioned in § 1, he must be excluded from the Order for nine years, and when again received after nine years, he shall be the last Levite in his Chapter.”

§ 3.

“If a Priest be guilty of the crime mentioned in § 1, he shall be deprived of all dignities and all honours, and altogether excluded from the Order, and according to the circumstances of the matter he may be liable to a still more severe punishment.”

§ 4.

“If anyone shall refuse to obey one of his Brothers who has authority according to the laws of the Order, his disobedience shall not be followed by evil consequences if he pays into the poor-box the first time 21 ducats, the second time 49 ducats, but for the third offence he shall be excluded from the Order.”

§ 6.

“If any one persecutes or does harm to any living person, to widows or orphans, or purposely or maliciously calumniates his neighbour who is kindly, torments him and plunges him into

misfortune, such a man shall be for ever dismissed from the Order.”

§ 7.

“ But if anyone persecutes, oppresses, or calumniates his Brother, he shall the first time, in the presence of the whole Chapter, make a petition to the injured person in which he asks pardon (which petition the injured man shall first read aloud to the assembly), paying a fine of 21 ducats to the poor-box ; for a second offence he shall pay 49 ducats, always to the poor-box ; for the third offence he shall be altogether excluded from the Order.”

§ 9.

“ But whoever in the Order commits a murder or becomes a revolutionary, a slanderer, a violator of fraternal peace, or a deserter and an infidel, such a one shuts himself out for ever from the Order, and according to the circumstances of the matter may even fear a still greater punishment.”

The rule above quoted is of the utmost importance, since it contradicts the assertions of the church party, that the Order was revolutionary in its teaching. In this rule we find that no revolutionary was allowed to remain in the Order, hence we have a perfect contradiction to such false reports drawn from the organisation itself.

The next rule prevents communication between the expelled offender and those within the Order, and runs as follows :

§ 10.

“ If any one in the Order gives any help to the dismissed Brother, or holds relations with him (excepting on worldly matters), such person may expect a similar fate.”

This stringent rule preserved the integrity of the Order and prevented laxity and contamination from those who had broken the rules and spirit of the Order. The regulations which follow (§§ 11-18) deal solely with minor offences, and are not of importance to students. The next main Section also need only be cited in part, for it enters into minor details, unimportant at present, though a necessity for the orderly well-being of the members at that period.

SECTION VII.

“How Complaints are made, and how Right and Order are preserved.”

§ 1.

“If any one has a complaint to make, he must first take it in writing to his Chapter, and present it either to the first Master of Novices, or to the first Levite who holds the Sitting, or to the first Priest, and receive an answer to it in writing.”

§ 2.

“Every complaint must be written in a clear and convincing manner; for he who cannot distinctly accuse his offender, and thus presents an unjust complaint, shall be regarded as a slanderer, and as such he shall be punished.”

All complaints seem to be dealt with in a fair and impartial spirit, and are passed on from rank to rank if the accuser is not satisfied with the decisions accorded him. Thus the rules from 2 to 8 deal with the members of various ranks, but in rule 11 it states that the head of the Protectorial Chapter may be arraigned by the Chapter, as follows:

§ 11.

“The Protector himself may be arraigned by the whole Protectorial Chapter. The latter consists of all the Provinces, and all the Provinces then give one judgment; but that must be confirmed by the new Protector, without which the judgment shall be invalid.”

The final appeal seems to be to the Chancellor himself, who lays the matter before his own body. The final rule of this Section says:

§ 15.

“This, then, is the order according to which all complaints are made; though we may find them needless yet it is considered necessary to have them.”

Section VIII. deals entirely with the robes of the Order, these are symbolical, and arranged with much care and nicety.

Passing on to main Section IX. we find that the charitable side of the Brothers is strongly emphasised, thus :

SECTION IX.

“Of the Giving of Alms and Duty towards the Poor.”

§ 1.

“Every Chapter shall have a treasury for the poor, the revenues of which shall be used solely for the poor. The treasury is under the superintendence of the three chief members of the Chapter, with a Secretary and Treasurer.”

§ 2.

“We call the poor those unfortunates, or those widows and feeble orphans, those forsaken Free-masons, or those men who are the victims of pride, of misfortune, of vengeance and of passion—who are everywhere hunted and oppressed and find nowhere either compassion or help. These are the unhappy ones to whom you should give your assistance before they ask it of you.”

The rules which follow arrange for the careful giving of alms, in order that waste may be avoided and extravagance escaped.

