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ON THE WATCH-TOWER

THAT more direct cognition of the etheric states of matter which H. P. Blavatsky predicted of the not very distant future, seems likely to be realised, if fuller investigation confirms the announcement made by Charles F. Brush, of Cleveland, at the recent meeting of the American Scientific Association in Boston. According to the accounts received, Mr. Brush reported the discovery of a gas (if gas it be) with a heat conductivity at least a hundred times greater than hydrogen (hitherto the best gaseous conductor known), with a specific heat six thousand times greater than hydrogen, and a density one-thousandth part that of hydrogen (hitherto the lightest known substance). Such a substance could not be confined within the limits of the earth's atmosphere, and in recognition of its probable wide dispersal in interplanetary space it has been named etherion—"high in the heavens." In the discussion which followed the paper on this interesting discovery, it was suggested that it might indeed be identical with the hitherto (scientifically) hypothetical ether, and its discoverer seems to believe that it may "be found to account for some of the phenomena heretofore attributed to the ether." The

A New "Gas"

student of Theosophy learns with additional interest that there is "some evidence to show that etherion is a mixture of *at least* two different gases"—perhaps more, and hazards the conjecture that science seems at last to have touched the fourth or lowest etheric plane with its already complex combinations of the *still very far off* ultimate atom.

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Ethiopic MSS.

We are about to have copies of two most interesting Ethiopic MSS. placed within reach of Ethiopic scholars through the generosity of the Marquis of Bute and the learning of Dr. Wallace Budge of the British Museum. These are a fifteenth century history of the twelve apostles—the oldest known Ethiopic MS. dealing with the subject—and a seventeenth century MS. with full accounts of the legendary Acts of Peter and Paul in Rome, as well as the so-called histories of the other apostles. These will be of immense interest to all students of the evolution of Christian legends, but we shall have to wait until next year for a full English translation with notes which Dr. Budge has in preparation. The MSS. are stated to represent the most complete translation through the Arabic or Coptic of an early Greek work current in the Christian church from the second to the fourth century but since lost. Legend says that the apostles during their wanderings sent home to Jerusalem accounts of their experiences, and it is presumed that the histories which are related in the Ethiopic MSS. were derived from these "reports." One of the MSS. was part of the loot of Magdala, and has been in the British Museum for thirty years.

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Mr. Myers' Enthusiasm

In the October number of *The National Review*, Mr. F. W. H. Myers reviews the "Piper-phenomena" in an interesting paper entitled, "On some Fresh Facts indicating Man's Survival of Death." He claims that this is the "*best* evidence yet given to the world, that the soul or individuality of man survives the death of his body." Theosophists need not dispute the point, though their convictions are entirely independent of the phenomena of Mrs. Piper; if Dr. Hodgson and Mr. Myers and others of the

S. P. R. are convinced, they congratulate them, and hope they may be the means of persuading others who boast themselves to be "scientists" and yet will hear of nothing beyond physical matter, and thus continue "calumniators of the All," as old "Hermes" calls them. But the most curious part of Mr. Myers' paper is his conclusion; his "spiritualism" is no longer a colourless statement of probabilities, it is a glowing burst of enthusiasm, a heralding of a new Gospel! We more moderate students of Theosophy, however, have always known that all "spiritualistic" phenomena are capable of as materialistic an explanation as the physical phenomena which are studied by science, and that when our scientists are forced to extend their area of research into the domains of subtle matter, they will be ingenious enough to explain everything from a materialistic basis if it so suits them. Thus we already hear of the girl with the X-rays eyes as a half-way house to clairvoyance; and wireless telegraphy and a Branley or Lodge coherer are doing more to naturalise telepathy in the inhospitable land of scientific prejudice than all the testimony of countless centuries. Still enthusiasm is good to see and makes all the more absurd the unjust judgment on Madame Blavatsky (who did more for the science of the soul than ten thousand Mrs. Pipers), which Messrs. Hodgson, Myers and their colleagues were chiefly instrumental in formulating. For thus Mr. Myers writes:

> Enough, surely, and more than man had dared to hope, if now a channel of communications is veritably opened, and if the first message is one of love. And I believe that whatever of new revelation may thus be coming to us, comes not to destroy but to fulfil, Is there not promise of some fulfilment—of some synthesis of these partial glimpses of the past—even in the few bold phrases in which I have adumbrated what we are beginning to know? If we define religion as "man's normal subjective response to the sum of known cosmic phenomena, taken as an intelligible whole" [but we don't—ED.], how different will that response become when we know for certain that no love can die; when we discern the bewildering Sum of Things—beyond all bounds of sect or system, *strepitumque Acherontis avari*—broadening and heightening into a moral Cosmos such as our race could scarcely even conceive till now.
>
> In this hope, this effort, let all men join. The results of Science at any rate are Catholic, are Œcumenical; you may approach them equally from whatever side you will, *Let him that is athirst come*—whether he regards this

great good news as the first break in a cloud-firmament ancient as life on earth, or rather as the sequel and development of that well-loved Gospe which first took from Death his sting, and from the Grave its victory.

Judging by the last sentence Mr. Myers has a faith greater than that of any Theosophical student of comparative religion, and an enthusiasm which only the very best in all religions can justify, and not simply the phenomena of Mrs. Piper.

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More on Potential Matter

THOSE of our readers who may be interested in the subject of Potential Matter to which we drew their attention in our last number, are referred to *Nature* of October 27th, where Mr. Arthur Schuster adds the following note to his previous letter of August 18th:

Professor Karl Pearson has, under the title of "Ether Squirts" (*American Journal of Mathematics*, vol. xiii., No. 4), worked out mathematically the theory of matter considered as sources and sinks of fluid, and draws attention to the fact that this theory implies the existence of "negative matter," which may exist outside the solar system. More recently A. Föppl, in a communication to the Munich Academy, dated February 1, 1897 (*Sitzungber. der k. b. Akad. d. Wiss.*, 1897; i., p. 93), has published a short paper under the title, "Ueber eine mögliche Erweiterung des Newton'schen Gravitations-Gesetzes." Starting from the idea that there is a difference in kind between the electrical and magnetic fields of force on the one hand, and the gravitational field on the other, because the flux of force through a sphere converges towards zero with increasing radius of the sphere for the electric and magnetic field, but not, as usually defined, for the gravitational field, Föppl gives the necessary extension to [?the] Newtonian law of gravitation in order to remove the distinction. This, of course, implies "negative matter."

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"H. P. B."?

IN a recent letter from the Countess Wachtmeister from Stockholm there is an interesting scrap of information which we print for the benefit of those of our readers who knew H. P. Blavatsky. Of course the whole matter is entirely inferential, and at best we can only say that it is not impossible. "A Fru K—— related to me the other day a curious story. In the year '50 or thereabouts, three Indians arrived in Stockholm, and her father received them. Her father belonged to a secret society. These Hindus held many private meetings with several of her father's

friends, and then quitted Stockholm. Shortly afterwards there arrived a young woman, fair, slight and very lively (Fru K—— believes her to have been Mme. Blavatsky). She told them that she was going to India to study with these Brothers, and only remained in Stockholm two or three days. Fru K——'s father is dead, and has left no papers or books which throw light on this; his friends are either dead or have gone to America, so of course this information is of no use in itself."

* * *

IN the September number of *Harper's Magazine* there is an exceedingly interesting paper by Dr. Sven Hedin, the famous Swedish explorer on the borders of the Gobi, the Pamirs, and elsewhere in central Asia, to whose labours we have already referred on several occasions (see vol. xix., p. 266; vol. xxi., p. 14; and vol. xxii., p. 100). The article in *Harper's* is called "On the Roof of the World," and on p. 686 we read as follows:

> In December of the same year [1895] I went with a large caravan to the city of Khotan, in whose vicinity I found traces of an ancient and high Buddhistic culture and old Indian writing. The former, consisting of Buddha pictures and figures in terra-cotta, are to be assigned to the third century before the birth of Christ, and open up a new and unexpected perspective in the oldest history of Buddhism. In the sandy desert about Khotan I found buried in sand dunes the ruins of two large Buddhistic cities, whose age reaches to at least two thousand years, and whose discovered remains bespeak a high and flourishing culture now vanished.

It is somewhat too early as yet to speak of this startling statement with any great confidence, and we must wait for the details which Dr. Hedin promises to give in the large work which will contain an exhaustive account of his journey.* But *if it is true*, the whole of the notions of our Western scholarship concerning the history of the evolution of Buddhism will be revolutionised. It is at present supposed that Buddhism did not penetrate into Tibet until the eighth century A.D., that "Northern" Buddhism is consequently hopelessly apocryphal,

* This paragraph was written for last month's "On the Watch-Tower" but was crowded out by other matter. Since then Dr. Hedin's two large volumes *Through Asia* have appeared, and have been reviewed in many papers and periodicals, but no reviewer has so far touched on this important point, and we have not yet seen a copy of the book. If any of our readers have the volumes we shall be glad to print a summary of Dr. Hedin's arguments.

and that the Pâli Piṭakas are the only true source. If Dr. Hedin's cities are of the third century B.C., we have to push back our Tibetan Buddhism a thousand years—not so bad for a start. In all probability, however, it will be found that the date will have to be modified, and certainly we have not yet heard of Dr. Hedin as an authority on Buddhist archæology. From the so-far-published description of these remains, however, we are entirely forbidden to entertain the idea that we have to do with anything of really archaic antiquity. Dr. Hedin's paper in the January number of *The Journal of the Royal Geographical Society* describes them as consisting of wood and plaster, and it is difficult to reconcile this with his more recent pronouncement.

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"Brain-Waves"

IN *The Christian World* of September 22nd, there is a very sensible article under the misleading title, "What is a Brain-Wave?" Through the courtesy of the author, Mr. William Lynd, the well-known popular science lecturer, and the expounder of Marconi's recent discoveries in the domain of "wireless telegraphy," we have received a copy and from it take the paragraph printed below. Now that we have instruments to *register mechanically* the impact of ether waves without wires, the subject of telepathy becomes "scientific" in the opinion of this materialistic age. Such a crude opinion is on a par with the naïve ignorance which demands the production of a *physical* soul, before the "hard-headed" sceptic will believe in the soul's existence. Truly is our age an age of idol-worshippers; we must make a machine before we will believe; the soul-instrument God has given us is too liable to error; we want something *to register mechanically!* And this we call "science"; whereas the science of the soul, the gnosis, is derided and denied. We do not enquire whether this or that will enlighten our minds and purify our souls; but whether this or that will light our houses or drive our motor-cars. But to return to "brain-waves." Mr. Lynd, referring to Sir William's Crookes' recent presidential address, writes:

> What did Sir William Crookes really mean when he inferred that mind could act upon mind otherwise than by means of our ordinary senses? His words implied that some aspects of this question of telepathy or thought

transference come within the scope of physical science. Let us first of all consider the medium by means of which telegrams can be sent through space without a visible or tangible conductor between the transmitters and receivers. The experimenter produces an electric spark which represents force or energy; that spark sets the fine elastic, imponderable and invisible medium which fills all space and passes through every substance, and which we call *ether*, undulating. His receiver can be set vibrating and the vibrations are translated into an intelligible signal when the transmitter and receiver *are in sympathy* or in tune. I have explained in former articles the *modus operandi* of Marconi's Wireless Telegraph, and it must suffice for the present to state that the receiver is so adjusted that undulations or waves of ether of a certain length or period of vibration can set up sympathetic vibrations. To put it into simple language, Marconi's transmitter and receiver should be in perfect tune or sympathy for accurate signalling. Now, where is the analogy between the wireless telegraph and thought transference? We know that ether exists, although we do not understand its character or mechanism. We feel certain that it is the medium of heat, light and electricity—it fills interstellar space, and it probably passes *through* our planet as easily as it passes through stone and brick walls as well as our own bodies. We know that a very small amount of energy will suffice to agitate the ether and set up a wave motion which travels at the astounding velocity of *one hundred and eighty-six thousand four hundred miles per second*. The next question to consider is, if this ether passes through our bodies, can the brain set it in motion? This does not seem to be a difficult problem for the physiologist to solve. There cannot be thought without molecular motion. Whenever we exercise the brain there is a vibration of its particles set up and an oxidation or burning of its substance which must cause the ether to undulate, and that wave motion may travel in all directions at the rate of 186,400 miles per second. The brain can, therefore, be looked upon as a source of energy and analogous to the electric battery and induction coil used by Marconi and called the transmitter. Now these waves or etheric undulations will have a certain length and period of vibration. They may fall upon thousands or millions of brains without affecting other minds; but if these brain waves fall upon a brain which is tuned to the same pitch or period of vibration, then it is possible for the owner of that brain to have the same thoughts as the person whose thinking apparatus set the ether undulating.

* * *

How Legends Arise

IN turning over the pages of the recently published collection of articles from *The Theosophist* and other magazines, entitled *Zoroastrianism in the Light of Theosophy*, which is noticed elsewhere in this number, I was flattered to find that a review which I wrote

ten years ago in LUCIFER on Casartelli's *La Philosophie religieuse du Mazdéisme sous les Sassanides*, was judged worthy of inclusion in the volume, but what was my stupefaction to find at the end of it the following note:

> Although the above is a review of a book, it was considered indispensable here, as it throws some light on various allegorical and mystic points, written as it was by H. P. Blavatsky, the renowned occultist.

H. P. B. has surely enough literary karma of her own without heaping mine as well on her back. If I were conscious of knowing anything really about Zoroastrianism I would be content for the thing to stand as it is; if I had even consulted her on the review I would let it go; but as I simply wrote with the cocksureness of inexperience I cannot but feel it an imperative duty to warn not only my Pârsî colleagues but every student not to create authority out of conjecture and not to regard emphatic utterances as "esoteric knowledge." My guesses on "various allegorical and mystic points" of Zoroastrianism may be right or wrong, but this much alone is certain, that they cannot be authoritative, for they are still mere hypotheses even for the writer. What then must I think of the state of knowledge on such matters among the Pârsîs themselves if even those of them who believe in the inner side of religion and are students of it ascribe my guesses to one whom they regard as a real authority on these inner points! The world has suffered long enough from this fabrication of legend and sanctification of chance utterances. Are we modern students of Theosophy to continue this folly, or are we to aid in turning the clear, steady light of common sense on the phantasies of the ages and making these shadows flee away? Credulity in a false "esotericism" is as bad as credulity in a false "science"—nay, is worse, for it goes deeper within.

G. R. S. M.

SCIENTIFIC SPECULATIONS ON LIFE

AT the recent meeting of the British Association an address was delivered by the President of the Chemical Section, which is of scarcely less interest to the Theosophist than that of the President of the British Association, Sir William Crookes. Professor F. R. Japp, F.R.S., presiding over the Chemical Section, took as his subject the question of Vitalism, a term which may roughly be taken to mean the scientific opposite of Materialism as applied to the problem of living things and the cause of their life.

There is a great change going on in the opinions of scientific men as to the problems of life, regarded not merely from the psychological point of view, but also from the physical. The change in both kinds of investigation is the same, and it leads in a sense back from the modern but already rather decayed materialism to the older ways of thinking, in which mind and soul and life and all the powers of them were regarded as real in themselves.

I have said that in a sense the latest developments are leading back, but I do not mean at all that therefore they are going back, and that the old views are going to be adopted in their old form. There is nothing more certain than that modern scientific thought and modern scientific method will never return to the old ways of thinking, to the old and simple explanations of things which satisfied most of our innocent forefathers—or rather our own innocent selves in past embodiments. What seems to occur is a sort of descent into matter, and—let us hope at least—a return to the higher regions with some little gathered material. There appears to be some indication that of late we have been starting on the ascending sweep in our science and perhaps a little in other things as well. But this descent into matter—that is, in this connection, the exclusive study of

things and forces material and the attempt to explain everything on physical lines—is a very necessary part of the development of thought. Though science has for a time weakened the power of religious faith, that is no permanent loss, and once science really turns its attention—as it is beginning to do—to matters which hitherto have been matters of faith, we shall have the old ideas illuminated and filled.

The turning of the attention of scientific men to psychic facts, and the increasing recognition of the possibility of supersensuous powers, are the most obvious signs of the upward swing, but equally significant are the less sensational changes which are taking place in theories relating to the nature of living bodies. It is not long since any theory which assumed the existence of forces within living bodies other than the ordinary chemical and physical forces would have been regarded by scientific men with contempt, or at best as a matter of religious faith having nothing to do with science. Here is a quotation from the article on Biology in *The Encyclopædia Britannica* which puts the physical point of view very clearly, and, it must be added, not a little dogmatically.

"But it must not be supposed that the differences between living and not living matter are such as to justify the assumption that the forces at work in the one are different from those which are to be met with in the other. Considered apart from the phenomena of consciousness, the phenomena of life are all dependent upon the working of the same physical and chemical forces as those which are active in the rest of the world. It may be convenient to use the terms 'vitality' and 'vital force' to denote the causes of certain great groups of natural operations, as we employ the names of 'electricity' and 'electrical force' to denote others; but it ceases to be proper to do so, if such a name implies the absurd assumption that 'electricity' and 'vitality' are entities playing the part of efficient causes of electrical or vital phenomena. A mass of living protoplasm is simply a molecular machine of great complexity, the total results of the working of which, or its vital phenomena, depend—on the one hand, upon its construction, and, on the other, upon the energy supplied to it; and to speak of 'vitality' as anything but

the name of a series of operations is as if anyone should talk of the 'horology' of a clock."

This all sounds alarmingly scientific, but I must confess to a good deal of haziness as to the meaning of the remarks on electricity and its comparison with vitality. Probably the article was written in the dark ages of electrical science when some now almost forgotten theory was in the field, and just as a few years ago we were in the dark ages of electrical science, so are we now in at least a very murky gloom as regards the essential problem of biology. But we have got beyond that stage in which we can say with the *ex cathedrâ* authority of science that vitality can be nothing more than "the name of a series of operations" of the same order at bottom as the operations of a clock. The following extract from the *Times*' report of Professor Japp's presidential address will at least indicate that much.

"Of the numerous weighty discoveries which science owes to the genius of Pasteur, none appeals more strongly to chemists than that with which he opened his career as an investigator—the establishing of the connection between optical activity and molecular asymmetry in organic compounds—the capital achievement of organic chemistry. Physiologists, on the other hand, are naturally more attracted by Pasteur's subsequent work, in which the biological element predominates. And yet his earlier work ought to be of interest to physiologists, not merely because it is the root from which the later work springs, but because it furnishes, I am convinced, a reply to the most fundamental question that physiology can propose to itself—namely, whether the phenomena of life are wholly explicable in terms of chemistry and physics; in other words, whether they are reducible to problems of the kinetics of atoms, or whether, on the contrary, there are certain residual phenomena, inexplicable by such means, pointing to the existence of a directive force which enters upon the scene with life itself, and which, whilst in no way violating the laws of the kinetics of atoms—whilst, indeed, acting through these laws—determines the course of their operation within the living organism. The latter view is known as vitalism. At one time universally held, although in a cruder form than that just stated, it fell, later on, into disrepute; but recent years have

witnessed a significant revival of the doctrine among the physiologists of the younger generation. It is not my intention to offer any opinion on the various arguments which physiologists of the neo-vitalistic school have put forward in support of their views. I shall confine myself to a single class of chemical facts rendered accessible by Pasteur's researches on optically active compounds, and, considering these facts in the light of our present views regarding the constitution of organic compounds, I shall endeavour to show that living matter is constantly performing a certain geometrical feat which dead matter, unless indeed it happens to belong to a particular class of products of the living organism and to be thus ultimately referable to living matter, is incapable —not even conceivably capable—of performing."

Readers of the second and third articles on "The Geometry of Nature," in THE THEOSOPHICAL REVIEW for October and December, 1897, may remember that the geometrical grouping of the atoms in certain compounds was discussed. One of the most obvious facts which indicate that the atoms of a molecule are arranged according to regular geometrical laws is the action of some organic compounds on light. To express the matter in technical language, the plane of polarisation is turned or twisted to the right or left. The significance of the subject with relation to biology is pointed out by Professor Japp, and it is this: All organic substances which possess this property exist in at least two forms—besides that which is a mixture of both—chemically identical, but one rotating the plane of polarisation to the right and the other rotating it to the left. In the mixture the optical activity of one kind of molecule is of course counteracted by that of its opposite form, and so nothing occurs. Now the only means known by which the one form can be separated from the other is the action of life indirectly or directly applied.

When any of these substances are formed by building them up chemically from their elements, the result is always an inactive compound, as no chemical action will distinguish one optically different form from another, and the compound formed is thus a mixture of both. But when they are produced or separated by the action of living bodies, we find that "life" has a choice in the matter and prefers one or other of the asymme-

tric forms, as they are called. One of the most familiar of these substances is tartaric acid, which exists in four chemically identical forms—two of them optically active in the sense mentioned above and two inactive. Of the latter, one is a mixture in which the two opposite activities compensate each other in different molecules and the other a compound in which two halves of each molecule have opposite activities, and thus produce internal compensation. Tartaric acid is generally prepared by means of fermentation, in which process the agent of production is a small living creature, and when a ferment is employed the result is an optically active substance. The serum of the blood is another substance possessing this peculiar property.

