

THE THEOSOPHICAL REVIEW

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JANUARY 15, 1899

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THE
THEOSOPHICAL
REVIEW

VOL. XXIII JANUARY 15, 1899 No. 137

ON THE WATCH-TOWER

A LITTLE manual called *Our Dead : Where are They ?* by the Rev. Harry Wilson, vicar of St. Augustine's, Stepney, has been sent to us for reprobation ; but really we are somewhat in the position of Balaam the son of Beor, who when called upon to curse found himself compelled to bless instead. Of course the little book has plenty of faults and glaring errors even yet, but still it is a distinct advance in many ways from the crass absurdity of what was supposed to be the Church of England view only a few years ago.

The author is a clergyman holding a living in the Church—invited to preach in St. Paul's Cathedral, and therefore presumably of good standing ; and it is a sign of the times when such a man finds himself strong enough to assert the truth as regards purgatory, the efficacy of prayers for the dead, and the presence in Christianity of the doctrine of sacrifice, against the teaching of that extraordinary monument of puritan bigotry called the *Articles of Religion*.

Mr. Wilson is still terribly hampered by his ignorance of the great truths of karma and reincarnation, so that he is still talking

loosely about eternity, and about the "vindictive punishment of God"—a curious term that last, though he is probably using it in a technical sense. He is still always struggling to balance mercy against justice, being precluded from understanding the working of the great law because his theory of a personal deity brings in the possibility of personal caprice. He is still obsessed with the fear of eternal hell (for a few people at any rate), with a wild idea that there is no source of purification except the merits of Christ, and with a delusion that the soul can never be perfect without its body.

But we recognize decided improvement when we find him premising that "it will help matters if we think of the future awaiting Christians as certain different states of existence rather than a variety of different places." He tells us that there are three such states—purification, bliss and glory. Purgatory, or the state of purification, is the first into which man enters at death, unless he has been thoroughly purified in this world, in which case he passes at once into the state of bliss. But "for the great majority of the saved a great deal of purification is required." The process of purification is frequently painful, but the souls who understand its object are not unhappy, for the illumination of the soul is far, far greater in that state than on earth, though of course far short in its turn of that enjoyed in devachan—we beg pardon, in the state of bliss.

He explains that it is by means of this (astral) purificatory state that justice is achieved with regard to death-bed conversions. The villain who repents at the last moment is *not* on the same footing with the man who has lived a saintly life; one comes in for a great deal of purification through suffering, the other needs none; and so you get a perfect system of adjustment. Each man sees a vision of himself immediately after death, and realizes what progress he has made, and what he has still to make.

The saints in the state of bliss have far greater powers of perception than on earth, and it is still for them a state of progress. After immensely long periods of this they will at the last day resume their bodies (!) and pass away from this world altogether into the state of glory. But these bodies, it is care-

fully explained, need not at all contain the same atoms as those we use now.

Unbaptized children do *not* go to hell; they are happy, though apparently in a modified way. The heathen are still left to "unrevealed mercies," but he applies to them the text "Other sheep I have, which are not of this fold; them also will I bring, and they shall hear my voice, and there shall be one fold and one shepherd,"—again a distinct advance on the old attitude. Furthermore, he states that there is no good ground for the common belief that the great majority of Christians will after all be lost; on the contrary, almost all will eventually reach heaven.

He makes out a perfectly clear case in favour of prayers for the dead, claiming that they were allowed by Jesus and used by St. Paul, that they have been and are to this day the custom of the Jews (he quotes from a September newspaper to prove this), and have also been the invariable custom of the Christian Church from the days of the catacombs to John Wesley, who is stated to have prayed for them daily. On the whole with all its faults we welcome this little book as an earnest of better things to come.

C. W. L.

* * *

AN admirable book for Theosophical students on the once great religion of ancient Egypt has just appeared. It is by Mr. W. Marsham Adams, formerly Fellow of New College Oxford, and known as a student of Egyptology. Under the title *The Book of the Master* (London: John Murray; price 6s.), Mr. Adams gives a most instructive sketch of the mystery-cultus of the Priest-initiates of that mystic land where was one of the main centres of the Wisdom-Religion. The writer bases himself exclusively on the collection of chapters known as the "Book of the Dead," but which calls itself in the fourth recension *The Book of the Master of the Secret House*—not on translations of these chapters but on the texts themselves. The result is the most sympathetic, the most intelligent, and the most interesting work on the subject which has yet appeared. We give this early notice so that our readers may get the book as soon as possible, and shall

reserve a more lengthy review for several months, when we shall again refer to Mr. Adams' researches in treating of the Trismegistic Writings.

* * *

WITH regard to the buried cities discovered by Dr. Sven Hedin in Central Asia, to which we have already referred on several occasions (see p. 197 of our November issue), the following is a brief summary of what the distinguished traveller has written on the subject in his recent work, *Through Asia*.

The Buried Cities of
the Gobi Desert

(see p. 197 of our November issue), the following is a brief summary of what the distinguished traveller has written on the sub-

ject in his recent work, *Through Asia*. Borasan is a village three miles west of Khotan. The surface of the ground consists of wind-drifted soil twenty-five feet thick on top of a stony conglomerate stratum. Through the soft upper surface a stream has cut its way, and when swelled by the melting snows from the mountains, it undermines the loess terraces and washes them away. After the summer floods there are thus disclosed large numbers of relics of ancient industry and antiquities. With regard to a certain class of archaic statuettes found at Borasan, Dr. Hedin writes :

A single glance is enough to show that the type of feature is Indian. Here are the same almond-shaped eyes, the same dignified curve of the eyebrow, the same full cheeks, slightly arched nose, barely perceptible projecting chin, and frequently too the same manner of doing up the hair, as are exhibited in the representations on the reliefs of Barahat and Sanchi (Bhopal), and on the cliffs of Amaravati, in India. The last-named are assigned to the period of Asoka . . . the beginning of the third century B.C. (ii. 765).

Khotan is north of Northern Tibet. The Chinese chronicle *Tai-thsing-i-tung-tshi*, among other interesting details about Khotan, during the two centuries from 397 A.D. onward, tells us that its inhabitants were "greatly devoted to the religion of Buddha" (ii. 776).

The two buried cities discovered by Dr. Sven Hedin are situated, the one N.N.E. of Khotan, a few days' march from the border of the great desert of Takla-makan, and the other still further N., somewhere near the centre of the south-western offshoot of the great Asiatic Sahara. With regard to the first Dr. Hedin writes :

None of the other ruined sites I visited in East Turkestan in the least resembled the curious remains we were now about to explore. As a rule the survivals of ancient towns in that region consist of walls and towers of sun-dried, or at least burnt clay. In Takla-makan, however, all the houses were built of wood (poplar); not a single trace of a stone or clay house was discernable. They were also constructed in quite a different way. Although the ground plan in many respects resembled that of the modern houses, most of them were built in the shape of a small square or oblong within a larger one, and divided into several small rooms. The only portions that survived, were posts six to ten feet high and painted at the top, worn away by wind and sand, cracked and hard, but nevertheless as brittle as glass, breaking readily when struck.

There were hundreds of these ruined houses; but I was unable to make out the ground plan of the city . . . because the whole of the site, which occupies an extensive area, from two to two and a half miles in diameter, was buried under high sand dunes. . . .

In one of the buildings, which the men called Bud-Khaneh (the Temple of Buddha), the walls were still extant to the height of about three feet. They consisted of kamish (reed) stalks tightly bound together in small hard bundles and fastened to stakes, and were plastered with a coating of clay mixed with chaff, making a tough, solid, and durable building material. The walls, which were quite thin, were plastered outside as well as inside, and were decorated with a number of paintings, executed in a masterly manner. They represented female figures, somewhat airily clad, kneeling with their hands folded as in prayer. Their hair was twisted in a black knot on the top of the head, and the eyebrows were traced in a *continuous* line, with a mark above the root of the nose, after the fashion customary among the Hindus of the present day. We also found pictures of men with black beards and moustaches, in whom the Aryan type was clearly distinguishable at the first glance; they were dressed in the same manner as the modern Persians. Besides these there were figures of dogs and horses, and boats rocking on the waves—a strangely impressive picture in the heart of the arid desert—ornaments, running borders of ovals, each enclosing the figure of a seated woman with a rosary in her hands, and above all lotus flowers in profusion. . . .

[In another building] the men's spades unearthed a number of gypsum figures in relief, each from four to eight inches high, and flat at the back, showing that they had served as wall decorations. They represented images of Buddha seated, against a background of lotus-leaves, or a wreath of flames; women standing, with one hand outstretched and the other laid over the breast, dressed in long voluminous mantles, with hanging sleeves and open at the neck so as to show a necklace. The faces were nearly round; and the hair was gathered up in a knot on the top of the head. The ears were very long, with hanging lobes, as in Buddhist images of idols

at the present day. The eyes were almond-shaped and oblique; and at the back of the head was a ring resembling a halo (ii. 793-798).

With regard to the date of this city Dr. Hedin puts forward the following tentative conclusion :

There can be no doubt that the city was of Buddhist origin. We may therefore conclude, *a priori*, and without fear of contradiction, that the city is older than the Arab invasion led by Kuteybeh Ibn Muslim in the beginning of the eighth century. . . . I have already quoted the Chinese traveller, Shi Fa Hian, who in the seventh century A.D. visited the Tukhari (Tokhala, Takla, Takla-makan ?) who dwelt east of the Khotan-daria, south of the Tarim, and south-west of Lop-nor. If along with this historical testimony we consider the inferences that may be drawn from the archæological data I collected, and from the observations I made regarding the rate at which the sand-dunes move [a calculation which assigns 1500-2000 years for the probable age of the city (ii. 803)], we may form an approximate calculation of the time which the sand has taken to travel from the city south-west to the region in which the last sand-dunes are now met with along the northern foot of the Kwen-lun Mountains.

Neither the fact that the wooden cornice with its carvings was in a state of excellent preservation, nor the fact that the camels and donkeys consumed with relish the kamish (reeds) of which the walls were constructed, will warrant the conclusion, that the city belongs to a comparatively recent epoch. The slow rate at which the sand-dunes move militates effectually against any such supposition as that. Moreover, as I have already mentioned, the fine, dry desert sand possesses a certain power of conserving organic matter (ii. 802).

The second city presented the same characteristics as the first and must be ascribed to the same epoch, whatever it be, so that we need not trouble our readers with details. The problem which the Swedish explorer has unearthed for us is one of the deepest interest. If it can be proved that there was a great Buddhist Aryan civilisation north of Tibet at such an early date as the period suggested by Dr. Sven Hedin, we shall have to reconsider many things. Above all we shall have to try to answer the question what has become of the records of this civilisation. Can it be possible that Tibet can have preserved a memory of it if not a more precise record? Then, again, what has an Aryan civilisation to do north of Tibet? If it were imported from India, why has India no record of it? But doubtless for some time to come scholarship will be satisfied with pointing out the

wild improbability of Dr. Hedin's hypothesis, and refusing to give it any serious attention.

* * *

GLANCING through the pages of a novel given away with the Christmas number of *The Windsor Magazine*, we were struck with a passage which shows very clearly how our Theosophical ideas are finding their way into general literature. *Phra the Phœnician* is a dramatic story of rebirth by Mr. Edwin Lester Arnold. That the son of Sir Edwin Arnold should be a sympathetic student of his father's writings was the least that could be expected; but that he should have caught so clearly one of the fundamental conceptions of our Theosophy, a conception that in no other literature has received such definite treatment, and a fact of psychic science which has been turned to such practical use by no other body of students in our own times, was an agreeable surprise. His wife in a former existence appears to Phra, and the following conversation is placed in their mouths:

"Tell me, then, you bright reflection of her I loved, how seems this trivial show of life upon its over side? . . ."

"You ask me more than I can say," she answered: "but so far I will go—you, material, live substantially, and before you lies unchecked the illimitable spaces of existence. Of all these you are certain heir. . . ."

". . . You are yourselves the true forgers of the chains that bind you, and that initial 'prenticeship you serve there on your world is ruled by the aggregate of your actions. I tell you, Tyrian," she exclaimed, with something as much like warmth as could come from such a hazy air-stirred body: "I tell you nothing was ever said or done but was quite immortal: all your little goings and comings, all your deeds and misdeeds, all the myriad leaves of spoken things that have ever come upon the forests of speech, all the rain-drops of action that have gone to make the boundless ocean of human history, are on record. You shake your head, and cannot understand? Perhaps I should not wonder at it."

"And have all these things left a record upon the great books of life? And is it given to the beings of the air to refer to them, even as yonder hermit turns back his scrolls of history and finds secreted on his yellow vellums the things of long ago?"

"It is so in some kind. The actions of that life of yours leave spirit-points behind them from the most infinitesimal to the largest."

CONCERNING "THE SHEPHERD" OF HERMES THE THRICE-GREATEST

THIS sublime treatise* deserves the closest attention of every theosophical student. It would delay us too long to point out the intimate points of contact between it and the tenets of the great Gnostic schools, especially of the chain of tradition of which Basilides and Valentinus were such conspicuous links ;† or to compare it with the Greek tradition from Orpheus through Pythagoras and Plato to the great revival of "Philosophy" proper from Plotinus to Proclus ;‡ or to show its close sympathy with the aspirations and practices of the Chassidim and Essenes, the Therapeuts and their allied communities, among the Jews and Egyptians. The whole of my essays, papers, articles and notes are designed for the single purpose of demonstrating the *same-ness* of the endeavour made by all who followed the spiritual life and studied the science of the soul in the early centuries of which we are treating. *The Shepherd of Men* is manifestly a treatise of spiritual initiation and comes from the same source as so much of the "inspired literature" of the period, concerning which I have already said so much in my papers on the Sibyl.§

Our commentary will rather be an attempt to explain the treatise itself, or better still, let the treatise explain itself.

The writer in a deep state of meditation is first shown a vision of the genesis of the "sensible universe," of this universe of ours, and receives instruction on its nature and on the nature of man. In other words, he passes through a certain spiritual

* A translation of *The Shepherd* was published in the last number.

† See my series of papers "Among the Gnostics of the first Two Centuries," *THE THEOSOPHICAL REVIEW*, December, 1896—February, 1898.

‡ See my *The Theosophy of the Greeks : Orpheus*, London, 1896.

§ "The Sibyl and Her Oracles" and "Sibyllists and Sibyllines," *THEO. REVIEW*, July—November, 1898.

initiation which he receives at the hands of his Master. This sublime experience is set forth in plain and unmistakable terms, and is wonderfully free from the peculiar nomenclatures of the outer grades of the intermediate schools which over-burden so many expositions of a like nature. For a brief moment the disciple is in contact with the Master-Mind, the Great Initiator, the Mind of all mastership, beyond which he cannot as yet hope to soar. He is at-oned with his Mind, the source of his being. "I am thy God,"—the God within thee.

When his spiritual vision first opens, he is transported to the Light-world, which he first sees as Light pure and simple; that is to say, to a reflection of the eternal state of ever-being, the *eternal* universe, of which all universes, all worlds, all men and all atoms are in reality but the countless fleeting appearances, no matter how vast their *time-period* may be in mortal years.

Then in the Ocean of Light he sees appearing the birth of a world. The Darkness is the irresolvable residue left over from the past universe of which the world that is to be will be the reincarnation. It is at first simply the absence of Light, a nucleus of what will some day become matter. It is a vortex, indued with that mysterious spiral motion of which no science has ever yet told the origin. Thus an area is formed in which the future world is to come into manifestation.

The void vortex of darkness changes into a "something," a "fluid nature," a chaos tossing tumultuously and sending forth a din that strikes the mystic beholder with awe and fills him with unutterable sadness, for it is the opposite of the joy of the Light. The "mist" spreads round the nucleus of darkness; and as the chaotic motion begins to settle down, it at length—in incalculable æons of our time, be it said—begins gradually to send forth a sound that bears some very faint resemblance to the wonderful music of the Light, still inarticulate, for the letters of the name of the new world are not yet spelled out, the chaos of disorder has not yet grown into a kosmos of order.

Yet even this most faint approximation to a cry for help is enough; straightway from the Light on every side streams into chaos a power of reason and order and might and wisdom. It

is the Logos of God, the power of the ideal eternal order asserting itself on the crude chaos, the plasm of the world that is to be.

Immediately there is a separation of the world-plasm into three primal elements, states or worlds, "fire," "air" and a third element which only later on, at a further stage of evolution, is separated into "water" and "earth." For as yet not only has not *physical* matter come into existence, even *subtle* matter has not as yet been deposited.*

The three primordial states of substance are all infused with or ordered by reason, and are direct products of the Logos and Nature; they are all *rational* elements.

The world-egg has now three strata: "fire," "air" and the third element, one apparently "within" the other, the "fire" being in immediate contact with the Light, yet shut off from it, and shut in and checked by a "mighty power," a great limit or boundary, "against which none shall prevail till the Day 'Be with Us.'" The chaotic state of the world-plasm is thus subdued and confined within its proper area.

But the perceiving of this "boundary" was not possible to the unaided efforts of the pupil. First he had seen the simple Light, and then gradually this Light had been obscured by the evolving and chaotic world-vortex. He is now through the power of his Master enabled to see further into the within of things. He sees, as modern Theosophical nomenclature would have it, "from a higher plane." The Light is no longer a simple "something," it is revealed in infinite powers, in a harmonious order that is the ideal type of all universes. He is further enabled to see the "mighty power" which determined the limits of the world area, which was to his previous sight limitless.

The "Archetypal Form" of §8 refers to "the light in powers no man could number," of §7. This was, as we have said, the vision of the eternal type of all universes, of which our author wisely says nothing, and on which the Gnostic schools

* Compare with the behaviour of the "fire" and "air" the same idea in the elaborate working out of the three "sonships" of Basilides; and with the "hanging" of the one on the other, the hymn of Valentinus setting forth the dependence of each link of the causal chain, or states of the universe, one on the other.

lavished such a wealth of daring ingenuity in their "heaven-storming." They spoke of an eternal over-mastering truth; of that which not only no words can possibly express, but which no human brain can possibly grasp. Still they were "seers" and not mere "speculators," as rationalists would have us believe. This is the "world of ideas" of Plato. The "becoming" of the sensible world, we are next told, is but the "copying" of this eternal type.

Three moments or phases of evolution, emanation or creation, for we need not quarrel about terms, are to be specially borne in mind. These three phases are marked by the appearance of: (i) the Logos or Divine Reason; (ii) the Second or Creative Mind or Demiurge; and (iii) Man. Each in turn energises Nature and enables her to copy the eternal type.

(i) The Logos out of the Chaos produces the three rational primordial or world elements.* Chaos as she becomes ordered is called Nature, the substantial cause of the elements. Thus out of the substance of the three primordial worlds, she produces subordinate elements or substances, conceiving them after her impregnation by the Divine Reason, and in imitation of the eternal type of the powers of the Light-World. She thus brings forth the various grades of subtle substance (for matter has not yet come into existence) and also "souls." Now these "souls" seem to be the same things which subsequently appear when physical matter comes into existence as minerals and plants.

(ii) The Father, by means of the Logos, out of Nature† produces a Second Mind, again a reflection of Himself, in other words an instrument of creation, or rather of kármic limitation, of *thinking out* the world, according to the type; who immediately brings into being Seven Rulers or boundaries of the sensible world, according to the eternal type.

This Demiurgic Mind was God of Fire and Spirit (§ 9),‡ that is to say ruler of the purest of the primordial elements and

* It should be recollected that this is done by the "Will of God," only another term for the same Logos; that is to say, the All-Father from the standpoint of our sensible universe appears as the Logos.

† The body of the second mind ("fire") is called "Nature's pure creation" in § 10.

‡ Æther.

of the substance of Logos.* He it is who is referred to above (§ 7), I think, as the "mighty power." He is the kârmic builder of the universe, according to the karman of the past universes of which it is the child.

Into this Creative Mind as into a nucleus is drawn all the power of the Logos which previously energised the three primordial elements, and they are left without it, irrational, and remain pure matter. It should not, however, be forgotten, that they have already received the impress of reason and been set in order and place; also that All-Nature and her productions are male-female, that is to say neither male nor female, but possessed of self-creating potency.

The means whereby the Builder of the World, under the inspiration of the Divine Reason, imposes the proper kârmic conditions upon the future universe, are the Seven ever-moving Spheres, which are clearly *not* our physical planets, for "earth-and-water" are not yet separated. From the motion of these Spheres animal "souls" are produced—"irrational lives."†

It would appear that much detail is omitted in this rapid summary of primordial processes. There is a change in the nature of the elements, another phase of them. The Seven Spheres being the creations of the Mind, must be of a like nature with it, that is to say "fiery." They are the seven Fire-Circles, enclosing the "air," and the "water-earth" which now splits into "earth" and "water." The "three worlds" descend a plane. The animal "souls" are churned out by the Spheres, and are presumably of a fiery nature also, with "bodies" of subtle air, water and earth, for the Earth was not yet solid as it is now.