In the next Section the imposts due from each member are arranged, with certain fees to be paid on the Feast of St. John the Evangelist.

SECTION XI.

“Of the Chronology of the Order.”

“The chronology begins with the year of the reform undertaken and founded by John the Evangelist, the Founder and Head of the seven unknown Churches of Asia, seven years after the death of Christ; thus it now makes the year 1781 from the birth of Christ the year 1741.”

After this statement about the chronology the rest of the Section is occupied with the arrangements for correspondence and business details, and the Section following, Section XIII., is equally taken up with details of this kind, as are also Sections

XIV., XV. and XVI. It is therefore better to pass on to Part II., in which we shall find matter more interesting for our readers.

PART II.

SECTION I.

FIRST DEGREE

“Of the Ceremony of Reception for a Novice of the 3rd Year.”

§ 1.

“No one can be received as a Knight Novice of the 3rd year except one who has previously been a Master Free-mason; and such a Master must be received in the true and legal [. . .], and there prove his right to the action of contributing.”

§ 2.

“No one who has any physical defect, who is blind, lame, or quite a cripple, can be received into the Order.”

§ 3.

“No one who is connected with another secret order can be received into the Order until he has sworn to dis-associate himself from it.”

§ 4.

“No Master-mason under twenty-seven years, and one who has not previously been a Master-mason for seven years, can be received into the Order; for very important reasons, however, these seven years may be abridged.”

§ 5.

“No persecutor, known and proved to be such, of the poor, of widows, orphans and honest fellow-citizens, can be received into the Order.”

§ 6.

“Any person who is always having legal disputes, who delights in stirring up quarrels of any kind whatever, cannot be received into the Order, unless he has sincerely and truly repented with all his heart and of his own will.”

All these rules prove conclusively the moral standard required of those who entered the Fraternity. Rules 7, 8, 9 and 10 deal with the guarantors who are required for candidates on their entrance. For five months does the name of a Master-mason remain before the various official heads, during which period careful enquiries are being made as to his masonic conduct and reputation. If during the specified period no objection has been raised, then two months are taken up with various other formalities, and, finally, at the end of the seventh month, the petitioner is informed of the day of admittance, to the arrangements of which we shall now pass on, giving much of the ritual and ceremony in detail.

ISABEL COOPER-OAKLEY.

(TO BE CONCLUDED)

EXTRACTS FROM THE LIFE OF ANNE CATHERINE EMMERICH

A VISION OF TIBET

ANNE CATHERINE was an ecstatic who had the stigmata. She lived at Dulmen in Westphalia, and had been a nun, but the convent was suppressed during the Napoleonic wars, and she afterwards lived with a sister at Dulmen. Her visions were taken down by a friend, a priest who often visited her, and from whom the author of her *Life* received them.

Anne Catherine was a peasant girl by birth and training, and could therefore know nothing about Tibet, especially in those days.

* * * *

“ In the second week of Advent (1820) Anne Catherine was taken by her angel-guardian to the highest point of a mountain in Tibet, one which is otherwise quite inaccessible. She there saw, guarded by Elias, the treasures of all the divine knowledge communicated to mankind by the angels and prophets from the beginning of the world, and she was informed that the mysterious prophetic book which had been given her came also from

there. It was not the first time that she had been in that marvellous place, for she had been taken there by her angel several times during the course of the ecclesiastical year; she had also been to the earthly paradise, which seemed to her to be not far from there. There appeared to her to be some connection between these two places, for in each she seemed to meet the same holy guardians. She was taken there because the infusion of prophetic light and the expiatory task she had to fulfil by means of that light gave her a certain right to share in the benefits preserved in that place, and because she had need of the superhuman strength and other gifts there conferred to carry out her painful mission.

“She could not, as she admitted at various times, bring back to earth more than a general impression of what she had seen, and she was only able to reproduce an imperfect sketch of the scene in which she had been shown the prophetic power of Elias, that man of God, which would operate to the end of time, and the personal tie which attached her to him and to his work as a prophet.”