The formidable phrase "rotation of the plane of polarised light" really means a very simple thing. Ordinary light consists of vibrations of the ether in all directions across or at right angles to the ray or direction of the light. If these vibrations are caused by any means to take place all in a line, or rather in a plane, and not anyhow, the light is said to be polarised. The plane may be turned or twisted to the right or left, when the light passes through certain substances, the vibrations having their line of motion shifted through an angle. In order that such an action may take place the molecules of the substance must be lop-sided or asymmetric, and it is noted, as mentioned above, that if an organic substance is found to be lop-sided in one direction there is always another form chemically identical with it which is lopsided in the other direction.

In investigating further into such compounds it is seen that the lop-sidedness is due to the fact that there is always at least one atom of carbon in a peculiar position—it is connected to four *different* atoms or groups of atoms. It is thus unsymmetrically placed and, as illustrated in the article previously referred to (see especially THE THEOSOPHICAL REVIEW for October, 1897, p. 159) there are *two* and only two possible ways in which the four radicles can be placed around the central atom, while preserving a regular figure. These are related one to the other as a figure to its image in a mirror or, as we may say, one is a right-handed figure and the other a left-handed. They are thus unsymmetric in different directions and produce one a right-

handed and the other a left-handed twist in the plane of polarised light.

In the case of tartaric acid there are *two* such carbon atoms, each of which may be unsymmetrically placed in two ways, so that in the same molecule there may be a right-handed and a left-handed twist given, resulting in no action at all. In substances where more than two atoms are so situated, the action will of course be more complicated and there will be a greater variety of substances chemically alike but differing in their action on light and in physical properties.

Suppose now that we have got an optically inactive material which is a mixture of the two active forms, how are we to separate them? There are three ways and all involve directly or indirectly the action of life. (1) A salt may be formed by combination with an optically inactive substance and this salt crystallised. Two crystalline forms will appear, very similar but with slight differences in certain faces, so that one form is a mirror image of the other. The experimenter may then separate by parting the two forms. (2) If the salt is formed by combination with an optically active substance (*i.e.*, one obtained originally through the agency of a living organism), two forms of the salt are produced which differ in solubility and can be separated by fractional crystallisation. (3) Certain minute organisms forming a ferment will feed on and thus destroy one form of the substance and will leave the other. There is thus a process which Professor Japp calls selective consumption.

The first of these processes has generally been considered as mechanical and therefore taken to prove that the action of life was not necessary to distinguish one form from the other. The President of the Chemical Section does not, however, hold that view and considers with some others that the conscious choice of a human being *is* an exercise of life of a kind not altogether unlike the choice of the ferment. The following emphatic declaration is made towards the end of the address.

"The operator exercises a guiding power which is akin, in its results, to that of the living organism, and is entirely beyond the reach of the symmetric forces of inorganic nature. We thus arrive at the conclusion that the production of single asymme-

tric compounds, or their isolation from the mixture of their enantiomorphs, is, as Pasteur firmly held, the prerogative of life. Only the living organism with its asymmetric tissues, or the asymmetric products of the living organism, or the living intelligence with its conception of asymmetry, can produce this result. Only asymmetry can beget asymmetry. The absolute origin of the compounds of one-sided asymmetry to be found in the living world is a mystery as profound as the absolute origin of life itself. The two phenomena are intimately connected, for, as we have seen, these asymmetric compounds make their appearance with life, and are inseparable from it. No fortuitous concourse of atoms, even with all eternity for them to clash and combine in, could compass this feat of the formation of the first optically active organic compound. Coincidence is excluded, and every purely mechanical explanation of the phenomenon must necessarily fail. I see no escape from the conclusion that at the moment when life first arose a directive force came into play—a force of precisely the same character as that which enables the intelligent operator, by the exercise of his will, to select one crystallised enantiomorph and reject its asymmetric opposite. I would emphasise the fact that the operation of a directive force of this nature does not involve a violation of the law of the conservation of energy. Enantiomorphs have the same heat of formation; the heat of transformation of one form into the other is *nil*. Whether, therefore, one enantiomorph alone is formed, or its optical opposite alone, or a mixture of both, the energy required per unit weight of substance is the same. There will be no dishonoured drafts on the unalterable fund of energy."

It is likely that the untechnical reader will fail to see the alleged profound importance of the separation of "dextro-rotatory" and "lævo-rotatory" compounds, and it is also not impossible that those who do understand the matter may consider that as evidence for the existence of a vital force the facts are hardly big enough to sustain the theory. But it may be that there is an actual connection between life and these curious geometrical groupings of atoms, and if so one should be able to get some hint of the way in which life works in its government of its material vehicle. In any case the important point is in

my mind the indication of a change in the direction of scientific thought, which now tends to find in its own observed facts, quite apart from any metaphysical theories, actual evidence for things which cannot themselves come within the region of their measuring instruments.

The great discovery which changed the whole plan of scientific thought not so many years since was that of the Conservation of Energy. It did for the modern physical sciences as much as the discovery of gravitation had done for astronomy—it showed unity where before there had been something not altogether unlike chaos. It linked together all kinds of energy—light, heat, electricity, chemical energy, and so forth—and showed that all could be transformed one into the other, the total quantity of energy remaining constant. Every form of energy might thus be measured by a single scale, and if work of a certain kind was to be done—say the lifting of a weight—then just so much power as was represented by the work done must be obtained from some source—the chemical store in coal, the energy of falling water, or what not.

But this discovery has had an effect which was not altogether a satisfactory one. This doctrine of the Conservation of Energy, if true at all, must be true both for living bodies or dead matter. If a man lifts a weight from the ground the energy required must be supplied from one of the sources within his body—obviously in some way or other ultimately from the food. So for every action—for the circulation of the blood, for the processes in the body, for nervous and brain work—energy is required and is supplied by the food and the atmosphere. All this energy is obviously physical. It can be measured by physical instruments and expressed in terms of foot-pounds—the familiar English unit of energy, meaning the power required to lift one pound weight one foot up from the earth. If all our actions are thus transformations of one form of physical energy into another where are we to place vitality, or will, or consciousness? If the doctrine of the Conservation of Energy be true, vitality or will cannot increase or lessen by one unit the amount of energy in the body. These is no room for anything else but physical forces. Vitality then is a name for an elaborate physical pro-

cess—it has no meaning in any other sense. Such was the general attitude but a few years ago, as may be seen from the quotation I have taken from *The Encyclopædia Britannica*. Gradually, however, a feeling has grown up that the conclusion, well reasoned though it be, could be fitly followed by the unanswerable remark so familiar to the school-boy grinding over his Euclid—"which is absurd." There is a gap somewhere or another which makes the whole matter incomprehensible. Where is this gap?

Modern science is not likely to allow it to be placed in its great metaphysical principle of the Conservation of Energy. That is indeed the modern "Thus saith the Lord," and to doubt it is the modern blasphemy. (It was once blasphemy to assert it, for did not God make all things from nothing?) But is there any need to disturb the worship, for the present at least? Can we not imagine forces which are real in their own way—as real as a brickbat or a "foot-pound"—and yet cannot be transformed into electrical or chemical or other measurable forces? This is what the later generation of scientific people are trying to do. Needless to say that until some means of measurement is found such forces cannot come into the regions of exact science, which above all things is the art of measuring. They lie as yet in a realm not reached by instruments, probably not reachable except by the instruments which a man must make within himself, for if the forces are those of life, only life can be used as a measure.

But what relation can there be between our imaginary life-forces and our "foot-pounds"? We are not going to add to or take away from the latter, or what would become of the Conservation of Energy? But is it not possible that in some way these physical forces may be directed by something entirely different in nature from themselves? Our Theosophical conception of various planes of matter interpenetrating though generally independent of each other is just what is required to render the subject intelligible. Indeed the conception of at least another plane of nature is implied in the conception of vitality as a distinct entity. If we are to accept this scientific deity—the Conservation of Energy—at all, we must extend its application

to the forces which we call life. These are not measurable, therefore are not physical. What becomes of them when a body dies? The organising force of the body as a whole obviously leaves it and chemical action has freer play, though many lower forms of life-forces may still be at work. But if the forces of life are to be conserved, they must exist in some form, though no longer connected with a material body. Here we have our subtler plane of life at once.

Briefly stated then, the scientific position indicated in the quotations I have given from the British Association address is as follows: The physical forces and the life forces in a living body are both real entities. The physical forces are not altered in quantity by the life forces nor can the one kind of energy be transformed into the other. The life forces are directive and organising, governing the others, yet without interfering with physical laws or tampering with the sacred formula of the Conservation of Energy.

It needs but one step to take us into an admission of a subtler plane of nature related to this one as the life is related to the body. In this branch of knowledge, in that of psychical investigation, and in the theories as to the ultimate structure of matter, science is hammering at the door, though ignorant of what lies on the other side. Once it has managed to make a large enough crack for its followers to peer through, we may expect to see greater changes in its methods and its theories than were made even by the discoveries of Universal Gravitation and the Conservation of Energy.

A. M. GLASS.

SIBYLLISTS AND SIBYLLINES

A Study in Christian Origins

(concluded from p. 131)

With Book iv., the content of which is assigned to about A.D. 80, we have apparently arrived at a totally different view of sacrifice to that set forth in the earlier fragments. The Essenic views have apparently gained such strength that they can be publicly proclaimed; perhaps it was the recent destruction of the Temple, and with it the ruin of the sacred slaughter-house of the popular Yahveh, that made the following bold proclamation possible:

"Blessed upon the earth shall those men be who set their love on God, the mighty [Lord], who offer blessing, ere they drink or eat, trusting in piety; who, when they see them, turn themselves away from every temple, turn away from every altar —the purposeless erection of dumb stones, stained with the blood of breathing things and with the deaths of beasts."*

Blood sacrifice was a thing to be abhorred! No longer was it the ideal to offer hecatombs to Yahveh.† And later, after the usual detailed predictions of woe and destruction to the nations and rulers, the "prophet of the Law" breaks forth Baptist-like: Repent ere it be too late; drive not the Lord to wrath unspeakable. Throw down your swords, and lay aside all strife; wash your whole body‡ in the flowing streams, and raise your hands to heaven and ask for pardon for what you have done.

But the eschatology of the writer is still the crudest popular

* Book iv., 24-30.

† But this view put us on the horns of a dilemma, for the hecatombs and sacrifices are still spoken of as things desirable in Book v., which is supposed to be of later composition. Therefore, either the writer of our fragment makes an exception of blood-pouring to Yahveh, while condemning all animal-sacrifice among the Gentiles, or Book v. is of earlier date.

‡ Baptism among the Essenes was a washing of the whole body.

doctrine of the latter things of which so much was afterwards heard in Christendom, and is still heard in uninstructed circles even to-day.

In the last days when everything shall have been reduced to ashes and the Great God (*scilicet* Yahveh) shall have cooled down the embers, then will "He" with his own hand (αὐτὸς) again fashion men out of the bones and dust, and make men living as they were before. Then shall be the judgment. They that have done evil shall again be hidden in "liquid earth"; but they who have done good shall again live on the earth in a state of bliss, God supplying them with "spirit" and "life" and "food." The condemning of sinners to incarceration in "liquid earth"—whatever that may mean*—seems to proceed from a less lively imagination than the later invention of the everlasting fire of Hell for their accommodation. The ordinary Jew of the period, however, demanded a good blood-thirsty doctrine to satisfy his feelings of hatred against those who dared to insult Yahveh and trample on his saints; and unfortunately this legacy of hatred was later on accepted with avidity by popular Christianity. But the real inner schools would have nothing to do with such crudely materialistic doctrines as the resurrection of the body and the earthly Paradise, as we may see from the contemporary schools of which we have trace along the so-called Gnostic line of tradition; much less would they have anything to do with the fiendish invention of an eternal hell. The people, however, were never fit for the inner doctrines on such matters even when the purifying influence of the Christ had spread among them through His public teaching and formed a new life.

Passing to Book v., after the usual tale of woe and ruin and destruction, of nations, cities and kings, we come to a very curious passage which is generally thought to refer to Jesus.

"But then someone, a man most excellent, shall come again from heaven. . . . who caused once on a time the sun to halt, calling to it with fairest speech and holy lips."†

He who is to come is clearly to be a "reincarnation" of

* Perhaps this is the familiar Gnostic conception of a choïc body or state of existence, a grosser phase of matter than the physical.

† *Loc. cit.*, 255-258.

Joshuah. He shall come *again*, most excellent, but still a man. It is the line which we have omitted, however, which presents the difficulties. Deane translates it "who spread forth his hands upon the very fruitful tree, the best of Hebrews," and remarks "there is here evidently an allusion to our Blessed Lord."*

The original reading of the text, however, probably requires some such rendering as, "whose hands the best of the Hebrews joined upon the very fruitful rod." The "best of the Hebrews" is presumably Moses, who is thus described as handing over his rod of office to Joshuah. We, therefore, seem still to be moving in the circle of Jewish ideas prior to the rise of popular dogmatic Christianity. But even if Deane's translation were correct, and the oracle thus be made to refer to the popular view of the crucifixion, we should have to explain the *past* tense, and the *identification* of Jesus with Joshuah; for there is no question of symbolism here—Joshuah is not merely treated as a *type* of Jesus, as in later Christian writings.

The rest of Book v. need not detain us and we may at once pass to Book vi., the opening lines of which are of the deepest interest. For thus the Sibyl sings:

"Out of my heart I celebrate the mighty Son of Him who knows no death, the Son sung of in song, to whom the highest Father hath a throne assigned to take, ere he is yet begot. And when according to the flesh a second time he shall awake, after due baptism in Jordan's stream, which hurries down with gleaming foot sweeping its waves along, safe through the fire he'll pass and be the first to see on dove's white wings the Spirit sweet of God descend. A blossom pure shall bloom and all burst into flower. He'll show to men the ways, the heavenly paths he'll show,† and

* *Op. cit.*, p. 312.

† The inner side of this popular statement may be seen from the fine Gnostic hymn preserved in the polemic of Hippolytus (*Philosophumena* § "Naaseni").

"[Jesus] saith: Father!
A searching after evil on the earth
Makes [man] to wander from thy Spirit.
He seeks to shun the bitter Chaos,
But knows not how to flee.
Wherefore, send me, O Father!
Seals in my hands, I will descend;
Through every æon I will tread my way;
All mysteries I'll reveal,
And show the shapes of Gods;
The hidden secrets of the Holy Path

to them all will words of wisdom teach. The hostile folk he'll lead and win to righteousness, proclaiming thus the race praiseworthy of his Heaven-born sire. He'll tread upon the waves, cure men's disease, raise up the dead, and drive out sore distress. A single wallet shall contain enough of bread for men, when David's house a scion shall send forth, for in his hand is all the world, and earth and heaven and sea. Like lightning will he gleam on earth, just as once on a time the pair born from each other's sides saw him appear. These things shall be when earth shall joy in expectation of a child."*

We have here a most interesting legend of the mystic "Son of God," of how the perfect man is born after passing through the baptisms of water, fire and spirit. Washed in the purifying stream his soul is perfected, purified in the fire his mind is made perfect, and then he finally receives the spiritual anointing of the Divine Power which makes him a God. Like the perfected of the Essenes, he must attain the highest degrees of purity, and then become a prophet with spiritual powers which will enable him to walk upon the waves, and heal the sick and raise the dead. The sentence "a single wallet shall contain enough of bread for men" points to an intermediate stage in the development of the popular "history." The mystical tradition of Adam and Eve being respectively born from one another's sides is to be noticed, and we may also refer to the passage which Justin Martyr quotes from "The Memoirs of the Apostles" and which marks an intermediate stage in the transformation of the eternal Christ-myth into a popular historic story centred round the great prophet Jesus. Thus Justin writes: "When Jesus came to the river Jordan, where John was baptising, and descended into the water, both *a fire was kindled* in the Jordan, and when He came up out of the water the apostles of our Christ recorded that the Holy Spirit as a dove lighted upon Him."†

Shall take the name of Gnosis,
And I'll hand them on."

The taking counsel of the "Son" with the "Father" which is described in the Gnostic hymn may be seen in its most exaggerated form in Book viii. of the Oracles, the writers of the fragment of which were busily engaged in dethroning the "Father" in favour of the "Son."

* Book vi., vv. 1-20.

† *Dial. c. Tryph.*, 88. The same idea is also found in the Ebionite Gospel.

Passing to Book vii., after the usual presages of woe, we come with line 64 to another interesting passage concerning the Christ. The text is exceedingly obscure, but we must be content to follow it, and not take the amended reading of Alexandre, who naïvely remarks, "*nos veram lectionem restituimus ex ipsis Evangeliis.*"*

The first lines do not construe perfectly, but contain a reference to the baptism of one whom Syria should have recognised as her god,† by the Spirit "three and seven times" in Jordan, "who by the Father's Word became sole king before the earth and starry heaven [were made]; and taking flesh with spirit undefiled soared to his Father's homes with speed.

"Three towers for him great Heaven did build, in which the god's good mothers dwell, Hope, Piety and longed-for Holiness, who find no joy in silver or in gold, but in the reverence, and the reason's offerings‡ of men most righteous.

"For thou shalt sacrifice to God the great, undying, and the lordly one, not melting grain of frankincense with fire, nor slaying with the knife the shaggy lamb; but with all those that share thy blood, thou shalt take woodland birds and let them fly with prayer, raising thine eyes to heaven; upon pure fire [pure] water shalt thou pour, and thus raise up thy voice: 'Father, whose Father as a Word did bring thee forth, I have sent forth a bird, a swift "word" bearer of [my] words, with water pure thy baptism besprinkling, the fire up out of which thou didst appear.'

"Nor shalt thou close thy door, whene'er some stranger comes to thee in need, to have the hunger of his poverty appeased; but take his head [between thy hands] and sprinkle it with water, and pray thrice. Thus pray unto thy God: 'I love not wealth; a suppliant§ I, a suppliant have received.' And

* That is to say, "We have restored the true reading from the Gospels themselves"; but this is simply begging the whole question and destroying whatever value the Oracles have as an independent record.

† Using the term in the Greek sense of "a god"; compare immediately below "the god's good mothers."

‡ This reminds us forcibly of the doctrine of the *Pœmandres* and *Secret Sermon* of "Hermes."

§ A technical term of the Therapeuts. See Conybeare, *Philo about the Contemplative Life*, Oxford, 1895.

then aloud: 'Father, do thou, do thou, our leader, hear.' Thus having prayed give thou to him; and when the man hath gone [thus say]: 'O holy majesty of God, just, pure, . . . oppress me not; my long-enduring heart, Father, confirm. To thee I look, to thee the undefiled, whom no man's hands can ever fashion."*

We are evidently still moving in the circle of Essene, Therapeutic, Hermetic, and Gnostic ideas. The Christology is of the most primitive caste and also the ritual. The sending forth of a dove or wood-pigeon as a messenger bearing prayers to heaven is exceedingly interesting; all the more so as the identical ceremony is still preserved by the Mandaïtes of the lower Euphrates and Tigris. These interesting people are variously known as Sabæans, Nasoræans or St. John Christians, and number some four or five thousand. The following paragraph taken from the report of a paper on "The Star Worshippers of Mesopotamia," by the Rev. S. M. Zwemer, read a few months ago before the Victoria Institute, will be perused with increased interest after acquaintance with the lines from the Oracles we have just translated.

"What their real faith or cult is it was difficult to tell. That they turn to the North Star when they pray, and 'baptise' every Sunday, was all the Moslems and Christians could tell. One narrator, however, declares that towards midnight the Star Worshippers, men and women, come slowly down to the river-side, disrobe, and bathe in a circular reservoir. On emerging from the water, each robes him or herself in white, crosses to an open space in front of the tabernacle, where the priest places the sacred book, 'Sidra Rabba,'† upon the altar. The high priest then takes one of two live pigeons handed to him, extends his hands to the polar star, upon which he fixes his eyes, and lets the bird fly, exclaiming, 'In the name of the Living One, blessed be primitive light, the ancient light, Divinity self-created.'

* *Loc. cit.*, 68-95.

† This is a mistake of the reporter. It should be *Sidra Adam*, the famous *Codex Nazaræus*. Since the time of the Swedish Orientalist Norberg, who published the Chaldæo-Syriac text of this *Sidra Adam* or *Book of Adam*, with a Latin translation, in 1815 and 1816, comparatively little has been done to throw any real light on the subject; see, however, A. J. H. W. Brandt, *Die Mandäische Religion*, Utrecht, 1889.