So much for the evolution of "irrational lives," the production of the "downward elements" under the law of kârmic evolution. Nature having evolved the irrational "soul," the rational "mind," the "man" now descends to meet it.

(iii) We now come to the mystery of Man. The Will of

* The Logos is called the "spiritual word" or "spirit-word" in § 5.

† For a further description of these kârmic spheres, see my commentary on the Story of Er from the last book of *The Republic* of Plato, in *The Vahan* for October, and also *The Timæus*.

the All-Father has three phases of Being: first, as the Logos ordering the *substance* of the universe, in which we all "live and move and have our being"—the Preserver; secondly, as the Mind, the Kármic Agent or Regulator—the Creator; and thirdly as the Man, the Saviour, the Liberator—the Regenerator. In the eternity all three are one, in time they appear to be different.

The Man is the Image of the All-Father, His "only-begotten" Son, self-begotten of Light and Life—the eternal nature of the Father.

The Man sums up in himself all functions both of the Logos, the substance-giver, and the Mind, the form-giver; all potencies are in him; he is Lord of all.

The key-note of the whole world-manifestation is Love, *Love of Man*. The Father falls in love with His Son and gives him all authority; his brother's children, the Mind's creations, the Seven Spheres, also fall in love with him and give him of their best; Nature longs after him and dowers him with her wealth. For Man is the Image of the Eternal God, the full perfection of the whole universe; he is the manifested God.

So far the whole of Nature had been the slave of Fate, had had to run its inevitable course according to the karma of the past; none of the nature-souls and irrational lives had the power to break through the bounds that had been set them. This victory was reserved for Man alone, and to this end he shone through the Seven Spheres so that he was seen by Nature below. And straightway her whole heart and being went out to the glorious form whose shadow had fallen upon her watery bosom; and Man on his side beholding the shadow of himself upon the bosom of Nature, loved it and gave it life; this shadow was "man," who impregnated by the Man above, became the human mind. This "shadow" man is embraced by Nature, she winds herself round him in love, uniting her soul and his mind in close embrace, for Man and Nature are lovers.

Man had now in his descent, in his contact with Nature, become individualised and changed into soul and mind, the temporal reflections of the eternal Life and Light.

In §§ 16 and 17 a certain mystery with regard to the body of man is hinted at which I am unable to follow clearly. This much, however, is clear, that the (? subtle) body of man has in it as high potentialities as the souls of irrational nature, for fire and ether are in its composition, and it apparently has seven fundamental types, each one of which can transcend the power of the seven spheres. As for the soul of man it would seem (§ 17) to come from above, "for man had now from Life in Light changed into soul and mind." Therefore soul and mind in the case of man are permutations of the Man and not productions of Nature. For this soul of man is rational, whereas the soul which Nature wraps round this rational soul is irrational.

And so the first great cycle of manifestation reached its close, all being male-female; while the second cycle was distinguished by the separation into sexes.

The second discourse is so clear that hardly any comment is necessary.

The ethic and science of the teaching is quite plain. The body being the product of the downward borne elements must be dissolved; love of body is therefore love of the perishable. True love is love of the imperishable and undying Man, the Image of the Father.

The body itself is blameless, it is man's yielding to the delusion of its sensations that is the error. These sensations will continue active; it is impossible to kill them out, but it is possible by means of the Mind, the "door-keeper," to shut them out from the inner nature, and refuse to let them influence the mind.

The "dæmon" or genius of § 23 is the individual reflection of the Cosmic Demiurge or Mind, the kârmic agent. It is he who intensifies the fire of passion by means of the fuel with which we supply him.

With § 24 we have a description of the path of ascent from the physical to the spiritual realms, the "passing up" (*ἀνοδος*), "as it now is," for at an earlier or later state of evolution the phases may be different.

The lower vehicles and qualities gradually pass from activity into latency. The habits or general character are appropriately

handed over to the genius, the kârmic agent who will revive them in the succeeding birth.*

In my notes on the Vision of Êr already referred to, I have pointed out that this "way of life" is clearly the same as the "life" or sample of life which the souls choose prior to re-birth. I have further suggested that as far as the practical investigations of our students go at present, this "way of life" can be nothing else than the mould of the so-called "etheric double."

The passion and desire nature, the irrational part of the soul, which man derives from Nature,† are left in their appropriate kârmic depositories. It must not, however, be supposed that the "influence" of the spheres themselves is necessarily evil. The spheres simply supply the irrational soul with energies or forces which can be used for good or evil. In themselves they are simply forces.

Having passed through the region of the soul, the man enters within into the region of the mind, the higher Ego, and there is at-oned with the eternal experiences of all his past earth-lives, with all of him that is worthy of immortality; these "selves" of his are graphically called "those-that-are." They are the "crown of mighty lives" sung of by the Pythian Oracle when celebrating the death of Plotinus.‡

It is, however, only when this crown flames with all of its jewels that the man can pass still higher to the eternal world, the Nirvâna. Not until he is perfected is this blessed peace and joy possible for him. He must return again to win the glories of his crown in battle with the lower world.

But if that last birth is reached, and the end of his pilgrimage has come then, "in a band," with all his powers and conquests united, he passes beyond the boundary. No longer is he

* Students may read a very detailed description of this process in my translation of the Gnostic treatise *Pistis Sophia* (London: T.P.S., 26, Charing Cross, S.W.; 1896).

† The "Soul" of man is twofold, rational and irrational; the rational comes from the Man, the irrational from Nature. The former corresponds to the rûpa devachanic nature, the latter to kâma-lokic, to use modern Theosophical terms. The "mind" on the contrary corresponds to the arûpa-devachanic nature, and the "Mind" to what is beyond.

‡ Porphyry, *Plotini Vita*, xxii.; ed. Creuzer, Oxford, 1835. See THE THEOSOPHICAL REVIEW for July, 1898, p. 403.

an individual man but a great Being, one with the Logos and all the divine powers.

Such a Great One was the Shepherd who gave this instruction, and then "mingled with the powers." He was a Master.

And this is the marvellous goal that lies before each one of us, each Son of Man, each man, for we are all the Sons of God.

G. R. S. MEAD.

THE DAY "COME UNTO US"

AND now the justified stands within the full glory of the Orbit and looks forth, not with the vision of mortal seer, but as the deathless spirits who encircle the throne. While he stands gazing, splendour after splendour, revelation after revelation, bursts upon his sight. Down from the radiant throne of the burning sun, along the limitless floor of space, along the seven-fold wall of the planetary heights, along the over-arching roof of the celestial vault, streams, rivers, floods of light come sweeping down on him whose eyes are opened; each orb, each satellite, each distant luminary mingled its unveiled lustre in a glory beyond thought, like the torrent of the summer rays, like the inundation of the overwhelming Nile. His senses, forever vivified, pierce through the utmost bounds of space; his quickened intellect grasps each starry law and harmony; his purified spirit, undazzled by the blinding radiance, discerns the hidden love that occupies the throne. No longer as a stranger, or at a distance, but as a prince admitted to the highest honours of the court, the justified takes his place in the very line of direct approach, while around and above him the measureless expanse is filled with rank beyond rank of spirit-ministers. "He has passed his billions," we read; "the circle of flaming ministers is around him. His blessings follow him. 'Come,' says Truth; and he approaches her Lord."

MARSHAM ADAMS, *The Book of the Master*, pp. 178, 179.

CLAIRVOYANCE

I.—SIMPLE CLAIRVOYANCE

(CONTINUED FROM p. 309)

I HAVE now indicated, though only in the roughest outlines, what a trained student, possessed of full astral vision, would see in the immensely wider world to which that vision introduced him; but I have said nothing of the stupendous change in his mental attitude which comes from the experiential certainty as to the existence of the soul, its survival after death, the action of the law of karma, and other points of equally paramount importance. The difference between even the profoundest intellectual conviction and the precise knowledge gained by direct personal experience must be felt in order to be appreciated.

The experiences of the untrained clairvoyant—and be it remembered that that class includes all European clairvoyants except a very few—will however usually fall very far short of what I have attempted to indicate; they will fall short in many different ways—in degree, in variety, or in permanence, and above all in precision.

Sometimes, for example, a man's clairvoyance will be permanent, but very partial, extending only perhaps to one or two classes of the phenomena observable; he will find himself endowed with some isolated fragment of higher vision, without apparently possessing other powers of sight which ought normally to accompany that fragment or even to precede it. For example, one of my dearest friends has all his life had the power to see the atomic ether and atomic astral matter, and to recognize their structure, alike in darkness or in light, as interpenetrating everything else; yet he has only rarely seen entities whose bodies are composed of the much more obvious lower ethers or denser astral matter, and at any rate is certainly not permanently able

to see them. He simply finds himself in possession of this special faculty, without any apparent reason to account for it, or any recognizable relation to anything else; and beyond proving to him the existence of these atomic planes and demonstrating their arrangement, it is difficult to see of what particular use it is to him at present. Still, there the thing is, and it is an earnest of greater things to come—of further powers still awaiting development.

There are many similar cases—similar, I mean, not in the possession of that particular form of sight (which is unique in my experience), but in showing the development of some one small part of the full and clear vision of the astral and etheric planes. In nine cases out of ten, however, such partial clairvoyance will at the same time lack precision also—that is to say, there will be a good deal of vague impression and inference about it, instead of the clear-cut definition and certainty of the trained man. Examples of this type are constantly to be found, especially among those who advertise themselves as “test and business clairvoyants.”

Then again, there are those who are only temporarily clairvoyant under certain special conditions. Among these there are various subdivisions, some being able to reproduce the state of clairvoyance at will by again setting up the same conditions, while with others it comes sporadically, without any observable reference to their surroundings, and with yet others the power shows itself only once or twice in the whole course of their lives.

To the first of these subdivisions belong those who are clairvoyant only when in the mesmeric trance—who when not so entranced are incapable of seeing and hearing anything abnormal. These may sometimes reach great heights of knowledge and be exceedingly precise in their indications, but when that is so they are usually undergoing a course of regular training, though for some reason unable as yet to set themselves free without assistance from the leaden weight of earthly life.

In the same class we may put those—chiefly Orientals—who gain some temporary sight only under the influence of certain drugs, or by means of the performance of certain ceremonies,

The ceremonialist sometimes hypnotizes himself by his repetitions, and in that condition becomes to some extent clairvoyant ; more often he simply reduces himself to a passive condition in which some other entity can obsess him and speak through him. Sometimes again his ceremonies are not intended to affect himself, but to invoke some astral entity who will give him the required information ; but of course that is a case of magic, and not of clairvoyance. Both the drugs and the ceremonies are methods emphatically to be avoided by any one who wishes to approach clairvoyance from the higher side, and use it for his own progress and for the helping of others. The Central African medicine-man or witch-doctor and some of the Tartar Shamans are good examples of the type.

Those to whom a certain amount of clairvoyant power has come occasionally only, and without any reference to their own wish, have often been hysterical or highly nervous persons with whom the faculty was to a large extent one of the symptoms of a disease. Its appearance showed that the physical vehicle was weakened to such a degree that it no longer presented any obstacle in the way of a certain modicum of etheric or astral vision. An extreme example of this class is the man who drinks himself into delirium tremens and, in the condition of absolute physical ruin and impure psychic excitation brought about by the ravages of that fell disease, is able to see for the time some of the loathsome elemental and other entities which he has drawn round himself by his long course of degraded and bestial indulgence. There are however other cases where the power of sight has appeared and disappeared without apparent reference to the state of the physical health ; but it seems probable that even in those, if they could have been observed closely enough, some alteration in the condition of the etheric double would have been noticed.

Those who have only one instance of clairvoyance to report in the whole of their lives are a difficult band to classify at all exhaustively, because of the great variety of the contributory circumstances. There are many among them to whom the experience has come at some supreme moment of their lives, when it is comprehensible that there might have been a temporary

exaltation of faculty which would be sufficient to account for it.

In the case of another subdivision of them the solitary case has been the seeing of an apparition, most commonly of some friend or relative at the point of death. Two possibilities are then offered for our choice, and in each of them the strong wish of the dying man is the impelling force. That force may have enabled him to materialize himself for a moment, in which case of course no clairvoyance was needed; or more probably it may have acted mesmerically upon the percipient, and momentarily dulled his physical and stimulated his higher sensitiveness. In either case the vision is the product of the emergency, and is not repeated simply because the necessary conditions are not repeated.

There remains, however, an irresolvable residuum of cases in which a solitary instance occurs of the exercise of undoubted clairvoyance, while yet the occasion seems to us wholly trivial and unimportant. About these we can only frame hypotheses; the governing conditions are evidently not on the physical plane, and a separate investigation of each case would be necessary before we could speak with any certainty. In some such it has appeared that an astral entity was endeavouring to make some communication, and was able to impress only some unimportant detail on its subject, all the useful or significant part of what it had to say failing to get through into the subject's consciousness.

In the investigation of the phenomena of clairvoyance all these varied types and many others will be encountered, and a certain number of cases of mere hallucination will be almost sure to appear also, and will have to be carefully weeded out from the list of examples. The student of such a subject needs an inexhaustible fund of patience and steady perseverance, but if he goes on long enough he will begin dimly to discern order behind the chaos, and gradually to get some idea of the great laws under which the whole evolution is working. It will help him greatly in his efforts if he will adopt the order which we have just followed—that is, if he will first take the trouble to familiarize himself as thoroughly as may be with the actual facts concerning

the planes with which ordinary clairvoyance deals. If he will learn what there really is to be seen with astral and etheric sight, and what their respective limitations are, he will then have, as it were, a standard by which to measure the cases which he observes. Since all instances of partial sight must of necessity fit into some niche in this whole, if he has the outline of the entire scheme in his head he will find it comparatively easy with a little practice to classify the instances with which he is called upon to deal.

We have said nothing as yet as to the still more wonderful possibilities of clairvoyance upon the devachanic plane, nor indeed is it necessary that much should be said, as it is exceedingly improbable that the investigator will ever meet with any examples of it except among pupils properly trained in some of the very highest schools of occultism. For them it opens up yet another new world, vaster far than all those beneath it—a world in which all that we can imagine of utmost glory and splendour is the commonplace of existence. Some account of its marvellous faculty, its ineffable bliss, its magnificent opportunities for learning and for work, is given in the sixth of our Theosophical manuals, and to that the student may be referred.

All that it has to give—all of it at least that he can assimilate—is within the reach of the trained pupil, but for the untrained clairvoyant to touch it is hardly more than a bare possibility. It has been done in mesmeric trance, but the occurrence is of exceeding rarity, for it needs almost super-human qualifications in the way of lofty spiritual aspiration and absolute purity of thought and intention upon the part both of the subject and the operator.

To a type of clairvoyance such as this, and still more fully to that which belongs to the plane next above it, the name of spiritual sight may reasonably be applied; and since the celestial world to which it opens our eyes lies all round us here and now, it is fit that our passing reference to it should be made under the heading of simple clairvoyance, though it may be necessary to allude to it again when dealing with clairvoyance in space, to which we will now pass on.

2. CLAIRVOYANCE IN SPACE

We have defined this as the capacity to see events or scenes removed from the seer in space and too far distant for ordinary observation. The instances of this are so numerous and so various that we shall find it desirable to attempt a somewhat more detailed classification of them. It does not much matter what particular arrangement we adopt, so long as it is comprehensive enough to include all our cases; perhaps a convenient one will be to group them under the broad divisions of intentional and unintentional clairvoyance in space, with an intermediate class that might be described as semi-intentional—a curious title, but I will explain it later.

As before, I will begin by stating what is possible along this line for the fully-trained seer, and endeavouring to explain how his faculty works and under what limitations it acts. After that we shall find ourselves in a better position to try to understand the manifold examples of partial and untrained clairvoyance. Let us then in the first place discuss

I. *Intentional Clairvoyance.* It will be obvious from what has previously been said as to the power of astral vision that any one possessing it in its fulness will be able to see by its means practically anything in this world that he wishes to see. The most secret places are open to his gaze, and intervening obstacles have no existence for him, because of the change in his point of view; so that if we grant him the power of moving about in the astral body he can without difficulty go anywhere and see anything within the limits of the planet. Indeed this is to a large extent possible to him even without the necessity of moving the astral body at all, as we shall presently see.

Let us consider a little more closely the methods by which this super-physical sight may be used to observe events taking place at a distance. When, for example, a man here in England sees in minutest detail something which is happening at the same moment in India or America, how is it done?

A very ingenious hypothesis has been offered to account for the phenomenon. It has been suggested that every object is perpetually throwing off radiations in all directions, similar in

some respects to, though infinitely finer than, rays of light, and that clairvoyance is nothing but the power to see by means of these finer radiations. Distance would in that case be no bar to the sight, all intervening objects would be penetrable by these rays, and they would be able to cross one another to infinity in all directions without entanglement, precisely as the vibrations of ordinary light do.

Now though this is not exactly the way in which clairvoyance works, the theory is nevertheless quite true in most of its premises. Every object undoubtedly is throwing off radiations in all directions, and it is precisely in this way, though on a higher plane, that the âkâshic records seem to be formed. Of them it will be necessary to say something under our next heading, so we will do no more than mention them for the moment. The phenomena of psychometry are also dependent upon these radiations, as will presently be explained.

There are, however, certain practical difficulties in the way of using these etheric vibrations (for that is, of course, what they are) as the medium by means of which one may see anything taking place at a distance. Intervening objects are not entirely transparent, and as the actors in the scene which the experimenter tried to observe would probably be at least equally transparent, it is obvious that serious confusion would most probably result.

The additional dimension which comes into play if astral radiations are sensed instead of etheric would obviate some of the difficulties, but would on the other hand introduce some fresh complications of its own; so that for practical purposes, in endeavouring to understand clairvoyance, we may dismiss this hypothesis from our minds, and turn to the methods which are really at the disposal of the student. It will be found that there are five, four of them being really varieties of clairvoyance, while the fifth does not properly come under that head at all, but belongs to the domain of magic. Let us take this last one first, and get it out of our way.

1. By the assistance of a nature-spirit. This method does not necessarily involve the possession of any psychic faculty at all on the part of the experimenter; he need only know how to induce some denizen of the astral world to undertake the in-

vestigation for him. This may be done either by invocation or by evocation; that is to say, the operator may either persuade his astral coadjutor to help him by prayers and offerings, or he may compel his aid by the determined exercise of a highly-developed will.

This method has been largely practised in the East, where the entity employed is usually a nature-spirit, and in old Atlantis, where "the lords of the dark face" used a highly-specialized and peculiarly venomous variety of artificial elemental for this purpose. Information is sometimes obtained in the same sort of way at the spiritualistic *séance* of modern days, but in that case the messenger employed is more likely to be a recently-deceased human being functioning more or less freely on the astral plane—though even here also it is sometimes an obliging nature-spirit, who is amusing himself by posing as somebody's departed relative. In any case, as I have said, this method is not clairvoyant at all, but magical; and it is mentioned here only in order that the reader may not become confused in the endeavour to classify cases of its use under some of the following headings.

2. By means of an astral current. This is a phrase frequently and rather loosely employed in some of our Theosophical literature to cover a considerable variety of phenomena, and among others that which I wish to explain. What is really done by the student who adopts this method is not so much the setting in motion of a current in astral matter, as the erection of a kind of temporary telephone through it.

It is impossible here to give an exhaustive disquisition on astral physics, even had I the requisite knowledge to write it; all I need say is that it is possible to make in astral matter a definite connecting-line that shall act as a telegraph wire to convey vibrations by means of which all that is going on at the other end of it may be seen. Such a line is established, be it understood, not by a direct projection through space of astral matter, but by such action upon a line (or rather many lines), of particles of that matter as will render them capable of forming a conductor for vibrations of the character required.

This preliminary action can be set up in two ways—either by the transmission of energy from particle to particle, until the

line is formed, or by the use of a force from a higher plane which is capable of acting upon the whole line simultaneously. Of course this latter method implies far greater development, since it involves the knowledge of (and the power to use) forces of a considerably higher level ; so that the man who could make his line in this way would not, for his own use, need a line at all, since he could see far more easily and completely by means of a higher faculty altogether.

Even the simpler and purely astral operation is a difficult one to describe, though quite an easy one to perform. It may be said to partake somewhat of the nature of the magnetization of a bar of steel ; for it consists in what we might call the polarization, by an effort of the human will, of a number of parallel lines of astral atoms reaching from the operator to the scene which he wishes to observe. All the atoms thus affected are held for the time with their axes rigidly parallel to one another, so that they form a kind of temporary tube along which the clairvoyant may look. This method has the disadvantage that the telegraph line is liable to disarrangement or even destruction by any sufficiently strong astral current which happens to cross its path ; but if the original effort of will were fairly definite, this would be a contingency of only infrequent occurrence.