* * * *

“Starting from Jerusalem [previously described by Anne Catherine in detail] I went on very far towards the East. . . . I passed through countries thickly populated, but did not stop in the inhabited parts; the greater part of the time I was passing across deserts. At last I arrived in a country where it was very cold, and I was led higher and higher to a very elevated point; along mountains, from sunset to sunrise, on to a high road along which I saw groups of men passing. There was a race of men of small stature, but very active in their movements: they had with them little flags; those of another race were of large stature: they were not Christians. This road led downwards, but my way went up to a region of surpassing beauty. There it was warm and all was green and fertile; there were flowers of marvellous beauty, pretty woods and fine forest. . . . I arrived finally at the top of this mountain-country, where I saw many marvellous things. On the mountain was a plateau, and in this a lake; in the lake a green island connected with the continent by a tongue of land, also covered with verdure. The

island was surrounded by large trees like cedars. . . Among them was a number of small towers, each one had a little porch, as one might build a little chapel. The towers were about as high as those of an ordinary church, but very slender; some were round, others octagonal. The round ones had roofs formed like an onion. . . . There seemed to me as many towers in the island as trees. . . . Opposite the narrow tongue of land, on the plain, was a very large tent, decorated within and without with large strips of coloured stuffs and covered with all sorts of painted figures. Around a table were seats of stone without backs and in the form of cushions; they were covered with fresh verdure. On the seat of honour before the stone table a man, surrounded with an aureole like the saints, sat cross-legged writing in a large volume with a reed pen. To the right and left were several large books and parchments rolled on sticks fastened with a button or knob, and near the tent was a hole in the ground which seemed paved with masonry, and had in it a fire. The sky above was of inexpressible serenity. Of the sun I saw only a semi-circle of brilliant rays behind the clouds. This semi-circle belonged to a disk which appeared much larger than with us. While I had this spectacle before my eyes, I seemed to know and understand what it all meant, but I felt that I could not carry away with me and preserve this knowledge. My guide had been with me up to that time, but disappeared near the tent.

“As I was considering all this, I asked myself: ‘What have I to do here?’ Then the figure said to me from inside the tent: ‘Because you have a part in all this.’

“That redoubled my astonishment, and I flew inside the tent to where he sat; his appearance recalled to me St. John the Baptist or Elias. The numerous books which lay around on the floor were very ancient and very valuable. On some of them were ornaments and figures in metal. The man told me, or made me understand, that these books contained all that was most holy that had come from men; that he was examining, comparing, and throwing all that was worthless into the fire near the tent. He told me that he was charged to watch over all this, and to keep it until the time came to make use of it.

That time had already come for some things, but there were always great obstacles. I asked him if he did not find the time of waiting very long. He replied : ' In God there is no time.' . . . There seemed to me to be a door under the table, and that something very sacred was preserved there. . . . He said that men were not yet ready to bear all that was in the books; another must come first. . . . Altogether I had a strong impression of the holiness of the place. . . . Between some of the towers I saw a strange kind of chariot, with four low wheels. . . . I had a feeling that this man was not always in the tent with the books. He had received me and spoken as if he knew me, and as if he knew that I should come; he also told me that I should return, and he showed me the way down from the mountain.

"The man seated at the table will return in due time. His chariot remains there as an eternal reminder. It was in that chariot that he reached the heights, and men will, to their great astonishment, see him return in it. It is there, on that mountain, the highest in the world, and which no one can reach, that have been placed in safety, when corruption set in among men, treasures and sacred mysteries. The lake, the island, the towers, exist only that these treasures may be preserved and kept out of reach. It is by virtue of the water on this summit that all these things are kept fresh and new. . . . All men, all good things have come down from this height, and everything which had to be preserved from destruction is kept there. The man who is on the mountain knew me. We all know each other, and hold by one another. I cannot express it well, but we are like seed spread over the whole earth. Paradise is not far from there. I have seen before that Elias lives in a garden in front of Paradise."*

* Anne Catherine Emmerich was born in 1774 and died in 1824. The above extracts are taken from *Vie d'Anne Catherine Emmerich*, par le Père C. E. Schmoeger de la Congrégation du Très-Saint Rédempteur, traduite de l'Allemand par E. de Cazalès, Vicaire Général et Chanoine de Versailles. Paris; 1872.

THE REBIRTH OF FIND MAC CUMAILL AS MONGÁN, SON OF FIACHNA*

IN Mr. G. S. Hartland's *Legend of Perseus* (vol. iii., p. 109) it is remarked: "In the remains of pre-historic superstition imbedded in the Irish Folk-tales we get a truer view of Druidism than that conveyed to us by classical writers, who interpreted the religion of the Celts by their own more advanced polytheism. The Druids were . . . innocent . . . of any systematic philosophy." Furthermore, on p. 211, vol. i., of the same work, it is asserted that Druidism was probably a barbarous cult and that Celtic mythology affords no ground "for supposing that metempsychosis in any philosophical sense was part of the ancient Celtic creed."