Then follows the 'Light-mystery,' as they term their communion. On a charcoal fire some dough of barley-meal and oil is quickly baked. A deacon seizes the remaining pigeon, cuts its throat, and strains the neck of the innocent bird over the wafers to allow four small drops to fall on each in the form of a cross. Amid the continued reading of the liturgy these wafers are taken round to the worshippers by the priests, and 'popped' into the mouth of the members, with the words, 'Marked be thou with the mark of the Living One.'"

I believe it is still the custom in some Roman Catholic Churches in Italy to let a dove fly, and at the feast of Pentecost a number of birds are allowed to fly in the interior of the edifice.

It is no part of my task to characterise as heretical the rites of the primitive communities of Christendom, and point out how they differ from subsequent orthodox ideas. The records of these early communities have been so sedulously destroyed, and the adherents of the primitive customs and traditions treated with such barbarity by the supporters of orthodoxy, that it is only in the most out-of-the-way places and in the most roundabout manner that any traces of the actual state of affairs in the earliest centuries is to be discovered. The intimate points of contact between the tradition of the Oracles and the tradition preserved in *The Key of Truth* of the Paulicians, to which we draw our readers' attention elsewhere in the present number must strike even the most casual reader.

The composers of the Oracles are still moving in a distinctly Jewish environment, and protest vigorously against the monkish, non-Hebrew plagiarists of the "righteous race." The date must still be early for such ideas as the following to be put forward in a popular propaganda.

"Deeply will those regret who for base gain shall base things prophesy, and lengthen out the evil time; who, clad in shaggy skins of sheep,* will boast themselves as Hebrews, a race

* The Essenes and Therapeuts considered that the skins of animals were impure, and clothed themselves in linen, a thin garment in the summer, and a thick cloak in the winter. But with the gradual break-up of the Therapeut communities and the absorption of many of their members into the Gnostic ranks or into the Catholic Church, the monkish orders thus developed clad themselves in skins.

that is not theirs; babblers of words and making gain of woe, they'll barter life, yet not persuade the righteous ones, who in their heart have reconciled themselves most faithfully to God."*

Turning to Book viii., the first 216 lines are plainly to be attributed to a Jewish hand and are occupied with predicting the downfall of Rome. With verse 217, however, the rest of the book becomes distinctly Christian, and that, too, of a type subsequent to the publication of the synoptic account, the first *organised* attempt at expressing the Christ-story in the terms of a popular biography of Jesus. Jesus is now identified with the Christ, and the Christ with the Logos. We are still, however, presumably in the second century, for the *agapæ* are still in vogue, and the regulations in the older portions are primitive and still bear the Essenic and Therapeutic impress. Thus we read:

"Man is my image, the shrine of a true 'word.' For him thou shalt a table spread that's free from blood and pure. Crowd thou on it thy goods; give to the hungry bread, the thirsty drink, unto the naked clothes, providing this of thine own toil with undefiled hands. Raise thou the fallen and the wearied aid. Thus shalt thou make thy living sacrifice unto the Living One."†

We next pass to Books i. and ii. Our attention is at once arrested by lines 135-146 which in a supposed speech of Yahveh to Noah contain a very curious number-puzzle. The lines run as follows:

"I am 'He-who-is'—within thy heart conceive it—I clothe me with the heavens and cloak me with the sea, earth beareth up my feet, air wrappeth round my form, the stars in dancing chorus all sides circle me. Nine letters have I, I four-syllabled. Conceive me [thus]. The first three have two letters each, the fourth those that remain; five of these letters mutes. Of the whole sum the hundreds are twice eight, the tens thrice three, the units seven. If thou know who I am, naught shalt thou then not know‡ of all my wisdom."

Much ingenuity has been expended on the solution of this puzzle, but so far without any success. The attempts that have

* *Ibid.*, 132-138. † *Loc. cit.*, 402-408. ‡ Lit., "be not initiated into."

been made are summarised in the old edition of Johannes Opsopœus (Paris, 1559), p. 13 of his Notes, but they need not detain us, for none of the names suggested* make the sum 1,697, as the text requires. The text may of course be erroneous, but even so, none of the names or emendations suggested seem to be worthy of consideration.

Let us see whether we can, if not suggest the correct name —which perhaps after all was no ordinary name but one of the many meaningless (?) mystic combinations of vowels and consonants—at any rate point to the immediate circle from which such ideas emanated. The name consists of nine letters and four syllables, consisting of three pairs and a trinity. In number-symbols, there was a double octad in the hundreds or higher world, a triple triad in the tens or intermediate world, and a heptad in the units or lower world.

I need not here repeat what I have already written in these pages on "The Symbolism of the Gnostic Marcus";† any reader who will turn to this essay will at once see that the writer of the passage under notice moved in precisely the same circle of ideas as the Marcosians in their number-symbolism. It was an attempt at summarising the energies of the *creative* cosmos, the demiurgic forces of the world-egg.

The chief point of interest, however, is that the Sibyllist enigma was regarded by the Fathers of the Church as a sacred mystery, whereas the number-symbolism of Marcus, who had a vastly more elaborate system, was furiously attacked by Irenæus, the Bishop of Lyons, and treated with the bitterest denunciation by all subsequent heresy-hunters. The only person who was supposed to blow hot and cold at the same time was popularly believed to be the Devil, but an orthodox Church Father when

* Leo in his scholia on Paracelsus' *De Vita Longa* (cap. 5) suggests ἀρσενικὸν (yellow orpiment, *i.e.*, arsenic trisulphide $As_2 S_3$,) and would have us believe that the Sibyl was an alchemist. P. Morellus would have it to be ἀέκφωνος (unpronounced or unpronounceable), which is not Greek, or at any rate is not found in the lexicons, the nearest form being ἀνεκφώνητος. Joannes Auratus suggests θεὸς σωτὴρ (God-saviour) which is two names and not one. Johannes Brentius, according to Hartungus, gives φαοσφόρος (Light-bearer) which is a dialectic variant of φωσφόρος and foreign to the diction of the Sibyl. And finally all have to alter the text to get their results, and even then none of the names suggested when numerised make 1,697.

† Vol. xxi., pp. 314-323, 393-400.

combating heresy would make the Prince of Darkness blush at his incompetency.

A little later on in the same Book (lines 324-331) occurs another number-puzzle of the same kind, the solution of which, however, is quite simple. The passage runs:

"Then shall the child of mighty God come clad in flesh to men, likened to mortal kind on earth. Four vowels bears he; his consonants are twain. And now his number-sum I'll name: eight monads, and as many decads unto these, and hundreds eight to unbelieving men his name shall show. Bethink thee in thy heart of him, anointed child of deathless God on high."

Here again the key is to be found in the Marcosian school, which treated at great length, as may be seen from my essay, concerning the number-name "Jesus." Jesus in Greek letters is Ἰησοῦς, and ι = 10, η = 8, σ = 200, ο = 70, υ = 400, and ς = 200, the whole sum being 888, the "regenerating octad" on three planes (units, tens, hundreds).

The "Sibyl" then proceeds to give a very general summary of the gospel-narrative. The passage has been retouched, but underneath are the traces of an older tradition; for instance the Essene* "baptism" of "John" who is not mentioned by name is referred to as "illumination" as follows (lines 339-341):

"He'll cry to all . . . with water to illumine man's whole frame so that, born from above, they never more in aught shall from the righteous path turn them aside."

"Baptism" for the early Christians was not a mere external rite as it is to-day but an inner illumination; thus Justin Martyr says: "This washing is called *illumination*, inasmuch as those who learn these things have their understanding illuminated."†

Immediately on this follows a passage of the first importance for the student. In guarded and mystical language a very ancient tradition of an incident in the life of Jesus is referred to in the following words:

"Then suddenly a sign for mortal men shall be, when out of Egypt's land a stone most fair shall come safe-guarded."

* The "baptism" of the Essenes was a washing of the *whole* body.

† I. *Apol.*, lxi.

The strange term "safe-guarded" (πεφυλαγμένος) seems to me to indicate clearly that a certain "secret of initiation" carefully protected by the necessary conditions of soul-discipline and training was brought by Jesus from a certain centre in Egypt which still had preserved one of the real initiations. Such an idea is at the bottom of a number of legends still extant in certain apocryphal works, and such a fact would give a reasonable ground for the invention of the hostile non-Essene Jews who pretended that Jesus had robbed the sacred word inscribed on a stone and carefully guarded in the temple. The rationalistic allegorising of the common Gospel-account of the "corner-stone" is a later gloss.

In Book ii. the most interesting passage is to be found in lines 56-148. It is the Sibyllists' over-writing of one of the most popular of school-books on morals of the period. Some time in the earlier Hellenistic period, a Jewish writer interpolated into a collection of the genuine gnomic sayings of Phocylides of Miletus, a famous writer of apothegms of the sixth century B.C., a didactic poem (ποίημα νουθετικὸν) of 230 hexameter verses on general morals. Our Sibyl, ii. 56-148 = Phocylides, 5-79.* The point of interest is the noting of the fact that in the Alexandrian age of enlightenment there were men who saw the intimate points of contact between Jewish ethics and Grecian gnomic wisdom, and that men had not yet pinched themselves into the narrow circle of exclusively "*Jewish*" or "*Christian*" ethics as they did later on, and as so many do to-day. How often do we hear clergymen appealing to people to practise "Christian" virtues, when all they want is to make their hearers merely decent members of society; it matters not whether that society be Jewish or Mohammedan, Buddhist or Hindu, Zoroastrian or Confucian, virtue and ethic will be the same. The Christ had something higher to teach than simply general ethics, to make his teaching essentially "Christian," and one of the great truths he taught was that Truth is one by whomsoever it is taught—which things seem to be a paradox.

Towards the end of this Book, lines 393-402, the Sibyl

* The variations between the two texts are considerable, the Sibyllist having also omitted a few lines from "Phocylides" and interpolated a great many. Students who desire to follow up the subject are referred to Schürer, *loc. cit.*, pp. 313 *sqq.*, where they will find a full bibliography.

declares that sinners shall be finally rescued from hell by the prayers of the righteous, a doctrine which has roused the ire of the orthodox commentators and led them to append to some MSS. a "contradiction" beginning with the words:

> "False manifestly, for the penal fire
> Shall never cease from those who are condemned."

In which pleasant hope we may leave them with the simple remark that the Sibyl is evidence that the earlier Christians, who were presumably in closer touch with the spirit of the teachings of the Christ than the later Church, did not entertain such blasphemous notions of God's goodness.

The rest of the Books* need not detain us long, they consist mainly of plagiarisms from former oracles, of denunciations and accounts of past "history" or speculations on the future. They cover the whole story of man from the Deluge to Aurelian, and are in most passages the pages of a revolutionary tractate with number-glyphs for the names of rulers. These cryptic revolutionary documents were ever a passion with the Jew, and this deposit of the Oracles, with passages of a like import in the other books, represent the "*Z*ealot" side of Jewish propaganda, which left a strong mark on certain outer circles of Christendom.

There is, however, one point of great interest which I deduce from Deane's summary of the contents of these last Books, but which I am not able to verify in a satisfactory fashion as Deane does not give the references.

The Sibyllist tells us how in the time of Augustus,† "the Word of the great immortal God came upon earth."‡

But "the computation followed in counting the years of Rome differs from that in ordinary use. Instead of taking A.U.C. 725 as the date of Augustus, the writer deliberately adopts A.U.C. 620."§

Now A.U.C. 725 is B.C. 27, the year when Augustus was made

* Theoretically numbered ix.-xiv., but actually ix.-xii., Books ix. and x, being lost.

† B.C. 63—A.D. 14.

‡ Deane, *op. cit.*, p. 338.

§ *Ibid.*, p. 339.

Emperor, whereas A.U.C. 620 takes us back to 134 B.C., a difference of over one hundred years. "Augustus" is a vague honorific title and the Sibyllist in the last four books is nothing if not vague and cryptic. The curious point for the student is the speculation whether or not the Sibyllist was an adherent of the persistent Jewish tradition that Jesus was Jehoshuah ben Perachiah, who lived some hundred years B.C.

We have now extracted the salient points of interest from Judæo-Christian Sibyllism and we hope that our readers have profited as much by our attempt as we have been personally benefited by our researches. As a man lighteth a candle and searcheth diligently for the gold that is lost, so must the student of the origins illumine his mind with the desire of truth free from all preconceptions and undimmed with the habitual dogmas and so-called history he has drunk in with his mother's milk; for then and only then will he be likely to discover it in the obscurity of official dogmatic theology and under the dust and cobwebs of legend which pass for history.

Since writing the above I have read the just published study of J. Rendel Harris on the Homeric Centones,* a curious collection in which subjects from the Jesus-saga are patched together from verses and half verses of Homer.† As these Centones present many points of resemblance to the Sibylline problem we have just been discussing, a few words on the subject may be of interest to our readers, for as Mr. Rendel Harris says, Sibyllism and Homerism are "first cousins."‡

Nor are these propagandist efforts isolated attempts, as we have already shown, but simply certain "lines" of goods turned out by the great manufacturing centres of the scripture of the period. Doubtless the translation of the Jewish Old Covenant documents by the so-called Seventy was, owing to its Hebraisms, found unsuited for a wide propaganda, and so we find that many

* *The Homeric Centones and the Acts of Pilate.* London; 1898. These Centones were also called *Homero-centrones* or *Homero-centra*, from the Greek κέντρων meaning patch-work.

† Their popularity was great not only in earlier times but also at the revival of learning in the Middle Ages, when they were printed, only a few years after the *editio princeps* of Homer himself, by Aldus in 1502, between which date and 1609 they ran through no less than five editions.

‡ *Op. cit.*, p. 75.

attempts were made to give Jewish tradition and legend a more Greek form. Thus contemporaneously with the earliest deposit of our Oracles, that is to say in the second century B.C., we find a Philo writing a history of Jerusalem in epic verse, a Theodotus the story of Shechem taken from Genesis, and an Ezekiel turning the Exodus legend into a Greek play. Moreover even subsequently to the time-frame of our Oracles we find the composer of the *Christus Patiens* piecing together a gospel-narrative from the language of six plays of Euripides; Apollinarius turns the Psalms into epic verse and Nonnus paraphrases the fourth Gospel. There was also a Latin group, the most remarkable of whom was Proba Feltonia, who patched together a Gospel-story from the verses of Virgil, hence called *Virgilio-centones*.

A curious phenomenon to observe is that these versifications immediately take rank as history, and that, too, even in the cases where we find the verses paraphrased back into prose, and not only so, but the versification is made to appear "as fresh evidence along with the account from which it is derived."*

Our present recension of the Centones is probably a product of the fourth century, but this is manifestly the last stage of a lengthy evolution. The Gospel-story on which the oldest deposit is based was that ancient version known to Justin and the Sibyllists, for in the baptism-legend we have mention of the fire in Jordan and in the nativity-legend the mention of a cave. The *Grundschrift* is therefore rightly assumed to be very ancient.

The main interest of Mr. Rendel Harris' scholarly study, however, is the tentative hypothesis that there is a common document underlying the Homeric Centones and the earliest form of the so-called *Acts of Pilate*.† These Acts are divided into two parts, the first relating to the Passion and Resurrection-incidents in the cycle of the popular life of Jesus, and the second to the Descent into the Unseen World. "These two parts," says our author, "are respectively the *Iliad* and *Odyssey* of the composer or composers of the *Acts of Pilate*. . . . The death of Christ has replaced the death of Hector, which is the artistic goal of

* Rendel Harris, *op. cit.*, p. 15.

† Known in the West as *The Gospel of Nicodemus*, a work that was publicly read in Canterbury Cathedral so late as the time of Erasmus.

the *Iliad*."* While in a less striking degree the author of the Descent founds himself upon a Homeric base, for "it is the distinguishing religious feature of the *Odyssey* that it furnishes us with a glimpse into the state of the dead."† Isaiah replaces Teiresias, the penitent thief Elpenor. In brief, it is contended, with much show of probability, that the original of the Acts rests on a Centonic foundation. Now certain "Acts of Pilate" are twice referred to by Justin Martyr in his *First Apology* (c. 150 A.D.). The question that naturally arises is whether these "Acts" are our *Acta*, or merely official reports which Justin *assumes* must be in existence. On this point no doubt much controversy will arise; Mr. Rendel Harris, however, is inclined to think that they are our *Acta*. Tischendorf was also of this opinion because he thought he could utilise the *Acta* as a proof of the early quotation of the canonical Gospels. But unfortunately for apologists, "as we ascend to the original nucleus of the *Acta*, whatever their date may be, the direct quotations disappear."‡

It has been contended that our *Acta* were forged after Justin's time to supply the missing evidence which Justin assumed to be in existence. In any case the whole Pilate-story is historically open to the gravest suspicion. One thing alone is certain, that Sibyllists and Centonists, Haggadists and Act-compilers, were mythopœists at best, and lacked the faintest appreciation of the elements of historical truth.

In conclusion of the subject of Sibyllism I have only to add that the best recension of the text is by Alois Rzach (Prague, Vienna, Leipzig, 1891),§ and that I see by the *Wöchentliches Verzeichnis* of October 6th, that a new work (Sackur, E., *Sibyllinische Texte und Forschungen*, Halle) is promised for immediate publication.

G. R. S. MEAD.

* *Op. cit.*, pp. 52 and 53.

† *Op. cit.*, p. 59.

‡ *Op. cit.*, p. 74.

§ See also his article "Kritische Studien zu den Sibyllinischen Orakeln," in the *Denkschriften der kaiserlichen Akademie der Wissenschaften*, 1890 (Tempsky, Vienna).

INCIDENTS IN THE LIFE OF COUNT ST. GERMAIN

(From *Les Souvenirs de Marie-Antoinette* of Comtesse d'Adhémar)

(continued from p. 311 of Vol. xxii.)

The most deeply interesting of all the incidents recorded in the diary of Madame d'Adhémar are those which show how M. de St. Germain strove to warn the Royal Family of the evils which were overshadowing it. He had evidently watched over the unfortunate young Queen from the time of her entry into France. He was the "mysterious adviser" of whom mention is frequently made.

He it was who strove to make the King and Queen understand that M. de Maurepas and their other advisers were wrecking their kingdom. The friend of Royalty, he was yet the one most accused by the Abbé Barruel of leading the Revolution. "Time proves all," and time has allowed the accuser to sink into a well-deserved oblivion, while the accused stands out as true friend and true prophet. Let the voice of the dead woman bear its own witness:

"The future was darkening; we were nearing the terrible catastrophe which was about to overwhelm France. The abyss was at our feet; yet averting our heads, struck with a fatal blindness, we hurried from *fête* to *fête*, from pleasure to pleasure. It was like a kind of frenzy which thrust us gaily on to our destruction. Alas! how can a storm be controlled when one sees it not?

"Meanwhile, from time to time, some troubled or observant minds tried to snatch us from this fatal security. I have already said that the Comte de St. Germain had tried to unseal the eyes of Their Majesties, by making them perceive the approach of

danger; but M. de Maurepas, not wishing the salvation of the country to come from any one but himself, ousted the thaumaturgist, and he re-appeared no more" (iv. pp. 1 *et sq.*).

The date at which these events were taking place was 1788; the final crash, however, did not culminate until 1793. Madame d'Adhémar is reviewing events and does not in every case put the exact date. The attacks upon the King and Throne were increasing in violence and bitterness year by year, owing to the fatal blindness already alluded to by our writer. The frivolity of the Court increased *pari passu* with the hatred of its enemies. The unfortunate Queen, indeed, did make efforts to understand the condition of affairs, but in vain. Madame d'Adhémar gives some of the details as follows:

"I cannot refrain from copying here, in order to give an idea of these sad debates [in the National Assembly], a letter written by M. de Sallier, parliamentary adviser to the *Chambres de Requêtes*, and addressed to one of his friends, a member of the parliament at Toulouse. . . . This account was spread abroad and read with avidity, many copies of it were circulated in Paris. Before the original reached Toulouse, it was spoken of in the drawing-room of the Duchesse de Polignac.

"The Queen, turning to me, asked me if I had read it, and requested me to procure it for her. This request caused me real embarrassment; I wished to obey Her Majesty, and at the same time I feared to displeas ethe ruling Minister; however my attachment to the Queen prevailed.

"Marie Antoinette read the article in my presence, and then sighing, 'Ah! Madame d'Adhémar,' she said, 'how painful all these attacks on the authority of the King are to me! We are walking on dangerous ground; I begin to believe that your Comte de St. Germain was right. We were wrong not to listen to him, but M. de Maurepas imposed a skilful and despotic dictatorship upon us. To what are we coming?

". . . The Queen sent for me, and I hastened to her sacred order. She held a letter in her hand. 'Madame d'Adhémar,' she said, 'here is another missive from my unknown. Have you not heard people talking again of the Comte de St. Germain?'

"'No,' I replied; 'I have not seen him, and nothing has reached me from him.'