The view of a distant scene obtained by means of this "astral current" is in many ways not unlike that seen through a telescope. Human figures usually appear very small, like those on a distant stage, but in spite of their diminutive size they are as clear as though they were close by. Sometimes it is possible by this means to hear what is said as well as to see what is done ; but as in the majority of cases this does not happen, we must consider it rather as the manifestation of an additional power than as a necessary corollary of the faculty of sight.

It will be observed that in this case the seer does not usually leave his physical body at all ; there is no sort of projection of his astral vehicle or of any part of himself towards that at which he is looking, but he simply manufactures for himself a temporary astral telescope. Consequently he has, to a certain extent, the use of his physical powers even while he is examining the distant scene ; for example, his voice would usually still be under

his control, so that he could describe what he saw at the same time that he was making his observations. The consciousness of the man is, in fact, distinctly still at this end of the line.

This fact, however, has its limitations as well as its advantages, and these again largely resemble the limitations of the man using a telescope on the physical plane. The experimenter, for example, has no power to shift his point of view; his telescope, so to speak, has a particular field of view which cannot be enlarged or altered; he is looking at his scene from a certain direction, and he cannot suddenly turn it all round and see how it looks from the other side. If he has sufficient psychic energy to spare, he may drop altogether the telescope that he is using and manufacture an entirely new one for himself which will approach his objective somewhat differently; but this not a course at all likely to be adopted in practice.

But, it may be said, the mere fact that he is using astral sight ought to enable him to see it from all sides at once. So it would if he were using that sight in the normal way upon an object which was fairly near him—within his astral reach, as it were; but at a distance of hundreds or thousands of miles the case is very different. Astral sight gives us the advantage of an additional dimension, but there is still such a thing as position in that dimension, and it is naturally a potent factor in limiting the use of the powers of its plane. Our ordinary three-dimensional sight enables us to see at once every point of the interior of a two-dimensional figure, such as a square, but in order to do that the square must be within a reasonable distance from our eyes; the mere additional dimension will avail a man in London but little in his endeavour to examine a square in Calcutta.

Astral sight, when it is cramped by being directed along what is practically a tube, is limited very much as physical sight would be under similar circumstances; though if possessed in perfection it will still continue to show, even at that distance, the auras, and therefore all the emotions and most of the thoughts of the people under observation.

There are many people for whom this type of clairvoyance is very much facilitated if they have at hand some physical object which can be used as a starting-point for their astral tube

—a convenient focus for their will-power. A ball of crystal is the commonest and most effectual of such foci, since it has the additional advantage of possessing within itself qualities which stimulate psychic faculty; but other objects are also employed, to which we shall find it necessary to refer more particularly when we come to consider semi-intentional clairvoyance.

In connection with this astral-current form of clairvoyance, as with others, we find that there are some psychics who are unable to use it except when under the influence of mesmerism. The peculiarity in this case is that among such psychics there are two varieties—one in which by being thus set free the man is enabled to make a telescope for himself, and another in which the magnetizer himself makes the telescope and the subject is simply enabled to see through it. In this latter case obviously the subject has not enough will to form a tube for himself, and the operator, though possessed of the necessary will-power, is not clairvoyant, or he could see through his own tube without needing help.

Occasionally, though rarely, the tube which is formed possesses another of the attributes of a telescope—that of magnifying the objects at which it is directed until they seem of life-size. Of course the objects must always be magnified to some extent, or they would be absolutely invisible, but usually the extent is determined by the size of the astral tube, and the whole thing is simply a tiny moving picture. In the few cases where the figures are seen as of life-size by this method, it is probable that an altogether new power is beginning to dawn; but when this happens, careful observation is needed in order to distinguish them from examples of our next class.

3. By the projection of a thought-form. The ability to use this method of clairvoyance implies a development somewhat more advanced than the last, since it necessitates a certain amount of control upon the mental plane. All students of Theosophy are aware that thought takes form, at any rate upon its own plane, and in the vast majority of cases upon the astral plane also; but it may not be quite so generally known that if a man thinks strongly of himself as present at any given place, the form assumed by that particular thought will be a likeness

of the thinker himself, which will appear at the place in question.

Essentially this form must be composed of the matter of the mental plane, but in very many cases it would draw round itself matter of the astral plane also, and so would approach much nearer to visibility. There are, in fact, many instances in which it has been seen by the person thought of—most probably by means of the unconscious mesmeric influence emanating from the original thinker. None of the consciousness of the thinker would, however, be included within this thought-form. When once sent out from him, it would normally be a quite separate entity—not indeed absolutely unconnected with its maker, but practically so as far as the possibility of receiving any impression through it is concerned.

This third type of clairvoyance consists, then, in the power to retain so much connection with and so much hold over a newly-erected thought-form as will render it possible to receive impressions by means of it. Such impressions as were made upon the form would in this case be transmitted to the thinker—not along an astral telegraph-line, as before, but by sympathetic vibration. In a perfect case of this kind of clairvoyance it is almost as though the seer projected a part of his consciousness into the thought-form, and used it as a kind of outpost, from which observation was possible. He sees almost as well as he would if he himself stood in the place of his thought-form.

The figures at which he is looking will appear to him as of life-size and close at hand, instead of tiny and at a distance, as in the previous case; and he will find it possible to shift his point of view if he wishes to do so. Clairaudience is perhaps less frequently associated with this type of clairvoyance than with the last, but its place is to some extent taken by a kind of mental perception of the thoughts and intentions of those who are seen.

Since the man's consciousness is still in the physical body, he will be able (even while exercising the faculty) to hear and to speak, in so far as he can do this without any distraction of his attention. The moment that the intentness of his thought fails the whole vision is gone, and he will have to construct a fresh thought-form before he can resume it. Instances in which this

kind of sight is possessed with any degree of perfection by untrained people are naturally rarer than in the case of the previous type, because of the capacity for mental control required, and the generally finer nature of the forces employed.

4. By travelling in the astral body. We enter here upon an entirely new variety of clairvoyance, in which the consciousness of the seer no longer remains in or closely connected with his physical body, but is definitely transferred to the scene which he is examining. Though it has no doubt greater dangers for the untrained seer than either of the methods previously described, it is yet quite the most satisfactory form of clairvoyance open to him, for the immensely superior variety which we shall consider under our fifth head is not available except for specially trained students.

In this case the man's body is either asleep or in trance, and its organs are consequently not available for use while the vision is going on, so that all description of what is seen, and all questioning as to further particulars, must be postponed until the wanderer returns to this plane. On the other hand the sight is much fuller and more perfect; the man hears as well as sees everything which passes before him, and can move about freely at will within the very wide limits of the astral plane. He can see and study at leisure all the other inhabitants of that plane, so that the great world of the nature-spirits (of which the traditional fairy-land is but a very small part) lies open before him, and even that of some of the lower Devas.

He has also the immense advantage of being able to take part, as it were, in the scenes which come before his eyes—of conversing at will with these various astral entities, from whom so much information that is curious and interesting may be obtained. If in addition he can learn how to materialize himself (a matter of no great difficulty for him when once the knack is acquired) he will be able to take part in physical events or conversations at a distance, and to show himself to an absent friend at will.

Again, he has the additional power of being able to hunt about for what he wants. In the former cases, for all practical purposes he could find a person or a place only when he was

already acquainted with it, or when he was put *en rapport* with it by touching something physically connected with it, as in psychometry. It is true that by the third method a certain amount of motion is possible, but the process is a tedious one except for quite short distances.

By the use of the astral body, however, a man can move about quite freely and rapidly in any direction, and can (for example) find without difficulty any place pointed out upon a map, without either any previous knowledge of the spot or any object to establish a connection with it. He can also readily rise high into the air so as to gain a bird's-eye view of the country which he is examining, so as to observe its extent, the contour of its coast-line, or its general character. Indeed, in every way his power and freedom are far greater when he uses this method than they have been in any of the previous cases.

A good example of the full possession of this power is given, on the authority of the German writer Jung Stilling, by Mrs. Crowe in *The Night Side of Nature* (p. 127). The story is related of a seer who is stated to have resided in the neighbourhood of Philadelphia, in America. "His habits were retired, and he spoke little; he was grave, benevolent and pious, and nothing was known against his character, except that he had the reputation of possessing some secrets that were considered not altogether *lawful*. Many extraordinary stories were told of him, and amongst the rest the following.

"The wife of a ship captain (whose husband was on a voyage to Europe and Africa, and from whom she had been long without tidings), being overwhelmed with anxiety for his safety, was induced to address herself to this person. Having listened to her story he begged her to excuse him for a while, when he would bring her the intelligence she required. He then passed into an inner room and she sat herself down to wait; but his absence continuing longer than she expected, she became impatient, thinking he had forgotten her, and softly approaching the door she peeped through some aperture, and to her surprise beheld him lying on a sofa as motionless as if he were dead. She of course did not think it advisable to disturb him, but waited his return, when he told her that her husband had not been able to write to

her for such and such reasons, but that he was then in a coffee-house in London and would very shortly be home again.

“Accordingly he arrived, and as the lady learnt from him that the causes of his unusual silence had been precisely those alleged by the man, she felt extremely desirous of ascertaining the truth of the rest of the information. In this she was gratified, for he no sooner set his eyes on the magician than he said that he had seen him before on a certain day in a coffee-house in London, and that he told him that his wife was extremely uneasy about him, and that he, the captain, had thereon mentioned how he had been prevented writing, adding that he was on the eve of embarking for America. He had then lost sight of the stranger amongst the throng, and knew nothing more about him.”

We have of course no means now of knowing what evidence Jung Stilling had of the truth of this story, though he declares himself to have been quite satisfied with the authority on which he relates it; but so many similar things have happened that there is no reason to doubt its accuracy. The seer, however, must either have developed his faculty for himself or learnt it in some school other than that from which most of our Theosophical information is derived; for in our case there is a well-understood regulation expressly forbidding the pupils from giving any manifestation of such power which can be definitely proved at both ends in that way, and so constitute what is called “a phenomenon.” That this regulation is emphatically a wise one is proved to all who know anything of the history of our Society by the disastrous results which followed from a very slight temporary relaxation of it.

I have given some quite modern cases almost exactly parallel to the above in my little treatise on *Invisible Helpers*. An instance of a lady well-known to myself, who frequently thus appears to friends at a distance, is given by Mr. Stead in *Real Ghost Stories* (p. 27); and Mr. Andrew Lang gives in his *Dreams and Ghosts* (p. 89), an account of how Mr. Cleave, then at Portsmouth, appeared intentionally on two occasions to a young lady in London, and alarmed her considerably. There is any amount of evidence to be had on the subject by any one who cares to study it seriously.

C. W. LEADBEATER,

TRACES OF SUBMERGED CONTINENTS

THE annual address of its President, Dr. Günther, F.R.S., just published in the Proceedings of the Linnean Society, is devoted to the subject of the distribution of Gigantic Land-Tortoises.

The facts given are these :

“Large species of *Testudo* occur, among a host of smaller forms, as far back as the Eocene, in North America as well as Europe. Their remains are more numerous in Miocene and Pliocene formations. They have been found in various localities in France and South Germany, in Malta, on the Lebanon, in the Sivaliks; and, in North America, in similar formations of Nebraska and Wyoming.

“These Tertiary Tortoises have left no descendants on the continents of the Old or New World; they were unable to survive the changes of climate in the northern latitudes, or to co-exist with the large Carnivora, and especially with Man, in the more congenial South.”

But “they occupied in incredible numbers not only the larger islands of the Aldabra group, the Seychelles, Réunion, Mauritius, Rodriguez, but also the small ones with an area of a few square miles only.” And, strangely enough, in one other group of islands, *viz.*, “the Galapagos Archipelago in the easternmost part of the Pacific.” In the largest island of this latter group, “the conditions of large tracts of the interior are similar to those in Aldabra, and offer to the Tortoises effective protection.”

There are three facts to be explained: (1) the occurrence of the fossil Tortoises in Europe and Western Asia, and in North America; (2) the occurrence of living forms in the Islands of the Indian Ocean; and (3) in the Galapagos Islands, lying a few hundred miles off the coast of Ecuador in South America.

Of the first, no explanation is afforded; as regards the third,

Dr. Baur is quoted as having suggested a former land-connection between the Galapagos Islands and Mexico, an idea entirely opposed to the geological evidence, for according to Prof. Alex. Agassiz this archipelago is "separated from the mainland east and northwards by a broad plain, declining in the deepest parts to 1,500 and 2,000 fathoms, without an intervening series of shallower soundings or islands in the direction of the supposed former connection with America; the Archipelago shows no trace of archaic rocks, and, moreover, the petrographic character of its volcanoes is basaltic, thus differing from the volcanoes of the mainland, which are made up of trachytic and andesian material." As regards the second the President makes the following interesting statement:

"Having failed to account in a generally convincing manner for the presence of these animals in the Galapagos, we naturally turn to the other group to see whether a consideration of the geological conditions in the Indian Ocean leads to more satisfactory results. Will that consideration give us a clue as to the direct genetic relations between those Pleistocene Giants and their insular representatives? In a masterly treatise on ancient land-connections which Mr. W. T. Blanford embodied in his Anniversary Address to the Geological Society in 1896, all the evidence, geological as well as biological, is collected, by which he proves that such a connection did exist across the Indian Ocean between India and Madagascar. Even Mr. Wallace, who is one of the most emphatic opponents of the doctrine of extensive changes of land and water in Tertiary times feels compelled to assume that the areas now occupied by the Laccadive, Maldive, and Chagos atolls, and the Saya de Malha and Cargados reefs, are the remains of great islands which existed in late Tertiary times. He admits subsidence so far, because the existence of such intervening islands would facilitate the introduction of certain Birds and Bats which are common to India and Madagascar. But the distances by which these Tertiary islands were separated from the Mascarenes and Madagascar are still too great to meet the requirements of the case of the Tortoises. Absolutely helpless, these animals could not make active progress in the water and would perish long before a favourable current carried them to a

distant shore. Dispersal by accidental means may be set aside in their case as utterly incomprehensible and inadequate; they require, for spontaneous dispersal, continuity of land.

“Now the researches of W. T. Blanford, of his brother H. F. Blanford, and other Indian geologists, of Suess and Neumayer, definitely prove the existence of a wide area which connected South Africa and India, and, of course, included Madagascar, the Seychelles, Mascarenes, and other islands. The continuity of this area began to be encroached upon by the ocean in Mesozoic times, and was gradually broken up into islands at an early Tertiary date (Blanford). On the other hand, the slow evolution of this Chelonian type, which has scarcely changed since the Eocene, and its wide distribution in that era over the Northern Hemisphere, justify the supposition that it was in existence already before the Tertiary, before the bridge was broken through which allowed of its passage southwards or northwards.

“The great ancient Southern Continent, the Gondwana Land of Suess, of the existence of which we cannot entertain any doubt, must have been the birthplace of a variety of plants and animals, of terrestrial Vertebrates, possibly of gigantic Land-Tortoises; if this be so, then these Testudinata would have to be regarded, not as accidental importations from some distant continent, but as members of the autochthont Gondwana-fauna, which spread through Asia into Europe in pre-Tertiary or early Tertiary times, and survived on the insular fragments of the old continent.”

Looking at the facts before him, the Theosophist may reason thus: That the great southern continent of Lemuria was the aboriginal home of the gigantic Land Tortoise. That in course of time it travelled northwards into what afterwards became the Atlantean continent, the southern part of which also formed part of Lemuria. That, spreading over this Atlantean continent, east and west, it came to exist in Europe and Western Asia, and the Western States of America, this accounting for the fossil remains found there to-day. That the greater part of this race of Land Tortoises, like the contemporary human inhabitants, was destroyed with the destruction of Lemuria and Atlantis. That, as great depths of ocean separate the Galapagos Islands

from the American mainland, and as their rock formations are of an entirely different type from those of that continent, it seems not improbable (though these islands are coloured in Map No. 1 of *The Story of Atlantis*, as pertaining to the Atlantean continent), that they once constituted one of the northernmost peaks of the Lemurian mainland. And that the reason why these Tortoises are not found on any of the Pacific Islands may be due to the fact that none of these islands furnish a suitable habitat therefor, the Galapagos Islands, on the contrary, possessing territory very similar to that of the Aldabra Group in the Indian Ocean, which these Tortoises specially favour. These animals were probably quite locally distributed over the Continent, on account of the peculiar habitat demanded by them.

W. C. WORSDELL.

REMINISCENCE

Nor seldom in our happy hours of ease,
 When thought is still, the sight of some fair form,
 Or mournful fall of music breathing low,
 Will stir strange fancies, thrilling all the soul
 With a mysterious sadness, and a sense
 Of vague yet earnest longing. Can it be
 That the dim memory of events long past,
 Or friendships formed in other states of being,
 Flits like a passing shadow o'er the spirit ?

Kālidāsa's Shakuntalā, Act V. (MONIER WILLIAMS' TRANS.)

THE LADDER OF LIFE

WHEN in this world of manifested life
 The undying Spirit, setting forth from Me,
 Taketh on form, it draweth to itself
 From Being's storehouse—which containeth all—
 Senses and intellect. The Sovereign Soul
 Thus entering the flesh, or quitting it,
 Gathers these up as the wind gathers scents
 Blowing above the flower-beds. Ear and Eye,
 And Touch and Taste, and Smelling, these it takes—
 Yea and a Sentient Mind;—linking itself
 To sense-things so.

Bhagavad Gitá.

OF all the magnificent conceptions to which the Ancient Wisdom introduces us, none is of more transcendent interest than that of the Evolution of the Soul. This, the secret of the ages, known in the past to saints and scholars, has in these latter days been given out for the enlightenment of all who have ears to hear. Glyph and symbol no longer bar the way, print and plain English now convey the mystic doctrines of the Ancient Schools. A mass of material has been supplied bearing on this great hypothesis, for alas! it can be only that to the majority of students of Theosophy; and careful sifting of many statements is rewarded by some clearness of conception. It is true indeed that

Veil upon veil will lift, but there must be
 Veil upon veil behind.

But the magnitude of the whole matter transcends the physical brain, and only by gradual unfolding can the mind grasp even the outlines of the mystery of Being.

While making this endeavour, the writer drew out the accompanying system, and hopes that other students also may find in it an aid to thought. But it should be clearly stated that what follows is written from the standpoint of

the scribes, not by one having authority; so all statements, put positively for clearness, must be taken for what they are worth. The authority chiefly drawn upon is *The Ancient Wisdom*, by Mrs. Besant, and the figures in brackets refer to the pages of that work. But many other books have been considered, and to these the writer has not had space to refer. He believes that old statements filtered through a new mind not infrequently come with fresh force, and that, since he read with a single eye to truth, no very important inaccuracy will be set down. He has throughout been guided by the leading idea of that uniformity of nature, which every branch of physical science demonstrates with ever-growing fullness—a fact which, in the last analysis, can be ascribed to the One First Cause alone.

In attempting to focus so large a subject in a single article, it is necessary to search out the root facts, and deal only with them. Great help will further be derived from a diagram representing those facts. This, being firmly impressed on the mind, will form a sort of scaffolding, into which the multifarious details may be built at leisure; and thus a stable and definite conception gained. Such a diagram will represent both the macrocosm and the microcosm, for they are one in essence. The one being the manifestation of the One Existence on the seven planes of nature; the other, the crowning achievement of that Existence, returning to Itself as an individual conscious centre. Manifested thus, it climbs back from plane to plane, using each as a stepping-stone to higher things; evolving on each till the power inherent in the matter is made its own; and so going from strength to strength, till the cosmic task is finished, and the individual focus has attained all the powers and attributes of that vast Life which willed that it should be.