Now, there is a story, translated by Professor Kuno Meyer from an ancient Irish MS.,† which apparently renders this statement less valid.

Mongán, son of Manannán Mac Lir, who was a demigod and one of the Tuatha De Danann, was the reputed son of Fiachna, King of Ulster. Into the circumstances of his birth space forbids me from entering. In one form of the legend he is represented as being reared by his father in a mystic Land of Promise.

Mongán, being in Rathmore of Moylinny, in his kingship (I summarise from Professor Meyer's translation), was visited by Forgoll, the poet. Forgoll was asked by Mongán what was the death of Fothad Airgdech? The poet replied that he was killed in Leinster. Mongán denied this, and the angry poet threatened

* The prose text of these stories of Mongán has been translated by Professor Kuno Meyer, from the *Book of the Dun Cow*. They must be as old as the eleventh century. But the date of an Irish MS. is no clue to the age of the original tale. The stories were probably an ancient oral tradition, and they have been copied and re-copied.

† See *Voyage of Bran*, appendix, vol. i., p. 49 *et seq.*

to sing [spells] upon their rivers, woods and plains, so that they should yield no produce. Mongán strove to mitigate the wrath of Forgoll, offering him many things. At last he offered to give him his wife, Breatigernd, or "Flame Lady."* Forgoll accepted the gift, if deliverance for Mongán came not in three days.

Breatigernd was sorrowful, but Mongán was secure of deliverance. On the third night, when the poet was "summoning them by their sureties and their bonds," a warrior approached and entered the house. Mongán explained to him the wager that lay between him and Forgoll. "The warrior said the poet was wrong. . . . 'It shall be proved. *We were with thee, with Find,*' said the warrior. '*Hush!*' said Mongán, '*that is not fair.*' '*We were with Find, then,*' said he."†

The warrior then gave the circumstances of the death of Fothad Airgdech, and described his tomb with its Ogham inscription: "This is Eochaid Airgdech. Cálte slew me in an encounter against Find." The warrior's statements were verified, and Forgoll lost "Flame Lady." The conclusion of the story runs thus: "It was Cálte,‡ Find's foster son, that had come to them. Mongán, however, was Find, though he would not let it be told."

Professor Meyer also translates a story of Mongán and a "bardic scholar," pupil of Forgoll, poet and magician. Presumably the scholar was in the first year of his studies, for Mongán addresses him as a beginner:

All is lasting
In a cloak of sackcloth;
In due course thou shalt attain
The end of thy studies.§

Professor Meyer comments that the cloak of sackcloth was probably the garb of the student, and Mongán's "all is lasting," implies, "to a beginner it seems as if he would never reach the end of his studies."

* In the introduction to *Mongán's Frenzy* she is called Findtigernd, or "Fair Lady."

† Italics mine.

‡ Cálte was a dead man, he came from the ghosts.

§ See *Voyage of Bran*, i. 54.

The bardic course of study is said to have been very long, until the metres called "the ridge of wisdom" were taught. In Cusack's *History of the Irish Nation* (pp. 188 *et seq.*), an account of the bardic Ogham study, taken from *The Book of Ballymote*, is given.

In the story to which I refer, Mongán sends the "bardic student" on a pilgrimage to fairy-land, whence he is to bring a precious stone, a pound of white silver, and a pound of gold taken from a stream. He who sends the student on this mystic quest, is, it should be remembered, a semi-divine hero, one who remembers his past births, and apparently reads the future; witness his composure, when his wager and "Flame Lady" are apparently lost. The strong indications in this legend of a school of mystic learning, in which Mongán, who speaks with compassion and encouragement to the beginner, has already graduated, coupled with the elaborate course of Ogham study, should be sufficient to throw great doubt on the assertion that Druidism was a "barbarous cult." It may be said, in passing, that Mr. Hartland denies the probability of Pythagorean or Buddhist teachings having reached the Celts. If this be so, it is plain that a system comprising teaching as to reincarnation, and instruction in "the mysteries," sprang up independently of the Greeks, or at any rate of the Pythagorean school.*

I. HOOPER.

* There is a legend to the effect that the Tuatha De learned their magic in Greece. See O'Curry, *The Atlantis*, iii. 382-3.