"'This time,' added the Queen, 'the oracle has used the language which becomes him, the epistle is in verse; it may be bad, but it is not very cheering. You shall read it at your leisure, for I have promised an audience to the Abbé de Ballivières. I wish that my friends could live on good terms!'

"'Especially,' I ventured to add, 'as their enemies triumph in their quarrels.'

"'The unknown says the same as you do; but who is wrong or right?'

"'The Queen may satisfy both parties by means of the first two vacant Bishoprics.'

"'You are mistaken; the King will give the episcopal mitre neither to the Abbé d'Erse nor to the Abbé de Ballivières. The protectors of these gentlemen and our Abbé will believe that the ill-will is on my side; you might, since you are compared to the heroes of Ariosto (the speech of the Baroness de Staël had occurred to the Queen), play the part of peace-maker of the good King Sobria; behold the Countess Diana, make her listen to reason.'

"'I will talk reason to her,' said I, trying to laugh in order to dispel the melancholy of the Queen.

"'Diana is a spoilt child,' replied Her Majesty, 'however, she loves her friends.'

"'Yes, Madam, even to showing herself implacable to their enemies! I will obey the Queen.'

"They came to inform Marie Antoinette that the Abbé de Ballivières had arrived according to her command. I passed into the small closet, where having asked Madame Campan for pen, ink, and paper, I copied the following passage, obscure then, but which afterwards became only too clear.

"'The time is fast approaching when imprudent France,
Surrounded by misfortune she might have spared herself,
Will call to mind such hell as Dante painted.
This day, O Queen! is near, no more can doubt remain,
A hydra vile and cowardly, with his enormous horns
Will carry off the altar, throne, and Themis;

In place of common sense, madness incredible
Will reign, and all be lawful to the wicked.
Yea ! Falling shall we see sceptre, censer, scales,
Towers and escutcheons, even the white flag ;
Henceforth will all be fraud, murders and violence,
Which we shall find instead of sweet repose.
Great streams of blood are flowing in each town ;
Sobs only do I hear, and exiles see !
On all sides civil discord loudly roars,
And uttering cries on all sides virtue flees,
As from the assembly votes of death arise—
Great God ! who can reply to murderous judges ?
And on what brows august I see the sword descend !
What monsters treated as the peers of heroes !
Oppressors, oppressed, victors, vanquished . . . .
The storm reaches you all in turn, in this common wreck,
What crimes, what evils, what appalling guilt,
Menace the subjects, as the potentates !
And more than one usurper triumphs in command,
More than one heart misled is humbled and repents.
At last, closing the abyss and born from a black tomb
There rises a young lily, more happy, and more fair.'

"These prophetic verses, written by a pen we already knew, astonished me. I racked my brains to guess their meaning ; for how could I believe that it was their simplest meaning that I ought to give them ! How imagine, for instance, that it was the King and Queen who would die a violent death, and as the result of iniquitous sentences ? We could not, in 1788, have such clear sight ; it was an impossibility.

" When I returned to the Queen, and no indiscreet person could listen, she said :

" ' What do you make of these threatening verses ? '

" ' They are dismaying ! But they cannot affect your Majesty. People do say incredible things, follies ; if, however, the prophetic words turn out to be true, they will concern our posterity.'

" ' Pray heaven you speak truly, Madame d'Adhémar,' replied the Queen ; ' however, these are strange experiences.

"'In truth,' said I, 'it seemed strange to me that he should have remained quiet in such circumstances as these; besides, he has only anticipated me.'

"Madame de Polignac from her expression appeared eager to know what was so familiar to me.

"A sign that I made let the Queen know this; Her Majesty then proceeded to say:

"'From the time of my arrival in France, and in every important event in which my interests have been concerned, a mysterious protector has disclosed what I had to fear; I have told you something of it, and to-day I doubt not that he is advising me what to do.'

"'Here, Madame d'Adhémar,' she said to me, 'read this letter; your eyes are less tired than Madame de Polignac's and mine.'

"Alas! the Queen referred to the tears that she never ceased to shed. I took the paper and having opened the envelope I read what follows:

"'Madame—I have been a Cassandra; my words have fallen on your ears in vain, and you have reached the period of which I informed you. It is no longer a question of tacking, but of meeting the storm with thundering energy; in order to do this and to increase your strength, you must separate yourself from the persons whom you most love so as to remove all pretext from the rebels. Moreover these persons run the risk of their lives; all the Polignacs and their friends are doomed to death and are pointed out to the assassins who have just murdered the officers of the Bastille and the provost of the merchants. The Comte d'Artois will perish; they thirst for his blood; let him take heed to it. I hasten to tell you this, later on I will communicate further with you about it.'

"We were in the stupor which such a menace inevitably causes, when the Comte d'Artois was announced. We all started, and he himself was astounded. He was questioned, and, unable to keep silence, he told us that the Duc de Liancourt had just told him as well as the King, that the men of the Revolution, in order to consolidate it, had made up their minds to take his life (that of the Comte d'Artois), and

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"'Pray heaven you speak truly, Madame d'Adhémar,' replied the Queen; 'however, these are strange experiences.

Who is this personage who has taken an interest in me for so many years without making himself known, without seeking any reward, and who yet has always told me the truth? He now warns me of the overthrow of everything that exists, and if he gives a gleam of hope, it is so distant that I may not reach it.'

"I strove to comfort the Queen; above all, I told her, she must make her friends live on good terms with each other, and not let their private quarrels be known outside. Marie Antoinette answered me in these memorable words:

"'You fancy that I possess credit or power in our Salon. You are mistaken; I had the misfortune to believe that a Queen was permitted to have friends. The consequence is that all try to rule me, or to use me for their own personal advantage. I am the centre of a crowd of intrigues, which I have difficulty in avoiding. Everyone complains of my ingratitude. This is not the *rôle* of a Queen of France. There is a very fine verse which I apply to myself, making a change in the reading: "Kings are condemned to magnificence." I should say with more reason: "Kings are condemned to be weary in utter loneliness."

"'So I should act were I to begin my career again'" (iv. pp. 51, 63).

Madame d'Adhémar does not give any very definite dates in her diary, and it is chiefly by the historical episodes, which led up to the final crash, that we are able to mark the passage of time. Passing on from the general events, deeply interesting in themselves, but not bearing on the Comte de St. Germain, we come to the proscription which was passed against the Royalists in 1789, and once more the unfortunate Queen received a warning from her unknown adviser, whose advice alas! fell on ears too weak to understand. Hearing of the proceedings against the Polignacs, Marie Antoinette sent to warn the Duchess about her approaching fall. Madame d'Adhémar graphically tells the tale as follows:

"I arose, and showing the pain that this commission gave me, I went off to Madame de Polignac. I could have wished to find her alone. I met there the Duke, her husband, her sister-in-law, the Count de Vaudreuil and M. l'Abbé de Ballivières. On seeing my solemn look when I entered, my swollen eyes

still wet with the tears that had mingled with those of the Queen, they felt that I had come for a sad reason; the Duchess held out her hand to me.

"'What have you to tell me?' she said; 'I am prepared for every misfortune.'

"'Not,' said I, 'for that which is about to burst upon you. Alas! my sweet friend, bear it with resignation and courage' . . .

"These words died away on my lips, and the Countess, taking up the words, said:

"'You are causing my sister a thousand sufferings by your reticence. Well, Madame, what is the matter?'

"'The Queen,' I said, 'in order to avoid the proscription that threatens you—you and yours—wishes you to go for some months to Vienna.'

"'The Queen drives me away, and you come to tell me!' cried the Duchess, rising.

"'Unjust friend!' I answered, 'let me tell you all that remains to be told.'

"Then I went on and repeated word for word what Marie Antoinette had charged me to tell her.

"There were more cries, more tears, more despairings; I did not know to whom to listen; M. de Vaudreuil showed no more firmness than the Polignacs.

"'Alas!' said the Duchess, 'it is my duty to obey, I will certainly depart, since the Queen wills it; but will she not permit me to repeat verbally my gratitude for her innumerable kindnesses?'

"'Never,' said I, 'did she think of your going before she had consoled you; go then to her chamber, her reception will make amends to you for this apparent disfavour.'

"The Duchess begged me to accompany her, and I consented. My heart was broken at the sad interview between these friends who loved each other so warmly. It was a flood of complaints, tears, sighs; they embraced each other so closely that they could not tear themselves apart; it was truly pitiful to see.

"At this moment a letter was brought to the Queen, curiously sealed; she glanced at it, shuddered as she looked at me, and said: 'It is from our unknown.'

"'In truth,' said I, 'it seemed strange to me that he should have remained quiet in such circumstances as these; besides, he has only anticipated me.'

"Madame de Polignac from her expression appeared eager to know what was so familiar to me.

"A sign that I made let the Queen know this; Her Majesty then proceeded to say:

"'From the time of my arrival in France, and in every important event in which my interests have been concerned, a mysterious protector has disclosed what I had to fear; I have told you something of it, and to-day I doubt not that he is advising me what to do.'

"'Here, Madame d'Adhémar,' she said to me, 'read this letter; your eyes are less tired than Madame de Polignac's and mine.'

"Alas! the Queen referred to the tears that she never ceased to shed. I took the paper and having opened the envelope I read what follows:

"'Madame—I have been a Cassandra; my words have fallen on your ears in vain, and you have reached the period of which I informed you. It is no longer a question of tacking, but of meeting the storm with thundering energy; in order to do this and to increase your strength, you must separate yourself from the persons whom you most love so as to remove all pretext from the rebels. Moreover these persons run the risk of their lives; all the Polignacs and their friends are doomed to death and are pointed out to the assassins who have just murdered the officers of the Bastille and the provost of the merchants. The Comte d'Artois will perish; they thirst for his blood; let him take heed to it. I hasten to tell you this, later on I will communicate further with you about it.'

"We were in the stupor which such a menace inevitably causes, when the Comte d'Artois was announced. We all started, and he himself was astounded. He was questioned, and, unable to keep silence, he told us that the Duc de Liancourt had just told him as well as the King, that the men of the Revolution, in order to consolidate it, had made up their minds to take his life (that of the Comte d'Artois), and

that of the Duchesse de Polignac, and of the Duc, and also the lives of Messieurs de Vandreuil, de Vermont, de Guiche, of the Ducs de Broglie, de la Vauguyon, de Castries, the Baron de Breteuil, Messieurs de Villedeuil, d'Amecourt, des Polastrous—in a word a real proscription. . . . . .

"On returning home, a note was given to me, thus worded: 'All is lost, Countess! This sun is the last which will set on the monarchy; to-morrow it will exist no more, chaos will prevail, anarchy unequalled. You know all I have tried to do to give affairs a different turn; I have been scorned; now it is too late. . . . . Keep yourself in retirement, I will watch over you; be prudent, and you will survive the tempest that will have beaten down all. I resist the desire that I have to see you; what should we say to each other? You would ask of me the impossible; I can do nothing for the King, nothing for the Queen, nothing for the Royal Family, nothing even for the Duc d'Orléans, who will be triumphant to-morrow, and who, all in due course, will cross the Capitol to be thrown from the top of the Tarpeian rock. Nevertheless, if you would care very much to meet with an old friend, go to the eight o'clock Mass at the *Récollets*, and enter the second chapel on the right hand.

"'I have the honour to be . . . .

"'COMTE DE ST. GERMAIN.'

"At this name, already guessed, a cry of surprise escaped me; he still living, he who was said to have died in 1784, and whom I had not heard spoken of for long years past—he had suddenly re-appeared, and at what a moment, what an epoch! Why had he come to France? Was he then never to have done with life? For I knew some old people who had seen him bearing the stamp of forty or fifty years of age, and that at the beginning of the eighteenth century!

"It was one o'clock at night when I read his letter; the hour for the *rendez-vous* was early, so I went to bed; I slept little, frightful dreams tormented me, and in their hideous grotesqueness, I beheld the future, without however understanding it. As day dawned, I arose worn out. I had ordered my butler to bring me some very strong coffee, and I took two cups of it, which revived me. At half past seven I summoned a sedan-

chair, and, followed by my confidential old servant, I repaired to the *Récollets*.

"The church was empty; I posted my Laroche as sentinel and I entered the chapel named; soon after, and almost before I had collected my thoughts in the presence of God, behold a man approaching. . . . It was himself in person. . . . Yes! with the same countenance as in 1760, while mine was covered with furrows and marks of decrepitude. . . . I stood impressed by it; he smiled at me, came forward, took my hand, kissed it gallantly. I was so troubled that I allowed him to do it in spite of the sanctity of the place.

"'There you are!' I said. 'Where have you come from?'

"'I am come from China and Japan. . . .'

"'Or rather from the other world!'

"'Yes, indeed, pretty nearly so! Ah! Madame, *down there* (I underline the expression) nothing is so strange as what happens here. How is the monarchy of Louis XIV. disposed of? You who did not see it cannot make the comparison, but I. . . .'

"'I have caught you, man of yesterday!'

"'Who does not know the history of this great reign? And Cardinal Richelieu, if he were re-born, it would send him mad. What! not rule! What did I tell you, and the Queen too? that M. de Maurepas* would let everything be lost, because he compromised everything. I was Cassandra, or a prophet of evil, and now how do you stand?'

"'Ah! Comte, your wisdom will be useless.'

"'Madame, he who sows the wind reaps the whirlwind. Jesus said so in the Gospel, perhaps not before me, but at any rate His words remain written, and people could only have profited by mine.'

"'Again!' I said, trying to smile, but he without replying to my exclamation said:

"'I have written it to you, *I can do nothing, my hands are tied by a stronger than myself.* There are periods of time when to retreat is impossible, others when *He* has pronounced and the decree will be executed. *Into this we are entering.*'

* See THE THEOSOPHICAL REVIEW, vol. xxi., p. 310.

"'Will you see the Queen?'

"'No, she is doomed.'

"'Doomed! To what?'

"'To death!'

"Oh, this time I could not keep back a cry, I rose on my seat, my hands repulsed the Comte, and in a trembling voice I said:

"'And you too! you! what, you too!'

"'Yes, I —— I, like Cazotte.'

"'You know . . . . .'

"'What you do not even suspect. Return to the Palace, go and tell the Queen to take heed to herself, that this day will be fatal to her; there is a plot, murder is premeditated.'

"'You fill me with horror, but the Comte d'Estaing has promised.'

"'He will take fright, and will hide himself.'

"'But M. de Lafayette. . . . . .'

"'A balloon puffed out with wind! Even now they are settling what to do with him, whether he shall be instrument or victim; by noon all will be decided.'

"'Monsieur,' I said, 'you could render great services to our Sovereigns if you would.'

"'And if I cannot?'

"'How?'

"'Yes; if I cannot? I thought I should not be listened to. The hour of repose is past, and the decrees of Providence must be fulfilled.'

"'In plain words, what do they want?'

"'The complete ruin of the Bourbons; they will expel them from all the thrones they occupy, and in less than a century they will return to the rank of simple private individuals in their different branches.'

"'And France?'

"'Kingdom, Republic, Empire, mixed Governments, tormented, agitated, torn; from clever tyrants she will pass to others who are ambitious without merit. She will be divided, parcelled out, cut up; and these are no pleonasms that I use, the coming times will bring about the overthrow of the Empire;

pride will sway or abolish distinctions, not from virtue but from vanity, and it is through vanity that they will come back to them. The French, like children playing with handcuffs and slings, will play with titles, honours, ribbons; everything will be a toy to them, even to the shoulder-belt of the National Guard; the greedy will devour the finances. Some fifty millions now form a deficit, in the name of which the Revolution is made. Well! under the dictatorship of the philanthropists, the rhetoricians, the fine talkers, the State debt will exceed several thousand millions!'

"'You are a terrible prophet! When shall I see you again?'

"'Five times more; do not wish for the sixth.'

"I confess that a conversation so solemn, so gloomy, so terrifying, inspired me with little wish to continue it. M. de St. Germain oppressed my heart like a night-mare; it is strange how much we change with age, how we look with indifference, even disgust, on those whose presence formerly charmed us. I found myself in this condition under present circumstances; besides, the immediate danger of the Queen pre-occupied me. I did not sufficiently urge the Count, perhaps if I had entreated him he would have come to her; there was a pause, and then, resuming the conversation:

"'Do not let me detain you longer,' he said; 'there is already disturbance in the city. I am like Athalia, *I wished to see and I have seen.* Now I will take up my part again and leave you. I have a journey to take to Sweden; a great crime is brewing there, I am going to try to prevent it. His Majesty Gustavus III. interests me, he is worth more than his renown.'

"'And he is menaced?'

"'Yes; no longer will "happy as a king" be said, and still less as a queen.'

"'Farewell, then, Monsieur; in truth I wish I had not listened to you.'

"'Thus it is ever with us truthful people; deceivers are welcomed, but fie upon whoever says that which will come to pass! Farewell, Madame: *au revoir!*'

"He departed; I remained absorbed in deep meditation,

not knowing whether I ought to inform the Queen of this visit or not; I decided to wait till the end of the week, and to keep silence if it teemed with misfortunes. I arose at last and when I had found Laroche again I asked him if he had seen the Comte de St. Germain as he went out.

"'The Minister, Madame?'

"'No, he has long been dead; the other.'

"'Ah! the clever conjuror. No, Madame; did Madame la Comtesse meet him?'

"'He went out just now, he passed close to you.'

"'I must have been distracted, for I did not notice him.'

"'It is impossible, Laroche, you are joking.'

"'The worse the times are the more respectful I am to Madame.'

"'What! by this door—close to you—he has not passed?'

"'I do not mean to deny it, but he did not strike my eye.'

"'Then he had made himself invisible! I am lost in astonishment.'"

These are the last words that the Countess d'Adhémar writes in connection with the Comte de St. Germain or that friend who had tried so vainly to save them from the storm which was then raging on all sides. One important note which has been already noticed* may, however, here again be fitly quoted. It is evidently from the pen of the biographer that we get this important little memo, which is as follows:

"Note written by the hand of the Countess, fastened with a pin to the original MS. and dated the 12th May, 1821. She died in 1822.† 'I saw M. de St. Germain again, and always to my unspeakable surprise; at the assassination of the Queen, at the coming of the 18th Brumaire, the day following the death of the Duc d'Enghien, in the month of January, 1813, and on the eve of the murder of the Duc de Berri. I await the sixth visit when God wills.'"

Thus does a voice from the dead contradict the malicious diatribes made against this teacher, and also refute the unfounded assertions about his death in 1784, made by Dr. Biester

* T. R., vol. xxi., p. 272. † *Ibid.*, vol xxii., p. 265.

of Berlin, which have been already fully noted. Perhaps the most interesting passages are those which give the utterances of the Comte de St. Germain with regard to the future of France. It is now a hundred and ten years since those words were uttered, and we can see that they have been accurately correct in every detail. The Bourbons are now but a private family. The honour of France has been wrecked by those who had arrogated to themselves positions of honour and trust, in which their moral characters were not able to stand the strain. The Panama scandal and the present Dreyfus case may be cited as instances illustrating, but too clearly, the truth of the sorrowful forecast made by the Mystic Messenger of the last century. He might have fitly quoted the words of the legendary forerunner, "I am the voice of one crying in the wilderness." But, alas for France, neither prophecies nor warnings availed her; slowly and sadly has the wheel of her life turned round, proving the veracity and accuracy of that prophet who was sent to warn her of the doom to come.

ISABEL COOPER-OAKLEY.

SOCIAL UTOPIAS

In speaking of changes of religion (a topic naturally familiar to me) I have been used to say that the mere fact of anyone thinking of changing was sufficient evidence of something being amiss—that to one who was at perfect ease with himself and his surroundings the idea of changing his religion was no more likely to occur than that of changing his skin. We may say the same of the many attempts at planning out a new social system so plentiful around us now; wise or foolish, possible or impossible, they are all good evidence that our present one is felt to be seriously defective; that, in short, at all costs it must be "mended or ended." One symptom after another arises to show decisively that the simple political economy of "buying in the cheapest market and selling in the dearest," which fifty years ago was supposed to be all-sufficient to guarantee the happiness of everyone to all eternity, is already outworn. As long as England was the sole manufacturing country, Free Trade was delightful, to the English manufacturer. That all the rest of the world should be persuaded, and (if necessary) forced by cannon and bayonet, to buy what he made at his own price was something much more substantial than any Social Utopia—if it could only have lasted. And as long as he could call upon the Army and Navy to "open the world to trade," as it was euphemistically designated, and upon the yeomanry to put down with-drawn sabres any attempt of his workers to obtain a fair share of his profits (as in the "Peterloo massacre," once so well known—I don't know whether the name is still remembered in Manchester) things went merrily enough.