The fundamental fact which lies behind all manifested life is vibration. The initial coming into manifestation of the Logos has been compared to the arising of a vast electric field in space; which means that all the atomic matter in that area was set into vibration. So on the physical plane, all we do or feel or see is caused by vibration. The solid earth is made of atoms vibrating in such a way that they cohere; our every action is

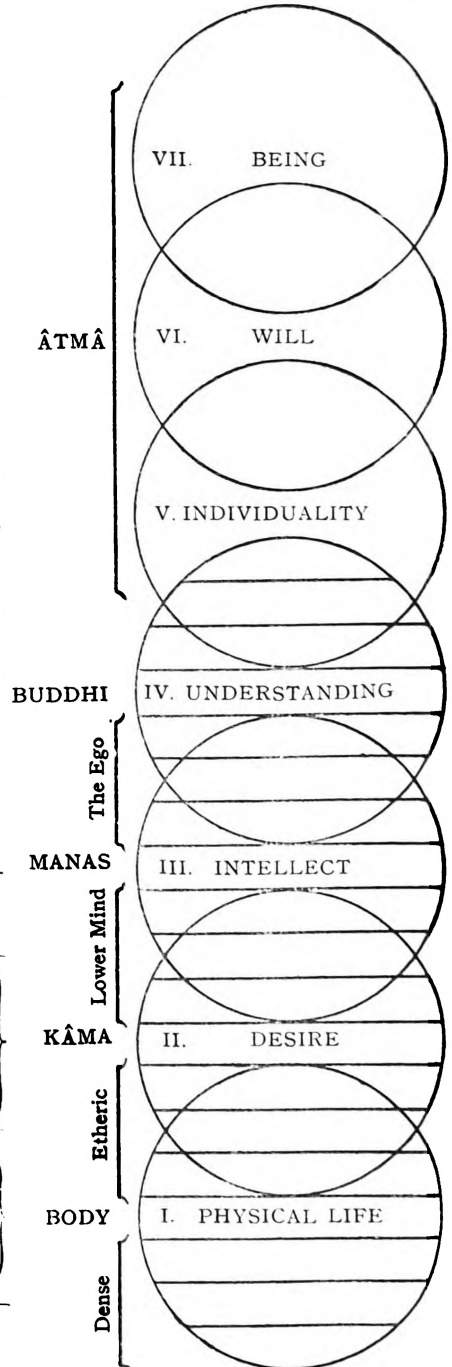
PLANES of Matter in the Atomic State affording vibratory basis for manifestation of the LOGOS "Mūlaprakhyiti"

The MANIFESTATION of the LOGOS on each plane which furnishes the potential basis for the evolution of the same POWER in the MICROCOSM

"PRINCIPLES" of Man

THE MICROCOSM The manifestation of the LOGOS as the individual man. HIS potentialities becoming individual POWERS

VII.	<p>The Mahāparanirvāṇic Plane— The LOGOS manifested as THE ONE EXISTENCE.</p> <p>The 7th Circle represents that part of the ALL which focussed in the individual evolves existence. Hence BEING</p>
VI.	<p>The Paranirvāṇic Plane— The LOGOS manifested as THE ONE ENERGY.</p> <p>The 6th Circle represents that part of the ALL which focussed in the individual evolves energy. Hence WILL</p>
V.	<p>The Nirvāṇic Plane— The LOGOS manifested as THE ONE SELF-CONSCIOUSNESS—evolved in the Master.</p> <p>The 5th Circle represents that part of the ALL which focussed in the individual evolves self-consciousness. Hence INDIVIDUALITY</p>
IV.	<p>The Buddhic Plane, 7 sub-planes— The LOGOS manifested as COMPREHENSION collectively in all beings above men—evolved in the Initiate.</p> <p>The 4th Circle represents that part of the ALL which focussed in the individual evolves comprehension. Hence UNDERSTANDING</p>
III.	<p>The Mānasic Plane, 7 sub-planes— The LOGOS manifested as REASON collectively in all men—evolved in the man.</p> <p>The 3rd Circle represents that part of the ALL which focussed in the individual evolves reason. Hence INTELLECT</p>
II.	<p>The Astral Plane, 7 sub-planes— The LOGOS manifested as INSTINCT collectively in all men and animals—evolved in the animal.</p> <p>The 2nd Circle represents that part of the ALL which focussed in the individual evolves instinct. Hence DESIRE</p>
I.	<p>The Physical Plane, 7 sub-planes— The LOGOS manifested as VITALITY in all living things—evolved in the vegetable.</p> <p>The 1st Circle represents that part of the ALL which focussed in the individual evolves vitality. Hence PHYSICAL LIFE</p>



THE POWERS
evolving in the individual
from below upwards

RESULTS
in consciousness of the
activity of the Powers

THE REALITIES
which the evolved consciousness
realises
The **PAIRS** of **OPPOSITES**
between which the consciousness
swings during Evolution

THE OBJECTIVE
RESULTS of conscious
activity from the Intel-
lectual Point of View

Nirvânic Consciousness	Nirvâna	The Supreme Perfection	—
Beatific Vision	Beatitude	The Beautiful	—
Devotion	Ecstasy	The Right	—
Love	Rapture	The Good	—
Comprehension	Wisdom	The True	Metaphysic
Insight	Inspirations	Beauty — Ugliness	Aesthetics
Intuition	Convictions	Right — Wrong	Ethics
Imagination	Idealisations	Goodness — Badness	Morals
Reason	Conceptions	Truth — Falsehood	Sciences
Acute perception	Appreciations	Delights — Disgusts	Artistic instincts
Emotion	Passions	Loves — Hates	Social instincts
Feeling	Affections	Likes — Dislikes	Family instincts
Instinct	Impulses	Attractions — Repulsions	Personal instincts
Acute sensation	Desires	Pleasures — Pains	Personal struggles
Organic sensation	Appetites	Satisfactions — Dissatisfactions	Personal strivings
Massive sensation	Wants	Comforts — Discomforts	Personal efforts
Vitality	Needs	Stimulation — Rest	Personal movements
Assimilation	Cellular activity	Repair — Waste	Personal growth
Nutrition	Organic activity	Solution — Resolution	Personal nutrition
Motion	Bodily activity	Taking in — Casting out	Personal existence

initiated by vibrations set up in our nerve cells, which evolve nerve force and cause muscular contraction.

Heat is nothing but molecular vibration conveyed to the ether. Touch is nothing but vibrations set up by impacts on our nerve ends. The beating of our heart is but a slow vibration, the rhythm of life and death itself is but the cyclic swing of the ego from plane to plane. The cause of all, therefore, is the one energy which initiates vibration; this it is which enables the atoms of each plane to unite into denser and heavier combinations. First ethers, then gases, then fluids, then solids. Then, further, gases so heavy as to be almost fluid, and fluids so light as to be almost gas. Thus molecular matter is of infinite variety and weight; and, consequently, a basis for vibrations of every conceivable rapidity is present in the universe. It is a vast instrument with strings tuned to every note; the roaring voice of the Great Illusion is but the sounding of its lower chords. This question of universal vibration has been dwelt upon because, till some idea of what vibration really means dawns upon the mind, no understanding is possible.

The first column of the system refers to the seven planes of matter in its atomic state (p. 54). The primary atom of each plane of matter is a vortex ring set up in the atoms of the plane above. Matter in this state extends throughout space; it is collectively termed *Mūlaprakṛiti*, the root of matter, because from it, through the energy of the Logos, the universe is built up. By setting up a stupendous vortex in space the Logos drew into that area a vast additional amount of cosmic matter, and so formed the primal solar nebula, of which the sun is the still glowing heart. We are told that all the suns in space are in like manner caused by the energy of innumerable Logoi, all of whom are manifestations of the One without a second, the Unmanifested, the Unknowable. Beyond this conception it seems vain to try even to think.

Measure not with words

Th' Immeasurable, nor sink the string of thought
 Into the Fathomless. Who asks doth err;
 Who answers, errs. Say nought.

This great saying, placed in the mouth of the Buddha, may well be accepted for the present ; till indeed the free mind has grown wide enough to comprehend the solar universe itself.

The second column gives the culminating manifestation of the Logos on each plane. This may well be termed the power of the plane. This power is evolved collectively in the highest creatures of the plane, but it inheres only potentially in the matter of which such creatures are made. Since the corresponding sphere of the microcosm consists of the same matter, the inherent power is potential, and is rendered active, as a power of the individual, during the cyclic progress of that eternal pilgrim.

On the physical plane the culminating power is vitality ; that which holds together the solid, fluid, gaseous and etheric matter as a living unit, able to support itself by building into its substance matter taken in from outside ; and able also to reproduce itself. The animal and vegetable kingdoms are based on two such units, or living cells ; from these animal and vegetable bodies are built up. The fundamental difference between the two is that the vegetable protoplasm can support itself and grow by taking in the unvitalised matter of the plane, in the shape of nitrates, water and carbonic acid gas ; while the animal cell cannot do this, it must get its albumen, so to say, ready-made ; so it lives by preying on the vegetable cells. Between this animal cell, the amœba, and the human body there is no essential difference ; the body is simply a mass of such cells modified and specialised in various ways.

On the astral plane the culminating power is instinct ; it is evolved in men and animals, and is the basis of desire ; it may be defined as the sum of all those impulses which make for the preservation of the individual and the propagation of the species.

On the mental plane the culminating power is reason, evolved in the highest men, glimmering in the highest animals. It is the basis of intellect, and may be defined as the sum of all those conceptions founded on experience which make a man different from his fellows—in fact, an individual.

On the buddhic plane the culminating power is comprehen-

sion, evolved as perfect wisdom in the initiate, evolving in man as the understanding; this may be defined as that by which man knows himself and other men.

On the nirvânic plane the culminating power is the One Self-consciousness; this is evolved in the Master of Wisdom as the nirvânic consciousness, it is evolving in the initiate, and perhaps glimmers behind the understanding of the loftiest minds in man. It may be defined as that which renders an individual an eternal focus in the All.

On the paranirvânic plane the culminating power is the One Energy; this, focussed in the individual, a point where the One Life pours through, so to say, is the eternal fount of Will. It may be defined as that which is the motive power on all planes below; that finger on the trigger which sets in motion the power characteristic of each plane.

On the mahâparanirvânic plane the culminating power is the One Existence, which focussed in the individual is the foundation of the Being; it may be defined as that which renders immortality certain and inevitable in the endless end.

The third column gives the "principles," to bring the diagram of the microcosm into line with what we have already learned. It will be seen that the three highest spheres correspond to Âtmâ, which is triple in its nature (p. 213). It therefore enfolds within itself the three foundations of the immortal individual, being, will, and self-consciousness. The fourth sphere corresponds to buddhi. The third to the higher and lower manas; the ego above, and kâma-manas below. The second sphere corresponds to kâma, the astral body; the first to the etheric and dense physical bodies. It will be evident that this classification into "principles" is not fundamental, since two are on the physical and two on the mânasic plane; while the three absolute essentials are classed as one. The writer ventures to draw attention to this point, since it clears up a source of mental confusion.

In the next column is the diagram which seems to represent the microcosm most clearly. It consists of seven circles representing a sphere of the matter of each of the seven planes. Each of the four lower spheres is divided into seven

parts to represent the sub-planes into which the matter of each plane is divided. It will be remembered that the matter of a sub-plane differs from that of the sub-plane above, as liquid does from gas; so there will be a corresponding difference in the rapidity of the vibrations conveyed by these varieties of matter; but it will also be remembered that the vibrations conveyed by the lightest liquid will be only a little slower than those conveyed by the heaviest gas; so there need be no break in the sequence of increasingly rapid vibrations conveyed to the consciousness able to receive them. On the three highest spheres the sub-planes are omitted, not because they may not exist, but to point the fact that on these lofty levels there is no separation. The circles themselves must be taken to represent only the individualised focus through which the One Life pours down into the lower vehicles. The four lower spheres are these separated vehicles, in which the One Life evolves its individual powers from below in ordered sequence.

It will next be seen that the spheres overlap each other above and below for a distance of three sub-planes; the central division of each sphere thus remains to represent the matter of the plane, in which the corresponding power evolves unmodified by vibrations coming from the spheres above or below. The power will then be pure instinct, pure reason, etc., as the case may be. This over-lapping is the most important point of the arrangement; it seems to make clear the steps by which consciousness evolves. The idea was suggested by Mrs. Besant's lecture, *Emotion, Intellect and Spirituality*, in which she states that emotion is partly kâmic, partly mânasic, the matter of both planes conveying joint vibrations to the consciousness.

In other words emotion is instinct with a reason behind it, a passion is half an impulse, half a mental conception.

In the same way the astral and physical must overlap, for a sensation is an impact with an impulse behind it; sensation cannot be present without both physical and astral vibrations taking place. Again the higher mind is spoken of as buddhi-manas, indicating a similar overlapping here. Intuition is half-reason, half comprehension; a conviction is a conception which

we know to be true. If this method of transferring vibrations from sphere to sphere obtains below, there is good reason to expect that it will be the same above, for the rule of Nature is uniformity. On this assumption the diagram is constructed, and will reveal an ordered progression of conscious states too striking to be fortuitous. Thus there seem to be four steps on each plane arriving at the central sub-plane; here the life centre is established and evolves the power of the plane; then it feels its way, first dimly, then clearly, through the lighter matter of the plane on to the plane above; four steps on this plane and the life centre is established again and evolves the power of the second plane, and so on. This is the golden ladder stretching from earth to heaven, this on the higher levels is the Path itself.

The fourth column gives the powers evolved on each step or sub-plane, culminating in the power of the plane, which is distinguished by lines above and below.

The fifth column gives the states of consciousness caused by the evolved power in action.

The sixth column gives the pairs of opposites between which the consciousness oscillates during the evolution of the power in question. Above are the realities which the developed consciousness touches.

The seventh column gives the objective results of the activity of the powers in the lower worlds.

In taking up the diagram step by step, the plan of seeking the simplest and most fundamental example of the power evolved will be followed. In this way details will be best avoided. Thus in considering the evolution of vitality, the several powers evolved will be present in the amœba as much as in the human body, which essentially is a mass of similar cells. Again in the evolution of instinct the simplest animals will serve as types of the similar evolution in man. In this way the vital and instinctive parts of man will be disentangled from the powers characteristically human.

The amœba then is the example of physical vitality. It is a microscopic speck of jelly-like material consisting of albumen, a highly complex chemical compound, which forms the dense vehicle of the life. The powers which combined make up vitality

are motion, nutrition, assimilation, stimulability and reproduction. The amœba lives in stagnant water and moves about on stalks and such-like bodies. It moves in response to stimuli, either from substances dissolved in the water, from contact with solid bodies, or from the etheric vibrations of heat and light.

The power evolved on the solid sub-plane is movement. The solid matter in the creature moves as a mass in this way. A portion is protruded towards the stimulus, then the rest of the organism flows into the protruded part, and the whole occupies a new position. When the impact is produced by a vegetable cell, a microbe or diatom, which will serve as food, two protrusions are thrust out, one on either side of the microbe. These surround it and unite on the other side, and the amœba thus takes the vegetable cell into its substance. This is dining in its simplest form, and even as low as this the rule of the sacrifice of the lower form of life to the higher holds good. This simple movement in the amœba is essentially the same as bodily activity in man.

On the liquid sub-plane the power evolved is nutrition. The albumen of the vegetable cell is dissolved, and its molecules brought into the liquid state by the process of digestion. It is now in a condition to be carried throughout the cell by diffusion, so that its molecules may be built into the substance of the amœba to repair waste, and cause further growth. This process is essentially the same as nutrition in man. On the gaseous sub-plane the power evolved is assimilation. This is the process by which some of the molecules of albumen are built into the substance of the cell; and, at the same time, others are confronted with oxygen gas, absorbed by the amœba from the surrounding water. The molecule of albumen is thus oxidised, broken up into simpler chemical compounds, such as carbonic acid gas, CO_2 . By this energy is set free and is used in carrying on the processes of vitality, in movement, reproduction, etc. These processes of assimilation and oxidation are essentially those by which the human body carries on growth and repair and evolves heat, nerve-force, muscular energy, and the rest.

The crowning powers, stimulability and reproduction, seem to be evolved on the first etheric sub-plane. With these the

power of the plane, vitality, is established. When the whole cell moves in response to a stimulus applied at one point of the surface, something must carry the force of impact over the whole in the form of a wave or vibration. This would seem to be the first ether which will pervade the entire mass. Again that general commotion which initiates reproduction, when the cell divides into two, must one would think be started in the ether. This happens when the cell has reached a certain size.

The nucleus divides first, and its portions move to opposite poles of the cell; then a constriction arises between the new nuclei, and this increases till the cell divides. The new cells grow to the size of the parent and again divide, and so on for ever and ever.

If, instead of looking on the daughter cells as two new ones, we regard one as the original cell and the other as its daughter, and carry on the same idea when the original cell buds off a second and third up to an infinity of daughters, the original cell remaining the same unit: we have then an example of the "continuity of the germ-plasm" in its simplest expression.

Here we leave the single cell as the type of complete physical vitality, and go on to consider the simplest animal. This will consist of a mass of amœbæ, all alike in essence, but divided into outside and inside cells. Take a simple sponge for example. A part of this creature cut off from the rest has the power of growing into a complete sponge, and it reproduces itself by budding off a part of itself. Like the amœba the creature moves in response to stimuli; and since the first ether is booked so to say for each separate cell in the mass, the next ether will be called into play to convey the stimulus from cell to cell, and so, by setting the first ether vibrating in the cells, motion will be initiated in them, and movement of the whole sponge will result. In like manner the other vital processes will be carried on in the organism. But the second ether vibrates in consonance with the matter of the first astral sub-plane, as the diagram indicates; hence a vibration in the second ether will awake vibration in the "solid" astral matter, and a general feeling of comfort or discomfort—a massive sensation in fact—will arise. A similar state of things obtains in a tree we are told (p. 249). Thus on the second

etheric and first astral step the power evolved will be massive sensation. The life centre here begins to feel its way on to the astral plane, so laying the foundation of instinct.

To illustrate the next step on the third etheric and the second astral sub-planes a rather more developed organism must be taken ; a worm for instance. Here a specialisation of cells has taken place, groups taking on the different vital functions. One group becomes muscle, another nerve, another digesting cells ; while a rudimentary arrangement for pumping the nutrient fluids through the whole organism foreshadows the vascular system. A further specialisation of the nerve cells into an eye is also found. In this way by division of labour greater perfection of function is attained, and a larger organism becomes possible. These different organs being developed, it follows that each will possess an organic sensation of its own, apart from the rest ; for each will be replete or exhausted, and require exercise or rest, apart from the others. Since the second ether is already used for massive sensation of the whole organism, it seems reasonable to infer that these organic vibrations will arise on the third etheric step. Hence vibrations will occur in the second sub-plane of the astral, which also permeates the organism, and an organic sensation of satisfaction or dissatisfaction will result. Such a vibration will be reflected back to the lower sub-planes if it is strong enough, so reacting on the other systems, and causing movement of the whole body. Those movements which satisfy the organ which first cried out, will be permanently associated in the astral matter with the original group of vibrations ; so the appetites will awake, and their satisfaction be attained. The eye of such a low organism as this can hardly be supposed to do more than distinguish light from darkness, thus sight would be a simple organic sensation at this stage. So the life will gain the power of this step, organic sensation, and become established on the third etheric and second astral level.

To illustrate the next step a higher creature must be taken ; one of the lower mammals for instance. Here the organs of the special senses will be fully developed, sight, touch, taste, smell and hearing will be perfect, sometimes apparently more

keen than in man. Here we know that as far as sight is concerned, the vibrations of the fourth or atomic ether are sensed ; with this the third astral sub-plane comes into action, and acute sensation is attained. The power then on this step is acute sensation, felt as a strong impulse to seek or avoid the cause of the pleasure or pain, and thus the desires awake. But the third sub-plane of the astral will impress its vibrations on the fourth, the purely astral step ; the sum of all the impressions of a life period will be retained in the astral matter, and return to the group-soul when the physical vehicle drops away (p. 250). When it reincarnates, the vibrations coming from the new physical vehicle will find the old astral connections ready and an organic sensation will at once be reflected on to the other systems of the new body. Hence the newly-hatched chick, stimulated by its organic sensations, will go through all the movements necessary to feed itself ; again it will cower when it sees a hawk—not because it has seen a hawk before but because its astral body has vibrations awakened which cause the physical vehicle to cower. Thus instincts are built up from life to life. They are characterised by a total absence of mental action, being impulses derived from former experience, which make for the preservation of the individual and the propagation of the species. Hence instincts are entirely good in themselves. The power of the plane, instinct, is thus perfected on the central sub-plane of the astral.

The description of the classes of ego's detained on these sub-planes has given many indications for the foregoing considerations (p. 122), but the writer would again like to state that he *knows* nothing for certain.

The higher animals have undoubtedly progressed beyond the simple instincts and have begun to touch the mental plane. The domesticated animals, we are told, may even attain a reincarnating individuality, and ultimately become human. The relations between a man and his dog in some ways resemble on a lower level those between primitive man and the divine kings. The dog follows his instincts at first, and is gradually half coerced, half bribed, into restraining them. In response to kindness and regular meals he conceives an affection for his master. His more primitive feelings of protection for his young are transferred to

his master, and he is ready to fight for him. The stage of emotion is reached under the stimulus of walks, games, entrancing rat-hunts and the like, and he is strongly prompted to defend the source of these joys. Well-bred dogs would be more probably individualised; indeed, they begin sometimes to evolve morbid jealousy and suchlike neuroses, and go the length of devouring their own puppies. Further, the effort of the dog to distinguish between his master and others, between his social sphere and that of other dogs, leads him to develop acute perceptions; a different hat is enough to tell him that church, and not a walk, is the order of the day.

However, the evolution of the lower mind is perhaps best studied in savages (p. 273). At the lowest stage, the sensations and instincts set the lowest mental matter in vibration through the fifth astral sub-plane—mental pictures, dim memories of former pleasures and pains are retained, and the power of feeling is gained. Now the family instincts, the affections, evolve, with ideas of protection and support; consciousness begins to dawn, and the life centre, now individualised, becomes the foundation of the ego. On the next step with advancing civilisation more acute and reasoned feeling, emotion in fact, evolves. Violent loves and hates still further arouse the mind. The consciousness thus establishes itself on the sixth astral and second mental step.