THEOSOPHICAL ACTIVITIES

THE President-Founder has been visiting Ceylon with delegates from the Panchama (Pariah) community in the Madras Presidency to the Buddhists; the result is that priests will go from Ceylon to preach to the Panchamas, and as many of the leading members of that community are already taking "Pansil" there seems to be a possibility of a revival of Buddhism in Southern India amongst them. Their community numbers some 5,000,000, and it is thought from a study of Tamil literature that their ancestors were of Dravidian race and Buddhists.

IN the Hope Lodge papers were read last month on "Fatalism and Karma," by Mr. Sinclair; "Black Magic, or Demonology in Ceylon," by Mr. Peter De Abrew, and "Theosophy and Spiritualism," by Mrs. Higgins. The Musæus School will be reinforced by the arrival of Miss Pieters from Amsterdam, who will take up the work of first assistant. There is an extensive field of work in connection with this Institution and the services of competent volunteer lady helpers will be gratefully welcomed by Mrs. Higgins.

Mr. Banbery finds new work constantly offering itself; besides the High School work he lectures a great deal and travels through the island to instruct the people. On August 15th Mr. Banbery started on a tour through the Ruanwella district.

ON August 31st Mrs. Besant left us for her winter's work in India, where her address will be at the Headquarters of the Indian Section in Benares. Mr. Bertram Keightley, who is one of the two General Secretaries of the Indian Section, accompanied her, also Mr. Gnyanendra Nath Chakravarti and Dr. Pascal from Toulon. We expect Mrs. Besant back early in March.

As many of the Branches were closed during August, and most of the Headquarters' staff have been taking a much-needed rest, there is little to report this month.

The Section Reference Library is again open to students from 2 to 10 o'clock each day, except Thursday.

On Saturday, August 20th, Mrs. Besant presided at the meeting of

the Northern Federation at Harrogate, and lectured twice to good audiences in the Town Hall on Sunday; in the afternoon her subject was "The Mystic Christ," and in the evening "The Good and Evil of Competition."

Mr. Leadbeater was in Harrogate for some time helping the Lodge. On Sunday, August 14th, he lectured on "The Practical Application of Theosophy."

Mrs. Besant went to Manchester on Saturday, August 27th, and lectured that evening on "Theosophy and Social Problems." On Sunday Mrs. Besant delivered three addresses in the Free-trade Hall to large audiences. In the morning she spoke on "The Reality of the Unseen World," in the afternoon her subject was "Reincarnation and Evolution," and in the evening the attention of the audience was drawn to "Theosophy and Social Problems."

THE American Branches are responding well to the request of the National Committee in Chicago for information and hints as to methods of work and ideas of study. A type-written letter is being prepared for circulation giving a digest of the suggestions and plans so far received, and the correspondence is proving very helpful in making the isolated Branches feel themselves in touch with the chief movement and in spreading good ideas as to meetings and class-study.

There is not much of importance to report from this Section. Everything is going along quietly, public lectures continue to be given at the principal Branches, and in New Zealand Wellington, Mrs. Richmond is doing a good deal to bring together a permanent audience, many of these coming regularly and showing considerable interest. The classes for the various Branches of study are fairly well attended, the "H. P. B." training class being popular. *The Secret Doctrine* is studied extensively, but at present most of the Branches are taking up *The Ancient Wisdom* as a text-book in connection with the scheme of study formulated at Chicago. The Auckland Branch has accepted with regret the resignation of the Secretary, Mr. W. H. Draffin, who has held that position since the formation of the Branch, but who is unable, owing to pressure of work in other directions, to continue to do so. His place has been taken by Mr. W. Will, also for a long time connected with the Branch. His address is West Street, Newton, Auckland.

REVIEWS AND NOTICES

JEWISH DREAMERS

Dreamers of the Ghetto. By I. Zangwill. (London: Wm. Heinemann; 1898. Price 6s.)

“ IN dream I saw two Jews that met by chance,
 One old, stern-eyed, deep-browed, yet garlanded
 With living light of love around his head,
 The other young, with sweet seraphic glance.
 Around went on the Town's satanic dance,
 Hunger a-piping while at heart he bled.
Shalom Aleichem, mournfully each said;
 Nor eyed the other straight, but looked askance.

“ Sudden from Church out rolled an organ hymn,
 From Synagogue a loudly chanted air,
 Each with its Prophet's high acclaim instinct.
 Then for the first time met their eyes, swift-linked
 In one strange, silent, piteous gaze, and dim
 With bitter tears of agonised despair.”