We have only to look across the water to see the same thing going on, on the magnified American scale, in the United States at the present time. There the big manufacturers have already

got hold of the yeomanry, and use it upon their workers with a hard carelessness of human life which makes us English feel very small and timid indeed; and some of us who look further ahead than others doubt much whether the Spanish war, hardly yet over, was not got up by the newspapers, which belong to the capitalists, chiefly for an excuse for a more effective army with which to defend themselves against the hordes of imported savages who, slaves to all intents and purposes, labour in their mines and foundries for slaves' wages—the lowest amount which will provide the coarsest food and clothing necessary to enable them to work. And so skilfully have they used their power that in 1894 1 per cent. of the population of the United States possessed 55 per cent. of its wealth. Adding the merely rich to the millionnaires, 12 per cent. of the people had 87 per cent. of the property, whilst one-half of the people had absolutely nothing, depending for subsistence on the daily wages of their labour, when the capitalists condescended to employ them. It is not to be wondered at if thoughtful Americans feel uneasy, and doubt if an increase in the army is really the one thing needed by society.

In England, however, things have not quite come to this pass. We have traditional relationships between rich and poor which are not yet all broken, and—more important still—our country is too small. The rich and poor are too *physically* near one another for their existence to be mutually ignored. The "Peterloo massacre," itself a trifle which would hardly furnish a head-line for a New York paper, was the first, and the last. That curious instinct of "fair-play" which makes our adminstration of justice so incomprehensible to the intelligent foreigner is too deeply rooted in us for the most fossil of Tories to dream of using army or police to put down strikes. The Emperor of Germany is of the opinion that his country is so far behind the rest of the world as to make it possible there. If he makes the attempt we shall look on with interest; we may go so far as to keep a man-of-war handy, in case he should find pressing need to visit his relations in England; we certainly shall not imitate him if he succeeds. But though with us the situation is not so accentuated, the pressure upon all classes is growing terribly severe. "Want

of work" has long been chronic with the labouring classes; for the clerk or warehouseman to "lose his place" means more certain ruin as every year goes by; the professions are overcrowded, and the comparatively well-to-do paterfamilias finds more and more difficulty in disposing of his sons; the smaller shopkeepers and manufacturers are being steadily crowded out by the bigger firms. A few years back I used to pass daily up and down a main road in a large London suburb, and in a year or two got to know how things went. It used to be simply pitiful to see how a married clerk or shopman would put his little savings into a new business and hope to make a living. I soon learnt to prophesy from the style of the painting and get-up of the shop whether his funds would hold out six months or a year. Always in less than two years at the outside the shutters were closed and a big bill up, "Messrs. ———, Limited (the "Whiteleys" of the neighbourhood) having purchased the whole of this stock at 99 per cent. discount will sell," etc. Not unfrequently six months was enough to see his savings scattered and himself, his wife and baby—I suppose in the workhouse, poor things. And Messrs. ———, Limited, paid dividends.

Is then the sacred "Law of demand and supply" in fault? Yes, and for the simplest of reasons. It takes note only of the demand which brings money into its pocket, and forgets that those who have none are also members of the state, and have a right to demand—food, lodging, clothing and employment. If you answer them, "You have no money to pay for these," they have the *right* to reply, "It is your fault if we have not. Why do not you so arrange society that we can obtain the necessaries of life?" This is what the doctrinaires of the early part of this century forgot, and what we can no longer forget. It is not the total of a nation's wealth which makes it rich, but its distribution. America is not the richer but enormously the poorer that a few thousand people have been allowed to engross the means of life of the remaining millions; nor will those millions long submit to starvation that the millionnaires may squander their rightful due in silver staircases for their luxurious houses, built and furnished (in Scripture phrase) with the blood of the poor. And in England when the workers demand a "living"

wage—sufficient to keep them above the savage level—can we believe that they will long be satisfied with the reply (unquestionably true as that reply is), that in the present state of things that is impossible?

The true problem of political economy at the present time is, how to prevent the wealth of the community from flowing together into the hands of a small minority, leaving all the rest dependent on them for the necessaries of life. That this is its natural flow—the rapidity of the fall daily increasing—is beyond question. That something must be done to check it, instead of merely standing with folded hands helplessly watching the ruin approaching, is growing equally clear. What is to be done is not yet so clear.

We may at once set aside the more ordinary suggestions, as that employers are to be forced to pay high wages whether they have the money or no, that the rich are to be taxed for the benefit of the poor, that land is to be taken from its present owners and given to others, and so forth. We need not discuss their justice, for the obvious reason that they don't in any way solve the problem; they are merely "robbing Peter to pay Paul." If the inequality is left and merely the persons changed—A, B, C, formerly poor, now made rich, and X, Y, *Z*, formerly rich, now made poor—it may be highly satisfactory to A, B, C and their friends, but the social difficulty remains unaltered. That can only be met by an entirely new social organisation, wherein men and women are no longer forced to sell themselves to the lowest bidder to obtain the means of life, as is the result of the present system of unlimited competition.

Now may I, without serious offence, be allowed to take it that the coming system must be some modification of the higher communistic view—that our new world, if it ever comes, will form the nation into a true family, a Brotherhood of Man, in which all share alike in labour and in profit? I ask this, because my object in writing is not to argue for or against it in itself, but to suggest certain points wherein it seems to me that the ideal, as hitherto presented to us, fails to satisfy our needs.

We have long grown past the idea that Communism means necessarily uniform dress, the Spartan black bread and soup and

workhouse monotony of daily life which was all the imagination of its earlier prophets could reach. Such teachers as Morris and Bellamy have shown us that equal rights and incomes may furnish a life at least as enjoyable as our present one, even if we belong to the richer classes; and far superior for most of us. And we must freely recognise that under such a rule nearly all of our present social difficulties would disappear of themselves. Indeed, so completely would they disappear that it is hard to forecast how the new society would shape itself. Suppose, for example, that every woman were absolutely certain in all circumstances of a living for herself and her children; instead of being forced, as most are now, either to give or sell herself to a husband to obtain it—or, to put it from the other side, that no man could get a wife unless he could find someone who would freely love him, nor keep her an instant after the mutual love had failed. In such case it is evident that the relation of the sexes would be something far higher and nobler than the present one, but at the same time no one would venture to pledge himself that it could in all points satisfy the Mrs. Grundy of 1898. And it is not without significance that Bellamy even in his later work *Equality*, intended as a continuation of *Looking Backward*, has pointedly avoided bringing his betrothed pair to the actual discussion of their marriage. Still, if challenged, he might well have answered, "You may very safely leave the improved men and women of the future to settle their difficulties as they arise; they will do it much better than you or I can do it for them." I don't raise any question about this; I pass by the funny Cockneyisms scattered over his books and grant him his ironworks and farms carried on by beautiful young ladies in elegant paper costumes—all these matters, too, would soon settle themselves if the Utopia came into actual being. But I do venture to question very strongly the fundamental assumption of the whole school, that a life which furnishes three or four hours' labour in the day, the remainder being left for "voluntaries" or idleness (politely called "improvement of the mind") is a life worth living; and I hope to bring at least my Theosophical readers to my side.

When, in *The Tempest*, the good old Gonzalo amuses himself with an ideal very much resembling the one I am discussing, his

Elizabethan companion characterises the inmates of his Utopia with a brief phrase which Shakespeare could use, but which I must not copy, expressing very distinctly his impression that the "upward path" does not lie in that direction. It is only in quite late years that the assumption has gradually crept in that a worker's happiness consists not in his work but in the number of hours he can be away from it, and the completeness with which he can separate himself from it after leaving off. It could not have entered until machinery and the much bepraised "division of labour" had rendered the work, for the most part, such as no human being could find pleasure in. The error has not reached the higher workers even yet. It is thoroughly understood that no man can make much of an art or a profession without making his life of it. I once asked a professional pianist how much time he had given to his art. His answer was "Never less than eight hours a day since I was twelve years old." The idea that a man can be a good barrister or doctor or a successful man of business, unless he can make his pleasure of it—have his mind full of it night and day—would be laughed at even yet. Nor is it any different with the lower arts and handicrafts. Stone-cutting, wood-carving, iron-work were all at their best when the workers lived in their work and "improved their mind" by and for it alone, as they did in the Middle Ages; and have steadily gone down hill, not up, since the introduction of Mechanics' Institutes and Cultivation. Whatever may be the advantages of the Socialistic ideal, all experience forbids us to expect advance in the arts from it. The shorter time given to the labour, the worse will it be done, and the most elaborate arrangements of "ranking," public opinion and the like will not stay the fall.

It is, however, a matter of opinion merely, if I express the belief that if Bellamy's hero had slept another hundred years he would probably have found a poor remains of population mouldering amongst the wrecks of the elaborate machinery they could not even keep in repair; others may think differently. But what I think all must feel is that, when the three or four hours' real work is done, voluntary labours, idleness and love-making do not rightly fill up the other twenty, that, in short

there is provided no "object in life," as the current phrase has it.

It is true that the present "struggle for life" is an utterly ignoble one; but it is also true that a life without struggle—of some kind—is even lower; and the wish to obtain this is the same mistake in sociology as is committed by those who look only for "consolation" in religion. The true question is, what noble struggle can be provided for the world to take the place of the present frenzied fight for the "meat that perisheth." The peaceable life under Divine Kings is no longer possible for us in this present year of Grace; it is our task by tireless energy and will to learn to become Divine Kings in our turn.

Will you reply that Altruism contains all the answer needed? I should be sorry indeed to give the impression that I undervalue the great principle of mutual help; but it is not enough—alone. That everybody should spend their lives in helping everybody else is a simple Irish bull, as of the "six old women who got their living by taking tea at each others' houses." Each man has his own life to live; he knows more of himself than of any one else, and can do more for himself than for any one else; the growth of the world is the independent growth of the individuals who compose it. Mutual help is a condition of progress, but not its goal; and it is a misfortune, not a blessing, for the world when its more developed souls neglect their own work to do what lesser men could do better.

What we—those of us who are able to look a little beyond the necessities of the moment—ask of the makers of Social Utopias is: "Find us work—noble work, not idle leisure; work that will fill our hearts as well as our hands; a struggle which we may keep up, with good conscience and high courage, to our life's end and beyond it. Nothing short of this is of any permanent avail; forty years ago Aurora Leigh bade us remember that 'it takes a soul—to move the masses even to a cleaner stye,' and you have not yet learned the lesson." Bellamy hints something of this in his *Equality*—he provides a sort of glorified camp-meeting enthusiasm, and a great national bonfire of bank-notes and securities and the like, to bring on the great change. It is a recognition, though a grotesque one, that mere economical arguments are not enough to bring the new life, without which

all is vain; and we have reason to think that his books by no means give his whole thought—he knew more than he dared print.

But it cannot be too often repeated that this noble enthusiasm is not stirred merely by regular incomes, improved chemical foods and continuous street umbrellas. It lies outside all matters of physical comfort, and the new world—the Utopia which is to come into existence when this present civilisation finally breaks down—may possibly (as in another dream) cast aside all the mechanical triumphs of our nineteenth century as costing far more than their worth—the body being fed and the soul slain by them. The truth which is needed to clear up the confusion is our Theosophical doctrine that the men around us are not the mere uniform "human beings" whose powers can be measured and classified and generalised by modern Philosophy and Social Science. The old Scholastic Theology held that every Angel was a distinct "species"; *we* say it not only of every Angel but of every man.

There are amongst us souls but recently risen above the brute, whose blunt mind and senses can only be touched with hard blows; men who must live many lives yet before they come within reach of the higher motives of which others are already capable; and every step in the ladder of spiritual evolution to the highest level yet gained and far beyond has its tenants. And these steps must be taken one by one; no change of circumstances can do more than help each his one step forward. The mischief of our present "struggle for life" is that it seems expressly organised to keep souls back or to cast them headlong from the height they had attained; under the pressure for mere food too many fail to "gain the world," and yet in the truest sense "lose their own souls." We must find the way to change it, but not because it makes men uncomfortable or unhappy—the noblest intellect and the highest virtue often enough do that. No, it is that our civilisation, as we call it, has set itself across the great upward movement of the world, and must be swept out of the way—it hinders the only thing we have to live for. But when we have done so and put our best Utopia in its place, have relieved all from the pressure of want, and have

brought their bodies and minds to all the perfection they are capable of, the business of our lives will not be to enjoy ourselves and have yacht-races and air-ships. That each may have risen many steps in the new and better life will not bring all to a level; then, as now, there will be the few who have the wisdom and power to help mankind to rise still higher; the many who are learning by slow and painful effort, and with many falls by the way, to attain that height in future lives; and the many more still infants in the life of the spirit for whom the best we can hope is that they may suffer themselves to be ruled by their elders. The great Family, with its elder and younger children, will not shape itself according to any paper "constitution" however skilfully devised. And, after all, is it not a better and happier prospect than any Utopia to look forward with confidence to the time when wealth shall be a guilty burden which none dare possess so long as one of his brothers or sisters is in need; and when "all things shall be in common" as with the first Christians, not because an Act of Parliament or a resolution of Congress has decreed it, but because mankind have learnt to value the things of the spiritual life only, so that one who should hoard money would be scorned as one who hoarded the dead autumn leaves of the forest. Constitutions may give equality, but they cannot give Love, and it is but Love which is the "fulfilling of the Law." And when "the Law of Love reigns all in all," then the Kalpas end, for the Universe has no lesson left to teach its children, and they may pass on, whither we know not, but ever onwards and upwards through the endless eternities.

ARTHUR A. WELLS.

FREEWILL AND NECESSITY

PROBLEMS OF RELIGION. III

CONTINUED FROM p. 169)

WHEN a problem has been under discussion for hundreds of years, and when it has been debated by the keenest intellects with varied results, it seems arrogant to say that it may be solved by grasping three main factors in human evolution. Nevertheless, the Theosophist cannot well avoid this statement when he envisages the problem of freewill and necessity, for in the light of the identity of the divine and human natures, reincarnation and karma, the difficulties will away and the solution presents itself as obvious. Without these three truths the problem can never be solved. There is a necessity which compels and guides us; there is a freewill which decides and selects. Thus stated, a paradox appears. How can a soul at once be free and yet compelled by an inexorable destiny.

"Man is made in the image of God." In one form or another this allegation appears in every world-religion. It has been believed everywhere, at all times, and by all. It bears the hall mark of catholicity. In this truth lies hidden the reconciliation of necessity and freewill.

When we seek to study some of the attributes of the manifested God, we recognise among them that of Will. In fact, Will seems as though it were the supreme attribute of the LOGOS, and it represents to us the ultimate of force, all-pervading, all-directing, irresistible. Majestically free, Self-determined, it appears to us, moving all things to harmony and order but moved by none. We rest upon it in perfect confidence as on a rock that cannot be shaken, and the exquisite order and invariableness of nature are for us rooted in that steadfast all-compelling Will.

When we think of man as containing within himself the germs of all divine potencies, as the acorn contains within itself the potentiality of becoming the perfect oak-tree, we naturally seek in him the germ of this imperial will, since he must be in the divine image in the power of will as much as in anything else. We find in him the attribute of will, and see him exercising a power of choice; but when we analyse this attribute and go below the surface of the apparently free choice, we find that the will is continually limited and hampered, and that the choice is pressed from every side by pre-determining forces which push it in one direction. The freedom is seen to be but apparent, the choice is perceived to be determined. And yet there remains an obstinate conviction that no argument, however logical and irresistible, is wholly able to dispel, that the activity of the will contains a factor not accounted for in the rigorous analysis of determinism, a subtle element that has escaped recognition by the keen scrutiny of the metaphysical chemist.

This conviction is strengthened by the observation that what we call will in man is a power in process of evolution, and is indeed still rudimentary in the majority. We cannot trace such a power at all in the mineral kingdom; there the affinities and repulsions are fixed and stable, the preferences can be measured and their recurrence can be depended upon. In even the highest members of the vegetable kingdom selective action is exceedingly feeble, and can scarcely be said to show any spontaneity. Given similar conditions, similar plants act in a similar way. So again in the animal kingdom there is a marked absence of spontaneity; for the most part the actions of an animal can be calculated beforehand by anyone who has made a study of the species to which it belongs, and experienced hunters utilise this regularity of action in pursuing and trapping their prey. Nevertheless we do observe occasional aberrations, especially in the higher animals, and in those, most of all, who have been much under the stimulating influence of man. When we come to study the less evolved members of the human family, we find that in them also there is comparatively little deviation from lines that can be laid down beforehand. They are played upon by forces the existence of which they do not recognise,

and to which they unconsciously yield. They are moved to activity chiefly by the attractions and repulsions exercised over their desires by external objects; hopes and fears pull and drive them, and since they are mainly moved by these pullings and pushings from outside, their lines of action can be predicted with a fair amount of certainty. None the less we observe that as we ascend in the scale of humanity, spontaneity of action becomes a less and less negligeable factor, and that while with a very highly developed man we can prophesy with certainty as to a number of things that he will *not* do, it is practically impossible to predict what his action will be. And this becomes more and more apparent the more highly the man is evolved. The will of the saint, of the hero, shows something of the imperial character of self-motion that we think of as characteristically divine.

For by "will" we mean the determination of force from the inmost centre of life, while by desire—which stands as the illusive reflection of will in the majority—we mean the determination of force from that which is outside that inmost centre, outside the inner immortal Man. In the lower types of mankind the motor energy is in the desires of the animal nature, imperiously demanding satisfaction and urging the man along the road leading to the objects which gratify those desires. For this reason the actions of the majority can be predicted with certainty, the objects which yield gratification being known and the desires which seek gratification being similar. The result of our study of evolution in general, then, leads us to the conclusion that this part of the divine image in us is one of the later outcomes of our growth, and that the characteristic of spontaneity is found to be marked in proportion to the degree of development.

If we turn our attention especially to the order of evolution of mental qualities, we shall arrive at a similar conclusion. Will does not manifest itself until after memory, comparison, reason, judgment, imagination, have reached a considerable amount of development. For a long period these growing mental faculties are yoked to the service of the desire-nature. They are the handmaids of kâma, and fly to obey the commands of desire. But at length a new figure rises slowly in the dim background of the mind, and after the mental faculties have completed their

work on a given subject an authoritative voice comes forth from the mists which form the boundaries of the waking consciousness, and commands that a particular line of action should be followed. The council of mental faculties finds its premier, and authority silences dispute. Reason may sometimes challenge the orders of the will, but it finds itself compelled to yield, and there is in the will some strange energy welling out from the very fount of being which enthrones it as monarch over the realm of mind. Latest born, it yet asserts its pre-eminence, and all else bows down under its sceptre. But being yet in its childhood, it shows but little of its true majesty; only we can recognise in it the spontaneity of the Parent Will, the Will that rules the worlds.

If we betake ourselves to introspection, the will is the faculty which most resists our analysis. We cannot reach its root, which seems to pierce deeply into our life's centre. It appears to arise in a region veiled from our waking consciousness; to call all else to account, but to render account to none. We see that it is moving in chains, yet sense beneath those chains a living energy; the chains are not the generation of that living force, the determining causes are not the generator of the will.

So far, then, we see in will the directive energy which arises above or beyond the mind rather than in it, appearing at a late stage of human evolution, and being in its essence identical with that majestic divine and self-moved Will which guides the universe.

So far we find ourselves coming to the conclusion that the will, in its essential nature, is free, being an offshoot in each man of the universal Will. How then has it come to be bound, and how are its chains forged? To these questions reincarnation and karma supply the answer.

It is not necessary here to deal with reincarnation in its details. It will suffice us here to regard man as an evolving individual, in whose life-career births and deaths are recurring incidents. Birth is not the beginning of a life nor is death its ending; birth and death begin and end only a single chapter in the life-story; the story runs through many chapters and the plot is continuous throughout. As a man lives through a day,

falls asleep for a night, and wakes again the next morning for a new day, so does the evolving individual experience again and again the morning of birth and the night-time of death, remaining the same continuing life, passing in unbroken continuity through births and deaths.

If to-day I incur a debt, and sleep unconscious of it, my debt faces me in the morning on my awakening. It is not cancelled by the passing of the night. Many days may pass, and the remembrance of the debt may fade away from my mind, but the day of reckoning arrives, and the creditor presents himself for payment, his claim being rendered none the less valid for my lapse of memory. Such debts are contracted by each evolving individual, and they are rigidly collected when the payment falls due. Inexorable Destiny is at our door, and we cannot evade his claims. When we come to consider these debts of the past we find that we come into the world with the greater part of our destiny already fixed. We are born with a mentality and a desire-nature that have been built by us in the past, formed by the activities of the same individual who must inhabit his own past building in the present. Our character, our powers and our limitations, our faculties and our deficiencies, our virtues and our vices, these are the most potent factors in our destiny and they condition the whole of our present life. The same kind of life cannot be led by a man of narrow intelligence and vicious propensities, born in a miserable environment, and by a man of broad intelligence and virtuous inclinations, born amid the happiest surroundings. Each is compelled by necessity; the same output cannot fairly be demanded from each, nor can the one be blamed for being utterly inferior to the other. Necessity imposes lines of thinking, lines of acting, and the developing will is hampered by these at every turn. We are compelled by our past, by our thinkings and longings and desires in the lives that lie behind us, and only a very small part of our present is fashioned by our present will. Just as we may make a habit and that habit become a compelling force, so that we follow it unconsciously and have to exert much energy to change it; so are we pushed into thoughts and actions by the habits we have formed in the past and brought with us into our present life. We

call this heritage of the past our karma, and it is the determining force in our lives. I think in certain ways because I have made a habit of thus thinking; I act in certain ways because my thoughts have dug the channel along which my energies run. On every side necessity compels me, my will moves in self-forged chains.