On the next step with higher civilisation the power of acute perception arises, acute sensations are remembered and compared, and their pleasures and pains realised as delights and disgusts. The artistic instincts are aroused and appreciations in such matters formed. The seventh astral and third mental step is thus reached; the consciousness thinks clearly but there is still an element of feeling, prejudice, the personal equation, which has to be got over before the intellect is free. By degrees this is attained, conceptions are made and recognised as true or false, apart from the personal bias; the powers of judgment, logical deduction, all the processes of thought in the detached mind, are gained. The sciences are the outcome of such mental labour, the mind impartially holding to conceptions proved true and rejecting those proved false. The consciousness has now attained

the power of the mental plane as far as intellect can reach it, and the "best minds of the day" result.

On looking back over the steps traversed it is plain that the dawning mind goes through all these stages during a single life, just as the body goes through the amœba and other stages traced during development. The baby arrives on the scene at the level of instinct. The powers of sensation are ready, but have to be educated in the new physical vehicle. If he is pricked he howls and wriggles, but makes no attempt to avoid the pin. A massive sensation only is felt, for the power of the localisation of an impact only comes with practice. His special senses are also in the massive stage; he grabs at any bright object, he is not human for nothing, and incontinently drops it when attained. But with experience the child locates his sensations; he knows when he is hungry, feeling awakes; then sensations are transmuted into emotions; the burnt child dreads the fire. Then education begins, acute sensations become acute perceptions, the letters are learned, the body is trained to walk, run, dance, play games. All the ideas connected with such experiences are remembered. The boy begins to think.

So the ego regains control over the lower vehicles, perfectly or imperfectly according to his stage in evolution, and the level of reason is gained by the conscious centre.

The next three steps are taken by the consciousness rising on to the higher mental levels and beginning to set the matter of the buddhic vehicle into vibration. The conceptions which education stows in the mind are used to create new ideas; we try to think of something better, more beautiful, more true, than anything we know; a hypothesis which will cover more facts, an image which will convey a wider idea. Ideals are thus built up, at first dimly, and the consciousness rises on to the steps of imagination. Here the lowest sub-plane of the buddhic plane is aroused, for the new element sought in the ideal is just that touch of the true inwardness which understanding, however vague, lends. To know a fact as true or false is reason; but to know all about it, the why and wherefore, to place it in its right place in the scheme of nature, that is understanding. Thus the power of imagination evolves, and the conscious centre rises another step on the ladder of evolution.

In a further stage the ideals are stronger and clearer, the buddhic side is more developed, and the conceptions arrived at on this step are imbued with an overmastering sense of truth. We call such convictions; they convey the idea of rightness or wrongness, and are accepted by the mind, although a definite reason may not be forthcoming.

The next step is possible, it would seem, in those great minds where genius dwells. The power of idealisation is raised to that clear vision, or precise creation, which we call the power of insight. The ideals formed there we call inspirations, and their field is that bounded by beauty and ugliness; the ideal beauty of the highest works of art. Here is the limit it seems of the highest human mind, the consciousness cannot establish itself higher unaided, though gleams of finer perfections may sometimes irradiate it.

But we are told that by initiation the consciousness is raised on to the fourth step, the purely buddhic level, and thus perfect comprehension is attained. Here the initiate knows himself and other men and realises the fact that all are one. He knows, not merely thinks, that the differences in men depend on their cosmic age, their karma, heredity and environment; and that all these factors again are one in essence. He knows that were he in the place of another, he would act just the same, no matter how well or ill. The ideal tolerance is to him the result of experience, and never again can he incur the Master's warning, "Judge not that ye be not judged." Perfect wisdom and justice are natural on this high level; free from the pairs of opposites, the consciousness deals with truth alone, the only enemy is recognised as ignorance.

The four steps from reason to insight seem to be the probationary path; the four higher those of the Path itself. But before venturing to mention those higher possibilities, beyond the present human stage, the reader must be asked to perform a further mental effort. Imagine the seven spheres of the diagram slid together into one, each interpenetrating the other.

Then the picture of the microcosm is complete; and the physical body is seen standing in the midst of the auras. The reader must dismiss the idea of the sub-planes being ranged in

layers. They are of course distributed throughout each sphere. But this arrangement serves to indicate a set of correspondences; the three steps leading to the central level on each plane will be seen to correspond all the way up. On each of the first steps the powers are general, on the next localised, on the third concentrated, and so are established on the fourth. On the physical plane movement of the whole body, of the organs, of the cells, leads up to vitality; on the astral plane massive, organic, and acute sensations lead up to instinct; on the mental plane general, more intense, and acute feelings lead up to reason; on the buddhic plane general, more intense, and acute idealisations lead up to comprehension.

Again, vibrations on the first, second and third steps, awake vibrations on the corresponding steps in the higher vehicles. For instance, an acute vibration in a nerve cell will arouse an acute sensation, this an acute perception, this perhaps a flash of insight; or a shock to the physical body will arouse a massive sensation of discomfort, a feeling of depression, and an imaginary "fit of the blues," in which all the world looks dead. Again, each vehicle may have its vibrations aroused by impacts coming directly from the corresponding plane, instead of from below, just as the physical body may be struck, or wetted, or chilled, or suffer an electric shock or a heat stroke. The astral body is thus stimulated and irritated by vibrations originated by other egos. We all know the very unpleasant impression produced by the proximity of a man who has lost his temper, even when a complete stranger.

So, also, the mental vibrations coming from other minds stimulate ours directly, our best flashes of wit and humour are knocked out in the company of brilliant people. The vibrations of the higher vehicles are also transferred to the lower ones, first affecting the lower levels of the mental plane, and thence spreading to the astral and physical vehicles.

For instance, a witty joke arises in the imagination, it is presented to the mind as a conception and "seen," then appreciation arises, we experience an acute perception, and are tickled, then emotion is aroused and we laugh, then a feeling of general amusement, lasting much longer, supervenes; with it a general

glow pervades the physical body, and all the processes of vitality are stimulated. "Laugh and grow fat," says the proverb, one of those truths crystallised out of the saturated solution of experience. On the other hand grief and worry depress the physical vitality, and render the body less resistant to the inroads of disease. For the healthy development of the higher vehicles, a healthy physical body is a fundamental necessity; no neglect should be allowed to mar the efficiency of that wonderful piece of mechanism, miscalled vile.

On a still higher plane the buddhic vehicle is stimulated by the vibrations rayed out by advanced people; this is why it is good to be in the presence of such great souls. The supra-human levels of consciousness enjoyed by these egos can only be faintly imagined by analogy with states of which we have some experience. The four highest steps, those of the Path itself, seem to be comprehension, love, devotion and the beatific vision. Of these powers comprehension seems to be the functioning of the consciousness in the matter of the buddhic plane. Here, all the mental conceptions gained in the lower vehicles are seen, so to say, from the inside; they are appreciated through and through, they are taken in with all their correlations and bearings. The more fully, therefore, we understand, the nearer we reach the plane of wisdom. On the next step the power of perfect immortal love is attained, rapture fills the consciousness, and sympathy and compassion pour out to take the world in their embrace. *Tout comprendre c'est tout pardonner.*

The new factor in this state of consciousness seems to be the awakening to the vibrations of the nirvânic plane, a dim sharing of the One Self-consciousness.

On the next step this power is intensified, love grows into devotion directed to the One in whom the cosmos is included, no creature is left out. On a yet higher level the power of beatific vision, clear and definite, reveals the Supreme Perfection, the King in his Beauty—no longer as in a glass darkly, but face to face. The word beatitude but faintly suggests that transcendent state of consciousness which culminates in union with the Supreme.

But the writer has ventured far beyond his depth, and

hastens to bring this study to a close. Looking back on what he has tried to say, he shudders at his ignorance. To rush in where angels fear to tread, needs an apology indeed. One may be found, perhaps, in those words of Kṛiṣṇa, where He sums up all human endeavour :

There lives a Master in the hearts of men,
 Maketh their deeds, by subtle pulling-strings,
 Dance to what tune He will.

A. H. WARD.

THE MYSTIC CUP

THE CUP OR MONAD:*

A SERMON OF HERMES TRISMEGISTUS

TO HIS OWN SON TAT

- I. HERMES. With reason† not with hands did the World-maker‡ make the universal World;§ so that thou thus shouldst think of Him as everywhere and ever-being, the Author of all things, and One and Only, who by His will all beings hath created. For [e'en] His body is a thing no man can touch, or see, or measure, a body inextensible like to no other frame. 'Tis neither fire nor water, air nor breath;|| yet all of them come from it. Now being good He willed to consecrate this [body] to Himself alone, and set the Earth in order and adorn it.¶

* ὁ κρατῆρ ἢ μονάς.

† λόγῳ.

‡ ὁ δημιουργός.

§ τὸν πάντα κόσμον.

|| That is ether.

¶| κοσμηῆσαι, the whole is a play on the word κόσμος (*kosmos*) which means "order," "ornament," and "world" I have tried to retain it in English by using both meanings.

2. So down [to Earth] He sent the "order" of this frame divine,*—the man, a living thing that cannot die, and yet a thing that dies. And o'er [all other] lives and o'er the world did man excel by reason of his reason and his mind. For contemplator of God's works did man become; he marvelled and did strive to know their author.
3. Reason† indeed, O Tat, among all men hath He distributed, but mind‡ not yet; not that He grudgeth any, for grudging cometh not from Him, but hath its place below, within the souls of men who have no mind.

TAT. Why then, did God, O father, not on all bestow a share of mind?

HERMES. He willed, my son, to have it set up in the midst for souls, just as it were a prize.

4. TAT. And where hath He had it set up?

HERMES. He filled a mighty cup§ with it, and sent it down, joining a herald [to it], to whom He gave command to make this proclamation to the hearts of men: Baptise|| thyself with this cup's baptism, what heart can do so, thou that hast faith thou canst ascend to Him that hath sent down the cup, thou that dost know for what thou didst come into being! As many then as understood the herald's tidings and doused themselves in mind, became partakers in the gnosis; and when they had "received the mind" they were made "perfect men." But they who do not understand the tidings, these, since they possess the aid of reason [merely] and not mind, are ignorant wherefor they

5. have come into being and whereby. The senses of such men are like irrational creatures'; and as their [whole]

* That is, the body of God; the one element.

† λόγος.

‡ νοῦς, the higher reason, the "buddhi" of modern theosophical nomenclature.

§ κρατήρα, lit., a crater or mixing bowl. For references to the use of the term by Plato and others, see my "Notes on the Eleusinian Mysteries," in THE THEOSOPHICAL REVIEW, especially the notes on pp. 240, 241 (vol. xxii.).

|| The meaning of this term is not to "sprinkle" with water, but to "plunge the whole body" into water.

make-up is in their feelings and their impulses,* they fail in all appreciation of those things which really are worth contemplation. These centre all their thought upon the pleasures of the body and its appetites, in the belief that for its sake man hath come into being. But they who have received God's gift,† these, Tat, if we compare their deeds, have from death's bonds won their release; for they embrace in their own mind all things, things on the earth, things in the heaven, and things above the heaven, if there be aught. And having raised themselves so far they sight The Good; and having sighted It, they look upon their sojourn here as a mischance, and in disdain of all, both things in body and

6. the bodiless, they speed their way unto that One and Only One. This is, O Tat, the science of the mind, vision of things divine; God-knowledge is it, for the cup is God's.

TAT. Father, I, too, would be baptised.

HERMES. Unless thou shalt hate‡ thy body, son, thou canst not love thy self. But if thou lov'st thy self thou shalt have mind, and having mind thou shalt possess this science.

TAT. Father, what dost thou mean?

HERMES. It is not possible, my son, to give thyself to both, I mean to things that perish and to things divine. For seeing that existing things are twain, body and bodiless, [a pair] in which the perishing and the divine are seen to be, the man who hath the will to choose is left the choice of one or other; for it can never be the twain should meet. And in those souls to whom the choice is left, the waning of

7. the one causes the other's growth to show itself. Now the choosing of the better not only proves a lot most fair for him who makes the choice—seeing it makes the man a God—but also shows his piety to God. Whereas the worse

* καὶ ἐν θυμῷ καὶ ἐν ὀργῇ τὴν κρᾶσιν ἔχοντες.

† *Sci.*, the mind.

‡ Comp. the 25th and 26th verses of the xvth chapter of the third synoptic Gospel. Jesus saith: "If any man come unto me, and hate not his father, and mother, and wife, and children, and brethren and sisters, yea, and his own soul also, he cannot be my disciple." See also my comment on this passage in *The Vāhan* for September, 1898.

choice, although it doth destroy the *man*, it only doth disturb God's harmony to this extent, that just as pageants crowd the street and stop the way to no good end, so do such men parade about the world led by their bodies' pleasures.

8. This being so, O Tat, what comes from God hath been and will be ours ; but that which is dependent on ourselves, let this press onward and have no delay ; for 'tis not God, 'tis we who are the cause of evil things, preferring them to good. Thou see'st, son, how many are the bodies through which we have to pass, how many are the choirs of angels,* how vast the system of the star-courses† [through which our path doth lie], to hasten to the One and Only God. For to The Good there is "no other shore,"‡ It hath no bounds, It is without an end, for Its own self it is without beginning, but
9. unto us it *seemeth* to have one—the gnosis. In truth the gnosis is not *Its* beginning ; gnosis doth but ensure us the beginning of *Its being known*. Let us lay hold, therefore, of the beginning, and quickly speed through all [we have to pass]. 'Tis very hard, to leave the things we have grown used to, which meet our gaze on every side, and turn ourselves back to the old old [path]. Appearances delight us, whereas things which do not appear make their believing hard. Now evils are the more apparent things, whereas The Good can never show Itself unto the eyes, for It hath neither form nor figure. Therefore The Good is like Itself alone, and unlike all things else ; for 'tis impossible that *that which hath no body* should make itself be seen by any *body*.
10. The "like's" superiority to the "unlike" and the "unlike's" inferiority unto the "like" consists in this. The Oneness§ being source and root of all, exists in all as [the

* δαιμόνων.

† καὶ συνέχειαν καὶ δρόμους ἀστέρων. We have here evidently the Seven Spheres of *The Shepherd* treatise. The *συνέχεια* (lit., continuity) is evidently the same as the *ἁρμονία*, harmony, concord, system.

‡ ἀδιάβατον. Lit., not to be crossed, not to be forded.

§ μονάς. The monad, that is The Good.

all's] root and source. Without [this] source is naught, whereas the source [itself] is from naught but itself, since it is source of all the rest. It is itself its source, since it may have no other. The Oneness then being source, containeth every number, but is contained by none; engendereth every number, but is engendered by no other one.

- II. Now all that is engendered is imperfect, it is divisible, to increase subject and to decrease; but with the perfect one none of these things doth hold. Now that which is increasable increaseth from the Oneness, but succumbs through its own feebleness when it no longer can contain the one.

And now, O Tat, God's image hath been sketched for thee, as far as it can be; and if thou wilt attentively dwell on it and observe it with thy heart's eyes, believe me, child, thou'lt find the path that leads above; nay, that image shall become thy guide itself, because the sight [divine] hath this peculiar charm, it holdeth fast and draweth unto it those who succeed in opening their eyes, just as, they say, the magnet [draweth] iron.

COMMENTARY.

There is small need of commentary to this beautiful little treatise, so clearly and lucidly are the great principles of the gnosis set forth by the philosopher-mystic who penned it so many centuries ago.

God is here regarded as The Good, as being the goal to which all things tend, the most desirable. He Himself cannot be "seen" even by the spiritual eyes of the heart. His body alone, his "image," the "one element," the inner nature or self of man, the mind, which transcends reason, is the one means we have of knowing Him.

The "cup" is the universal mind, the "oneness," the "monad," the source of our being and of everything else in the universe. To *know* this, is the prize which souls must win.

It would be interesting to speculate what connection this "cup" of initiation has with the later Grail-tradition, which obscured the universal character of the symbol with popular Christian glosses, though, doubtless, the Eastern imparters of

that initiation had to do this to preserve the lives of their pupils from the barbarous persecution of an ignorant and intolerant Church.*

Notice, too, the modest claim (§ 9). The Gnosis is not an end in itself, it is but the *beginning* of the true knowledge of God. They who received this baptism of the mind, the "buddhic initiation," to use modern theosophical terms, were made "perfect men," not "perfect." Not till then were they complete *men*, previously they lacked the mind-consciousness. These men know why they have come into being, the purpose of life. They become *consciously* immortal; their immortality is no longer a *belief*, it is a *fact of knowledge*. They have won their freedom from death, and know the real constitution of the world up to the threshold of The Good, that is to say, as far as the nirvânic state of consciousness. Not yet, however, have they entered Nirvâna, that is to say, become one with The Good. They have seen the sight or vision of Nirvâna, but not entered into it. This supreme vision prior to the final initiation is an earnest of what they may be. They have become Gods it is true already, or in other words enjoy the same state of consciousness as the Gods, but there is a higher state, when they will be at-oned with God Himself.

In § 6 we have given us the elementary ethic of the mystic way, the "hating of the body." A misunderstanding of this discipline led some of the mystics of the time to the false assumption that the body (or matter) was the source of evil, and hence we have all the mortifications and chastisements of the flesh which the monkish plagiarists of the Therapeut and Essene

* Yet Wagner, however, in these later times has sensed the universal truth underlying the legend, and made it live again in undying melody. This is how the great master of music and song describes the vision of the Grail: "To the enraptured look of one longing for celestial love, the clear blue atmosphere of heaven seems at first to condense itself into a wonderful, scarcely perceptible, but dazzlingly beautiful vision. Then with gradually increasing precision the wonder-working angelic host is delineated in infinitely delicate lines as, conveying the holy vessel in its midst, it insensibly descends from the blazing heights of heaven. As the vision grows more and more distinct, . . . the heart throbs with the pain of ecstasy, . . . and when at last the Grail shows itself in the marvel of undraped reality . . . the beholder's brain reels—he falls down in a state of adoring annihilation. . . . With chaste rejoicing, the angelic host then returns to the heavenly heights, fading away into the nothingness whence it first emanated."

communities introduced into Christendom, and which persist in it even to the present day. Against this, full-bodied Protestant theology has protested and dubbed it heretical.

The matter in itself is easy of solution, but the self-contradictions of the "orthodox" commentators are incapable of any rational explanation. Our mystic philosopher in urging his disciples to hate the body, does so because they are in the first stages of awakening, and so far have not got the "mind" active in them. At first there must be the strong antithesis of good and evil, of love and hate, in order that the will of the disciple may be strengthened towards the good and weakened towards the bad. When his will is *balanced* between the two, when he as easily wills good as evil, then, and not till then, is he prepared to learn the further great lesson: that real wisdom consists in balance, is the middle path; that nothing is evil in itself, the body is as honourable in its own sphere as the mind in its. He learns the great secret that to have one's thoughts always in heaven is as erroneous as to have them always on earth, and that there is a higher way of thinking, when the things of heaven and earth are within each other and not apart. And if our philosopher was so heterodox in teaching his new pupils the first stage in mystic ethic, to "hate the body," what have our orthodox theologians to say to the "Saying of Jesus," who taught the multitudes (according to the public Gospels of the Church) to "hate father and mother, wife and child, brother and sister." It is exactly the same word "hate" (*μισεῖν*).

Now believing as I do that the Christ is the greatest Master known to the Western world, I cannot believe that Jesus in the year of the public ministry taught so indiscriminate an ethic to the ignorant peasants of Galilee. I can, however, easily understand that such a Saying was current among certain mystic communities, and that it was a "dark saying" and required an elaborate explanation such as that attempted by the writer of the passage in the so-called Pistis Sophia treatise which deals with it. The Saying is an interesting one in analysing the deposits and strata of the four Canonical Gospels, and points to one of the sources of their composition. The real ethical point, however, which concerns us to-day, is that we should deal out

even-handed justice to all documents without any prejudice as to their "orthodoxy" or "heterodoxy."

And indeed our philosopher states plainly elsewhere (§ 8) the ethic of "common sense" (the "mind") when writing: "'Tis *we* who are the cause of evil things, preferring them to good."

No new doctrine is this which is being taught, it is "the old, old [path]" (τὰ παλαιὰ καὶ ἀρχαῖα), the immemorial way. The greatest of teachers do but recall its memory to the souls of men, they invent nothing.

The writer concludes with a philosophical disquisition on the pairs of opposites, the "like" and "unlike," the "same" and the "different," the "one" and "many."

Again does he assert (§ 11) that the "unity," the "oneness," The Good, is the cause of all good and all increase; if there be any deficiency, if there be any falling short, it is that the "becoming" thing, the evolving soul or man, is not strong enough, not sufficiently grown, to receive the full blessing of God's power and love.