So writes Mr. Zangwill at the beginning of his intensely interesting sketches. Both Jews, yet what bitter hostility between their followers, how irreconcilable their faiths! Blasphemers the one to the other must Jew and Christian ever remain, so long as the Christian asserts that Jesus was God, and so long as the Jew denies the identity of the Prophet of Nazareth with the Father in Heaven; and even more than this, so long as the Christians assert that Jesus was the promised Messiah of the Jews of whom they would never have heard but for the Jews, and so long as the Jews deny that he was the Anointed One promised them in the inspired utterances of their ancient prophets. And if the death of Jesus was a tragedy, how far greater a tragedy and more piteous that Jews by millions should have been done to death by Christian hands, and the whole race rendered outcast, and branded with unutterable shame and infamy, by what can only be termed a fierce and barbarous faith in the legend

of the Christ-life. No wonder that the two great teachers should weep at such iniquity. How long, O God! How long!

And yet there has ever been a reserve about the Jew, a something at the back of his being, which kept him apart, which refused full friendship with the Gentile—something which made the Roman call him “an enemy of the human race.” It was a fatal day when first the Jew believed that his was the race chosen by God; the in-rooted spirit of pride begotten by that thought has not yet been eradicated. In vain have his Essene brethren, his Chassidim and mystic kinsmen taught him that the Chosen of God are gathered out of all nations. This was also the teaching of Jesus; and the Messiah he taught was the eternal Messiah, who is ever becoming, when each man who is worthy becomes a Son of God, anointed with His Spirit.

And yet, again, the Jew *has* in his blood a something which enables the inspiration of the East to play through him more readily than through the majority, if he so will it; immersed in worldly things beyond all men, yet is he still immersed in them differently, with some quaint, almost unconscious, idea of eternally spoiling the Egyptians, to return to the Promised Land.

In brief, there is a something in the Jew which he does not even understand himself. This “something”—which is still to-day a mystery to all who have studied the question—is the burden of Mr. Zangwill's admirable sketches of such great minds as Spinoza, Heine, and many others. Mr. Zangwill has two great aids to his task: he has, first of all, an intense sympathy for his subject; and secondly, he is a pen-artist who possesses a masterly touch in word-painting.

Those who have neither the time nor the ability to study the lives and writings of the great Jewish geniuses of whom our author treats from the sixteenth century onwards, have in *Dreamers of the Ghetto* not only a most delightful but also a most instructive volume. True it is that Mr. Zangwill in his picture-writing does but present us with rough sketches of the great problems of religion and mysticism without attempting anything further, but that is perhaps too much to expect when all the great minds of which he paints the outer portraits apparently kept silence, even if some one among them may have discovered the mystery. Still all the sketches are *living* pictures, and how difficult is it to find a writer on such subjects who can clothe the dry bones of research with the living tissues of hate

and love, hope and fear. Among the most striking of the stories we may mention "The Master of the Name," the account of one Israel Baal Shem, who had found the secret of the Holy Name, the end of the Kabbalah. Also the wonderfully artistic working out of the tragical suicide of a Jewish prodigal son who returned home when his old father was engaged in chanting the immemorial words of the old, old Chaldæan "round"; as the chain turns slowly adding each new link, the thoughts of the past and of his race rush tumultuously into the young man's mind, till finally, unable to bear the strain, he dashed from his father's house in the Ghetto of Venice and plunged into the Canal, while "through the open doorway floated down the last words of the hymn and the service :

"And the Holy One came, blessed be He, and slew the Angel of Death, who had slain the slaughterer, who had slaughtered the ox, which had drunk the water, which had extinguished the fire, which had burnt the staff, which had smitten the dog, which had bitten the cat, which had devoured the kid, which my father bought for two zuzim. Chad Gadya! Chad Gadya!"

Nor should we forget to mention "From a Mattress Grave," the death-bed of Heine, ending with that unforgettable *mot* of the great scoffer who so often spoke his greatest truths in apparent jest. "*Dieu me pardonnera,*" he said. "*C'est son métier.*"

Mr. Zangwill is distinctly to be congratulated; he has surpassed his forerunner in Germany.*

G. R. S. M.

A BOOK OF BLOOD

The Book of Leviticus, a New English Translation, with Explanatory Notes, etc., by S. R. Driver, D.D., and H. A. White, M.A. (London: James Clarke and Co.; 1898. Price 6s.)