Where then is freedom? Within the limits of these self-drawn obligations the captive will moves wearily; but still it is the living force, with its power of spontaneity, of initiative. He who made the present in his past is still here in the midst of his makings, no puppet but a living soul; he can change and modify that which of yore he formed, he can file the chains which he rivetted on himself long ago. The products of his past thoughts are there, but *he* is still the Thinker, and even within the narrowest of limits he can still work, and widen, and modify, and break. The evolving God is there, albeit encased in the web woven by ignorance; he is still in the centre and there is free, while constrained without by the results of past follies and mistakes. Just in proportion as he grows and by effort breaks his chains will his freedom extend, until at last his past is outworn and he reaches divine liberty.

In ourselves, as in external nature, knowledge of law means power to achieve. The ignorant man is driven hither and thither by the laws of nature, a helpless piece of drift wood on the stream of life. But the learned man, subject to the same laws, exercises his selective power, balances one against another, and obtains his chosen object; he works by fixed laws, but he throws his life-force with the law-forces that help his purpose, and neutralises those that antagonise him by the activity of other energies. In every part of nature we live and move amid fixed laws, fettered by our past and blinded by our ignorance; in proportion as we outwear our past and change ignorance into knowledge, we become free. Power grows as vision clears, as we climb higher liberty increases, until finally we shall reach the centre where self-motion abides. We are constrained by necessity, but we are outgrowing it; we are not yet free, but we are evolving towards freedom. The more nearly we approach the realisation of our divinity the freer we become, and when our separated

wills, evolved and self-moved, merge harmoniously in the Parent Will, we shall experience that reality of freedom the dim presage of which made us cling to the belief in freewill. Here again the teachings of Theosophy prove to be our light-bearer, our Lucifer, star of the morning.

ANNIE BESANT.

SABÆANISM

CANST thou bind the sweet influences of Pleiades, or loose the bands of Orion?

Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons?

Knowest thou the ordinances of heaven?—*Job*, xxxviii. 31, 32, 33.

THE claim of Sabæanism upon our attention is in this, that it is one of the three great primeval roots of the Old-World religion and that therefore whether a man be Jew or Gentile, Moslem or unbeliever, Catholic or heretic, he would be a more efficient partisan of his own doctrines if he were learned in this ancient lore.

In endeavouring to trace chronologically what is so far known of the whole history of Sabæanism, we find ourselves looking for a starting-point in the very dawn of tradition, in days so ancient that we no longer recognise our oldest dynasties or our divisions of civilised countries. The oldest and the most famous record of it is the *Book of the Nabathean Agriculture*, which was found and preserved from the fury of Moslem fanatics by Ibn Washiya in 900 A.D.

Ibn Washiya was a Chaldæan who hated the Arabs, and who collected and translated into Arabic a series of writings in the Babylonian or Nabathean language.* The date of this curious book, the *Nabathean Agriculture*, is discussed at great length by Chwolson, who had the whole work before him except

* Renan's *Essay on the Age of the Nabathean Agriculture*, p. 5. (1862.)

thirty-five pages which are missing from every MS. in Europe.*

It is remarkable that among these missing pages are those on the Tree of Knowledge of Good and Evil, and on the Serpent, which Maimonides had before him when he called the whole book "heathenish foolishness." He must have wasted a great deal of time over "heathenish foolishness" for he boasts that he had read everything that had ever been written in Arabic on ancient oriental paganism.†

Chwolson's opinion of the whole work is that it is a most eccentric treatise on agriculture with inappropriate digressions about black-coated hermits and talismans and so forth. Before deciding the age of the work, Chwolson discusses the personality of the author, Qûtâmî, who appears to have been a landed proprietor residing in Babel. Qûtâmî was a perfectly independent writer, freely criticising the works of his predecessors, but also quoting from them with an almost modern accuracy. The beginning of the quotation is always carefully indicated, and also the end of the longer quotations. The end of the shorter quotations is only sometimes unrecognisable. This being so, it will be seen that he is an eminently careful and conscientious character. With this premise, says Chwolson, we shall endeavour to show the great age of this work.

The most striking fact is that Qûtâmî never once mentions Christianity, and we can prove that he did not know of its existence. Further, he never once mentions the Jews, although after Nebuchadnezzar they were plentiful in Babylon. He speaks with respect of the Persians, and shows a knowledge of their religious customs and traditions. But they are not spoken of as rulers, and a Persian King, Kâmâsch, is mentioned, who must certainly have been long before Cyrus. He speaks of Babylon as a flourishing town, and of Nineveh as still existing; on the other hand, he makes no mention of any cities founded by the Seleucidæ, neither does he name any Roman or Greek writer, and finally he mentions *twenty-two* Babylonian kings, not one of whom is known to have reigned after Nebuchadnezzar,

* Chwolson's *Ueberreste d. altbabylon. Lit.* St. Petersburg, 1859.

† Munk's *Maimonides: Guide des Égarés.* Arabic and French. Paris, 1866.

and Nebuchadnezzar himself, who did so much for the irrigation of the land, is never alluded to. Therefore the work must be as old as the sixteenth century B.C., if not a great deal older.*

Qûtâmî himself was inclined to monotheism, and appears to have nourished great doubts as to the god-head of the planets. He tries cautiously and with much tact to suggest that Adâmî did not countenance this form of idolatry, and that Anûhâ opposed it, and further that the much-worshipped Janbûschâd of legendary fame, whose life and death were read amid weeping and wailing in the Temple, had denied the god-head and influence of the planets, and in fact had secretly taught as much to his confidential pupils. Even the sun, he said, was ruled and led by a divinity higher than itself.

Chwolson says it would be too long to give a summary of the *Nabathean Agriculture*, but he quotes from one chapter to show the unexpected nature of the information. The title of the chapter is: "Of the knowledge necessary to the landowner"; its contents are merely a polemic against certain "black-coated hermits" who have long nails and long hair, who live in the waste places and claim that they have communication with the gods, etc.

Qûtâmî declares that the strange contents of this work were told by Saturn to the Moon, who told them to her image, from which he received them as well as the information as to their original source. The teaching with regard to images is most elaborately given wherever the cult of Sabæanism is dealt with, and the rationale of their use is most completely worked out† in the following way.

God is too high, say the Sabæans, and man is too weak for it to be possible that the latter should address Him without mediation. We must, therefore, have visible mediating beings, and these are the planets, *or rather those spirits who live in them* and rule them. The Sabæans denied that they worshipped the stars. Shahrastani reports that they said, "We were taught to believe in these intermediating spiritual beings by our first teachers, Adsimûn and Hermes. We, therefore, seek to draw

* See also Sayce, *Lectures on the Origin and Growth of Religion*, p. 239.

† See Chwolson's *Die Ssabier und der Ssabismus*. St. Petersburg, 1856.

near to them and we trust them. For they are our Lords, our God-heads, our Mediators and Advocates with God. But God is the Lord of Lords and the God of Gods. These mediators we can approach by purifying our souls of all desires, passions and anger, by self-control, abstinence, inward prayer, invocations, sacrifices, incense and conjurations. By these means we can enter into communication with these gods to whom we can present our prayers and our wishes, and they will be our advocates with their, and our, Creator. By means of this method we can attain to such a degree of perfection, that *we also* may enter into unmediated relations with God."

In order to draw near to the mediating god-heads, the Sabæans in pursuance of their ancient doctrines addressed themselves to the heavenly spheres, that is, the planets, by the following method: they noticed the domiciles and stations of the planets, their rising and setting, their conjunctions and oppositions, the day, night or hour when this or that planet was in the ascendant; then the dividing of the different figures, forms, climates and countries, according to the ruling stars. For the Sabæans thought that everything in nature was influenced by the planets and the spirits who direct them. Not only every material, every substance, every natural phenomenon was under the influence of a particular star or a specific god-head, but also every country, every province, every day and hour and every activity of nature. If, therefore, one wished for anything it was necessary to address the god-head under whose dominion the object desired existed, and to do this one must choose the hour in which it was the ruling one, and employ those materials, images, incenses, colours, etc., which were under the influence of the one invoked. Thus the first hour of Saturday is under the dominion of Saturn; therefore, if one wishes for things within his sphere of working, one must choose this hour, which is the hour of his activity, and those prayers and theurgic operations with seal-rings, vestments, etc., which belong to him.

Shahrastani is of opinion that some of the Sabæans in order to have visible mediators directly addressed the stars themselves, which they considered as the bodies of the gods. But another section of them made images or idols as permanent representa-

tives of the heavenly spheres, so that they might always have their *kiblah* (object at which they look) even when the sphere represented had set. Each of these images must be made in the form and figure of the planet which it represents.*

The material of which it is made must be that which is related to the planet and under its influence, and indeed even the day and the hour of the astronomical influence must be carefully calculated, to decide when and how the image is to be made, how the prayers are to be said and the sacrifice to be arranged to obtain a good result.

The image thus made is said to contain and transmit a portion of the actual power or influence of its presiding deity, and if approached with proper knowledge to give information to the worshipper in a magical way.

Chwolson says in a note that Pythagoras looked upon the planets as consisting of soul and body, and that Plato considered them the visible deities, the images of the Invisibles and the Intellectual Beings.

It is also reported that the Sabæans made their temples not merely according to the rules of beauty but according to decreed forms, just as their images were made exactly according to theurgical rules.

For instance, their temples are either triangular, square, six-sided or eight-sided, according to the abstract idea which they represent.

The temple dedicated to the First Cause, is perfectly circular and without windows.†

Shahrastani says it was through their use of images that they obtained all these wonderful rules from the Supreme Deity regarding talismans, magic, prophecy, incantations, the use of seal-rings, etc.

The fundamentals of theurgy are then that the whole of nature is ensouled, that is, that each department of energy has a

* "Thou shalt not make to thyself the likeness of any figure that is in the heaven above."—*Deut.*, v. 8. *Hebrew Bible.*

"Thou shalt not make the likeness of *my servants* that serve before me on high "—*Talmud* (Dunlap, i., p. 185).

Compare also: "The host of heaven.—*Deut.*, iv. 19, and *Gen.*, ii. 1.

† *Manuel de Cosmographie du Moyen Âge* (trad. de l'Arabe), by Mehren. Copenhagen, 1874

special soul-power at the back of it, which power is due to sidereal influence. Nothing in Nature moves, grows, or thrives without the influence of this spiritual potency.

The Sabæans believed in a sequence of reciprocal sympathetic relations between the Influence and the object influenced. They also believed that something of the power and presence of the Influence descended into the object influenced and was contained in it, and that all the spiritual powers in the ideal world had their representatives in the sensuous world.

Consequently the different plants, metals, stones, animals, even different colours, were apportioned to the influence of different planets, and found a place in their gorgeous ritual, the tradition of which still lingers among the Cities of the Desert. Traces of the mysteries are still found and the cry of "Aiai Adonai!" is heard in the mountains; but the gods no longer assemble from all countries of the world in the Temple of the Sun to weep for Tammuz (Adonai), as Qûtâmî says they met in the olden times. The priest has preserved his embroidered vestments and his seal-rings, but he is no longer an initiate. The physician has no longer the power to heal, and the modern architect sighs his soul away over the ruins of Palmyra and Baal-bek.

Where Heliopolis once stood is now utter desolation and the City of Palms lies with the ruins of a beautiful face lifted to the unpitying sky, and the days when men would seem to have walked by sight rather than faith are like a dream that is forgotten. Not that the gods of those times were grosser, but that the senses were clearer and the inner sight more certain. The beauty of their architecture alone is enough to refute the theory that it is the work devised according to the crude ideas of comfort of some pre-historic Cyclops.

If there is nothing in their liturgy and ceremonial ritual but "heathenish foolishness" why have we copied their Introits, their Litanies and their penitential Psalms, and slavishly followed them in the humblest details of colours, lights, incense, flowers, vestments, days and hours?

Why are our churches built not exactly East and West, but pointing to the spot at which the sun rose on the day of the saint to whom the church is dedicated? Why do our dead lie

with their feet to the rising sun? Why is mass always celebrated before noon, and if there is nothing in seal-rings, why does a bishop wear them outside his white gloves?

If there is nothing in magical texts why is mass only said in three languages in the world—Greek, Latin and Slav? If there is nothing in genuflexions and purification by holy-water, how is it that we find these practices among ourselves to-day?

Is it possible that the saying that "Christ came not to destroy but to fulfil," may be taken to mean that this whole apparatus of ceremonial ritual is being preserved with such blind fidelity that it may be revivified in the Age of Knowledge, when it will be found to be the universal symbol of the "Church of the Spirit"?

> The word unto the prophets spoken
> Was writ on tables yet unbroken;
> The word by seers or sibyls told,
> In groves of oak, or fanes of gold,
> Still floats upon the morning wind,
> Still whispers to the willing mind.*

Whether there is a future or not for Ritualism, this much is certain, that in groping backwards through the past we find a great consensus of external rites, continually suggesting a uniform canon of mental discipline and leading us to the same vast Sanctuary whose precincts have been slowly traced by the patient labour and faith of ages. Thus each form of ritual, wherever it is found, seems devised to enclose the soul, as it were, step by step, until it finds itself in an inner chamber alone, wherein it sees, as in a mirror, a Silent Way, and it learns that life eternal is a subjective prerogative.

A. L. BEATRICE HARDCASTLE.

* R. W. Emerson, *Out from the Heart of Nature.*

CLAIRVOYANCE

CLAIRVOYANCE means literally nothing more than "clear-seeing," and it is a word which has been sorely misused, and even degraded so far as to be employed to describe the trickery of a mountebank in a variety show. Even in its more restricted sense it covers a wide range of phenomena, differing so greatly in character that it is not easy to give a definition of the word which shall be at once succinct and accurate. It has been called "spiritual vision," but no rendering could well be more misleading than that, for in the vast majority of cases there is no faculty connected with it which has the slightest claim to be honoured by so lofty a name.

For the purposes of this article we may, perhaps, define it as the power to see what is hidden from ordinary physical sight. It will be as well to premise that it is very frequently (though by no means always) accompanied by what is called clairaudience, or the power to hear what would be inaudible to the ordinary physical ear; and we will for the nonce take our title as covering this faculty also, in order to avoid the clumsiness of perpetually using two long words where one will suffice.

The phenomena of clairvoyance differ so widely both in character and in degree that it is not very easy to decide how they can most satisfactorily be classified. We might for example arrange them according to the kind of sight employed—whether it were devachanic, astral, or merely etheric. We might divide them according to the capacity of the clairvoyant, taking into consideration whether he was trained or untrained; whether his vision was regular and under his command, or spasmodic and independent of his volition; whether he could exercise it only when under mesmeric influence, or whether that assistance was unnecessary for him; whether he was able to use his faculty when awake in the physical body, or whether it was available

only when he was temporarily away from that body in sleep or trance.

All these distinctions are of importance, and we shall have to take them all into consideration as we go on, but perhaps on the whole the most useful classification will be one something on the lines of that adopted by Mr. Sinnett in his *Rationale of Mesmerism*—a book, by the way, which all students of clairvoyance ought to read. When we come to deal with the phenomena, then, we will arrange them rather according to the direction of the sight employed than to the plane upon which it is exercised, so that we may group instances of clairvoyance under some such headings as these:

1. Simple clairvoyance—that is to say, a mere opening of sight, enabling its possessor to see whatever astral or etheric entities happen to be present around him, but not including the power of observing either distant places or scenes belonging to any other time than the present.

2. Clairvoyance in space—the capacity to see scenes or events removed from the seer in space, and either too far distant for ordinary observation or concealed by intermediate objects.

3. Clairvoyance in time—that is to say, the capacity to see objects or events which are removed from the seer in time, or in other words the power of looking into the past or the future.

Before this more detailed explanation can usefully be attempted, however, it will be necessary for us to devote a little time to some preliminary considerations, in order that we may have clearly in mind a few broad facts as to the different planes on which clairvoyant vision may be exercised, and the conditions which render its exercise possible.

We are constantly assured in Theosophical literature that all these higher faculties are presently to be the heritage of mankind in general—that the capacity of clairvoyance, for example, lies latent in every one, and that those in whom it already manifests itself are simply in that one particular a little in advance of the rest of us. Now this statement is a true one, and yet it seems quite vague and unreal to the majority of people, simply because they regard such a faculty as something absolutely different from anything they have yet experienced, and feel fairly

confident that they themselves, at any rate, are not within measurable distance of its development.

It may help to dispel this sense of unreality if we try to understand that clairvoyance, like so many other things in nature, is mainly a question of vibrations, and is in fact nothing but an extension of powers which we are all using every day of our lives. We are living all the while surrounded by a vast sea of mingled air and ether, the latter interpenetrating the former, as it does all physical matter; and it is chiefly by vibrations in that vast sea of matter that impressions reach us from the outside. This much we all know, but it may perhaps never have occurred to many of us that the number of these vibrations to which we are capable of responding is in reality quite infinitesimal.

Up among the exceedingly rapid vibrations which affect the ether there is a certain small section—a *very* small section—to which the retina of the human eye is capable of responding, and these particular vibrations produce in us the sensation which we call light. That is to say, we are capable of seeing only those objects from which light of that particular kind can either issue or be reflected.

In exactly the same way the tympanum of the human ear is capable of responding to a certain very small range of comparatively slow vibrations—slow enough to affect the air which surrounds us; and so the only sounds which we can hear are those made by objects which are able to vibrate at some rate within that particular range.

In both cases it is a matter perfectly well known to science that there are large numbers of vibrations both above and below these two sections, and that consequently there is much light that we cannot see, and many sounds to which our ears are deaf. In the case of light the action of these higher and lower vibrations is easily perceptible in the effects produced by the actinic rays at one end of the spectrum and the heat rays at the other.

As a matter of fact there exist vibrations of every conceivable degree of rapidity filling the whole vast space intervening between the slow sound waves and the swift light waves; nor is even that all, for there are undoubtedly vibrations slower than those of sound, and a whole infinity of them which are swifter

than those known to us as light. So we begin to understand that the rates of vibrations by which we see and hear are only like two tiny groups of a few strings selected from an enormous harp of practically infinite extent, and when we think how much we have been able to learn and infer from the use of those minute fragments, we see vaguely what possibilities might lie before us if we were enabled to utilize the vast and wonderful whole.

Another fact which needs to be considered in this connection is that different human beings vary considerably, though within relatively narrow limits, in their capacity of response even to the very few vibrations which are within reach of our physical senses. I am not referring to the keenness of sight or of hearing that enables one man to see a fainter object or hear a slighter sound than another; it is not in the least a question of strength of vision but of extent of susceptibility.

For example, if any one will take a good bisulphide of carbon prism, and by its means throw a clear spectrum on a sheet of white paper, and then get a number of people to mark upon the paper the extreme limits of the spectrum as it appears to them, he is fairly certain to find that their powers of vision differ appreciably. Some will see the violet extending much farther than the majority do; others will perhaps see rather less violet than most, while gaining a corresponding extension of vision at the red end. Some few there will perhaps be who can see farther than ordinary at both ends, and these will almost certainly be what we call sensitive people—susceptible in fact to a greater range of vibrations than are most men of the present day.

In hearing, the same difference can be tested by taking some sound which is just not too high to be audible—on the very verge of audibility as it were—and discovering how many among a given number of people are able to hear it. The squeak of a bat is a familiar instance of such a sound, and experiment will show that on a summer evening when the whole air is full of their shrill, needle-like cries quite a large number of men will be absolutely unconscious of them, and unable to hear anything at all.

Now these examples show certainly that there is no hard-and-fast limit to man's power of response to either etheric or aerial vibrations, but that some among us already have that power to a wider extent than others, and it will even be found that the same man's capacity varies on different occasions. It is therefore not difficult for us to imagine that it might be possible for a man to develope this power, and thus in time to learn to see much that is invisible to his fellow-men, and hear much that is inaudible to them, since we know perfectly well that enormous numbers of these additional vibrations do exist, and are simply, as it were, awaiting recognition.

The experiments with the Röntgen rays give us an example of the startling results which are produced when even a very few of these additional vibrations are brought within human ken, and the transparency to these rays of many substances hitherto considered opaque at once shows us one way at least in which we may explain such elementary clairvoyance as is involved in reading a letter inside a closed box, or describing those present in an adjoining apartment. To learn to see by means of the Röntgen rays in addition to those ordinarily employed would be quite sufficient to enable anyone to perform a feat of magic of this order.