Finally he ends his marvellous little mystic manual with a solemn assertion that he preaches no mere "credo," but imparts instruction concerning definite facts of his own consciousness. "Believe me, child, thou'lt find the path that leads above."

G. R. S. MEAD.

TOWARDS THE HIDDEN SOURCES OF MASONRY

(CONCLUDED FROM P. 359)

FEW monarchs have more thoroughly protected the Mystic Schools within the Masonic body than Frederic II., King of Prussia, well named "the Great." Not only did he protect them, but he also actively sympathised with them. While still Crown Prince, he was initiated as a Mason at Brunswick in August, 1738, and was from that period the staunch protector of the Masonic Fraternity; nor did he omit to penetrate very deeply into the early traditions of Masonry, far more so, indeed, than many who have fewer duties to engage their time.

Frederic the Great was, however, by no means the vague and dreamy mystic of popular representation; his Academy and Schools were the centres of the most brilliant intellects of the period, while the choice of his friends, literary, philosophical and mystic, testifies to the breadth of his knowledge, and it also illustrates the manifold sympathies of his nature, both as soldier and mystic, philosopher and scholar; though not saintly, by any means, himself, he was thoroughly appreciative of ideals that were beyond him.

His sympathy with mystics is evidenced by his selection of a librarian, for he gave that post at the Royal Public Library in Berlin, with the title of Academician, to Dom Antoine Joseph Pernetty (or Pernety), a man who had been a Benedictine monk,* but having become—like many others—dissatisfied with the Order, he applied to the Pope for a dispensation from his vows. This was no obstacle in the eyes of the King, deeply interested

* Benedictine Monk of the Congregation of Saint-Maur, Abbot of Burgel in Thuringia, Librarian of the King of Prussia: author of *Les Fables égyptiennes et grecques dévoilées et réduites au même principe*, *La Dictionnaire Mytho-Hermétique*, and other treatises on Alchemy.

as he was in the researches of this well-known Hermetist and Alchemist.

That the opinions of Dom Pernety were publicly known is demonstrated by a writer of the period, who says :

“ A remarkable trait in the character of this Academician was, that he believed in the philosopher’s stone, the mysteries of the Cabala, apparitions, patagonians, witcheries, enchantments, the race of giants, etc. But, notwithstanding this inconceivable and ridiculous weakness, he was beloved by everyone, and the more so, for to his other excellent qualities he joined that of the most perfect discretion in regard to such affairs as were at any time confided to his secrecy ; never did a word from his lips give room for the smallest explanation or disagreement.”*

Such is the comment on this mystic’s character by one who, while adverse to his opinions, nevertheless renders justice to a personality which some traduced.

Dom Pernety was for some time in personal relationship with M. de St. Germain ; and later on, he founded the *Académie des Illuminés d’Avignon*, which was essentially Hermetic in its aims, and had also a close connection with the Swedish system. This was a secret body, but it was also under the general Masonic regulations. It was also in close union with the followers of Martinez Pasquales, and that bond has been kept up, for some of the treatises written by Dom Pernety are now being published by the Martinists in America. To pursue this interesting topic would, however, lead us too far from our “ Afrikanische Bauherren ” and their protector, the King of Prussia, with whom our attention is at present engaged.

The most succinct account of the opinions held by the leading Freemasons in Germany at this juncture is given by Findel, who, although a pronounced antagonist, shows very lucidly the underlying mystic basis on which the outward Masonic forms were supported, and it is of value to these researches to quote his testimony in full, illustrating, as it unwittingly does, the hypothesis put forward, namely, that all the societies similar to

* *Original Anecdotes of Frederic II., King of Prussia*, translated from the French of Dieudonné Thiébauld, Professor of Belles-Lettres in the Royal Academy of Berlin, Vol. II., 383 (London ; 1805).

the African Brothers, the Fratres Lucis and others of like calibre, were but the outward manifestations of hidden forces which were attempting to indoctrinate the whole Masonic body with true spiritual, mental and moral mystic knowledge. Says Findel :

“ The Grand Lodge of Germany* further assumest, that in the Building Fraternities of the Middle Ages, besides their art, a secret science was carried on ; the substratum of which was a real Christian mystery, serving as a preparatory or elementary school and stepping-stone to that and the St. John’s Masonry, which latter was not a mere system of moral philosophy, but closely allied and connected with this mystery. It was conceded, that the Freemasonry of our days (St. John’s Freemasonry) sprang from the Building Fraternities of the Middle Ages, but at the same time asserted that in the early ages there existed a secret society which strove to compass the perfecting of the human race, precisely in the same manner, and employing similar means, as did the Swedish system, which in fact only followed in the wake of its predecessor, being concealed in the Building Fraternities, so that our society did not rise from them, but made itself a way through them. The secret science, the mystery, was very ancient indeed. This mystery formed the secret of the Higher Degrees of the Rite, which were not merely kept hidden from the rest of the confederation, but also from the members of the inferior degrees of the system itself. This mystery was fully confirmed by documents, which the Grand Lodge of Germany had in its keeping. . . . This secret legend is the same as that of the Carpocratians, which is that Jesus chose some of the Apostles and confided to them a secret science, which was transmitted afterwards to the priests of the Order of the Knights-Templars, and through them to the Building Fraternities, down to the present Freemasons of the Swedish Rite. . . . The Swedish system teaches that there have been

* This Lodge “ *Zu den drei Weltkugeln* ” (The Three Globes) was established by Frederic II., who was its first Grand Master. It became the Grand Mother Lodge of Germany in 1744. It was also the protectress of the mystic element in Masonry for many years.

† Findel had been disputing the point held by the “ Grand Lodge,” *viz.*, that the links of true Masonry are to be found not in England, but in Scotland.

men of all nations who have worshipped God in spirit and in truth, and surrounded by idolatry and superstition have yet preserved their purer faith. Separate from the world, and unknown to it, this Wisdom has been preserved by them and handed down as a mystery.

“ In the time of the Jews they had made use of the Essenes, in which sect Jesus was brought up, and had spent the greater part of His life. Having been instructed by Him in a more perfect knowledge of Holy things, they had amidst persecution taught in silence that which had been committed to their keeping.* At the period of the Saracens and the Crusades they were so greatly oppressed that they must ultimately have sought for protection from without. As fate, however, would have it, seven of them, Syriac Christians, pursued by unbelievers near Bastrum, were rescued by the Knights-Templars, and afterwards taken under their protection. When they had lived there for a certain time they begged for permission to dwell with the Canons or Prebendaries of Jerusalem, as the life there led agreed better with their own inclinations and habits. This was accorded them, and Andreas Montebarrensis effected a union of these Syrians with the Canons, to whom, out of gratitude, they imparted all their science, and so completely did they make the priests of the order the depositories of their secrets that they kept them and handed them over to others under certain conditions.

“ Thus, this secret knowledge, which was continually being added to, lived on in the very heart of the Order of Knights-Templars till its abolition. The clergy were dispersed with the persecution that ensued, but as the secular arm did not touch them as it did the Knights, they managed to rescue many of their secret writings, and when the Knights sought refuge in Scotland, they founded a chapter at Aberdeen, the first Prior of which was Petrus de Bononia. The science was disseminated from this place, but very cautiously, first to Italy, then to the extreme North (Sweden and Russia) and France. In Italy Abbot Severin had been the guardian of the True Science.”†

* Compare with this statement, that a comparatively small body of men had received the inner teaching, and had a mission to hand it on, what was quoted about the “ World-Wise Men ” in THE THEOSOPHICAL REVIEW, xxiii. 354.

† Findel (J. G.), *History of Freemasonry*, translated from the second German edition, by C. von Dalen, pp. 316-318 (London ; 1866).

Findel quotes all this history in a purely sceptical way, with adverse remarks of his own of doubt and derision. Nevertheless the history of this ancient secret teaching is true, and it coincides in its details with accounts which come to us from other sources. The connection of the Afrikanische Bauherren with the Templars and their secret traditions is common to all those mystic associations who claimed, like them, to have deeper truths and more spiritual knowledge in charge for the human race.

Seeing, then, that the African Brothers have this link with other mystic bodies, we can investigate the details of their system with interest, and we find that the members of this school were almost without exception learned men and persons of position and rank, often selected by the King as suitable members. Devoted to mystic research, in general they paid the closest attention to symbolism and hieroglyphs.

The description given of them by Ragon,* differs somewhat in detail to that given by Lenning, which runs as follows :

“The double character of the Order confirms what we know about the tendency and ritual of the first four grades. They are as follows :

“Grade 1—Pupil of the Egyptian secrets (Menes Musæ). Here the doctrines of the true Religion, as concealed under the hieroglyphs which were already in the Egyptian Mysteries, were brought forward for the pupil. The first degree shows already that Moses was held as an important teacher of these doctrines even to the Egyptians.

“Grade 2—the Initiates of the Ægæic secrets. Here Moses was presented as one of the greatest of the Wise Men of the world, who instructed the Jews in the doctrines of religion from his knowledge of nature and the world.

“Grade 3—the Cosmopolitans (or citizens of the world) had for its object the necessity for self-knowledge, because most ethical teachers failed in teaching this, for they depicted all human nature as being utterly corrupt, while instead of this, human nature was capable through self-knowledge of, and self-respect for, its destiny, of becoming a great instrument for the work of God.

* See THE THEOSOPHICAL REVIEW, xxiii. 358.

“Grade 4—the Christian world-wise men (or Bossonians)—was the expounding of the intimate connection between man and the world, so that to call each of them the ‘Temple,’ and to call Christ the Foundation Stone was the True Religion.

“Grade 5—was practically that of the Alethophiles, or Friends of Truth, which was identical with the society of that name, and whose tendency is expressed in the name.

“After these five, or lower student-grades, there follow three higher, or inner grades, of which, however, only the names are known in the outer world. According to what is told, they were the same as the Freimaurerei Ritterwesen. . . . The names are variously given and are of but little consequence, this Order was never a very large one, for the qualifications as to learning and education were somewhat restrictive at that period. It appears to have had its Lodges in Berlin, and also in Oberlavsitz; there were some of the same Lodges in Cologne, Worms, and also in Paris under the guidance of a certain Kühn. He came into contact with Baron von Hund and his system of ‘The Strict Observance’ of which Von Köppen was a devoted member.”*

The brief mention of the highest grade, the Knights of Silence, or Everlasting Silence, is interesting, for it has reference to an edict which was published from the “Unknown Heads” suspending all studies and all work for a time—the limit of time was not specified. There will be more, however, to be said on this point at a later date. The Minister of War, Herr von Köppen, was aided in his work of organisation in the African Brothers by Herr von Hymmen, a Councillor of Justice in Berlin; both men were Rosicrucians, and von Hymmen was an adherent of the Baron von Gugomas, another celebrated mystic in the last century.

Von Köppen and von Hymmen published the well-known work, *Crata Repoa, or Initiation in the Ancient Secret Society of the Egyptian Priests*.†

Another leader of this confraternity was Karl du Bosc, one

* Lenning (C.), *Allgemeines Handbuch der Freimaurerei*, pp. 7-8. Leipzig; 1863.

† *Crata Repoa, oder Einweihungen in der alten geheimen Gesellschaft der Aegyptien Priester*. Berlin; 1770.

of the chamberlains at the Prussian Court. He was also connected with the Rosicrucians and some of the other mystic sects. It confirms the accuracy of our hypothesis when we find all these public officers working harmoniously in different organisations, aiding all for the general weal, well knowing that each Society represented, as it were, one facet of the precious stone of truth which lay hidden securely beneath the surface.

Turning now to the links which connect the African Brothers with other mystic fraternities we shall find the Deutsche Ritter, or Kreuz-Herren, akin to them; the origin of the last-mentioned association can be traced back to the year 1190, where their history is closely allied with another interesting body, *viz.*, the Maltheser-Ritter, or Knights of Malta; coalescing again with these we find the well-known Johanniter-Ritter or Knights of St. John, whose history is so intimately interwoven with the Johannite Masonry, dedicated as it was to the two St. Johns, the Baptist and the Evangelist.

Passing on to the name "African," which was adopted by this Brotherhood, it is apparent that they claimed to have received their system of instruction from Africa, and in support of this claim we find a curious secret sect existing in Africa of which Mollien gives a most interesting sketch. He calls this sect "Les Almousseri" and connects their community with the Freemasons as follows:

"In Fontatoro, and among the Moors, there exists a sort of freemasonry, the secret of which has never been revealed; the adept is shut up for eight days in a hut, he is allowed to eat but once a day, he sees no person excepting the slave appointed to carry him his food; at the end of that period a number of men in masks present themselves, and employ all possible means to put his courage to the proof; if he acquits himself with honour he is admitted. The initiated pretend that at this moment they are enabled to behold all the kingdoms of the earth, that the future is unveiled to them, and that thenceforward heaven grants all their prayers. In the villages where persons of this fraternity reside, they perform the functions of conjurors, and are called Almousseri. One day Boukari told me, after attesting the truth of what he was about to say by the

most solemn oaths, that being in a canoe with one of these men, there fell such a heavy shower of rain that he would not depart; yielding, however, to the wishes of the Almousseri, he set sail; 'torrents of rain fell on all sides,' added Boukari: 'but our bark remained perfectly dry, and a favourable wind swelled our sails. I asked this Almousseri to explain his secret, but he answered, that if he revealed it his brethren would infallibly destroy him.'"*

From many sources it is evident that scattered communities† with mystic knowledge, existed in various parts of Northern Africa. Such communities having nothing to do, of course, with the fetish-worship of the negro tribes, but adhering to the Egyptian tradition of mystic teaching. They kept up also a communication with the mystics in Europe, for M. de St. Germain at one period of his travels was in Northern Africa.

Some reference has been made to the fifth grade of the African Bauherren system, namely the "Master of the Egyptian Secrets"; "Alethophilote" or "Friend of Truth." This grade is given as the eighth by Ragon,‡ and Lenning in his encyclopædia says:

"There appears to have been some connection between this grade and the little known society of the 'Alethophilotes' in Berlin. This is probably the earlier sect which is alluded to sometimes, and it was founded, so far as is known, by the Graf von Manteuffel in 1736."§

The details of this system will be of interest to students, as it throws some light upon the older association, of which very little is told; they are given by Lenning as follows:||

"I. Let Truth be the sole aim of your understanding and of your will.

"II. Consider nothing true, consider nothing false, if you are not convinced about it by adequate reasons.

* Mollien (G.), *Travels in the Interior of Africa*, translated from the French, edited by T. E. Bowdich, p. 161. London; 1820.

† These communities were chiefly Moors and Arabians, and we touch the Sufite mystic tradition along this line.

‡ See THE THEOSOPHICAL REVIEW, xxiii. 358

§ Lenning (C.), *Allgemeines Handbuch der Freimaurerei*, i. 15. Leipzig; 1863.

|| *Op. cit.*, p. 7.

“ III. Be satisfied with this, that you know and love the Truth; seek to impart it, that is to make it known and agreeable to your fellow-citizens. He who buries his experience, buries a thing which has been committed to his care for the furtherance of the glory of the Highest; and he thus diverts its use from humanity, which might have profited therefrom.

“ IV. Do not deny your love and help to those who know the Truth and are seeking it themselves, or who are honestly trying to defend it. It would be too disgraceful and contrary to the actual vocation of an Alethophilote (Friend of Truth) if you were to deny protection and defence to those whose object is one with yours.

“ V. Never contradict a truth when you see that you are being overborne by others whose insight is more keen than yours. An Alethophilote would be unworthy of his name if he undertook to combat the Truth out of pride or conceit, or from any other unreasonable cause.

“ VI. Be pitiful with those who either are ignorant of the Truth, or who have incorrect perceptions of it; instruct them without bitterness, and seek to bring them into the right way solely by the strength of your arguments and by no other way. You would disgrace the Truth and make it appear suspicious if you were to fight for it and defend it with any other weapons but those which Reason gives into your hand.”*

It is an interesting, but somewhat difficult, matter to understand the reason why such bitter war was carried on against bodies of men with tenets so high and aims so pure. As each of these semi-Masonic sects is investigated the astonishment of the student increases at the groundless accusations with which the ordinary historian is content.

In the passage quoted from Findel, he gives the traditions and Masonic tenets held by the Grand Lodge of Germany, and also by the Afrikanische Bauherren, these bodies being practically identical, the latter being but a more advanced and occult section of the Mother-Lodge. In the passage just referred to the “Carpocratians” are particularly alluded to; this Gnostic sect is of especial interest to students of Theosophy, seeing that

* Kundman, *Die höhern und niedern Schulen Deutschlands*, p. 769. Breslau; 1741.

metempsychosis—or re-incarnation—was one of their tenets; and if we summarise a well-known authority on the subject we get an identity of view which is remarkable.

“These sectarians called themselves Gnostics. In most respects the teaching of their Founder coincides with that of Basilides. He held there was one principal Virtue from whom proceeded all other virtues and angels who founded this world; that Jesus Christ was not born of a virgin, but a man truly born of the seed of Joseph, though better than other men in integrity of life. . . . Virtue was given Him by the Great First Cause whereby He retained the recollection of things seen in a former state of existence. . . . Metempsychosis and the pre-existence of the soul was an integral part of the system. . . . The adversary . . . is one of the angels who made the world and has special charge of taking men to judgment; being there convicted of not having done everything they are delivered to a minister, and put again into another body to work out their admission to heaven. ‘Prison’ is the body, ‘the last farthing’ (mentioned in St. Matthew v. 25, 26) is the migration of the soul.”*

There is much more of interest in the summary given for the student of Modern Gnosticism or Theosophia, and it can also be readily seen that if the tenets of the Carpocratians were held by the African Brothers, the Templars and other mystic sects, then there was indeed a vital necessity for secrecy and silence, since these heretical views had destroyed the Templars in the Middle Ages, and would have called forth the direst wrath not only of the Catholic, but also the Protestant authorities. It is only in the freedom of the nineteenth century that such opinions can be spoken openly without danger to life or liberty. These teachings were the “Secret Doctrine” of all the truly mystical sects, that is to say, with all those associations who are linked to the Great Lodge which is indeed the Guardian of the World’s Wisdom.

ISABEL COOPER-OAKLEY.

* Blunt (John Henry, D.D.), *Dictionary of Sects and Heresies*, p. 102. London; 1891. See also Mead (G. R. S.), *Among the Gnostics of the First Two Centuries*, THE THEOSOPHICAL REVIEW, xx. 207.

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In ancient times in India the education given to the young aimed at the harmonious development of all sides of the character. Religious, moral, intellectual, emotional and physical capacities were all educed and trained. The study of the Shâstras went hand in hand with that of philosophy and science, while many of the youth became also proficient in athletic exercises and manly games. Religion was not a thing apart from the life, but was interwoven with the occupations of the teacher, the legislator, the warrior, the merchant, and the servant.* It did not unfit a youth for active work in the world, but taught him how to discharge his duties in a way that was beneficial to his country and profitable to himself. The priests of India were as saintly, her sages as philosophic, as her warriors were irresistible in battle, and gallant in tournament, her merchants wealthy, her people loyal, dutiful and prosperous. Ignorance of religion and negligence of morals were looked on as the mark of a base and savage nature, unfitting a man for any post of responsibility, honour and profit. A man was expected to know the duties of his order and to perform them, otherwise there was no place for him in the social system. A servant who did not serve, a merchant who did not grow wealthy, was regarded as contemptuously as a warrior who turned his back on an enemy, or as a Brâhmaṇa who was ignorant of the Vedas.

The decay of the religion which was the root of Indian prosperity, national and individual, brought about the decline of the nation. Prosperity deserted India as India lost, one by one, the jewels of her religious heritage. Nevertheless, a precious deposit of belief and knowledge remained, and Indian youth were still trained in religion and in morals even when foreigners swept over the land as conquerors, and when in many of her provinces her own princes no longer ruled. Her sovereignty was wrested from her but her religion remained as consoler and as guide, teaching her to reap patiently the sad harvest of her sins and to sow hopefully the seeds of future glory.

During the present century a slow but sweeping change has passed over the land, and the heart of India, that had resisted the sword of conquest, was wounded by the keen stiletto of an education which slew her faith and insidiously pierced her ethics. Inspired by the most sincere philanthropy, and wishful to bring to the Indian people the type of education which was proving successful among themselves, the rulers of India founded and fostered a system of education which was designed to bring to India the treasures of Western thought, to fit her sons to cope successfully with the new civilisation spreading among them, and to hold their own in many departments of public life with the sons of the conquering nation. It would be unjust and unworthy to refuse to recognise the sincerity of the efforts made to place within the reach of Indian youth an education similar to that which was enjoyed by the youth of England. But in England this education was permeated through and through with a religious and moral atmosphere; at Harrow, Eton, Winchester and Rugby, at Oxford and Cambridge, divine worship, teachings from the Christian scriptures, and lessons of moral obligation, formed an integral part of the educational curriculum. No boy could pass through a public school and a University without being subjected daily—during the most impressible years of life—to influences designed to train him into a Christian gentleman. When the English system was transplanted to India, the whole of this religious and moral training was left out, and only the secular part of the system was rooted here. For this, no blame attaches to those who began and continued the present educational arrangements. The educators and the educated had no common religion; to teach Christianity would have been to empty the schools, while to teach Hinduism was neither possible nor desirable. For a religion can only be taught by those who believe in it, and where teachers and taught are of different faiths, only secular education can be imparted and received.