THE fourth part of the so-called "Polychrome Bible" (*The Sacred Books of the Old and New Testament*, edited by Professor Paul Haupt) which has just appeared, is *The Book of Leviticus*, translated by Driver and White. Leviticus, with all its priestly ceremonies and enactments, its altar-services, slaughterings and blood-spatterings to Yahweh, is at once the most uninteresting and most thankless book of the Old Covenant documents that can fall to the lot of any translator. It is incredible that any civilised being could ever have believed that the Yahweh which was the object of these placatory

* Karl Emil Franzos, *Halb-Asien, Land und Leute des östlichen Europa*, 2nd. ed. Berlin, 1895

blood-sacrifices could be even a decent substitute for a really High God, much less the Only True God. The pages of this priestly manual reek with gore and are one of the most complete memorials of that elemental worship which rendered nearly every *popular cult* of antiquity impure and loathsome. This is the ritual which had for its highest end the "theophany" of Yahweh. In the extravagant embellishments of the legends of the dedication of Solomon's temple, we are told that no less than 100,000 sheep and 10,000 bullocks were slaughtered. The place must have run knee-deep in blood; and then, there appeared on the "mercy-seat" [!] what?—Yahweh! A very good "materialisation" doubtless, but hardly a manifestation of the Author of All Good.

Although, then, in a complete translation of the Bible Leviticus has to be included, the less said about it the better. As to the colour-device, which is one of the marked peculiarities of the great undertaking of Haupt and his scholarly colleagues, we are told that:

"In the present translation of Leviticus only the main sources have been separated from one another, *viz.*, (1) the *Law of Holiness*, which has many distinguishing features (coloured *yellow*); (2) the main body of *Priestly Narrative* and laws (*uncoloured*); and (3) a few laws, which may for several seasons be regarded as later in origin than P. (coloured *brown*). The analysis might have been made more minute, by distinguishing between the main narrative and the groups of priestly laws incorporated with it; and again within these groups it would be possible to point to certain sections which are presumably later than the rest, or which seem, at some time or another, to have undergone an editorial revision. But of the minor distinctions which might in this way have been drawn, some are only of subordinate importance, while for others the evidence is more or less uncertain."

Leviticus, though here and there relieved by the obvious ethic of parts of the "Law of Holiness," is a Book of Blood, and the strange thing to reflect is that it is not out of date even at this late hour to pass such a verdict upon it, for it is still to-day read with bated breath in our Churches!

G. R. S. M.

The "Old Diary Leaves" of Colonel Olcott are passing through a very gloomy stage just now. In the August *Theosophist* we have arrived at the latter part of the Coulomb difficulties, when the affairs of the Society were in as uncomfortable a condition as they could very well be. Miss Edger's Indian Tour Lectures are continued, the present one being on "The Theosophic Life." The lecture is carefully worked out and the exposition is admirably clear. "Theosophical Axioms Illustrated" is a paper in which a number of "axioms" derived from theosophical teachings are taken to serve as the basis of a dissertation on the religious life. This is followed by a sensible and critical article on mental healing.

The stories which are supplied to the youth of India in our little boys' journal, *The Arya Bala Bodhini*, are not always of the kind which will appeal to our western minds as particularly appropriate for the conveying of moral lessons, though as a rule no fault can be found with the moral which it is sought to convey. Besides the stories the July issue contains two quoted articles, one, an excellent exposition of karman, under the title, "The Riddle of Love and Hate," contributed by Mrs. Besant to *The New York Journal*.

The July *Prashnottara* opens with a paper on "The Secret of Spiritual Life," the "secret" being the will trained towards the conquering of the lower self. A brief and simple account of the opening of the new central Hindu College at Benares and general activities complete the number. With the exception of some short notes at the end, *The Theosophic Gleaner* for August bears out its title by filling its pages entirely with reprints. These are almost invariably well-chosen, and the little magazine must do good work among those who cannot afford the more expensive publications. The opening contribution is a selection of passages from Mr. Leadbeater's "Athanasian Creed." *The Dawn* opens with a paper on mind in animals, and quotes many instances from more or less scientific sources to show that mental powers of the same order as the human exist in an incomplete condition in the lower kingdom. One or two instances rather strain our belief. The tame lobster who was so fond of music that it used to go to the piano when its mistress played is suggestive of the mythical oyster who was so fond of its master that it followed him upstairs to bed.