So far we have thought only of an extension of the purely physical senses of man; and when we remember that a man's etheric body is in reality merely the finer part of his physical frame, and that therefore all his sense organs contain a large amount of etheric matter of various degrees of density, the capacities of which are still practically latent in most of us, we shall see that even if we confine ourselves to this line of development alone there are enormous possibilities of all kinds already opening out before us.

But besides and beyond all this we know that man possesses an astral and a mental body, each of which can in process of time be aroused into activity, and will respond in turn to the vibrations of the matter of its own plane, thus opening up before the ego, as he learns to function through them, two entirely new and far wider worlds of knowledge and power. Now these new worlds, though they are all around us and freely interpene-

trate one another, are not to be thought of as distinct and entirely unconnected in substance, but rather as melting the one into the other, the lowest astral forming a direct series with the highest physical, just as the lowest mental in its turn forms a direct series with the highest astral. We are not called upon in thinking of them to imagine some new and strange kind of matter, but simply to think of the ordinary physical kind as subdivided so very much more finely and vibrating so very much more rapidly as to introduce us to what are practically entirely new conditions and qualities.

It is not then difficult for us to grasp the possibility of a steady and progressive extension of our senses, so that both by sight and by hearing we may be able to appreciate vibrations far higher and far lower than those which are ordinarily recognized. A large section of these additional vibrations will still belong to the physical plane, and will merely enable us to obtain impressions from the etheric part of that plane, which is at present as a closed book to us. Such impressions will still be received through the retina of the eye; of course they will affect its etheric rather than its solid matter, but we may nevertheless regard them as still appealing only to an organ specialized to receive them, and not to the whole surface of the etheric body.

There are some abnormal cases, however, in which other parts of the etheric body respond to these additional vibrations as readily as, or even more readily than, those of the eye. Such vagaries are explicable in various ways, but principally as effects of some partial astral development, for it will be found that the sensitive parts of the body almost invariably correspond with one or other of the *chakras*, or centres of vitality in the astral body. And though if astral consciousness be not yet developed these centres may not be available on their own plane, they are still strong enough to stimulate into keener activity the etheric matter which they interpenetrate.

When we come to deal with the astral senses themselves the methods of working are very different. The astral body has no specialized sense-organs, but if a vibration which is within the limits of its power of cognition strikes any part of it, it responds to that

vibration, and sight or hearing, as the case may be, is produced as the result. So that a person using astral vision does not need to turn and look at any object, but can see it equally well behind him or on one side; whereas one using etheric sight would be as far as this is concerned almost in the position of a man seeing physically in the ordinary way.

The vision of the devachanic or mental plane is again totally different, for in this case we can no longer speak of separate senses such as sight and hearing, but rather of one general sense which responds so fully to the vibrations reaching it that when any object comes within its cognition it at once comprehends it fully, and as it were sees it, hears it, feels it, and knows all there is to know about it by the one instantaneous operation. Yet even this wonderful faculty differs in degree only and not in kind from those which are at our command at the present time; on the mental plane, just as on the physical, impressions are still conveyed by means of vibrations travelling from the object seen to the seer.

On the buddhic plane we meet for the first time with a quite new faculty having nothing in common with those of which we have spoken, for there a man cognizes any object by an entirely different method in which external vibrations play no part. The object becomes part of himself, and he studies it from the inside instead of from the outside. But with *this* power ordinary clairvoyance has nothing to do.

The development, either entire or partial, of any one of these faculties would come under our definition of clairvoyance—the power to see what is hidden from ordinary physical sight. But these faculties may be developed in various ways, and it will be well to say a few words as to these different lines.

We may presume that if it were possible for a man to be isolated during his evolution from all but the gentlest outside influences, and to unfold from the beginning in perfectly regular and normal fashion, he would probably develope his senses in regular order also. He would find his physical senses gradually extending their scope until they responded to all the physical vibrations, of etheric as well as of denser matter; then in orderly sequence would come sensibility to the coarser part of the astral

plane, and presently the finer part also would be included, until in due course the devachanic faculty dawned in its turn.

In real life, however, development so regular as this is hardly ever known, and many a man has occasional flashes of astral consciousness without any awakening of etheric vision at all. And this irregularity of development is one of the principal causes of man's extraordinary liability to error in matters of clairvoyance—a liability from which there is no escape except by a long course of careful training under a qualified teacher.

Students of Theosophical literature are well aware that there are such teachers to be found—that even in this materialistic nineteenth century the old saying is still true, that "when the pupil is ready, the Master is ready also," and that "in the hall of learning, when he is capable of entering there, the disciple will always find his Master." They are well aware also that only under such guidance can a man develope his latent powers in safety and with certainty, since they know how fatally easy it is for the untrained clairvoyant to deceive himself as to the meaning and value of what he sees, or even absolutely to distort his vision completely in bringing it down into his physical consciousness.

It does not follow that even the pupil who is receiving regular instruction in the use of occult powers will find them unfolding themselves exactly in the regular order which was suggested above as probably ideal. His previous progress may not have been such as to make this for him the easiest or most desirable road; but at any rate he is in the hands of one who is perfectly competent to be his guide in spiritual development, and he rests in perfect contentment that the way along which he is taken will be that which is the best way for him.

Another great advantage which he gains is that whatever faculties he may acquire are definitely under his command and can be used fully and constantly when he needs them for his Theosophical work; whereas in the case of the untrained man such powers often manifest themselves only very partially and spasmodically, and appear to come and go, as it were, at their own sweet will.

It may reasonably be objected that if clairvoyant faculty is,

as stated, a part of the occult development of man and so a sign of a certain amount of progress along that line, it seems strange that it should often be possessed by primitive peoples, or by the ignorant and uncultured among ourselves—persons who are obviously quite undeveloped, from whatever point of view one regards them. No doubt this does appear remarkable at first sight; but the fact is that the sensitiveness of the savage or of the coarse and vulgar European ignoramus is not really the same thing as the faculty of his properly trained brother, nor is it arrived at in the same way.

An exact and detailed explanation of the difference would lead us into rather recondite technicalities, but perhaps the general idea of the distinction between the two may be caught from an example taken from the very lowest plane of clairvoyance, in close contact with the denser physical. The etheric double in man is in exceedingly close relation to his nervous system, and any kind of action upon one of them speedily reacts on the other. Now in the sporadic appearance of etheric sight in the savage, whether of Central Africa or of Western Europe, it has been observed that the corresponding nervous disturbance is almost entirely in the sympathetic system, and that the whole affair is practically beyond the man's control—is in fact a sort of massive sensation vaguely belonging to the whole etheric body, rather than an exact and definite sense-perception communicated through a specialized organ.

As in later races and amid higher development the strength of the man is more and more thrown into the evolution of the mental faculties, this vague sensitiveness usually disappears; but still later, when the spiritual man begins to unfold, he regains his clairvoyant power. This time, however, the faculty is a precise and exact one, under the control of the man's will, and exercised through a definite sense-organ; and it is noteworthy that any nervous action set up in sympathy with it is now almost exclusively in the cerebro-spinal system.

Occasional flashes of clairvoyance do, however, sometimes come to the highly cultured and spiritual-minded man, even though he may never have heard of the possibility of training such a faculty. In his case such glimpses usually signify that

he is approaching that stage in his evolution when these powers will naturally begin to manifest themselves, and their appearance should serve as an additional stimulus to him to strive to maintain that high standard of moral purity and mental balance without which clairvoyance is a curse and not a blessing to its possessor.

Between those who are entirely unimpressible and those who are in full possession of clairvoyant power there are many intermediate stages. One to which it will be worth while to give a passing glance is the stage in which a man, though he has no clairvoyant faculty in ordinary life, yet exhibits it more or less fully under the influence of mesmerism. This is a case in which the psychic nature is already sensitive, but the consciousness is not yet capable of functioning in it amidst the manifold distractions of physical life. It needs to be set free by the temporary suspension of the outer senses in the mesmeric trance before it can use the diviner faculties which are but just beginning to dawn within it. But of course even in the mesmeric trance there are innumerable degrees of lucidity, from the ordinary patient who is blankly unintelligent to the man whose power of sight is fully under the control of the operator, and can be directed whithersoever he wills, or to the more advanced stage in which, when the consciousness is once set free, it escapes altogether from the grasp of the magnetizer, and soars into fields of exalted vision where it is entirely beyond his reach.

Another step along the same path is that upon which such perfect suppression of the physical as that which occurs in the hypnotic trance is not necessary, but the power of supernormal sight, though still out of reach during waking life, becomes available when the body is held in the bonds of ordinary sleep. At this stage of development stood many of the prophets and seers of whom we read, who were "warned of God in a dream," or communed with beings far higher than themselves in the silent watches of the night.

Most cultured people of the higher races of the world have this development to some extent; that is to say, the senses of their astral bodies are in full working order, and perfectly capable of receiving impressions from objects and entities of their own

plane. But to make that fact of any use to them down here in the physical body two changes are usually necessary; first, that the ego shall be awakened to the realities of that plane, and induced to emerge from the chrysalis formed by his own waking thoughts, and look round him to observe and to learn; and secondly, that the consciousness shall be so far retained during the return of the ego into his physical body as to enable him to impress upon his physical brain the recollection of what he has seen or learnt.

If the first of these changes has taken place, the second is of little importance, since the ego, the true man, will be able to profit by the information to be obtained upon that plane, even though he may not have the satisfaction of bringing through any remembrance of it into his waking life down here.

Students often ask how this clairvoyant faculty will first be manifested in themselves—how they may know when they have reached the stage at which its first faint foreshadowings are beginning to be visible. Cases differ so widely that it is impossible to give to this question any answer that will be universally applicable.

Some people begin by a plunge, as it were, and under some unusual stimulus become able just for once to see some striking vision; and very often in such a case, because the experience does not repeat itself, the seer comes in time to believe that on that occasion he must have been the victim of hallucination. Others begin by becoming intermittently conscious of the brilliant colours and vibrations of the human aura; yet others find themselves with increasing frequency seeing and hearing something to which those around them are blind and deaf; others again see faces, landscapes, or coloured clouds floating before their eyes in the dark before they sink to rest; while perhaps the commonest experience of all is that of those who begin to recollect with greater and greater clearness what they have seen and heard on the other planes during sleep.

Having now to some extent cleared our ground, we may proceed to consider the various phenomena of clairvoyance under the three heads already mentioned. C. W. LEADBEATER.

(TO BE CONCLUDED)

"THE KEY OF TRUTH"*

ANY book that comes from the pen of so careful and fair-minded a scholar as the editor of so important a source for the history of Christian origins as Philo's treatise *On the Contemplative Life*† deserves careful consideration; but when it further deals with a document, the heredity of the content of which can be traced back to the earliest popular phase of Christianity, it compels our closest attention.

The hope of recovering any fragment of the monuments of the earliest popular forms of Christianity is even less than that of finding some literary relics of the inner schools of the earliest period. The fanaticism of post-Constantine popular "Christianity," in order to make its Nicæan declaration of orthodoxy absolutely authoritative, destroyed every scrap of evidence of primitive rites and customs running counter to its canon on which it could lay hands. One distinctive doctrine of the earliest communities the present Orthodox Church has especially hunted out throughout the centuries with anathemata and curses, excommunicating, imprisoning, torturing and butchering its adherents, and destroying its documents and traces with unvarying consistency. This doctrine is that Jesus was born a man, and that it was not until his "baptism" at thirty years of age, that the Holy Spirit descended upon him and he became Christ or anointed. Further that all Christians should set before themselves as a goal the reaching of this stage of spiritual illumination,

* *The Key of Truth*: *A Manual of the Paulician Church of Armenia.* The Armenian Text edited and translated with illustrative Documents and Introduction by Fred. C. Conybeare, M.A. Oxford: The Clarendon Press; 1898.

† *Philo: About the Contemplative Life.* Or the Fourth Book of the Treatise concerning the Virtues, critically edited with a Defence of its Genuineness. Oxford; 1895. Mr. Conybeare in this work completely demolishes the fantastic theory (of Grätz Nicholas and Lucius) of its spuriousness, which has been so universally accepted by Protestant scholarship, and has given us for the first time a critical text of a primitive document, over which Protestant and Roman prejudice has been battling since the earliest days of the "Reformation."

becoming in like manner "Christs." This was one of the main doctrines of the "apostles," those "sent out" from the inner circles of discipline and instruction to teach the people; and the doctrine is known technically as the "adoptionist" christology as opposed to the "pneumatic" christology of the later orthodox church. This pneumatic christology teaches the pre-existent divinity of Jesus, his birth of a virgin, with the incomprehensible but logical dogma of the immaculate nature of that Virgin Mother and all the subsequent mariolatry. The adoptionist christology is the doctrine of adoption or election of the man by the Holy Spirit when he has purified himself and made himself perfect. This doctrine has appeared sporadically throughout the centuries, its adherents invariably claiming that they alone were the true "Apostolic Church." It appears in the tradition of the earliest Church of Jerusalem, the so-called Ebionites; it is traceable in so early a document as *The Shepherd* of Hermas;* it was the backbone of Nestorian Christianity, which at one time spread over nearly the whole of the Asiatic Christian world; the Asiatic Adoptionists, who for years were the sturdy bulwark of Eastern Christendom, were so cruelly persecuted by the later Roman and Byzantine emperors that this line of defence was broken down and let in the flood of Mohammedan invasion.† Numbers of them were transported by the rulers of Constantinople to Bulgaria and Thrace, and thence spread over central Europe, their adherents appearing as the Bogomiles in the Danubian provinces. Africa was a hotbed of this "heresy"; the Montanism of Tertullian was in entire sympathy with it on numerous points. Thence it passed to Spain, whose primitive churches for centuries were Adoptionist. Even at Rome there were Adoptionist churches until 190 A.D. To early Spanish Adoptionism in all probability we must trace the doctrines of the Cathari and Albigenses of Spain and Southern France. The Stedingers of Friesland and the Patarini of Italy also held Adoptionist views, and the earliest Church of Britain held the same doctrine.

* Not to be confounded with *The Shepherd* (*Pœmandrês*) of "Hermes," a document of one of the earliest inner circles.

† Later on the Latin Crusaders still found them in Syria, but then always on the side of the Saracens.

It reappeared in the Reformation. "In the Reformation," writes Mr. Conybeare, "this Catharism comes once more to the surface, particularly among the so-called Anabaptist and Unitarian Christians, between whom and the most primitive Church *The Key of Truth* and the Cathar Ritual of Lyon supply us with two connecting links."

This doctrine was first of all extirpated in orthodox Roman Christianity and then in the Greek churches, and the great recrudescence of it in the eighth century known in history as the Paulician movement derives its name from Paul of Samosata, Patriarch of Antioch (260-270 A.D.), the last great champion of it in the Greek world, and not, as the orthodox writers declare, from the Adoptionists' love of Paul and hatred of Peter.

But though the doctrine was effaced from Greek and Roman orthodoxy it still held its ground in the more distant centres of Christendom, as we have already seen, and one of its great cradles was Armenia and the surrounding districts. Gradually, however, it was stamped out in Armenia as well by every kind of persecution and oppression; but not altogether, for in 1837 we find an orthodox Armenian bishop informing his synod that at Arkhwêli, near Erivan, there were twenty-five families of refugees from Turkey who still practised the ancient "heresy." These followers of the most primitive tradition of popular Christianity were seized and fined, and their precious document, *The Key of Truth*, was confiscated and is now in the Library of the Holy Synod at Edjmiatzin. It is this document of which Mr. Conybeare publishes the Armenian text with a translation, and appendices, and a most valuable introduction tracing the history of the tradition in 196 pages.

The writer of *The Key*, so far from calling himself and his fellow-believers Paulicians, claims that they are the "holy universal and apostolic Church." That, however, *The Key* is itself a primitive document is out of the question; it can be fairly well traced back to a document of about 850, but no farther. But the interest of Mr. Conybeare's book lies not so much in the actual document of which he prints the text and gives the translation, as in the treatment of the historical data in which he traces the evolution of the primitive tradition contained in the doctrines of

The Key. The following is Mr. Conybeare's summary of the doctrines and ritual contained in this interesting document (Introd., pp. lxxxvii.-lxxxix.):

"Purely human, though free from sin, Jesus came to John to be baptised in the Jordan, when he had reached his thirtieth year. Then his sinless nature, which had triumphed over all temptations and kept all the Father's commandments, received its reward. The Spirit of the Father descends on him, fills him with the Godhead, and invests him with authority; and a voice from heaven proclaims him to be the chosen Son in whom God is well pleased, and who, according to the older form of the text of Luke,* is on that day begotten by the Father. Then it was that Jesus received all the high prerogatives which raised him above ordinary humanity, though always without making him God and Creator. For till then he had been, except in respect of his sinlessness, in no wise higher than Moses and Enoch. Filled with the spirit of adoption, the elect Christ is forthwith led up into the mountain to enjoy for forty days the mystery of intercourse with the Father;† and this feast of divine converse to which, after baptism, Christ was at once admitted, is the archetype of the sacramental meal for the reception of which baptism qualifies us. . . .

"Of this simple Adoptionist Christology the observances of the Paulicians, as detailed in *The Key*, are the organic outgrowth. At a mature age, that is about thirty, the catechumen is baptised.‡ By that time he has come to a knowledge of his sin, original and operative, and has repented of both. The age of reflection has been reached;§ the first heats of youth are past, and his natural instincts are brought under control. Before a

* The so-called Western text as preserved in the Codex Bezae (D.).

† The "mountain" in the inner schools was the mount of initiation. As to the forty days' fast, *The Key* itself tells us (chap. v.) that: "For forty days and forty nights he feasted on contemplation, on fellow-converse, and on the commandments of the heavenly Father, as is plain to us from the holy Gospels; and when his [maker] took away the feasting and the fellow-converse from him, then he hungered."

‡ The primitive tradition regarded with scorn the later superstitious practice of infant baptism.

§ "The whole scheme of the Adoptionist Church recalls the Ideal Polity of Plato, wherein the citizens were to be initiated in the study of dialectic in their thirtieth year and not before, because until then their characters were not fixed." Both the early outer Christian teaching and that contained in the public dialogues of Plato were from the same source of inspiration and discipline.

man reaches this age of discretion no remission of sins can be effective and real; nor is any baptism other than an empty and superstitious form, which precedes instead of following upon the awakening of the individual conscience, upon repentance of sin, and faith in Jesus Christ, the Son of God. Through baptism a man becomes a Christian, and is admitted to partake, as was Jesus, of the heavenly meal. In commemoration of the forty days' fast of Jesus he keeps holy forty days. Here we have outlined the two chief sacraments. The catechism mentions a third, namely penitence. This was probably ordained in view of sins committed after baptism. It was, like baptism and the Eucharist, only to be conferred by the elect one who had received through the Church, from Jesus Christ, the power of binding and loosing.

"Whether the mass of the believers progressed further in their imitation of Christ than is implied in their baptism and participation of the Eucharistic food, cannot be ascertained. Probably not, as the catechism mentions only the three sacraments as necessary to salvation. Election or ordination, of which *The Key* so fully details the rite, was not a sacrament at all. If we may venture on an inference, we may say that it was a solemn initiation through which the Christian not only completed his imitation of Christ, but became a Christ himself. It authorised him to preach the word as Christ preached it; to suffer for it as he suffered. It was the baptism with his baptism. As a Christ, the elect one could apparently dispense his body to the faithful, saying, 'This is *my* body.' And he alone could baptize, or even perform the less important rite of name-giving.

"It is clear at a glance that *The Key of Truth* presents a picture to us of a Christian Church, rigorously Adoptionist in its doctrine and observances; and as such it is of first rate importance to the student of Christian institutions. For though we have sources enough from which to glean a fairly detailed knowledge of Adoptionist tenets, we now for the first time learn what were the rites, the discipline, the ordinal, and the general organization of a Church holding these tenets. And as these tenets were unquestionably more ancient than any others, we

get back through *The Key of Truth* to a more just and primitive representation of the earliest form of Christian community than the later Catholic Church provides us with."