It was the duty of Hindu parents and of family priests to see that the sons, handed over to secular schools and colleges, were instructed duly and fully in faith and morals. But this duty was neglected, and all the energies of the pupils, stimulated by rewards in college and by the prize of public success in later life, were turned into secular channels. Several generations grew up unpurified by religion, untrained in ethics, ignorant of the treasures of Indian philosophy and science, of the stupendous literature which was their national heritage. Contemptuous of the wisdom of the ages they ignored, avid for new thought and western manners, they lost all patriotism, national self respect and pride, and became mere copyists of western fashions, densely materialistic, arrogantly unspiritual. Young India was digging the grave of ancient India and sterilising the germs of future India, when Mme. H. P. Blavatsky and Colonel Olcott heroically flung themselves across the downward rush of the blinded Indian youth, aroused them to a sense of their danger, stirred them into a realisation of their fall. The Indian heart

in them, asleep not dead, awoke at that clarion call, and the revival of Hinduism from north to south, from east to west, dates from the beginnings of the noble work wrought by the founders of the Theosophical Society.

It is largely due to this change in public feeling that the Central Hindu College of Benares is now a fact. Some members of the Society—deeply feeling the need of meeting the conditions of the time by grafting religious and moral teaching upon Hindu lines on the spreading tree of school and college western education—initiated two years ago a scheme for founding in the sacred city of Kāshî a model school and college where the best western education should be given and where religious and moral teaching should also be imparted. In the words of the original appeal :

“All who are acquainted with the present system of education know well that the most desirable kind of intellectual and moral training is not imparted in the existing institutions, and that the influence they exert upon their students is not of the right kind. The proposed College will be affiliated to the Allahabad University and will conform to the curriculum laid down by it, and will ultimately be a seat of universal learning—a place of true ‘Liberal Education,’ where students will be made to breathe the clear and pure atmosphere of thought. But in addition to this it will supply what is most urgently needed, a definitely religious and moral training, and it will be an institution where particular attention will be paid to the formation of character, where the ancient Aryan virtues of reverence, self-reliance, freedom, moderation, calmness, equitableness, justice and courtesy will be instilled into the hearts of the students.

“While the College will seek as its Professors tried and experienced men with high University honours, it will also look for men who have at heart the religious and moral character of the students, and will treat them as sons to be watched over and guided, not as strangers who attend a course of lectures as a matter of business. Moreover an attempt will be made to wed the occidental sciences and learning to the oriental.”

The terrible scourge of famine descended on the land, and the promoters of this scheme laid it aside for a moment to assist in feeding the starving. But when the strain of famine-work was over they again took up the project, and collecting sufficient funds among themselves and a few personal friends, they opened the College last July (1898), and it was duly affiliated by the Syndicate of the University of Allahabad in the following month. The onerous work of the Principal has been undertaken without pay, as a labour of pure love, by an experienced scientific teacher, Dr. Arthur Richardson, and he is surrounded by a small staff of professors, eager to assist in fostering the tiny beginnings into a noble and flourishing institution. Two learned pandits are entrusted with the duty of giving every morning a lesson from the Shāstras to the assembled students, thus carrying out the statement in the original appeal that “every effort will be made to instil into the minds of the students from early youth those lofty and holy sentiments

of religion and morality which can be drawn from the ancient Sanskrit literature, such as Manu, the Mahābhārata, the Rāmāyana, etc., so as to prevent them from becoming irreligious, to encourage them in keeping up their nationality, and to inspire them with a reverence for their ancient religion and their great Rishis."

The full scheme of the Institution is as follows :

The Institution will consist of :—

- (a) The School.
- (b) The College.
- (c) The Boarding House.
- (d) The Gymnasium.

(a) THE SCHOOL

The School will teach up to the Entrance and School Final Examinations of the University of Allahabad. It will contain seven classes, for all of which courses of studies will be prescribed by the sub-committees appointed for the purpose, excepting the Entrance, where the University curriculum will be followed.

The school course is to extend to about five years and will include :—

- (1) English . Language, Literature and Composition.
- (2) A Classical Language : Sanskrit.
- (3) A Vernacular : Hindi, Bengali or Marathi.
- (4) Mathematics : Geometry, Arithmetic, Algebra and Mensuration.
- (5) History : of India and of England.
- (6) Geography : General and Physical.
- (7) Political Economy.
- (8) Book-keeping.
- (9) Drawing.
- (10) Agriculture.
- (11) Short-hand writing.
- (12) Elementary Chemistry and Physics.
- (13) Moral instructions based upon the Hindu religion.

Graduated series of books for each class will be compiled in easy English, Sanskrit and Hindi, and prescribed by the sub-committee appointed for the purpose of giving moral instructions. Half an hour will every day be devoted to the subject in each class. A separate annual examination will also take place for this.

There will be a certain number of Scholarships for each class which will be awarded every year, together with prizes to deserving students.

(b) THE COLLEGE

The College will teach up to the M.A., LL.B. and D.Sc. Examinations

of the University of Allahabad. The course of study will comprise the following subjects :—

- (1) English : Language, Literature and Composition.
- (2) Sanskrit : Language, Composition, Literature and Philosophy.
- (3) Western Philosophy.
- (4) Mathematics : Pure and Mixed.
- (5) Logic.
- (6) Political Economy.
- (7) History : Ancient and Modern.
- (8) Mental and Moral Science.
- (9) Physical Science.
- (10) Law.
- (11) Moral instructions based upon the Hindu religion.

In College the University curriculum will be followed, excepting in moral lessons, for which a graduated series of books in Sanskrit will be compiled and prescribed for each class.

There will be nine Fellowships, each of the value of Rs. 600 a year. These will be held for three years, so that every year three M.A.'s. can be appointed Fellows with the distinct understanding that they will not do anything else but devote their whole time to the study of one of the following subjects for which they have a special taste :

- I.—Mathematics.
- II.—Sanskrit, in any of its departments.
- III.—Science.

Special and separate examinations will be held for Fellowships and religious instruction every year, and prizes will be awarded to deserving students.

(c) THE BOARDING HOUSE

Decent hostels, *i.e.*, buildings for the proper housing of the students, will be constructed, where, under the watchful eye of a Resident Superintendent, all the benefits of a college life and of religious and moral training may be brought home to a large number of students residing within their walls.

(d) THE GYMNASIUM

“ A sound mind in a sound body ” will be the watchward of the Institution. Special care will be taken to see that due facilities are given for the encouragement of physical exercise, and athletic games such as cricket, football, etc. A gymnasium will, therefore, be provided and a master will be appointed.

In this scheme the most important features are :—

- (1) The Boarding House; (2) The religious and moral teaching; (3)

The relations between teachers and pupils and the creation of a public spirit;

(4) The place given to Sanskrit.

1.—*The Boarding House.*—This is the heart of the whole institution, and it is to this that the promoters look as the chief means of moulding the characters of the students. Here they will be surrounded by the purifying influence of a home guided by religious and loving parents, and they will grow up under the hourly, daily action of an atmosphere that will insensibly permeate every thought. Cleanliness of mind and body, order, regularity, courtesy, helpfulness, dutifulness, obedience, straight-forwardness, will be impressed on them by example and precept. They will feel religion in practice as well as learn it by exhortation, and their school and college days will remain to them through life as a sacred memory, stimulating them to pure living and dignified orderly habits. Needless to add that the Resident Superintendent will be a Brâhmaṇa of exemplary life, of religious repute, and with a gentle fatherly heart, so that every parent may feel happy in confiding to him his sons, secure of their being safe-guarded in their religious and social obligations, and also of their finding another father in the Head of their House. It is also hoped that a suitable European may be found to superintend the games and associate with the boys as in an English School.

2.—*The religious and moral teaching.*—The set teaching in school and college has been already described, but every effort will be made to render it attractive and inspiring, while it will be supplemented by the hourly influence of the professors, who will strive to set before their pupils the all-conquering example of lives obviously guided by high ideals. Whenever occasion permits, courses of lectures will be given at the College, open to the students and their friends—but attendance being made in no sense compulsory—expounding some famous Hindu book or describing some period of Indian history, or tracing the career of some saint or hero, and so on. In fact religion is not to be merely a matter of half an hour's daily instruction; it is to be the all-pervading, invisible, subtle life of the whole institution.

3.—*The relation between teachers and pupils and the creation of a public spirit.*—It is desired to bring about between teachers and pupils a feeling of perfect trust and confidence, of firm but gentle fatherliness on the one side, of cheerful and frank reliance and obedience on the other. The *nexus* is not to be money but love. Professors who deliver lectures and feel no further interest in the students will find no welcome in the school or college. Those who love to impart knowledge and who feel the sacred responsibility of the teacher's office will alone remain permanently on the staff. They must love the institution, feel pride in it, labour for its success, subordinate themselves to its interests. And they must set the students an example of noble manhood; sincere, straight, gentle, strong men. These are what is needed. They must foster a public spirit among the students that will be their own best ally in the maintenance of discipline and diligence. All that is mean,

underhand, tricky, shabby, cowardly, vicious, must be felt as disgraceful, discountenanced by students as much as by teachers. Things unworthy of an Aryan gentleman must be stamped with disapproval by the youths themselves. They must be encouraged to set a high standard and live it, until a man shall be proud to say in the face of the world, "I was a student at the Hindu College, Benares."

4.—*The place given to Sanskrit.*—The promoters hope that from the ranks of the students will come forth scholars who shall renew the ancient fame of India, and who shall be able to give to the western world a worthy presentment of her mighty literature. Hindu scriptures will never take their rightful place in the mind of the world outside India, until they are translated by men who add to ripe scholarship in Sanskrit and English a deep and reverent belief in the religion those scriptures expound. Such men at present do not exist either in the East or West. The Theosophical Society alone is producing one or two promising aspirants. In days to come, thanks to the Hindu College, they will be counted by scores, and will raise the Indian name high in the influential world of western scholarship.

It is calculated that the total annual expenditure for up-keep ought not to be less than Rs. 30,000. A permanent fund of at least Rs. 700,000 is required, besides a sum of Rs. 100,000 for buildings and furniture. The sum seems large, but for what is it required? For the building up of a Hindu nation, proud of its past, great in its present, glorious in its future; for the restoring to the world, to humanity, an Âryāvarta, mother of religion, philosophy and science, for seating India again on the throne of her lost primacy, as the spiritual Teacher of the world. For the accomplishment of such an object money should be poured out like water. The Mahârâja of Benares, mindful of his princely duty to foster religion and education, is making a free grant of land to the College.

There is another matter of serious practical importance not left out of sight by the promoters of this noble scheme. Hindus, speaking generally, are poor, and the education presided over by the State is costly. Many youths of pure blood and high intelligence are excluded from western education by poverty. Educated only in Sanskrit, they are separated from the English-educated youth, and thus alienated from an important part of the national life. Two types are being generated—the secular-trained youth, westernised and irreligious, and the pandit-trained youth, religious and philosophic indeed but narrow and unable to sympathise with the broader life of the world. Thus an ever-widening rift is formed in the national lute.

The Hindu College will send out youths trained in western knowledge but purified and ennobled by religious teaching, able to influence the work-a-day world but moved by the loftiest ideals. In order to give to the studious but poor Hindu youths the advantages of collegiate education and to utilise them for the national upraising, the fees are fixed at a very low figure,

ranging from four annas to five rupees a month. Thus these often brilliant youths, now cut off by poverty, will enjoy the best education, and will become men who will do credit to their motherland in the eyes of the world.

Contributions large or small, donations and subscriptions may be sent to the Honorary Secretary of the Board of Trustees, Babu Govinda Das, Durgakund, or to the Hindu College Account, Bank of Bengal, Benares. As the building of the School, College, Boarding House and Gymnasium should be *at once* commenced, funds are urgently needed, and appeal is made to all religious and patriotic Hindus, and to the friends of India everywhere.

Care should be taken to bring home to the mind of the community, that the scheme, though initiated and fostered by the Theosophical Society, is a Hindu movement and in support of the Hindu religion.

We most heartily wish every good to this bold undertaking. If it should prove as successful as the educational work started by our Society in Ceylon, where there are now some hundred schools, 1898 will indeed be an important year in the annals of our Indian Section. The prospectus bears the signature of our colleague, and India's devoted friend, Annie Besant.

CORRESPONDENCE

THE KAH-DAM-PA SCHOOL OF LAMAISM

THOUGH I am unable to controvert the statements of Mr. Johan van Manen from the standpoint of Tibetan philology (see the letter "An Erroneous Tibetan Etymology" in the last number of this REVIEW), I would bring to his notice the following fact, which may perhaps be of importance. In Surgeon-Major Waddell's *The Buddhism of Tibet or Lamaism* (London; 1895), on p. 55, is a "Genealogical Tree of Lamaist Sects." It is there stated that Buddhism was introduced into Tibet by Ogyén in 747 A.D. (a presumption which Dr. Sven Hedin's discoveries, if substantiated, will rudely upset). This Primitive Lamaism—a blend of Mahâyâna and Tântic Buddhism with the ancient Bon religion of the country, it is claimed—underwent a great reformation in 1050, at the hands of Atîsha and his pupil Bromton.

"The first of the reformed sects," says Surgeon-Major Waddell on p. 54, "and the one with which Atîsha most intimately identified himself, was called the Kah-dam-pa (*b* Kah-gdams-pa) or 'those bound by the orders (commandments)'; and it ultimately, three and a half centuries later, in Tsoñ k'apa's hands, became less ascetic and more highly ritualistic under the title of the 'virtuous style,' Ge-lug-pa, now the dominant sect in Tibet, and the established Church of Lamaism."

G. R. S. M.

THEOSOPHICAL ACTIVITIES

THE report of the twenty-third anniversary meeting of the Theosophical Society at Adyar on December 27th, 28th, 29th and 30th has, of course, not yet arrived. Mrs. Besant represented India the European Section, and her intention was to proceed to Burmah immediately afterwards. The President-Founder was to accompany her.

Two Thursday lectures were delivered in the Blavatsky Lodge during last month. On December 8th, Mrs. Mallet gave a *résumé* of Andrew Lang's *The Making of Religion*, and on Europe December 15th Mr. Ward explained to the members his carefully considered diagram, which appears in our present issue, of the planes of the universe and their relation to the make-up of man. The Lodge was closed for two weeks at Christmas. Mr. Leadbeater's interesting series of Sunday evening seven o'clock lectures came to an end on December 18th, but a new course began on January 8th. These lectures are much appreciated and fill the hall to overflowing. The subjects are: January 8th, "The Moment of Death. The Separation from the Body. Life in the Etheric Double. Appearances of the Etheric Double after Death." January 15th, "Astral After-death Conditions. Influence of Violent Death—Murder, Suicide or Accident. Effect of long Illness on the Astral Body." January 22nd, "The Astral Subplanes. Their Inhabitants and Mode of Life. Effect of Religious Beliefs and Social Conditions." January 29th, "Appearances of the Dead to the Living (*a*) at the Moment of Death, (*b*) at Later Periods. The Possibilities of Communication." February 5th, "Astral Shells, their Nature and Course of Life. Their Action upon Living People. Their Appearance at Spiritualistic Séances." February 12th, "Abnormal Life of Astral Entities. Vampires. Results of Evil Magical Practices upon After-death States." February 19th, "Exceptional Cases in After-death Conditions. Infants. Earlier Races. Immediate Reincarnations of Pupils, etc." February 26th, "The Second

Death. Transfer of Consciousness to Devachanic Condition. The Astral Remains. The First Awakening in Devachan." March 5th, "The First Devachanic Experience of an Ego. Its Nature and how obtained. The Growth of Devachanic Experiences. Their Influence on the Development of the Ego." March 12th, "The Mental Plane as a Whole. Its Extent and Qualities. Its Sub-planes. Rûpa and Arûpa Levels." March 19th, "Devachanic Life on various Levels of Mental Plane. Illustrations of the various Devachanic Conditions." March 26th, "The Ending of Devachan. The Glimpse of the Coming Life. Difference in Nature of Ego before and after Devachanic Life. Descent into Reincarnation. How Performed. Pre-Natal Life."

The New Year brings us hopeful news for the future work in Spain.

The following comes from Sweden :

The three lodges in Stockholm hold joint meetings at the Central Bureau of the Section. Dr. Emil Zander has lectured on the "Vedânta," and Mr. A. Knös on "Fortune and Misfortune;" an animated discussion followed both these lectures.

The Lund Lodge has arranged evening gatherings for conversation and discussion, to which non-members have admission. *Reincarnation and Karma*, by Annie Besant, and *The Hidden Life of the Soul*, by du Prel, were the principal subjects discussed. At the ordinary lodge meetings Mrs. Besant's book *The Self and its Sheaths* has been studied.

The young lodge at Sundsvall (Norrlund) is active and progressing; it consists of a few most energetic and devoted members, who do all in their power to spread Theosophical ideas. Their lodge room is open all day for those who wish to sit there and read; a good many valuable lectures have also been given there, and people seem greatly attracted to this little centre of Theosophical activity. The President of the lodge, Mr. A. Berglund, has written a series of Theosophical articles, which has appeared in one of the local papers.

The Gothenburg Lodge is now comfortably established in new and more spacious quarters, in the same house as before, so a change of locality was fortunately avoided. The lodge now boasts a lecture room that will accommodate from seventy to eighty persons, and has besides a good-sized room for private meetings. Mrs. Besant's lectures on *Esoteric Christianity*, read by Mrs. Helen Sjösted at the Commercial Institute, have been the most notable feature of the

lodge work this autumn. These lectures were received most enthusiastically by large audiences. In order to give people a chance to become more thoroughly acquainted with the views laid down in these lectures, Mrs. Sjösted repeated them at the lodge rooms, which have been packed with listeners every time. At the meetings for members only, the answers Mrs. Besant gave to different questions put to her during her stay here last year, have been taken up for study and discussion. Mrs. Sharpe wrote down almost verbally what Mrs. Besant said, and these notes have afterwards been put into Swedish by Fröken Westerlund, and thus made accessible to all those who do not understand English. The number of members is steadily increasing, and the general interest in Theosophy in this town has never been greater than now.

The Copenhagen Lodge holds public meetings several times a month, and has taken Mrs. Besant's lectures on *Esoteric Christianity* for its subject. Favourable reports are received from Norway, where good work is being done; the excellent magazine, *Balder*, is gaining more and more ground throughout the Scandinavian countries.

A CORRESPONDENT in Chicago sends us the following :

The first Wednesday in December is always an important date with the Chicago Branch. On that night they have a closed meeting, the year's work is discussed and the annual election of Branch officers held. The reports of the retiring officers were most satisfactory, showing that the Society is really moving ahead steadily in all directions, if external signs go for aught, and giving a bright outlook for the coming year.

Mr. George E. Wright was re-elected President, and Mr. Randall succeeds Dr. Chidester in the Vice-Presidency. Both Miss Stevens as Secretary and Mr. R. A. Burnett as Treasurer were re-elected. The Executive Council is as follows : Dr. Remus, Mr. Wever, Miss Van Ausdall, Miss Adams, Mr. Madgwich, Miss Noyes. Mrs. Laura Randall was elected Librarian.

The weekly meetings continue to increase in interest and attendance. So also with the Sunday gatherings. Mr. Randall has given a series of four lectures on "Atlantis," Mrs. Wait, of California, on "Prehistoric America," and Prof. A. V. Abbott on "Space Telegraphy."

The National Committee held its regular monthly meeting on December 3rd. Two new members were elected to the body, Mr. Thomas Prince, Chicago Branch, and Mr. H. A. Harrell, Englewood Lodge.

We learn from Western correspondents that there is a tendency to introduce a more devotional spirit into the meetings.

THE third annual Convention of the New Zealand Section was to be held in Christchurch on Friday and Saturday, 30th and 31st December, 1898.

New Zealand The activity at Nelson continues. Mrs. Aiken goes on with her fortnightly lectures, and the group has commenced the study of the *Key to Theosophy*.

The annual meeting of the Auckland Branch was held on November 3rd. The Secretary reported an increase of membership during the year, the number on the roll being now thirty-five. The report also showed that public lectures were delivered every Sunday, and that the following classes were held, all being fairly well attended: Tuesday evening, *Secret Doctrine* class; Wednesday, class for beginners; alternate Thursdays, *Bible* class; Fridays, alternately, the training and the *Bhagavad Giti* classes. On Saturday evenings an "At Home" is usually held at Mrs. Draffin's residence in Ponsonby. The record of lectures delivered showed there were eleven lecturers engaged in this work. Mr. S. Stuart was re-elected President of the Branch.