We have received a copy of *The Astrological Magazine*, an Indian journal devoted to the astrological art, stated to be for April, May

and June. Immediately under this heading is the information that it is published every month, and the opening editorial apologises for the discontinuance of the magazine for a year. The journal has evidently passed through some vicissitudes and its contents do not assure us of an altogether prosperous future.

We have also to acknowledge the receipt from India of *The Journal of the Mahâ Bodhi Society*, *The Light of Truth* and *The Sanmârگا Bodhini*, and from Ceylon of *Rays of Light*.

In the September *Vâhan* the editor issues a grumble at the huge army of questioners who seek instruction through its pages, and a well justified grumble it is, for it would require a weekly or perhaps a daily *Vâhan* to supply answers to all the questions which arrive on matters astral, visions, specks before the eyes, buzzing in the ears, and other occult phenomena. However, there must be general disappointment this month as the flow of instruction on those lines has come to a sudden stop. Plato's idea of rebirth, karman and the desertion by Buddha of his wife and child form the subjects for an instructive set of answers. Two of the questions are certainly "posers." The first one amounts to this: Can we explain away Plato's statement that human souls pass into animals? The Neo-Platonists did their best in this direction, but the most ingenious arguments must leave a flavour of doubt. How to square with Theosophical principles the supposed desertion of his wife and child by Buddha, is a problem still more difficult. Perhaps the best suggestion that can be made is the one contained in the second reply: that the relation between Buddha and his wife and child, was that of Master and pupils—a relation which would render the pupils partakers in the mission of their Master, as indeed the story tells us they afterwards consciously became.

H. A. W. writes on somewhat scientific lines in *Mercury* for July on "The Evolution of Mind," sketching the means by which mental powers unfold themselves, according to both the scientific and Theosophical schemes. H. Dharmapâla in a short paper suggests that Shaṅkarâchârya was a Buddhist. His remarks are by no means convincing, and there is a plentiful lack of authorities. Count Wachtmeister contributes an article on "Meditation and Thought Power" which will no doubt be of service to many readers.

La Revue Théosophique Française opens with the first part of a translation of Mrs. Besant's *Man and His Bodies*, which is followed by a sketch of Saint Theresa, by Mons. Courmes. A number of

the visions of this Christian mystic are quoted from her memoirs. Mons. Guymiot contributes a short paper on "Gods and Forces."

Sophia continues the translations of Madame Blavatsky's essays on the Gospels, Mr. Keightley's "Sânkhya Philosophy" and "In the Twilight." Señor Soria has not yet brought his lengthy articles on "Genesis" to a conclusion. The combination of the fundamental geometrical forms and the relations of the chemical weights form the main burden of the present chapter, but the whole subject is so vast that we may expect much more from the ingenious investigator. The other original article is one on a medical subject.

We have added to the list of magazines dealing directly with Theosophy, a new one in Spanish coming from South America. The members of the Luz Branch in Buenos Ayres have just started a monthly review by the name of *Philadelphia*. It presents a good appearance, is well printed, and on the whole a very creditable beginning for our energetic members. The editor introduces the magazine in a brief preliminary notice. An anonymous writer gives a sketch of the Theosophical Society, dealing very shortly and incompletely with its origin, and devoting himself mainly to a dissertation on its objects. Some translations and reprints complete the number, among them the first chapter of *Through the Gates of Gold*.

Theosophia, from Holland, opens as usual with a contribution from "Afra," the subject of the August number being Co-operation. A report of an address by Mme. Meuleman to the recent Convention of the Dutch Section on the use of holding Conventions is given, the remainder of the issue being filled with translations, including one of the *Tao Te King*, with comments by the translator.

Teosofia, our Italian journal, modestly presents only two translations to its readers in its August issue, the continuation of Dr. Pascal's *Reincarnation* and Dr. Marques's *Scientific Corroborations of Theosophy* filling the number.

We have also to acknowledge the following: *The Literary Digest*; *Light*; *The Agnostic Journal*; *Mind*; *The Metaphysical Magazine*; *The Influence of Vegetation on Climate and the Rainfall*, an address delivered by one of our Australian members before the Royal Society of South Australia; *Modern Astrology*; *The Literary Guide*; *The Temple*, with much mystical "poetry"; *The Vegetarian*; *The Herald of the Golden Age*; *The Review of Reviews for Australasia*; *Humanity*, the journal of the Humanitarian League.

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