This is quite true; at the same time we should not forget that these primitive rites are garbled. The outer Churches never could understand the real inner rites and the processes of inner development; they are, however, of immense interest as showing what the earliest communities made of the teaching of the "apostles" from the inner schools. It is also evident that the form of Adoptionism preserved in *The Key* is not of the most primitive, for it is overgrown with a number of later pneumatic considerations and it is based on the canonical synoptic Gospels which were compiled in the first quarter of the second century round a draft nucleus written by one of the "apostles" as a sketch of a Life which the people could understand, and which the "baptised" could have further explained to them.*

There are innumerable points of interest raised, and a number of them settled, in Mr. Conybeare's Introduction, to which we have no space for further reference. One of the most important however is his demolishing of the persistent orthodox declaration that the Adoptionists were Manichæans. It may be true that Manichæans had the Adoptionist christology—the only comprehensible one—but to call the Adoptionists on that account Manichæans is as topsy-turvy an accusation as to call the Montanists Irvingites. As to calling them Manichæans because of their dualism: this is a twofold error. Firstly, the Adoptionists were less dualistic than the orthodox Church, for they were unitarians, whereas the Orthodox are trinitarians; and secondly, the dualism of Mani was precisely the same as the dualism of the General Church, no more and no less.† It is encouraging to notice the healthy impartiality of Mr. Conybeare's mind in his treatment of these so-called "heretical" tenets, for he is almost the only scholar in England who has ever treated the subject of "heresy" without prejudice. Thus he writes: "It has been no

* The fourth Gospel is of the same date and written under a like impulse, but more the product of a real mystic enthusiasm, the prologue being prefixed from an earlier document.

† Our recent notice of Geiger's posthumous work has demonstrated the falsity of the charge of dualism so persistently brought against the Zoroastrian tradition.

part of my task to appraise the truth or falsehood of various forms of Christian opinion, but merely to exhibit them in their mutual relations; and, treating my subject as a scientific botanist treats his *flora*, to show how an original genus is evolved, in the process of adaptation to different circumstances, into various species. It rests with the authoritative teacher of any sect to determine, like a good gardener, which species he will sow in his particular plot. The aim of the scientific historian of opinion is only to be accurate and impartial; and this I have tried to be, moving among warring opinions, 'sine ira et studio, quorum causas procul habeo.' If I have occasionally waxed warm, it has been before the spectacle of the cruel persecution of an innocent people" (p. xi.).

With regard to the rite of election, it is interesting to notice that the candidate for ordination receives the name of Peter and is addressed as Peter. Can this possibly be the survival of an old tradition of the twelvefold order, one degree of which was known as the "Peter"?

Finally we would quote from *The Key* a fine passage (chap. ii.) reciting the powers which the perfected man receives on becoming a Christ, as related of Jesus at his baptism.

"Moreover, he was then chosen, then he won lordship, then he became resplendent, then he was strengthened, then he was revered, then he was appointed to guard us, then he was glorified, then he was praised, then he was made glad, then he shone forth, then he was pleased, then he rejoiced. Nay more. It was then he became chief of beings heavenly and earthly, then he became light of the world, then he became the way, the truth and the life. Then he became the door of heaven, then he became the rock impregnable at the gate of hell; then he became the foundation of our faith; then he became saviour of us sinners; then he was filled with the Godhead; then he was seated, then anointed; then he was called by the voice, then he became the loved one, then he came to be guarded with angels, then to be the lamb without blemish. Furthermore he then put on that primal raiment of light which Adam lost in the garden. Then accordingly it was that he was invited by the Spirit of God to converse with the heavenly Father; yea, then also was he

ordained King of kings in heaven and on earth and under the earth; and all else [besides] all this in due order the Father gave to his only born Son."

All of which seems to be the echo of some very primitive document incorporated by the compiler of *The Key*, for every phrase is a technical term of the tradition of initiation from which Christianity came.

But though this is all true of the man who becomes a Christ, we should be ever on our guard against imagining that we have reached the end of our researches into the mysterious background of the origins. The outer and inner historical data with regard to the historical Jesus are a far more complex problem than the earliest Adoptionist Church of propagandist Christianity seems to have imagined. And as an index of what we mean we will point to the sorry fragments of another great line of primitive tradition which have survived in the *Acts of John*, §§ v. and vi.*

"But Peter and James were wrath because I [John] spake with the Lord, and beckoned unto me that I should come unto them, and leave the Lord alone. And I went, and they both said unto me, 'He that was speaking with the Lord upon the top of the Mount, who was He? for we heard both of them speaking.' And I, when I considered His great grace and His unity which hath many faces, and His wisdom which without ceasing looked upon us, said 'That shall ye learn if ye enquire of Him.'

"Again, once when all of us His disciples were sleeping in one house at Gennesaret, I alone, having wrapped myself up, watched from under my garment what He did: and first I heard Him say, 'John, go thou to sleep': and thereupon I feigned to be asleep; and I saw another like unto Him come down, Whom also I heard saying unto my Lord, 'Jesus, do they whom Thou hast chosen still not believe in Thee?' And my Lord said unto Him, 'Thou sayest well; for they are but men.'"

The intensely human nature of this version of a very primitive tradition is all the more a guarantee of its genuineness. Here we have a tradition of the occult history of Jesus, as apart

* See *Texts and Studies*, vol. v., no. ii. "Apocrypha Anecdota II.," by M. R. James. Cambridge; 1897.

from all theoretical doctrines. Here again we have the real origin of the distinction made between Jesus and the Christ in all the Gnostic schools; and here again the historic basis of the later theories of so-called "docetism." The historical side of the origins is intensely human; the mystical side is so involved in a theoretic universalism, that it blinds the eyes of rationalistic investigators, so that they are unable to bring into any proportion the few scraps of history wrapped up in it.

We shall look forward with much interest to the further treatment of the subject which Mr. Conybeare promises; the only fault we have to find in his present most valuable contribution is that the Index is not sufficiently full and that the arrangement of the matter in the Introduction is somewhat difficult to follow.

G. R. S. M.

THEOSOPHICAL ACTIVITIES

India

THE Convention of the Indian Section of the Theosophical Society was held at Benares on the 25th, 26th and 27th of October. Mrs. Besant was appointed to act as representative of the European Section. We hope to give an account of the proceedings in our December number.

Europe

THE Blavatsky Lodge has issued a syllabus of Sunday-evening lectures, to begin at 7 p.m., during November and December. The list of subjects is comprehensive, and ranges from "The Source of Theosophical Teachings" to "Man as Creator." The four Thursday evening lectures in October comprised two by Mr. Leadbeater, the first explaining "What Theosophy does for us," and the second presenting a most instructive sketch of "Nature Spirits," an evolution contemporary with but independent of our own. Mr. Mead gave No. I. of his "Studies in Christian Origins," under the title "The Secret Sermon on the Mountain," consisting of a new translation of a dialogue between Hermes Trismegistus and a pupil, followed by an explanatory commentary. Mrs. Hooper from "The Beliefs of

Savages" tried successfully to show that the evidence was in favour of their degeneration from a greater past, thus confirming occult traditions.

Our French colleagues are rejoicing in the completion of the translation of Vol. i. of *The Secret Doctrine*, which has been for some time appearing in monthly parts.

America

Our energetic colleagues at Buenos Ayres have started a new Spanish monthly magazine, *Philadelphia*, which has already about eighty subscribers. The object of the magazine is to introduce Theosophy to a larger public; it is being sent all over South America, and has already brought in some new members.

Mr. Baly has started a *Secret Doctrine* class.

From New York we hear that there are now sixty-eight Branches in the Section and that they are attempting, through the National Committee in Chicago, a plan to secure systematic contributions to the Propaganda Fund from every member of the Section. A circular letter will be sent to each person separately. If this is at all responded to, they will be able to greatly enlarge their work. Mr. J. C. Chatterji has been doing good work, and reports from San Francisco show that before sailing for India, *viâ* Japan, on Oct. 20th, he lectured to an audience of over 2,000 people. Our colleague's presence has already been of great service to the American Section, and his longer stay, on his return by way of Europe next Spring, is expected to prove of much benefit.

The following is from a Chicago correspondent:

"The Committee appointed by the President of the Chicago Branch to arrange a syllabus for the winter season has completed its work and took up the new programme on Oct. 26th. 'A Study of the Secret of Evolution' heads the printed syllabus. This general head is divided into twenty-one topics with one or more sub-topics to elaborate.

"This will give us all a chance to study from all sides. The special subject is to be presented by one member, the sub-topics by others, either in ten minutes' papers or speeches, and then the question is open for discussion.

"The outlook for the winter is good. The first reception of this season was on Saturday evening, Oct. 29th. At the monthly meeting of the National Committee, held Oct. 6th, many letters were read

from Branches, showing the sympathetic interest that has been aroused by personal communication and correspondence. This is especially so of western branches, and the Committee is very regular in sending these monthly letters to each Branch. It helps Maine to get an idea from California, and Oregon is glad to know what Florida is thinking."

New Zealand

DEATH has been busy of late in the New Zealand Section, and several of the oldest members have been removed. Mr. C. A. Bevan, who assisted in forming the Auckland Branch, was the first. His death was followed by that of Mr. James Cox, also a member of the Auckland Branch. Within a week Mr. J. Dinsdale, Secretary of the Waitemata Branch, also passed away. The funeral of the latter is noticeable as being the first in New Zealand at which the service has been conducted solely by members of the Theosophical Society. Mr. Dinsdale was Clerk to the Borough of Devonport (Auckland), and his funeral, attended by the Mayor and Council, was a public one, but as Mr. Dinsdale was known to be an active member of the Society, and as it was erroneously supposed that it had a set service, no clergyman had been asked to conduct, and so the members were called on almost at a moment's notice to do what was necessary.

A short address was given by Mr. Stuart, President of the Auckland Branch, who referred to the belief of Mr. Dinsdale that in due course he would return to earth to resume his onward course. Mrs. Draffin, President of the Waitemata Branch, who followed, read some extracts from *The Song Celestial* and from the H.P.B. memorial address. The greatest interest in the proceedings was shown by those present; the simplicity of the service was much appreciated, and many inquiries were made about the Society and its ideas. The proceedings were reported in the daily press.

REVIEWS AND NOTICES

Theosophical Studies in Zoroastrianism

Zoroastrianism in the Light of Theosophy: a Collection of Selected Articles from Theosophical Literature. Compiled by Nasarvanji F. Bilimoria. (Bombay, Madras and London: Theosophical Publishing Society.)

We are glad to welcome this publication, and congratulate our colleague, N. F. Bilimoria, on rescuing so many articles from the oblivion of the back-numbers of *The Theosophist* and other magazines. The book opens with an Introduction by Colonel Olcott, in which he gives an account of his endeavours in 1896, in the interest of the Pârsî community, to obtain information from European scholars that might lead to the recovery of fragments or traces of the ancient scriptures and faith of Irân. This is followed by a Preface written by our late colleague, Pestanji M. Ghadiali. The origins and early history of Zoroastrianism are entirely lost for us, and the modern Pârsî representatives of this once great faith are not only generally ignorant of their own scriptures, but are entirely indifferent to their ancestral religion. How the commercial instinct of the Pârsî community has rendered them mere time-servers in the sacred domain of religion is evidenced by the pamphlet put forward by a representative committee of their community at the recent Parliament of Religions. They would persuade us that Zoroastrianism is nothing but a rationalistic ethic. Many of the articles in the present collection, on the contrary, endeavour to mark the points of contact which Zoroastrianism has with the other world-religions. The task is naturally a difficult one, and, as most of the writers are ignorant of the language of the Avesta and Zend and of the later Pahlavi, their views are at best only tentative. Our Pârsî colleagues at Bombay, however, have certainly brought about a change in the views of many of their brethren, and a genuine interest is being gradually awakened which must ere long bear valuable fruit. Who knows but that some day once more the Sacred Fire may be brought down from Heaven, for the line of the Zoroasters is not ended?

G. R. S. M.

The Soul and its Development

Emotion, Intellect and Spirituality, and Occultism, Semi-Occultism and Pseudo-Occultism. Two lectures by Mrs. Besant. (London: The Theosophical Publishing Society; 1898. Price 6*d*. each.)

These two lectures are already familiar to some of our readers, as they were delivered at the Blavatsky Lodge in June and July. They are now published as separate pamphlets in a neat and attractive form.

There is no need to enter upon any critical examination of the contents, as the name of the author is sufficient guarantee for their interest and value. All reports of spoken lectures must labour under a disadvantage. What is a perfectly suitable mode of expression for a speaker is not at all suited for a written discourse, and no doubt if Mrs. Besant had written these pamphlets in the ordinary manner they would have formed rather easier reading. This applies especially to the one on occultism, in which the sentences are somewhat lengthy. The other throws much less strain upon the reader and is simpler in diction. There has been nothing before written in Theosophical literature which deals so thoroughly as does this lecture with these three great qualities of the human soul. As an exposition of certain aspects of the "principles" of man, at one time a more familiar topic than of late, the lecture is an advance on anything that has gone before, and no student of Theosophy should miss the valuable instruction contained in its pages.

A. M. G.

Magazines and Pamphlets

The most interesting matter which has appeared for some time in Colonel Olcott's "Old Diary Leaves" is the story of Damodar's departure for Tibet, which appears in *The Theosophist* for October Damodar's diary is in the possession of the Colonel, and contains an account of his journey as far as the point at which he sent back the coolies who accompanied him, together with his superfluous baggage and this diary. The diary thus contains particulars, written by the traveller himself, up to the final cutting off from ordinary means of communication with our side of the Himâlayan mountains. A carefully planned and lucid lecture on "Theosophy as the Source of all Religions," delivered in New Zealand, follows the historical sketch, and is succeeded by an illustrated paper on the somewhat too ambitious

subject, "Aspects of the Third Logos." Some exceedingly interesting extracts from private letters of Mme. Blavatsky are given under the heading of "H. P. Blavatsky and her Masters," the extracts dealing with the relations of the Masters to the Society and to herself, and covering a period of about ten years. Miss Edger writes on Theosophical Christianity.

We are glad to note that it is the intention of the editor of *The Prashnottara* to continue the Catechism of Hinduism, the beginning of which was noted in our last issue. It will probably form the most useful series of articles which has appeared in our little Indian Section journal, and if carried out with sufficient detail, will make a valuable reference book for the ordinary Theosophical student, who requires a general sketch which must be accurate without being too abstruse. In the present chapter of the Catechism the soul forms the main subject, the questions and answers dealing with its nature, characteristics and states of consciousness. A short reply to a question as to the teachings of the Pûrva Mîmâṁsâ system follows the Catechism. In the reports at the end a curious remark occurs which is not quite intelligible. In speaking of the recent visit of Mr. Chakravarti to England, the writer says: "It is fully hoped that he has been the means of bringing about a friendlier feeling between the two Sections [Indian and European] and bridging the gulf that has more or less separated them so long." We hope that the writer has written this without seeing that it implies the existence of an unfriendly feeling hitherto, which has certainly not been recognised on this side, although it is obvious that the connection between two Sections so far apart in space, and separated by the natural distinctions of character in their members, cannot easily be made an intimate one.

The Light of Truth or Siddhanta Deepika continues a translation of the Vedânta Sûtras with a commentary. As usual in such cases the commentary is many times the bulk of the original work. The chief article of the present issue is on analogies in the *Bhagavad Gîtâ*. *The Dawn* includes a paper full of information on Shrî Chaitanya and his teachings, and others on Hindu and general subjects.

We have also to acknowledge the receipt from India of *The Prabuddha Bharata*, *The Astrological Magazine*, and *The Journal of the Mahâ Bodhi Society*.

After nine years of varying fortune *The Buddhist* of Colombo enters upon its tenth year in a new and very much improved

form. Following an effort to succeed as a weekly paper it has, we may hope, settled down into a monthly existence, and will now appear as a small magazine. We trust that the scope of its work may expand as time goes on, and that it may see its way to an extension in size and importance.

The November *Vâhan* is above the average in general interest and the subjects of the "Enquirer" are spread over a sufficient area to appeal to almost every type of reader. G. R. S. M. contributes two replies to questions on Christian subjects, one on the parable of the sheepfold and the curious statement as to Christ's predecessors which is found therein, and the other on "speaking with tongues." When this miraculous power appears under the technical term of "glossolaly" it is rather difficult to treat it with much reverence. I. C. O. gives some information respecting the early appearances of the Rosicrucian order. C. W. L. deals with prayers to saints, the ego in Devachan and the birth of the reincarnating ego. Perhaps of these the most instructive for the Theosophist is the one on the glimpse caught by the ego, when it touches its highest point in the devachanic state, of its past and coming lives.

La Revue Théosophique is supplied with an excellent series of translations from the writings of Mme. Blavatsky, Mrs. Besant and Mr. Leadbeater, the last being responsible for no fewer than three separate contributions. Of these one is a story, which appeared in these pages some time ago, another a selection from answers in *The Vâhan*, and the third is the concluding section of "The Âkâshic Records." Dr. Pascal writes on the prehistoric races as described in *The Secret Doctrine* and "Luxâme" gives a short mystical disquisition.

An excellent examination is made in an article on "The Higher Self," *Theosophy in Australasia*, of the various inconsistent ideas which have been put forward in a more or less authoritative manner in Theosophical literature regarding the Higher Self or Ego. An examination of the real or apparent contradictions which have appeared at different times is a useful task when undertaken in as careful and accurate a manner as is here the case. The older view, held by many students, of the Higher Self as a perfect spiritual entity, a kind of god who enters into the lower nature consciously to direct it, is contrasted with the one now more familiar, of that Higher Self as a gradually evolving entity, beginning its course as a "baby ego." Incidentally the obscure subject of the Mânasaputra comes in, and it may be observed that confused as the account in *The Secret Doctrine*

may be, the general scheme agrees much more with the "later" view than with that older one which seems to have been adopted for a time by some of our writers. Another point to be borne in mind in discussing such problems is the fact that apparently contradictory statements may be equally true, the difference being rather in the point of view than in the fact.

Sophia still continues with Señor Soria's "Genesis" articles, which steadily proceed with their apparently inexhaustible subject. In the present chapter the writer endeavours to explain the impressions received during his investigations and the metaphysical conceptions arrived at in the course of the work. At first, he says, metaphysical speculation was far from his mind, but there gradually grew a profound feeling of an intimate connection between the geometrical laws of combination and the first principles of things, the unknown origin of forms. He recapitulates in this contribution certain fundamental conceptions disclosed in his theories, putting them in a concise form.

Theosophia from Holland opens with a paper, bearing the unfamiliar signature "Lorenzo," on "One of the Conditions of the School of Pythagoras." The translations of *In the Outer Court*, *Tao te King* and *Theosophy and its Evidences* are continued, and an early article by Mrs. Besant taken from LUCIFER. J. v. M. translates a curious note by Colonel Olcott on secret cave-libraries, in *The Theosophist* for May last.

The third number of *Philadelphia*, our new South American journal, begins with a short paper on Religion and Theosophy, well suited for the first introduction of the subject to an enquirer. Besides the translations, partly from the French, a story, "Lycanthropy," is published.

From Leipzig comes a new German publication, entitled *Theosophischer Wegweiser*. It appears not to be connected with any particular society, as along with some account of the Theosophical Society and its meetings are notices of outside organisations, which are not distinguished from it. At present its exact position with regard to the Society is not very clear, but we hope it may be made more definite ater on.

We have also to acknowledge the receipt of *Teosofisk Tidskrift*, our Swedish journal, whose language is a bar to extended notice; *The Literary Guide*, the best of periodicals devoted to more or less militant rationalism; *Miracle National de Notre-Dame de Lourdes*, a

small pamphlet giving the account of a witness; *Humanity*, the journal of the Humanitarian League; *Balder*, our Norwegian magazine; *The Metaphysical Magazine; The Sanmârga Bodhinî; Brotherhood*, a journal devoted to general and social matters, along with which come *The Co-operative Ideal, Preparing for the Twentieth Century*, and the *Rules of the Co-operative Brotherhood Trust; La Paix Universelle; Modern Astrology; The Review of Reviews*, for England and Australasia; *Light; The Agnostic Journal; The Temple; The Herald of the Golden Age; The Vegetarian; Mind; The Literary Guide.* A.

THE WORLD-BEGINNING.

In the beginning there was neither nought nor aught,
Then there was neither sky nor atmosphere above.
What then enshrouded all this teeming Universe?
In the receptacle of what was it contained?
Was it enveloped in the gulf profound of water?
Then was there neither death nor immortality,
There was neither day, nor night, nor light, nor darkness,
Only the Existent One breathed calmly, self-contained.
Nought else than him there was—nought else above, beyond.
Then first came darkness, hid in darkness, gloom in gloom.
Next all was water, all a chaos indiscreet,
In which the One lay void, shrouded in nothingness.
Then turning inwards, he by self-developed force
Of inner fervour and intense abstraction, grew.
And now in him Desire, the primal germ of mind,
Arose, which learned men, profoundly searching, say
Is the first subtle bond connecting Entity
With Nullity. This ray that kindled dormant life,
Where was it then? before? or was it found above?
Were there parturient powers and latent qualities,
And fecund principles beneath, and active forces
That energised aloft? Who knows? Who can declare?
How and from what has sprung this Universe? The gods
Themselves are subsequent to its development.
Who, then, can penetrate the secret of its rise?
Whether 'twas framed or not, made or not made; he only
Who in the highest heaven sits, the omniscient lord,
Assuredly knows all, or haply knows he not.

Ṛig Veda, X. 129. (MONIER WILLIAMS' Trans.)

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