The Wellington Branch held its annual meeting on November 3rd. The Secretary reported a better attendance at the *Secret Doctrine* class, and also at the class for general study. The latter is attended by visitors, who also take advantage of the lending library. A fair amount of literature was sold during the year. The Treasurer's report was read and adopted. Mrs. Richmond was re-elected President.

The Dunedin Branch has recently taken larger and more convenient premises.

REVIEWS AND NOTICES

INDIA'S ANCIENT WISDOM

La Philosophie Ésotérique de l'Inde. By J. C. Chatterji. (Bruxelles: Balat; 1898. Price, 2 frs.)

THIS is a series of lectures delivered in English at Brussels last May by our colleague J. C. Chatterji. They are most admirably rendered into French by a translator who does not give his name, but whose style is both scholarly and refined.

The lectures would be pleasant reading for a student of the language even if he were not interested in the subject matter of which they treat. But the Eastern Philosophy is handled in a manner which will make it most acceptable to our neighbours, whether in France or Belgium, for at present there is a great lack of original French literature.

It is a simple presentment of Indian religious thought, and as the lecturer is also familiar with both the Christian and Theosophic points of view, the little book will be welcomed by all earnest students of the Hidden Wisdom.

We would specially call attention to the chapter headed "L'Analyse des Choses," which throws so clear a light on several abstruse problems as to render them comprehensible even to a student brought face to face with them for the first time.

The matter is broken up into the following divisions: "De la Constitution de l'Être humain"; "De la Durée relative des Principes constituant l'Homme"; "De l'Analyse des Choses"; "Du Processus de la Manifestation universelle" (2 chaps.); "De la Réincarnation" (2 chaps.); "Karma" (2 chaps.); "Le Sentier de la Perfection."

K. B.

THE EVOLUTION OF GREEK PHILOSOPHY

The Philosophy of Greece Considered in Relation to the Character and History of its People. By Alfred William Benn. (London: Grant Richards; 1898. Price 6s.)

"THE object of this book," says Mr. Benn in his Preface, "is to show how Greek philosophy exhibits, under an abstract form, certain

ways of acting and of looking at things which characterised the Greek genius before philosophy itself began; how, having come into existence, its evolution was determined by the history and geography of Greece; and how at every stage of that evolution it was influenced by the political, religious, and scientific culture of the Greek people; in a word, to consider philosophy—by which I understand a study of the most general relations between the world and human life—as a product not only of certain pre-eminent intellects, but also and above all as a product of the nation whence they sprang.”

Mr. Benn calls this a “new method” and applies it, “as a first experiment, to the intellectual history of a people whose philosophy was, more perhaps than that of any other, a home-grown plant.” We have read Mr. Benn’s book with attention, but fail to see either that his method is new or that it makes alive the thoughts of the great thinkers of Greece. Above all, we absolutely deny that the philosophy of Greece was a “home-grown plant,” an error which has been drummed into the head of every undergraduate since the days of Zeller. The active genius of youthful Greece doubtless moulded the ancient matter of thought in a new fashion to suit the young nation in which it was incarnated. But that matter of thought it did not originate; soil is not seed. Modern writers on the subject imagine that they can trace every step in the evolution of Greek philosophy. They start from Thales and the so-called Ionian physicists, and work up through Pythagoras and Plato to Aristotle, and so to the later schools. With anything outside of Greece they will have nothing to do; the clear fact that in the beginnings what was afterwards called philosophy was a secret of the inner schools of initiation, they angrily repudiate. They deny the universal declaration of Greece that her greatest philosophers (with the exception of Aristotle) were the pupils of Egyptian masters.*

The numberless books that have been written on the early Greek philosophers, Thales and the rest, would lead us to imagine that something was known about them; whereas the fact is that we know nothing beyond a few meagre scraps† torn from their context, on which modern writers have erected a huge superstructure of hypothesis

* See Parthey, *Plutarch: Über Isis und Osiris*, p. 182 sqq. (Berlin; 1850), where a list (with full references) of no less than thirty-two of the greatest intellects of Greece who owed their knowledge to Egyptian instructors, is given.

† See *The First Philosophers of Greece*, by Arthur Fairbanks (London: Kegan Paul; 1898).

which would have made the ancient Ionian worthies gasp with amazement. As a belated review of Deussen's translation of the *Upanishads* in *the Athenæum* of December 31st remarks: "It is indeed surprising that while in our universities attention is paid to the scanty remnants of the beginnings of Greek philosophy, so little is heard of the no less instructive early developments of Indian thought, for which such abundant materials exist." The moderns know exactly what Thales thought and why he thought it, and how he thought it. But Thales, who only tried to rationalise a scrap of the wisdom-tradition into which he had been initiated, could not boast as much. And so with the rest of the initiated philosophers; they knew that they could only go to a certain point; that intellect could not say the last word; that that which could be intellectualised was but a sorry scrap of the whole.

But modern writers on Greek philosophy will consider none of these things; least of all will they pay attention to the great doctrine of "philosophy," that man is born again and again until he learn to philosophise rightly. Where did Pythagoras and Plato, then, learn their philosophy before they were born into Greece? Did they suck it all from Greek soil? Whence came these souls steeped in philosophy, and who in Greece was competent to train them further in that way? No one. They had to go elsewhere; they went to the land where the Light still shone—to ancient Khem, and sat at the feet of the Sons of the Master of Light; and when they returned again to youthful Greece told so much in their published works as the intellect of Greece could grasp, or their own intellects set forth.

But the one-sided Darwinian view of evolution is the only hypothesis that science and scholarship will so far listen to; and so we have Mr. Benn in the fashion. Yet if one would really understand the philosophy of Greece in all its various phases—or rather what lay back of all these phases—he must take the old books and live back in the ancient days once more, and not gaze at the problem through a mist of modern opinion and the spectacles of nineteenth century superiority, which imagines that it can lecture Plato like a schoolboy and treat Pythagoras like a fetish-worshipping medicine man.

G. R. S. M.

WISDOM AND DESTINY

La Sagesse et la Destinée. By Maurice Maeterlinck. (Paris: 1898.)

THE short chapters which make up this book approach the pains and problems as well as the joys of life, from the standpoint of the man

who is becoming wise to perceive the sweetness of that upward striving towards the beautiful, the good and the true, which is the main-spring of all existence. Such a man can fearlessly and comprehendingly examine the decrees of fate, so often to the eye of ignorance inexorably severe.

A student of Theosophy, while delighting in the beauty of the language in which the ennobling thoughts are clothed, will become conscious that the distinctions drawn are the same as those made by the best of our Theosophical writers, and that he is having unfolded before him an inspiring picture, with the plan of which he is familiar from our own literature. He may wonder how the author has been able unaided to approach so near to our ideals, until two direct quotations from *Light on the Path*, that tiny book full of the workings of the inner life, show that the writer of *La Sagesse* must consciously have drawn some of his inspiration from Theosophic teachings.

A. J. W.

AN ITALIAN MANUAL OF THEOSOPHY

L'Ego e i suoi Veicoli. By Decio Calvari. (Rome: Libreria Teosofica Editrice; 1899. Price 2 lire.)

THIS is the first original work on Theosophy which has appeared in Italy, with the exception of one or two pamphlets and articles in our Italian magazine *Teosofia* and its predecessor. The contents of the book appeared in magazine form some time ago, and have now been put into a more convenient shape. The author, Signor Calvari, has already done much to spread Theosophical teaching in Italy and is responsible for one of the earliest publications in that country, *Potenza del Pensiero*, which appeared some year or two ago.

The present work is intended to supply for Italian readers the place occupied here by the "Manuals" and as its name indicates is on a somewhat similar plan to Mrs. Besant's *Man and His Bodies*. It goes, however, over a rather larger ground in order to serve as a general introduction to Theosophy, and draws upon many of the standard works, old and new.

The first two chapters are devoted mainly to selections from Neo-Platonic teachings and Indian scriptures to show that the essential substance of Theosophy is to be found in all religions.

After this preliminary discourse the author considers the vehicles of the ego in order, starting from the physical body and proceeding

upwards. The qualities of the different vehicles, the experiences which the ego receives through them, and the life on the corresponding planes of nature, are all discussed, and a clear and concise epitome given of the information available.

It would of course be useless to criticise in detail a work such as this, dealing as it does with matters familiar to English-reading students. One can only congratulate the writer on having so well achieved a task by no means easy—that of giving in a language almost new to the subject a simple and understandable exposition of some of the main Theosophical teachings.

We wish every success to the work, and hope it may have many equally worthy followers.

A. M. G.

BEYOND THE GRAVE

Dealings with the Dead; being narratives from *La Légende de la Mort en Basse Bretagne*, by A. le Braz, selected and translated by Mrs. A. E. Whitehead. (London: George Redway; 1898. Price 3s. 6d.)

THIS is a book of "real ghost stories," told to the author by the Breton peasantry, and in several cases representing the personal experiences of the narrator. These stories are interesting to us, as making us acquainted with a little-known set of beliefs, some of which show curious reflections of the truth about the state of those who have passed from this physical plane.

We have a useful introduction by L. Mariller, from which much information may be gleaned as to the attitude of the Bretons towards the dead. For them the living and the dead are equally the inhabitants of this world, and are ever closely in touch with one another. Yet the living fear the dead whom they feel so near them, even though they are in no way surprised at their presence. The people are a deeply religious people, both before death and after, so it is not unnatural that many of the earth-bound spirits seem chiefly concerned to have masses said for their repose.

Yet it is stated that many of the symbolic ceremonies of the Bretons, though invested now with a Christian garb, are undoubtedly far anterior to Christianity. They are really of the nature of magic, intended not as prayers to God, but as spells to control his will, or the will of the devil, or the will of the departed. Twice a year the peasants offer an actual *cultus* to the dead, a real worship, which dates

back far beyond the Christian centuries to probably Druidic times.

According to Breton beliefs all ghosts practically are souls in purgatory—that is, on the astral plane. Those who have passed on to hell or heaven return no more. But for some time after death it is as though the departed had not quite gone away, but were still close at hand. Were we not so taken up with our business or our pleasures, we might know nearly all that goes on beyond the grave. He who dies a violent death remains between life and death until the time of his natural life has expired. Priests should have the power of exorcism, but not all are able to use it; an understanding and resolute priest is needed, with confidence in his own powers. The soul may often be seen floating above the body during the funeral and until after burial—has frequently been so seen by priests and others. For all of which beliefs there is distinctly some foundation, as any Theosophical student will at once see.

Some of the stories are decidedly gruesome, but most of them are coherent, and in no way incredible. Very interesting from our point of view are those in which the soul returns to try to check the sorrow of its earthly friends, explaining to them by various graphic symbolical methods how that sorrow increases its suffering. In one case a girl who is always weeping for her mother sees in a vision that mother staggering along under the weight of a heavy bucket filled with her daughter's tears!

There is a dramatic story too of a priest who came back from the dead to administer the last sacraments to a dying man to whom he owed reparation in some way, and another of a priest who, having refused to go out on a snowy night to give the viaticum, was compelled to remain earth-bound until one of the living should consent to receive the communion from his hands. Two or three are tales of second sight and death-omens of the ordinary type, yet all are rendered interesting by the peculiar realistic Breton flavour which hangs about them, redolent of the salt sea-breeze, and characteristic of the strange psychic Celtic race, to whom the astral plane seems always as real and as near at hand as the physical.

C. W. L.

THE EVOLUTION OF THE EGO

Individuality. By Annie Besant. (London: The Theosophical Publishing Society; 1898. Price 6*d.*)

IN dealing with this subject Mrs. Besant touches on many points of great interest and importance to students of Theosophy. The opening paragraph treats of the problem of individuality as a whole, which is engrossing so much attention at present amongst the more thoughtful members of society. We are inclined to think it would have been more correct, strictly speaking, to style what the world calls the "problem of individuality" as the "problem of personality," for it is very evident that there is but little *manas* in the struggles of the masses; indeed it is now gradually being recognised by their leaders that the greatest obstacle in the way of achieving beneficial results for them as a whole lies in the fact of their being unable to grasp the idea of *personal* subordination for the common good. The comparison, however, stands when taken broadly, and when it is realised that the individual is evolved through and by the struggles of the personality. Taking the various stages of the evolution of the individuality from its birth, each is worked out as fully as the limited space of a lecture will allow. To touch on a few: the relativity of right and wrong; selfishness a necessity for growth in the earlier stages; vices as steps to virtues, and the period when evil passes from the negative to the positive stage; then at a later period the possibility of the growth of the individual being retarded in spirituality is explained. Next it is shown how pleasure in the gratification of the lower senses may by degrees evolve through the lower stages of passion and love, into the higher, though still comparatively selfish, mental desires, until gradually, as the consciousness expands, a noble and unselfish love is born, and henceforward the individual is consciously working for true unity. Finally, we have the true purpose of the individuality achieved, the self-conscious centre has been formed, the limiting envelope of the individuality falls away, having served its purpose, and the strong living centre is able to stand "without that limiting circumference" in the divine light of God.

To the general reader this lecture should be of interest, giving as it does so clearly the Theosophic teaching on the development of the Ego, and students will do well to study the many points raised, as they contain valuable suggestions on several of the most important teachings of Theosophy.

L.

MAGAZINES AND PAMPHLETS

THE varied adventures of Colonel Olcott when on his early lecturing tours still continue to form good entertainment for readers of *The Theosophist*. To find himself unexpectedly advertised to give a public lecture to a Mussalman audience on "Islam" for the following day, to be compelled to get up a practically unknown subject from two books in one night, and then to give a highly successful lecture, is indeed a feat of courage that few would care to undertake! It must have been with curiously mixed feelings that the Colonel heard the wish of an enthusiastic committee—that their children only knew one-tenth as much about their religion as he did! To get down from the platform in the midst of a lecture to cure an epileptic hearer, and then to proceed with the lecture, also adds an unexpected variety to the work. "Doings of the Double" maintain their interest for the lovers of the mysterious. A murder by a double forms reasonably good Christmas fare. Some scientific remarks on evolution are contributed by Mr. Tepper, and several articles are continued.

A double issue of *The Prashnottara* contains a long section of the catechism of Hinduism, which promises to extend over a considerable range. The numerous quotations in illustration of the definitions and answers form a useful collection. It is not, however, always an advantage to draw illustrations from modern science, as is done in defining the "Linga Deha." Such comparisons are seldom accurate, and only confusion arises. A report of the Indian Section Convention fills most of the supplement.

In *The Ārya Bāla Bodhinī* Miss Edger continues her talks to Indian boys on religion, speaking of the three worlds and the thoughts to be connected with them in the recitation of the Gāyatrī. "Hindu Ideals" is the title, we trust an inappropriate one, of two stories from the Purāṇas intended to inculcate the sacred duty of obedience to parents. The purpose is excellent, but the moral doubtful.

The Theosophical Gleaner publishes an illustrated sketch of Maji, the late well-known yoginī of Benares, who took so much interest in the affairs of the Theosophical Society, especially in the days of Madame Blavatsky. Besides the usual reprints of articles from Theosophical and other sources there is a review of a recent translation of the *Tao-Teh-King*.

We have also to acknowledge the receipt from India of *The Dawn*, *The Astrological Magazine*, *The Journal of the Mahā Bodhi Society*,

with a paper on Nirvâṇa, and *The Sanmârga Bodhinî*, and from Ceylon of *Rays of Light*.

The Vâhan presents its readers with the usual variety of subjects. C. W. L. contributes some more information on the familiar subject of the astral body, in answer to the often-repeated question as to the effect of the preservation of the physical body after death on the astral body of the departed person. Most readers will probably be surprised at the translation of a well-known passage from Isaiah, which appears in an answer by G. R. S. M. The translation, which is from the Polychrome Bible, brings out clearly the political aspect of a writing which most readers are disposed to regard as purely a religious production. It is not easy to write either intelligibly or without a sense of incongruity on such a lofty subject as the "sacrifice of the Logos," but the answer by G. R. S. M. to a question of a somewhat disputatious kind puts a truly Theosophical point of view in such a simple and unassuming way that it can hardly give rise to much questioning, though it would appear that such manifestly incomprehensible matters are the ones which appeal to the argumentative tendencies of many who are beginning to find their interest aroused by religious problems. The forgiveness of sins serves as the subject for two interesting answers, both of which approach the matter from a similar point of view. The remaining answers are all by C. W. L., and deal with the aura visible to some people at times around the heads of others, the seeing of thoughts by a clairvoyant, the sensitiveness of musical people, and the devachanic states.

Mercury continues to publish sketches and portraits of Theosophical workers in America, the portrait for November being that of Miss Walsh. Mr. Chatterji contributes the opening paper, which is the report of a lecture he delivered in San Francisco on the "Science of the Soul." The type upon which he has modelled himself in his speaking will be familiar, probably, to most of our readers, although the influence may have been unconsciously received, and the command of the English language shown is most remarkable for a Hindu speaker. Undoubtedly an excellent public lecturer on Theosophical teachings is being rapidly developed. F. E. Titus writes on the Christian mysteries as they were understood in the early days, and discusses the sacraments and the secret teachings of the Christ and Paul. The article on the ancient religions of America is continued.

Mr. Chatterji also occupies the place of honour in *La Revue*

Théosophique Française, which reports at length an admirable lecture delivered in Paris on religion from the scientific point of view. Madame Blavatsky's article "Have Animals Souls?" is concluded, and the remaining papers, translated and original, are continued from the last number.

Sophia is greatly enlarged by some very extensive diagrams in illustration of Señor Soria's article "Genesis," the conclusion of which now appears. The diagrams are intended to show in a condensed form the whole scheme of the writer's theories and the evolution, along the mathematical lines laid down, from the metaphysical beginning to the appearance of the first or central nebula, from the original atom to the birth of the most complicated geometrical forms, including chemical types and vegetable and animal forms, and from the human stage to the higher developments. Whatever may be the final result of the writer's work, it cannot be denied that he has brought forward some most interesting facts and analogies, and he cannot be accused of any undue lack of courage in applying his ideas.

The discussion on the question of the Higher Self still continues in *Theosophy in Australasia*, the original writer answering the criticism of his article which appeared in the last issue. The writer makes a large number of quotations to prove his argument, and naturally succeeds in showing what must be clear to any student, that there has been a great deal of confusion and also error in the various presentations of Theosophical teachings which have been given us by different writers. A discussion of this kind should impress upon the readers that statements, with whatever authority they are made, must be judged by each person for himself according to their value and their apparent reasonableness to him. It hardly seems possible that any of the teachings regarding such subjects, understood as we understand them, can be more than obscure attempts to reach at the truth. The whole of Sir William Crookes' British Association address is reprinted from *The Times*.

Theosophia, our Dutch publication, opens its December number with an editorial notice, calling attention to the work which has been done by the journal in its years of publication, and asking for increased support. An announcement is made that the price will be raised with the new year and an improvement in form is promised. Afra contributes a short article, and besides the usual number of translations there is a poem entitled "Self-liberation."

Señor Frascara writes in *Philadelphia* on vibrations and suggestion, dealing with the mesmeric "fluid," the causes of sympathetic attraction and repulsion, and such matters. This paper is followed by a brief article on psychic investigation and ordinary science, and the remainder of the number is made up of translations and notices.

Our Italian *Theosophia* continues its translations and its extracts from Giordano Bruno's *Eroici Furori*, and also gives a short paper by Mrs. Besant on the Theosophic life, concluding with some notes on the Theosophical movement.

We have also to acknowledge the receipt of the following:—*Balder*, our Norwegian magazine, containing a translation of Mrs. Besant's lectures on Esoteric Christianity, and a paper on religion and yoga, by R. Eriksen; *The Literary Guide*, together with a summary of Darwin's *Descent of Man*, published as a supplement; *La Paix Universelle*, containing some notes on the proposed Congress of Humanity, a project which now does not seem to be regarded as very hopeful; a French translation of Mrs. Besant's lecture to the London Spiritualist Alliance; *Mind*; *The Metaphysical Magazine*; *Modern Astrology*, with a number of most alarming predictions for the year, general war being apparently the programme; *The Herald of the Golden Age*; *Theosophischer Wegweiser*; *The Key to Psychology and Philosophy*, a curious little pamphlet with amazingly little to justify its ambitious title; *Teosofisk Tidskrift*; *The Tyranny of Custom*, a very eccentric pamphlet; *How to read the Hand*; *Humanity*, the journal of the Humanitarian League, with which comes a new publication, *The Prison Record*, the most interesting article in which is the one on the treatment of the convict Luchesi, giving a very favourable account of the treatment of prisoners in the Swiss prisons; *The Temple*; *Light*; *The Agnostic Journal*.

A.

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